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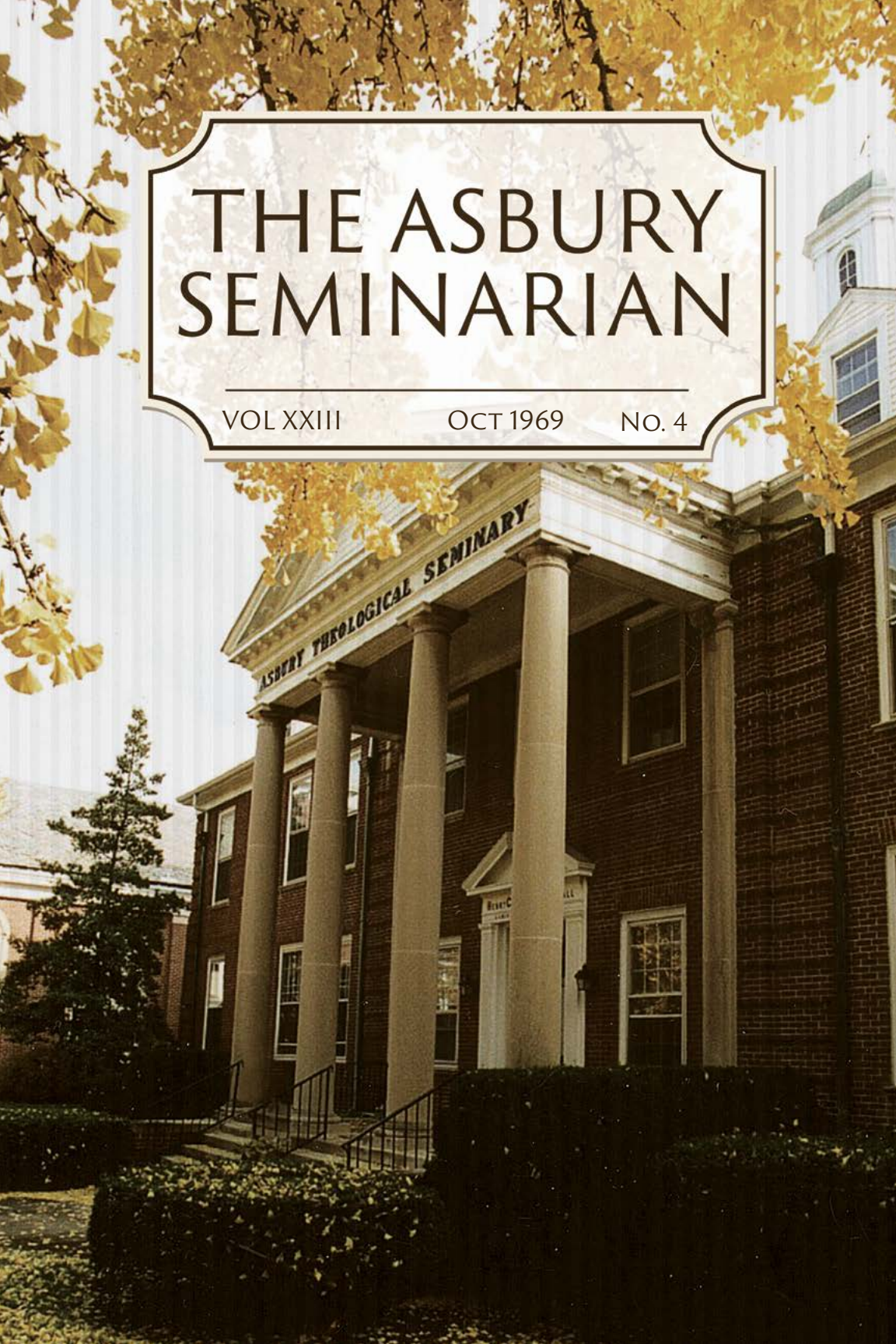

# The Asbury Seminarian

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## The Wesleyan Message In The Life And Thought Of Today

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# The ASBURY SEMINARIAN

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# EDITORIAL

# Focus on Pastoral Theology

William Conrad Cessna*

One of the aims of pastoral theology is to understand the relevance of the Gospel for individual lives and to develop valid and workable methods of communicating that Gospel. Communication becomes a primary concern of the pastoral theologian.

## COMMUNICATION ESSENTIAL

The pastoral theologian does not minimize biblical, historical, systematic, and philosophical approaches to an understanding of God's purpose for man. However, as he grapples with man's needs and tries to comprehend the relationship of the Gospel to them, the pastoral theologian becomes vitally interested in communication.

Historically, communication of the gospel has been largely through preaching. Preaching need not be irrelevant today, but it becomes irrelevant when the preacher no longer communicates. A great need of preachers is to be certain they can communicate to the parishioner, in the layman's own unembellished language. Often ministers become careless in preaching. They talk in abstractions and time-worn clichés. This jargon, deeply meaningful to the minister, may be totally uncomprehendible to a parishioner. Although a minister will want to educate his people to certain theological terms, he cannot accomplish his goal without first speaking *their* language.

Howe defines communication as a "meeting of meaning between two or more persons."[1] Many sermons do not meet this criterion of communication; there is no meeting of meaning. The sermon is a monologue rather than a dialogue. Except by non-verbal clues, the people have no way to

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1. Reuel L. Howe, *The Miracle of Dialogue* (New York: The Seabury Press, 1963), p. 23.

speak back to tell the minister that he is not getting through to them. Often the monological preacher is not listening for, nor wanting a feedback. He compartmentalizes his ministry to individuals and his ministry in preaching. He finds nothing in common in his personal and his public encounters. Often the sermon becomes an exposition of the written word without showing how the living Word can make a difference in day-to-day living.

An antiquated concept of preaching may hinder communication. The authoritarian preacher is "out." The one who preaches with understanding *and* authority will be heard. Pontifical-like statements–harsh, unmoving, and unbending–are rejected. A non-conversational, high-pitched, unnatural voice is without appeal. Why is a feigned voice thought to be a sign of ministerial piety by the young minister (and some older ones)?

## CLINICAL PASTORAL TRAINING

An invaluable aid to improving interpersonal communication in the preaching act is clinical pastoral education (CPE). CPE is usually conducted in general medical or psychiatric hospitals for a 10-12 week period. Experienced chaplains who have been certified by the Association for Clinical Pastoral Education supervise CPE. In this environment, the clergyman-student is daily faced with crises of varying types and magnitude. Thrust into such a setting, he soon discovers that overwhelming problems are solved *neither* by the pontifical, authoritarian statement nor by a pious tone of voice.

What statement can a pastor make when a mother learns that her first-born child is extremely retarded and will never develop normally, never go to school, never be able to read, never hold a job, never become independent? How can the concern, understanding, and love of both God and the minister be communicated to a person in such a crisis? A three to twelve month intensive hospital experience will provide the minister an opportunity to find answers to these and similar questions. Then when he returns to the pulpit, he will be able to preach meaningfully, to communicate the deep truths of the Gospel in laymen's language, and to create such a worshipful experience that there will be a "meeting of meaning."

Admission to CPE programs is open to ministers who have completed at least one year of seminary. Some short-term programs waive this requirement.[2]

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2. For a list of participating seminaries and hospitals, write for brochure to Association for Clinical Pastoral Education, 275 Riverside Drive, New York, N. Y. Asbury Theological Seminary is a member of ACPE.

## PASTORS AND COMMUNITY HEALTH

A recent national trend in the care of emotionally disturbed persons is to provide continuing treatment for them in their own communities. The alert minister can have a part in this new method of treatment.

State supported psychiatric hospitals are experiencing decreased patient populations *and* increased number of admissions. As the onus of hospitalization lessens and as emotional difficulties are being detected earlier, admissions increase. However, the average length of stay is much shorter than a decade ago and now is measured in days rather than months or years. Part of this recent trend in psychiatric hospitals results from the increased use of psychoactive drugs, and broader psychiatric and ancillary services in a team approach to treatment.

The shortening of hospitalization is also partially the result of supportive community services in the nature of (federal-state-local financed) community mental health centers. These centers provide five basic types of services: outpatient service (including follow-up after discharge from psychiatric hospitals), inpatient services (e.g. psychiatric units in a general hospital), day care treatment, 24-hour emergency services (suicide prevention), and consultation, education, and research services. Pastors with adequate clinical training are being invited to serve in such centers. Involvement may be either part or full time, and on a volunteer or employed basis.

Guidelines are being established for the employment of pastoral counselors in mental health centers. In Kentucky, where the statewide system of mental health centers recently was praised by the Director of the National Institute of Mental Health, guidelines recently recommended to the commissioner of mental health include the following minimal qualifications:

1. College and seminary degrees
2. Ordination and denominational endorsement
3. Three years full-time pastoral experience
4. One year of clinical pastoral education

An increasing, influential role in community mental health programs is becoming available for the clinically-educated minister. Such a role permits the minister to meet and help more people during crisis periods. This new ministry permits the church to serve individuals where they have often been excluded.

In summary, the need outlined here is two-fold. First, the minister must learn to communicate in contemporary terms, about contemporary

human needs if the Christian message is to have vital meaning today. Second, one effective preparation for either the parish or specialized ministry is clinical pastoral education. Perhaps you, fellow minister, should consider clinical pastoral education as a way of continuing your education for a more satisfying, helpful, and enriched ministry.

# ARTICLES

# A Christian Perspective in Political Science

S. Richey Kamm *

Less than a century ago the study of government was closely related to the findings of history. Lord Acton's dictum "History is past politics," suggested that students of government were "hewers of wood and drawers of water" for the members of the historical profession. This relationship is manifested still in the curricular pattern of many colleges and some universities. The current scene finds political scientists working assiduously to alter this servile state by establishing the independence of their discipline from that of history or any of the other social sciences with which it had been associated.

The past fifty years has witnessed both a narrowing and a broadening of the field of political inquiry. The growing bodies of knowledge concerning man and his works that are subsumed under the rubrics of economics, sociology, geography, anthropology and social psychology have reduced the field of political science to inquiries concerning government, its sanctions, its institutions, its goals and its processes. While the field of study has been reduced in scope, the methods of study have been strongly influenced by the prevailing existential mood. This has led political scientists to renounce all consideration of normative frameworks of reference, whether historical or philosophic in nature, and to adopt a behavioral perspective with emphasis upon systems analysis and statistical demonstrations of current patterns of political action.

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* Dr. S. Richey Kamm, Professor of Political Science, Wheaton College (Illinois). This paper was presented at the Study Conference on the Christian Perspective in the Social Sciences called by the Commission on Higher Education of the National Holiness Association to convene at Winona Lake, Indiana, November 18-20, 1965.

This effort to imitate the methodology of the physical sciences had two recognizable effects. First, it has separated the study of politics from its historical foundations. Without these substructures of thought and experience it is incompetent to identify desirable goals for political action or to speak with authority concerning the institutional arrangements which will assist men in establishing or perpetuating the values which they deem essential to community welfare. Hans Morgenthau has described the present state of the discipline as follows:

> And of politics nothing is left but the struggle of individuals and groups for access to the levers of power, in terms either of majority or oligarchic rule, crying out again either for expert management or else for utopian reform, oblivious of the distinction of what is desirable and what is possible and of the ineluctibility of power itself.[1]

Robert A. Dahl, one of the leaders in the behavioral movement, speaking to the Fifth World Congress of the International Political Science Association in Paris in September, 1961, indicated that those who had joined the behavioral protest in political science were prepared to describe values as empirical data, but that they sought "to avoid perscription or inquiry into the grounds on which judgments or value can properly be made." He expressed the opinion that in their concern for analyzing what is, the members of the behavioral school had found it difficult to make systematic use of what "has been." They had developed an "a-historical" theory in political science.[2]

Secondly, political science has suffered a severe blow to the unity of the discipline which it once manifested. The stress upon systems analysis and statistical projections has shattered the organic unity which formerly prevailed within a historical or philosophic framework of reference. Five fragments: empirical political science, standards of evaluation, history, general theory and speculation—all are seeking a new basis for unity. This condition within the discipline makes it impossible for its practitioners to speak with much authority concerning what ought to be in political life. It is gradually becoming identified with social psychology,

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1. Hans J. Morgenthau, *The Decline of Democratic Politics* (Chicago: University of Chicago Press, 1962), p. 3.
2. Robert A. Dahl, "The Behavioral Approach to Political Science: Epitaph for a Monument to a Successful Protest," *A. P. S. R.* 55:763-772, p. 771.

sociology and anthropology in their effort to present an objective and empirically determined description of social process. There is the definite possibility that political science may become absorbed in a general social science discipline of a behavioral variety. This will leave all of the historical, philosophic and economic elements of the discipline for consideration by the historian, the philosopher and the economist.

### *The Need for a Unifying Methodology*

Political science reflects an ambiguous image because its scholars are losing sight of a basic methodology for all knowledge concerning man and the universe. The ancient Greeks considered that there were three major concerns for all speculative thought. One was the problem of *being,* or ontology. Another was the problem of *becoming,* or axiology. The third was the problem of *ending,* or teleology. The Greeks employed philosophic speculation in discussing the first and the last, but recognized that the middle term, becoming, or current behavior, was subject to description. Man proceeded deductively from an assumed universal principle to clarify his view of origins. He proceeded inductively to describe the current manifestations of life in both the natural and the social universe. His knowledge of the ends of action, both in nature and in man, depended upon his assumptions concerning being and the accuracy of his descriptions concerning becoming.

The modern political scientist in quest of a "physics" of political phenomena has forgotten all about the problem of origins, has little concern about "ends," and has limited his study of current behavior to the development of a more accurate understanding, statistically speaking, of man's political living. The product is a truncated body of information without beginning or ending. "Unless the study of politics generates and is guided by broad, bold, even highly vulnerable general theories," writes a leading American political scientist, "it is headed for the ultimate disaster of triviality."[3]

It seems appropriate that we should address ourselves to the following inquiry: What methodology can be employed that will restore a sense of unity to the study of political science and enable it to provide guidance to its students? I propose for our consideration the Christian perspective, which makes possible a historico-cultural methodology, which

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3. Dahl, *op. cit.,* p. 772.

is grounded in the revelational principle that Christ is the creative source of all phenomena both spiritual and temporal.[4] To begin with a primary assumption of this nature will enable political scientists to conceive a unity in the political insight derived from revealed religion, speculative philosophy, history, and science. Thus equipped, students of politics would be able to bring to bear upon the problems of government all of the resources of learning and experience in the development of that organized body of knowledge known as political science. Hans Morgenthau put the proposition clearly when he wrote:

> Political science is of necessity based upon, and permeated by, a total world view—religious, poetic as well as philosophic in nature—the validity of which it must take for granted.[5]

This point can be illustrated by a true incident. Three American social scientists stood outside the entrance of the United States Information Service auditorium in a South Asian city. They talked after the showing of an American cultural movie. Their conversation centered upon the effort of the American poet Robert Frost, portrayed in the movie, to convey the genius of American life. Had he succeeded? They were not sure! What was left out of the picture? The religious element.

Each man confessed his feeling that the secular and humanistically centered utopia pictured on the screen had failed to convey to people outside the American culture the religious impulse, a religion of voluntary response to God, which provided freedom of religious expression for Catholic, Protestant, and Jew, and the atheist or agnostic. This was a way of life that the people of a culture based on religious monism would find difficult to understand. If they were not brought to this realization, they would have no understanding of the genius of the American republic.

This incident depicts the problem of political scientists—yes, all social scientists—in our day. The persistent effort of students of government to imitate the physical scientist in his basic presuppositions and his methodology is threatening not only to destroy it as a unified discipline but to make of it a new formalism "more arid and stultifying than the old—and even less productive."[6] What is needed is a perspective which permits

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4. Colossians 1:16-17.
5. Morgenthau, *op. cit.*, p. 41.
6. Demetrios Caraley, "The Political Behavior Approach: Methodological Approach or new Formalism— A Review Article," *Political Science Quarterly* 79:96-108 (March, 1964), p. 102.

the student of politics to assess the totality of cultural factors which may be brought to bear upon a particular phenomenon under observation.

Has a methodology of this nature previously been employed in the study of politics?

An examination of literature dealing with the interpretation and description of political systems suggests that one of the most penetrating studies of American political institutions is to be found in Alexis de Tocqueville's *Democracy in America.* This young French observer took a comparative cultural stance in his observations. By so doing, he was able to discover that the dynamic of the American democracy lay in its religious institutions and that American democracy grew out of the English Puritanism, which had established a close relationship between divine revelation, as contained in the Bible, and the forms of political organization and practice which developed in England and America.

The work of de Tocqueville is important to the Christian teacher of political science because it offers a theoretical basis upon which to assert the importance of the Christian perspective in the study of political institutions. Herman Heller affirmed the necessity of the Christian perspective when he wrote:

> The inability of political science to discover universally binding principles since the abandonment of Christian and natural law presuppositions leaves it without claim to the rank of a science.[7]

What Heller endeavored to say was this: that political science had no adequate foundation of thought since it abandoned its common acceptance of divine revelation as the basis of rational investigation. Whether this be expressed in the form of the divine will as revealed in God's special revelation, the Scriptures, or whether it be demonstrated in the concept of a universal natural law, the fundamental assumption is the same–there is an authoritative framework of reference from which all human speculation is to begin. Without this there can be no organic unity in the discipline of political science or any of the systems which seem to present organized and systematic knowledge concerning the life of man.

This concern for a broader framework of reference in the pursuit of verifiable knowledge in the field of governmental studies has been

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7. Herman Heller, "Political Science," *Encyclopedia of the Social Sciences* 12:207-223, p. 219.

voiced by a number of political scientists. Glenn Tinder, of the University of Massachusetts, has argued recently that the study of things political must be undertaken in the light of values contained within Western civilization. These values, says Tinder, express not only the hedonistic and the moralistic, but the religious perspective. Here he finds a great difference between the Hebrew-Christian perspective, as set forth in the Old Testament and the Greek perspective in classical literature. In the latter, history is assimilated with the natural order, becoming cyclic in form. In the former, history transcends nature and presents to the mind a view of history which acknowledges evil in the present but looks forward to a final harmony "in which all incongruities are resolved and all evil defeated."[8] Teachers of government with an understanding of the unique cultural system of the West, with its unusual combination of the revelational, reflective and scientific achievements of man are in position to make an important contribution to the study of politics in our time.

## *The Revelational Perspective*

An analysis of the revelational perspective in Western thought starts with the explanations of life found in Mesopotamian and Egyptian literature. Both profess belief in a cosmic order in which deity or deities embrace ultimate reality. The life of man is simply a reflection of the divine order of existence. Politics, as such, does not exist among men. It is to be found, as Professor Jacobsen says, in the "primitive democracy" of the gods. Political activity is mediated to men through the civil and military officers of the realm, the "*en-si*" and the "*sakanakku.*" The political area of administration, the city, was looked upon as the private patrimony of the local diety or, as in the case of Egypt, the Pharaoh, a son of Horus, the sun god, was considered to be the head of the household of all the Egyptian people.[9]

The revelational literature of the Hebrews presents quite a different picture of the cosmos. For the writers of the Old Testament, the Lord God was above the world of men and things, but related to it, not by an

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8. Glenn Tinder, "The Necessity of Historicism," *A. P. S. R.* 55:562-563.
9. Thorkild Jacobsen in Henri Frankfort, et al, *The Intellectual Adventure of Ancient Man* (Chicago: University of Chicago Press, 1946), pp 149-150, 191-192; John Wilson, *op. cit.*, p. 78-79. Gleason Archer notes that Professor Jacobsen has now accepted the concept of dual rulers rather than the priest-king (pa-te-si), as formerly believed, in Mesopotamian culture.

assumed patriarchal concept of ownership but by right of creationship. Because God had created the natural world and man in separate acts, man and nature were separate in identity, although enjoying existence through the beneficent activity of Supreme Deity. Politics in this system centers around the responsive and creative activity of man, an individual separated from nature, who is endowed with the capacity and the liberty to communicate with his Maker. Life is given direction and purpose through the granting of a covenant which establishes a recognizable line of communication with Deity and places upon man, a free moral agent, the responsibility of responding to the offer of direct communicating relationship.

This idea of man's political activity being sanctioned by a center of authority outside the community of men is in startling contrast to the political systems developed by the Greeks and the Romans. Both Plato and Cicero endeavored to establish the principle of authority upon the basis of an assumed "logos" or posited "law of nature" which transcended all of life and gave it unity. But Plato's conception of the philosopher-king, trained reason functioning in a harmoniously trained body, was no more effective as a motivating myth than the mythological character of Chiron, half man and half beast, that Machiavelli invoked as instructor of the prince.[10] Both lacked the mediatorial demonstration of the ultimate power which the Hebrews possessed in the Law and the Prophets, a potent concept which was amplified in the person and ministry of Christ, "the Son of God with Power."[11]

It was this concept of authority and power, whose ultimate source lay outside the community, that gave thrust to the great work of St. Augustine in the fourth century and later provided the basis for the free political institutions advocated by the leaders of the Reformation. Both Calvin and Luther embraced the biblical perspective of constitutional government in their contest against the paganized religious and political forms of government that then pervailed in both church and state.[12] This is the view of government and its sanctions which undergirded the Puritan protest in England. It is the concept of authority and its sanction

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10. Leo Strauss, "Machiavelli's Intention: The Prince," *A. P. S. R.* 51:33-34.
11. Romans 1:5
12. Sir Erskine May, "Democracy in Europe," *The Quarterly Review* CXLV, No. 289, January, 1878, pp. 112-142, as reprinted in Lord Acton, *Essays on Freedom and Power* (Glencoe, Illinois: Free Press, 1948), excerpt pp. 132-133.

which distinguished the American Revolution and the drive toward the constitutional system manifested in the fundamental law of the American republic.

### *Some Biblical Perspectives Regarding Politics*

*First, popular sovereignty is a misnomer as a concept of ultimate authority in a political system.* Christ's declaration: "Full authority is given to me in heaven and in earth," is ample demonstration of the proposition that all human sovereignties are of a limited character.[13] This insight provides ample sanction for the phrase "under God" in the American pledge of allegiance, and lays the basis for a concept of constitutionalism which recognizes that the sanction for authority and power lies outside the community.[14]

*Second, the distribution of power between ecclesiastical and civil jurisdictions is a basic principle of human existence.* This principle is not grounded in religion, as such, for each of the great religious systems tends to justify a union of civil and ecclesiastical power as the primary basis of order in society. Christ's rejection of the exercise of political power in support of His Messianic mission[15] and His declaration of two-fold responsibility for His followers[16] demonstrate the confirmation of the great truth of separation between civil and religious authority originally stated in the "law and the prophets." The historical book of I Samuel deserves more attention in this connection than has usually been given to it. The plight of Saul, Israel's first king, is the plight of one charged with the development of a concept of kingship which was shorn of its religious functions. The kingship of David, as recorded in II Samuel and I Kings, reveals a successful demonstration of divided authority in a period of national growth and expansion.

*Three, the rule of law is basic to the maintenance of order.* The description of the democratic kingship, found in Deuteronomy 17:14-20, provides a model which is in direct contrast to the Roman concept of a divine emperor sanctioned by popular consent and subject, therefore, to no restraint in the exercise of power. It is no accident that the

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13. Jacques Maritain, "The Concept of Sovereignty," *A. P. S. R.* 44:343-357.
14. Hannah Arendt, *On Revolution* (New York: Viking Press, 1963), pp. 182-183.
15. Matthew 4:8-10.
16. Matthew 11:21.

executive office created by the framers of the American Constitution resembles the concept of kingship set forth in the Deuteronomic model more closely than that of any previous European monarchy. The framers were free to create an executive who expressed the aspirations of the Puritan commonwealth in their contest with the English monarchy of the sixteenth and seventeenth centuries, a monarchy corrupted by the Romanic model even though professing scriptural foundation.[17]

*Four, religious freedom is the basis of civil liberty.* The most dramatic demonstration of this principle lies in the scene depicted in Exodus 5:1-3. Moses and Aaron, his brother, are represented as appearing before the Pharaoh of Egypt to present a request from the people of Israel for freedom from work over a period of three days in order that they may engage in a religious pilgrimage into the wilderness. The issues at stake are clearly seen when one realizes that the Pharaoh is a divine ruler representing in his office and in his person the religious and political institutions of the Egyptian empire. Pharaoh's query, "Who is the Lord, that I should obey his voice and let Israel go?" is full of contempt for anyone who would presume to worship a deity other than he. The whole problem of religious pluralism and the right of freedom of conscience is wrapped up in the narrative which follows. Not only must the Pharaoh be brought to a recognition of God's sovereignty as the basis of the claim for freedom of worship, but all of the galaxy of small deities worshipped in the Egyptian households must be taught that man must be left free to worship God. The entire story of Israel's deliverance from the totalitarian system of ancient Egypt is instructive for an understanding of the issues underlying the modern move toward suppression of religious freedom in the totalitarian countries of the Left.

*Five, a recognition of the ministerial character of positions of authority in both church and state is essential to sound administration of public affairs.* Undoubtedly, the clearest model of this fundamental concept is to be found in Zechariah 4. Here the vision of the lamp stand and the two olive trees symbolizes the deputed character of authority as well as the principle of separation of church and state. The framers of the American state and federal constitutions dealt with one aspect of this problem of authority when they provided for institutional checks and balances between the departments of government established. The Supreme

17. William Haller, *The Elect Nation* (New York: Harper and Row, 1963), pp. 75-78.

Court under John Marshall early dealt with the issue when the Chief Justice lectured the President on the obligation of the Chief Executive to carry out the expressed will of Congress in statue in the case of Marbury v. Madison. The Presbyterian Church in the United States wrote this principle into its Constitution of 1788. The Supreme Court referred again to the principle in ruling upon the President's responsibility to enforce the Reconstruction Acts of 1867 in Georgia v. Stanton, 1867.

*Six, the responsibility of maintaining order in the community must be discharged by the citizens if political freedom is to prevail in a given community.* The biblical model of citizenship combines religious responsibility with social outreach. The worship of God is primary; the service to man in the light of this divinely-inspired devotion is ancillary.[18] Augustine chose this particular model as the basis of his political sociology. His basic presupposition was that men tend to polarize in society in accordance with the compulsive motivation of their "loves." From such presuppositions flow the religiously-based concept of citizenship: an awareness and concern for the welfare of others, which is manifested in the assumption of responsibility for the public welfare.

There is no more dramatic presentation of this principle in any literature, sacred or profane, than the parable of Jotham.[19] This story, related by the surviving member of a family of seventy brothers that had been murdered by Abimelech, the usurper, tells of the effort of the trees to secure one to rule over them. Each in turn, the olive tree, the fig tree, and the grape vine declined to serve as monarch. Each indicated that the divinely given function to provide oil, figs, and wine, respectively, for the men of their generation absolved them from the responsibilities of maintaining public order. The trees of the forest were obliged, therefore, to submit to the rule of the bramble, who insisted as a price for the performance of the governmental functions a pledge of absolute dependence and obedience. If the pledge were not kept, they might expect the fire of destruction.

The lesson contained in this parable concerning the responsibilities of citizenship is quite obvious; those who shirk civic duties on the ground that they have more important functions to perform may expect inferior persons to discharge the obligations of government under conditions which

18. Deuteronomy 6:5; Leviticus 19:18; Matthew 22:37-39.
19. Judges 9:1-21.

reduce the people to slavery. The very nature of the agreement by which power is conferred upon the bramble precludes any interaction between ruler and people that would preserve individual liberty and develop a sense of personal responsibility among the citizenry.

### *Scientific Study of Political Phenomena*

"Science is organized knowledge," declares the inscription over the door of a second floor room in the Library of Congress. For the student of government this means that he must determine what general area of human activity he will include in his inquiry and what method of organization he will employ in assembling and classifying his findings. It will be helpful for the student of politics to remember that scientific inquiry in any field involves certain basic questions:

1. What is the nature of the phenomena that I am studying?
2. What device or devices may I use to bring the phenomena within the range of my vision and comprehension?
3. What system of identification, i.e., framework of reference, may I employ in analyzing and classifying the phenomena under observation?
4. What method of testing shall I use in clarifying the data derived from my inquiry?
5. How may I arrange and prepare the data observed and studied for communication to others?
6. To what extent may the information thus derived be used in predicting the future course of human activity?

It will be helpful to begin by employing a simple analysis of the universal aspects of phenomena to be studied in political science. If we assume that the basic postulate in political studies is the existence of man in time and space, we can assume for purposes of analysis that political phenomena are associated with a characteristic feature of man's observed existence, namely, a certain tendency to develop institutionalized forms of behavior that are concerned with the general problem of maintaining order. Greek philosophers and the writers of early religious literature, including the Hebrews, recognized that the principle of order raised other questions for consideration, namely, the problem of justice. While the Epicurean philosophers thought that order was maintained primarily for providing security for man, Plato, Aristotle and the Hebrew writers discovered that justice was the only objective that was worthy the nature of man. For man was not simply a fortuitous concourse of atoms, as the Epicureans held; he was either an object in nature endowed with the

peculiar quality of reason, or he was a created being endowed with the very "image" of his Creator. In either case security, protection against physical destruction, would be inadequate to minister to the needs of the total person. Thus political science, which for Aristotle included those basic principles of understanding which undergirded the entire universe of nature as well as the practices employed to attain man's highest goals for living, early became involved in a consideration of values. For the Greeks they were norms established by the community; for the Hebrews they were standards revealed by the Creator of man and his society.

Nineteenth century political scientists such as Auguste Comte and John Stuart Mill sought to introduce the concept of change as the most important value related to the problem of order. This emphasis left political scientists without any standard for measuring the results of their observations.[20] Since change could best be observed by an application of a certain order of thinking, described as the "scientific method," those who followed this empirical emphasis in the hope that it would yield scientific norms that could be used both as a standard of measure and a basis of prediction were left without any basis for judging the reliability of the new totalitarian forms of government which characterized the political developments of the twentieth century.[21]

A cultural approach to the study of politics provides an opportunity to employ all of the component elements of a cultural system in evaluating a given set of political institutions. Eric Voegelin has reminded students of politics that every political society is characterized by an internal structuring which is representative of a value system that is characteristic of the people involved. This value system is made up of beliefs which characterize the people under investigation, and is dependent upon a "cosmion" of the political order which is engendered by communication among the members of the society.[22] Voegelin's observation raises the question of origin for the beliefs and values which make up the "cosmion" that illuminates the concept of politics and the institutional arrangements for order and justice within a given society. It is at this point that the nature of politics in the West becomes manifest. Greek writers

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20. Arnold Brecht, *Political Theory* (Princeton, New Jersey: Princeton University Press, 1959), p. 9.
21. Brecht, *op. cit.* pp. 12-13.
22. Eric Voegelin, *The New Science of Politics* (Chicago: University of Chicago Press, 1952), pp. 31-37.

seized upon the concept of nature as the cosmion on which to build their interpretation of the political order.[23] Plato's effort to establish a concept of order and justice upon his assumed view of nature as eternal and harmonious left much to be desired when it faced the Hebrew-Christian conception of a "cosmion" built upon a created universe. Such a universe was temporal in nature. It contained a society of men characterized by sin, a type of behavior which was observable because man's life continually fell short of the order of justice, eternal in character and ultimately resident in an eternal, personal God.

A systematic study of political phenomena must begin, however, with a basic assumption concerning the nature of the universe. The natural sciences can contribute much to this. These observations, it must be remembered, are inquiries that are focused upon current behavior. They have no access by reason of their limited methodology to information about the basic character of the natural world. The Christian perspective offers the illumination of divine revelation, namely, that nature is created entity and, therefore, temporal, not eternal in character. Since man, the focus of attention in political science, is part of nature, any information derived concerning him as a part of nature will be tentative in character and subject to continuing change or alteration. It is true, also, as Giambattista Vico pointed out in the early seventeenth century, that the scientific observer has little opportunity to study the essence or character of natural phenomena including man. This means that man must develop a "representation, or schema,"[24] an abstraction to serve as a working model, which will, in turn, enable him to bring political phenomena within the range of observation. Plato took the position that the *polis,* the unit of political existence, was a useful model for it was the "man writ large." Others have assumed that it was the estate of a deity or a voluntary association of individuals or families for specific social purposes. Organismic models, such as found in the human body, have been used by political thinkers. So, too, have mechanical models such as Montesquieu's "separation of powers" system. More recently political scientists have employed an organizational model stressing executive integration as found in the

23. George H. Sabine, *History of Political Theory* (Boston: Houghton Mifflin, 1937), pp. 25-32.
24. Benjamin Ginsberg, "Science," in *Encyclopedia of the Social Sciences* (New York: Macmillan, 1937), 13:592.

modern corporation.[25] Failure on the part of political scientists to agree on a basic model has made it difficult to establish a body of knowledge with organic and structural unity.[26]

### *The "Covenant" Concept*

The biblical concept of a body of people bound together in response to a divine authorization known as "the covenant," has had great influence in the development of Western political culture. The leaders of the Protestant Reformation found two basic principles in the model described in the Scriptures: (1) that political authority was divine in origin but extended to the community of men through a mediatorial law or a mediatorial Person, (2) that political institutions and processes grew out of man's response to the responsibilities contained in the covenant. These principles are fundamental to the concept of constitutionalism which characterizes much of political development since the sixteenth century.

The American constitutional system is peculiarly indebted to this model for its sanctions. The Mayflower Compact of 1620 and the Fundamental Orders of Connecticut of 1639 both claimed divine revelation indirectly and directly as authority for their composition. Several students of American institutions have pointed out recently that those who drafted the first American state constitutions, the Articles of Confederation and the Constitution of 1787 fell back of necessity upon this sanction as authority for their action.[27] Without this model in Western culture American leadership would have been under severe strain to present a rational basis for their revolutionary and seditious action.

This observation again gives point to the contention that the framework of reference in political inquiry must be sufficiently broad to include all pertinent data whether identified by some as religious instead of secular. It reminds every student of government that the techniques of observation and the literary symbolisms employed in the effort to record

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25. Emmette S. Radford, "Reflections on a Discipline," *A. P. S. R.* 55:755-762, p. 760.
26. Heinz Eulau, "Political Science," in Bert F. Hoselitz, editor, *A Reader's Guide to the Social Sciences* (Chicago: Free Press, 1959), p. 92.
27. Mary Baldwin, *The New England Clergy and the American Revolution* (Durham, North Carolina: Duke University Press, 1928), pp. 168-170; Andrew C. McLaughlin, *Foundations of American Constitutionalism* (New York: New York University Press, 1932), pp. 66-85.

observations must be sufficiently widely chosen so as to include the whole spectrum of interpretations which are understood and employed within a given culture. Without this liberality of spirit in scientific inquiry and this willingness to receive information from a variety of sources the findings of the political scientist may be insufficiently described and interpreted. The late Paul Tillich made it very plain to his Japanese hosts in a recent visit to that country that Buddhists had little to contribute to the development of democracy. The reason was simply this, that the Buddhist emphasis upon self-exaltation and self-perfection was directly opposed to the Christian conception of sacrificial service which undergirded the model of democratic society in the West.[28]

The inclusion of data from the total culture of a people provokes an inquiry concerning the manner in which data is to be acquired. Most students would emphasize the use of controlled observation and the testing of these observations by further controlled observation or a statistical simulation of the same. The inclusion of factors such as religion, literature and art in the study of political phenomena suggests the propriety of reflection as a proper manner in which to discover illuminating insights in the development of a reliable representation of a given political system, institution or process.[29] When reflection is employed in the interpretation of a given political system, the observer is able to draw upon an informed imagination in a description of the "cosmion" which illuminates any given political system. The scientist himself assumes the role of an artist who is instructed by both systematically derived generalizations and by intuitively or logically conceived relationships binding the formally structured and abstractively conceived data into a meaningful whole.

### *Techniques for Communication*

There remains for consideration the process of verifying this system of analysis and the problem of communicating the insights thus derived. This phase of our methodological inquiry inevitably raises the question of techniques. Shall these be by generalization, that is, by demonstration

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28. Paul Tillich, *Christianity and the Encounter of the World Religions* (New York: Columbia University Press, 1963), pp. 72 ff.
29. David G. Smith, "Political Science and Political Theory," (mimeographed paper presented at annual meeting of the American Political Science Association, Washington, D. C., September 5-8, 1962), p. 3.

of logical relationship between the conclusions drawn and the data derived or by verification, the systematic testing of conclusions suggested from data derived by means of the new devices of Content Analysis?[30] It seems proper to suggest at this point that there is no *one* way to verify scientific knowledge. Each system yields a type of demonstration that is useful. To employ one without the other may lead to distortion of interpretation of the observer's findings. Efforts have been made by students of American culture and by students of culture in Soviet Russia to form generalizations concerning the life of both great countries. What one discovers in the literature embodying the findings of students of a given culture is this: those who follow the historico-cultural methodology are able to present a clearer generalization on the full meaning of the ruling values than those who concentrate upon an existential description.

Two studies of the past fifteen years reveal how meaningful a Christian perspective can be in the description of the ideas which have conditioned men in political action. John H. Hallowell of Duke University begins his *Main Currents in Modern Political Thought* with this simple declaration of focus:

> ". . . the presuppositions from which this book is written are those of the classical Christian tradition, as I understand it." (viii)[31]

Eduard Heimann, author of *Reason and Faith in Modern Society,*[32] a penetrating study of Liberalism, Marxism and Democracy, informs his readers that he proposes to examine these modern political ideologies from the perspective of a "theology of society." The broader implications of his presuppositions are set forth in an article entitled, "Christian Foundations of the Social Sciences," which appeared in *Social Research* for August, 1959. These and other studies demonstrate the validity of the contention

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30. See Bernard Crick, *The American Science of Politics: Its Origins and Conditions* (Berkeley, California: University of California Press, 1959), pp. 219-220, for helpful discussion of this problem. Herbert McClosky, "Concensus and Ideology in American Politics," *A. P. S. R.* 58:361-382 demonstrates the importance of Content Analysis in testing contemporary acceptance of basic American political ideas.

31. John H. Hallowell, *Main Currents in Modern Political Thought* (New York: Henry Holt and Company, 1950).

32. Edward Heimann, *Reason and Faith in Modern Society* (Middletown, Connecticut: Wesleyan University Press, 1961), p. vii.

of this paper. They deserve a wider consideration among students in evangelical Protestant colleges.

Will Herberg's essay, *Protestant, Catholic, Jew* arrives at generalizations concerning the relationship between religion and culture in twentieth century America which are of broader scope and of deeper perspective than those revealed in Gerhard Lenski's study, *The Religious Factor.* The former attempts a historico-cultural analysis; the latter describes religion as a sociological factor in the society of the Detroit metropolitan area. Similarly, the presentation of data on the foundations of constitutionalism in the West which is contained in such studies as Carl J. Friedrich's *Constitutional Government and Democracy*[33] and his more recent essay, *Transcendent Justice,*[34] clearly demonstrate the great value of the broad cultural framework of reference which permits the investigator to employ insights derived from Christianity, philosophy and institutional history in his presentation. A. D. Lindsay's *The Modern Democratic State,*[35] Louis Hartz, *The Liberal Tradition in America* [36] and Hannah Arendt's *On Revolution,*[37] are equally useful in presenting a full-orbed cultural basis for an understanding of the American Revolution and the French Revolution.

Evaluations of the current viability of such concepts in the life of the public must be demonstrated by another methodology. It is at this point that the system of Content Analysis may prove to be very useful if properly oriented by data drawn from an historico-cultural investigation. A recent article by Herbert McCloskey, "Consensus and Ideology in American Politics,"[38] offers a plan of study which adopts the presupposition that the American constitutional system is based upon an ideology which can be ascertained through a study of the contents of state papers and public discussion. Professor McCloskey then proceeds to employ a system of structured interviews designed to make plain the extent to which

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33. Carl J. Freidrich, *Constitutional Government and Democracy* (Boston: Houghton Mifflin, 1937, rev. ed. 1941).
34. Friedrich, *Transcendent Justice* (Durham, North Carolina: Duke University Press, 1964).
35. A. D. Lindsay, *The Modern Democratic State* (New York: Oxford University Press, 1962, Galaxy Book; original printing, 1943).
36. Louis Hartz, *The Liberal Tradition in America* (New York: Harcourt, Brace and World, 1955).
37. Hannah Arendt, *On Revolution* (New York: Viking Press, 1963).
38. McCloskey, *op. cit.*

these concepts are currently employed in political discussion. An effort is made, also, to compare the current understanding of the basic concepts in comparison with the understanding which prevailed at the time of the Constitution. The results of such a study show clearly that the accurate and meaningful transmission of such democratic values as freedom, equality, confidence in the constitutional system and willingness to follow the rules of the game are not always clearly understood by the larger body of participating citizens. People often respond without reference to conscious consideration of these values. The study reveals, however, that as education and sophistication are extended in American society there tends to be a greater awareness of the values contained in the ideology. Similar studies have been made at the Cornell Center for International Studies involving an effort to develop a methodology which will evaluate more accurately the present attitude of Russians toward Americans.[39] To adopt such studies as the only method of arriving at truth concerning the problem of order among men would leave students of political science with a historical and cultural framework inadequate to evaluate the data thus derived.

The problem of communication of knowledge developed through these approaches is directly related to the method of study. It is quite obvious that a historico-cultural approach will be able to make use of language that is more closely related to common sense concepts. The necessity of employing mathematical formulae and symbols in the Content Analysis approach makes general communication quite difficult. This situation will probably continue until such time as the general public and even the educated groups become better trained in the use of mathematical language. In the meantime students of political science have warned of the limitations of mathematics as a means of discovering new data and communicating it to scholars and to others.[40]

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39. See Urie Bronfrenbrenner, "Allowing for Soviet Perceptions and Motives," a mimeographed paper presented at the American Political Science Association meeting in New York, September, 1963.

40. See articles by Oliver Benson and Andrew Hacker on political science and mathematics in James C. Charlesworth, editor, *Mathematics and the Social Sciences* (Philadelphia, Pennsylvania: American Academy of Political and Social Science, 1963), pp. 30-76.

## *Conclusion*

What has this brief exposition endeavored to transmit by way of a Christian perspective of Political Science?

1. That the Christian perspective is based upon the presupposition that there is a unity in the universe because of God's creative and redemptive relationship to it through Jesus Christ. This assumption leads to the necessity of building an understanding of political science on a methodology which begins with the cosmos, rather than man, and conceives man in the cosmos historically committed to the task of maintaining order among men. Since man is made in the image of God, the problem of justice becomes an important consideration in the study of order among men.

2. That the Christian perspective may best be implemented through the use of a historico-cultural methodology which provides an opportunity for the student to study the problem of order and justice within the framework of that broad scope of knowledge which employs insights from the fields of science, religion, philosophy, philology, literature and art. This permits the use of a model or scema which displays the unity of the cultural life that forms the framework of reference for the decision-making activity of man in his effort to maintain order and justice.

3. That the Christian perspective need not be unalterably committed to any one particular method of accumulating and organizing data. The "scientific method" employed should be determined by the nature of the political phenomena under consideration.

4. That the determination of "truth" in political science must be in recognition of the limited character of the nature of scientific inquiry, and that it must always be evaluated in relation to the phenomena under consideration and the method of thought employed.

5. That the communication of knowledge about things political will depend for its effectiveness upon the nature of the word symbols employed. This will mean that the broader the range of cultural knowledge, i.e., religious, philosophic, scientific, aesthetic, linguistic, the more effective will the concepts of political science be communicated to this and to succeeding generations.

# The Wesleyan Message Today: in the Life of the Church and Nation

George Allen Turner*

An important factor in any study of the Bible or of theology these days is that of contemporary relevance. It may be granted that perfect love is in the New Testament, but does it meet today's needs; is it relevant? How does it stand with reference to the paramount issues of the day? Several years ago the president of the Greater Boston Association of Ministers, when addressing a youth group defined religion as "the life of God in the soul of man." This definition is an unconscious tribute to Wesley and the early Methodist revival, for of perhaps no other religious movement in history would such a definition be more appropriate. The same thought is echoed in Wesley's hymn, "Love divine, all loves excelling." That the vitality of the Wesleyan insights is still valid today is witnessed by numerous doctoral studies that are being pursued along this line. It is also manifest in the vigor which accompanies those that are proclaiming this way of salvation.

## Historical Orientation

The enduring influence of John and Charles Wesley's thought on theology was more important than they themselves realized. Neither of them was a theologian in the proper sense of the term. They were concerned with theology and insisted upon its accuracy and importance, but they were not specialists in the formulation of doctrine. Nevertheless,

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* This lecture was given by Dr. George Allen Turner, of Asbury Theological Seminary, at Eastern Nazarene Seminary, at Quincy, Massachusetts, as Gould Lecturer.

their doctrinal emphases have been so widely accepted that they are taken for granted in many areas of the Christian church today. In other sections of the church, as in Japan, there is a renewed interest in both Wesleyan theology and the dynamic of early Methodism. This is witnessed, for example, in the emergence of the Wesley Translation Society under the leadership of Dr. Watanabe. There is an increasing awareness in Japan among thoughtful religious leaders that Japan today needs something comparable to the Wesleyan movement of the eighteenth century, especially in the direction of church renewal.

Wesley was correctly termed a "theologian of experience" (George B. Cell) in the succession of Paul, Augustine, and Luther. A Japanese theologian (Noro) has called Wesley an "Existential theologian," seeking, no doubt, to bring him "up to date." This is true in the sense that for Wesley Christian experience was one criterion of sound doctrine. As Wesley put it, it was "Scripture, reason, and experience" by which he tested the soundness of any theological position.

Wesley was heir to the Catholic or medieval emphasis upon divine *love,* the Reformed emphasis on *faith,* and the Arminian emphasis upon free *grace.* He was sympathetic with the Anglicans in their insistence upon the means of grace and with the Pietists in their emphasis on the importance of personal assurance. The latter Wesley no doubt learned from the United Brethren when they asked him, while in Georgia, "Have you faith in Christ?" Wesley's answer at that time was in the category of a hope, rather than assurance. Even Wesley himself said, "I fear they were vain words."

## The Wesleyan Theological Emphasis

*His Doctrine of God.* What was Wesley's emphasis upon the doctrine of God? In times when Wesley was most tempted to doubt, when he was at the lowest ebb spiritually, there were two elements in his creed which he never abandoned. One was that there is a God, and second, He has revealed Himself. While Luther stressed God as Judge, and Calvin stressed Him as Sovereign Lord, Wesley stressed God as Loving Redeemer. While some Wesleyan students think that his doctrine of God was not rich enough, it would seem that in his emphasis upon God's love and holiness, Wesley was not deficient. This emphasis was apparent from his early years, at least from the time when he preached his great sermon on free grace. This was an emphasis upon God's love which brings us to the Gospel of Luke with its parable of the Great Supper and of the Prodigal Son, to John 3:16, and to Revelation 22:17. To the unbiased, surely this

emphasis upon the out-going love of God which seeks to re-create every person in the image of God's Son would seem to be rich indeed.

*Wesley and Christology.* Contemporary theological trends continue to stress the thought of Karl Barth and Paul Tillich, both of whom emphasized Christologies rather than theologies. While the Reformation stressed *Christ for us* in imputed righteousness, Wesley stressed *Christ in us,* an imparted righteousness. As John Deschner has noted (*Wesley's Christology,* Southern Methodist University Press, 1960), Christ's divinity is stressed by Wesley more than His humanity. In Wesley's mind Christ's kingly offices place the believer's sanctification in a cosmic context. For Wesley, Christ was sole ground for his justification, as when he says, "I did trust in Christ alone for salvation." Did Wesley, as his critics say, think more of his own perfection than of Christ's? The answer lies in Wesley's testimony toward the end of life, "I, the chief of sinners am, but Jesus died for me." Did Wesley by-pass Christ while stressing the importance of the Spirit's work? The answer is no. While some of his followers may be doing that, this is not true of the Wesleys. Indeed, it may be questioned whether the early Methodists adequately stressed the work of the Holy Spirit in sanctification, but theirs was not a deficiency with reference to the importance of Christ in the believer's life and thought. Wesley was more inclined to emphasize the work than the person of Christ. This was no doubt due to his practical concern in evangelism. He was less interested in matters of Christology than he was of soteriology.

*The Doctrine of the Spirit.* With reference to the doctrine of the Holy Spirit Wesley made a distinct contribution. In Lutheran theology the Holy Spirit was given through the sacraments, much the same as in Catholicism. Hence, the importance of the Eucharist as the real Presence. In Calvin the emphasis was upon the witness of the Spirit in the written Word. For this reason those in the Reformed tradition place great emphasis upon the words written in the Bible, because it is there that the Spirit bears His witness. With the Quakers, the emphasis was upon the direct witness of the Spirit, with a corresponding less emphasis upon the written Word. This is seen in George Fox's emphasis upon the inner Light, and is reflected in Barclay's *Theses.* Wesley held a mediating position between the Calvinists and the Quakers. Wesley did stress the witness of the Spirit, but it was in connection with the written Word. The witness of the Spirit for Wesley was not so much to the veracity of the written Word as to the reality of the individual's state of grace as in Romans, "The Spirit beareth witness with our spirit that we are the sons of God" (Romans 8:16). Great stress could well have been placed upon the power of the Spirit in effective service and upon the purifying work of the Spirit in

entire sanctification. Nevertheless, it is in this Wesleyan tradition that today's greatest emphasis lies upon the work of the Spirit, especially in the Acts of the Apostles. Those in this tradition have shown relatively little concern with spiritual gifts as seen in Paul's letter to the Corinthians, chapters 12 and 14. In this respect modern Wesleyans seem to be following the Pauline emphasis, in which the gifts of the Spirit are given less emphasis than the graces of the Spirit.

## The Doctrine of Revelation in Wesleyan Theology

*Scripture.* Although Wesley was truly, as he said of himself, *homo unius libri,* (a man of one book), at the same time, he was an omnivorous reader. Habits of reading acquired in student days remained throughout his busy life. Unlike some of his preachers later, he was no man to disparage secular learning.

*The "Word of God."* To the Lutherans the word of God is that portion of the Bible in which God speaks redemptively. For them, therefore, there was a canon within the canon; that is, a word of God enshrined in the Bible itself which is the word of God par excellence. The Lutherans did not equate the word of God with the Bible as such. To the modern fundamentalist the word of God and the Bible are identical. The typical fundamentalist stresses the literalness of the word and each of the words. The important thing for him is the "word of God written." To the neo-orthodox, much like Luther himself, the word of God is that portion of the Bible which "speaks to man's condition." Thus, there is a subjective factor which is determinative of what is divine revelation. For them not all the Bible is true, and even those portions that are true are not really the Word of God unless they evoke an awakening response in the reader. Since they point out with some degree of plausibility, that the Word of God is not really authoritative unless one accepts it, they go on to draw the erroneous conclusion that the validity of the Word is dependent on man's response, after the false analogy that a sound must be heard before it can be a sound. To Wesley, and neo-evangelicals generally, the Bible is uniquely authoritative and relevant. It is the unique and final revelation of God. It has been stated that in the modern evangelical movement those who insist upon an infallible Bible, or rather the infallibility of the original autographs, have been subverted by the Calvinists. It is true that Wesley in his commentary on Matthew's genealogy acknowledges that the writer may have used erroneous sources, and that the Spirit of God would not necessarily have pointed out errors in the sources used (Wesley, *Explanatory Notes* on Matthew 1:1). As Wesley put it, "The evangelists . . . act only as historians . . . as they stood in those public and allowed

records. Therefore, they were to take them as they found them. Nor was it needful that they should correct the mistakes, if there were any." Elsewhere, however, Wesley said, "If there is one mistake in the Bible, there may as well be a thousand, and it could not have come from the God of truth." As McGiffert points out, the debating of the authority and accuracy of the Bible was intolerable to early Methodists. Without hesitation they affirmed the full accuracy, authority, and relevance of the Scriptures.

*Reason in Interpreting the Scriptures.* The hermeneutical principles used by Wesley and his successors is an important factor in evaluating their contribution to the contemporary scene. Wesley himself wrote *An Earnest Appeal to Men of Reason and Religion.* This was his bid to challenge the sophisticated people of his generation. He pointed out in this treatise that there are two kinds of reason, natural and divine; that natural reason reveals nature, while spiritual illumination is essential to a knowledge of God (cf. I Cor. 2:1-16). Wesley stressed that the Spirit of God is the medium of divine revelation. In other words, the "natural man does not receive the things of the Spirit." For this, he must have had a special revelation; unaided reason is not enough. This is at variance with the spirit of his age, at least of those that said "Christianity is as old as creation" and that natural religion is enough. Yet John Wesley scorned placing any premium upon ignorance. Instead, he urged study. He himself taught logic. He exemplifies close analytical reasoning in his sermons and essays. Wesley scorned sophistry and all attempts at affectation. He sought instead the simplicity of the First Epistle of John. As Hildebrand points out, "He would stand no Deism, no nonsense, and no 'dialectical' theology of the twentieth century type" (F. Hildebrand, *Christianity According to the Wesleys,* London, 1956). Wesley scorned the current admiration for Jacob Boehme as, in the eyes of his contemporaries, "above the Apostles" —saying of Boehme, "He quite spoils the taste, which can relish nothing so well as high, obscure, unintelligible jargon" (*Works,* IX, 514). If Wesley spoke thus about his contemporaries, what would he have said of the dialectical theologians of the twentieth century? Wesley would have abhorred the "death of God" theologians as much as he scorned David Hume, whom he considered "worse than a Turk or an infidel."

*Experience.* Wesley tested his interpretation of Scripture not only on reason but by experience. On one occasion he wrote that unless his doctrines were experienced by people he would question their validity. On another occasion, however, he said that if this doctrine is Scriptural it does not matter whether anybody else has experienced it or not. The factor of experience played an important part throughout Wesley's life,

and he remained open to the evidence from this source. In this he had a precedent in the New Testament, where the apostles formulated their doctrine of Gentile inclusion on the basis of Peter's experience at the house of Cornelius and that of Paul and Barnabas in preaching to the Gentiles. With Wesley, this emphasis on experience began when as he was en route to Georgia, he found German believers who seemed to have more of the grace of God than he and other Englishmen. He also evidenced this in Georgia and back in London, where at least he had his own personal experience of assurance of saving grace. After this he pursued the subject among the Pietists at Herrnhut, Germany. Its influence was most decisive during the London revival in 1762. At this time there were some five hundred witnesses in London alone who professed having had a second definite work of grace, resulting in the love of God filling their lives. Wesley closely examined and cross-examined these witnesses and assured himself that they were not misguided fanatics, but were sincerely and candidly reporting a *fait accompli.* This was probably the most important single factor in his emphasis upon the second work of grace and the availability of perfect love instantaneously on the basis of faith. In this respect Wesley was like a modern psychiatrist, critically testing, classifying, evaluating with scientific detachment. He gives one the impression that if these testimonies had not met the criteria of authenticity he would have repudiated the whole matter.

*Conference.* Another method used by Wesley in the exegesis of the Scriptures was Christian conference. He was convinced there was value in conferring with other spiritually-minded brethren. As the early Christians had the Jerusalem conference to settle a doctrinal matter, so the earliest gatherings of Methodist ministers were for the purpose of hammering out debated doctrinal points. The *Minutes of Several Conversations* reflect the theological concern and quest of these first dialogues. The conclusions reached then were the result not only of one individual's experience and interpretation, but of checking with that of his brethren. They studied, prayed, and talked until there was some consensus. This is another respect in which the early Methodists followed the precedent of the early Christians and set a precedent for our contemporary appreciation of the importance of discussion, dialogue, conference.

### *Anthropology (The Doctrine of Man)*

*Freedom.* Man has freedom and hence moral responsibility. For Augustine and Luther the emphasis was upon the bondage of the will. To them man is "dead." His depravity is so total that he cannot even will to do the will of God. Augustine's contemporary, Pelagius, and Erasmus

later, stated that man is not a "dead" man but a "well" man. He has freedom of the will; there is no total depravity. While the Augustinians stressed grace at the risk of man's responsibility, Pelagius and Erasmus stressed man's responsibility with the risk of minimizing divine grace. To Arminius and Wesley, man is "sick." His is a limited freedom. The key word is synergism—man and God working together. Man's depravity is total in extent but not total in degree; not total to the extent that he cannot even will to do the will of God.

*Sin.* Wesley has been criticized by some modern Wesleyans for having a view of sin which was materialistic. It has been said by such scholars as Sugden, Flew, Sangster, Lee, and McConnell that Wesley considered the elimination of sin as comparable to the extration of a bad tooth. They say this in rejection of the concept of eradication as cleansing. This is not a true picture of Wesley's doctrine of sin. Wesley did not think of sin as materialistic, as anything inherent in the flesh. He thought of it as purely a spiritual concept and as centered in the will. His sermon on "Sin in Believers" makes this plain.

Wesley would not agree with Karl Barth that sin is "an ontological impossibility." He would not have committed himself to the Barthian notion of universal salvation. For Wesley, as in the Bible, sin is rebellion. He accepted a moral dualism of the universe in which it was possible for a man to rebel against God and to remain rebellious. Thus Wesley was more Biblical than Barth. Wesley would have agreed with some of Bultmann's emphasis; namely, the necessity for an existential decision. Wesley would not be satisfied with speculation or a rethinking of theology. What he demanded was commitment. As for himself, no sooner did he see the light than he followed through by acting upon it. Thus he was both a theoretician and an activist.

Most of the differences in the Wesleyan view of sanctification are derivative from the doctrine of sin, as Richard Taylor and others have stated effectively (e.g., R. S. Taylor, *A Right Conception of Sin*). This is the chief difference between Wesleyans and other evangelicals. For the reformers, especially for Calvin, sin was any "want of conformity to the perfect will of God." This would include infirmities of flesh and mind as well as defects of love. For Wesley the emphasis was upon disobedience; it was any defect of motive or of love, not a defect of knowledge or of strength. Like those in the reformed tradition, Wesley recognized that sin was two-fold in its nature. For actual transgressions, pardon was needed to remove guilt; for a sinful condition, purity was needed to deal with the source from which acts proceed. This, it was believed, would cure the double-minded man from his instability.

### *The Doctrine of Salvation*

*Justification.* Like the other reformers, Wesley insisted that justification comes by faith; unlike them, however, he stressed its availability to all men, not to the elect only. He believed that it was not faith alone but faith evidenced by works. On this issue he parted company with the Quietists and also with the Moravians.

*Sanctification.* As already noted, sanctification in Wesleyan thought was separation from the common and unclean and dedication unto God. It had the facets of being implicit, actual, and entire. He validated it by Scriptural exegesis, by its reasonableness, and by the way it actually worked. In retrospect, this emphasis upon entire sanctification is seen to be the most distinctive feature in Wesleyan theology.

*Assurance.* In Wesley's day, the doctrine of the witness of the Spirit to one's own standing with God, was regarded as fanatical. The Bishop of London described Wesley's doctrine of the witness of the Spirit as "a very horrid thing." It was regarded as spiritual arrogance to claim God's favor or endorsement. Those who testified to being well pleasing to God were suspected of being unbalanced fanatics. Wesley defended this practice both in word and in his writings. He encouraged the writing and publication of testimonies to full salvation. This witnessing was on the street corners, in class meetings, and on the printed page. Among evangelicals today it is a doctrine that is well accepted and no longer an object of controversy.

### *Social Concern*

In the New Testament, as in the Old, there is seldom a mention of the importance of loving God without including also loving one's neighbor as one's self. This means a concern, not only for his eternal welfare, but his temporal well being in addition. The early Methodists, illuminated and motivated by the Spirit of God, adopted similar attitudes and practices at a time when social consciousness as such was not well developed. The eighteenth century witnessed penal institutions which were devoid of the attitude of showing justice and mercy or rehabilitating the criminal. Frugality and greater prosperity were a by-product of the evangelical awakening. The effects of this movement are to be seen throughout the world. Recently on "The Lutheran Hour," a gospel broadcast on radio, a sermon was preached warning against the misuse of money, against the delusion that money and what it can buy constitute the most important aspects of life. Wesley's sermon on the use of money forms a parallel to this. This warning is perhaps even more relevant than in Wesley's day

because wealth has increased, and secularism is an increasingly accepted way of life. In his sermon Wesley urged that we earn all we can without hurting ourselves or our mind or our neighbor. He next urged that we save all we can, that we be frugal and disciplined in our use of money, that nothing should be spent for self-indulgence, gratification of the appetites, or ministering to pride, "keeping up with the Joneses," or pampering children with useless gadgets. He rather exhorted to be good stewards and to give all one can to the work of God. This admonition, not against the use of money, but against its misuse, can bear stress today. To this end Wesley urged simplicity as well as neatness in appearance. The multiplication of wealth and leisure in the twentieth century makes these admonitions even more important than when first uttered.

### *Civil Liberties*

Wesley was concerned with the rights of the individual, with civil rights. Wesley, on February 12, 1772, joined in the denunciation of slavery as "that execrable sum of all villainies. His most powerful contribution to the anti-slavery movement was his *Thoughts on Slavery,* a pamphlet of fifty-three pages published in 1774. "No more severe arraignment of slavery was ever written" (D. D. Thompson, *John Wesley As A Social Reformer,* New York, 1898, p. 47). Some regard it as influential as *Uncle Tom's Cabin* in arousing popular condemnation of the slave trade. The last letter that Wesley wrote only four days before his death, was upon the subject of slavery. It was addressed to William Wilburforce, the leader of the movement for the emancipation of slaves in the West Indies. In it Wesley characterized American slavery as "the vilest that ever saw the sun." He addressed Wilburforce as "an Athanasius contra mundum," urging him to go on in the name of God. Wesley's influence was great, and his stand on this subject was like a bugle blast in arousing the people.

Wesley was also quick to recognize and utilize science in the relief of human suffering. He set up, for example, a public clinic in which he had installed a "medical machine," a pioneering attempt to bring relief to the people. Few men knew better than did Wesley the ills of the society in which he lived and labored. The Hulsean lecturer for 1895 said, "The man who did most to reform the social life of England in the last century was John Wesley. His appeal was direct; it was an appeal to the individual; his aim was to reach the heart and conscience of each man" (Thompson, *op. cit.* p. 24). Wesley was clear and emphatic in urging his followers to refrain from slovenliness, laziness, filthiness, tobacco, snuff, and alcohol. He was especially stern with drunkards. He appealed to the smugglers to

change their occupation. He preached as well as practiced visiting the poor, relieving the sick, attending to the orphans and widows; so much so that Samuel Johnson complained that he could not get Wesley to engage in conversation for more than an hour before he had to run off to help some poor person. The indirect results of the Wesleyan revival included the formation of the British and Foreign Bible Society, the Religious Tract Society, the London Missionary Society, and even the Church Missionary Society owes much to his impetus. Later, William Booth and his Salvation Army, a direct result of British Methodism, concentrated on the total needs of the "inner city."

### *The Contemporary Scene*

Although John Wesley abhorred the institution of slavery, his contemporary George Whitefield not only approved it but became a slaveholder. At the time of his death he possessed seventy-five slaves on his orphanage house plantations. Whitefield tended to justify this by the necessity of relieving the white people of drudgery and adding to their prosperity. He also justified it on the basis that it might provide an opportunity to preach the gospel and give the Negroes a hope of life everlasting. This, he said, "swallows up all temporal inconveniences whatsoever" (*Letter to John Wesley from Bristol,* March 22, 1751). The modern holiness movement appears to have been more in the tradition of Whitefield than of Wesley with reference to its attitude toward slavery and civil rights. With the exception of a few feeble protests, the modern holiness movement and the contemporary evangelicals are by and large rather indifferent to the needs of minorities and their civic rights. If Wesley were here today, he would be very articulate in demanding that love for one's neighbor expresses itself in invitations to fellowship and to worship on the same basis. He would call for the abolition of discrimination in renting, in education, and in public accommodations. He would be calling for equality of opportunity without respect to ancestral origin. Since he was a conservative with great respect for law and order, it is questionable whether he would approve civil rights demonstrations, even to support a good cause; but he would be an eloquent and articulate witness, whether in sermon or editorial or possibly in a march. He would doubtless urge his preachers, by precept and example, to make it clear that no one would be excluded from their congregations or homes or fellowship on the basis of race alone.

## *The Ecumenical Movement*

As an evangelical seeking to live according to the New Testament, Wesley could be as uncompromising as St. Paul in matters of doctrine. For this reason he split with the Moravians on the issue of means of grace. At the same time he is author of a sermon entitled, "On Having a Catholic Spirit," in which he said differences of opinion would not keep him from having fellowship with others who are like-minded with him. Today he would doubtless be prominent in the ecumenical movement, urging unity if not union, but unity on the basis of Christ and not simply for union as an end in itself. He would be alert to the importance of unity in order to make witnessing effective. Because Wesley was in the Pietist tradition, which places the stress not upon precision in doctrine but in vital transformed living, Wesley would feel at home among others like-minded, notwithstanding differences of background. Latitude in area of opinions, unity in doctrinal essentials, and liberty in church polity are the essential ingredients in a true ecumenicity which is greatly needed today. Wesley would have little sympathy with splinter groups who separate in order to preserve their own vested interests or leadership opportunities. He would have scant sympathy for a parochial point of view which considers self-preservation more important than evangelical witness to the world. He would certainly rebuke predatory practices by which some groups grow by feeding on other sister churches. In this area it is important to do unto others as we would have others do unto us, and at the same time seek, in the unity of the Spirit, that measure of the stature of the fulness of Christ.

George Allen Turner

# BOOK REVIEWS

*Virginia Woolf Meets Charlie Brown,* by David H. C. Read. Grand Rapids: Eerdmans, 1969. 225 pages. $4.95.

*The Vacuum of Unbelief,* by Stuart Babbage. Grand Rapids: Zondervan, 1969. 152 pages. $3.95.

The title sermon of the first book of sermons examines three fools in the contemporary American scene—the two antagonists of Albee's *Who's Afraid of Virginia Woolf?* and Charlie Brown, the unheroic hero of Charles Schulz's comic strip "Peanuts." The two plays speak about the two worlds we inhabit, one ruled by our own wisdom, the other by what Paul calls "the foolishness of God." The one is a world of cleverness without compassion, of passion without values, of fantasy unredeemed by faith. It knows all the answers provided by the wisdom of this world. Its devotees descend with it into hell—the hell of alienation, lovelessness, and hopelessness. "Virginia Woolf" impels us to ask what saving virtue there is for us who think ourselves wise after the wisdom of this world. The whole is a frightening exposition of original sin, with almost no provision for redemption. Charlie Brown is much like the fool Paul speaks of—the fool each of us must become to attain to the higher wisdom. With a kind of divine simplicity and with a stedfast honesty he deals with the complexities of human relations, the metaphysical problems, and the ethical dilemmas of our day. He is the fool of Christ in our sophisticated society.

This is one of twenty-eight sermons by the minister of Madison Avenue Presbyterian Church, one of today's most articulate preachers. This "title sermon" sets the tone of the book: The Church can speak to our tensions only when we receive the kingdom as a little child and let the ultimate simplicities come to the surface. If a sermon is the Word of God immersed in the contemporary situation, this volume has arrived.

The author's perspective in *The Vacuum of Unbelief* is that Marx's Communism is ready to take over because of the spiritual emptiness in the lives of today's students. The universities are credited with casting out the devils of ignorance and superstition, the devils of darkness and error, but

nothing has taken their place. The house has been left clean but empty. In this book of "essays" (not always clearly distinguishable from sermons), Dr. Babbage, president of Conwell School of Theology (Temple University), explores such themes as "The Enigma of Death," "Beggars Before God," "The Fires of God," "The Pressure to Conform," and "One of the Crowd." Here profound Christian truths are illumined from the author's encyclopedic reading and from his experience not only as educator but as former Dean of the Cathedral, Melbourne, Australia. Solution to the moral and spiritual vacuum? "If the Lord Jesus occupies the citadel of our hearts, the evil spirits of this age may peer in at the window, but they will not find an entrance" (p. 18).

James D. Robertson

*The Centrality of Preaching in the Total Task of the Ministry,* by John Killinger. Waco, Texas: Word Books, 1969. 123 pages. $3.95.

The title of the book indicates its nature. This work gives "an integrated view of preaching and living . . . of how preaching is interrelated with all other activities of a minister and his church."

The six chapters focus on preaching as the "center of the center" in worship, pastoral care, Christian education, church administration, the person and life of the minister.

The author holds attention with his vivid and picturesque style, his shock techniques, and his relevance to the contemporary scene. He wraps his long sentences around significant ideas. He hammers on his anvil thesis: preaching is the crux of ministry. As professor of preaching, he almost pounds the pulpit with his accent, his needed emphasis in our day of double talk, preaching decline, and innovative experiments in worship.

"Ours is the extremest sense of contemporaneity any age has ever had. It is almost as if we were separated by some major surgery from all the institutions and beliefs of the past.

"The minister especially has suffered from this phenomenon of disjunctiveness. Megalopolis, technocracy, nuclear fission, interplanetary probes have all conspired to date him, to relegate him to the past, to make him the most singular anachronism on the professional scene. Shifting nervously from one foot to the other under the sombre robes of his uneasy office, he seems more a ghost from the past than an inhabitant of the present. He reminds men more of candlelight processions and chilly

cathedrals and wheezy old organs than of anything in the modern world of nylon and plastic, and they put a coin in his hand for the sake of their nostalgia and the days of long ago.

"Many ministers have consequently become quite busy about little things. . . ."

Ralph L. Lewis

*The Multiple Staff Ministry,* by Marvin T. Judy. Nashville: Abingdon Press, 1969. 287 pages. $6.95.

Marvin T. Judy is professor of sociology of religion and director of The Center for Research and Planning at Perkins School of Theology, Southern Methodist University, in Dallas, Texas. His sociological studies of American churches are familiar to a wide readership. He is also the author of *The Cooperative Parish in Nonmetropolitan Areas.*

*The Multiple Staff Ministry* is the result of extensive research involving more than 2,500 people in one or more phases of the study. Research and publication were made possible by the Lilly Endowment, Inc.

Three major objectives were written into the research design: (1) to produce a major book in the field of the church staff; (2) to develop a course for use in theological seminaries to train persons in staff relationships; (3) to develop short-term in-service training for church staffs. The research design consisted of: (1) accumulation of data from church staffs; (2) personal interviews with church staffs in 120 churches in 22 cities in the United States and Canada; (3) auditing a course in personnel management in the Graduate School of Business Administration at Southern Methodist University; (4) personal interviews with authorities and scholars in the field; (5) a "Consultation on the Appropriate Functions and Relationships of the Church Staff."

The book may be divided into four major sections. The first section, consisting of four chapters, contains basic background material on the doctrine of the multiple staff ministry, the principles of leadership, personnel management, group dynamics and inter-personal relationships.

The author bases his doctrine of a multiple staff ministry upon the New Testament doctrine of the church. "The multiple ministry is composed of persons under the call of God in the universal Christian church who are selected by a congregation or appointed by a denominational official to be its chosen leaders. It is constituted of ordained and

unordained persons, both men and women. It has its mission in sharing of responsibility, of mutual concern and support of one another as it assists, directs, and participates in a local congregation of Christian believers as they assemble for worship and nurture and are dispersed for work and service in the world."

Careful and extremely practical discussions of leadership, personnel management and inter-personal relationships are presented by the author. The requisites for leadership and the "musts" in personnel management are outlined in detail. There is no substitute for satisfactory inter-personal relationships in the life of an institution.

What I call Section II in the book is devoted to discussions of the various professional ministries in a multiple staff. Chapters are devoted to the senior minister, the associate minister, the church educator, the church musician, the church business administrator, and the church secretary. The author's format is similar in all of these chapters. He gives an accurate description of the particular function and a summary of data secured in his research. He points out the practicality and the potential of each professional assignment. He indicates problem areas and he is extremely helpful in his suggested solutions.

The concluding three chapters deal with miscellaneous subjects which include the relation of the multiple staff to the cooperative parish, suggestions for making the staff a creative force in the life of the church and dealing with stress. The book reaches its conclusion in a chapter entitled "The Church Reflects the Staff." The ancient saying "Like priest, like people," to a large degree can be applied to the church staff.

At the end of the book there are three appendices. Appendix A presents various statistics gathered in the research. Appendix B presents detailed job descriptions of the various functions of the multiple staff. Appendix C presents in a one page outline the representative theories of learning. The book also contains an excellent bibliography and index.

*The Multiple Staff Ministry* is an extremely valuable book for the seminarian, the minister in charge of a church, and the members of the church staff. The seminarian may read it merely as a textbook or collateral reading. But the minister in charge of a church and the members of his staff will find it an indispensable handbook for daily guidance and helpfulness.

I also recommend this book for any executive, whether he serves in the institutional church or in a church-oriented institution or in the world of business. Here are presented the fundamentals for effective administration.

Frank Bateman Stanger

*Personal Renewal Through Christian Conversion,* by W. Curry Mavis. Kansas City: Beacon Hill Press, 1969. 165 pages. $3.50

The search for meaning in life continues to occupy the attention of many authorities on mental health. In his latest book, Dr. W. Curry Mavis presents Christian conversion as the answer to this search.

Dr. Mavis approaches this topic historically, psychologically, and biblically. Historical documents from the seventeenth and eighteenth centuries, and the writings of British evangelicals, provide the basic data of the text. These resource materials were chosen because of the deep piety of those Christians and their careful descriptions of their spiritual pilgrimages. The biblical orientation is noted throughout, not merely in the reference to and quoting of passages, but primarily in using the historical and psychological emphases to give insight into such important doctrines as sin, faith, guilt, repentance, confession and justification. Chapter titles such as the following indicate the psychological thrust of the writing: "The Constructive Use of Guilt," "Renewal Through Release from Guilt," and "The Sense of Belonging." Here is a fine integration of accounts of personal religious quests, psychology, and theology.

An underlying assumption of the author is that the needs and desires of the twentieth century man are basically like those of the man of the seventeenth and eighteenth centuries. The reader may ask whether such experiences as are presented can and do occur today. Many would not have difficulty in finding contemporary expressions in their own or others' experiences. Some would have more difficulty in bridging the century gap.

This volume on personal renewal is recommended for those with diverse reading interests. As a devotional book, it will help a Christian offer praise to an unchanging God. A more serious reading will provide a deeper understanding of the Christian life. For a minister, it can be a resource for illustrative materials for sermons dealing with renewal and conversion.

William Conrad Cessna

*Ferment in the Ministry,* by Seward Hiltner. New York: Abingdon, 1969. 222 pages. $4.95.

From the analogy of the title to the conclusion, this book is filled with thought-provoking ideas. Hiltner acknowledges that the ministry is in "ferment," that is, in a state of unrest, agitation, and commotion. On the

other hand, by applying this analogy of wine-making to the ministry, he affirms that "if the proper moment of arrest is seized . . . the intermediate stirrings and agitations may be seen as necessary stages in the making of a better product" (p. 15). The book, while acknowledging the critics, is a positive, forward-looking defense of the ministry. It is a voice of both hope and challenge for the clergy.

This book is not scholarly in the usual sense, containing neither footnotes nor bibliography, but it is based on a lifetime of interest, practice and scholarship related to the ministry. Although some of Hiltner's personal viewpoints may not be acceptable, his analysis and defense of the ministry will challenge the thoughtful reader.

The main thrust of the book, found in Part II, is an analysis of the functions of the ministry. In Part I, Hiltner answers the critics and delineates the nature of the ministry. In Part III he focuses upon the theological and psychological unity of the ministry.

The functions of the ministry can be placed in nine categories: preaching, administering, teaching, shepherding, evangelizing, celebrating, reconciling, theologizing and disciplining. A chapter is devoted to each of these by creating an image, a cartoon-like verbal picture of the function. This image is used to objectify the inner conception of the function. For example, his image of preaching is composed of the preacher, the open Bible, and the pulpit. Although the creation of images and rejection of some unwanted ones becomes tedious at times, the technique is usually well employed.

This book is recommended for all ministers-to-be, for the minister who has listened too long to the critics, and for all who are in any way deeply interested in the "work of the ministry."

William Conrad Cessna

*Exposition of Isaiah,* Volume I (Chapters 1–39) by H. C. Leupold. Grand Rapids, Michigan: Baker Book House, 1968. 598 pp. $7.95.

The author of this volume is professor of Old Testament at Capitol University, Columbus, Ohio. From 1922–29 he was professor of Historical Theology at the Martin Luther Seminary and since 1929, has served at the Evangelical Lutheran Theological Seminary at Columbus.

After a rather brief introduction in which the author leans rather heavily upon such Hebrew scholars as Prosksch, and R. B. Y. Scott, together with older commentators, including Delitcsch and George Adam Smith, the author provides us with an excellent analytical outline of the first thirty-nine chapters of the Book of *Isaiah.* Then follows the exposition, which includes the English text of the King James Version and a verse by verse exposition within the analytical outline of the book. Hebrew terms are transliterated so the English reader is not at a disadvantage. Each section is followed by a series of notes on technicalities of special interest to scholars. Occasionally the author includes an excursus in the tradition of German scholarship.

The exposition is that of a careful, competent, conservative scholar. The author lacks the imagination and felicity of expression of a George Adams Smith but this is compensated for in some measure by his fidelity to the text and his more discriminating use of contemporary scholarship. His independence and fidelity to the Biblical text is apparent, for example, in his treatment of Isaiah 7:14 in which he concludes, with good reason, that, reversing the policy of the R.S.V., the term "virgin" should be inserted in the text and the term "young woman" replaced in the margin.

In spite of the verse by verse treatment, perspective is maintained by inserting the analytical outline throughout the text. This device enables the author to combine a verse-by-verse with a paragraph-by-paragraph exposition. On the whole, the volume makes a very worthwhile contribution to the study of this important prophet. One gets the impression that the author's primary concern is to understand Isaiah, rather than defend a previously established posture or simply to add another volume to the studies of this prophet.

George A. Turner

*Communication-Learning For Churchmen,* Vol. I, edited by B. F. Jackson, Jr., Nashville: Abingdon, 1968. 297 pages. $5.95.

The importance and skills of communication are being increasingly recognized in church work today. In fact some believe that the future of the church depends on the ability and willingness to make better use of the processes of communication.

This volume is the first of a series of four devoted to the subject of communication as it relates to work in the church and church school. The series as a whole is designed to give churchmen a better understanding of

communication and learning so that these processes may be used to greater advantage.

Here the authors discuss the meaning of communication in the church, the learning situation, and the use of printed and audio-visual facilities and resources. Future books will be devoted to discussions in detail of radio, television, films, audio-visual facilities, and skills for creative imagination. The various media are evaluated in terms of strengths and weaknesses and possible uses in a wide variety of situations.

Part One is devoted to the matter of communication for churchmen. The general principles of communication with their effect on society and individuals are noted. Chapter Seven discusses the relation of communication and education; Chapters Eight and Nine deal with implications for the Church. "The task of Christian education in terms of communication theory is to relate to people's commonly understood relationships, both in terms of the real world (rather than a world described by religious vocabulary) and in terms of the symbolic nonverbal acts which constitute meanings at deeper, nonrational levels, which we call worship."

In the chapter on "A Theological View of Communication" one notes definite existential overtones. "We can ask only what revelation means to *me,* rather than seek to generalize what it should mean for all." Here the author draws heavily on the premises of H. Richard Niebuhr in his book *The Meaning of Revelation.* Past and present data of experience are interpreted in personal terms. It appears that the writer implies that it is not possible to have commonly accepted meanings of the past "handed down" to the present in terms of "common understanding." This seems to deny the possibility of objective revelation. In the light of this premise the task of the Church would primarily be that of "communicating to persons an awareness of God in their lives." This is identified as evangelism. To the evangelical Christian this appears to be a watered-down concept of evangelism; it tends to obscure the true nature of the church as an organism whose head is Jesus Christ.

Chapter Nine sees the communication task of the church as that of confronting people with the alternative and necessity of choosing for or against the Christian faith. This means that the church will not "use" the media of communication but rather become involved with them.

Part Two of the volume is devoted to a discussion of learning and the Church. The author draws heavily on secular sources of psychology in surveying the various theories of learning. Since no one theory adequately explains all existing data in relation to learning, churchmen, it is said, must "function in a condition of incompleteness." The evangelical Christian will recognize the value not only of much secular data on learning, but also of a special approach to learning based on Christian

revelation of "the things of the Spirit." When man is conceived as a spiritual being, then learning becomes a product of the self-activity of the spirit of man, not merely a product of man's nervous system. In this sense the evangelical Christian will supplement secular psychological data with that of revelation.

Parts Three and Four are devoted, respectively, to the use of print in learning and to the use of audiovisual resources. Much of the data is accepted in most circles.

Aside from existential overtones and places where classical liberal theology shines through, the evangelical Christian will find this volume both interesting and useful.

H. W. Byrne

*Masterpieces of Hebrew Literature,* edited by Curt Leviant. Ktav Publishing House, Inc., 1969. 571 pages. $8.95.

This attractively bound anthology of Jewish literature includes excerpts from the Apocrypha, Pseudepigrapha, Josephus, the Mishnah, the Talmud, the Midrash and the Siddur (prayers)—the great extra-biblical classics of Hebrew literature. These constitute about one fourth of the total anthology. Each excerpt is prefaced by a concise and illuminating introduction, placing the literature in its historical setting.

This edition is based upon an anthology with the same title published several years ago by Rutgers University and prepared for courses in Hebraic studies. The anthologist is Associate Professor of Hebraic Studies at Rutgers. In addition to the better-known classics of the ancient period are excerpts from Hebrew writers of the Middle Ages down to the present century.

Probably the chief value of the anthology is the presentation "in depth" of the post-classical writings which include the travelogue of Eldad the Danite (880 A.D.), poetry from Spain, Rashi on the Pentateuch, Maimonides, the travels of Benjamin of Tudela and of Petachia of Ratisbon, "Yasher," "Joseph in Egypt," and many others, ending with Luzzatto, "Path of the Upright" (c. 1740 A.D.).

The selections are well-chosen, their content important intrinsically as well as historically, and the orientation provided by the editor constitute a volume important for Jewish readers and for non-Jews as well.

George A. Turner

*Jesus of Fact and Faith;* Studies in the Life of Christ, by Samuel A. Cartledge. Grand Rapids: William B. Eerdmans Publishing Company, 1968. 160 pages. $4.50.

The author, presently on the faculty of the Columbia Theological Seminary and author of *A Conservative Introduction to the New Testament,* has given us a strong, forthright volume to put in the hands of laymen. In these days of theological confusion, as well as frustration in the area of history, it is good that one will provide some light for our people.

In a series of brief but pointed chapters the author considers what modern scholarship is saying about such things as "Fact and Faith in the Life of Jesus," "The Miracles," as well as the virgin birth, chronology in a life of Jesus, the kingdom of God, the death and the resurrection of Jesus. But not only does he report what modern scholars are writing: he also suggests what a conservative posture ought to be in this context. Each chapter gives evidence that the author knows the literature in the field.

The author is no reactionary. He acknowledges the problems in the synoptic materials. He admits the possibility of minor contradictions in detail between the different accounts of the resurrection (p. 150). He seems to accept the priority of Mark and the use of Mark by the first and third evangelists. He knows we cannot write a "life of Christ" even though the material in the four gospels is historically reliable.

Yet there is something basically disappointing about the book. The book seems to breathe the atmosphere of the modernist-fundamentalist controversy of the twenties. At times the author uses emotional language ("gullible ignoramuses" – p. 14). Often this reviewer has the impression that the answers are too neat–perhaps superficial. It may be that the volume is too conservative and not sufficiently evangelical. By that we mean we are told too much about the kind of Bible we have and what kind of person Jesus was, and not enough about his redemptive work, the nature of our proclamation and the substance of our hope.

Finally, the jacket tells us the book is for both scholar and laymen. The latter, yes; the former, no. The book has no indices and very limited footnotes. There are whole chapters without a single footnote. In fact the last hundred pages has only three footnotes! This is not even a happy setting for the seminary student.

Yet when we have said everything of this nature, we may still be pleased that *something* of this type is available for the bewildered and buffeted laymen who look for a sure word.

Robert W. Lyon

# BOOK BRIEFS

*College Talks,* by Howard F. Lowry (Edited by James R. Blackwood). New York: Oxford University Press, 1969. 177 pages. $5.00

The *College Talks,* by the president of the College of Wooster, one of America's distinguished educators, offer a lively, well-informed critique of our turbulent times. Choosing universal themes (e.g., "Values and Sanctions," "The *Not* So Lonely Crowd," "The Primary Sources," "The Big World," "The Touch of Greatness"), Dr. Lowry shows us how to capture the attention of young and old alike. His appreciation of the student mind, his understanding of the contemporary predicament, and his remarkable fusion of thought and style make the reading of these messages a memorable experience. If all college chapel messages were of the caliber of these, student chapel attendance would be no problem.

*The Preaching Event,* by W. L. Malcomson. Philadelphia: Westminster Press, 1968. 144 pages. $3.95.

The basic point of view presupposed throughout this book is that preaching is an "event," a communication event. The idea suggests, "Better come to church Sunday morning; something is going to happen." The premise is well taken, for it is essentially true to the spirit of New Testament preaching. The author's emphasis is on preaching to human needs, and much that he says the reader will find both intriguing and disturbing. The stress throughout is on communication rather than proclamation.

*The Zondervan Expanded Concordance.* Grand Rapids: Zondervan, 1968. 1848 pages. $14.95

This expanded concordance includes key words from six modern Bible Translations and the King James Version, presented in a convenient new format. Advantages include: key word heading in boldface type, use

of italics to indicate only the key word, and generous spacing between entries to eliminate confusion. Many words accompanied by modifiers are separated according to alphabetizing of the modifiers: e.g., *All,* According to *all,* After *all,* Before *all,* etc. The translations include The *Amplified Bible, the Berkeley Version of the Bible,* Phillips *The New Testament in Modern English, The R. S. V., The The English Bible,* and *The New Scofield Bible.* This type of multiplied-version reference, long overdue, will render a real service to pastors, teachers, and all students of the Bible.

*Profession: Minister,* by James D. Glasse. Nashville: Abingdon, 1968. 174 pages. $3.75.

If feelings of inferiority plague the parish pastor, this frank discussion should bolster his self-image.

Who is he? Prophet-preacher on demand, a priest in danger of losing his piety, a pastor who apparently cannot help people, a teacher whose students may know more than he does, or a harried organizer-administrator who feels overworked and underpaid—these are his roles today. Glasse measures the ministry as profession: body of knowledge, cluster of skills, standard of ethics, institution in society, and value or purpose. The prestige of the minister is surprisingly high in public esteem—on the same level as the mayor of a large city—according to one recent survey.

Specialization in the ministry and continuing education in an academy for parish clergy are recommended to help ministers establish their identity as professionals. The book should reassure ministers and enable them to see some possible solutions for their persistent problems of personal identity.

*The Renewal of Preaching,* by David J. Randolph. Philadelphia: Fortress Press, 1969. 137 pages. $3.95.

This is another book emphasizing preaching as an "event." "Preaching is the event in which the biblical text is interpreted in order that its meaning will come to expression in the concrete situations of the hearers" (p. 1). This is reputedly the first homiletical text to be published in America which brings the preacher into direct touch with much of the fruits of the current theological revolution. The mark of real preaching is to be identified with what a sermon *does* rather than with what it *is.* In this text the author succeeds in bringing the pulpit into vigorous contact with the twentieth century.

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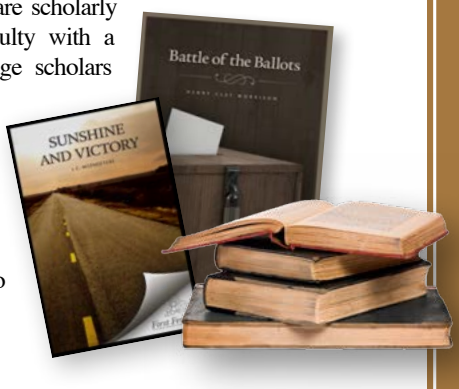


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