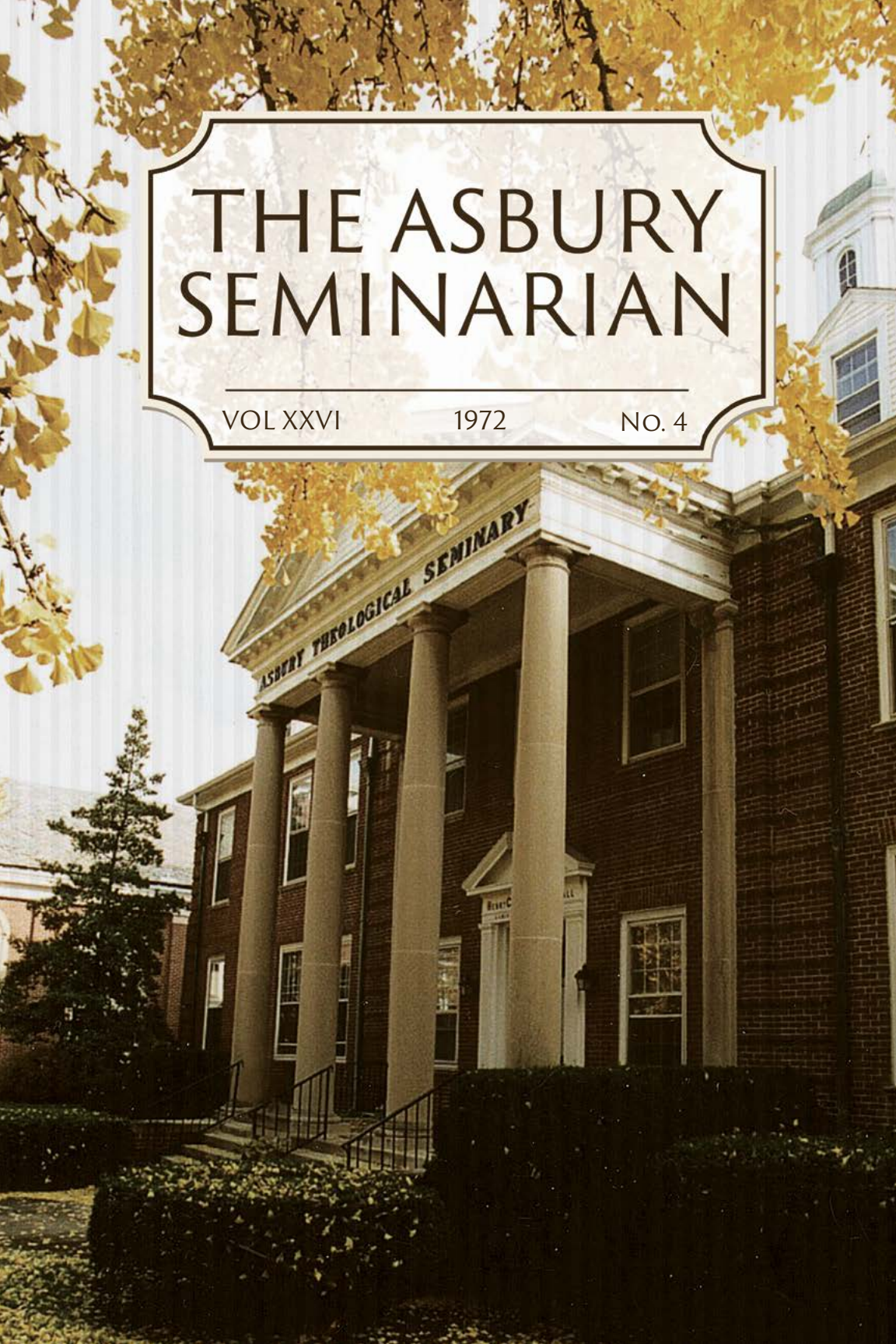# THE ASBURY SEMINARIAN

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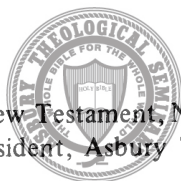David D. Bundy

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SEMINARIAN

The Wesleyan Message In The Life
And Thought Of Today

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CORRECTION

In the July issue, Dr. Paul S. Rees was incorrectly introduced as president of World Gospel Missions. His correct title is: Vice-President At Large of WORLD VISION INTERNATIONAL

EDITORIAL

CHRISTIAN EDUCATION AS A SUBJECT MATTER DISCIPLINE

H. W. Byrne *

As a field of study Christian education is that academic discipline which is concerned with the teaching and learning of professional Christian education—to prepare students for church-related educational ministries. It is that area of study which is concerned with the theory and practice of the educational work of the local church.

Each field of academic pursuit should have a distinct body of content or subject matter with which it is concerned. It must deal with a segment of subject matter or division of truth that no other area of study can properly include within its pale. For Christian education, such content includes the history and philosophy of Christian education (including aims and theological bases), principles of church organization and administration, facets of the teaching-learning process, leadership development, pupil characteristics and needs, group dynamics, educational methods and materials, recreational leadership, principles of counseling, etc. Obviously, such subject matter deals with far more than Sunday school work.

Curriculum includes not only subject matter, but also guided pupil activity. As a discipline Christian education qualifies at this point also by guiding its students into specific activities. Such activities include experience in teaching and leading various age groups in a wide variety of local-church agencies; preparing lessons and programs for such age groups; evaluating and using educational methods and materials; devising curriculum plans and programs; observing and studying the needs of pupils at each age level; organizing, administering and supervising various phases of local church work; learning to work with others in group-dynamic procedures; counseling others in spiritual matters; etc.

If Christian education is not included in the Seminary curriculum, then they may study Bible but not learn how to communicate Bible truths to various age levels. They may study psychology, but not learn the spiritual needs and nature of pupils in various age levels. They may study sociology but not learn how they can help meet sociological needs through the educational work of the church. They may study

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history but not learn the history of Christian teaching and its relevance
to present-day Christian education. They may study philosophy without
learning about educational philosophy in the ministry of the local church.

The very nature, function, purpose and goals of the Church
point to the inclusion of a ministry of teaching in its program. The
purpose, pattern, and program of Christian education in the local
church finds its basis, justification and amplification in the light of
the ministry of the Gospel through the Church. Both pastors and lay
workers, therefore, are directly and dynamically involved in teaching
(Acts 5:42) as a part of the Church and its work, and in following the
example set forth by Jesus Christ in His life and work. The Apostle
Paul extended and elaborated on the foundations laid by Jesus Christ
and early chruch leaders. In fact the Pauline Epistles themselves are the
product of the teaching activity of the New Testament community.

Christian education is also distinctive in its objectives. It trains
future professional educators for leadership in the church. It also assists
other disciplines in the training of pastors, missionaries, and other vo-
cational churchworkers. While the discipline specializes in the training
of directors of Christian education, it also contributes to the training
of other full-time church workers. Thus, Christian education has a speci-
alty while it provides a service. In addition to these objectives, Christian
education provides training for future volunteer workers in the local
church. Thus it makes a contribution to all graduates, since each one
should know how to serve in the local church.

The content of Christian education as a discipline should furnish
students with a three-fold phase of training: (1) precise understanding
of the concepts of Christian education, (2) proper attitudes toward the
contribution of Christian education, and (3) proficient skill in the con-
duct of carrying out its program. While it may be emphasized that all
pastors should not major in this field, they should take some courses,
perhaps even enough for a minor, because many of them, usually at the
beginning of their ministry, will have to serve simultaneously as minister
and Christian education director. Through the means of teaching his
congregation, the pastor can find support for all his ministries since
teaching undergirds, strengthens, and enlightens all efforts put forth by
laymen.

The purpose of the educational work of the Church, therefore, is
not different from the overall purpose of the Church. The ministry of
teaching provides the context and situation within which people can
hear and respond to God's Word. Christian education thus has no mes-
sage of its own, it makes no addition to preaching and the sacraments,

but it seeks to complement these ministries. It offers people opportunity to study, consider and experience the Gospel of Jesus Christ. In this way the Gospel is communicated and the needs of men are met.

Today the Church teaches through many schools. In the local church, the church school has carried forward the educational program. Actually, however, the Church teaches throughout its total life. People are continually learning attitudes, practices, and patterns of behavior as well as the meaning of the Christian faith as they participate in the various experiences within the Church and the home. Program elements are provided in the Bible-teaching program, leadership education, teacher training, stewardship program, and adult education. Special efforts are made through Christian education to make all teaching relevant to the present day.

The Nature of Christian Education

Christian education is distinguished from religious education. The former is centered in and concerned with education about Jesus Christ and Christianity, while the latter encompasses the study of other religions. Christian education is a term which is broad in scope and covers several different types or forms of education.

General "Christian education is the Bible-based, Christ-centered process of leading the student into a transforming experience of Truth, ever maturing into the fullness of Christ, and of equipping him by fundamental knowledge, attitudes, and skills to render effective service in the will of God." [1] This kind of education can be applied in the home, church, special schools, liberal art colleges, universities, and theological seminaries, under church auspices and the direction of Christian people.

Church education is a more specific and explicit term, applying to that kind of Christian education which is conducted within the framework of the local church for the purpose of realizing the objectives of the Church. "A church program of Christian education consists of all the activities, materials, resources, physical facilities, and personnel involved in carrying forward the full range of ministries of the Church to its total constituency . . . All activities which produce the kind of experiences needed to transform the life into that which God intended for the individual must be taken into account when planning a total church program of Christian education." [2]

Christian education is the Church at work in education, teaching and learning. Thus, the task of the Church is Christian education. Here understood, it includes both the transforming influences of evangelism and the guiding and developing influences of creative teaching, both of

which release spiritual, intellectual and volitional forces. There is no activity of the church—worship, service, evangelism, preaching, money-raising, missions, fellowship—that does not respond to the educational approach.

While there are some similarities between secular learning and Christian learning, there are some distinctive elements in church education. Christian education views man in relationship to God and is carried forward in the light of the Gospel. In the teaching-learning situation there is always Christian content both of subject matter and of interpersonal relationships. Church education is focused on the meeting between God and man in Christ. It points beyond the human situation to God and seeks to lead the learner into a meeting with God.

Church education is not just a human process. At all times God as Holy Spirit is active and empowering. As the learner explores knowledge, value, and meaning, God is active in revelation. As the learner appropriates Truth and seeks to make it part of himself, God is active in redemption. As the learner assumes responsibility as a free person, God is active in sanctification. Thus, in a sense, God is the initiator, guide, and sustainer of the process by which the learner comes to live his Christian commitment.

EDUCATION IN THE SEMINARY PROGRAM

The Place of Church Education in Pastoral Training

Pastors are concerned with the total life and program of the local church. The ministry of teaching is one of the ministries of the church and therefore becomes the direct responsibility of the pastor.

As preacher, the pastor proclaims the message of the *kerygma*. As shepherd he teaches (the *didache*), counsels, and visits the people. As administrator he leads in all functions of the Church. According to Ephesians 4:11-12 he functions in the capacity of shepherd-teacher to perfect the saints, to equip the saints and outfit them for the work of ministry and for edifying the body of Christ.

Church education as a discipline, therefore, plays a twofold part in the preparation of the pastor for his work: (1) it gives him personal professional competence, and (2) it places him in a position to assist the laymen through teaching, that they may perform the work of their priestly ministry in the Church, at home, and abroad.

The Educational Program and Church Education

The seminary recognizes that "there is an increasing diversification in the forms of Christian ministry, and that various forms of min-

istry serve a vital role in the Church."[3] Therefore, in addition to making provision for elective hours in church education to be taken within the framework of the M.Div. program, which issues in preparation for an ordained ministry, the curriculum makes provision also for professional training for full-time people in church education, issuing in the MAR degree.

At the same time, the seminary holds to the educational philosophy that all students should participate in a common core because they require the same fundamental training if they are to be equipped adequately for any form of ministry. Accordingly, a program of required courses has been planned to provide acquaintance with the various basic theological disciplines necessary for all ministry. These disciplines are incorporated in the various division of the curriculum.

The required course in the Division of Christian Education affords an opportunity to study the scriptural, theological, and philosophical functions of the total church program concept of Christian education in the local church, with particular attention to the place of the pastor and major officers of the Church in administering such a program. In addition to this contribution to the M.Div. program, other professional courses for specialized educational workers in church work are provided as a part of preparation for professional work in church agencies in several MAR programs.

The Division of Christian Education

The *purpose* of the Division of Christian Education is to prepare people for service in church-related ministries with emphasis on the educational work of the church. This is accomplished, first, through subject matter concerned with a study of human characteristics at each age level, with principles and practices of the teaching-learning process, and with the organization and administration of a total church program of Christian education through the various educational agencies; and, second, through learning experiences that develop requisite skills in teaching, leadership, and supervision providing for growth in spiritual maturity for effective Christian service. Various programs are provided which combine biblical and theological training with professional training in the educational work of the Church. Well-balanced and adequate training in both theory and practice is supplied. Such programs expose students to a full academic experience in church education and are carried out through classroom courses, library research, and field work in the local church and in other agencies. Such courses issue in the MAR degree.

MAR Degree Programs

The MAR degree programs are designed for those who feel the call to Christian service but whose needs and interests do not center in the M. Div. Program, nor in the pastorate, nor necessarily in the local church. Among these persons are:

1. Directors of Christian Education for field programs of denominations.
2. People who wish to secure professional training as Directors.
3. Pastors who wish further work at the master's degree level.
4. Missionaries who serve abroad in fields outside of theology, such as medicine, but who wish further training in Bible or education.
5. Missionaries on furlough who desire refresher courses.
6. Teachers in Bible schools, Bible colleges, Christian day schools, and even public schools, where the master's degree is needed.
7. Teachers for Christian liberal arts colleges and seminaries.
8. Workers in denominational agencies, offices, and field programs.
9. Ministers of Education and Music, equipped for service and leadership in churches and denominational agencies.
10. Lay people who desire professional training for purposes of personal competence and witness, but who do not plan necessarily to enter any professional ministry.
11. Laymen and professionals who wish to prepare for such specialized ministries as youth work and campus ministry programs in higher education.
12. Music specialists who may also work with the agencies of the Church.

These diversified interests show how the Christian education curriculum is used to help meet the need for combination workers in local church work as well as field work in the larger program of the Church. It is also possible that the curriculum might help to meet the need for workers in independent Christian organizations and institutions.

The entire discipline of Christian education is thus a necessary part of the academic life of a seminary. Its inclusion is a vital part of the total curriculum of the institutions.

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[1]Professor's Section, *National Sunday School Association, Research Synopsis, N.D.*

[2]Frank McKibben, *Guiding Workers in Christian Education,* Abingdon, 1953, p. 70.

[3]1972–73 *Bulletin, Asbury Theological Seminary,* p. 51.

ARTICLES

WINNING THE CHILDREN

Robert E. Coleman* and Lois Goff*

"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). With these words the Lord Jesus Christ began His teaching about the winning of children; in clear, concise terms He revealed the Father's will concerning the "little ones." Hence from this revelation are derived the principles which must guide in the winning of children to Him.

The Nature of the Child

The first principle to be considered is the nature of the child. Christ recognized in the child a special quality of life, for he taught that the child exemplifies those qualities which characterize the kingdom of heaven (Matt. 19:14; Mark 10:14). What these qualities are we are not specifically told, but from the observation of children plus Christ's teachings about his kingdom, certain conclusions may be reached regarding the child's nature.

Innocence

Early childhood is characterized by innocence. Because the young child is not acquainted with evil, he is not yet tarnished by life about him. He does not willfully transgress the law of God. He is not dead unto sin (Eph. 2:1; Rom. 7:9).

Thus, when Christ set the young child in the midst of his disputing disciples and warned them that only those individuals who would become as little children could have a place in His kingdom (Matt. 18:1-6), He revealed the relationship of children to the heavenly Father. Children *are* children of the kingdom; of such *is* the kingdom of heaven.

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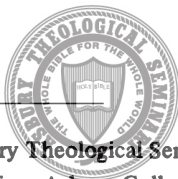
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Because of Christ's grace wrought by the atonement, God protects children in their innocence. Little children are among the justified and may be received in Jesus' name; moreover, those who receive them, receive Him. ". . . and whosoever shall receive me, receiveth not me, but him that sent me" (Mark 9:37). "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Matt. 18:10). Indeed, this aspect of God's redeeming love is a glorious truth, and is basic to one's understanding of the winning of children.

Natural Faith

Childhood is characterized also by natural faith. Dependent from birth upon others for all his needs, the child develops a natural trust in those who care for him. As the child looks to his elders for food, shelter, clothing, and for those special treats that brighten childhood years, he becomes confident that all will be provided for him. The child is even dependent upon others for his knowledge and easily believes all he is taught. The whole of his life is based on faith in those who are responsible for his welfare.

Because the child possesses this quality of natural dependence it is easy for him to believe in the Lord Jesus Christ. This fact which is one which should be considered carefully, was accepted by Christ, for the warning is severe. "But whoso shall offend one of these little ones *which believe in me,* it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea" (Matt. 18:6).

Teachability

Another quality which characterizes childhood is teachability. In the parable of the sower (Matt. 13:1-23), Christ pictured the hard and stony ground which prevents the seed from taking root. He described also the thorny ground which chokes the seed after it has taken root. This condition is a picture of the heart of most adults; it is not the picture of a child.

The child possessing a tender heart and mind responds readily in teaching situations. Because he is easily molded by what he learns, he soon becomes submissive to that which best satisfies his innate curiosity and insatiable yearning for knowledge. This fact about the child's nature is a vital principle in working with children and in winning them to Christ.

The Age of Accountability

These truths concerning the nature of the child must not be heeded, however, to the exclusion of other truths. As the child grows and develops he soon loses these precious qualities of innocence, trust and teachableness. In a short time he outgrows the natural faith and dependency which he once had. Attitudes of hostility and independence become evident. Although this natural tendency toward change of attitude is accelerated and usually more pronounced when the child grows up in an unwholesome environment it is certain to develop in every child as he becomes aware of his own importance as a unique personality.

Because no two children ever develop in any aspect at the same rate, the age at which the child is capable of deliberately transgressing against God varies. Some children evidently reach this age and become conscious of sin very early—perhaps at three or four years of age or younger; for others it is later, depending upon the basic religious instruction they receive.

Evidently the Lord knew this fact about the growth and development of the child for He said, "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish (Matt. 18:14). Here is a clue that at some point in the child's development he becomes aware of his hostile attitudes and is no longer innocent in his relationship to the Father. At this unknown point we say that he reaches the age of accountability. Guilty of sin, he stands before the Father in need of redemption. At this point a child must receive the Lord Jesus Christ as his own personal Savior.

Winning the Child

"And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children. . ." (Deut. 6:6). The Bible is full of exhortation to the people of God to teach children about God and his workings. In Ephesians 6:4, fathers are exhorted to bring up their children in the nurture and admonition of the Lord. In John 21:15, there is the commandment to feed the lambs. Likewise, in Matt. 18:12-13, Christ relates the parable of the lost sheep to urge all believers to seek that one which has gone astray.

The most natural setting for winning children is in the home. What better place to learn the love and faithfulness of God? What better place to learn that "God has a plan for me?" Finally, what better place to learn that in God's plan there are boundaries and

that if one steps out of those boundaries there is discipline?

It is in the daily happenings of life that these concepts can become a part of the child's experience. As he relates to parents and other family members who love him, provide for him, and at times discipline him, foundations are laid which lead directly into teaching the concepts concerning the facts of sin and salvation. Through the teaching of Bible stories and verses the child comes to know God's Word as the true Word. In this atmosphere of love and assurance he learns to pray to God as Savior, Helper, and Friend.

The church also shares in the task of winning the children and through its supportive ministry serves to reinforce the teachings of the home. Thus, it *is* the responsibility of all believers to give the gospel to children.

Child evangelism is the most natural form of soul-winning if undertaken with a proper understanding of how children are won to Christ. Basic to bringing the gospel to children is an understanding of how they develop and learn and how they perceive spiritual truths. Because a child's ability to grasp theological concepts changes with age, those who work with children should be aware of these differences and minister accordingly.

Pre-School Age

The pre-school child is limited in his understanding of spiritual truths; his religion is "caught rather than taught." Young children do not wait for formal teaching situations before they learn. From the moment of birth, they begin to learn from the actions and attitudes of those around them. Little ones gain knowledge through their senses; they need to see, touch, smell, hear, and taste in order to learn.

One of the greatest opportunities to win a young child is to capitalize on this learning potential. As the child has opportunities to experience through the senses, proper attitudes can be established about God and the church. Statements such as "God made this pretty leaf," or "God gave us these good cookies" are accepted as real statements.

An interest in God and the church can be built through short simple stories and conversations and with the use of pictures which depict scenes familiar to the child—parents, friends, relatives, families, church, nature, animals—all that God made. Repetition of stories, poems, songs, and finger plays reinforces ideas and concepts of an awareness of God and His love for the child.

As the child's language develops and he becomes able to under-stand and retain what is spoken to him, Bible thoughts such as, God cares about you (I Pet. 5:7), or God made everything (Ecc. 3:11) may be used in conversation with the child. When the child hears an adult pray even before the child talks, he learns that this is an important part of life and something in which he will wish to participate.

The young child is an imitator; he is perceptive; he learns quickly. How important it is to win the child at this early age.

Primary Age

The ability of the primary child to comprehend the gospel still rests largely upon experience, but theological truth is more clearly defined. For example, love takes on the idea of trusting a person, which brings faith more into focus. Sin is seen as anything which displeases God. Salvation now involves deliverance from judgment and punish-ment. The child's growing sense of right and wrong makes the gospel more relevant and also deepens his sense of personal responsibility to receive Christ.

For the primary child the message should be presented in colorful, moving ways. Object lessons and visual aids have a special fascination. With motivation, Bible memorization and study projects are appealing. Later as the gospel is spelled out in more specific terms, the primary child can grasp clearly *why* Jesus died in man's place on the cross. The resurrection stands out to him as God's triumph over death. The alternatives of heaven and hell make sense.

The primary child learns by doing. He wants to do things for himself. He is eager to learn. Those who work with the primary child should be aware of this concept and provide the child with many oppor-tunities to become actively involved. Such activities as reading the Bible and acting out the stories reinforce spiritual concepts and ideas.

Junior Age

By the time the child reaches this age-group, he generally understands the biblical concepts of the gospel. He recognizes faith in Christ as active love and obedience. On the other hand, he regards sin in terms of going against the will of God. The ideas of redemption and reconciliation take on personal significance. This age is known as the "age of conversion" or the "golden years" of child evangelism.

The junior child is a "doer" and learns best by talking, question-ing, and discussing. Because he is mentally alert, he needs opportuni-ties to think and ask questions. He needs guidance in establishing habits of daily Bible study, prayer, and in setting standards for his life.

The junior is a creative person. Opportunities to express his ideas and feelings should be provided through poetry, songs, drama, stories, drawing and painting. Because he responds to visual stimuli, a variety of visual aids which present the Bible in moving, dynamic action appeal to the junior-age child.

Socially, he has a great sense of loyalty. To whom will he give his loyalty? He is a hero worshiper. Whom will he imitate? No other age-group presents such a challenge. The junior child needs to meet the heroes of the Bible; he needs to give his loyalty to the Lord Jesus Christ.

Leading the Child to Christ

Leading the child to Christ is ultimately the work of the Holy Spirit. It is He who convicts the child of sin. It is He who illuminates and regenerates the child. Likewise, he is the one who must guide in counseling the child who seeks to receive the Lord into his life.

As human agents, those who work with children have a great responsibility in aiding the child as he comes to Christ. It is especially important that the worker be aware of the Holy Spirit's moving in the life of the child. They must watch for *evidence* that the Holy Spirit *is* at work. Prayerfully and tenderly they must lead the child into a saving relationship with Christ. Whether he seeks salvation during a public invitation or whether he indicates his need privately, the child must be led to Christ on a personal, individual basis. When the child makes any kind of response it is necessary, first, to discover his need and then to lead him step by step through the gospel truths to an acceptance of Christ, or an affirmation that he has truly received Him at an earlier time.

Often times when a public invitation is given, children will respond because others have done so. Should the counselor discover that the child does not know why he has responded the worker would do well to review the gospel message and give the child an opportunity to receive Christ.

The child should never be led to Christ apart from the Word of God. The Bible should be opened and the verses read, not quoted. Or, if the child is able to read, he should be encouraged to read the verses aloud, substituting his name wherever the words "his," "he," "whosoever," and "as many" appear in the verse.

Using only one or two scripture verses for each point, the message of the gospel should be presented in a clear, simple manner with only the single issue of receiving Christ kept in focus. Three

things are necessary: 1) To see himself as a sinner (Rom. 3:23), 2) to believe that Christ died on the cross to pay for all the child's sins and wrong doing; that Christ took the punishment for him (I Cor. 15:3, 4), 3) to receive the Lord Jesus Christ as his own Savior (Jn. 1:12; 3:16; Rev. 3:20). A suggested message outline is as follows:

1. God is love. God loves *me*. God loves (John, Mary). Begin with the love of God and teach about the glories of heaven (Rev. 21:4, 21, 27; Jn. 3:16; Jn. 14:6).

2. All have sinned. *I* have sinned.
Develop the fact of sin, keeping truths simple and personal under the guidance of the Holy Spirit (Rom. 3:23).

3. Christ is God's Son. Christ died for *me*. Using I. Cor. 15:34 as a basic text, present the glorious news of the gospel. Tell the child who the Lord Jesus is: He is the Son of God. The child needs to know *why* Christ died—that Christ was the *only* Son of God, that He was the only perfect one, and man's sin deserves death (Heb. 9:22). The child needs the message of the cross. Remind him that the blood of Christ was poured out for him (Isa. 53:6) and that Christ died, was buried, came back to life again, and is now interceeding for him.

4. *I* receive him.
The child needs to see that the Lord Jesus is a gift (Jn. 3:16; Rom. 6:23). The child can understand the idea of gifts and presents. Help him to see that a gift has to be received or accepted. He now needs to be given an opportunity to receive this gift (Rev. 3:20; Jn. 1:12).

5. *I* live. *I* am saved. *I* belong to Christ.
Finally, the child needs to be assured that God has done exactly what He said He would do. After the child has the assurance of his salvation, he should be encouraged to live for his Lord, to read the Bible, to pray, and to tell others about the Lord Jesus Christ daily. Also, he should be encouraged to confess to God any sin which he may commit at a later time.

In summary, the steps in leading the child to Christ are these:

1. The child must be shown his *need* of salvation (Rom. 3:23; Jn. 3:3; Isaiah 53:6).

2. He must be shown the *way* of salvation (Rom. 6:23; Jn. 14:6; Eph. 2:8, 9).

3. He must be shown that *salvation is a gift* from God and must
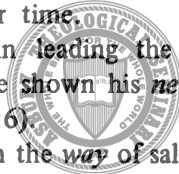
be accepted as a gift or present (Rom. 10:13; Jn. 1:12; Acts 16:30, 31).

4. Once the child receives the Lord he must be *assured of his salvation* (Rom. 10:9, 10; Jn. 5:24; I Jn. 5:11-13).

5. Finally, he must be shown that once he is saved he needs to *grow* in the Lord (Rom. 12:1-2; Jn. 20:31; I Pet. 2:2).

If the task of winning the children is to be really effective there are several factors which must be taken into consideration. The first of these has to do with the understanding of terminology in dealing with children. Children do not think in abstract terms, but rather, in literal terms. Since this is true, one must be careful to say what the child will understand and to interpret correctly that the child might not receive the wrong impression. Also, one must be careful to employ only those words and phrases which convey the message of the scriptures.

For example, sometimes one will unthinkingly use a phrase such as "Jesus will clean a dirty heart," when what is meant is "He forgives our sin" or "Would you like to give Jesus your heart?" Since the concept is not literal and the terminology is confusing, it is better to say, "Would you like to receive him?" Another example of this type of error is, "Ask Jesus to come into *our* hearts" when it should be "my heart" or "your heart," thus keeping the invitation on a personal basis.

It is equally unwise to tell a child he has a "black" heart when dealing with the problem of sin. Instead, one should illustrate sin, explaining that wrongdoing is the result of sin (I Jn. 1:9). Children easily understand fighting, cheating, lying, disobeying, and even unbelief. Losing one's temper fits nearly all age-groups. The use of Scripture will show what God says in his Word concerning sins.

Another factor which must be considered is the matter of public invitations. Certainly, invitations to receive Christ are in order, but there are some guidelines which should be followed.

1. The invitation should be brief and clear.

2. The invitation should be personal. "Do *you* know *you* need the Lord Jesus today?"

3. The invitation should be voluntary. Children are led, not driven to Christ. To induce decisions through highly charged emotional appeals and pressure tactics is unwise.

4. The invitation should be definite. When possible it is best to separate the children from the group. The inquirers should be instructed as to what they are to do. For example,

"Those who want to receive Christ may stand and look at me."
Other ideas include: "Raise your hand," "Open your eyes
and look at me," or "Come stand by me if you really mean
it." To help those children with special needs, one might
instruct in the following way: "If you have a problem,
you may come," or "If you don't know for sure you are
saved you may come." In all of these ways the invitation
can be made definite and can serve to remove the child
from the group in order to give personal help in counseling.

The last factor which must be considered concerns the child after
he has received the Lord. Children need a shepherd, someone who
can lead them into a closer and deeper walk with Christ. Since
children learn by precept and example they need a guide who knows
the way.

Once a child has indicated an acceptance of the Lord as Saviour he
should be encouraged in the Lord. His response should be *accepted
as fact* and built on from that moment. The following principles
can help in this task of guiding children.

1. *Take time with them.* To win their affection show an
   interest in their concerns; listen to their chatter; laugh with
   them; sing with them; talk with them; play with them.
   Blessed is the person who can interrupt his business to
   visit with little children.
2. *Temper discipline with patience.* Children need to learn
   obedience in association with their peers. Expect it of
   them. Consistency and firmness will be necessary along
   with a double portion of patience. A child can be exasperating
   as every parent and teacher knows, but control of the situation
   must be maintained. Sometimes a chuckle is as effective
   as a spanking in meeting the challenge.
3. *Teach the children habits of devotion.* As they learn to
   read they can be taught greater love and respect for the
   Bible. They can attend the worship services of the church
   at an early age. These are habits that should become second
   nature. As they grow older they will need help to understand
   and to participate in these devotional disciplines more fully.
4. *Encourage their questions.* Children by nature are very
   curious. Usually they reveal what they are thinking by the
   questions they ask. Respect their desire for information
   and always seek to answer their questions as they arise.
   Someday, when they feel at ease they will likely ask questions

about the meaning of Christian faith and experience.

5. *Go as far in the explanation as the child seems interested.*
This means that answers given to children should be applied
to immediate concerns. For example, a child may see a
funeral procession and ask what it is. This presents an oppor-
tunity to discuss death. If the child wants to pursue the
subject, the occasion offers an appropriate time to explain
one consequence of sin.

6. *Be alert to expression of spiritual need.* Seize the opportunity
to speak about the things of God when the heart is hungry
for help. Such a time might come during almost any conver-
sation or activity. You might recognize it through a question
asked, a request for prayer, a tear in the eye, or by just the
way the child looks. Be observing, and when the moment
comes, make it count for eternity.

7. *At opportune times, inquire about a child's relationship to
Jesus.* This does not have to cause embarrassment or undue
pressure. A simple question: "Johnny, would you like to
tell me how you and Jesus are getting along?" will suffice.
Where a warm feeling of love exists between you, a child
may be eager to share his experience. One seminary student
made it a point to talk with his children about their faith
in Christ, arranging a time to speak with each one privately.
Before he got to his youngest child the little boy had heard
what his dad was doing, and thinking that he might be left out,
he asked his father when his turn would come, for he wanted
to talk about Jesus, too.

8. *Continue to clarify what faith in Christ means.* As has been
noted, a child may make a sincere decision without knowing
what it involves. The Christian leader is not surprised when
later many things turn up in the child's behaviour which
reflect superficiality in Christian experience. Probably the
early decisions of childhood will be faced again and again
as conditions change and the problems of the world become
more personal. Keep interpreting the meaning of Christian
faith in the child's growing context of life. Especially empha-
size practical ways that a child may experience faith, such
as obeying what is right, telling friends about Jesus, reading
the Bible, and praying every day. Simply because children
are immature in their experience does not mean that they
are irresponsible or unsaved. It does mean, however, that

follow-up is essential to child evangelism.

Children can be won to the Lord and built up in the faith as God's people obey His commission. It is only as Christians yield themselves and allow the Holy Spirit to work in and through them that they will see children who are of the kingdom kept for the kingdom.

CHILDREN, SALVATION, AND DROP OUT

Donald M. Joy*

If the population trends in evangelical churches were viewed by their governing boards in the same way that growth and decline trends are studied by corporation stockholders and executives, many church-men would be spending some sleepless nights. A recent random probe into crib-nursery through senior-high populations involving a sample of almost six thousand persons produced the following disturbing profile and data[1]. (See graph on page 32.)

Few data of this kind seem to be available for either conference or denominational groups. In addition, local churches evidently rarely, if ever, inquire how well they are managing their most important resource—a phenomenon as incredible as learning that the local bank directors have not been studying what is happening to money.

Although the sample illustrated above was studied chiefly to derive data on the varying patterns in the male and female populations at different stages,[2] the total picture dramatizes issues which we must confront in this study. We can only conclude from this a pattern of success with children of grades one through three and from the population peak which begins to flatten in grades four through six, that the churches must be missing their way in attracting, holding, and meeting the needs of the emerging adolescent and young adult. No doubt there are multiple causes for these substantial losses, some of them perhaps beyond our control. Nevertheless we are obligated to ask whether our handling of childhood and adolescent needs in the church may be producing excessive losses for irrelevant reasons.

To begin the questioning into those possible causes, students associated with me in research projects during the last two years have taped and transcribed several hundred interviews with children and young people up to age twenty-five. Among the many areas we have explored are two that seem particularly promising: (1) the kinds of religious experiences one has as a young child and the way those early experiences are viewed as the person moves into adulthood; and (2) the cognitive

powers of the growing child and his ability or inability to handle basic concepts of Christian faith and moral judgment.

The adolescents and young adults we questioned were, obviously, part of that rapidly diminishing population remaining with the church. We have not yet found ways of asking questions of the dropouts. In the typical church their names are quickly forgotten (boys more quickly than girls, evidently) and records rarely exist to identify them. In no case have we found a systematic effort by a congregation to identify its pattern of decline and act to gather clues for reversing the losses.

Adolescents and Young Adults Remember

One way to examine childhood religion is to ask teen-agers and older young people how they look back on their experiences of God. This method is to look through the telescope from the larger lens, perhaps, but it provides interesting clues. It may further suggest what may have happened to the dropouts who are not available for our questioning.

We are interested in a special kind of early childhood experiences. These are those which occur in congregations where a high premium is placed on (a) personal experience of God as in conversion, (b) evangelistic concern expressed through public invitations to salvation, and (c) public testimonies or statements of faith.

A recurring theme among adolescents is their repudiation of childhood religious faith and experiences. Such statements abound in the moments immediately following decision experiences in rallies, revivals, and youth camps. They are often intense: "I thought I was a Christian before," announced one twelve-year-old girl to a congregation of four hundred, "but now I know I wasn't; I was a fake and a hypocrite!" The ambivalence shows up even in living-room interviews, though rarely with the same feeling as that of the young girl above.

Paul (25:4):[3] *"Were you converted as a child?* Yes, I think I was. *Could you describe what it meant to you then?* Certainly not what it means to me now anyway. I think I had a clear idea of the basics. Not as much as I do now. I knew Jesus took my sins away, and he came into my heart. That's what I was told. *Do you date your salvation by that experience?* No, I guess there was another point. It was when I was about eighteen . . ." (Lee Gangaware).[3]

Lynn (22:9): *"Were you converted as a child?* Yes. I think I was nine years old. It was at a camp, Wesley Grove, I guess

it was. *Could you describe what it meant to you then?*
Well, it's kind of hard to say because I felt I was sort of
forced into the situation. This girl asked me time after time,
night after night if I knew that Jesus had saved me, you
know. I went to the altar several times and she told me
that I had to cry in order to be saved. So, one night after
that I cried, then she told me that I was saved. I think I
knew that God loved me, but the main thing I think my
childhood (religion) was based on was a legalism; you know,
dos and don'ts. You-can't-do-this and you-can't-do-that stuff.
Do you date your salvation to that childhood experience?
No, there was another time. It was my freshman or sopho-
more year in college. It was basically a different kind of
thing" (Lee Gangaware).

Brent (24:11): *"Were you converted as a child?* Yes, I went
forward as a child of about ten at a revival meeting. With the
knowledge that I had, I felt I accepted Christ. But as time
went on this became less meaningful to me; I kind of got
away from it. *Do you feel that this encounter dates your
present salvation?* No, but I feel it had something to do with
leading up to the point of salvation. *Then, would you de-
scribe your salvation experience?* It was when I was seven-
teen and in my senior year of high school . . . I went down
to the front of the church without any emotional experience
whatsoever. I accepted the claims of Christ. *Would you con-
sider the childhood experience not to be enough?* I wouldn't
say that it was not enough at the time that I was a child; I
think to my understanding it met my need at that moment,
but as I grew older I began to have a lot of other needs and
began to understand the gospel a lot better. I think it was
just needing a new experience" (Nelson Brandymore).

This disjunction between childhood and adult religion is by no
means universal in our interviews:

John (17:2): "It was when I was almost four that I first
accepted Christ. But then later on at different ages I made
more commitments. *Is this experience just before you were
four the one to which you date your salvation?* Yes, because
that was when I first understood that I was a sinner and

needed Jesus Christ as my personal Saviour. I think if I hadn't accepted Christ, and I had been killed, I would have gone to hell" (Jay Comstock).

One student, upon observing the possible difference between childhood and adult Christian faith, reported that he had recently participated in a weekend retreat in which virtually every one of the college and seminary students present had shared a "two-stage" spiritual history, in the second of which the first was repudiated as false or at least inadequate. Can we identify the nature of this shift in thinking, perceiving, and believing? If so, would it throw light on the distressingly high dropout rate that occurs in the typical congregation among children of ten years of age and upward?

Children's Moral and Religious Perceptions

Jean Piaget, the remarkable Swiss wizard who has studied children for most of a very long life, brought attention to the ways in which children make entirely different moral judgments from those of adults. Most of us assume that the child who comprehends adult words, and indeed uses them, thinks as the adult thinks.

We used adaptations of a pair of Piaget stories to see what kinds of moral decisions children make. The stories are about two boys (or girls, if the subjects are females). The first boy comes quickly when his mother calls him to dinner. He pushes through the kitchen door only to knock over a tray of cups his mother has placed there. All fifteen cups break. The second boy comes in after school and finds his mother gone. Although Mother has forbidden him to have cookies after school, he climbs up on a chair and while getting a cookie, slips and knocks one cup to the floor. It breaks. Which boy, in the child's mind, does the worse thing?

Naomi (8:3): *"If you were the Mother, which one would you punish most?* The one that broke the fifteen cups. *Why would you punish Sue the most?* Because fifteen is more than one. *So Sue is the naughtiest then? Yes"* (Nelson Brandymore).

Tommy (10:4): *If you were the Daddy, which one would you punish most?* The one who broke the fifteen cups" (Lee Gangaware).
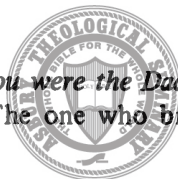
These are fairly typical of children under eleven or twelve years of age. Something is right or wrong in terms of the size of the event. At the level of words, at any rate, such children are unable to deal with intention; they can only reckon with tangible results. In some cases, anything is defined as bad if you are likely to get punished for it. Piaget speaks of "adult constraint" as the source of this "moral realism" in children—a morality defined in terms of external events exclusively. It would appear that a child growing up in the finest of Christian environments must inevitably pass through his early childhood with the conscience of a Pharisee. A thoroughgoing legalist, he makes judgments on himself and the whole world in quantitative and tangible terms, with no perception of intentionality and inward dimensions of faith.

Intentionality does show up as a factor in moral judgment, usually within a year or so of the age of ten.

> Bob (9:9): *"Which of the two boys do you think is the naughtiest?* The second one. *How come?* Because he did something he was not supposed to do. *So, then it doesn't make any difference how many cups he broke?* No, it's just whether he did it on purpose or by accident" (Jon Honda).

If the young child actually judges moral events with a set of tools which bring him to opposite conclusions from ours, we may immediately ask what kinds of responses he is capable of in evangelism settings. What kinds of guilt, for example, are triggered by this up-side-down moral thinking?

Children surprise us in another way, too. They have problems with anything requiring abstract thinking. Just as they use external tools to define morality and have problems with the unseen, the intangibleness of intentionality, so also they must use concrete tools to think theologically:

> Taylor (3:10): *"Can you tell me about God?* He lives in heaven. *What else can you tell me about Him?* He used to be small at Christmas. *Can you see God?* No. *Why not?* Because. *How do we know that God is alive?* He died a long time ago" (Terry Dunn).

> Joy (6:0): *"Have you seen a picture of God?* Yes. *What does He look like?* I will go and get it for you. (Subject goes to her room and returns with a picture of Jesus.) *Oh, that's a beautiful picture. That is God is it?* Yes. *Where does He*

live? In heaven. *Who is His mother?* Mary. *And His father?*
Joseph. *Yes. Have you heard about Jesus?* Yes. *Who is His
Mother?* Mary. *That was God's mother?* Yes. *Who was
Jesus' mother, then?* Mary . . . um, I don't know. *Who was
Jesus' father?* Joseph. *Whose picture is this?* God. *Have you
seen a picture of Jesus?* Yes. *What does He look like?* Same
thing. (She laughs with embarrassment.) That is Jesus. And
God is Jesus. *Oh, I see.* Um, I think that's God (with empha-
sis) and Jesus is His Son. *Oh, yes, What does He look like;*
Um, that's Jesus (pointing to the picture). *That is Jesus is
it?* That's God . . . I don't know" (Kingston Kajese).

Kim (8:0): *"Have you heard of God?* Yes. *Tell me what you
know about God.* Well, He died on the cross. He rose from
the grave and came up to heaven. And a whole lot of other
things happened. *What does He look like?* I have no idea"
(David Cheyne).

Rodney (6:6) *"Do you know what a Christian is?* Yes,
someone who does good things and is not grouchy. A
Christian is a Do Bee. He's cheerful, he always comes in when
he's told. But a Don't Bee is never happy. *Do you know any-
thing else about a Christian?* No, all I know is about a Do
Bee" (William White).

David (8:7): *"What is a Wesleyan?* I couldn't describe it.
It's like any other church, like a Baptist, but it's more reli-
gious. It's really sharp on religion. *What is a Christian?* A
Christian is when you know God as your personal Saviour
and you love Him. *What is a non-Christian?* I think it's a per-
son who is not a Christian, like a backslider. *Can you tell
me the difference between a Wesleyan and a Christian?*
If you're a real good Christian, then they're the same"
(Nelson Brandymore).

These probes into childhood theological thinking are no final
proof of anything, of course, but they allow us to glimpse religious
thought as it is forming. By our standards their thinking is wrong—even
terrifying. But abstract concepts such as God, Christian, and the
important denominational label obviously form slowly, painfully, and
chiefly by testing hypotheses in one's mind to build one's very own

original model for the concept. A pattern does seem to run through the scores of responses we have collected: God is a man, usually Jesus. A Christian is defined by what he does. And the denominational name refers to a church building. (The eight-year-old above had developed a slightly more advanced and interesting hypothesis about "Wesleyan.")

Whether the child's immature thought patterns make him a candidate for evangelism is a question we must continue to ponder. Abundant testimony suggests that early religious experience is possible, and a great many people see it as desirable.

Religion, Salvation, and the Young Child

In the theological environment surrounding this probe, it is widely held that the child is "saved until he is lost." Some ambiguity hangs around the term "age of accountability," but presumably the child must be able to deal with intentionality (which also appears in Wesleyan discussions of sin) if he is to be held responsible before God for life and faith.[6] It would seem fairly urgent that the child also should have a grasp of basic concepts in order to move the furniture of his mind toward God and saving faith.

A third factor emerges, as well, which may be a criterion for salvation in any discipleship sense, namely the awareness of oneself as a person separate from parents, peers, and clan.

The "identity crisis" years coincide with those of early and middle adolescence and tend to mark the point at which values and beliefs either are internalized or are rejected. If they are internalized, they go to the heart and provide motivation from within. In this awareness of self and of destiny, the typical youngster is actively cutting himself loose from parents. He is testing the worth of their beliefs and is casting about for models and ideals worth making his very own. So if one wishes to call people to discipleship and to bring them to Christ, the most likely candidates are those who have (a) a clear ability to identify intentionality in moral judgments, (b) abstract thinking tools for dealing with salvation ideas, and (c) an emerging sense of their own responsibility for themselves as they discover who they are and for what purpose they are here. All of these credentials are in hand by mid-adolescence; none of them seems to be present consistently in the young child.

But what is going on with the young child who is openly religious and who "goes to the altar" or makes other visible and very real expressions of apparent faith? If "internalization"[7] of Christian beliefs, taking "Jesus into one's heart" in a profound way, is our goal for the growing child in our midst, can we inquire what best precedes such internali-

zation? The psychological insights from which we derive the concept of internalization form a larger model called "identification," of which internalization is a culminating stage[8].

Identification theory, when reduced to its simplest level, suggests that children find themselves attracted to significant persons in their lives—especially parents and adults to whom they are exposed frequently. They indulge in extensive imitative behavior, play at being those specific people, and in the process learn to act in ways that please the people they are imitating. They do these things quite spontaneously and unconsciously because they observe from all of the clues available that they are good things to do. They go to great lengths to learn important language and behaviors of their models. And they observe what kinds of events evoke the greatest pleasure of those parents or friends.

To the extent that identification theory offers a good explanation for what we see happening around us day by day it is useful to us. And this strategem for passing along treasured values and beliefs from one generation to another cannot have been the product of random chance, but of the wisdom of the Creator.

Seen through the identification model, the young child's religious life may come clear in two important ways: (a) It may be seen as the serious business that it really is—stretching to measure up to the impossible dream of being the kind of person one's father or mother or other significant person is. (2) It may be seen as an essentially "secondary faith," in contrast to the "primary faith" contract of the respondent who is in the throes of the identity crisis.

We are well aware of the distinction between "secondary status" for the young child, during which time he delights in being "Joe, the grocer's son," and "primary status" needs by which the emerging teen-ager longs to be recognized for his own worth and not for his father's reputation. Similarly, we might hypothesize that the younger child's religious feelings, experiences, and expressions are a part of this secondary package which is umbilically tied to the world of adults—his heroes and models. This is far from saying that these secondary expressions are false or defective. It may be to suggest, however, that we should nourish the child's growing appetite for God's presence and work in his life and stop short of attaching the language of discipleship commitments to these important identification responses of our children.

Notice the obvious identification elements in a continuation of this interview with the seventeen-year-old who felt his conversion at age four was essential at that time to keep him from going to hell:

John (17:2): *"Outside of your family, what person
would you say was the greatest influence on your being a
Christian?* I would say Bill Glass (professional football
player, now an evangelist). *How did you come in contact
with him?* At a Youth for Christ meeting in Winona Lake.
I didn't hear him at that time, but my Dad did. He told me
all about it, and bought me some of the books he had
written, and then we heard him a couple of other times.
His Christian testimony and everything—I guess he'd be
one of the biggest influences outside of our own family"
(Jay Comstock).

Implications

We have been looking for clues to help us understand why the
church seems to lose its children after early success in winning and
holding their attention. The interview data and impressions reported
here are based on several hundred separate, recorded, and transcribed
interviews. They seem to point to a series of possible causes and com-
binations of conditions which may contribute to the child's rejection
of a religious orientation and continuing participation in church
activities. We can at least formulate the following kinds of hypotheses
which are worth testing:

1. Children tend to quietly slip away during the age ten to thir-
   teen period and thereafter, because the early childhood
   "salvation" experiences occurred with the limited tools of the
   child mind; without exchanging those tools for more ad-
   vanced ones, the childhood experience turns hollow and in-
   adequate for the increasingly complex faith needs of the
   emerging adult.

2. Children's first conclusions about morality and Christian faith
   are inevitably defined in external, concrete terms; as they
   develop powers of abstract thinking which are applied to the
   other universes of knowledge and experience, it is possible
   that the "sacred area" of religion is barricaded against change,
   with the result that an infantile set of religious ideas is carried
   over into otherwise more mature years, becoming the source of
   embarrassment and perhaps leading to desertion from faith.

3. Arrival at sexual majority, the onset of pubescence, seems to
   usher in successive waves of need for independence, the search
   for personal meaning and identity, the development of abstract

thinking and reasoning, and the awareness of the personal need of God's grace for becoming reconciled with himself and the entire moral universe; in the face of these yearnings, the child may well conclude that religion as he knows it has no adequate answers.

In the meantime, we can affirm commitment to Christian education principles which have not been widely articulated, but which may in the long run prove to be highly important.

1. Effective value transfer requires that we work "with the grain" which we find in God's creation, namely the ways in which persons form values, develop moral thinking, and internalize the store of treasured beliefs available to them. If we ignore God's design and the human pattern, we sin against God, ourselves, and those who are looking to us for life.

2. Christian education priorities must be revised to place nonverbal modes of representation very high on the scale of effectiveness when value transfer is at stake. Commitment to values occurs only voluntarily, often spontaneously, and exclusively in environments which are rich and warm toward meeting needs and bestowing dignity and affection.

3. Christian education teaching tasks must now be defined by careful analysis of actual types of moral thinking present in the learning group, and by the skilful introduction of creative tension related to genuine conflict in moral thinking in order to elevate moral thinking skills and thus move the learner to new and higher levels of thinking so that his moral and spiritual thinking center leads instead of follows his other developmental characteristics.

At this point in our observations we are prepared to make no final conclusions. The clues do seem to indicate certain patterns and trends in the development of conscience and in the acquisition of meaningful long-range Christian salvation experience. From those patterns and trends we can infer certain tentative guidelines which may immediately improve our effectiveness with children and youth, who are, after all, our greatest treasure.

(1) Surround the child, from infancy upward, with a warm and rich "identification" environment. Although he may incorrectly interpret his observation in those early years from external, legalistic,

and rigid ways, he is laying the base for later personal evaluation and internalization of those values represented to him convincingly.

(2)   Help the young child affirm and celebrate his relationship with God during the years of his innocence. If he senses "guilt" during these pre-identity crisis years, help him to find release through prayer, restoration of fellowship with God, and your own acceptance and warmth.

(3)   Avoid suggesting that his childhood experiences with God are identical to those rugged responses of adolescence when the battle is entirely one's own and the issues are of life and death proportions. Instead, nourish the identification process. Hold up the importance of commitments being made by adolescents and adults who are obviously acting independently and with deep awareness of the nature of discipleship.

> Jim (10:5): *"Could you tell me the difference between God and Jesus?* I think they are both the same. *What does the term 'being saved' mean to you?* To turn over a new leaf and have another life. Like, if you were a prisoner or something and always did things wrong, to just believe on God and have your sins washed away. *At what age do you think everyone should be saved?* In your teens. Why? Well, before your teens you really don't know enough, but in your teens you should know" (Tom Pitcher).

Obviously Jim is in an environment which is saying to him in many ways that there are big things beside cars and girls coming "in your teens." His expectations include that very personal commitment he is going to make to Jesus Christ. We can let the child speak of how he "loves Jesus" and how "Jesus forgives him," but we need not insist that he apply our language of discipleship and salvation to his own identification responses.

(4)   View the emerging adolescent as entering into the years of golden opportunity to respond personally to God in a "primary" as opposed to a "secondary" and derived relationship. It is as if every person passes through two childhoods, one as an extension of his parents, and the next all alone. The rigorous claims of Christian discipleship can ultimately be met only personally. No doubt some religious children pass smoothly into independently committed discipleship, but more often the childhood experiences are inadequate for the emerging independence and formal thinking of adulthood.

We believe that characteristically one of three things will happen to the child as he moves from the concrete and pre-moral thinking period.

He will either (a) repudiate his "religion" as childish and unworthy of his more mature level of development; (b) dichotomize religion and all the rest of life and thought, retaining his childhood perceptions, attending church, but never letting his adult thinking in secular realms touch his childhood perceptions about God, Jesus, and salvation; or (c) batter down the concretions and pre-moral perceptions, exchanging them, as he does in the other essential areas of life and thought, for more mature and accurate primary experience.

We are wise to remember that all around us are children in the many stages of thinking and perceiving. We fail the future when we neglect to help every child take that independent, "primary" step in establishing a relationship with Christ. Any warm and respected adult in the church can evoke positive feelings in any teen-ager with whom he has established bonds of friendship by saying, "You've grown up so quickly, and I've never even inquired since you've come into your own as a young man whether you've found a really personal relationship with Christ."

[1]A composite of data gathered by Wayne Kenney, Pamela Wilhoite, and the author in twenty percent random samples of congregational enrollments of churches in five conferences of the Free Methodist Church: Central Illinois, East Michigan, Pacific Northwest, Southern Michigan, and Wabash.
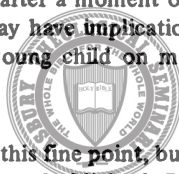
[2]Such a sex imbalance in populations of evangelical churches is the source of growing concern to some observers; it was identified as such by the author in "Building Children's Belief," *Christianity Today,* June 19, 1970.
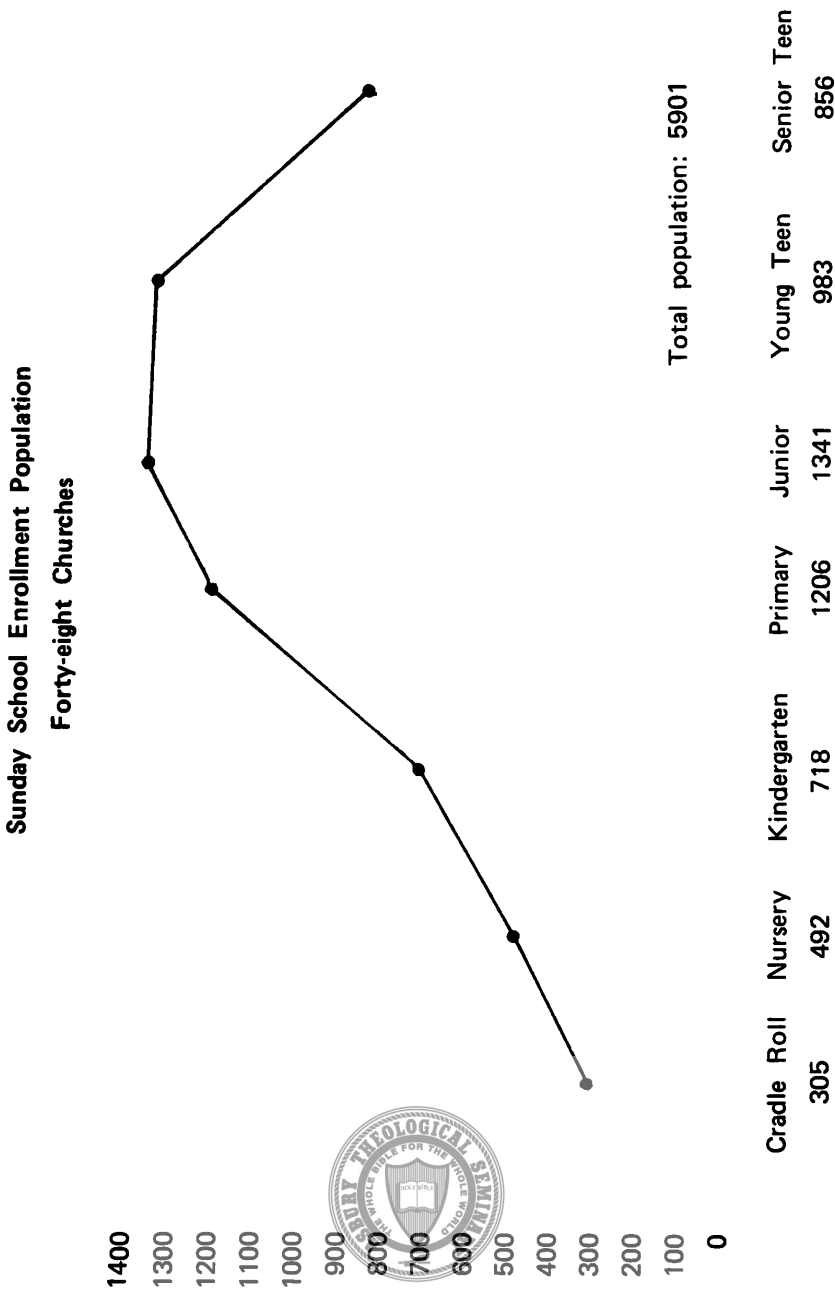
[3]Numbers in parentheses following names indicate the subject's age in years and months. Italics indicate the words of the interviewer; in each case his name appears in parentheses at the end of the transcript.

[4]Jean Piaget, *The Moral Judgment of the Child,* London: Kegan Paul, 1932.

[5]We have found intentionality in the answers of five and six year olds. They tend, however, to become confused after a moment or two and to revert to more rigid quantitiative thinking. This may have implications about the usefulness of open moralistic teaching with the young child on matters where intentionality is an important element.

[6]A most helpful discussion of this fine point, but from a Roman Catholic view, is available in Robert O'Neil and Michael Donovan's *Sexuality and Moral Responsibility,* chapter two: "Sin as Orientation," Washington: Corpus Books, 1968.

Sunday School Enrollment Population

Forty-eight Churches

Total population: 5901

	Cradle Roll	Nursery	Kindergarten	Primary	Junior	Young Teen	Senior Teen
	305	492	718	1206	1341	983	856

1400
1300
1200
1100
1000
900
800
700
600
500
400
300
200
100
0

[7]See the helpful discussion in David Krathwohl, Benjamin Bloom, and Bertram Masia, *Taxonomy of Educational Objectives: Affective Domain*, New York: David McKay, pp. 29 ff.

[8]Although such theory is rooted in Sigmund Freud's construct of "superego," I am not using "identification" here in his classical sense but more in the manner of Robert R. Sears, et al, in *Identification and Child-rearing*, Stanford: University Press. 1965.

RESPONSES

I immediately identified with the article, because the things it deals with have been perplexing me for some time, both in class-room situations and in things I have faced personally in working with CYC groups, in VBS, and in the regular church C. E. programs. I observe, too, that the church generally does not seem to do much about it. I think the approach of the article is a good one; no hard and fast conclusions can be drawn from the statistical profile, but the curtain is raised somewhat and we get a pretty good idea of what is happening. Here are some specific responses to elements of the report:

"Brent" echoes what I have often said to people who feel uneasy about child responses to God: "I wouldn't say that it was not enough at the time that I was a child." God leads the child as a child. When I have discussed the matter of salvation in childhood with our Christian education students, they have constantly spoken of such a "two-stage" history as those to which the article refers. Very few students have repudiated the fact that they made contact with God when they were young children, but the majority recognize a second experience, usually during adolescence.

In relation to the external type of moral judgment made by children, I think we would have to plead guilty. But as serious as that is, I think we may also be guilty of imposing undue adult constraint in the matter of the child's salvation responses. Here are two examples that come from personal experience while I served as the Bible teacher or evangelist at children's camps. (a) One child upon leaving the altar was heard to say, "Well, that is over for this year." The expectation seemed to be that each camper would, in due process of time, every season end up at the altar. (b) In a camp that ran from Monday night through Friday morning, I was using the approach of building sound concepts and helping the children grow in their awareness of intentionality and

personal responsibility. I was getting excellent response from the junior-age campers and was urging thought and response on a personal basis. After one session I asked a rather deep and pointed question. Some four or five hands went up, all fellows. I asked them to talk to me after the meeting, and they seriously and hungrily gathered around the table up front, and, along with them, one girl. We had a wonderful exchange of ideas on things that really matter. But when Wednesday morning came and there had been no altar call, I could sense that a number of the leaders and workers were very glum and that the whole purpose of the camp was being thwarted. After this, God did graciously break through on us and about half of the nearly one-hundred-fifty CYCers came up front. In spite of this I felt more encouraged with that first half dozen, and had wanted more of that type of interaction.

<div style="text-align:right">

Helen Hubbard Hirsch(ATS '59)
Professor of Christian Education
Houghton College, Houghton, New York

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This is just the kind of probe we need and the kind of thing we need to do more of in Christian education to get to firm foundations for our educational ministries. I have always felt close to the author as I followed his writings, and now it becomes apparent that we are moving on in similar directions. I am particularly glad to see the application of the identification theory as a base for restructuring educational practice, a theory, it seems to me, in much fuller harmony with Scripture than our present theory-less state. In fact, my dissertation at Northwestern University and my next few years here in Phoenix are being devoted to developing and testing a Christian education system constructed on this model involving the church and the home. I am pleased to respond to the report. The insights which it offers are excellent and, I am convinced, accurate and valid, and can be supported both theoretically and theologically.

<div style="text-align:right">

Lawrence O. Richards
Renewal Research Associates
Phoenix, Arizona

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This work is impressive. I am especially pleased about the empirical work—the use of random samples rather than convenience samples, the caution about generalizations, and the careful use of Piaget's observations. Small issues hardly deserve mention, but I suspect the sources on identification processes may be a bit out of date, peer orientation having recently become so dominant so early. Also early in the report there is mention made of having persons describe themselves at earlier stages. This always sets up a suspicion in me that the investigator might take at face value what a person says. I doubt seriously that anyone not under hypnosis or drugs can really tell us what he was like and how he looked at things in an earlier stage of development. However, the author didn't fall into this trap as he went ahead in the text. As I said, the reservations are minor, and in the face of such a solid article, it is hardly appropriate to mention them. I especially like the "two-stage history" construct. It helps to explain some rough spots in developmental studies.

Ted Ward, Professor
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BOOK REVIEWS

The New American Bible, translated by members of the Catholic Biblical Association of America, sponsored by Confraternity of Christian Doctrine. New York: P.J. Kenedy & Sons, 1970. $4.95 (Paperback).

This long awaited translation of the Bible is successor to the Confraternity Version published in 1965 by the Guild Press. This present volume, an annoteated edition, includes an essay on divine revelation by Pope Paul delivered in 1965, a helpful glossary of Biblical terms, a concise survey of Bible geography and four outline maps. Brief introductions to each book of the Bible differ from those in the older Confraternity Version.

The editors are less conservative than in the Confraternity Version: the latter for example, indicated that there was no agreement among scholars as to the time of the composition of Deuteronomy, but The *New American Bible* declares that the book of Deuteronomy was written after the Israelites had been resident of the Holy Land for centuries. Translators and editors of The New American Bible are unequivocally committed to the Graf-Wellhausen hypothesis of historical criticism. The four principal sources of the Pentateuch (J,E,P,D) are named without, however, denying the role of Moses in the historical development of the material, even though he was not the author as such. The book of Deuteronomy is assumed to be the preaching of the Levites of the Northern Kingdom before its fall in 721 B.C. and that it played a decisive role in the reforms under King Josiah. The books of Esther, Tobit, and Judith are said to be religious novels.

A liberal viewpoint is reflected in the translation as well as in the comments. The older versions mention the "spirit of God" or the "breath of God" hovering over primitive chaos (Genesis 1:2). In this version it is "a mighty wind." The translators find three sources interwoven in the story of the flood and they untangle the different strands in the fabric. These sources are said to go back to the ancient Mesopotamian story of the great flood as preserved in the Gilgamesh ethic.

The order of books in the Bible is similar to that of the Knox translation, the Confraternity version, and Jerusalem Bible in that Tobit and Judith follow Nehemiah. It differs from Knox and Confraternity and agrees with the Jerusalem version in placing Maccabees after

Esther rather than after Malachi. As with the Jerusalem Bible, the additions to Esther, from the Apocrypha, are included in the book of Esther and designated by letters.

The translation itself is often a bit more concise than either the Confraternity or the Jerusalem versions, or the Knox version. In this respect it is probably superior to these earlier versions. The result is a style less involved than the King James Version and other older, more literal, translations. This makes for easier reading and sometimes for greater clarity. Often the notations are very helpful in clarifying the text, sometimes by exegetical data; sometimes from historical and literary data which illuminate ambiguous texts. Sometimes the notations clarify linguistic phenomena which the translation itself obscures. Thus, John 7:8, "going up" is an allusion, not to Jesus going to Jerusalem, but rather to his crucifixion, resurrection and ascension.

The exceptionally few printing errors will doubtless be corrected in subsequent editions (in Jeremiah 4:30 where "spurn" becomes "sprun"; in Genesis 27:34 Jacob put sackcloth on his "lions" rather than on his "loins"; one of the quotation marks seems to be missing in Psalm 48:3).

The translators manage to accept historical and literary criticism without jeopardizing basic doctrines of the Catholic church. Thus, a two-fold meaning is found in Isaiah 7:14, one fulfilled in the birth of King Hezekiah, and the other the Immanuel born to the "mother of God."

On the whole, this is a welcomed edition to the number of modern versions of Scriptures which make Bible reading more exciting and often provide clarity in obscure passages.

George A. Turner

Classics in Chinese Philosophy, by Wade Beskin (ed.). New York: Philosophical Library, 1972. 737 pages. $20.00

The subtitle of this work, "From Mo Tzu to Mao Tse-Tung" indicates its scope. Underlying the work is the editor's desire to trace the possible thread or threads which serve to give continuity to the thought of China. Of particular interest to him—and to us—is the relationship between the Classical past of the Chinese nation and the

turbulent period through which it is now passing. Thus the arrangement of the many classical passages has in mind the possible relation of traditional thought, especially of Confucius, upon developments of our decade.

The materials are arranged chronologically, and the sectional divisions are prefaced by brief statements giving what is known of the lives of the several authors, and offering assistance with the lexical problems involved in the bringing of ancient works written in a pictorial type of language into modern translation. An abundance of footnotes gives further assistance at the point of translation.

The volume lacks an analytical index, containing only one by authors. It is readable, well arranged, and brings the reader down to date with a seventy-page excerpt from the writings of Chairman Mao. It is to be regretted that the volume carries a price of twenty dollars; this may be a barrier to a larger circulation, which it deserves.

Harold B. Kuhn

The Gospel According to St. John. The New International Commentary, by Leon Morris. Grand Rapids: Eerdmans, 1971. xi, 936 pages.

Whenever a new series of commentaries comes into being, almost invariably the reading public wants to know about the fourth gospel. Such has been the situation with the New International Commentary (NIC), partly because of the importance of this gospel, but also because it has been known for some time that the assignment had been given to the very able Principal Leon Morris of Melbourne.

Prolegomena for this commentary have been coming from the pen of Principal Morris for more than a decade. In 1960 he gave us *The Dead Sea Scrolls and St. John's Gospel;* in 1964 *The New Testament and the Jewish Lectionaries;* and in 1969 *Studies in the Fourth Gospel.* These have enabled him to limit the amount of space in the present volume that relates to introductory material, with the result that we have more than 800 pages of commentary on the text of the fourth gospel.

Morris' volume follows the well-known format of the NIC series with the printing of the ASV by units and the commentary given verse by verse. Technical material relating to the Greek text and to critical problems is kept in the footnotes which, not infrequently, take up

half the page. This makes the commentary useful for both the trained
and untrained interpreter. Nine additional notes on *logos*—what
commentary on John could be without this additional note?—the
world, the Son of Man, Truth, Believing, the Paraclete, Miracles, the
Last Supper and the Passover, the Right of the Jews to inflict the
Death Penalty also help the reader to face seriously both the problems
and the theology of St. John's gospel. In addition, the reader will find
numerous minor 'additional notes' in the footnotes.

The author is deeply indebted to B. F. Westcott, not only in the
discussion of authorship where the debt is obvious, but also in the
treatment of Johannine themes. (cf. also Morris' Studies, pp. 139-292).
This reviewer would like to have seen how Morris would respond to
R. E. Brown's five-stage theory of composition. It would be enlight-
ening to have an evangelical's response to a theory which posits the
original impetus for this gospel with the son of Zebedee. Morris
does not mention the theory.

The commentary proper is a delight to read. One finds here an
obvious love for the mood and theology of this gospel. Morris leaves
no doubt that this gospel is to be studied by both new-born and mature
saint alike. The commentary is incisive and pastoral. At the same
time something is lacking in terms of theological integration of the
thought and purpose of the writer. This reviewer still looks longingly
for an evangelical to give us the theological commentary described by
Barth and attempted by Sir Edwyn Hoskyns.

Yet one will admire all that Morris has given us. It cannot but
take its place alongside Westcott, Bernard, Barrett, Hoskyns and Brown
as one of the great and standard commentaries on the fourth gospel.
It could be the stellar attraction in the NIC constellation. A final
word ought to be said for the publishers. In these days when book
prices are getting out of hand, 936 pages for $12.50 is a marvelous
bargain. In addition, the quality of work is Eerdmans all the way.

Robert W. Lyon

Great Verses Through The Bible, Devotional Commentary, by
F. B. Meyer. Grand Rapids: Zondervan, 1972. 469 pages. $7.95.

In this volume, reprint of an earlier British edition, a widely
influential preacher and a prolific writer continues to minister in a

vital way to our spiritual needs. This is a devotional exposition of key verses in the Bible, one passage from each chapter. The merit of the whole is the author's insights into the Word and his ability to present spiritual realities with dynamic, life-giving force. The aims to

aim is to win men to Christ and to lead believers into a closer fellowship with Him. This intimate presentation of the Gospel is something of a classic of the Christian life. The volume will serve admirably for daily meditations (its original purpose). The busy minister will profit from F. B. Meyer's expository comments on a great variety of themes, in which case a topical and textual index would greatly facilitate the usefulness of the book.

James D. Robertson

The Touch of the Spirit, by Ralph W. Neighbour, Jr. Nashville: Broadman Press, 1972. 160 pages. $4.95.

The pastor of the West Memorial Baptist Church in Houston, Texas, distills in these pages his Spirit-filled approach to witnessing. In essence, it is a plea for full and constant commitment to Christ, thereby making available a channel through which the Holy Spirit can do His own work.

Those who are looking for some "quickie" techniques and gimmicks for evangelism will be disappointed in the book, for the author is weary of "flesh-centered" tactics to induce "decision." He believes that "being" comes before "doing." And until the heart of man is thoroughly Christ-centered, he sees no purpose in going through the motions of any program.

Here is a refreshing emphasis indeed. Surely all Asburians should rejoice in this practical application of a doctrine precious to our heritage. Though there may be some technical differences in our interpretation of the Spirit-filled life, the essential reality is there, and that is what matters after all. No student of methodology in contemporary evangelism should miss this little volume.
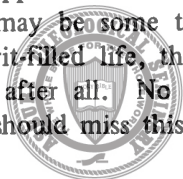
Robert E. Coleman

The Study of Judaism, by Richard Bavier, *et. al.* New York: KTAV Publishing House, 1972. 229 pages. $12.50.

It has been said that a truly educated man is the one who knows how to go about discovering information which he does not possess. For such purposes bibliographical tools like the present book are indispensable. The essays in this collection seek to give direction and organization to the study of Judaica, admittedly a most difficult field. They do so without becoming propagandistic or defensive.

As is intimated in the subtitle: Bibliographical Essays, the contents are not primarily lists of books, although these do form a significant part. Rather, in each of six areas experts discuss and analyze what are to their minds the most competent books in each area. The first chapter, "Judaism in New Testament Times," will be very helpful to any who seeks a basic orientation in this subject so important for New Testament interpretation. The chapter on Rabbinic Sources, on the other hand, is primarily an annotated bibliographical list which the unitiated will find difficult to use. With this restriction, the chapter is an amazingly careful piece of work.

The next three chapters, "Judaism on Christianity: Christianity on Judaism," "Modern Jewish Thought," and "The Contemporary Jewish Community," give concise and incisive information on the shaping and development of Judaism since medieval times. Each of the chapters provides a fine introduction to its topic and each is worth reading even if its bibliographical suggestions are not followed up. The last chapter deals with the central feature of modern Jewish consciousness: the Holocaust, or the experience of the Jews in Central Europe, 1939-1945. This chapter is important because it makes reference to books which seek the origins of the Nazi brand of anti-semitism.

While the average Christian would not use this book enough to justify its rather high purchase price, it certainly ought to be in the libraries of churches and pastors where there is any serious attempt being made to understand the Jewish people and the appropriate Christian response to them.

J. Oswalt

A Theology of the Holy Spirit, by Frederick Dale Bruner. Grand
Rapids: Eerdmans, 1970. 390 pages. $8.95.

This well-documented volume is the outcome of the author's
graduate studies at Princeton and a doctorate at the University of
Hamburg. Bruner, a United Presbyterian Missionary, is now Professor
of Systematic Theology at Union Seminary in the Philippines. His
interest in Pentecostalism is more than academic; during his research
he faced personally the question, "Did I want a heart knowledge of the
Pentecostal gift . . . .?" The resultant theological essay benefits from
this dual concern for academic soundness and spiritual certitude.
    The study begins with a thorough study of Pentecostalism as a
twentieth century phenomenon. He traces its origins to the Evangelical
Revival in England. He concludes that historical spiritual life move-
ments are significant to the extent that they influenced John Wesley . . .
    ". . . Methodism is the mother of the nineteenth-century
    American holiness movement which, in turn, bore twentieth-
    century Pentecostalism . . . Pentecostalism is primitive Method-
    ism's extended incarnation . . . Inheriting Wesley's experiential
    theology and revivalism's experiential methodology, Pentecos-
    talism went out into an experience-hungry world and found a
    response" (pp. 37, 39).
Charles G. Finney is credited with being the major human factor in mak-
ing revivalism the major religion in nineteenth century America.
Wesley's theology and Finney's revivalism therefore merged in the
American Holiness Movement and subsequently in modern Pentecostal-
ism (p. 42).
    Bruner traces, in a relatively objective and thorough manner, the
beginnings of the tongues movement from Kansas (1901) to Los
Angeles (1906) to North Europe (1909), to South America, and thence
to Neo-Pentecostalism in some of the main-line churches today.
The charismatic movement today centers at the Full Gospel Business
Men's Fellowship (Los Angeles), the Assemblies of God (Springfield,
Missouri) and the Church of God (Cleveland, Tennessee). The Assem-
blies prefer Reformation theology and two works of grace, while the
Church of God is more in the Arminian-Wesleyan tradition favoring,
however, three stages in the quest for perfection.
    The author examines the Biblical basis for the doctrines empha-
sized by the Pentecostals. He finds that as in Wesley and the Holiness
Movement, it is not sufficient to receive Christ by faith, that in
addition the believer needs to be filled with the Spirit. While the

Holiness Movement *welcomed* spontaneous physical expressions of joy (such as shouting), the Pentecostals *demanded* physical evidence of divine blessing (tongues), (p. 76). Primitive Methodism made *feeling* the witness of the fulness of the Spirit, notes Bruner, while modern Pentecostalism makes *glossolalia* the basis of assurance. Both have similar conditions for the baptism of the Spirit: regeneration, obedience, confession of need, consecration and faith leading to assurance. The chief difference is that Pentecostalism insists that speaking with tongues is the invariable physical evidence of the initial baptism of the Holy Spirit, as a "second work of grace."

After examining the alleged Biblical and historical basis for Pentecostal belief and practice, Bruner undertakes a thorough and critical examination of their validity. In general he rejects as "good works" all conditions other than faith as conditions for receiving all of God's grace. Any terms which modify faith, such as "fulness," he considers worse than useless. He believes any conditions for receiving the fulness of the Spirit are equivalent to the magical incantations of Simon Magus: "both seek beyond faith to get ahold of supernatural powers" (p. 183). All of the "conditions" deemed necessary for this experience—relinquishing known sin, hungering and thirsting for righteousness, seeking with the whole heart—are termed "works," which imperil simple faith alone (*sola fides*). Repeatedly his indebtedness to Luther and to Calvinistic convictions are in evidence. The Spirit's coming, he writes, is "not conditional." Confession of sin and repentance is equated with "works," which only hinder simple faith. Man is passive; it is all of grace. Again and again he belabors Pentecostals for seeking more than Christ's forgiveness at conversion and for insisting that the believer has some responsibility for meeting conditions (repentance, obedience, eagerness and the like).

Bruner's view of water baptism is more Lutheran or Catholic than Calvinistic; more than a symbol, it is for him the vehicle which bestows Christ's fulness on the participant (p. 263). For him baptism is all-inclusive and nothing specific is to be sought thereafter. He overlooks Romans 6:12 where after identification with Christ in baptism the believer is urged to "reckon himself dead indeed to sin," and II Peter 1:10 where believers are urged to "give all diligence to make their calling and election sure," and to "press on to maturity" (Hebrews 6:1).

In spite of his efforts at thoroughness and relative objectivity, his insistence on faith alone places him, along with B. B. Warfield and others, in viewing a second work of grace as not only superfluous

but actually perverting the gospel of "grace alone." He rates Pentecos-talism, as subversis of the gospel—even as the legalism condemned in the Galatian letter, the asceticism in Colossians, and the self-styled "spirit-uals" of the Corinthian correspondence.

The essay would be improved if condensed and the many duplications reduced in number. An excellent bibliography is added, reflecting, as do the footnotes, acquaintance with works in German and French as well as English. The purpose of the discussion would have been achieved far more effectively if Bruner had not weakened his case by exaggerating *sola fides*, by emphasizing texts supporting his position while ignoring many which do not, and by minimizing the need of spiritual discipline and aspiration. He stresses the objective nature of faith and ignores the subjective factor implicit in Luther's emphasis on faith as "trust." For him a Christian is one who accepts Jesus as Lord and Saviour and, consequently, is simul-taneously baptized with the Holy Spirit with the acceptance of water baptism. He recognizes no distinction between a "nominal Christian" and one who has experienced the grace of the Lord Jesus, no aware-ness of James' distinction between a "dead" faith and one which is verified by "works" (James 2:17). He insists that one should seek Christ and not the Holy Spirit as such, ignoring Jesus' encouraging his disciples to ask, and His reassurance that the Father gives the Holy Spirit *to those who ask* (Luke 11:13).

Bruner is grossly unfair to Pentecostalism (and the Wesleyan tradition) by insisting that they teach that "the believer is required nothing less than the supreme accomplishment—the removal of sin—and this prior to . . . the full gift of the Holy Spirit" (p. 235). "The believer is responsible for the work of cleansing his heart, for the removal of all conscious sin . . .; only then will the Holy Spirit be given" (p. 249).

Actually Pentecostals (and Wesleyans) confess the lingering presence of indwelling sinful inclinations which hinder holiness and ask for its removal and replacement by the fulness of the Spirit's presence and power; they do not presume to remove sin themselves! The Pentecostal message, from which Bruner dissents, is that "in seeking the baptism with the Spirit we should always remember that the first requisite is to be cleansed from all known and conscious sin" (p. 235). This is in accord with Bible messages which read, "If I regard (tolerate, protect) iniquity in my heart the Lord will not hear me" (Psalm 66:18); "Shall we continue in sin that grace may abound?" (Romans 6:1); "If we confess our sins, he is faithful and just to . . . cleanse us . . ." (I John 1:9).

Bruner correctly rebukes the Pentecostals for assuming that the sinner seeks Christ and pardon while the believer seeks the Spirit. He correctly insists that every believer who has Christ is born of the Spirit but he incorrectly fails to distinguish between being born of the Spirit ("baptized" by the Spirit into the body of Christ—I Corinthians 12:13) and being filled and empowered by the Spirit (Luke 24:49). He insists that if the believer has Christ and the Spirit there is nothing lacking in his Christian experience. He fails to recognize a distinction between being "in Christ" and being filled with the Spirit although he does acknowledge that the apostles experienced fillings subsequent to Pentecost (p. 214).

He, like Luther, feels compelled to adhere to the concept of being simultaneously a saint and a sinner, hence is not an "evangelical" in the current usage of the term. By his emphasis on the simultaneity of saving faith and water baptism he is at a loss to know how to assess infant baptism, but concludes tentatively that its retention is preferable to the alternatives.

The volume is commendable in that footnotes are located on the relevant pages rather than gathered in the back. The inclusion of primary sources or "documents" adds much to the value of the book. Negatively, the indented portions include both the author's ideas, of secondary importance, and also quotations from others with only quotation marks to distinguish them. To have the quotations alone in the indented paragraphs would facilitate reading and comprehension.

A more thorough study of glossolalia in the Corinthian and contemporary churches would have enhanced the value of the study. But Bruner is preoccupied with the principal of *sola fides* and other matters are subordinated.

George A. Turner

BOOK BRIEFS

Mark These Men, Practical Studies in Striking Aspects of Certain Biblical Characters, by J. Sidlow Baxter. Grand Rapids: Zondervan, 1971. 192 pages. $1.95 (paperback).

The popularity of these biographical studies is attested to by the fact that this is their eighth reprinting. Rich in preaching insight and popular in style, these expositions reflect careful study of the Scriptures.

Highlights of the Book of Revelation, by George R. Beasley-Murray. Nashville: Broadman Press, 1972. 86 pages. $2.95.

The principal of Spurgeon's College, London, seeks to give the reader a brief yet comprehensive survey of the Book of Revelation. In so doing, he avoids extreme positions and saves the reader from getting lost in the details of imagery.

The Fruit of the Spirit, by John W. Sanderson. Grand Rapids: Zondervan, 1972. 128 pages. $1.50 (paperback).

The author presents a useful group-study guide, with questions for discussion on a familiar passage in Galatians (5:22, 23). His purpose is to emphasize the Christian's responsibility in cultivating the fruit of the Spirit under the inspiration of the Spirit.

The Expanded Life, by Myron S. Augsburger. Nashville and New York: Abingdon, 1972. 127 pages. $3.25.

The author takes the Beatitudes as amplified in the sermon on the Mount and relates them poignantly to our everyday lives. Here truth comes to life in the context of colorful word-pictures of the contemporary human scene. Here the true nature of Christian discipleship is emphasized.

esus the Revolutionary, by H. S. Vigeveno. Glendale (Ca.): Regal books, 1970. 199 pages. $.95 (paperback).

A frank, forceful, exposition of the Jesus of the Bible, treating correctly aspects of the Person of Christ (Fourth printing).

Facing the Issues, Series 1 and 2, by W. J. Krutza and P. P. Dicicco. Grand Rapids: Baker, 1969. 119 and 140 pages. $1.25 each.

A world-church dialogue goes on in these two paperbacks. No longer need the world taunt the church with, "Speak to our times, speak to the issues we face." Here are stimulating presentations of topics such as: "Therapeutic Abortion: Right or Wrong?", "Do Heart Transplants Pose Theological Problems?", "What if Scientists Create Life?", and "Is It Right To Tax Churches?" Useful for discussion series.

Points for Emphasis, 1972-73, by Clifton J. Allen. Nashville: Broadman Press, 1972. 212 pages. (paperback)

This is a pocket commentary on the International Bible Lessons for 1972-73 (September-August). The writer introduces the Bible material, motivates purposeful study by suggesting the significance of the lesson for us today, and helps us understand the meaning of the passage in question. A helpful handbook for teacher and student, the book comes in two editions—large type and small type.

Twice Upon a Time, by Donald D. McCall. Chicago: Moody Press, 1971. 140 pages. $3.95.

The author uses 25 of Aesop's fables to illustrate eternal truths. He couples these timeless stories with dramatic Biblical narratives and invests the whole with rich contemporary applications. A blend of originality and practicality.
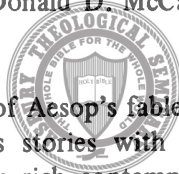
Studies in Problem Texts, by J. Sidlow Baxter. Grand Rapids: Zondervan, 1971. 192 pages. $1.95 (paperback).

This book comprises a short series of expositions of Scripture passages which have occasioned perplexity. Among them: "Rivers of Living Water" (John 7:37-9), "Must We Hate For Christ's Sake?" (Luke 14:26), "Total Abolition of War" (Isa. 9:5), and "The Unpardonable Sin" (Matt. 9:32). The author treats fifteen problem texts significant in the arena of modern thought.

The Living God, by R. T. France. London: Inter-Varsity Press, 1970. 128 pages. $1.50 (paperback).

This is a book of Biblical Theology. The author, lecturer in Biblical Studies at the University of Ife, Nigeria, seeks to come to grips with the broad sweep of Biblical teaching about God. Instead of looking at "problems," he seeks to open our minds to a startling panorama of majesty. "The lesson of Job still needs to be learned."

Sharing Groups in the Church, by Robert C. Leslie. Nashville—New York: Abingdon, 1971. 221 pages. $2.95 (paperback).

This book shows the need for greater personal involvement in the work of the church. Pastors are discovering new dimensions in ministry by developing group life among laymen. Here are specific guidlines, case studies, and other examples of structured activity of small groups.

What Christ Thinks of the Church, by John R. W. Stott. Downers Grove (Ill.): Inter-Varsity Press, 1972. 128 pages. $1.50 (paperback).

In this new edition of the author's expositions of the second and third chapters of the Book of Revelation, the Christian is stirred to examine the life of the Church today in the light of Christ's letters to these seven Arian churches of the first century.

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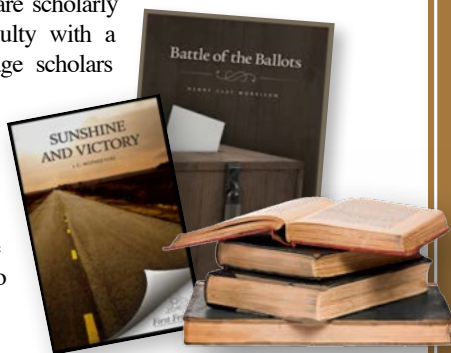
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In the Journals section, back issues of The Asbury Journal will be digitized and so made available to a global audience. At the same time, we are excited to be working with several faculty members on developing professional, peer-reviewed, online journals that would be made freely available.

Much of this endeavor is made possible by the recent gift of the Kabis III scanner, one of the best available. The scanner can produce more than 2,900 pages an hour and features a special book cradle that is specifically designed to protect rare and fragile materials. The materials it produces will be available in ebook format, easy to download and search.

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