

Concordia Theological Monthly



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BOOK REVIEW

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DIE ÜBERWINDUNG DER ANFECHTUNG BEI LUTHER. By Horst Beintker. Berlin: Evangelische Verlagsanstalt, 1954. 204 pages. Paper. Ostmark 8, 00.

This elaboration of a dissertation presented to the theological faculty of the University of Greifswald examines a question of central significance to Luther's theology, the problem of overcoming temptation, spiritual assault, or soul struggle. Luther's second lectures on the Psalms are of special importance, for they were prepared during years of severe personal and spiritual trials for the Reformer. In contrast to various contemporary psychological explanations of the soul struggle in man, the author emphasizes its uniquely theological rather than anthropological nature. More than personality deficiency, inner tension, or a generalized pervasive feeling of anxiety, the soul struggle was for Luther an identifiable spiritual problem of a specific kind. Both as a condition and a special attack (*tribulatio et tentatio*), it was basically a result of man's estrangement from God. The ultimate originator of the struggle, viewed on the deepest level, is God, who through His Word reveals *caro*, the flesh, as it is, precipitating the struggle. This function of the Word is Law, and the *Anfechtung* is a part of God's judgment on man. Faith in Christ and the forgiveness of sins is the cure. Particularly intriguing is the author's explanation of Luther's mystifying references to the disappearance of Christ in temptation and the utility of the First Commandment in restoring His image. The final part of the monograph deals with the meaning of *simul iustus et peccator* for the relationship of temptation and certainty. In addition to an initial comprehensive survey of the extensive literature on this problem, the author throughout the volume carries on a constant critical conversation with other scholars which is of great interest to the careful student of Luther's theology, though likely to be disconcerting to that less hardy creature, the gentle general reader.

L. W. SPITZ, JR.

MAN IN THE PROCESS OF TIME: A CHRISTIAN ASSESSMENT OF THE POWERS AND FUNCTION OF HUMAN PERSONALITY.

By J. Stafford Wright. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956. 187 pages. \$3.00.

In this unique book a very conservative Biblical scholar who is also competent in the fields and literature of psychology, parapsychology, spiritualism, and occultism has undertaken to analyze and correlate the evi-

dence with the Biblical doctrine of man. The author is principal of Tyndale Hall, Bristol, England. His book was first published by the Paternoster Press, London, in 1955, under the title *What Is Man?*

Convinced that "all truth is God's truth, and all must ultimately be one" (p. 12), Professor Wright sympathetically but sanely reviews the current psychical research into the extrasensory perceptions (ESP) of the body-mind relationship and the intriguing realm of telepathy, clairvoyance, and precognition, what parapsychology calls the psi faculties. Also included are discussions of spiritualism, occultism, ghosts and poltergeists, miracles, and angels. Professor Wright is convinced that man's mind apparently transcends time and space. In Biblical terms this may mean that man's spirit (*neshamah, pneuma*) participates impersonally in the Divine Life-Force in the world. Again and again, however, the author protests against any identification between this impersonal penetration and the Christian doctrine of the indwelling Spirit. While personal being, the "soul," survives death according to the Scriptures, and this may be linked to a surviving mind, reincarnation is utterly rejected on both evidential and Scriptural grounds.

The chapter on miracles was particularly suggestive to this reviewer. If mind can affect matter, then the older definition of miracles as suspensions of natural laws is inadequate. Professor Wright holds that although Christ's miracles all demonstrated that He was the promised Messiah, they were not necessarily all performed by virtue of His deity. Although Wright's hypothesis still may harbor the Calvinistic tendency toward false separations of the two natures, Lutheran theology, with its commitment to the *unio personalis*, ought to be able to utilize this revised estimate of man, mind, nature, and miracle.

Outstanding are Professor Wright's bibliographic data, even though they are largely limited to the British Isles. Exegetes interested in Gen. 6:4 will find Professor Wright on the side of the early church fathers. The Biblical and theological chapters at the end are sketchy but scholarly. Although the Christocentric conclusions are admirable, the author indicates his Calvinistic-Fundamentalist convictions. Thus Baptism is not only separated from the Holy Spirit but from the other "means of grace," (under which he includes prayer). Wright would have the Scriptures included under "means of grace," but holds that they are such largely as "the manual of Christian instruction" (p. 164) and that the distinction between revelation and inspiration becomes "merely academic" (p. 172).

HENRY W. REIMANN

THE CHURCH AND THE JEWISH PEOPLE, ed. Göte Hedenquist.
London. Edinburgh House Press, 1954. 212 pages. Cloth. 10/6.

An international panel of outstanding Christian and Jewish scholars—three Anglicans, three Presbyterians, three European Lutherans (Hedenquist himself, Gösta Lindeskog, and Karl Heinrich Rengstorf), a Metho-

dist, and two Jews — have here produced one of the sanest and most informative discussions of "the Jewish question" to have appeared in recent years. In this introduction Stephen Neill reminds us that our duty to the Jews has not been "fulfilled by the exercise of tolerance and fairmindedness" (p. 24). In his provocative theological essay, "The Jewish Problem and the Church's Understanding of Its Own Mission," Rengstorf argues that "it may well be that the question whether the promises given to Israel are actually fulfilled in Jesus Christ will be decided for the Jews if they can recognize in the Church, which claims to be the Body of Christ, the traits of the Messiah of the chosen people of God, Israel" (p. 45). Lindeskog furnishes a perceptive "Evaluation of the Theological Situation of the Jewish People Today and of Contemporary Trends in Judaism." Other essays discuss "Faith and the Jewish Law Today," "The Emergence of the State of Israel and its Significance for the Christian Church," "State and Religion in the State of Israel," "Some Questions to the Christian Church from the Jewish Point of View" by the quondam Chief Rabbi of Berlin, "Co-operation Between Christians and Jews," "The Church and the Hebrew Christian," specific responsibility of Christians to their Jewish contemporaries at the level both of the church at large and the parish church, and "The Christian Message to Israel." Appendices reproduce the WCC 1948 Amsterdam Assembly "Report on the Christian Approach to the Jews" and summarize the nation-by-nation distribution of the world's Jewish population as of 1952 (11,600,000, fewer than two thirds of the pre-war 18,000,000 Jews). The American reader, for whom "the Jewish question" has acquired a specifically American formulation, will find it enlightening to try to consider it against the ecumenical backdrop this symposium provides. ARTHUR CARL PIEPKORN

THE AMERICAN ADAM: INNOCENCE, TRAGEDY, AND TRADITION IN THE NINETEENTH CENTURY, ed. R. W. B. Lewis. Chicago: The University of Chicago Press, c. 1955. 204 pages. Cloth. \$5.50.

A Rutgers University scholar here brilliantly furthers the study of American intellectual history in the tradition of F. O. Matthiessen's *American Renaissance*. From the literature of 1820 to 1860 he presents the convincing thesis that there was a native American mythology. The authentic American was set forth "as a figure of heroic innocence and vast potentialities, poised at the start of a new history." This "image crowded with illusions" made possible the persistent dialog between the Party of Hope and that of Memory, with a Party of Irony stressing the doubleness of man's real nature and situation.

Each chapter moves the dialog forward: Walt Whitman and Horace Bushnell; James Fenimore Cooper and Nathaniel Hawthorne; Herman Melville, greatest novelist of the nineteenth century, presenting in Captain Ahab "Adam gone mad with delusion" and yet in Billy Budd

transcendent cheerfulness through "sacrifice"; Bancroft versus Parkman. As theological examples of the dialog we have ultraradical Theodore Parker with his doctrine of intuition and inspiration and Rome-bound Orestes Brownson in search of communion. Many other literary figures crowd their way into this packed volume.

This is far from mere literary historicizing. In this Adamic dialog the author not only employs terms that are sparkingly contemporary (innocence, experience, time, evil, hope, tradition), but he is also very conscious of twentieth-century skepticism that opposes not merely any party of hope but any dialog at all. A pastor who is alive to the need of understanding the contemporary man to whom he brings the Gospel will profitably read and study this book. In particular, Lewis will help reveal to him America's Calvinistic roots.

HENRY W. REIMANN

SCIENCE, DEMOCRACY AND ISLAM, AND OTHER ESSAYS. By Humayun Kabir. London: George Allen and Unwin, 1955. 126 pages. Cloth. \$3.00.

A voice from the East, such as this, reminds us that run-of-the-mine Western culture and scholarship are often still provincial. We are ready to concede that the world is no longer flat; but we make it flat on one side by slicing off, in our teaching of history, literature, philosophy, and other subjects, one portion of the globe.

Kabir is educational adviser to the Government of India, chairman of the executive board of the Indian National Commission for UNESCO, president of the Indian Philosophical Congress, and co-editor of the government-sponsored *History of Philosophy: Eastern and Western*.

Of the eight essays in this volume, three, "The Concept of Democracy," "The Rights of Man," and "East and the Problems of Education," were first published by UNESCO.

In the somewhat propagandistic (and syncretistic) title essay, Kabir makes the point that both science, which emphasizes the individual instance, and democracy, which safeguards the rights of the individual, require a unitary world. Islam provided the philosophical framework for this concept by emphasizing the unity of God.

"The Concept of Democracy" is an interesting attempt to find a common denominator between what are, virtually, the Russian and American concepts of this term, though no labels are used. Kabir seeks it in a correlation between rights and duties.

To understand the essay, "The Rights of Man," one must recall the actual conditions in India, where, for instance, in Calcutta, a city about the size of Chicago, one million people, including many families with children, cook and sleep on the streets because they have no other shelter. Hence under human "rights" he includes food and clothing, housing, education, and medical services. He recognizes fully that "the crux of the problem is, however, to determine (a) what constitutes the minimum and (b) the

degree of state control and interference necessary to secure these basic standards" (p. 40).

In "The Welfare State," he declares, "democracy owes its rise to various factors. Of these the religious element of the value of the soul is one of the most important" (p. 56).

In "Reflections on Indian Thought and Practice" the reader will appreciate Kabir's definition of *satyagraha*, often described as passive resistance, but actually nonviolent opposition to evil.

Politically, Kabir is a personification of the Indian viewpoint of a "third force" independent of both great world powers. W. J. DANKER

A REPORT ON THE AMERICAN JESUITS. Text by John La Farge; photographs by Margaret Bourke-White. New York: Farrar, Straus and Cudahy, 1956. 237 pages. Cloth. \$4.50.

SAINT IGNATIUS AND THE JESUITS. By Theodore Maynard. New York: P. J. Kenedy and Sons, 1956. viii and 213 pages. Cloth. \$3.00.

As a product of the bookmaker's art the volume printed by Farrar, Straus, and Cudahy is outstanding. The photographs by Miss Bourke-White, originally made on an assignment by *Life*, are superb. La Farge writes in an arresting style. He treats of the origins of the Jesuits and then tells about the Jesuits in the United States. The chapter on the training of the Jesuits is clear and informative; so is the chapter on "The Theory of Jesuit Education." Other chapters deal with the Jesuit brother, the Jesuit apostleship, Jesuit activities, and American Jesuit missions. La Farge's sympathetic, appealing account gives an excellent introduction to the order.

Theodore Maynard, too, is a well-known writer, a Roman Catholic. His book is more detailed than is La Farge's work. Maynard does not avoid all of the problems connected with the history of the Jesuits; those which he chooses to write about, however, are solved in favor of the Jesuits. The chapter dealing with the suppression of the Jesuits is an extremely helpful summary. A bibliography adds to the value of this work.

It may not be out of order to cite a few of Maynard's judgments to show the tenor of his work. "The Jesuit politician is almost a complete myth" (p. 92). At the Wartburg Luther "had thrown his inkwell at the Devil, which confirms what is believed of his neurotic temperament" (p. 25). This Luther, he admits, "was after all a man of genius" (p. 105). In Loyola, he says, "there was being providentially prepared the instruments the age needed" (p. 25). Maynard, too, might be criticized for some of the points he omitted. What role did the Jesuits play in Poland or Bohemia, for instance?

These two volumes attest to the vitality of the Society of Jesus. Even though they are written from the Roman Catholic point of view, possibly because of that, they deserve careful reading. CARL S. MEYER

THE MOMENT BEFORE GOD. By Martin J. Heinecken. Philadelphia: Muhlenberg Press, 1956. 386 pages. Cloth. \$5.95.

It may seem a far cry from the Dane Søren Kierkegaard to the Norwegian Henrik Ibsen—the one a philosopher and theologian, the other a poet and dramatist—but there are striking similarities. Ibsen struck at the social evils of his day in a smug “compact majority,” Kierkegaard at the ecclesiastical evils of a complacent church. In the Scandinavian countries society and church were supposedly identical. Both writers emphasized the importance of the individual. While both had to bide their time for international acclaim, both eventually attained merited recognition.

Heinecken's book is another serious tribute to the esteem accorded to that remarkable man, Søren Kierkegaard. Dr. Heinecken portrays him as a Christian rather than as a mere social reformer like Ibsen. Kierkegaard's theology is more important to him than his philosophy. He presents him as a man who took his Christianity seriously. Granted that Kierkegaard did so, he does not appear as a faithful exponent of Biblical Lutheranism. Luther would have paid a greater tribute to the inerrancy of Scripture and to the power of the means of grace—the Gospel and the Sacraments.

L. W. SPITZ

A NEW CREATION: TOWARD A THEOLOGY OF THE CHRISTIAN LIFE (*Eine neue Schöpfung: ein Beitrag zur Theologie des christlichen Lebens*). By August Brunner, translated by Ruth Mary Bethell. New York: Philosophical Library, 1956. 143 pages. Cloth. \$4.75.

This five-year-old work, by a distinguished German Jesuit and religious journalist, is a notable contribution to the increasing literature by which a not inconsiderable group within the Roman Catholic Church is attempting the very difficult task of redefining theologically the relation between monastic and lay Christianity. A basic essay on “The Meaning of the Christian Life” is followed by three further sections analyzing the three monastic vows and their relation to the common life in Christ: “Possessions and Poverty,” “Marriage and Chastity,” and “Freedom and Obedience.”

ARTHUR CARL PIEPKORN

THIRTY YEARS A WATCH TOWER SLAVE. By W. J. Schnell. Grand Rapids: Baker Book House, 1956. 207 pages. Cloth. \$2.95.

The chief value of this book for this reviewer lies in the insight which it affords into the organization, purposes, procedure of the religious group known as Jehovah's Witnesses. From the time he was 16 years old until he was nearing 50, W. J. Schnell was actively engaged in promoting the Watch Tower cause in Europe as well as in America. In 22 chapters the author describes what he regards the devious methods, mercenary motives, and autocratic rule of the organization in which he held membership

for three decades. Some will find in this book the obvious strength of personal experience; others will see the weaknesses which they frequently associate with what they regard as an exposé. LORENZ WUNDERLICH

CALVIN'S DOCTRINE OF THE WORK OF CHRIST. By John Frederick Jansen. London: James Clarke and Co., 1956. 120 pages. Cloth. 8/6.

This interesting investigation in the area of Christology grows out of two chief considerations. Thereby the author intends to offer the Christian Church an added reminder of her heritage from the Reformation. He is also of the opinion that the current Luther renaissance solicits a corresponding Calvin renaissance. The return of contemporary theologians, notably Emil Brunner, to the familiar category of Christ as Prophet, Priest, and King, prompts the author to investigate the origin of this triad. He comes to the conclusion that Calvin the dogmatician is responsible for popularizing it, though Calvin the exegete made little use of it. This paradox Jansen resolves by the statement: "The Messianic work of redemption remains for Calvin a regal and reconciling work of King and Priest" (p. 97). It may serve a purpose to state that as early as 1523 Martin Luther elaborates on the concept of Christ as Prophet.

LORENZ WUNDERLICH

IMMORTALITY. By Loraine Boettner. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956. 159 pages. Cloth. \$2.50.

Three major concepts confront us under the above title: physical death, immortality, and the intermediate state. The first section involves the nature of death as well as the Christian's attitude toward it. Thereupon immortality is examined from the base of history, philosophy, and theology. Finally various viewpoints involving a second probation, soul sleep, annihilation, purgatory, and spiritualism are presented. Throughout the book the endeavor to permit God to speak is evident. In this we find the strength of the presentation. An obvious error has occurred on page 17, where the words of Jesus directed to Martha of Bethany are identified with those spoken by Him to the woman at the well of Samaria.

LORENZ WUNDERLICH

DICTIONARY OF ANTHROPOLOGY. By Charles Winick. New York: Philosophical Library, 1956. vii and 572 pages. Cloth. \$10.00.

Anthropology, "certainly the most sprawling and probably the most ambitious of the social sciences," draws its polyglot vocabulary from all the continents and from a considerable number of other disciplines; and when these sources fail to furnish the right word, anthropologists calmly invent one. Winick's declaration that in consequence "anthropological language is rich and often very sensitive but only very little standardized" is an understatement. To help individuals inside and outside this some-

what bewildering field to find their lexicographical bearings, Winick defines some ten thousand terms from "à froid" (a term borrowed from ceramics) to "zygion" ("on the zygomatic arch, the most lateral point") via "cassowary," "fable," "kazoo," "pan," and "split spirant." In addition he furnishes brief biographical sketches of persons who made contributions to this expanding field before 1900. The articles are usually long enough really to say something. In a random sampling of terms other than proper nouns and adjectives, 41 per cent were not contained in this reviewer's collegiate dictionary; this would indicate a comfortingly high degree of usefulness for the average nonspecialist.

ARTHUR CARL PIEPKORN

THE FORMS OF MUSIC. By Donald Tovey. New York: Meridian Books, 1956. 251 pages. Paper. \$1.35.

The essays included in this manual are all drawn from the articles on music which Sir Donald Tovey (1875—1940) prepared for the *Encyclopaedia Britannica*. They include discussions of the various forms of sacred music, e. g., the motet, mass, cantata, chorale, chorale prelude, oratorio, etc. The volume includes in all twenty-eight clear and relatively simple articles on different kinds and elements of music. WALTER E. BUSZIN

BEGINNING FROM JERUSALEM. By John Foster. New York: The Association Press, 1956. 92 pages. Cloth. \$1.25.

This well-written volume tells in a succinct manner the story of the mission work of the Christian Church to the year 1700. Sunday school teachers and laymen in general will benefit from this work.

CARL S. MEYER

THEY WHO PREACH. By John M. Ellison. Nashville: Broadman Press, 1956. 180 pages. Cloth. \$2.50.

This book sets out to help a minister reappraise his task, his message, his method, his relationships, and his ideas. It is written by a man who has been a preacher since 1912, a teacher from 1927. From 1934 to 1936 he served as a pastor in Washington, D. C., and simultaneously as a teacher at Harvard University. After this he became the first Negro president of Virginia Union Seminary. The nine chapters cover large homiletical areas—are more explicit in reminding "that" than in saying "how."

GEORGE W. HOYER

N. F. S. GRUNDTVIG: AN AMERICAN STUDY. By Earnest D. Nielsen. Rock Island: Augustana Press, 1955. xiii and 173 pages. Cloth. \$2.75.

Dr. Nielsen is president of the American Evangelical Lutheran Church's Grand View College, Des Moines, Iowa. Danish born, educated in Denmark and America, he served as pastor and professor before becoming

an administrator. His background, interests, and scholarship alike equip him to handle his topic with skill and authority.

Dr. Nielsen adopts as his frame of reference Grundtvig's absolute faith in spirit. He says: "It is the one concept that characterizes the man and his lifework. To grasp the reality of spirit in the degree in which Grundtvig did may not be possible for all. Nevertheless, the concept of spirit furnishes the frame of reference which gives intelligibility to Grundtvig's grasp of interplay of thoughts and action in the development of human history. For Grundtvig the determinant of history is spirit. His absolute faith in spirit saved him many times from forcing the tempo of faith. His speciality as an historian was to trace the course of the spirit as evidenced in the development of historical evolution. As a religious thinker, who was deeply steeped in history, he gave a dynamic conception to the living word as the Spirit's vehicle of revelation, and as a churchman he championed freedom on the ground of the primacy of spirit." (p. viii)

This frame of reference makes it difficult to determine at times whether Nielsen — or should one say Grundtvig? — means "Spirit" or "spirit." Yet there can be no question of the importance of Grundtvig nor of the need to arrive at an understanding of his philosophy and of his theology. To further such an understanding Dr. Nielsen's treatise may well be utilized. It is a study of real significance. Sad to say, it lacks an index.

CARL S. MEYER

THE QUESTION BOX. W. N. Emch. Columbus: The Wartburg Press, 1956. 188 pages. Cloth. \$2.50.

For a number of years the author has conducted a column of questions and answers on problems submitted by readers of the *Lutheran Standard*; he has done a good job. Many of these, about 170, have been gathered and classified and are offered to the reading public in this volume. They cover a multitude of topics and problems in the area of Christian faith and life. The answers which we have read are conservative and Biblical.

O. E. SOHN

THE POLITICS OF ENGLISH DISSENT: The Religious Aspects of Liberal and Humanitarian Reform Movements from 1815 to 1848. By Raymond G. Cowherd. New York: New York University Press, 1956. 242 pages. Cloth. \$5.00.

In the England of the first half of the nineteenth century there was need for social and political reform and for greater liberty for religious dissenters. Yet England did not experience the revolutions of 1830 and 1848, much less a revolution such as that in France in 1789. By 1848, however, England had removed many of the religious disabilities, some of the political disabilities, and had abolished colonial slavery. Steps had been taken to correct some of the evil results of the Industrial Revolution.

The Corn Laws were repealed. The beginnings of national education had been made. In these movements the evangelicals and the dissenters played important roles. The interrelationships between those movements and groups are examined in this volume by a Lehigh University historian.

The exposition is a careful one, amply documented (the notes at the close of the book cover 47 pages). The bibliography occupies another 16 pages. The book adds to an understanding of this period in English history and serves to bring into sharper focus the impact on the social and political life exerted by certain religious groups.

CARL S. MEYER

LEARNING TOGETHER IN THE CHRISTIAN FELLOWSHIP. By Sara Little. Richmond: John Knox Press, 1956. 104 pages. Paper. \$1.50.

Much has been written on group study and group dynamics, but little of it has been applied to the Christian fellowship. "Group dynamics" becomes more than an elusive phase in this practical volume on methods of group study.

Those forces within a group which vitally influence a person's growth and behavior are given concise treatment. The meaning of the group climate, the part a person plays in the group, and the constant interaction among group members are given careful description and evaluation, although we believe the author should have been more careful in defining the "redeeming" community.

Leaders of study groups in the church will find this book of value in understanding and employing group methods. Fifteen ways to conduct group study, with emphasis on Bible study, are discussed.

HARRY G. COINER

PSYCHOLOGY AND WORSHIP. By R. S. Lee. New York: Philosophical Library, 1956. 110 pages. Cloth. \$3.75.

This is an Anglican cleric's application of modified Freudian psychology to the act of worship. One of his first basic considerations is valid: there can be a psychology of worship. Only if we conclude that the supernatural somehow operates only on spirit, can we deny investigation by psychology in this act of man.

On the other hand, it is a most difficult feat to be psychological and theological at the same time and to keep both disciplines in their places. The author succeeds in being Freudian, but is confused in his Christianity. While worship somehow may be related to man's instincts or primitive urges, in the sense that even natural man knows that there is a God, man does not know Christ by shaping up an ego ideal.

Still our sense of worship can be sharpened by insights into the psychological processes. If the reader asks himself in what sense the depth observations advanced in this book are true, he will be well stimulated.

K. H. BREIMEIER

THE STORY OF STEWARDSHIP IN THE UNITED STATES OF AMERICA. By George A. E. Salstrand. Grand Rapids: Baker Book House, 1956. 153 pages. Cloth. \$3.50.

Beginning with the story of ministerial support in young America, Dr. Salstrand traces the rise and progress of stewardship in the various evangelical denominations of the country. He describes the men and the ideas (such as the Lord's acre) that figure in this story. A good bibliography adds to the value of the book. ALFRED O. FUERBRINGER

PERSUASIVE PREACHING. By Ronald E. Sleeth. New York: Harper & Brothers, c. 1956. 96 pages. Cloth. \$1.75.

This small book stresses factors of psychology in preaching but is silent on the persuasiveness of the message of the redemption of Jesus Christ. RICHARD R. CAEMMERER

DOCTRINAL PREACHING FOR TODAY: Case Studies of Bible Teachings. By Andrew W. Blackwood. New York: Abingdon Press, c. 1956. 224 pages. Cloth. \$3.00.

This book furnishes numerous common-sense suggestions about doctrinal preaching and many quotations. The unity of Christian doctrine about the core of the atonement through Christ is not stressed. The power of the Gospel is duly accented with regard to evangelistic preaching, but not with reference to the preaching of ethics. Interesting "doctrinal series" are suggested. The section on "Preparing the Doctrinal Sermon" includes numerous elements beyond the subject. RICHARD R. CAEMMERER

FREEDOM'S HOLY LIGHT. By Merrimon Cuninggim. New York: Harper and Brothers Publishers, c. 1955. 192 pages. Cloth. \$2.75.

In contrast to much "wall of partition" theorizing on church and state, this book explores the mutual contributions that government and religion need to make and sets up a road of co-operation which is not mixture. Ample references buttress the notes. It remains to see these splendid and important principles applied in current working situations. RICHARD R. CAEMMERER

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude a further discussion of its contents in the Book Review section.)

Moro Sheeba. By Beatrice Tannehill King. Chicago: Moody Press, 1957. 128 pages. Cloth. \$2.25.

The Evangelical Doctrine of Law. By E. F. Kevan. London: The Tyndale Press, 1956. 28 pages. Paper. 1/6.

The Central Philosophy of Buddhism. By T. R. V. Murri. New York: The Macmillan Company, 1955. xiii + 372 pages. Cloth. \$6.75.

Ceci est mon corps: Explication de ces paroles de Jésus-Christ. By F. J. Leenhardt. Paris: Delachaux et Niestlé, 1955. 73 pages. Paper. Swiss francs 3.85.

His Heart in Our Work: Thoughts for a Priestly Apostolate, ed. Francis L. Filas. Milwaukee: The Bruce Publishing Company, 1954. x + 192 pages. Cloth. \$3.75.

Islam and Christian Theology. By J. Windrow Sweetman. Part II, Vol. I. London: Lutterworth Press, 1955. x + 354 pages. Cloth. 31/6.

The Two-Edged Sword: An Interpretation of the Old Testament. By John L. McKenzie. Milwaukee: The Bruce Publishing Company, 1956. xv + 317 pages. Cloth. \$4.50.

Hymnal for Colleges and Schools, ed. E. Harold Geer. New Haven: Yale University Press, 1956. xlvii + 352 + 95 pages. Cloth. \$4.75.

The Hymnody of the Christian Church. By Louis F. Benson. Richmond: John Knox Press, 1956. 310 pages. Cloth. \$4.50.

The Life of Robert Southwell, Poet and Martyr. By Christopher Devlin. New York: Farrar, Straus and Cudahy, 1956. x + 367 pages. Cloth. \$5.00.

Religion, Morality, and Law, ed. Arthur L. Harding. Dallas: Southern Methodist University Press, 1956. xi + 109 pages. Cloth. \$3.00.

Three Dimensions of Public Morality. By Herbert W. Schneider. Bloomington: Indiana University Press, 1956. 166 pages. Cloth. \$3.00.

Dutch Immigrant Memoirs and Related Writings. By Henry S. Lucas. Seattle: University of Washington Press, 1955. Vol. I, 514 pages. Vol. II, 479 pages. Cloth. \$15.00.

Little Visits with God. By Allan Hart Jahsmann and Martin Simon. St. Louis: Concordia Publishing House, 1957. xi + 287 pages. Cloth. \$3.00.

Luther und die Schwärmer. By Karl Gerhard Steck. Zollikon: Evangelischer Verlag, 1955. 64 pages. Paper. 4.15 Swiss francs.

Shechem: A Traditio-Historical Investigation. By Eduard Nielsen. Copenhagen: G. E. C. Gad, 1955. 384 pages. Paper. 30 Danish crowns.

Travaux Liturgiques: De Doctrine et d'Histoire. By Bernard Capelle. Vol. I: *Doctrine*. Louvain: Abbaye du Mont César, 1955. 282 pages. Paper. No price.

Royal Commission on Marriage and Divorce: Report, 1951—55. London: Her Majesty's Stationery Office, 1956. ix + 405 pages. Paper. 11/6.

Byzantium: Greatness and Decline (Byzance, grandeur et décadence). By Charles Diehl, trans. Naomi Walford. New Brunswick: Rutgers University Press, 1957. xviii + 366 pages. Cloth. \$8.50.

The Gospel and the Catholic Church. By Arthur Michael Ramsey. 2d ed. New York: Longmans, Green and Company, 1956. xiv + 234 pages. Cloth. \$3.50.

Jewish Religious Polemic. By Oliver Shaw Rankin. New York: Thomas Nelson and Sons, 1956. viii + 256 pages. Cloth. \$4.50.