

The volume marks a return to the traditional idea that the recipients of the epistle were Jews. But on the question of authorship Professor Manson shares the view of nearly all non-Catholic writers that St Paul must be excluded. He suggests in his place an Alexandrian Jew (pp. 39, 168) conversant with the teaching and language of Philo; and with the epistles of St Paul and *Hebrews* we can obtain 'a stereoscopic view of the theology of the World Church in the apostolic age' (p. 7). In this section the author is influenced by the work of Professor Moffatt. The alleged debt to Philo is not new. The Reverend Dr W. Leonard, Professor of Holy Scripture at St Patrick's Seminary, Sydney, analysed this question with great care and arrived at the opposite conclusion: 'The writer [of *Hebrews*] is under no debt to Philo for his ideas, and, as far as lexical contacts are concerned, some of the Epistles of St Paul, notably those to the Corinthians, seem to present nearly as many' (*Authorship of the Epistle to the Hebrews*, Vatican Polyglot Press, 1939, p. 215). Catholic writers connect the authorship of the epistle with St Paul in one or the other of two ways.

The argument in the book is generally clearly presented. Occasionally unusual words halt the exposition, e.g. 'givenness' (p. 7), 'exacter' (p. 9), 'resiling' (p. 73), 'persuadedness' (p. 76), 'divisive' (p. 42), 'pled' (p. 197).

D. J. LEAHY

INTERPRETING THE NEW TESTAMENT 1900-1950. By A. M. Hunter. (S.C.M. Press; 10s. 6d.)

The idea of this book is completely splendid, and the carrying out of the idea, as far as it goes, is most satisfactory and delightful. The only trouble is that it does not go nearly far enough to fulfil adequately the idea. But the author, a professor at Aberdeen University, so sweetly disarms the critic at the outset: 'the book makes no claim to completeness. It is a survey, but a far from exhaustive one. It aims at providing a readable conspectus, not at chronicling everything that has been happening in New Testament studies in the last half-century. Moreover, it has been written in the north-east corner of Great Britain. . . . For all sins of omission, all sins of insularity, and all sins of ignorance, he begs forgiveness.' Before such humility it would be churlish to find fault beyond supposing that the author's geographical position cut him off from contact with the big trends of biblical thought, especially among Catholic scholars on the continent, as sketched (for instance) in the article adapted from Dom Charlier printed in the last issue.

Let us therefore confine ourselves to a valuation of the very useful piece of work that has been done. Once again, the conception is superb. There are ten chapters, corresponding to ten 'areas' of N.T. studies, and in each 'area' the general trends (within the author's

acquaintance) are briefly and cleverly sketched, and then a selection of representative books is examined in closer detail. The ten 'areas' are (1) translation (Weymouth, Moffatt, Goodspeed and the Revised Standard Version in detail: the Westminster and Knox are named, among others); (2) text (Westcott and Hort, and briefly what followed); (3) Aramaic origins (Dalman, Torrey, Black); (4) Synoptics (outline of the usual critical position, with a section on 'form criticism', and 'present day' dates, Mk 65-70, Lk 80, Mt 85); (5) the Life of Christ (ten authors: Sanday, Denney, Schweitzer, Glover, Klausner the Jew, Bultmann, Middleton Murry, Manson, Goguel, Otto); (6) St Paul (chiefly the various solutions to Pauline problems); (7) Fourth Gospel (the various critical views); (8) Johannine Epistles and Revelation (especially the arrival at 'preterist' interpretation); (9) Other apostolic writings (e.g. I Peter, on which the Petrine authorship is upheld by Selwyn, the problem of Hebrews discussed); (10) New Testament theology (six books: Barth, Hoskyns and Davey, Kittel's *Wörterbuch*, Nygren, Hebert's *Throne of David*, Cullmann). All this is explained with great clarity and in a delightful, readable and even sometimes merry style, in 140 pages. The authors cited above are nearly all Protestant, and mostly British, with a handful of German, Swiss and French. The views of Catholic scholarship are represented (after ch. 9) by a paragraph giving the dates assigned to the books of the N.T. in Mgr Knox's edition.

How one wishes that something on this same plan, with some additional areas on, for instance, typology, N.T. chronology, origins of dogma in the N.T., the Church in the N.T., the Greek of the N.T., could be written with wider horizons in view, and preferably viewed from the rock of orthodoxy whence the maelstrom of many currents may be distinguished so much more easily than when one is in the maelstrom itself. If ever such a huge task, truly implementing the title, is attempted, the author would be wise to work on Professor Hunter's lines and recognise a debt to a remarkable book. For the chief pre-occupation that appears on every page of Professor Hunter's book is a desire that Jesus Christ should be better known and loved.

SEBASTIAN BULLOUGH, O.P.

PRAYERS OF PURPOSE. By Hubert McEvoy, S.J. (Oliver and Boyd; 6s.)

This is an excellent prayer book. The prayers are all from liturgical books, mostly from the Roman missal, and cover every aspect of the Christian life. There is a short introduction in which McEvoy explains our need for prayer and shows that it is something we should do with and for the whole Church. Hence these official prayers of the Church presented for our personal use. The book is divided into sections, each