

there are hundreds of thousands of orthodox Jews who still speak and read Yiddish. In the United States and South American countries there are probably two million who read and speak Yiddish. In Russia over two million Jews can read and speak Yiddish.

The type used, though lighter than in the first edition, is clearer and more easily read. There is better spacing between words and lines than in the first edition. The paper is much thinner and of the best quality. The thickness of the book is only about $\frac{5}{8}$ inch, and the binding is in plastic art waterproof cover. It is an example of the finest product of the printing craft.

All quotations from the Old Testament stand out in a different or poetic setting, an improvement over the first edition. The sources of such quotations are given as in the old edition.

Generally speaking, this new edition is a great improvement, especially in the symbolic art embellishments and the use of more Hebraic expressions rather than German in the text. In the first edition there were many instances where words were run together as in Acts 14: 15-16. These words are now separated.

In some of the readings we like the first edition better than the second, as for instance in Matt. 1: 16 and Acts 8: 4, though we certainly prefer the new rendering of 1 Cor. 15: 55.

Einspruch has produced a fine volume worthy of the Christian cause. It will be recognized and acclaimed as such by the leading Yiddishists in the Jewish world. We can recommend it to all who have Israel's salvation at heart! Perhaps we may add a wish for the future. If a third edition is ever contemplated, we trust it may be a smaller pocket edition.

Readers who are familiar with German, especially with the Pennsylvania German variety, should find it not too difficult to understand some of the more familiar passages in Einspruch's Yiddish New Testament, from which we quote John 3: 16:

Vorim Got hot asoi lib gehat di velt, az er hot gegeben sein Ben Yochid [only Son], k'dei yeder einer, vos gloibt in im, sol nit farloirn vern, neiert hobn eibick lebn.

And here is another familiar passage taken from Rev. 3: 20:

Seh, ich shtei bei der tir, oon clapp on; oib eimitzer hert mine kol [voice] oon tut efenen di tir, vel ich areinkumen.

ELIAS NEWMAN

The Autobiography of Jesus, by Frank C. Laubach. New York: Harper and Row, 1963, pp. 192; \$3.00.

A revision and enlargement of his earlier *The Greatest Life*, Dr Laubach's book is another one in a long series of Diatessara, in which the material of the four Gospels is combined into one continuous account. As such it has the usual advantages and disadvantages of all Gospel harmonies, and each reader will judge for himself which outweighs the other.

The new 'gimmick' used is that of casting the material into a personal narrative, as though Jesus himself were the actual author of the book (with Dr Laubach playing the rôle of 'editor'). So the opening words read, 'In the

beginning I was the Word. I was with God and I was divine. It was I who was with God in the beginning.' The narrative continues normally through the quadri-Gospel material to the ascension (Acts 1: 7-14). Following this, there is a section entitled 'The Holy Spirit in Them' (pp. 172-80), continuing the story in Acts, including Pentecost, persecution of the apostles, death of Stephen, and conversion of Paul, finally coming to an end with a catena of quotations from Ephesians, 1 John, Revelation, 1 Timothy and Matthew.

An index lists all passages used, in the order in which they appear in the book, by page and line. It is claimed that nothing has been omitted from the Gospel accounts (except the genealogies), and nothing has been added. It is admitted, however, that Laubach has 'edited' verses 'in the interest of clarity or vividness'; in such cases, he says, 'I have relied on the wording of one of the other established versions'. The text used is Goodspeed's excellent translation; occasionally the 'editing' is done with a heavy hand. 'The disciple whom Jesus loved', for example, is identified as John the son of Zebedee (pp. 169-71); Luke 2: 14 (p. 17) and John 3: 21 (p. 28) are only two of the many passages where Goodspeed's rendering has been changed. Luke 4: 13 is translated by Goodspeed, 'When the devil had tried every kind of temptation he left him till another time'. Laubach adapts this to read, 'Then the Devil left me to watch for a better chance . . .' (p. 24). One would say that where Laubach has departed from Goodspeed it has generally been for worse, not for better.

ROBERT G. BRATCHER

The New Testament in Current Study, by Reginald H. Fuller. New York: Charles Scribner's Sons, 1962, pp. 147; \$2.95.

Recently a missionary translator asked for a book which would keep him abreast of current New Testament studies. The volume to hand, by the British born and trained professor at Seabury-Western Theological Seminary in Evanston, Illinois, does an excellent job of reviewing 'the main issues of debate over the past two decades' and providing 'a critical assessment of present trends'. In the brief compass of this small book the author develops the subject under the following headings: 'The New Testament and Mythology'; 'For and Against Bultmann'; 'The New Quest of the Historical Jesus'; 'Pauline Studies'; 'Synoptic Studies'; 'The Lucan Writings' and 'The Johannine Problem', with a closing chapter on 'Diagnosis and Prospect'.

It is naturally impossible that all the various ramifications of current New Testament studies be traced in a book of this size; but the Index of Authors lists 141 names (not all, to be sure, of contemporary scholars), so that the reader is presented with a good review of the main trends of modern New Testament scholarship. Inevitably, for better or worse, Rudolf Bultmann dominates the present era. His essay in 1941, *Neues Testament und Mythologie*, marks the turning point in New Testament studies; and from p. 2 of the book to its very end, Bultmann's name comes up in discussion more often than that of anyone else. Actually we are now living in a post-Bultmannian era, the author tells us; at times, it would appear, Bultmann himself is not quite Bultmannian, at least not to the entire satisfaction of some of his most ardent disciples.