have desired to defend a designer God. He eventually was not able to do that, at least in any sort of orthodox manner. In a touching aside, Holland reminds us that Darwin's struggles with the Christian God were based on his incredulity at the creation being based on so much suffering. One rather weeps at this finding.

I do object to the cover! It is the famous *Christ of Saint John of the Cross* by Salvador Dali. In my view it is a deeply blasphemous painting, showing a Christ hanging, not on the cross, but on a Gnostic scaffold with perfect wooden beams, without nails, without blood, without agony (contrary to what Holland had said in the first part of the book about crucifixion). The painting was motivated by an inspiration Dali apparently had, in part based on a drawing kept in the Convent of the Incarnation in Avila, perhaps done by Saint John himself after a vision he had. The perfectly muscular Christ is looking down toward the earth, with no semblance of the compassionate suffering on behalf of sinners. This is odd, considering the title of the book is *Dominion*, presumably meaning the dominion of tough love over against the raw power of the present world structures. I believe this is an unfortunate choice, one possibly imposed by the editors.

This excellent book reminds us of two things. First, powerfully and disturbingly Holland describes the presence of evil in the world and the need for redemptive love to overcome it. From the unspeakable cruelties of the Third Reich to the abuses of Harvey Weinstein, Holland makes no attempt to whitewash the horrors of human history. That diagnosis in itself is of course a profoundly Christian insight. But second, his ultimate message is hopeful. The power of Christ to overcome evil produces the kind of dominion he ultimately believes in. Holland believes it is still at work, and we should be grateful for it and cultivate it for the future.

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Herman Bavinck. *Christian Worldview*. Translated and edited by Nathaniel Gray Sutanto, James Eglinton, and Cory C. Brock. Wheaton, IL: Crossway, 2019.

Talk of a Christian worldview has fallen on hard times of late within some of the diverse circles of Reformed thought. Some see it as the driver of a lopsided approach to Christian faith and religious life, which places an undue emphasis on the cognitive. Others indict it with the charge of

smuggling into Reformed thought an unhappy vestige of post-Kantian philosophy. Herman Bavinck entertained neither of these reservations when he penned this book in the early twentieth century.

The repository of riches Bavinck left in this short book has been sealed off from those without reading ability in Dutch. No longer. The trio of translators and editors of this book have unlocked the vault for English readers and furnished for them a formidable example of why speaking of a Christian worldview is perhaps not so misguided after all.

Like the *Reformed Dogmatics*, this book showcases the towering scope of Bavinck's erudition. He converses widely with the intellectual milieu of the nineteenth century and the emerging decades of the twentieth. Readers will find familiar names among the intellectuals who rotate through Bavinck's attention in the book—names like Augustine, Immanuel Kant, and Friedrich Nietzsche—but also others who have settled into more obscure positions in intellectual history. One of the many laudable features of the book is that the editors have provided footnotes that give very compact biographical information on this cast of intellectuals with whom Bavinck engages.

Another very useful convention the translators have included throughout the book is an inclusion of certain important non-English words, mostly in bracketed form, which clue the reader into the technical nuances of Bavinck's usage and allusions to the writings of other thinkers. By doing this they have accomplished the feat of delivering a translation that is both approachable for the non-expert and technically transparent for those with more linguistic and historical expertise. They have also applied their considerable expertise as Bavinck scholars in providing a succinct orientation to the book for current readers.

In the introductory chapter Bavinck sets his rationale for the composition of this work against the backdrop of the spirit of modernity. He captures the dynamic of modernity with vivid, truthful colors that the passage of a century has not dulled: "Before all else, what strikes us in the modern age is the internal discord that consumes the self and the restless haste that drives it" (22). Bavinck pinpoints neo-Romanticism, racism, Marxism, relativism, chauvinistic nationalism, and a waning materialism among others as voices amidst this disorienting cacophony of early twentieth-century modernity. The persistence of these voices or their progeny a hundred years later in our own historical moment gives Bavinck's project an uncanny freshness.

This discord of modernity is Bavinck's foil and impetus for providing in this book what he sees to be the basic contours of a harmonic and holistic Christian "world-and-life view" (22) and its hard antithetical stance towards

its religious competitors (27). He traces the root of our "disharmony of being" to our sinful rupture with God (27–28) and unfurls the flag of Christianity as the antidote with its exclusive claim as "the only religion whose view of the world and life fits the world and life" (28).

Three rudimentary and perennial problems are identified which form the subsequent three chapters of the book: "What is the relation between thinking and being, between being and becoming, and between becoming and acting?" (29). Bavinck reduces the motley array of competitors to Christianity to one fundamental human stance, "autonomous thinking" (29). Opposite the invariable dissatisfaction of human pretensions to autonomy, Christianity yields the reconciliation of "the human being with God and, through this, with itself, with the world, and with life" (29).

Chapter 1 engages the relationship between thinking and being. Here Bavinck tackles the basic questions of epistemology, but not in a way that maps neatly onto the agenda that has been set for epistemology by most current philosophical taxonomies. He refuses to discretely sequester questions of metaphysics from epistemology. The title of the chapter indicates this. Bavinck rejects out of hand the modern philosophical disjunct between thinking and being, between epistemology and metaphysics, as his aim is to show the organic harmony between the two.

Bavinck defends the spontaneity of the basic belief in the "reality of the external world and our trust in the truth of sense perception" (34) and grounds it in the Christian religion (33). A satisfactory epistemology that accounts for the correspondence of subject and object can only be rendered by one "illumined by the wisdom of the divine word which sets on our lips the confession of God the Father, the Almighty, Creator of heaven and earth" (38). Bavinck strikes a note here that is imperative for the church to heed in every age, no less in our own, which has in so many ways unhinged consciousness from our being. Any generation of Christians that takes for granted and does not self-consciously attend to the doctrine of creation will find the ground of epistemology—and, as Bavinck will show in chapter 3, the ground for ethics—washing out from beneath its feet.

Bavinck closes the first chapter by drawing on Augustine (45) and providing a robust theological account of the realism he proffers: "The world becomes, and can only become, our spiritual [*geestelijk*] property, for it is itself existing spiritually [*geestelijk*] and logically and resting in thought" (46). The whole hope of the scientific enterprise of humans then rests on the Trinitarian work appropriated to the Son (47), in whom both "being and knowing … have their 'reason' [*ratio*]" (51) and who thus upholds the harmony between being and knowing.

Chapter 2 covers the relationship between being and becoming. Bavinck engages the problem of unity and diversity (67) as well as being and becoming (71). He does so journeying through many of the contemporary philosophical and scientific paradigms of his day. The heart of this chapter is the antithesis he establishes between a mechanistic worldview and what he will later label the "organic-teleological worldview" of Christianity (125).

Bavinck avers that this organic worldview is able to hold together the reality that the world "contains a fullness of being, a rich exchange of phenomena, a rich multiplicity of creations," the "lifeless and living, inorganic and organic, inanimate and animate, unconscious and conscious, material and spiritual," which are "taken up in the oneness of the whole" (71–72). Here we see on display the organic motif which lends to Bavinck's thinking its potency.

Because God's archetypal thought and decree has deposited in the things he has made, their ideas or forms, and the particularity of all things "being in a certain way" is upheld (77). Furthermore, the immanent activity of the Triune God in creation (78) not only upholds these *forma* but propels them in the dynamic teleological becoming of the world (80). Again, Bavinck declares that this harmony of the one and the many and of being and becoming is "only provided by the Christian confession that God is the Creator and that his glory is the goal of all things" (91).

The third and final chapter treats the relationship between becoming and acting. Here Bavinck gives an account of both ethics and a philosophy of history as they encompass "personal, independent, and free acting" (93). His positive project is set against the relativism, radical autonomy, and evolutionistic monism of the early twentieth century, which he characterizes in a way that is still a trenchant description of the postmodernity which has emerged from that matrix: "The human person forms his own religion and morality, his own world-and-life view; the main thing is that he, bound to nothing but himself, might enjoy himself and give a moment of aesthetic enjoyment to others" (102).

Bavinck makes the case that the Christian worldview alone "allows sin to be what it really is" (111) and accounts for the divine moral order legislated into the very fabric of nature (106). The Christian religion furnishes us with a genuine history held together by God's saving acts (115) as "the world realizes salvation itself according to the counsel of his will" (116). The reason and spirit at work in history, which find ultimately empty expression in Georg W. F. Hegel, are situated in their rightful place in Christianity (120). "For that reason Christianity is not hostile to 'history' [*historie*], but it is the animating idea, the leading thought, the all-pervasive leaven, in it" (121). Christianity holds together the unity of the world against the recalcitrant,

autonomous pretensions of man, reminding him that in his being and acting he is "always and everywhere bound to laws that were not devised by him but that are prescribed to him by God as the rule of his life" (128).

Translation of Bavinck's *Christian Worldview* has supplied readers access to another key artifact of Bavinck's brilliant abilities. English readers have already had access for some time to Bavinck's insights into Christian epistemology, metaphysics, and ethics as threads woven into the arrangement of dogmatic loci in the *Reformed Dogmatics*. But those insights, which are woven as threads into a dogmatic tapestry there, find distinct and detailed thematic attention here. The result is that readers now have access to a fuller picture of the theological genius of Bavinck as he deployed it in the development of a unified Christian worldview against its contenders.

This book is no defense of a generic natural theism that can stand with functional epistemological independence apart from the revelation of Scripture. Nor is Bavinck offering modest propositions about the reasonable warrant of Christianity. Rather, he is advancing the audacious claim of the exclusivity of the explanatory power of the Christian worldview.

Bavinck's cultivation of that Christian worldview in this work resources an organically unified Christian epistemology, metaphysics, and ethics for the sake of combating the discord of life that he perceived at the beginning of the twentieth century, one that has marched on in violence and vigor since then. The translation of this relatively small book is a significant gift to Christians confronted with our own furiously discordant world. It traces the contours of the harmonious hope that belongs to those who "assemble under the banner of the King of truth" (129).

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Grant Wacker. *One Soul at a Time: The Story of Billy Graham*. Library of Religious Biography. Grand Rapids: Eerdmans, 2019.

As a follow-up to Grant Wacker's 2014 volume *America's Pastor: Billy Graham and the Shaping of a Nation* (Cambridge, MA: Belknap Press of Harvard University Press), which focuses largely on Billy Graham's relationship to American culture, *One Soul at a Time* focuses more on Graham himself; this is more of a traditional biography. Each of the fifty-one chapters—or "scenes," as Wacker calls them—are short, ranging between three and eight pages, and are organized in four parts: 1. Young Barnstormer, 2. Leading