

Many of Syms' arguments are clearly right, especially his attack on the current cult of special church communities. It is easy to sympathise with his decision. But it is surely false to suppose that, for the sake of his integrity, the real person can and somehow must be wholly separated from the role that others give him: or to

assume that the manifest unlikelihood of church reform from within requires withdrawal from the church; or to dismiss organised religion as such. For most people being in the real, messy world demands a more subtle analysis and a more ambivalent resolution.

TONY ARCHER O. P.

TEXT AND INTERPRETATION: STUDIES IN THE NEW TESTAMENT PRESENTED TO MATTHEW BLACK edited by E. Best and R. McL. Wilson, *Cambridge University Press, London 1979. pp. xv + 268 £15.00.*

All who have studied theology or rather Divinity – at St Andrews University will be glad that this *festschrift* has been presented to Matthew Black to honour his seventieth birthday. For more than twenty years until his recent retirement he was Principal of St Mary's College in St Andrews as well as editor of *New Testament Studies*. I found him most helpful in his capacity as T. W. Manson's literary executor. His chief contribution to New Testament scholarship has, of course, been in intertestamental studies and on the semitic influence on the New Testament. It is appropriate, then, that many of the contributions to this collection should be on textual criticism and philology, these include papers by Kurt Aland, C. K. Barrett, Ernest Best, F. F. Bruce, Nils Dahl, Joseph Fitzmeyer, Bruce Metzger, Harald Riesenfeld and R. McL. Wilson. Most of these papers are on detailed technical matters which will restrict the readership, and coupled with the price is likely

to prevent the book being a best-seller. The most interesting papers tend to be those on broader theological themes: an extension of the Son of Man discussion by Morna Hooker, a brief investigation of the presuppositions involved in research into the use of Old Testament quotations in the New Testament by Max Wilcox, the relationship between Jesus and "the messianic prophets" of Josephus by David Hill, and the relationship of I John and the opponents of that author to the Fourth Gospel by Raymond Brown. Not then a major contribution to New Testament scholarship but a collection of some interesting papers and a notable tribute to Matthew Black's invaluable work in a long career. I should add that there is also a bibliography of Professor Black's writings from 1968 to 1977 which supplements the list in *Neotestamentica et Semitica*, edited by E. F. Ellis and M. Wilcox, Edinburgh 1969.

GEOFFREY TURNER

RICH CHRISTIANS IN AN AGE OF HUNGER by Ronald J. Sider. *Hodder paperback. (copyright 1977 by Inter-Varsity Christian Fellowship of USA) £1.00.*

It is paradoxical that while many individual evangelicals have shown great practical concern for the removal of social abuses, evangelicalism has not found it easy to develop a rationale for 'Christian' action in the 'secular' sphere. Evangelical social reformers may have *felt* a congruence between their faith and their social programmes: they have hardly theologised about that congruence; nor have they, for all their attacks on particular abuses, developed a theological position from which one could make an overall criticism of the sort of society which tolerates slavery,

child labour etc.

In recent decades, however, several evangelicals have been becoming dissatisfied with an understanding of the gospel which fails to see an intrinsic connection between good news and just society. It seems that Ronald J. Sider is one of these.

There are three parts to his book: an analysis, with easily-presented statistical tables, of the economic imbalance between richer and poorer countries (and between the richer and poorer sections of many countries). Particularly startling are the figures on development