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BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis, Missouri 63118.

BOOK NOTES

The Morals (Moralia). By St. Basil the Great, translated by M. Monica Wagner. Boston: Daughters of St. Paul, 1963. 74 and 78 pages. Paper. \$1.00 for both pamphlets. The 80 "rules" of *The Morals* — each a briefly formulated ethical principle which the great Cappadocian father then proceeds to buttress with quotations from the Sacred Scriptures — are among the more important of the authentic ascetic works of St. Basil. The pamphlet series put out by the Roman Catholic Daughters of St. Paul here presents in handy and inexpensive form the whole work as it appears in Volume 9 of the patristic series of the Catholic University of America Press, *The Fathers of the Church*.

The Bhagavad Gītā. Translated by Franklin Edgerton. New York: Harper & Row, 1964. xii and 202 pages. Paper. \$1.45. In 1944 "India's favorite Bible" came out in two volumes, with a Sanskrit text, Sir Edwin Arnold's classic version, and Edgerton's "fairly literal" translation and interpretations. It is Edgerton's contributions — "the best that one Western Sanskritist could do with the Gītā after half a lifetime of the most earnest effort" — that the Harper Torchbook edition preserves. The translation and notes cover just over half of the present book; the remainder consists of 30 pages of introduction to the Gītā, 47 pages on its teachings, and six pages of summary and conclusions.

Biblical Problems and Biblical Preaching; by Charles Kingsley Barrett; xii and 51 pages; 85 cents. *The Lord's Prayer (Das Vater-Unser im Lichte der neueren Forschung);* by Joachim Jeremias, translated by John Reumann; xvii and 37 pages; 75 cents. *Only to the House of Israel? Jesus and the*

Non-Jews; by Thomas Walter Manson; xiv and 26 pages; 75 cents. *Jesus and the Wilderness Community at Qumran (Jesus und die Wüstengemeinde am Toten Meer);* by Ethelbert Stauffer, translated by Hans Spalteholz; xiv and 36 pages; 75 cents. Edited by John Reumann. Philadelphia: Fortress Press, 1964. Paper. These are numbers 6, 8, 9, and 10 of the Biblical Series of the publisher's Facet Books. All four brochures are commendable choices. Barrett's "Yesterday, Today and For Ever: The New Testament Problem" and "Biblical Preaching and Biblical Scholarship" — the two lectures contained in the first title — go directly to the heart of the question so frequently asked: "What does contemporary Biblical scholarship do to the preaching of God's Word?" All of Reumann's introductions are exemplarily instructive; his contribution to the important Jeremias study of the Our Father is probably the best of the four. The Manson study faces up to a perennial problem of the Gospel record — our Lord's apparently ambiguous stance toward the non-Jews. Stauffer's is one of the best analyses of the agreements and the differences between the Gospels and the Qumran community. (Memorable is Stauffer's assertion of "the major antithesis" on p. 20: "I contend: had Jesus fallen into the hands of the Wilderness sectarians, they would have murdered him as ruthlessly as did the Pharisees.")

Buddha and the Gospel of Buddhism. By Ananda Coomaraswamy. New Hyde Park, N. Y.: University Books, 1964. xii and 364 pages, plus 23 full-page plates. Cloth. \$10.00. This classic introduction to Buddhism was first published in 1916 and reissued without alteration in 1927. In the

3-page introduction added to the present edition, John C. Wilson declares: "We feel there is no need to add anything now" (p. iii). The work covers the life of Gautama; the "gospel" of primitive Buddhism; the relation of Buddhism to Vedānta, Sāmkhya, yoga, and Brahmanism; Mahāyāna and Zen; and Buddhist art. The latest entry in the bibliography is dated 1914. There is a useful glossary and a good index.

Christus heute — Helsinki 1963: Ein Bericht über die IV. Vollversammlung des lutherischen Weltbundes. By Herbert Reich. Berlin: Lutherisches Verlagshaus, 1964. 102 pages. Paper. Price not given. This handsomely illustrated, popularly written, and comprehensive account is designed to counteract the "bad press" that the Helsinki Assembly of the Lutheran World Federation admittedly received and to give the lie to the charge that "nothing came out there." (p. 20)

The Dead Sea Scriptures in English Translation. By Theodor H. Gaster. Revised edition. Garden City, N.Y.: Doubleday and Company, 1964. x and 420 pages. Paper. \$1.45. The first edition of this book, which addresses itself to laymen rather than to scholars and "is concerned only with what the Scrolls themselves have to say, not with what has been or is being said about them" (p. v), came out in 1956. The new edition adds to the content of the old all the coherent texts published since the first edition. Gaster has revised all his translations, especially the hymns in chapter 2, "The Praise of God," and has expanded the introduction, the list of Biblical quotations and parallels, and the analytic index.

The Death Penalty in America: An Anthology. Edited by Hugo Adam Bedau. Garden City, N.Y.: Doubleday and Company, 1964. xiv and 584 pages. Paper. \$1.95. This fat "Doubleday Anchor Original" proposes to present in its nine chapters and 39 selections (six by Bedau) all the issues involved in the death penalty controversy against the background of the latest available published and unpublished legal, criminological, penological, and psychological literature. "The partisans and the author-

ities of both sides of disputed questions [are allowed] to speak for themselves" (p. v). This volume will provide a useful orientation for the Lutheran clergyman who senses that there is more to the problem than affirming the objective right of civil government to impose capital punishment.

Developing Lines of Theological Thought in Germany. By Martin Noth, translated from the German by John Bright. Richmond, Va.: Union Theological Seminary in Virginia, 1963. 29 pages. Paper. Price not given. This, the fourth annual bibliographical lecture of Union Theological Seminary in Virginia, is an extremely helpful survey of contemporary Evangelical thought in Germany, with special stress on Biblical theology and Old Testament studies.

Dictionary of Orthodox Theology: A Summary of the Beliefs, Practices and History of the Eastern Orthodox Church. By George H. Demetrakopoulos. New York: Philosophical Library, 1964. xv and 187 pages. Cloth. \$5.00. Demetrakopoulos, an Eastern Orthodox layman, is an instructor of history at the University of South Dakota. John Rexine, associate editor of *The Greek Orthodox Theological Review*, in his seven-page historical introduction, commends Demetrakopoulos' alphabetically arranged dictionary as "a quick reference book for the uninitiated and a reliable refresher for the reader familiar with the history and traditions of the Greek Orthodox Church" (pp. xiii, xiv). Happily, Demetrakopoulos restricts himself to his own denomination for the most part. When he ventures outside it, he is likely to make grave mistakes, such as saying that "consubstantiation is the belief of the Lutheran Church." (p. 59)

Directives to Lay Apostles; 1963; 342 pages; cloth, \$4.00; boards, \$3.00. The Church; 1962; 927 pages; cloth, \$9.00; boards, \$7.00. Our Lady; 1961; 591 pages; cloth, \$5.00; boards, \$4.00. Edited by the Benedictine Monks of Solesmes. Boston: Daughters of St. Paul. Here are three important volumes in the admirable "Papal Teachings" series that we have previously called to our readers' attention. The "lay

apostolate" is at least formally a relative novelty; this accounts for the fact that the 76 documents in the first title presented are all from the lips and pen of a single pope, Pius XII. *The Church* presents some 400 texts out of 15 pontificates, from that of Benedict XIV (1740—1758) through that of John XXIII. The treatment covers not only papal pronouncements on ecclesiology in the strict sense, but also on such subjects as the nature and role of the papacy, the privileges and the independence of bishops, the necessity of councils, the authority of patriarchs, the relation of the church to the Holy Spirit, liturgical law, and the transcultural situation of the church. The Mariological volume spans the same 15 pontificates. The reader who is concerned with the ecumenical implications of the Mariological issue will note with interest that the first eight pontificates, covering the years 1740 to 1846, yield only 10 documents; Clement XIV and Leo XII are not represented at all. Pius IX, author of *Ineffabilis Deus*, which defined the Immaculate Conception of the B. V. M., is represented by 10 and Leo XIII, with a quarter-of-a-century pontificate, by 21. Pius X maintains a comparable pace with nine documents in eleven years. In eight years Benedict XV produced only six statements memorable enough for inclusion; in 17 years Pius XI produced 20. The preoccupation with the Mother of God exhibited by Pius XII accounts for the startling total of 95. John XXIII's pontificate is represented by three documents (à propos the ending of the Marian Year at Lourdes) published over the space of four days. The superb analytical indices and the careful documentation are not the least important aspects of these useful volumes. Mother E. O'Gorman, who translated the first two volumes here noted, and the Daughters of St. Paul, who translated the third with the critical assistance of John H. Collins, deserve praise for their accomplishments.

Early Gentile Christianity and Its Hellenistic Background. By Arthur Darby Nock. New York: Harper & Row, 1964. xxi and 154 pages. Paper. \$1.45. This "Cloister

Library" paperback brings together three scholarly and provocative essays of the late author. The title essay and "A Note on the Resurrection" both appeared in 1928 in *Essays on the Trinity and the Incarnation*, a symposium edited by A. E. J. Rawlinson in the liberal Anglo-Catholic tradition of *Essays and Reviews* (1860), *Lux Mundi* (1889), and *Foundations* (1912). "Hellenistic Mysteries and Christian Sacraments" first appeared in 1952 in *Mnemosyne*. To these Nock himself added an 11-page "retrospect" in 1962, along with a 4-page bibliography and a useful index. These essays are must reading for anyone who proposes to talk to the question of the dependence of the primitive Christian community upon the Hellenistic and Jewish backgrounds out of which and against which it developed.

The Easter Lamb. He Obeyed. The Little Grain of Wheat. By Gerard A. Pottebaum, illustrated by Robert Strobridge. Dayton: George A. Pflaum, 1964. 33 pages each. Paper. 35 cents each. These three booklets, labeled "to be read to children up to age 8," rate a note in a theological journal because they are highly successful efforts to make the mysteries of Christ's resurrection, the redemption, and the Sacrament of the Altar intelligible and relevant to young children by means of simple language and engaging illustrations. A Lutheran theologian may cavil at what he sees as a too explicitly Roman Catholic formulation at one point or the other, but these admit of relatively easy correction in the telling.

Force and Freedom: Reflections on History (Weltgeschichtliche Betrachtungen). By Jacob Burckhardt, edited by James Hastings Nichols. Boston: Beacon Press, 1964. 382 pages. Paper. \$2.25. These lectures were prepared between 1868 and 1873, but they were not published until 1905 and did not become available in English until 1943. The edition of the last-named year is here reproduced without change and includes Nichols' three Burckhardt essays, "The Man and His Mission," "Burckhardt as Prophet," and "The Meaning of History." Burckhardt (in Nichols' words) was "one of the nicest

and most critical assessors" of historical analogies, and as a result his augury of the future was generally successful. He is still worth reading for the same reason.

A Free Church in a Free State?: The Catholic Church, Italy, Germany, France, 1864 to 1914. Edited by Ernst Helmreich. Boston: D. C. Heath and Company, 1964. xvi and 111 pages. Paper. \$1.50. This collection of 36 readings is divided into four sections—mid-nineteenth century developments in the Roman Catholic Church from the *Syllabus of Errors* through the decrees of Vatican I, "the Roman question" of the relation of the Papacy to a uniting Italian nation, the *Kulturkampf* in Germany, and church and state in the French Republic. Contemporaries of the events described—Philipp Schaff, Lord Acton, Von Döllinger, Gladstone, Manning, Bismarck, to name some—as well as scholars of the last three decades evaluate the developments under consideration. *A Free Church in a Free State* is part of the significant series *Problems in European Civilization*.

The Gothic Cathedral: Origins of Gothic Architecture and the Medieval Concept of Order. By Otto von Simson. New York: Harper & Row, 1964. xx and 275 pages. \$2.25. This penetrating study of the "symbol of the kingdom of God on earth," written against the background of von Simson's vast learning, clears away a great deal of theoretical rubbish that has been written about Gothic in general and the Gothic cathedral in particular. The first hard-cover edition came out in 1956, a revised edition in 1962. Except for the elimination of three color plates (and the associated references in the text and index), this notable Bollingen Library paperback reproduces the second edition without alteration.

The Holy Bible: King James Version. Cleveland: The World Publishing Co., 1964. 746, 226, and 51 pages. Paper. \$1.95. This is a well-printed and durably sewn King James edition Bible, without the Apocrypha, with Christ's words in the New Testament printed in red, and with 49 pages of rather

out-of-date "helps" for "the study and understanding of the Holy Scriptures."

The Holy Bible: Revised Standard Version. Cleveland: The World Publishing Co., 1964. xiii, 843, 243, and 14 pages. Paper. \$1.95. This volume gives the reader the Old Testament (without the Apocrypha) and the New Testament according to the Revised Standard Version, with the usual parallels and notes of this version, plus a summary of the books of the Sacred Scriptures and a chronological outline of the New Testament period to the year 64, all in a durably sewn paperback.

The Koran Interpreted. By Arthur J. Arberry. New York: The Macmillan Company, [1964]. 350, 358 pages. Paper. \$2.95. The third word of the title reflects the conviction of Orthodox Islam that the Qur'an is untranslatable. Harvard's Wilfred Cantwell Smith regards Arberry's work, first published in 1955, as "certainly the most beautiful English version, and among those by non-Muslim translators the one that comes closest to conveying the impression made on the Muslims by the original." The 28-page preface provides a critical history of previous attempts to translate the holy book of Islam into English. Arberry describes his own effort as a serious attempt "to imitate, however imperfectly, those rhetorical and rhythmical patterns which are the glory and the sublimity" of the book. With the spread of Islam in the modern world, a pastor should have access to a dependable translation of its scriptures.

Lenten Meditations for Students. By John S. Damm. Chicago: Division of College and University Work of the National Lutheran Council, [1964]. xii and 67 pages. Paper. Price not given. This solid and stimulating little brochure by the managing editor of the *American Lutheran*, with its strong modern illustrations by Richard C. Peck, will help not only students, but any literate Christian, to pass through Lent with greater spiritual profit.

Luther-Jahrbuch 1964: Jahrbuch der Luther-Gesellschaft. Edited by Franz Lau.

Hamburg: Friedrich Wittig Verlag, 1964. 176 pages. Cloth. Price not given. The beautifully designed, printed, and bound *Luther-Jahrbücher* are indispensable to every student of Luther and the Reformation, if only for their impressive bibliographical listings. There are 567 items in this year's edition. In addition there are 25 pages of book reviews and five essays: "Drei Nürnberger Reformationsjubiläen" (the centennials respectively of the 95 Theses, the Augsburg Confession, and the Religious Peace of Augsburg), by Anton Ernstberger; "Luther ordnet seine Kirche," by Hans Liermann; "Zu Luthers Verständnis vom geistlichen Leben des Christen im Gebet," by Horst Beintker; a valuable symbolics study, "Der feurige Engel S. Johannes': Zu einer Stelle Luthers in den Schmalkaldischen Artikeln," by Martin Henschel; and a very important contribution to the Lutheran-Roman Catholic dialog, "Reformatorsche Rechtfertigungsbotschaft zwischen tridentinischer Rechtfertigungslehre und gegenwärtigem evangelischen Verständnis der Rechtfertigung," by Albrecht Peters.

Memar Marqab: The Teaching of Marqab. Edited and translated by John Macdonald. Volume I: *The Text*; xliii and 178 pages. Vol. II: *The Translation*; 255 pages. Berlin: Verlag Alfred Töpelmann, 1963. Paper. Price not given. The Samaritan movement is one of the most important schisms in Judaism. The final separation of the Samaritans from the Jews took place in the fourth century before Christ, and the subsequent development of the two groups display some interesting parallelisms. Thus a Samaritan text of the Pentateuch was developed (with some 6,000 variations from the Masoretic text, mostly orthographic but some substantive). Like the Aramaic paraphrases of the Jewish Scriptures, a West Aramaic *targum* of the Samaritan Pentateuch was produced. The midrashic efforts in Judaism had their counterparts in the Samaritan religion, among them the *Asatir* and — the best known — the haggadah of Marqah (or Marcus), leader of the group somewhere between the second and fourth centuries.

(A dozen of his hymns entered the Samaritan prayer book, the *Defter*.) This work, known variously as the *Teaching of Marqab* or, later, as *The Book of Wonders*, is next to the Samaritan Pentateuch and its *targum* the most important document of the Samaritan religion. The present editor describes it as "a thesaurus of early Samaritan traditions, hymns, beliefs, saws, and epithets, and possibly primitive liturgical phrases and expressions" (I, xviii). The material is exciting for a great many disciplines. The *Memar Marqab* is an important religious document in its own right. It is also a singularly instructive West Aramaic literary monument. The picture of pre-Islamic Jewish sectarian ideology which it presents holds out great promise for further research. Christian historians will be interested in the syncretistic incorporation of Christian emphases — tagged by what sometimes seem to be echoes, sometimes almost direct quotations of the Synoptics, the Fourth Gospel, Hebrews, and the Apocalypse — into the doctrinal content of the book. (Paul Kahle — a pioneer in this area as in so many others — in the introduction to the present work speaks of the *Assimilation des Christologischen und seine Anwendung auf Mose*.) Thanks to Macdonald's patient and careful effort, we have here a complete text of the work's six books, based on the five manuscripts available to him, plus an annotated English translation. This publication heralds a new era in Samaritan research.

The Methodist Church in Social Thought and Action. By Georgia Harkness. New York: Abingdon Press, 1964. 172 pages. Paper. \$1.50. MESTA is the abbreviation of the name (used as the title of the present work) for a large-scale study of Methodism and society made possible by a generous grant from the Fund for the Republic and directed by Nils Ehrenstrom of the Boston University School of Theology. The results — including a statistical study of Methodist beliefs based on the responses of over 6,000 participants — have been published in four rather formidable scholarly volumes. Miss Harkness, American Methodism's ablest

woman theologian, here undertakes a *Reader's Digest* type of summarization for general study purposes, but without trying to preserve the words of the original authors. No substitute for the original, Miss Harkness' work is still a revealing introduction to the contemporary state of The Methodist Church.

Millennium and Utopia: A Study in the Background of the Idea of Progress. By Ernest Lee Tuveson. New York: Harper & Row, 1964. xiii and 249 pages. Paper. \$1.85. This work first came out in 1949 and argued that "the coming together of the New Philosophy and the revival of the belief in a literal millennial end to history produced the Idea of Progress" (p. vi). In 1963 Tuveson remains of the same mind; with Karl Marx one of the successors and intellectual descendants of both the Seer of Patmos and Francis Bacon, he insists that Judaeo-Christian apocalyptic is still playing an important role in our time. Apart from some stylistic corrections, the bringing up to date of a few footnotes, and a two-page preface, the 1949 edition is reproduced without change.

The Mystery of God (Vom göttlichen Geheimnis). By Wilhelm Stählin, translated by R. Birch Hoyle. St. Louis: Concordia Publishing House, 1964. 224 pages. Paper. \$2.50. The sometime Lutheran bishop of Oldenburg published this study in German almost three decades ago. It promptly became one of the classics of the Lutheran liturgical movement in Germany; the English edition sponsored in 1937 by the Student Christian Movement extended its influence. In spite of the lapse of time, the movement of theological and scientific thought in the interim, and the different political situation, the central theses retain all of their initial validity. The new generation that has come into being since *Vom göttlichen Geheimnis* was first printed will profit from a careful reading of this reprint of the 1937 edition.

New Theology No. 1. Edited by Martin E. Marty and Dean G. Peerman. New York: The Macmillan Company, 1964. 256 pages. Paper. \$1.95. This paperback collection of 15 articles which appeared in professional

theological journals in 1963 (in a single case in 1962) will enlighten the people who think that "new theology" means Karl Barth, Paul Tillich, Rudolf Bultmann, Emil Brunner, and Reinhold and H. Richard Niebuhr. Of these only Barth—hardy perennial that he is—occurs in this wide-ranging international collection, in the company of John Macquarrie (who answers the question: "Who Is Heinrich Ott?"), Robert Clyde Johnston, Eduard Schweizer, James Barr, Sidney Mead, Thomas Altizer, J. M. Lochman (discussing Hanfred Müller's controversial Bonhoeffer study), James Sellers, and Eugene R. Fairweather as representatives of the Anglican and Protestant traditions, Edgar S. Brown, Jr., and Per Erik Persson among Lutheran theologians, Thomas Gornall as a Roman Catholic voice, Erwin R. Steinberg (writing on "Franz Kafka and the God of Israel") as a Jew, and Kai Nielsen as a philosopher. The editors contribute a carefully formulated introduction. These fifteen articles are not the total answer to "What's new in theology?" but they are a provocative introduction, and that is all that they are intended to be.

The Origins of Sectarian Protestantism: A Study of the Anabaptist View of the Church. By Franklin Hamlin Littell. New York: The Macmillan Company, 1964. xviii and 231 pages. Paper. \$1.45. This 1952 adaption of Littell's Yale doctoral dissertation established the author's competence as a creative church historian. Revised in 1958, this "introduction to sectarian Protestantism" contends that "in the first period of Free Church history—the period of the Anabaptists of the sixteenth century—the overriding issue was the nature of the community of discipleship, the church" and then "goes on to discuss the way in which the radical Reformers attempted to restore the 'True Church' on New Testament and Early Church lines" (p. iii). Two pages of additions bring the original five-page selected bibliography up to date.

The Relevance of Apocalyptic: A Study of Jewish and Christian Apocalypses from Daniel to the Revelation. By Harold Henry

Rowley. Third edition. New York: Association Press, 1964. 240 pages. Cloth. \$5.95. This staple of the contemporary discussion of the significance of apocalyptic for Biblical interpretation first came out in 1943. The second edition differed from the first chiefly in Rowley's recognition that the Slavonic Enoch was probably later than the first century. In this third edition such revisions as the advancing march of intertestamental and apocrypha studies necessitates have been made, a section on the Qumran scrolls has been added, and the bibliography has been modestly expanded.

Religion and Economic Action: A Critique of Max Weber (Ekonomi och religion). By Kurt Samuelsson, translated by E. Geoffrey French, edited by D. C. Coleman. New York: Harper & Row, 1964. x and 157 pages. Paper. \$1.45. In his *Die Protestantische Ethik* and in his later *Wirtschaftsgeschichte* Weber held that Calvinism and the various Protestant sects created the preconditions for a "spirit of capitalism." Some scholars—H. E. Barnes, Talcott Parsons, W. Arthur Lewis, and Gunnar Myrdal among them—came to regard Weber's thesis as a self-evident truth. Others—like Werner Sombart, Lujo Brentano, R. H. Tawney, H. M. Robertson, and Wolmer Clemmensen—criticized Weber but ended up by finding a certain plausibility in his position. Samuelsson, in Coleman's words, showers cold water on Weber's hypothesis with refreshing gusto. "We can find no support for Weber's theories," Samuelsson concludes with vigorous skepticism. "Almost all the evidence contradicts them" (p. 154). First published in Sweden in 1957, French's version came out in 1961 and is here reprinted without change.

Religious Conflict in America: Studies in the Problems Beyond Bigotry. Edited by Earl Raab. Garden City, N. Y.: Doubleday and Company, 1964. viii and 231 pages. Paper. \$1.25. "There is reason to believe that interreligious conflict in America will finally prove to be a more knotty, more durable, and in some ways more significant problem than interracial conflict," Raab

holds. In proof of his point he republishes a dozen analyses, whose authors include such prestigious names as Gerhard Lenski, Will Herberg, Jaroslav Pelikan (who is not at the University of Chicago and who is the sole author of *From Luther to Kierkegaard*, the contrary statements on p. 230 notwithstanding), the late Gustave Weigel, Sidney Hook, Leo Pfeffer, Wilber G. Katz, and John Courtney Murray.

Repetition: An Essay in Experimental Psychology. By Sören Kierkegaard, translated by Walter Lowrie. New York: Harper & Row, 1964. 144 pages. Paper. \$1.60. *Repetition*, published on the same date in 1843 as the *Edifying Discourses*, combines poetry and whimsy in the treatment of one of the major philosophical-religious categories of Kierkegaard. The original edition of Lowrie's translation came out in 1941. The present paperback is unaltered except for the omission of the editor's preface (and of his essay, "How Kierkegaard Got into English"); happily it retains Lowrie's valuable introduction.

The Revelation of St. John. By Abraham Kuyper, translated from the Dutch by John Hendrik de Vries. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1963. 360 pages. Paper. \$2.25. This photolithographic reprint reproduces the edition of 1935. Kuyper proceeds on the assumptions that the Revelation is apocalyptic; that its main purpose is to comfort and encourage the suffering and militant church by directing its gaze to Christ; that the visions of the book are "dioramically" (that is, not chronologically) arranged; that the numbers are not actual but figurative; that both the Augustinian and the idealist interpretations have elements of correctness; and that the full meaning of the Revelation will become intelligible only "when all has come to pass."

Satan: His Personality, Power and Overthrow. By Edward M. Bounds, edited by Homer W. Hodge. Grand Rapids, Mich.: Baker Book House, 1963. 157 pages. Cloth. \$2.95. This is an unaltered reprint of the original edition, published in 1922.

Sowing and Reaping: The Parables of Jesus (Saat und Frucht: Zehn Predigten über Gleichnisse Jesu). By Emil Brunner, translated by Thomas Wieser. Richmond, Va.: John Knox Press, 1964. 91 pages. Paper. \$1.50. These sermons—in their day the first of Brunner's to be published—were preached in the Fraumünster in Zurich almost three decades ago, but they have just been translated into English. Not all of Brunner's characteristic theological emphases come out—the texts themselves inhibit a ranging across the full spectrum of his thought—but the sermons are a moderately good example of the way Brunner's theology sounds in the pulpit. He treats the fourfold soil, the Pharisee and the publican, the sower of Mark 4:26-29, the pearl of great price, the prodigal son and his brother, the great banquet, the good Samaritan, the unforgiving servant, the weeds among the wheat, the dishonest steward, and the two parables on prayer of Luke 11:5-13.

The Story of Judaism. By Bernard J. Bamberger. Revised edition. New York: Schocken Books, 1964. Paper. \$2.45. This comprehensive, well-printed, and thoroughly readable history of the inner content of Jewish life is a singularly good book in its field. Bamberger writes not for the specialist but for the general reader, and the work is free of the cumbersome apparatus of self-conscious scholarship. Although it is intended primarily for enhancing the self-understanding of the author's fellow Jews, Christians concerned with Jewish-Christian relations will profit from the insights that it will provide. The first 20 chapters (there are 62 altogether) shed some useful light from time to time on the Jewish origins of Christianity. The appended book list is helpful. The paperback reissue of this seven-year-old work afforded Bamberger the opportunity for making some corrections in the earlier editions and of bringing a few items up to date.

Till We Have Faces: A Myth Retold. By Clive Staples Lewis. Grand Rapids, Mich.: William B. Eerdmans Publishing Company,

1964. 313 pages. Paper. \$1.95. The myth is that of Psyche, as first told in the *Metamorphoses* of Apuleius. When the work was first published in 1956, it was hailed as one of its author's most successful novelistic accomplishments. Lewis buffs will be grateful for its appearance as a paperback.

Vedanta Dictionary. By Ernest Wood. New York: Philosophical Library, 1964. 225 pages. Cloth. \$6.00. Vedanta, Wood asserts, "is still the main religious philosophy of most of the intellectuals of India." The present work, based on 55 years of teaching experience by the former president of the American Academy of Asian Studies, is a companion volume to his *Yoga Dictionary* and his *Zen Dictionary*.

Verkündigung und Forschung: Theologischer Jahresbericht 1960/1962. Edited by E. Wolf. Fascicle 1. Munich: Chr. Kaiser Verlag, 1963. 148 pages. Paper. DM 2.90. A round dozen essays and eight critical reviews canvass recent German Evangelical theological developments in the areas of history of religion, Old and New Testament research, Qumran studies, Judaica, and systematic theology. This reviewer found Ernst Käsemann's "Neutestamentlicher Sammelbericht II" and Gottfried W. Locher's 11-page analysis of Regin Prenter's dogmatics particularly valuable.

What Is This Jewish Heritage? By Ludwig Lewisohn. Revised edition. New York: Schocken Books, [1964]. xxiii and 101 pages. Paper. \$1.25. The late author—born in 1882, an immigrant to the United States at the age of ten, at one time a Methodist by youthful choice—"started from the Enlightenment and scepticism of his father's house," says Milton Hindus in his introduction to this reprint, "without the benefit of so much as a ceremony of Confirmation in the Jewish faith, and [undertook no] Hebrew studies until . . . after he had reached his thirtieth year" (p. xxii). The present collection, first published in 1954, brings together 19 brief essays under three general headings—the question of the title, "Crucial Problems," and "Commentaries."

The Wisdom of George Santayana. Edited by Ira D. Cardiff. Second edition. New York: Philosophical Library, 1964. 325 pages. Cloth. \$7.50. The first edition of this collection of Santayana quotations, ranging from less than a line to well over a page, came out in 1950 under the title that Santa-

yana himself suggested, *Atoms of Thought*. The new edition adds 35 pages of items from the late philosopher's *Dominations and Powers, My Host the World, and Little Essays*. The very complete index has been correspondingly expanded.

ARTHUR CARL PIEPKORN

BOOKS RECEIVED

Can Christians Learn from Other Religions? By Robert Lawson Slater. New York: The Seabury Press, c. 1963. 94 pages. Paper. \$1.95.

Children's Festivals from Many Lands. By Nina Millen, illustrated by Janet Smalley. New York: Friendship Press, c. 1964. 191 pages. Cloth. \$3.95.

Christians in a Technological Era. Edited by Hugh C. White, Jr. New York: The Seabury Press, c. 1964. 143 pages. Cloth. \$3.50.

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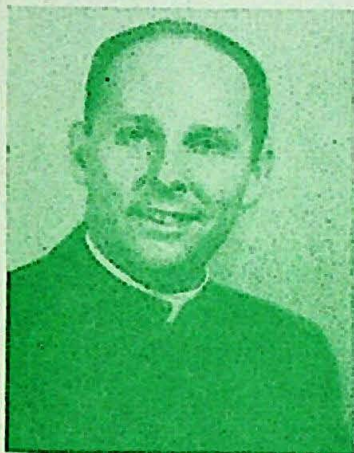
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