

baptisms in a Methodist circuit declined in 1843 and 1844 (137). Hence, he concludes that the Millerite impulse was also declining by then. However, one must remember that by the summer of 1843, now in its second phase, Millerism was becoming a sectarian movement and would not be benefitting Baptist and Methodist congregations any longer. A decline in numbers of baptisms in these congregations is rather an indication that Millerism was still a major factor influencing their growth, albeit it a negative one.

Little's conclusion that "to some extent, the Eastern Townships remained an extension of the northern New England frontier by mid-century" (284) certainly proved to be the case for the three Adventist denominations that arose from Millerism and which were dependent to a large extent on preachers from New England. Although the author estimates that "Millerism was largely a spent force by mid-century" (24), the American religious influence and sectarian impulse that generated it continued to affect the religious life of the Eastern Townships for the remaining decades of the century. These Adventist churches grew steadily and represented about 2 percent of the Eastern Townships population for most of the second half of the nineteenth century and, in 1881, reached close to 10 percent of the population in some townships closest to Vermont.

Two other factors that influenced religious life in the Eastern Townships are also well documented in *Borderland Religion* and support my conclusions in *Adventism in Quebec*. Little provides evidences that the emigration of the English-speaking population was an important sociodemographic factor in the 1840s (102, 205, 207, 218), setting a trend that would continue to deeply affect all churches in the Eastern Townships throughout the nineteenth century. In addition, in his discussion of Methodism, Little gives good evidence that a circuit-riding type of itinerant pastors (162, 220-221), with short length of parish ministry, was not the type of organizational structure most conducive to facilitating growth and retention of membership, a problem that also affected Adventist parishes during the remainder of the century.

Even though it tends to be biased against Millerism, *Borderland Religion* is a good addition to Canadian religious historiography, and students of Millerism and Adventism will appreciate its insights.

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McLay, R. Timothy. *The Use of the Septuagint in New Testament Research*. Grand Rapids: Eerdmans, 2003. 207 pp. Paper, \$30.00.

Probably the most useful information for those approaching this book for the first time is a clarification of what the book is, and what it is not. *The Use of the Septuagint in New Testament Research* is *not* an introductory textbook on Septuagintal studies for any but the most sophisticated students. McLay approaches his subject in an inductive manner, launching almost immediately into detailed considerations of various citations of the Septuagint (LXX) by the NT and leaving the uninitiated reader struggling to make sense of an overwhelmingly expanding mass of data until, if tenacious enough, he finds the underlying issues and principles more explicitly laid out near the end of the book. The volume *is*, on the other hand, an important contribution to the development of methodology for analyzing NT quotations of Scripture and a persuasive argument for the recognition of the centrality and the impact of the variety of Greek translations of Scripture on the text and theology of the NT.

McLay begins his book with an important Introduction which lays out his goal of "providing a framework for understanding how the NT writings have been influenced

because of their linguistic relationship with the Greek Jewish Scriptures”(2) and goes on to define the key terms most necessary for this discussion. The introduction also attempts to illustrate the need for informed knowledge about issues in Septuagint research on the part of NT scholars, in part by giving a succinct summary of the debate over the *kaige* (or *kaige*-Theodotion) rescension which will, if nothing else, leave nonspecialists convinced of their need for clearer knowledge.

Chapter 1 uses an analysis of Acts 15:16-18’s quotation of Amos 9:11-12 to demonstrate for readers the numerous issues and challenges involved in studying the use of Scripture in the NT. McLay examines the similarities and differences between the MT and Old Greek (OG) readings of Amos 9:11-12 and then goes on to demonstrate that Acts 15:16-18 follows more closely the OG. Noting that the NT text differs in places from both the MT and OG, he then walks readers through the various possible reasons for this difference and the theories often used to explain such differences.

Chapters 2 and 3 are devoted to an in-depth explanation of theories and methodologies related to the study of *Translation Technique* (TT), including a critique of the common focus on literalism and an overview of communications theory. Following this broad introduction to the approach, McLay lays out his own model for analyzing TT to understand how the Greek translator created his translation from Hebrew Scripture into Greek, and further for determining whether a NT quotation is based on a Hebrew or Greek text. This model involves the examination of: the formal comparison of the two texts under the categories of morphology, syntax, and lexicography; how adjustments were made to the formal structure of the source text in these areas in order to fit the characteristics of the target language; the broader range of possible motivations for changes in the target text; and the resulting effect on meaning produced by the translation.

In chapter 4, current knowledge of the transmission history of the LXX and its rescensions is reviewed, noting the multiple text forms available at the time of the development and writing of the NT and concluding with a suggested step-by-step process for analyzing a NT citation in relation to its underlying sources. Finally, chapter 5 uses these concepts and methodologies to analyze several passages in the NT which explicitly quote from the LXX as Scripture, and to argue McLay’s thesis that the LXX was tremendously influential on the NT not only in its individual citations of Scripture but in its unique influence on the basic theology communicated by the NT writers. McLay concludes with a plea for a greater recognition of, and exploration into, the Septuagint as of fundamental importance to the study of the NT.

Overall, McLay’s book offers a stimulating argument regarding the nature and extent of the influence of the LXX on the NT and a valuable contribution to the development of methodology for examining such influences. Several improvements could make the book even more effective. First, it would be helpful for the nonspecialist reader to be made more clearly aware in the introduction of the book that the author will proceed primarily in an inductive manner, and that he or she will need to be prepared to absorb the broad sweep of data related to the issues, before being given the principles and methods for dealing with them. Second, a more complete examination of possible sources of NT citations should be provided by considering more consistently the witness, for example, of the biblical scrolls discovered in the caves near Qumran. Finally, the book would be rendered much more useful for review and later reference, by the inclusion of at least a couple of charts, laying out in easily reviewable form McLay’s model for analyzing *Translation Technique* outlined in chapter 4, and the process for analyzing a citation given at the end of chapter 5.