

## BOOK REVIEWS

*Every Day With the Psalms*, by Mendell Taylor. Kansas City, Missouri: Beacon Hill Press, 1972. 307 pages. \$3.95.

This volume by a professor at Nazarene Theological Seminary is a day-by-day devotional study of the book of Psalms, a sequel to his *Every Day With Jesus*. The Psalms are divided into groups of fifty-two, each group with a caption and an area of concentration. One week is given to freedom from want based on Psalm 23. Six messages follow based upon a devotional exposition of a Psalm. Another week is given to "the way to and the way of holiness," based on Psalms 24-29. For another week Psalms 30-36 deal with "a right concept of time." Each meditation includes the text, the exposition on the text, and a concluding prayer. The messages are practical and relevant to existing needs; they give awareness of contemporary theological issues and the necessity for practical application of the biblical message. The reader will find the volume both interesting and edifying.

George A. Turner

*Dictionary of Satanism*, by Wade Baskin. New York: Philosophical Library, Inc., 1972. 351 pages. \$12.50.

After looking through this extensive dictionary, one may conclude that the author's own words in the Preface best express the purpose of the book and the significance of its contents:

The tremendous current interest in occult phenomena is widespread and embraces all levels of society and sophistication. Popular novels, films, music, magazines, and newspapers, particularly those of the underground type, produce a constant stream of Satanic encounters, first-hand accounts of presumably inexplicable situations involving spirits, witchcraft, and other Satanic phenomena is their widest applications. Dark beliefs that have haunted men for millennia have sprung into new life. Everywhere there is a passionate eagerness to discover and test, to probe the outer

fringes of knowledge, to draw new assurances from superstitions, esoteric cults, and Cabalistic teachings that lack scientific verification. From the gruesome murder of Sharon Tate to the pay-as-you-join Church of Satan administered by Anton Lavey, the omnipresence of the cult of Evil is undeniable.

The present work is intended to serve as a concise but comprehensive reference for the serious reader. It embraces concepts, issues, people, places, and events associated through the ages with Satan in his multifaceted but continuous manifestations. (pp. v,vi)

The perspective of this book is informational—to acquaint the reader with peoples, places, and events, and ideas that relate to what the author calls “Satanism.” This reviewer did not sense that the book was hortatory or aimed at propaganda in any way.

Frank Bateman Stanger

*The Flood Reconsidered*, by Frederick A. Filby. Grand Rapids: Zondervan Publishing House, 1970. 148 pages. \$1.95.

This publication is a delightfully refreshing evangelical approach to the biblical Flood. A strong recommendation for it is that while factual information abounds, the author has avoided telling all the facts he knows whether relevant or not. Secondly, he has not sought to explain every known geological, literary and archaeological feature by one event.

The author discourages two audiences immediately. Those who wish to compress all of geological history into the year of the flood need not read beyond the first few pages to find an opposing perspective. The author loses the skeptical scientific community in the preface by supporting the authority of the biblical account on the basis of its sobriety and Christ’s reference to it, perfectly Christian supports, but not the letting of the facts of later chapters speak for themselves in supporting the accuracy and authority of the biblical account.

The strongest section of the book, and fully one-third its volume, is the initial chapter on “Scientific Aspects of the Flood.” The author seems on familiar ground and presents his materials in a mature and scholarly fashion. He represents an alternative viewpoint to those of John Skinner, on one hand, and Morris and Whitcomb, on the other, in

a professional and non-personal manner. The chapter begins with a consideration of evidence for catastrophic events, showing the increase near the end of Pleistocene into the Recent period. Attention is then directed to the three primary causes of floods, and the extent and date of the flood. Filby seems undecided about the extent of the flood, arriving apparently at a flood of the "entire then-known" world, but not a universal flood. Extended attention is devoted to the difficulty of different types of dating methods. He concludes that 4000 B.C. is the earliest possible date, 2400 B.C. is the most recent date, and somewhere between 3000-2500 B.C. as the most probable. The concluding portion of the chapter is devoted to a discussion of the hiatus between the Paleolithic and Neolithic cultures, enumerating such phenomena as the extinction of Paleolithic animals, and art, the deposit of sterile layers of soil, and fissures filled with bones obviously accumulated while the area was under water.

The handling of literary evidence for the flood in chapters two and three is adequate, but the interpretive efforts with biblical and historical materials in subsequent chapters, are less sophisticated and polished. An example is the rather strained effort to line up the deliverance at the Red Sea under Moses and Christ's resurrection on anniversaries of the exit from the Ark, a supposed providential arrangement of "new eras." Even should this speculation prove true it has little value to redemption history or Christian polemics, and certainly depreciates the value of an otherwise scholarly effort. Outside this one lapse, this book consists of a positive contribution to the Christian defense of the authenticity of the biblical account of the flood.

Ivan L. Zabilka

*Answers to Questions*, by F.F. Bruce. Grand Rapids: Zondervan, 1973. 264 pages. \$6.95.

An evangelical scholar offers his answer to questions, basing his discussions on a life-time of biblical exposition and research. In twenty years his column in *The Harvester* magazine has proved to be one of the most popular features in that journal. This volume, containing a wide selection of the questions treated therein, will prove helpful to laymen and ministers generally. Dr. Bruce deals with sensitive moral questions

as well as difficult doctrinal issues. Part I considers questions relating to biblical texts; Part II is concerned with answers on various subjects. Topics discussed include science and faith, immortality, healing, demon possession, baptism, marriage and divorce, the ministry of women, and eschatology. The questions, submitted by others, reflect majority interests. The answers reflect consideration of differing points of view and are not unduly dogmatic. The author is Rylands Professor of Biblical History and Exegesis at the University of Manchester.

James D. Robertson

*God's Way of Reconciliation, Studies in Ephesians 2*, by D. Martyn Lloyd-Jones. Grand Rapids: Baker, 1972. 380 pages. \$7.95.

Originally presented as sermons at Westminster Chapel, London, these expositions deal with man's basic problem—estrangement from God. After showing the chapter in point in the context of the Epistle, the apostle states the purpose of the chapter: to set forth God's way of reconciliation. "I know of no chapter in the Bible which states so clearly and so perfectly the essential evangelistic message for the unbeliever and the status and the privileges of the believer" (p. vii).

The volume expounds in grimly realistic fashion man's sinfulness and lostness and it unfolds with penetrating insight something of the glory of God's grace. Regarding the latter, Lloyd-Jones observes that our view of ourselves as Christians, our whole conception of salvation tends to be defective and inadequate. The Christian's dim awareness of the significance of his regeneration, of the completeness of his justification, of his standing and status in the presence of God—reflects the fact that he lives too much unto himself, that he lives too much in the realm of feeling the subjective. The antidote is to see ourselves objectively as we really are **in the purpose of God**. The chief end of our salvation is the glory of God, "that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Jesus Christ" (2:7). A thought the Christian needs to entertain as much as possible at the seat of consciousness! All this exposition of the character and the being and the greatness of God comes to pass through the church, the body of believers. Here is the cure for undue subjectivity in Christian experience. We are to see ourselves as part of the eternal plan of God. Thereby we are

lifted out of our little subjective states and modes and feeling.

These sermons (33 in all) on Ephesians 2 will provide inspiration and insight for all preachers of the Word.

James D. Robertson

*The Cross and the Flag*, by Clouse, Linder, Pierard. Carol Stream, Ill: Creation House, 1972. 261 pages. \$2.95 (paperback).

This is a book that calls for Christian involvement in human affairs. Why do conservative Christians shy away from political and social involvement? It is pointed out that Jesus, in His ministry, never distinguished between the "religious" and the "social." He fed the hungry, healed the sick, and raised the dead. He asked that His disciples not be taken from the world but kept from its evil (Jn. 17:15); signifying that believers are not to live in monastic isolation but rather that they are to be engaged in bringing God's value-judgements to bear upon the world's structures and practices. A purely social gospel is little more than "humanism overlaid with a thin veneer of Christianity," while a gospel devoted exclusively to saving souls may be "so heavenly minded that it is no earthly good" (p.17). Men like Billy Graham and Carl Henry are cited as strong supporters of this call for Christian involvement manifested at the U.S. Congress on Evangelism in 1969 also testifies to attitudinal changes taking place in evangelistic circles.

Each of eleven professors contributes a chapter to the volume. (Seven of them are teaching at universities, the others at church-related colleges.) All are evangelicals. Chapter headings include "The Christian and Political Involvement in Today's World," "Evangelical Christianity and the Radical Left," "Evangelism and Social Concern," and "The Christian, War, and Militarism."

In his preface to the book, Senator Mark Hatfield says, "Peter instructs us to give honor to everyone: love to the brotherhood, reverence to God, honor to the sovereign (I Pet. 2:17). In our time, it is essential that evangelicals discern the difference between the reverence that is due only to God, and the honor that is due to the sovereign. Only then will we know how to render unto God all that is His" (p. 11).

James D. Robertson

*Ethics, Real or Relative*, by William H. Bartlette. New York: Vantage Press, 1971. 135 pages. \$4.50.

The ethical enterprise of our time has been complicated by several trends in our culture. Among them are: mechanistic philosophies of human nature, the rise of a strong anti-intellectualism, the treatment of human beings as laboratory animals, the de-supernaturalizing of religion in general and of Christianity in particular, and the articulation of the so-called situation ethic.

Professor Bartlette has sought to come to grips with these issues, particularly that of situationism in which moral decisions are allegedly to be made by the individual's deciding "what is right in view of all the circumstances of the existential moment." Against such a view, our author makes a case for a principal ethic, with guidelines and with built-in calls for discipline and restraint.

In the early part of the volume, Professor Bartlette analyzes the contemporary ethical mood and sorts out the ingredients which comprise the behavioral "mix" with which our age confronts us. He sees clearly the interlocking relationship between theological (dogmatic) liberalism and the "new morality" of today. Both seek, each at its own level, to erode the standards and ideals of earlier generations.

Chapter four entitled "The Ethics of Jesus Christ" comprises the heart of the volume. Here our author portrays Jesus Christ as embodying as well as teaching ethical conduct, and as appraising with perpetual validity the relation of man's sinfulness to the entire ethical issue. He emphasizes, but without the sentimentality which often marks such an emphasis, the place of the individual in our Lord's thought, and balances this element against the New Testament stress upon man's social responsibility.

Nor is his understanding of the ethic of Jesus that of a mere "ethic of duty" unmixed and unmodified by the transcendent ethic of love. This can be, as he rightly observes, a mere support to the ego. Rather, the Christian ethic is shown to be underlaid by a love given to man by a God who redeems and transforms. In other words, it is "The Spirit of the Lord" who makes possible obedience to biblical mandates.

At times, the author seems to make too much of the essentially ethical quality of our Lord's teaching, as opposed, for example, to his emphasis upon correct belief. He recovers himself in Chapter five, where he pronounces believing to be "basic to every ethical standard." (p.99) He observes, correctly we think, that the Christian ethic answers to

deep requirements in human nature, and to the structures of the world in general.

The discussion of freedom leads the author into his final consideration, the relation of avant garde youth of today to the ethical order. He sees clearly the ambiguities connected with freedom, especially the conflict between liberty and law. He sees the resolution in terms of self-control and self-discipline. Despite the negative visibilities in many of the expressions of modern youth, Professor Bartlette sees hopeful signs of the horizon—signs of creative rather than destructive activity, as for example among serious ecological groups, and of interest in a Christ-oriented way of live. He hopes fervently that the adult generation may react in understanding and appreciation.

While the volume appeals to this reviewer as rambling in spots, its overall thrust is wholesome. It is geared to the lay-person, and has something creative to say.

Harold B. Kuhn

*Principalities and Powers*, by John Warwick Montgomery. Minneapolis: Bethany Fellowship Press, 1973. 224 pages. \$4.95.

Today's Preoccupation with the occult, the esoteric, the mysterious contrasts sharply with contemporary technological understanding. Nor is this concern limited to the unchurched and the ungodly. The purveyors of occultism do not neglect the Christian elements in our society, nor are they summarily rejected by them.

Dr. Montgomery, certainly the last person whom those who know him would regard to be naive or credulous, has in this volume sought to put himself inside the mentality of those who do accept occultism as a genuine phenomenon. He traces psychological-cultural patterns which have been congenial to belief in the occult, beginning with the ancient world, traversing the Medieval and Renaissance periods, and coming down to our own era. Evangelicals do not come through unscathed, for our author sees qualities prevailing in the extremist wing which afford a climate (called "kookiness") which is congenial to acceptance of quasi-occult beliefs and techniques.

The volume contains valuable insights, and even-more-valuable warnings. At times, one could wish that Dr. Montgomery had been a bit

more discriminating in his listing of the forms of elements of "spiritual experience" in a lump form. But this does not negate the positive value of his work for the discerning reader. He sees clearly that those who dabble in the occult are expressing unsatisfied spiritual longings, are manifesting a search for truth.

The volume embodies a wide range of research, and in the Appendices and the Notes include data of much interest to the researcher in the area. More important still, Dr. Montgomery raises significant warnings against the peril of demanding the spectacular in Christian experience. He recognizes that in all occult areas there are blended subtle trickery with what Arthur Darby Nock called "the margin of the unexplained." The volume bears also a hidden warning against today's cult of irrationalism, with its own form of "seeking after a sign."

Harold B. Kuhn

*Hidden Art*, by Edith Schaeffer and illustrated by Deidre Ducker. Wheaton, Illinois: Tyndale House, 1971. 214 pages. \$3.95.

At first one will be tempted to think this delightful book on creativity is only for wives, but if both men and women would take its contents seriously, health, vigor, and life would all find great enrichment.

Edith Schaeffer, wife of the famed apologist, Francis, works on a simple and profoundly true thesis: we are made in the image of God; part of that image is creativity; when we create we fulfill God's purposes and ourselves. She cites the hypothetical case of the busy executive who, instead of going to the garden at day's end for refreshment, sits down in front of the TV, only to have his problems accentuated instead of relieved. The wise counselor will learn from Mrs. Schaeffer's "natural" therapy, and find it in the long run far more effective than an over-analytical program of counseling.

Ways and means of bringing out the "hidden art" in all of us are legion. Music can be a family affair; painting, sketching, sculpturing can be done by more people than we think; interior decoration can add just that touch of color and zest that makes living fun; gardens and gardening can put one in contact with creation; flower arranging has all kinds of potential for brightening an otherwise dull corner; food can be

prepared to make interesting meals; writing—whether prose or poetry—possesses capacities for fulfillment even if never published; drama's possibilities are as high as the sky; recreation can be both creative and re-creative; variety, color and design in clothing can add liveliness to life. Her last two chapters on integration and environment open doors to racial and ethnic unity, and make vivid significant ecological, social, and religious responsibilities. The beauty of this volume is underscored by an abundance of pencil sketches.

Not the least of the benefits of this volume is the plethora of suggestions for making a deeply meaningful family life style. In a day and age when families are frequently neglected, the beautiful innovations itemized are welcome indeed. Pastors counseling with problem families, or just plain "dull" families, would do well to place this volume in the hands of mothers.

Altogether, this book is warmly welcomed for a great many reasons, only a few which can be listed in this limited space.

Donald E. Demaray

*The Christian Psychology of Paul Tournier* by Gary R. Collins. Grand Rapids: Baker Book House, 1973. 222 pages. \$4.95.

This book goes far in achieving its broad purpose of providing a useful summary and a critical evaluation of the writings of Paul Tournier, professional psychologists, student of psychology, and others interested in human nature and counseling may learn from it.

The author used a threefold method of study in preparing to write this volume. He made a careful study of the writings themselves; second, he interviewed persons who knew Tournier; and, thirdly, he spent considerable time with Tournier personally.

Collins seems to maintain a basically unbiased attitude toward Tournier's thought. He found many ideas to approve but, on the other hand, he criticizes Tournier for being too simplistic, especially in his earlier books. He finds some of his book poorly organized and poorly written. From an evangelical standpoint, he criticizes Tournier's tendency to suggest that all persons will be eternally saved.

Many pastors and other counsellors will appreciate the author's summary of Tournier's effort to integrate psychology and biblical Christianity.

W. Curry Mavis