

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-

gious forces which recur in history, because they are part of human nature and man's quest for light and life. There remains, however, one question in this reviewer's mind. It might not have been the intention of the author to enter into a theological discussion concerning the gift of tongues, but it appears that most readers of Damboriena's study will feel that the truly essential problems have not been solved. The value of his book would be considerably enhanced if he had extended his investigation into the philological, exegetical, and analytical aspects of teachings which are claimed by millions to be divine truth. The author has voiced his doubts in regard to Pentecostal claims according to which they also possess the gift of healing (pp. 125, 126). His observations on the "techniques of healing" offer an insight into the methods used by faith-healers which shows that it is difficult to distinguish between realities of faith and the shrewdness of charlatans. A text-study would become a tool enabling the reader to form an intelligent opinion as to the validity of the Pentecostal position.

Here are some of the questions this reviewer has been asked many times: Can a Biblical scholar defend the position that the "foreign tongues" as recorded in the second chapter of Acts were identical with the ecstatic utterances of 1 Cor 14, even though the former were understood without a translator, while the latter needed an interpreter?

In spite of our careless use of English terminology, is there any justification for denying the different nature and function of a translator as compared with those of an interpreter? Yet, Pentecostals for obvious reasons refuse to make such a distinction even if it means an outright contradiction with philology and scriptural usage (pp. 116, 120). For a century Biblical scholars have made that distinction without the intention of creating a controversy with certain religious groups.

Finally, how can one come to a fair understanding of Pentecostalism and speaking with tongues without an adequate comprehension of 1 Cor 14? If the apostle Paul saw the need for a point-by-point definition of the gift in his days, we can only benefit by a careful study of that chapter.

*Tongues as of Fire* is a valuable study in which scholarship is mingled with a considerable share of ecumenical good will. It contains a fine collection of historical and other explanatory material as well as a selected bibliography. Except for the absence of a critical investigation into the validity of tongues through a corresponding exegesis of relevant texts, *Tongues as of Fire* is to be highly recommended as a valuable source of information.

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Dodd, C. H., *More New Testament Studies*. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1968. 157 pp. \$4.50.

As the title implies, Dodd's *More New Testament Studies* is a companion volume to his earlier *New Testament Studies* published in 1953.