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[https://biblicalstudies.org.uk/articles\\_bq\\_01.php](https://biblicalstudies.org.uk/articles_bq_01.php)

Of course he does not settle all the arguments. He is convinced that the Jubilee legislation was acted upon until AD 33-34. Others might dispute that. He rejects the idea that the background for the concept of *ekklesia* is to be found in the Greek city state and finds it instead in the Jewish synagogue community. But even where the reader might question or disagree he will find it a stimulating book that provokes his thought in a constructive way. At the very least the book is a great source book. But it would be a shame if that was all it achieved. For without betraying any chip on the shoulder, Dowley has provided us with a powerful polemic:

It must at the outset be stated firmly that the root cause of the Church's departure from the biblical pattern has been the persistence of the influential, the affluent and the socially aspiring in taking over 'power' in the Church and moulding its structures, teaching and policies in a way that best suits their own interests, namely, maintaining paternalistic 'charity'.  
(Section 46b)

Each writer here considered is a committed advocate of a particular position in the debate and, although other sides are still presented and argued from an evangelical standpoint, these books are a measure of how much the thinking of evangelicals has changed since Lausanne. Evangelism can no longer be exclusively seen as bearing a message of salvation to an individual, regardless of his social context, about his vertical relation with God. Evangelism must address men in their social context about their relation with God and that inevitably means that one cannot avoid talking about his relationship with his fellow men.

**DEREK J. TIDBALL**

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### A PIONEER WOMAN MINISTER

Inspired by the focus on women in Baptist life (*Baptist Quarterly* July 1986), the Revd Violet Hedger sent a contribution. Miss Hedger, who entered Regent's Park College in 1923, reflects on the role of women in ancient religions and in the history of the church. She remembers the Baptist leaders who encouraged her to enter the ministry, and reminisces on her experiences and on some of the practical considerations for the pioneer. Throughout she conveys her sense of privilege at spending her life in the ministry and her continuing joy in the Master's service.

Much of Miss Hedger's article reflects what she wrote in an earlier article (*Baptist Quarterly* X, 1940-41, pp.243-253), but more recent members might like to have a copy of the revised paper, which is available from the treasurer, price 75p.