

Book Reviews

James D. Robertson, Ph.D., Book Review Editor

The Editorial Committee presents in this issue a review of a volume by Dr. W. Curry Mavis, professor of Preaching at Asbury Theological Seminary. The book, *The Psychology of Christian Experience*, is published by Zondervans and is Dr. Mavis' third book to appear in print.

From his wide and scholarly experience in this field, Dr. Mavis treats of the Christian life in broad perspective. The book, with its valuable insights, will be an asset to the library of both preacher and layman.

Insights into Holiness, ed. by Kenneth Geiger. Kansas City: Beacon Hill Press, 1962. 294 pages. \$3.50.

In the fall months of 1961 a series of six seminars on holiness doctrine was sponsored by the National Holiness Association on six college and seminary campuses. Participants in these programs were recognized scholars in the Arminian-Wesleyan persuasion and represented a wide range of ministry in administration, journalism, teaching and preaching. The response on the part of those attending precipitated a demand that the lectures be made available in printed form. The present volume is in response to this demand.

Compiled by NHA president, Kenneth Geiger, the book contains discussions of various phases of holiness by fifteen of the seminar participants. The topics include many phases of the Wesleyan position, all of them thoughtful, carefully documented, and designed to deepen the understanding and appreciation of the holiness message. Approaches to the subject are varied, including the historical, experiential, theological, expositional, philosophical, comparative, and the socio-psychological.

When it is remembered that the several authors represent a wide range of Christian service, and that they did their work without collaboration, the basic unity of the whole is the more remarkable.

The motivation behind the volume appears to be not apology but proclamation. The truth of God's Word is its own defense, and each generation needs to be told this truth in the context of a prophet's "Thus saith the Lord." These discussions communicate the message of full salvation with the emphasis and terminology of the Bible.

In a well-phrased foreword Dr. Geiger suggests that the history of Pentecost provides a precedent which justifies the publication of these messages. First, Peter identified the phenomena by the prophetic authority of Joel. Secondly, the message and divine Person were experienced by faith in the hearts of those who believed. Thirdly, Pentecost was communicated by a dynamic evangelization which "turned the world upside down."

Communication of the holiness message is the motivating purpose of the book. It offers vital information and stimulating insights to all who peruse its pages thoughtfully and prayerfully. The contents are simple enough for average reader consumption and challenging enough to merit scholarly consideration.

Otho Jennings

Theology of the Kerygma, A Study in Primitive Preaching, by Claude H. Thompson. Englewood Cliffs, N. J.: Prentice-Hall, 1962. 174 pages. \$5.35.

Dr. Thompson presents a comprehensive view of the gospel message in terms that are understandable to minds conditioned by the writings of the past few decades. In the debate over mythology, in the distinctions made between history and geschichte, and in much of the negative results of form criticism, there has been a tendency to think in minimal terms of solid, preachable truth. Out of this confusion, Dr. Thompson takes C. H. Dodd's word for the essential message of redemption, gathers up the affirmations of original Christianity concerning it, and expounds them in a system that appeals to faith and action in the present century.

Though the author follows Dodd's outline of the six elements of the kerygma, his treatment is so fresh, original, and captivating, that one could easily overlook his borrowing. The strength of the book is its penetration through the inadequate views of the past generation to a Gospel that is rooted solidly in history, and yet transcendent enough to be fully relevant to present needs. God is now available through the redemption in Christ Jesus. Through death, the Redeemer became effectively involved in our need. Through the resurrection came conquest over evil and newness of life. The power of the risen Lord is demonstrated by the Holy Spirit in the life of the Church. Then there is the hope of future fulfillment. And the final emphasis is the gospel of a new life.

The thrust of the book is constructive and wholesome. It is a gold mine of challenging and quotable thoughts. Though the author often handles truths that are old to evangelical Christians, he phrases them in a way which both illuminates and corrects the theological discussions of recent times. Some questions are perhaps not answered to the satisfaction of all. The author has not attempted to write a full systematic theology. He has been content to demonstrate that the New Testament kerygma, or preaching, centers around God's redemptive invasion into mankind. And the One who invaded human history is as able to bring life and hope today as nineteen hundred years ago.

If you read this book, you are likely to reread it. It speaks to our time.

Wilber T. Dayton

Sermons to Intellectuals, edited by F. H. Littell. New York: Macmillan, 1963. 160 pages. \$3.95.

These sermons rise above mediocrity because they sharply define for us the meaning of life in highly provocative language. They offer no short cuts to "cheap grace." Whatever is hollow or smug in Christian experience will be likely to wither in the light that is diffused. Coming from men who have risen to leadership through times of stress in the church and in the world, the sermons reflect a quality of thinking that may be best described as "tough." The Gospel here proclaimed challenges the heroic in us. It is only for those who are willing

to deny themselves and take up their cross. These men who speak to us on the significance of the Christian faith are among the finest contemporary intellects. They represent three continents; among them, William Sloane Coffin, Jr., Helmut Gollwitzer, Will Herberg, James A. Pike, Paul Tillich, and Helmut Thielicke.

James D. Robertson

The Dynamics of Church Growth, by J. Waskom Pickett. New York: Abingdon Press, 1963. \$2.50.

Whenever Bishop J. Waskom Pickett speaks or writes it is always imperative for the Christian World to give careful heed. Now retired from the active episcopacy, but not from continuing Kingdom-labors, Bishop Pickett always speaks out of the background of a ministry fulfilled in the context of Christian Missions. He is truly a missionary-statesman, possessing keen insights into the relationship of the Christian Faith to all other religions and of the Christian Church to the new age. In this volume the author writes concerning the urgency and possibility of church expansion in the contemporary world.

The book contains seven chapters. Each chapter reveals a basic Christian conviction in the mind and heart of the author. The opening chapter, "The Case for Rapid Growth," declares the writer's foundational emphasis upon the principle of community in successful evangelism among people of non-Christian cultures. Bishop Pickett has always been a firm believer in "group movements." Chapter II, "The Tragedy of Retarded Growth," portrays the urgency of the present situation for evangelism. The voice of experience sounds throughout Chapter III, "Assembled Lessons from Many Lands," in which the author presents both mistaken missionary assumptions of the past and lessons learned in missionary experience.

No Christian can afford to by-pass the reading of Chapter IV in which Dr. Pickett sees Christianity as the most effective weapon against Communism. Even the chapter title allures the reader, "How Protestant Churches Obstruct and Counteract Communism." Chapter V, based on the thesis that preaching is imperative but not sufficient, emphasizes the importance of the ministry of laymen. In Chapter VI, "Yesterday's Best Not

Good Enough Today," there is presented an impassioned call to a new and deepened Christian dedication, both on the part of Christian individuals and in the life and program of the Church. The closing chapter abounds with Christian optimism. In addition to the mention of nations now predominantly Christian, the writer discusses Sarawak, Korea, and certain African nations as "potential Christian nations of tomorrow."

This is a book with a world perspective. Its major values lie in its insights for the advancing work of the Church in its program of world evangelization. But the spiritual principles and procedures contained within the book are no less relevant for the Christian worker in the local church and for the lay evangelist in the homeland.

Frank Bateman Stanger

Kerygma and History, by C. E. Braaten and R. A. Harrisville, editors and translators. Nashville: Abingdon Press, 1962. 235 pages. \$4.95.

In this volume are collected some contemporary reactions to Bultmann's existentialism and demythologizing, never before translated and published in English. Most of them are written by Bultmann's colleagues on the continent. Eduard Ellwein writes on Bultmann's interpretation of the Kerygma, Ernest Kinder on historical criticism, Walter Künneht on "Bultmann's philosophy and the reality of salvation," Regin Prenter on myth, Nils Dahl on the Jesus of history, Günther Bronkamm on demythologizing; Hermann Diem compares Jesus and the Christ, and Harrisville concludes with an essay on "unauthentic and authentic existence."

Bultmann's call for separating the kernel of the New Testament from its husk, the timeless from the timed in the gospel message, has been dubbed "demythologizing." Ostensibly it was evoked by a desire to reach the sophisticated modern by the essential message of Christianity without asking him to accept the accretions from environment which might repel. This challenge has been taken very seriously by theologians since World War II, but thus far it has issued only in debate among certain theologians with no evidence yet that converts are being made to Christ thereby.

In this series of essays Bultmann's proposals are explained and their merits and demerits criticized. Some of the writers put forth their own ideas for reconciling points of view and often follow their criticism of contemporaries with ideas they consider novel and constructive. Diem seeks a mediating position between conservative and liberal theologians, between Barth and Bultmann, between the theological and the historical approaches to Jesus Christ. He challenges theologians to abandon the assumption that the New Testament and the history of doctrine are not consistent and to return to the study of New Testament documents, which he believes will push the current debate beyond the antitheses of historicism and existentialism into a context of Reformation theology.

Harrisville justly criticizes Bultmann for insisting on continuity in one's change from "unauthentic to authentic existence" to the extent that the New Testament doctrine of grace resulting in a "new creature" is lost. However, because of the inconsistency he finds in his teaching, Harrisville concludes that Bultmann is a Christian theologian in the last analysis rather than a secular (existentialist) philosopher.

These essays, as might be expected, are more informative and stimulating than edifying. The translators are to be commended for making them available in English.

George A. Turner

Jesus, His Story, Translation by Robert Shank, Illustrations by Paul Shank. Springfield, Missouri: Westcott Publishers, 1962. 256 pages. \$3.95.

The author of *Life in the Son* presents from the materials of the four Gospels the life of Jesus as one continuous narrative. Though the translation is his own, he seeks to preserve as far as possible the beauty, dignity, and charm of the King James Version. Thus in easily readable English is presented a flowing harmony of the gospels that reflects careful historical analysis and commendable linguistic scholarship.

Since the days of Tatian's *Diatessaron*, in the second century, there have been those who prefer the interwoven narrative. But Mr. Shank is guided by more than interest or sentiment. He would reach that large public which is indifferent to theology

in particular and religious history in general but which would more likely respond to the story of Jesus presented in proper sequence and in clear, dignified language. The underlying motive is, no doubt, evangelistic--to catch the eye and ear of those who have not given attention to the Gospel of Jesus Christ. To the beauty of the story itself is added an excellent format. The quality of paper, type, margins, and maps catch the eye. Beautiful water color reproductions invite the reader to tarry and meditate. Effective footnotes fill in backgrounds and aid in interpretation. For those who love the Lord Jesus, the book is delightful reading. It should be of real worth in the hands of those who should become acquainted with Him.

Wilber T. Dayton

The Spirit of Holiness, by Everett Lewis Cattell. Grand Rapids: Eerdmans, 1963. 103 pages. \$3.00.

The problems of the sanctified life provide the issues dealt with in this rather brief but thought-provoking treatment by the president of Malone College. The impetus to the study grew out of his association with the holiness movement and the victorious life movement. This volume seems to be an attempt to present those elements which the two have in common.

The opening chapter deals with the problem of maintaining a constant "glow" or "sense of miracle" in the Christian life. The solution centers around the concept of salvation as a "now" experience and embraces constructive suggestions relating to spiritual victory and growth. Avoiding the academic jargon of the psychologists of personality, the author, in chapter two, endeavors to explain in language understandable to the layman what is meant by the sanctification of self. As might be expected in an elemental treatment of so complex a problem, no pretense is made of thoroughness or finality. What is given is a series of clear-cut standards whereby the believer may examine his own heart in relation to the sinfulness of nature and infirmities of the flesh.

By far the greater part of the book is devoted to the work of the Holy Spirit in the believer. The author here draws freely from his own Quaker background but in a manner consistent

with the traditional Wesleyan emphasis. Two chapters deal with the presence and leadings of the Spirit in the heart and life of the Christian. Another chapter discusses the place of the Spirit in the believer's prayer life. The chapter on the unity of the Spirit is based upon a series of case studies, mostly from the Book of Acts; it shows how the early church maintained unity of the Spirit amid administrative inefficiency, rival customs, clashes of personality, and failure and rebuke.

Amid the many good things in this volume there are two emphases to which some may take exception. The author introduces both of them in the preface. The first is what appears to be a rather strong tendency toward a subjective approach. Most of the illustrations and reasonings are from the author's own experience. For testimonial witness to Christian experience this approach is commendable, but for exposition of Christian doctrine it is theologically weak. A second emphasis is the author's indictment of the holiness movement for overstressing the crisis experience and for failure to do justice to the sanctified life. There are those in the holiness movement who will think the author's allegations are a bit severe. The book nevertheless deserves wide circulation and serious reading. Its subject is timely, its treatment commendable generally.

Otho Jennings

W. Curry Mavis, *The Psychology of Christian Experience*. Grand Rapids: Zondervan, 1963. 155 pages. \$3.00.

"Our generation needs voices that 'speak eternal truth in its own dialect.'" Such is the conviction of the author as he brings to us a book which indeed speaks to a generation strongly psychological in dialect. Dr. Mavis asserts that there is a growing awareness in our age of the need of a new quality of personal living. He feels that our generation, believing that personal spiritual living is a redemptive force in society, has set out on a spiritual quest. This book has been written to help us discover this new kind of spiritual living. Out of his significant years of teaching and service, the author has written a book which is soundly confessional in tone and at the same time practically psychological in scope.

The sections of this book are divided progressively into "Becoming a Christian," "Keeping Spiritually Fit," and "Living Maturely." The reader is immediately struck with a sense of "going somewhere" as he follows the measured development of the thought of each section and chapter. "Varieties of Repentance," "Knowing God's Creative Power," "Moving Toward Maturity," and "Living With Confidence" comprise the first section. "Keeping Spiritually Fit," the second section, includes "Understanding Maladjustive Impulses," "Looking at Spiritual Frustrations," "Cultivating the Christian Life," and "Maintaining Healthful Attitudes." The final section deals with such topics as "Living in Secular Days," "Developing Faith Capacity," "Perceiving God's Guidance," and "Demonstrating Dynamic Christian Love." With a direct and uncomplicated journalistic style, Dr. Mavis develops his thesis. From time to time he draws on his extensive knowledge of Greek to furnish incisiveness of Biblical term. Commitment, for instance, should be more than an "affirmative-maybe." Christian assurance is really an "intuitive-certitude" of a sonship with God. Biblical heroes were not "starry-eyed idealists speaking out of a poverty of experience in an attempt to give guidance to nonplussed mortals." In decrying much shallowness in the demonstration of Christian love, the author observes that the Christian "...does more than observe tidbits of morality." Such pungent expressions help the thoughtful reader to get the true picture of Christian experience because they break down the wall of partition which an individual may have set up between himself and Christian truth.

While Dr. Mavis does not make an attempt to cite theories of psychology "per se," the book gives ample evidence of his grasp of the practical applications of many theories. This reviewer was impressed with the discussion of repentance in the first chapter. Substitutes for repentance can be seen in basic psychological principles, as Dr. Mavis demonstrates. Such substitutes are compensation, identification, and symbolic words and acts. The first two psychological terms are used to describe spiritual shortness. Again, there is a freshness in his use of the term "ambivalent repentance." The phrase describes a state of indecision which is so much noticed but not necessarily so much conscious among those who call themselves Christian. This treatment of varieties of repentance is especially interesting.

Throughout the book there is frequent mention of the difference between "innate sin" and what the author calls "maladjustive impulses." This approach will find hearty agreement upon the part of many, for it indicates a quality of acceptance which lies deep at the heart of the Christian gospel. The author says: "Not everything that provides a motivation toward sinful acts is sinful in itself." The reader is reminded of the many kinds of disorders and illnesses which stem from peculiarly human accidents and conditions having their roots in organic function impairment or in the lack of the very thing which Christians have to give: a thoroughgoing and deeply spiritual love. Dr. Mavis goes on to say that many advocates of the deeper spiritual life "have invalidated their message by claiming too much." Not being aware of the difference between innate sin and maladjustive impulses, such people may distort reality. "They have overlooked the fact that tendencies to wrongdoing may spring even from a sanctified life." In such cases Dr. Mavis, in speaking of the way in which the Holy Spirit works within, says: "He does not remove all of them by an act of cleansing, but rather He helps believers to gain insight into their maladjustments and to resolve them by His strengthening presence." This kind of approach gets a hearty "Amen" from this reviewer because it allows those with mental disorders of various kinds which prompt men to sinful acts to be "included."

The author discusses the problem of living in a secular age. "Secularism constitutes the very atmosphere of sin because it wants God to leave man alone and to let him do as he pleases." Since the Christian must assume responsibility for his own acts, secularism may be seen not as a personal "thing" but as the projection of the desires and/or ideals of persons. It is true that there is a "psychology of secularism," as the author puts it. However, it may appear that such a psychology is the "consensual validation" of people who individually have directly or implicitly made a plea to God to leave them alone. A question which arises out of this discussion then is: "How may the Christian love the secularist?" The answer lies in the fact that he sees him first as a person, albeit a threatening person, and then he interacts with him as Christian versus non-Christian, if such is the case.

This book provides food for thought for those who quest for spiritual maturity. Here is a book which is not tedious and

wordy, but practical and pithy. Whatever theories or scientific principles are enunciated here, this is done in language which the earnest Christian can understand and experience. The reader will find here a sourcebook for an integrated study of the way in which the insights of psychology can be helpful in lighting the pathway for the experiencing Christian.

John J. Shepard

New Frontiers of Christianity, ed. by Ralph C. Raughley, Jr.
New York: Association Press, 1962. 254 pages. \$4.50.

Twelve American and British scholars cooperated to produce this symposium, designed to be provocative and constructive. As the title indicates, these essays are analyses of the contemporary situation in religious thought and of the areas into which Christian leaders need to pioneer. Most of the writers are younger men in important positions whose writings have brought them into national prominence. The "new frontiers" here treated include those of natural and psychic science, ethics, art, education, the ministry, missions, church and state relations, ecumenics, philosophy and theology. The viewpoint and general orientation of the writers is liberal in the wider sense of that term; the evangelical viewpoint apparently is not represented. Most of the authors are more skillful in analysis than in constructive proposals. Often keen insights are presented, perspectives are clarified, and penetrating diagnoses offered. There is little complacency about the state of the church or the world. Criticism of contemporary Christianity for its worldliness and its concessions to the *Zeitgeist*, especially in the areas of pacifism and race relations, is trenchant and, for the most part, justified. In the essay on theology, for instance, liberalism is pronounced a dead issue and neo-orthodoxy, humanized by existentialism, will be the prevailing emphasis of the future. This reviewer gets the impression that most of the pioneers are arm-chair strategists, a social "brain trust," more skilled in diagnosis and prognosis than in leading out of the wilderness. Nevertheless, the alert Christian cannot read this book without being stimulated intellectually and "provoked unto love and good works."

George A. Turner

A Systematic Theology of the Christian Religion, by J. Oliver Buswell. Grand Rapids: Zondervan, 1962. 430 pages. \$6.95.

The publication of a major work in systematic theology is a significant event. Such is the case with the present volume, representing as it does virtually a lifetime of work by its author. It is the first volume of a two-volume work covering theism and biblical anthropology within the general framework of Calvinistic or Reformed theology. This theological treatise is not only biblically based but it is supported by a thorough knowledge of philosophy and theology, areas in which the author taught for thirty-five years.

More precisely, Buswell's systematic theology is called "covenant" or "federal" theology, a "theological system which rests upon the conception that before the fall, man was under a covenant of works, wherein God promised him (through Adam, the federal head of the race) eternal blessedness if he perfectly kept the law; and that since the fall man is under a covenant of grace, wherein God, of His free grace, promises the same blessings to all who believe in Christ (the federal head of the church)" (p. 307). Those who adhere to "covenant" or "reformed" theology, in strongly emphasizing the unity of the covenant of grace, reject "dispensationalism" (e.g., as advocated by the Scofield Bible, Louis Sperry Chafer, et alii.), which teaches that there was an age of divinely-ordained meritorious soteriology before Christ, and that "legal obedience" was ever "the condition of salvation" (pp. 318, 319). According to the latter view, justification was offered to men on a meritorious basis during the dispensation of law. Buswell emphasizes the negative fact, that there never has been any other way in which our holy God has dealt favorably with sinful men, but only by His grace in Christ (p. 316). He does recognize, however, that this "dispensational" idea of eternal life offered by means of legal obedience is inadvertently found in the writings of some of the greatest Reformed theologians, including Hodge and Calvin (p. 316f.).

It may be noted that Dr. Buswell has had a rich educational career. He is a graduate of the University of Minnesota (B. A.), McCormick Theological Seminary (B. D.), the University of Chicago (M. A.), and New York University (Ph. D.). One of his honorary degrees (LL. D.) was presented by a holiness school, Houghton College, in 1936. He served Wheaton College as its

third president from 1926-1940. From 1941 to 1956 he was president of the National Bible Institute in New York City, which became Shelton College under his administration. Since 1956 he has been Dean of the Graduate Faculty at Covenant College and Seminary in St. Louis. Theologically he identifies himself with fundamentalism ("...we fundamentalists..." p. 175).

According to the author these are the distinctive features of volume one: (1) emphasis upon the value of inductive evidences; (2) insistence upon the dynamic nature of God's immutability; (3) reconsideration of the doctrines of "eternal generation" and "eternal procession"; (4) relation of creation records to the plan of salvation; and (5) relation of miracles to works of providence (p. 5).

Unique in this work is the fact that Dr. Buswell, unlike such Calvinistic theologians as Hodge and Shedd whose first consideration is a study of the nature of the Bible, begins with the doctrine of God. He believes this to be the more practical place to begin, since the contemplation of God is more logically followed by a study of His special revelation in the Bible. This approach, moreover, seems particularly judicious in a day "when many devout believers in God through Christ have been alienated from the orthodox view of the Bible to such an extent that they can scarcely give it serious consideration" (p. 5). After a review of the doctrine of God in its biblical robustness, Buswell believes that many will be more open to the orthodox view of the Bible. "In the system of truth which comprises Christian theology, if one major doctrine is denied, every major doctrine is denied by implication. Conversely, the establishment of any major part of the Christian system of doctrine leads logically to the establishment of every other part" (p. 26).

To this reviewer there seems to be some unrelieved tension in Dr. Buswell's views of the decrees of God and "free will." On the one hand he accepts the Westminster Shorter Catechism's definition of the decrees of God as "his eternal purpose according to the counsel of his will, whereby for his own glory, he hath foreordained whatsoever comes to pass" (p. 163). Such a view veers toward determinism. On the other hand, Buswell insists that "the denial of free will seems to be purely arbitrary philosophical dogmatism, entirely contrary to reasonable evidence and to the biblical view" (p. 267). At the same time, he holds that God's decrees include the eternal destiny of both the saved and the lost, though he insists that the reason

and ground of the loss of those who are eternally lost is in themselves, as Calvin taught; while he sees the reason and ground for the salvation of those who are saved to be not in themselves but wholly in the grace of God (pp. 354, 170). In spite of the fact that "decrees of permission" are within the decrees of God, it is difficult to reconcile "free will" with his basic definition of the decrees. The author promises more detailed attention to this topic in his discussion of the plan of salvation in volume two.

Dr. Buswell accepts the verbal inspiration of Scripture, though he is careful to note that the term refers to the extent of the inspiration and not to the mode (p. 187).

Two interesting observations may be noted in Part II on "Biblical Anthropology." In regard to the age of man on the earth, Buswell says "theologically we have no direct interest in the question of the antiquity of man" (pp. 342, 343). While recognizing that there are devout Bible-believing Christians who believe that bio-chemists will "create life," Buswell observes: "Culturally we are interested. Theologically we have nothing at stake" (p. 325).

Part II is concluded with two chapters (V and VI) on "Human Life in this Age" in which cultural, social, governmental, and economic factors are given consideration. The author's helpful discussion amply indicates that he is not living in some theological ivory tower. He concludes that "it is the duty of the church in its 'ministerial and declarative' functions to apply the basic principles of the moral law of God to changing cultural circumstances" (p. 381).

The entire presentation comes to us with commendably firm vigor. It is refreshing in this day of equivocation and inclusiveness to read a theological system wherein the author is not only forthright and unequivocal on doctrinal issues but also on the "why" of his position. It seems fitting to conclude this review with Dr. Buswell's personal testimony regarding the Bible, which comes at the close of his discussion on revelation and inspiration:

In my personal experience I have never had the privilege of studying in any university or seminary which was committed to the inerrancy of the Bible. On the contrary, by force of circumstances the major portion of my studies in theology and philosophy have been under teachers who frankly rejected the doctrine

of Biblical inerrancy. No one teacher has met all the problems, but I have met a great many, under a great variety of circumstances, and my testimony is that what the Bible has to say on any subject is perfectly true and trustworthy when understood according to the commonly accepted rules of grammatico-historical exegesis. Not only is the Bible never proved false, but over and over again it is proved to be that true source of life and light which it claims to be. . . . This Book is true. I have taken it and lived with it amid the naturalistic philosophies and worldly trends of our modern universities, graduate schools, and schools of education, as well as in anti-Biblical theological seminaries, and I have found it to be true at every point of testing. It is the very Word of God (p. 213).

The warmth of the author's personal testimony, together with his conviction on the trustworthiness of the Bible, pervades all his discussions. The content of this volume is a worthy contribution to present-day theological literature.

William M. Arnett

The Zondervan Pictorial Bible Dictionary, by Merrill C. Tenney, General Editor. Grand Rapids: Zondervan, 1963. 927 pages, plus 22 maps. \$9.95.

A pictorial Bible dictionary was inevitable. Great advances in the field of photography have made possible not only pictorial news magazines but the pictorial New Testament (A. B. S.) and other publications in which pictures are used to supplement effectively the printed text. The photographs are normally more effective than drawings because more authentic and life-like. This new dictionary makes effective use of photographs, drawings, and maps to make clearer and more vivid the subjects related to the Bible. Chief source of the photographs is Matson of California, a Christian photographer of long residence in Palestine and author of one of the best guide books to that land. The fact that many of the pictures were taken several years ago seldom detracts and often adds to their effectiveness, because Palestine is now being modernized rapidly. The

Picture and Layout Editor, Peter De Visser, deserves commendation for good judgment in the selection of pictures and for the effectiveness with which they are integrated with the text.

Heading the list of contributors is Editor Merrill C. Tenney, of Wheaton College, whose selection of assistants includes a member of the faculty of Asbury Theological Seminary, who wrote the 2,000 word article on "Texts and Versions (New Testament)." Evangelicals will appreciate the conservative, biblically-oriented viewpoint reflected throughout the volume.

As might be expected, there are some surprises. The articles on "Pilate," "Praetorium," and "Gabbatha" all state that Herod's Palace was near the temple and adjacent castle (Antonia). The maps, however, correctly show Herod's palace on the opposite side of the city, near the present Joppa Gate, where Josephus said it was. A few of the pictures have misleading captions (e.g., "The Castle Tower of Antonia" and the "Ecce Homo Arch"). ("Moses" is located at St. Peter-in-Chains, Rome--the caption is not incorrect but some might think it is located in the Basilica of St. Peter.) In some major articles the bibliography is omitted (e.g., "Law," "Babylon," "Palestine") while some bibliographies omit important books in foreign languages, such as L. H. Vincent, *Jerusalem de l'AT*, in the article on "Jerusalem." In some bibliographies the author's surname is given first, in others it appears after the first name. In the excellent article on "Sanctification" one wonders whether the word "sacrifice" was the word intended in the reference to John 17:19, and whether the term "experiential" would not be more appropriate than "experimental" in the exposition of Romans 6-8.

A multitude of articles deserving special commendation include those on diseases of the Bible, dress, synagogues, Shechem and the Psalms. In the last-mentioned, pictures accompanying the text are employed with great effectiveness. The number of subjects included is remarkably large and inclusive for a one-volume dictionary. The general layout, format, and binding are excellent, making the volume a satisfying book to own. Every Bible reader should have a Bible dictionary. In view of its quality, its price and special features, this reviewer considers the Zondervan dictionary a sound investment.

The King of the Earth, by Erich Sauer. Grand Rapids: Eerdmans, 1962. 256 pages. \$3.95.

This publication is the last from one of the great Bible scholars of the twentieth century. The author, who for many years was principal of the Wiedenest Bible School in West Germany, is already well known for his "histories of Salvation": The Dawn of World Redemption and, The Triumph of the Crucified, as well as for his more recent books, From Eternity to Eternity and, In the Arena of Faith.

The theme of the present volume is man's call to nobility and to rule as king (p.11), developed from the standpoint of the Bible and science. As in other works, the book indicates Dr. Sauer's amazing breadth of Bible knowledge, and demonstrates his keen awareness of the relevance of biblical truth to the present-day world of science and history. Actually the book is a study in the biblical world-view. From the perspective of eternity, man is portrayed as a kingly instrument in the hand of the Creator, not only for the transfiguration of the world of nature, but also as a vessel of Divine grace and glory, called to worship, to conformity to God's image, to be a son of God through His creation, and to the vocation of ruler through eternity. In spite of human depravity and the opposition of Satan, man is destined ultimately in and through the person of Jesus Christ to a kingly rule over the earth.

The concluding portion of the book (Part V), in which the origin of the earth is discussed, is especially interesting. Dr. Sauer finds a surprising harmony existing between the biblical account of creation and modern science, particularly geology and palaeontology, insofar as these have produced really reliable results (ch. 15). In view of the fact that there still exist numerous unresolved questions both in the interpretation of the scriptural narrative and in natural science, the author would urge both Bible scholars and scientists to exercise caution in matters of deduction. Further, "we must also avoid the idea that, if we can establish certain harmonies between the Bible and science, we have 'proved' the truth of the Divine inspiration of Scripture" (p. 201). "Above all," writes Sauer, "we must say that the Bible is a lion, and a lion can defend itself! God's Book does not need to be protected by its human, believing readers. Its authority originates with its Divine author" (ibid).

The author's discussion of the origin of sin (chs. 4 and 5) is illuminating. In an Appendix (pp. 228, 229) he deals with the topic, "How the Writers of the Bible Understood Their Writings."

It is a remarkable and significant book, stimulating to the mind and a blessing to the heart! Preachers and laymen should read this biblical-scientific presentation of man's nature and destiny.

William M. Arnett