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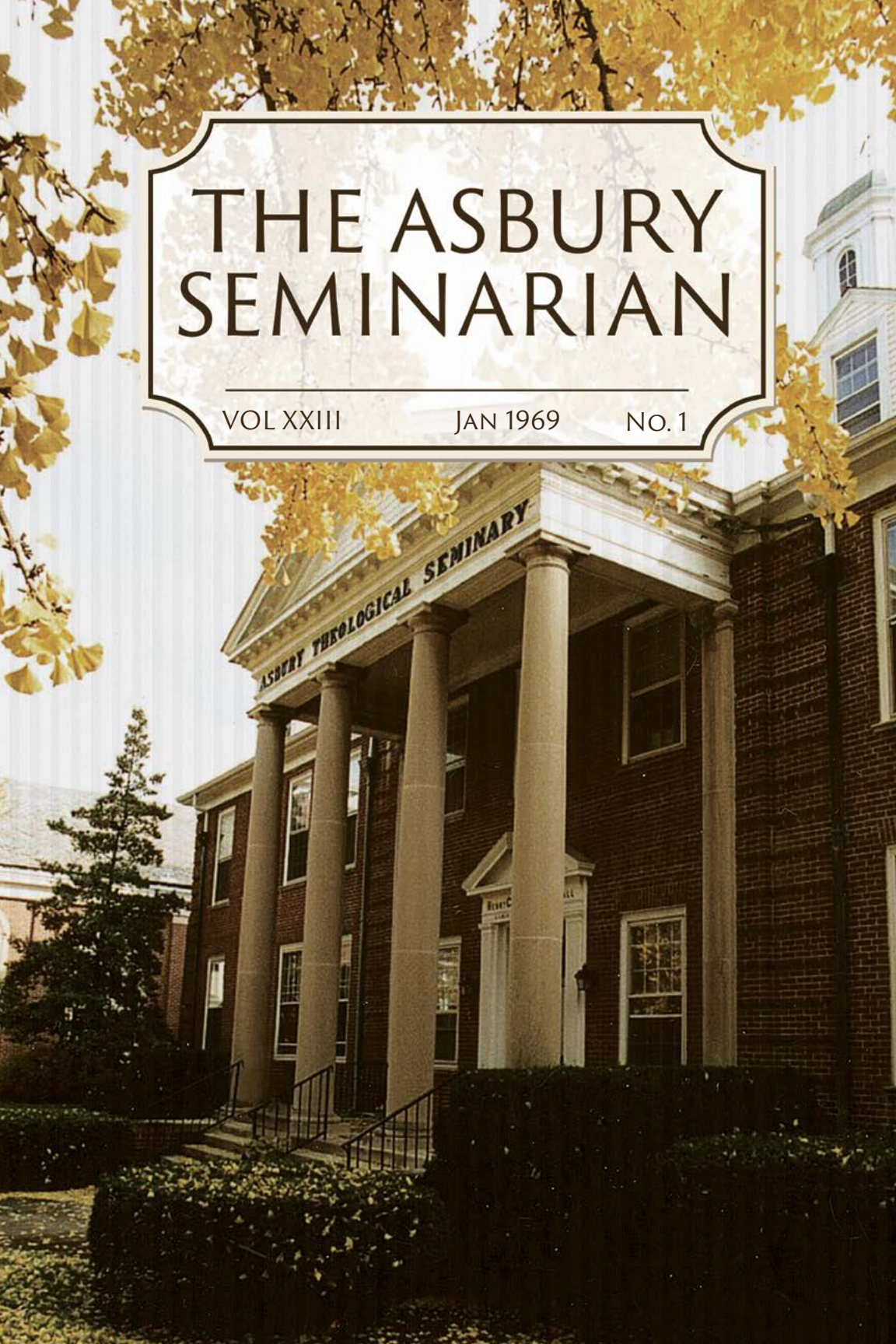

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The Wesleyan Message In The Life And Thought Of Today

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The ASBURY SEMINARIAN

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EDITORIAL

The Pastor As Communicator

Donald E. Demaray*

Nels F. S. Ferré once said we have become almost neurotic about communication in our day. Quite true, and with good reason. With the population explosion (current daily world birth rate: 324,000; net gain after deaths: 190,000) there are more voices to be heard. With the proliferation of communication devices (radio, tape, movie, television, a hundred printed forms) competition for attention is unbelievably difficult. The sheer barrage of things clamoring to be seen and thought about complicates the fight for attention.

Is it any wonder the pastor finds it difficult to call his people to worship on Sunday morning? Is it surprising that it is hard to get his members to zero in on a single idea? Is it hard to understand the frustration he feels in trying to "get through"? What is the answer?

Any simplistic answer will not do. The answer is complex precisely because there are so many variables (each hearer has different needs and comes with his own individual background of experiences). Yet progress is being made toward an answer to the problem of pastoral communication.

Reuel L. Howe, Director of the Institute for Advanced Pastoral Studies, has been at work on this whole problem and has come up with some highly useful findings. His little book, *Partners in Preaching, Clergy and Laity in Dialogue* (New York: The Seabury Press, 1967) is first rate. It is frank and somewhat devastating to a purely traditional form of communication, but will be helpful to the man who wants to communicate more than to preserve outmoded forms.

A volume characterized by the same kind of disturbing reality is Clyde Reid's *The Empty Pulpit, A Study in Preaching as Communication* (New York: Harper and Row, 1967). Both Howe and Reid review contemporary communication theory and come to grips forthrightly with the

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"monological illusion" (the process of deluding ourselves that one-way communication communicates).

What are these men and others trying to say to us? What is our own experience as pulpit communicators saying to us? *First, we try to say too much.* Howe's findings show that ministers tend to carry a load of guilt because they think they haven't enough content in their sermons; laymen are frustrated because they can't eat and digest the enormous quantities dished out. Interesting! Seminary loads us with a tremendously rich content. We revel in the biblical exegesis courses, with all their fresh and scintillating material. We are excited in the classroom and want to carry that same excitement into the pulpit. But we find we simply don't have time to dig up that much fresh information (we forget the professor *lives* in the world of fresh ideas; the practicing minister lives in *many* worlds). But even more significantly, we forget that our people simply are not *oriented* to the biblical world. They cannot grasp because they are not prepared. The result is that frequently people leave church with the impression of words, words, words. They know they have heard a lot of words, but have little idea what they symbolize.

Howe went into dozens of churches and taped lay reactions to sermons. He made the most fantastic discovery: Many had no concrete idea of what had been said; astonishingly few had a specific and accurate idea; the variation of ideas about what had been said was so great that pastors could hardly depend on a one-to-one relationship between what was actually said and what "got through."

A recent survey of sermons was published under the title, "What Makes a Sermon a Dud?" Three answers were given: (1) "They don't offer the listener any new insights or information"; (2) "They try to cover too much ground"; and (3) They make "sweeping generalities." Note the sharp analysis of point (2): "Instead of settling on one theme and developing it forcefully, the minister tries to cram four or five different ideas into a single discourse. Since there isn't time in a 20-minute sermon (nor even, heaven forbid, a 30-minute sermon) to do justice to so many scattered ideas, he leaves the listener more bewildered than uplifted."

Second, preaching today must be a cooperative affair. Somehow we must make our people feel they are "on the team." The homiletical team, that is. Gone is the day when we can "lecture" our people *ex cathedra.* They will not take it. Clyde Reid points out that people probably sit in the back of the church as a gentle rebellion against being "told."

Someone has said the genius of communication is concern. Exactly. If our people believe we are on their side, actually trying to help them rather than "performing" in the pulpit, they will listen. If, as we have

gone in and out with our people during the week, they feel we have suffered with them, then they will listen on Sunday morning. This is the essence of what some have called incarnational preaching. Identification with our people is the very ground of rapport in or out of the pulpit, and if not out, not in.

Further, in that very process of identification our people are "telling" us what to preach on Sunday. Their needs speak eloquently; they are the clues to sermon topics. And if this life-situation approach to preaching is criticized as unbiblical, let it be remembered that the Bible grew out of authentic human need. Redemption is the key scriptural motif, and that is obviously keyed to man's dilemma.

Some ministers in our day have even experimented with cooperative sermon planning in which laymen come together with the preacher, and while together chart the course for the coming Sunday's sermon. Not a bad idea. But it is doubted that in the typical situation this would work for long, if even for a single one-stand experiment. What cannot be denied is that in the everyday circumstances of our people, they are helping us write our sermons and do not know it. The question is, Does the preacher know it?

Once more, the preacher with a burning heart communicates. With all their criticism of contemporary preaching, Howe and Reid admit that personal dynamic experience communicates. Yesterday, I was trying to communicate to my class in first-year preaching that the Spirit of God anoints his called men to preach to make a better world. My biblical documentation was Luke 4:18-19, Jesus' quotation from Isaiah:

> The Spirit of the Lord is upon me,
> because he has anointed me to preach good news to the poor.
> He has sent me to proclaim release to the captives
> and recovering of sight to the blind,
> to set at liberty those who are oppressed,
> to proclaim the acceptable year of the Lord.

I called in a Middler who has established a remarkable rapport with a near-by Negro community. I asked him to help the Lukan passage come alive for us. He began with some good but not very penetrating words. Then a student who knew him stopped him: "You're not really coming to grips with the cutting edge of your ministry. Isn't it true that you lost your job because of your association with the Negroes? And isn't it also true that your life has been threatened?"

As it turned out, these questions opened up the burning heart of the young Middler. Here was a man authentically called of God to preach good

news to the poor and the captives, to bring sight to the blind and liberty to the oppressed, yet he had been called before the town fathers, assailed for his contact with the destitute Negro youth, and dismissed from his job because he was now no longer "respectable."

Now, you could hear a pin drop in that classroom (even though the dismissal bell had sounded). People listened. They were in the presence of a man who practiced what he preached, who had the courage to follow through on his call, who himself had become poor to touch the poor. They watched a heart flame with the divine fires of passion for the lost and with indignation at the evils of the establishment.

The burning heart communicates. It is authentic, utterly sincere, real. People will follow that heart, they will listen to it, they will love the man who owns it and stand by him when he meets opposition.

O God, make our preaching come alive to the real needs of real people; make it cut right through meaningless tradition and the lethargy that supports that tradition. Set our hearts on fire for divine purposes, for making a bad world a good one. Restore our confidence in preaching as the divinely appointed means of doing just that. Renew our call to preach, and renew us to preach with courage and power. Fill us with a holy passion; open the hearts of our people to receive the preached word; touch those to whom we minister for God and for good.

The Laymen's Role in Renewal

Ben C. Johnson*

The rapid changes which have taken place in the last twenty years demand that the church, along with secular institutions, re-examine its nature and redevelop its strategy to fulfill its function. The world is characterized by skepticism concerning the historic faith of the church, by a secularization in which the church is no longer asked for answers, and by a mobility of the population which creates continual changes in the congregation; yet the church, having an obsolete image of itself, does not accommodate change. Each of these barriers to ministry can be met and dealt with by recognizing the Church as the People of God, and rediscovering the role of the laity as bearers of Christ into the world.

THE PEOPLE OF GOD

One of the basic heresies within the church is the split-level nature of its fellowship. We have inherited and sanctioned the split-level nature of the fellowship of the People of God, an image which is neither biblically rooted nor currently relevant.

We suffer today from a heritage from the Middle Ages, when the priest was the center of the church. In that medieval context the ordained man was superior in knowledge, faced a higher moral demand, presumably sustained a superior relationship with God, and was the central authority in the church. This image is both heretical and irrelevant.

In the Reformation era, the preacher of the Word unconsciously slipped into the role of the medieval priest. The preacher was the person

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who had specialized training, and it was quite easy to assume that he lived a stricter moral life and sustained a more intimate relationship with God than did members of the congregation. What the medieval priest was in the Middle Ages, the preacher became during and after the Reformation. The Christian Church *must* recover from this heresy.

There is no difference in the moral demand placed upon the clergy from that placed on the laity, no closer relationship with God for ministers, no reason why the minister of today should know more than the laity. Therefore, there is no reason why the minister should stand as supreme authority over the People of God.

There is a pathway to recovery of the biblical image of the People of God. The clergyman has his witness primarily within the fellowship, while the layman has his witness in the world. The pulpit of the layman may be his place on the assembly line.

The layman must recognize the dignity that has been invested in the People of God and discover and extend his witness for Jesus Christ into every dimension of life. He must recognize that he too is a minister of Christ. The layman can initiate, cultivate, and extend the spirit of renewal among the People of God. Finally, the layman must recognize himself as the bearer of Christ in the world.

The clergyman must recognize that he is also of the People of God, but that he is not in a superior position because of his calling, training or ministerial ordination. He is a participant in the fellowship, with primary responsibility for the ministry of the Word and sacraments and for the training of the laity to live as Christians in the world.

If this new image of ministry is to be recovered in the church, both clergy and laity must walk the pathway of repentance, often a painful experience, but an act which can open the door to a new form of ministry and relevance.

First, the layman must repent of his willingness to exalt the clergy to a superior position. He has been more comfortable to be inferior—to live with laxity and let the professional assume the responsibility for the People of God. He must repent of this sin.

Further, the layman must find a place of commitment. A secular, culture-conditioned churchman with only a vague Christian sense of the reality of God in his personal life, will find a call to Christian involvement both repulsive and terrifying. He must therefore find commitment which opens his life to the presence of God, so that the divine invasion becomes authentic, personal and transforming.

Finally, the layman must become involved with Christ in a disciplined life. He must discover the orbits of prayer, fellowship, witness and personal growth. But this is not enough; he must open himself to all the

dimensions of life and interpret the meaning of his personal commitment to Christ in all the relationships of his secular existence.

The way of recovery for the clergyman is similar. He must repent of his false sense of superiority, any smugness derived from his position, his willingness to be placed on a pedestal, and his voracious appetite for acceptance and praise. He must repent because this image is false and because the church today can no longer afford him in this posture.

Second, the clergyman must recognize the laity as the People of God. He must recognize that laymen are not inferior or subservient to either the minister or the institution, but that they share equally in the fellowship of Christ.

Finally, the clergyman, with a true sense of self-acceptance, must seek in dialogue with the laity a new image of himself. Probably the greatest crisis facing the ordained ministry today is the crisis of identity. Who is the minister? What is his role in the church and in the world? This identity cannot be discovered in retirement to a study; only as the minister enters into dialogue with the laity can he discover the full meaning of the People of God. This discovery is not a new theory; it is a new relationship which must be learned in experience. Such a discovery can result in a new zeal in preaching, a new sense of co-ministry, and a new form of relevance.

THE LAITY AS WITNESSES

Reverend Claxton Monro, minister of St. Stephen's Episcopal Church in Houston, Texas, declared that the New Testament church was characterized by a *charismatic* movement of the Holy Spirit, which means that the Spirit confronted, converted, and changed men in the depths of their lives and formed of them a redeeming fellowship. Through this fellowship the living Lord continued His life in the world.

This living presence of Christ was the focal point of power in the first century church.

In the Middle Ages, according to Claxton Monro, the church lost its charismatic nature and became an institution, and the focal point of power became institutional. Actually, this means that ministers of the church—the authoritative dispensers of the sacraments—became the focal point of power.

In the Reformation the focal point of power shifted from the church as an institution to the Word of God—and to the proclaimer of the Word of God—the preacher. Consequently, the Reformed Church has placed the focal point of power in the preaching of the Word. This brings us to Claxton Monro's amazing and exciting discovery. The focal point of power today must be a witnessing laity, for nothing less than this can overcome

the skepticism of the world, can penetrate the secular situation, can help man recover from the clergy-laity dichotomy.

Before laymen can be effective witnesses, they must walk the way of recovery through repentance, commitment and involvement. The layman must learn to witness first in the church, where he identifies with the fellowship in which Jesus Christ is present and active; he is accepted as a person; he is able to speak in a sympathetic group.

But witnessing within the church is not sufficient. The layman must interpret the meaning of his experience in Christ and the tradition of Christ in which he has been nurtured so that commitment is relevant to his home, his vocation and his secular responsibilities–politics, race relations, housing, poverty. The process for both the layman and the church will be long and hard. The layman will have increased difficulties in learning to witness in the secular structure, even as the church struggles to prepare him for his vital witness in the world.

If a witnessing laity is the focal point of power, then opportunity must be given for this new form of power to spread renewal from one church to another–the precise emphasis of the Lay Witness Mission. Surely in the future vitally committed laymen will sense the call of Christ into this type of ministry. Not only will we have Lay Witnesses and Lay Coordinators of missions, but we will be developing Lay Teachers, Lay Counselors and Lay Directors of Renewal. This program does not threaten the clergyman but rather calls upon him to coordinate and utilize all available resources to make the church sensitive to vital issues.

As we take seriously a witnessing laity, we need to look beyond present images and goals, envisioning a city-wide impaction. Impaction is "impact for action." When the impact of the presence of Jesus Christ comes into the total life of a city, a new form of action in secular structures is discernible. This vision calls for thousands of laymen to saturate every secular club and organization in a given city with a Christian witness. Through the utilization of mass media, an entire city can be confronted with the Gospel of Jesus Christ, thus breaking down men's reticence to speak of Christ and creating a form of preliminary evangelism to nurture a proper situation in which the church can fulfill its mission in the secular world.

THE LAITY AS LEADERS

The voice of the laity which is being lifted in the church must be heard both by the lay leaders and the ordained clergy. Pressured by continuous demands, increased responsibilities and internal pressures, the minister is often unable to hear what the laity is saying. Many clergymen feel they are being unmercifully criticized by the laity for doing an inferior

job, when actually they are incapable of meeting the multitudinous demands placed upon them. But if the clergyman can begin listening and responding to the real needs the laity is voicing, the two groups can become "partners in ministry." There will then emerge a new functional concept of the church and a new concept of ministry which will be relevant and effective. If the clergy will hear, and if the laity will speak, the dialogue offers hope for lasting renewal.

In addition to the local church leadership, the administrators of the institutional church must recognize the voice of the laity. Their voice is not one of destruction; it is an urgent cry for help coupled with a desire to participate in the total ministry of Christ. Can it be possible that the voice of the laity is really the voice of God, calling the Church to a new sense of servanthood and a new concern for involvement in the world?

The laity can be the spearhead of renewal within the local church. Lay Witness Missions have shown that vital laymen challenge other laymen to commit their lives to Christ and to enter into a vital fellowship with each other in an unsurpassed manner. In the fellowship of small groups, where prayer, faith and personal needs are shared, laymen are bearers of renewal. As renewed laymen assume new places of responsibility in the church they scatter these sparks of renewal throughout the entire life of the congregation.

The laity can be infectious bearers of the spirit of renewal from one section of the nation to another. This realization has been one of the greatest insights discovered in the Lay Witness movement. Committed laymen from Alabama, Florida, and Georgia have gone to Washington–Minnesota–Michigan–California–to tell their personal story of Jesus Christ. Where these committed laymen have gone, there has come a new sense of Christ in the lives of many. These assertions have been documented by hundreds of witnesses.

THE LAITY AS CULTIVATORS OF NEW LIFE

Ten years ago, Dr. Robert Coleman, a professor at Asbury Theological Seminary, shared an unforgettable concept when he said: "It is our responsibility to win men to Jesus Christ–then to demonstrate through fellowship with these persons what it means to be a Christian. When they are settled in their commitment, teach them how to relate another person to Christ. And finally, we must entrust to them the responsibility of keeping this process going."

This pattern is discernible in the ministry of Jesus. In the Gospel of Mark, for example, Christ

—confronted men with Himself.
—called them to be His disciples.
—formed this disciple band into a small group fellowship.
—demonstrated to them who He was and what He could do in human lives.
—taught them the meaning of His person and mission.
—sent them forth to perpetuate this in the lives of others.
—committed the responsibility to them.

This same pattern can be discovered in the ministry of Peter in the first half of the Book of Acts; it is repeated in the ministry of Paul to the young congregations. The basic idea is commendable to every lay person and clergyman as an approach to the ministry: confront, challenge, relate, demonstrate, teach, and commission. The layman is a full member of the fellowship of the People of God and in every sense is responsible for the cultivation and spread of that fellowship. The clergyman cannot assume this total responsibility.

Every member of the church must assume a pastoral role. A Christian man must become Christ to the neighbor. Through him Jesus Christ comes alive for those other persons to whom he relates.

First, the laity will recognize those persons in whom God is acting within the fellowship, and will personally relate to them. This is the initial stage of relating a man to God through Jesus Christ.

The second stage is to bring those who have been awakened by the Spirit of God into a fellowship group which offers love and freedom. Some who have never had a conscious, personal awareness of God can be helped by exposure to vital Christians in a group.

The layman must be prepared to participate in every human need of his brother. Never should he separate the "human" and the "spiritual."

Next, it is the responsibility of the layman acting in a pastoral role to teach his fellow Christian not only the meaning of Christian faith, but what it means to be a Christian involved in the life of the church and the life of the world. A person, acting responsibly, is superior to an impersonal committee.

After the layman shares with his fellow Christian all that he knows about Christ and Christian involvement, he must then commit to this fellow Christian the responsibility of extending, enlarging, and enriching the fellowship of Jesus Christ within the church. This is truly exercising the "pastorhood" of believers. But the role of the growing witness must go further than the church; it must also penetrate the world as members of the laity recognize themselves to be Christ's secular ministers.

THE LAITY AS SECULAR MINISTERS

While emphasizing the necessity of the laity to be ministers within the fellowship of the church, and to assist both in the cultivation and development of new life, the major role of the laity today is to be *Christ's secular ministers.*

In the modern world comment has been incessant about the church's involvement in the world. "We must go out" is a phrase frequently heard. This is true because of the nature of the church and its situation in history, but is it not absurd to urge the church to get into the world? Where *is* the church if it is not already in the world? The church is in the world through the laity. The great responsibility is to recognize that we *are* the Church in the world! We must be frankly and *self-consciously* the People of God in the world—not just secular citizens of a secular community.

If the Christian Church is to take its secular ministry seriously, then it must be an inclusive church. Inclusive means the church must include not only all races and cultures, but must include persons from every social, cultural, and economic stratum of life. One reason for an emphasis on the inclusive nature of the Church is to provide an inclusive witness. For example, there is as much need for the street sweeper and the maid to be a part of the Christian fellowship as for the bank president or the airline pilot to be members. Unless all are included there will be some dimensions of life that will be devoid of a witness. Such an inclusive fellowship is dependent upon the redeeming work of Jesus Christ because there is no possible way of unity apart from His Lordship. Each person has different motives, desires, anxieties and needs, but Christ is the answer to life, and in Him can be found a unity which enables Christians to share a common ministry in the world.

As Christ's secular ministers, we must recognize ourselves as the People of God while in the world. In addition to recognizing ourselves as the Church, we must recognize the presence of God. He is not only in the Church—He is in the world! He is not only the Saviour of men through the Church—He is the Creator of life in the world. He has forsaken neither! He is renewing the church to be the servant of the world. In both the church and in the world we are personally related to God.

CONCLUSION

It is essential for the layman to recover his role as the bearer, instrument and developer of renewal within the Church. He is of the

People of God. He is effective as a witness, Christ-bearer, leader and cultivator of new life, and he is supremely called in this modern day to be Christ's secular minister.

New Structures in the Ministry: Therapeutic Groups in the Church

William Conrad Cessna*

Many pastors are discovering the great potential for ministry within the structure of the small group. Effective therapeutic groups are being utilized and researched in diverse settings. They are known by various names such as personal groups, sensitivity groups, Yokefellow groups, group counseling, and group psychotherapy.

The use of the group by the church is not a new phenomenon. It is a rediscovery of an old tradition which has been modified for contemporary use. Jesus Christ chose twelve men whom He could train and prepare for a life mission through the instrumentality of the group structure. In the Early Church, converts "continued . . . in . . . doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). Later, they were "comforted, being knit together in love . . . unto all riches of the full assurance of understanding" (Col. 2:2).

The group structure has been prominent in various historical movements within the church, including the German pietistic movement. In such a warm atmosphere, John Wesley found new spiritual life and the class meeting, a therapeutic group, had its genesis.

THE CLASS MEETING IN METHODISM

The class meeting was begun in Bristol, a seaport town, on February 15, 1742, when one Captain Foy suggested that 11 persons be assigned to him. He offered to make a collection of a penny a week for each member of his "class" and if members were unable to pay that much, he promised to make up the difference. Later that same year (April 25, 1742), "several earnest and sensible men" suggested that Wesley organize classes

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in London like those at Bristol, but for the purpose of spiritual supervision and nurture.[1] At first, the leader visited members of his class in their individual homes, but later, because of the great amount of time required, the 12 individuals met together weekly. Attendance at the class meeting was required for continued membership in the Society.

The class leader was required to perform three functions: "1. To see each person in his class once a week; to inquire how their souls prosper; to advise, reprove, comfort or exhort them; 2. To receive what they are willing to give toward the expenses of the society; and, 3. To meet the Assistant and the Stewards once a week."[2]

In a very real sense, the class leader was the key to the success of the class meeting. Sometimes leaders were removed or members were assigned to different leaders when personality conflicts hindered progress. One of the necessary qualities of a class leader was sympathy. "A man of cold spirit, and lacking in affectionateness, cannot minister to tried and weary and burdened hearts in a way to encourage, lighten and cheer them."[3]

Though Wesley recognized the spiritual and social nature of the class meeting, he stated that it was not like "auricular confession in the Roman church,"[4] nor was it designed solely to meet social needs. Five years after the inception of the class meeting, he stated that its purpose was to examine the life, not the heart. It was his conviction that the pointed questions of the class leader would reveal the practice of one's faith.

The value of the class meeting to the growth and development of Methodism, both in Britain and in the United States, is fully documented. For example, Wesley said:

> It can scarce be conceived what advantages have been reaped from this little prudential regulation. Many now happily experienced that Christian fellowship of which they had not so much as an idea before. They began to "bear one another's burdens," and naturally to "care for each other." As they daily had a more intimate acquaint-

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1. John Wesley, *The Works of John Wesley* (Grand Rapids: Zondervan, reprint), I, 357,364.
2. *Ibid.*, III, 426.
3. John Atkinson, *The Class Leader* (New York: Phillips and Hunt, 1882), pp. 48, 49.
4. Wesley, *op. cit.*, X, 351-352.

> ance with, so they had a more endeared affection for, each other.[5]

Nevertheless, attendance at the class meeting as a test of membership was dropped in 1866 by the Methodist Episcopal Church, South, and in 1912 by the British Methodist Church.[6]

THERAPY GROUPS OR THERAPEUTIC GROUPS

Americans are plagued with many problems which are psychological in nature. Physicians report that a large percentage of their patients suffer from illnesses which are psychogenic in nature. In great numbers, people feel lonely, insecure and fearful. They are afraid of their impulses, their performance in daily life, their futures. Being emotionally isolated, they feel that their problems are peculiar to themselves. The feeling that someone *really* cares (or loves) is often absent, impeding personal growth and development–spiritually, socially, vocationally.

Those who appear to be most gregarious are frequently aware of their lack of love. For such persons, therapeutic groups are indicated rather than therapy groups. Therapy groups, aimed at the solution of more serious emotional disorders, are restricted to professional mental health workers such as the psychiatrists, psychologists, and social workers. On the other hand, informal church groups can be therapeutic; they can facilitate the healing of the deep personal hurts of the group members.

Three indispensable elements of a therapeutic group are *intimacy, acceptance,* and *sharing.* By intimacy is meant a personal quality, a deep concern or caring for another. In intimacy, the individuality of man will be recognized. Group members will seek to understand each other as they are, from the other person's frame of reference, and not try to force everyone into some predetermined idealistic mold.

Acceptance grows out of intimacy; a person will not feel accepted until he has been with another person long enough to know and to be known. The traditional church group (i.e., Sunday school class) is content-oriented with the personal needs of the members being secondary. With such an organizational goal, a sense of being accepted and of accepting

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5. *Ibid.,* VII, 254.
6. Mary A. Tenny, "The Origin and History of the Methodist Class Meeting," in *Spiritual Renewal for Methodism,* Samuel Emerick (ed). (Nashville: Methodist Evangelistic Materials), p. 18.

others is slow to develop. A therapeutic group is more concerned with active participation by each member than with the dispensing of a body of information. As one's need for love and acceptance is met, he will become deeply involved in the group.

Sharing is progressive in nature. The most obvious is shared before the more personal. In one study, S. M. Jourard found that it was easier for people to share thoughts regarding their tastes and interests, attitudes and opinions, and work, and that it was more difficult to share concerning their personality, finances, and feelings about their body.[7] Sharing centers on problems, questions, insights, and judgments and may take the form of confession. O. H. Mowrer indicates in many of his writings that confession of one's faults in an intimate group facilitates emotional healing and growth.[8] Sharing and confession grow out of depth communication where each member's words and actions are noted and valued.

TYPES OF THERAPEUTIC GROUPS

Four types of therapeutic groups can be identified, according to their function:

1. *Worship and prayer groups.* The primary goal is the deepening of one's spiritual relationship. This was the essential purpose of the Methodist class meeting.

2. *Study.* The content is determined by the group or by the parent body. Study may focus on the Bible, religious literature, or other relevant and meaningful topics (e.g., Christian parent/child relations).

3. *Work or service groups.* The goal is a pragmatic approach to the implications of the Gospel in daily living, resulting in some kind of social service.

4. *Sharing groups.* The primary thrust of the sharing group is to aid members in understanding and accepting themselves, and understanding and accepting other members. This type of group focuses on the group itself, which is a microcosm. Each member is to consider his own feelings and reactions to what is being said and done. Instead of saying, "You shouldn't interrupt me," a person will talk about his own feelings, "It bothers *me* when I am interrupted." In this way, each member deals with his *feelings* rather than with another's *behavior.*

The first three types of groups are primarily group-goal oriented and attempt to reach the goal chosen by the group. The fourth type of

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7. S. M. Jourard, *The Transparent Self* (Princeton: Van Nostrand, 1964), p. 168.
8. See O. Hobart Mowrer, *The New Group Therapy* (Princeton: Van Nostrand, 1964), and his chapter in *Groups that Work* (Grand Rapids: Zondervan, 1967).

group is individual-goal oriented with the sole reason for its existence being to benefit the members individually.

E. T. Gendlin writes of the "experiential" group, which roughly approximates the "sharing" group noted above. He proposes that certain "ground rules" apply to all therapeutic groups, regardless of their setting. Though some of these rules are not applicable to all types of church groups, the principles in the eleven "rules" are applicable. Gendlin's ground rules are:

1. Everyone who is here belongs here just because he is here, and for no other reason.
2. For each person what is true is determined by what is in him, what he indirectly feels and finds making sense in himself, and the way he lives inside himself.
3. Our first purpose is to make contact with each other. Everything else we might want or need comes second.
4. We try to be as honest as possible and to express ourselves as we really are and really feel just as much as we can.
5. We listen for the person's inside living and feeling.
6. We listen to everyone.
7. The group leader is responsible for two things only: he protects the belonging of every member, and he protects their being heard if this is getting lost.
8. Realism: If we know things are a certain way, we do not pretend they are not that way.
9. What we say here is "confidential": no one will repeat anything said here outside the group unless it concerns only himself. This applies not just to obviously private things, but to everything. After all, if the individual concerned wants others to know something, he can always tell them himself.
10. Decisions made by the group need everyone taking part in some way.
11. New members become members because they walk in and remain. Whoever is here belongs.[9]

TECHNICAL AND PERSONAL SKILLS

As in counseling and psychotherapy, including pastoral counseling, so in the small group, the *relationship* which develops is the key to

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9. E. T. Gendlin, "An Experimental Approach to Group Therapy," *Journal of Research and Development in Education,* I (Winter 1968), pp. 24-29.

success.[10] In the group, however, the relationship is between the leader and member *and* between member and member. The relationship grows out of the interaction between all members and leader on a permutation rather than an additive basis. Gendlin describes this relationship as "closeness" or "contact" which is "something felt. It is like looking someone in his eyes and knowing that he sees you. It is a direct feeling for the other person's living inside himself."[11] The development of relationship, closeness, or contact is more dependent on personal than technical skills. The greatest need for an effective group leader is for him to be open to his own experience and to be able to accept himself and his environment as they are.

Members of a congregation who are mental health professionals can be used advantageously in sharing groups, but persons without such technical skills can also be leaders if they have the ability to be perceptive and understanding. In his role, the leader will have three distinct functions. He will be responsible for *procedural* details such as starting and ending as scheduled, and not allowing any person to monopolize or to be overlooked. At other times he will act as a *catalytic* agent, facilitating the smooth and purposeful operation of the group by helping elicit the hidden meanings of obscure statements and by clarifying masked feelings. He may also *interpret* what is happening to the group: the clenched fist of a group member when speaking about his spouse or the reticence of a member to take an active part in the discussion.

GETTING STARTED

The person interested in beginning a therapeutic group within the framework of the church has many helpful theoretical and practical books available.[12] Books dealing with group counseling and group psychotherapy may be very instructive.[13] Learning opportunities are available to pastors

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10. W. C. Cessna, "The Pastor as Counselor," *The Asbury Seminarian,* XXII (January, 1968), pp. 6-11.
11. Gendlin, *op. cit.,* p. 25.
12. See J. L. Casteel, *Spiritual Renewal Through Personal Groups* (New York: Association Press, 1957) and H. J. Clinebell, *Mental Health Through Christian Community* (Nashville: Abingdon, 1965).
13. See G. M. Gazda (ed.), *Basic Approaches to Group Psychotherapy and Group Counseling* (Springfield, Ill.: Thomas, 1968), J. A. Johnson, *Group Therapy* (New York: McGraw-Hill, 1963), and H. Mullan and M. Rosenbaum, *Group Psychotherapy* (New York: Free Press of Glencoe, 1962).

in a variety of institutions affiliated with the Association for Clinical Pastoral Education.[14]

Group procedures are being increasingly used in mental health settings for two reasons: efficiency and effectiveness. Not only can one worker provide therapeutic services to many more people in groups, but also the interaction of group members is believed to make the therapist's skills more effective. The church has yet to fully utilize the dynamic structure of the small group for prayer, study, service, and sharing.

If you have been using therapeutic groups in your setting you are invited to communicate something of your experiences to the author. All correspondence will be held in strictest confidence.

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14. For information about clinical pastoral education opportunities write The Association at Room 450, 475 Riverside Drive, New York, New York 10027 for the brochure "Accredited Training Centers and Member Seminaries."

The Challenge of Alienation

William E. Pannell*

Whatever we mean by "new forms in the ministry," it is evident that more care must be given to the fact that we have become an alienated society. The issue for the majority of our people is no longer an economic one, but is a desperate search for meaning. For proof, you need only project yourself into the Negro condition while attempting, at the same time, to repeat the Pledge of Allegiance. Somewhere in that recitation you will come across the words that speak of "one nation . . . under God . . . liberty and justice for all." They will stick in your throat. For a majority of Americans these are proud words and reassuring. To others—an increasing and significant minority—they are expressions of a promised land that "could have been, and should have been, but never was."

Not all of those minority citizens are black. There are the disenchanted students, not all of whom subscribe to Students for a Democratic Society. They still believe in the system. Potentially. But there are signs that if the old order fails to change, then the fat is really in the fire. For these young people are more morally sensitive than the members of any other generation. So there *is* a widening distance between generations.

Then there are the poor among us, and not all the talk in the world about free enterprise will alleviate their situation. To declare that poor men need only rise up and work is a statement either of ignorance or immorality. Even in the homeland of the noted senator from South Carolina there are children who show signs of starving to death while he spends his time delivering delegate votes and defending John Wayne on the floor of the Senate.

There is also the issue of "law and order." What made the term so opprobrious to black men during the recent campaign was its clear racist

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implications, especially if mouthed by the ex-governor who showed his contempt for law by defying the Supreme Court whenever he disagreed with its findings. The spectacle of whole police forces voting for George Wallace *in the North* reveals much about police-community relations. To the oppressed the issue becomes clear: "Who will save us from those responsible for justice?"

The frightful aspect of "law and order" is that the good people—the nice, quiet, upright people who "believe" in law and order, liberty and justice for all—are beginning to urge repression of dissent and protest. They, like those convened in Miami during a political convention, like to pretend that the answers to our problems, if there are any problems, are simple ones. You simply rally 'round the flag, ask some conservative to pray, cut the apple pie, and arrange another tax bill favorable to big business. To make sure your strategy works, you hire more clubs and badges, more riot equipment, and order more bumper stickers from the local chapter of the John Birch Society. They read, "Support Your Local Police." The real threat to our society is that good people, peaceful people, will fail to recognize the repressive intent of those who mask their racism in patriotic rhetoric.

Our divisions are occurring at the time when our population is burgeoning and migrating to the cities. As if by magic, we have become an urban culture, a fact shocking to many. But the final showdown of all we profess in this country will happen in the cities, like it or not. Judd Arnett, Feature columnist in the *Detroit Free Press,* declared that "the real America is to be found in the urban areas where almost 80 percent of our total population is now huddled in one form of inconvenience or another. This is where the action is, as the saying goes; this is where freedom will be saved, if it is to be saved at all; this is where our future as a people and a society is being determined—and it may be later than you think." He is right of course.

Herman Kahn and Anthony J. Weiner state in their book, *The Year 2000,* that by that date the total population in America will be 318 million. If Arnett is right and 80 percent of our people already live in cities, then it is noteworthy that by the year 2000, nine of our ten major city-centers will have a majority population of black Americans. The inner cores of these cities will be well over one-half black. Washington will be 75 percent black. The point here is that there are two movements in our population. The white "haves" are evacuating the cities, and non-white "have-nots" are moving in. The latter influx triggers the former exodus. The problem of the cities then, from transportation to politics to education, becomes a suburban problem. Only suburbia doesn't want to admit it. So another division is created between the urban and the suburban, and,

because of the de facto segregation in housing, results in another black versus white issue.

One of the most perceptive utterances in many years comes from the gifted pen of LeRone T. Bennett, Jr., senior editor of *Ebony* magazine. Mr. Bennett, speaking of the frightful alternative facing our society, declared, "This is an important moment in the history of the Commonwealth. There stretch out before us two roads and two roads only. America must now become America or something else. A Fourth Reich perhaps, or a Fourth Reich of the spirit. To put the matter bluntly, we must become what we say we are, or give in to the secret dream that blights our hearts" (*The Negro Mood*, p. 48).

The political year gives further credence to Mr. Bennett's insight. For if the campaign was monumentally dull, it did at least bring out into the open those underlying hostilities and deep antagonisms characteristic of our system. America is sick; we've "been fakin' it, Not makin' it." Nor is the problem a matter of politics or economics. One would be näive to imagine that a change in administration would make much difference.

A basic insight would be to suggest that our society is sick in head and heart. Ours is a malady of the spirit. And "it must be of the spirit if we are to save the flesh."

Walter Lippman suggests that "the country has entered a period of revolutionary change of which no one can foresee the course or the end or the consequences. For we are now living in a time when the central institutions of the traditional life of man are increasingly unable to command his allegiance or his obedience" ("The Dismal Choice," *Newsweek*, September 23, 1968, p. 23).

Significantly, almost every malady descriptive of our society also applies to the church. That the church is increasingly unable to command such allegiances or obedience is rather obvious. And even that hallowed institution referred to as evangelicalism shows signs of wear and tear. Some of us, particularly those of us who are black, spend much of our time fighting to believe in this peculiar institution at all. Maybe the fight would not be so necessary if we really belonged. But from our vantage point outside the gates, this group seems monumentally inept and splendidly dull. The reasons, or so it seems to us, are simple ones. In the first place our evangelical leadership spends much of its time in diagnosis and very little time in involvement. Even the "enemy" is always the same. Communism. We scarcely meet the world head-on. At any point. Then, of course, on the one issue that promises to destroy our society quicker than any other, namely, racism, the brotherhood of conservatives seems paralyzed with fear, ignorance, and the more subtle forms of prejudice designed

to maintain the system intact. One struggles to believe that we still *think* like Christians.

So, the question may not be about forms at all. The first concern must be attitudes. The issue which faces the church today is *being,* not doing. If that sounds academic, it must be noted that from the biblical point of view, being has always taken precedence over doing. One recalls the brilliant denunciation of Israel's hypocrisy by an offended Jehovah, revealing that tradition and the forms of orthodoxy are poor substitutes for compassion upon the poor. Prayer on Saturday is obnoxious to a God who prefers justice for the oppressed. Our Lord continued this fine tradition by denouncing the religious leadership of His day for hardness of heart in the face of outrageous social ills. His advice to the young lawyer professedly concerned about the identity of his neighbor, was an emphasis on being. "Be a merciful neighbor, and you'll do. . . ." One can only imagine what must be the indignation of God when He views the callous manner in which Bible-belt Christians quote Scripture to defend gross immoralities of which they are a part. It is almost laughable to hear the suburban brother ask in pained tones what he can do about the urban crisis when he himself voted to move away from the neighborhood when it changed color. What he must first do is repent.

We are thus led to the historic Report of the National Advisory Commission on Civil Disorders, the Kerner Report. That report, all the more remarkable in that it was written for the most part by white moderates, speaks almost prophetically to the Church. Yet I find very few believers who have cared enough to read it. The most sensational, and to most white people, objectionable, part of the Report is the charge that the fundamental cause for disorder among black Americans was "the racial attitude and behavior of white Americans toward black Americans. . . . White racism is essentially responsible for the explosive mixture which has been accumulating in our cities since the end of World War II." To the black man this is no new revelation; black men have been saying the same thing to America for three hundred years. Nat Turner said it. So did Frederick Douglas, W. E. duBois and Richard Allen. But secure people, those who have a stake in maintaining the system intact, will not listen to rhetoric and reason. So you have to get their attention. You are forced to throw a bomb.

It is this attitude among Americans, among the "good people," toward anyone who doesn't conform to acknowledged WASP tastes, that makes the word *program* so ineffective. What kind of program do you initiate to change the attitudes of men? The usual fundamentalist reply

would be to preach the Gospel to them. But the sickness is with us, too. We are part of the problem.

Of course the answer to poor attitudes is education! In fact, if one believes the propaganda, there are no problems unsolvable if one can only pour enough "education" on them. But then, what is education? And whom do you educate? What do you teach? For instance, if the problem of black men is white racism, why not educate white people? If the problem of poverty is the insensitivity of the affluent, why not educate the well-off? Education is not the answer because it is controlled by those who are not willing to give up position and power in order to see genuine change. The educational institution has become dehumanized and has married itself to middle-class values.

Educational racism can be documented if one examines a history text. Distortion in textbooks does not occur merely in treatment of contemporary material, but in the omission of material. It is time for the Church to speak up about blatant efforts of educators to teach propaganda as American history. Assuming that there are believers who know history, it is time for them to speak out about the real contributions which minority groups have made to this country's growth. There are abundant sources available which make ignorance a crime. Church libraries should offer several options for hungry young people whose stake in a united America is obvious. Individual believers should inquire about local texts to see if a balanced presentation of historical facts is being offered.

There is, however, a further point of deep significance to our future whether we see ourselves as churchmen or as patriots. It is that a very large number of people have a convinced attitude that they are unrepresented by anyone, that they are politically disenfranchised. I am not talking about the Yippies or the SDS. The Kerner Report cited, as one of the causes of civil disorders, the sense of powerlessness among a large number of inner-city residents. "Finally, many Negroes have come to believe that they are being exploited politically and economically by the white 'power structure.' Negroes, like people in poverty everywhere, in fact lack the channels of communication, influence and appeal that traditionally have been available to ethnic minorities within the city and which enabled them—unburdened by color—to scale the walls of the white ghettos of an earlier era. The frustrations of powerlessness have led some to the conviction that there is no effective alternative to violence as a means of expression and redress, as a way of 'moving the system.' " This sense of alienation from the system has given rise to a new cry for power among black people. It is called black power and it means the same thing to black men that Polish power means to Polish citizens and that German

power meant to German immigrants, and that AMA power means to those who lobby against socialized medicine: survival.

The challenge that black power poses is a real one, and in my view potentially wholesome. Essentially, and apart from all the violent rhetoric of Rap Brown and others, the concept seeks for black men a determinative role in their own affairs. It is the attempt of black men to answer affirmatively the demand of the white master that black men "do something for themselves instead of always looking for a handout." In short, it is a black declaration of independence; the "boy" is growing up, Massa!

What makes the concept of black power so threatening is that inherent in its assertion is the right to control those institutions which bear directly upon one's development. The areas include economics, education, and industry. Black power means an end to those firms which have systematically raped the inner city economically. At least it alters the traditional relationship. It's rather like dumping the tea in the harbor if you want to legitimize the effort.

Whatever black power means today, or may come to mean in the near future, I consider it the privilege and responsibility of the Christian Church to understand it. It represents what is essentially a conservative solution to our long-standing racial hostility. There is here the absence of desire for white "handouts." As Dr. Charles Hamilton has said, "If black people are simply *given* more handouts, this will only perpetuate the present status of ghetto colonialism." But there is here a demand for and a determination to have the power of self-determination necessary to survive and thrive in America. If the black man succeeds, he will herald a new day in American democracy and race relations.

But understanding is not enough. If the concept of black power is right and hence applicable for other minority groups, black and white, in America, then the religious community must find ways to help implement these objectives. For the evangelical, of course, a drastic overhaul will be required in his application of traditional theological views. He will need to find a viable theological reason to involve himself in a work which, though redemptive, is not tailored precisely to the fundamentalist definition of that term. Something closer to our Lord's idea is needed "to preach deliverance to the captives . . . to set at liberty them that are bruised." If I understand Him aright, He is not talking about an exchange of pulpits and choirs, nor a mere handout of gospel tracts. He is talking about radical and courageous involvement with men at the level of their primary needs. He is talking about "learning to scratch where it itches."

We desperately need a conference of concerned evangelicals who can grapple with the theological bases for social action. It must include black churchmen, and since most of the best trained minds are *not* in the

evangelical camp, we must relax our biases. The truth is that many keen young men are *not* evangelicals today simply because there has been no room for them. But these men must be heard. We need to learn from them. We missed our chance to discuss our problem courageously at Berlin. It is doubtful we will face up to the radical issues in a renewal of Berlin slated for North America. If we do not face up to our responsibility, yea, our culpability, we shall have opted for disaster in human affairs, fascism in politics, and nullification of our world-wide influence.

We must recruit non-whites for faculty positions at major evangelical institutions. White youth have no opportunity to relate to non-white persons who occupy a professorial role. Where such a relationship is not possible (and it won't be immediately), an effort must be made to provide suitable guest lecturers to whom our students can relate.

The employment of non-white faculty members also suggests a possible attraction by which to recruit non-white students. There are few evangelical schools one could unqualifiedly recommend to black students. Those that are ideally located in major cities have poor and tentative racial attitudes. Others are simply too rural in attitude and location. Or maybe the word is provincial. Scarcely any have a black faculty member.

There must be all kinds of ways to attack the ills of our great society. Instead of using them, we have squandered the time, mouthed orthodox irrelevancies, and may find ourselves with too little, too late.

Let's work together as if it were not so!

Book Reviews

The Pattern of New Testament Truth, by George Eldon Ladd. Grand Rapids: Eerdmans, 1968. 119 pages. $3.75.

The thesis of this small volume by Dr. Ladd, professor of New Testament Exegesis and Theology at Fuller Theological Seminary, is explicitly stated and restated: There is a unity in the New Testament in "the fact of the divine visitation of man in the person and mission of Jesus Christ." There are diversities within the framework of this unifying element to be accounted for "in the progressive unfolding of the meaning of this divine visitation and in the various ways the one revelatory, redeeming event is capable of being interpreted." To clarify this thesis, Ladd develops a chapter on the background of the pattern and devotes a chapter each to the consideration of the Synoptic Gospels, the Johannine and Pauline writings. In these chapters he demonstrates the presence of the pattern enunciated in his thesis, while also giving attention to the diverse approaches of these writings.

Before concerning himself with the New Testament itself, Ladd addresses himself to the question of the background for the pattern. Do the New Testament writings display a syncretistic process in which the Hebrew view of the Old Testament is modified by Hellenistic influence until the New Testament actually reflects the dualism of Greek philosophy, particularly that of Gnosticism? A comparison of the New Testament and the Greek sources reveals a contrast between Greek dualism and biblical dualism.

Greek dualism is cosmological; i.e., there are two worlds, the visible and the invisible, the phenomenal and the noumenal, the material and the "spiritual." Analogous to this is an anthropological dualism: Man is soul and man is body, he belongs to both worlds. "Salvation" is ultimately escape from the inhibiting phenomenal world (which for the Gnostics is the source of evil) to the noumenal world, the world of ultimate reality.

The Old Testament dualism is not cosmological and anthropological, but rather ethical and religious. The world is not evil, it is the creation of God and hence good. Evil is to be accounted for in terms of human sin, not, as in Gnosticism, materiality. Man is not a spirit trapped in a body from which it longs to be "saved"; man is body and spirit together. He is viewed in his totality. Salvation is not escape to a noumenal world, it is the redemption of God's creation—man and his world. This redemption

is to be accomplished through a mighty act of God, erupting into history for the transformation of this world. Thus Old Testament dualism is between God and man—a God who can be known in the sphere of human history, and man who is to be redeemed within the reality of God's existing creation.

This pattern dualism Ladd finds in the New Testament. In the Synoptic Gospels, the central theme is the Kingdom of God, which is rooted in the Old Testament view of God acting redemptively in historical events. But something new is added to Hebrew eschatology: " . . . that before God acts as King to inaugurate the redeemed order, he has acted in Jesus of Nazareth to bring to men in advance of the eschatological consummation the blessing of actual fulfillment."

In the Johannine writings, the Kingdom of God is not primarily emphasized, but rather the concept of eternal life. But this is a difference of emphasis, not theology. God has invaded history through the incarnation to lead men to a present experience of the life to come. Redemption is not escape, it is God acting to redeem man and His world. Paul likewise maintains this theology of invasion. He proclaims the total meaning of the Christ event in terms of the eschatological concepts of justification and life in the Spirit. Through Jesus Christ God has invaded history to bring to man a "down payment" (*arrabōn*), a "first-fruit" (*apparchē*) of these eschatological blessings.

This work should be of interest to both pastor and scholar. Its emphasis on the contrast between Greek dualism and biblical dualism; its presentation of the unity of the New Testament through the diversities of the Synoptics, Pauline and Johannine writings; its cogent development of the progressive, yet completed, concept of the Kingdom of God and the "new thing" done in Jesus Christ provide ample food intellectually and spiritually.

William B. Coker

Introductory Studies in Contemporary Theology, by Robert L. Reymond. Philadelphia: Presbyterian and Reformed, 1968. 242 pages. $4.50.

Professor Reymond, of the faculty of Covenant Theological Seminary in St. Louis, publishes here nine essays in the area of current theological study, dealing (in three sections) with empirical, dialectical and existential types of thought. The work is written from the viewpoint of the acceptance of a high view of Scripture, the adequacy of the basic

system articulated in the Westminster Confession, and the finality of the Gospel of the Resurrection of our Lord.

The survey of systems resting upon some form of empiricism traces the twofold form of theologies which see natural theology as supplemented by supernatural revelation, or as stemming from an analysis of some aspect of the cosmic process. In the treatment of dialectical modes, he notes that these have come as a reaction to a scholasticizing of both of the major branches of the Reformation, and sees Barth and Brunner as primarily seeking to reinstate a doctrine of faith. In his critique of existential forms, he traces them in terms of their German ancestry, and analyzes Bultmann's and Tillich's application of existential motifs to what the two men regard to be the Christian faith.

Dr. Reymond's critique of non-evangelical systems centers in his conviction that modern science has been elevated to a place of exaggerated philosophical significance—or at least, that theologians who have sought to come to terms with scientific endeavor have really misunderstood the proper role of science, or else have based their conclusions upon a one-sided group of scientists. With respect to the adaptation of theology to "modern man," he feels that unbelief is far from a modern phenomenon, and that from early Christian times until now, the basic claims of supernaturalism have been an offense to certain types of minds.

This volume embodies gentle but thorough critiques of contemporary movements. It is especially helpful to the busy pastor who wishes to grasp the central drive of current theologies, particularly that of Tillich.

Harold B. Kuhn

Theological Dictionary of the New Testament, Vol. V, edited by Gerhard Kittel; translated by Geoffrey W. Bromiley. Grand Rapids: Eerdmans, 1967. 1031 pages. $22.50.

The fifth volume of this eight-volume series brings the colossal project within sight of completion. Six volumes have now been published in German, and work is progressing on the last two. The English-speaking world apparently will enjoy the complete set almost as soon as those who read German. Already, the available volumes permit theological study of much of the New Testament in depth in the context of an overwhelming

amount of data and documentation. The present volume brings the treatment down to the words beginning with the letter P.

As would be expected, even this exhaustive set is less than uniform in the thoroughness with which it treats words and subjects. No single church or nation asks all the significant questions that could be raised about the words in which New Testament revelation is couched. Therefore, not even the painstaking German scholars give all the answers. Nor is German scholarship always the most helpful in its critical presuppositions and methods from the standpoint of the conservative scholar or layman. But nowhere else does there exist such a mass of data for the perusal of all. The thoroughness of research and the care with which the results are recorded make the set of incomparable value for any who want a New Testament library in one set of books.

Though this volume does not cover the treatment of all words beginning with even three letters of the Greek alphabet, it does contain a number of important subjects that are handled in amazing detail. Father, son, and Son of God are traced through every conceivable ramification of the terms to deepen and enrich the understanding of the New Testament usage. Even a word like "stranger" consumes 36 pages of heavily documented fine print that makes biblical usage come alive. And the words for house, heaven, way, see, anger, comfort, suffer, confess, and parable take on the proportions of profound theological study within the bounds of one volume, though the bibliography and documentation would go beyond the library resources available to most readers. Unquestionably, this volume is no exception to the rule. The set is proving to be an incomparable source for those who have neither time nor opportunity to sift the great libraries of the world for basic data of this sort. The completion of the set in English translation is awaited with excitement.

Wilber T. Dayton

Beacon Bible Commentary, Volume VIII (Romans; I and II Corinthians), by William M. Greathouse, Donald S. Metz, and Frank G. Carver. Kansas City, Mo.: Beacon Hill Press, 1968. 655 pages. $5.95.

With the recent appearance of Volume VIII of the projected ten-volume *Beacon Bible Commentary,* only Volume I—covering Genesis

through Deuteronomy—is yet to be published. The authors of Volume VIII are scholars and schoolmen within the Church of the Nazarene.

Dr. Greathouse is the recently elected President of the Nazarene Theological Seminary; Dr. Metz is Dean of the newly developed liberal arts college at Olathe, Kansas—called Mid-America Nazarene College; and Dr. Carver is Chairman of the Division of Philosophy and Religion at Pasadena College in California.

This volume follows the same general pattern as the previous eight volumes in the series. A critical introduction to each Bible book here treated is followed by a verse-by-verse commentary. These scholars give good evidence of acquaintance with both the most recent scholarly trends and the classics among the older commentators. Each section of the commentary is punctuated with helpful homiletical hints which will be appreciated by the busy pastor and Bible teacher. Each commentator furnishes a representative bibliography for the Bible book he is treating.

Here is another outstanding scholarly work to add to the Arminian-Wesleyan column of evangelical books.

Delbert R. Rose

Radical Christianity, by Lonnie D. Kliever and John H. Hayes. Anderson, S.C.: Droke House, 1968. 282 pages. $3.50.

The word "radical" seems almost essential in the title of a contemporary work on theology. "Radical theologies" gather within their scope the mixed bag of godless and secular systems which have proliferated within the past decade. It is not surprising that theologians who take their cue from prevailing trends in a secular society reflect the centrifugal and disintegrating forces which operate in our time. The radical "solutions" proposed by the avant-garde are offered as alternatives to historic Christianity, which is castigated as being fideistic, exclusivistic and exploitive, and are said to operate in terms of a relativistic secularism.

Secularism is identified as "the most important and comprehensive feature of life and thought in the modern world" (pp. 32 f.). Secularists allegedly correct "man's primitive dependence upon divine providence," and replace Christianity's "idea of God as a miraculous problem-solver and need-fulfiller" with humanistic endeavor (p. 35). It is recognized, of course, that "radical Christianity" is not a monolithic thing, but rather expresses

itself in a number of particularized movements. Their common denominator is that they reject absolutes and insist that today's radical problems can be met only by radical solutions.

The work is forthright in insisting that "Radical Christianity represents a decisive break with all preceding ways of understanding and implementing Christian faith" (p. 47). Its advocates view condescendingly the afterglow of older forms of faith and seem to anticipate the ultimate dissolution, not only of orthodox Christian faith, but also of Neo-orthodoxy and the older mediating Liberalism. The newer forms of "theology" are illustrated by quotations from a number of the radicals, including the "God-is-dead" thinkers, those who reject "God-talk," the popularizers of secularity and the "new morality," and those who reject every transcendental ground for humanity's hopes.

These quotations leave the reader in no doubt concerning the basic meaning of the theological secularists, who seem determined to "practice the absence of God." Acknowledging that the "journalistic phase" is now largely past, the avant-garde maintain that any and all forms of historic Christian belief are now untenable, and any hold which they may have upon the public mind is a temporary one, to be replaced by views limiting the horizons of life and history to secular human concerns. The work cannot be faulted at the point of candor; one wonders whether its claim to be the wave of the future may not fail to come to grips with the essential vitality of Revelation, and above all, the perpetual claims of Jesus Christ upon human life and human allegiance.

Harold B. Kuhn

The Edge of the Ghetto, by John Fish, Gordon Nelson, Walter Stuhr, and Lawrence Witmer. New York: Seabury Press, 1968. Originally published by the Church Federation of Greater Chicago. 188 pages. $2.25 (paperback).

This sociological study, initiated by the Church Federation of Greater Chicago and executed by four students from the University of Chicago Divinity School, examines the reactions of a Chicago neighbor-

hood caught in the rapid social and racial changes on the edge of an expanding ghetto. It centers on the founding and early history (1959-1965) of the Organization for the Southwest Community (OSC), an aggressive community organization based originally on the principles of Saul Alinsky's controversial Industrial Areas Foundation (IAF). Alinsky insists that any organization that hopes to stem the tide of community degeneration must give "priority to the significance of self-interest" and realize that "power patterns can only be altered by power."

But the authors of this study are concerned also to study the involvement in OSC of six selected and hopefully typical churches—two Roman Catholic, one Presbyterian, one Lutheran, one United Methodist, and one United Church of Christ. After a thumbnail sketch of each church and its relationship to OSC, the churches are compared statistically in terms of four dimensions—socio-economic, community orientation, religious and theological tradition, and finally organization and polity patterns. The data is then analyzed to discover what shapes attitudes toward church involvement in such programs as OSC. The major conclusion is a modest one: Lay attitudes toward OSC were shaped more by "their general attitudes on race and their basic theological stance rather than socio-economic factors or varieties of church traditions."

The authors are fair, objective, and cautious. Appendixes include a frank statement of their point of view (especially their theological point of view), a discussion of the research methods used, and a copy of the questionnaire. This book is to be recommended as an important document in an area needing much more investigation. It should be used with both the respect and discretion appropriate to any statistical study.

Donald W. Dayton

The Wesleyan Bible Commentary, Volume II, by Charles W. Carter, Editor. Grand Rapids: Eerdmans, 1968. 659 pages. $8.95.

The appearance of this volume, embodying a commentary upon the Bible books of Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon, brings the completion of a seven-volume work very near, for only one further volume awaits publication. Many feel that this series is the most complete exposition of the Wesleyan-Arminian position since the appear-

ance of Adam Clarke's classic *Commentary*. So far as structure is concerned, the volumes are printed in double column format; they embody extensive introductions to the several books and comments upon the text, which is that of the American Standard Version.

The text is divided into paragraphs, and includes carefully drawn topic headings, these being elaborated by the commentary sections. The introductory sections are, in the main, analytical, and embody the generally accepted forms of interpretation. The exception is found in the extended introduction to the Book of Job, written by the general Editor, Dr. Charles W. Carter, Chairman of the Division of Philosophy and Religion at Taylor University in Upland, Indiana. After considering in depth the basic questions relating to the literary structure of the Book, Dr. Carter presents a thoughtful analysis of the central thrust of the work which differs from the conventional statement of the central "problem" of Job as that of human suffering, in terms of the question, "Why do godly men seem to suffer, while ungodly ones prosper?" Rather, he feels that the central issue in Job is that of whether there exists a truly disinterested piety—whether there really are persons who serve God out of "pure faith and devotion for Him alone. . ." (p. 17).

More specifically, Dr. Carter feels that the Book of Job served to challenge the deterministic views of life which prevailed in the world of Job's time, notably those which later crystallized in the Indic doctrine of *Karma* and in the Islamic fatalism. The author sees a parallel between Job's accusers and those imbued with deterministic philosophy. This reviewer is disposed to agree with this interpretation, at least in principle, and would only raise the question, whether there is literary evidence that "theological" determinisms were in fact current in the Arabian peninsula at the time in which Job lived.

The other introductions, particularly Dr. W. Ralph Thompson's to the first half of the Book of Psalms, Dr. G. Herbert Livingston's to Psalms 73-150, and Dr. Dennis F. Kinlaw's to Ecclesiastes and Song of Solomon, are no less penetrating, even if shorter than that to the Book of Job. They fall within the general stream of historic evangelical thought, as does also Professor George Kufeldt's introduction to the Book of Proverbs. This latter is noteworthy for its relating of the work to the "Wisdom Literature" of antiquity.

The commentary sections have for a common denominator a discerning awareness of both historic interpretation and the more recent assertions of biblical scholarship. This reviewer's reaction is that the strongest of these are those written by his esteemed colleague, Dr. G. Herbert Livingston, and by Dr. Dennis F. Kinlaw, President of Asbury College since September 1 of this year. Perhaps the impression stems from

the fact that both commentators draw heavily upon their acquaintance with Near Eastern languages.

The format is easily readable, with sufficient of typographical contrast to assist with the identification of the several parts and sections. The division into paragraphs is made with clarity in mind, while the structure of the commentary sections is arranged with a view to make the text "live" within the pulsating context of the *Sitz-im-Leben* out of which the Old Testament came.

This Commentary should have an appeal beyond a readership committed to the Wesleyan understanding, and extending to all of evangelical persuasion. All who love and revere the Word of God will find their faith nourished by exposure to such a treatment of the Old Testament books as this volume contains.

Harold B. Kuhn

Tinder in Tabasco, by Charles Bennett. Grand Rapids: Eerdmans, 1968. 213 pages. $2.95.

This publication is the latest in the Church Growth Series sponsored by the Institute of Church Growth in Pasadena, California. It is an extremely well-documented and interesting story of missionary efforts in Tabasco, the Mexican state famous as the setting for Graham Greene's novel, *The Power and the Glory.* The author is a pilot of the Missionary Aviation Fellowship and for several years served the Church in Tabasco in connection with its airborne institutes.

Between 1881 and 1923 the Evangelical Church in Tabasco made very little progress. Not more than a thousand people were connected with the Church at any time during those years. Three reasons for the lack of growth are suggested by the author: 1) dependence on pastors imported by Mexico City, 2) domination of church policy by foreign missionaries, and 3) the lack of lay involvement.

Between 1924 and 1935 the State of Tabasco was governed by Thomas Garrido, an aggressive enemy of the Christian faith. All missionaries, priests and ministers were forced to leave. Most church buildings were razed. The Roman Catholic Church was virtually wiped out during

this period, but among the Evangelicals a spontaneous lay movement developed which brought new spiritual life to the congregations.

After the death of Garrido the Evangelical Church experienced a period of rapid growth. By 1960 there were 206 congregations and a Christian community of approximately fourteen thousand. However, in the last few years new problems have developed in the wake of many social and economic changes within the state, and the rate of church growth has declined considerably.

Tinder in Tabasco is replete with lessons for the student of missionary principles. It reveals in a forceful way what makes churches grow and what keeps them from growing. Special emphasis is placed on the importance of a spontaneous people movement, indigenous leadership, and cooperation between Mission and Church. The value of this study lies in the fact that the principles dealt with are valid not only for little-known Tabasco in Mexico but for the Church in every land.

John T. Seamands

The Burning Heart: John Wesley, Evangelist, by A. Skevington Wood. Grand Rapids: Eerdmans, 1967. 302 pages. $4.95.

A. Skevington Wood, British scholar, pastor and evangelist, has written this study of John Wesley from the standpoint of Wesley's approach to evangelism. This is a compelling biography, dealing with the making, the mission, and the message of an evangelist.

In the first section of the book Dr. Wood deals with Wesley's family heritage and the varied events which coalesce to produce the evangelist. In the second division the author tells the story of Wesley's exclusion from the churches and the events and circumstances attending his unique itinerant ministry. A final section contains a series of chapters dealing with the principal doctrines preached by Wesley.

The author takes exception to several Wesley scholars at certain points. For example, he rejects Cell's oft-quoted thesis that the Wesleys' theology represents a "necessary synthesis of the Protestant ethic of grace with the Catholic ethic of holiness." Wood insists (along with Rupp, Monk, Williams and Outler) that any Catholic view of holiness is incompatible with the Protestant view of grace because the Catholic doctrine of sanctification assumes that the ability of man (*meritum de condigno*) may be

added to grace to climb the ladder of merit. He demonstrates that Wesley is completely Protestant in his total reliance upon grace.

Contrary to much popular opinion, Dr. Wood concludes that Wesley's view of Scripture and his presentation of the Gospel is viable today. Indeed he makes a plea that Wesley's message and method be applied to the modern milieu. The author's command of the original sources is excellent. This is a fair and balanced study of the man who has been called "the greatest force of the eighteenth century."

Kenneth Cain Kinghorn

Does Inspiration Demand Inerrancy?, by Stewart Custer. Nutley, N. J.: Craig Press, 1968. $3.75 (paperback).

This paperback is a practical volume supporting the thesis that a valid biblical doctrine of inspiration does demand inerrancy in the original autographs of the Scriptures. The author has his Bachelor, Master, and Doctor's degrees from Bob Jones University where he now serves as chairman of the department of Bible.

After dealing with the Old Testament teaching on inspiration, Custer moves to a consideration of the historic faith of the Church. This is followed by four chapters, each of which deals respectively with the "liberal view of inspiration," the "neo-orthodox view of inspiration," the "neo-evangelical view of inspiration" and finally the "conservative view," the latter being the author's own.

The following section deals with the alleged errors in the Old and New Testaments. The bibliography which is added includes only books which agree with the author's own viewpoint. The footnotes are gathered together at the end of the book rather than placed at the bottom of the relevant page, an arrangement convenient for the printer but inconvenient for the reader.

The author stresses that divine inspiration means verbal and plenary inspiration, plenary indicating that every part of the Scripture is fully inspired and that it is verbal, meaning that "the very words of Scripture are divinely inspired and authoritative." At the same time the author disavows a view of dictation. His view, therefore, is between a view in which the ideas are inspired, with the prophet given some freedom in the

choice of words to express the idea, and a view that the prophets simply acted as the stenographers. The author believes that God inspired the ideas and also the words in which the ideas are conveyed without usurping the personality of the prophet.

In his refutation of alleged errors in the Old Testament, the author includes not only the alleged errors, but he enters the area of apologetics in defending the teachings. His apologetic interest is seen, for example, in his defense of Samuel's slaying of Agag (I Sam. 15:33). In some cases an apparent discrepancy is attributed to an assumed copying error. This would account for two explanations of the slayer of Goliath (I Sam. 17: 57; II Sam. 21:19). It is this author's habit to list all scholars in one of four groups: to characterize as liberals all inclined to disbelieve in the supernatural factor in the Scriptures, the neo-orthodox as better but still misleading, the neo-evangelicals as compromising between a "high view of Scripture" and scientific criticism, reserving to the conservatives the view which many evangelicals would call too literalistic and simplistic to be always convincing. For those who share the author's point of view before reading the book, this manual will provide them with a well-organized defense of their position. It is amply sufficient for those who can accept the easy answers. It will convince few in the other three categories with which this author takes issue. It is to be hoped that this book will go to a second printing at which time the author will be able to rework some of his material and deal more thoroughly with the alleged errors. Meanwhile it is well to keep in mind the admonition attributed to Abraham Lincoln, "It is well to defend not more than is necessary lest you be compelled to defend more than you are able."

George Allen Turner

The Methodist Publishing House: A History, Volume I, by James Penn Pilkington. Nashville: Abingdon, 1968. 585 pages. $7.50.

This volume, the first of a two-volume set, delineates the story of the first hundred years of American Methodist publishing in context with the events of American history. It tells the narrative from the beginning of The Methodist Publishing House to the year 1870, a period during which Methodism moved from a small sect to the largest Protestant denomination in America.

The author is a Phi Beta Kappa graduate of Vanderbilt University with a B.A. and M.A. in English literature. Prior to 1947 he served as a

newspaper man and college instructor. Since 1947 he has been with The Methodist Publishing House. His work has included editorial and managerial responsibilities in the field of personnel and public relations. He is presently personnel manager of the organization.

The historical information in the book is drawn almost entirely from primary sources heretofore unresearched. Much use is made of early newspapers, private papers, journals and business documents.

This volume traces the often tumultuous progress of the three Methodist publishing programs: that of The Methodist Episcopal Church, The Methodist Episcopal Church, South, and The Methodist Protestant Church. It deals candidly with their conflicts and troubles as well as their successes and accomplishments, neither glossing over the "bad" nor exaggerating the "good." Included are eighty-three pages of contemporaneous paintings, drawings, and engravings.

In this verbal picture of the first hundred years of American Methodist publishing, the author has created a vivid background of national and church history, a treatment both natural and necessary since all three—the publishing house, the church, and the country—are approximately the same age. That religion is not only the foundation stone but also part of the framework of American culture has never been set forth more clearly than in this volume.

We now await with quickened interest the publication of Volume II. There will be new significance to the second volume because of the recently formed United Methodist Church. The historical stories of the publishing houses of the former United Brethren and Evangelical denominations must now also be told.

Frank Bateman Stanger

The Way of Holiness, by K. F. W. Prior. London: Inter-Varsity Fellowship, 1967. 128 pages. 6 shillings (paperback).

It is healthy to listen to points of view different from our own, especially when the issues are discussed with love. This little volume serves this purpose well in reference to the Calvinistic interpretation of sanctification.

Kenneth F. W. Prior, a dear Anglican vicar, does a commendable job in presenting his own case. Particularly impressive is his treatment of the

objective nature of God's holiness, the means of sanctification, Christian growth, and mortification of the flesh.

However, like most of us, the author does not see some other views quite as clearly as his own. The Wesleyan teaching on perfect love is a good case in point. For example, the Rev. Prior labors under the impression that Wesleyans teach that sanctification comes after conversion in a "second blessing." It is true, of course, that Wesleyans believe in a deeper dimension of grace sometimes called "entire sanctification," but this is never considered as the beginning of the Spirit's work in the believer. Wesleyans, like Calvinists, believe that initial sanctification starts at regeneration.

Another error is the author's idea that Wesleyans believe that "entire sanctification" is a once-and-for-all thing, which removes thereafter the possibility of ever falling into sin. Where he got the notion is not mentioned, but it is not the teaching of competent Wesleyan theologians. To be sure, Wesleyans do believe in the possibility of not living in sin, but this does not exclude any Christian from the freedom to sin.

Perhaps had the author given more attention to the different ways in which sin is understood by Calvinists and Wesleyans, then the discrepancies between the two positions would not be so great. Unfortunately, most good Calvinists do not seem to be aware of the Wesleyan definition of sin. If the two groups could ever begin at the same definition of sin, both would probably arrive at about the same place concerning the doctrine of sanctification.

Perhaps the review of this book is longer than its importance deserves. But because it is in the "Great Doctrines of the Bible" series of the Inter-Varsity Fellowship and thereby carries something of an official point of view, its criticisms of the Wesleyan position need to be challenged. One can only hope that the leaders of this great movement someday will give a comparable Wesleyan scholar equal opportunity to be heard.

Robert E. Coleman

Marx's Religion of Revolution, by Gary North. Nutley, New Jersey: Craig Press, 1968. 253 pages. $3.75 (paperback).

The rise of the New Left, with its indebtedness to Karl Marx, poses in new form the question of the relation of revolutionary destruction to the emergence of creative forms of social and economic life. This work,

while seeking to understand Marx's radical rejection of Christian estimates of life and of biblical principles as a guide for human behavior, emphasizes the manner in which Marx actually held a sort of "magical" faith in the phoenix-like quality of destruction, which would guarantee that the passing of the old would guarantee the emergence of the new.

The body of the work stresses the manner in which Marx provided secular substitutes for most Christian essentials. Noteworthy especially is his view that the theme of Alienation (so dear to those who do not get their way in modern society) is a secular counterpart for the biblical doctrine of the Fall of Man. North also traces carefully the role of human creative activity in Marxist thought, and shows the connection between this and Marx's rejection of the concept of divine creation, a rejection essential to his philosophy of history.

Most incisive is the author's critique of Marx's "faith" that chaos would result in a spiritual revolution for man. He finds that Marx had no real and constructive correlate to his "increasing misery doctrine," which underlay his doctrinaire assertion of the inevitable breakup of capitalism due to its "inner contradictions." Again, North points out the basic error of Marx's insistence of the essential unity of the "holy class," the proletariat. Here history has shown him to be a false prophet, since multiple associations are as common among workers as among members of other classes.

The analyses which comprise the bulk of this paperback are penetrating, and will appeal to any reader who wishes to understand Marxism rather than railing at it. It abounds in insights which help one to understand why Marxists plod doggedly along, even when events of history seem to fight against them. But its strength lies in the manner in which it shows that communists and others who rest their systems upon Marx have their own mystique, their own magical faith. This centers, it seems, in a naïve trust that the destruction of the existing order will inevitably guarantee the emergence of a better one. North shows clearly that there is really nothing in the system which affords a ground for this hope. This volume of the University Series deserves a place in any adequate collection of historical studies of the movements stemming from Marx.

Harold B. Kuhn

Book Briefs

Man in God's Milieu, by Bastian Kruithof. Grand Rapids: Baker, 1968. 144 pages. $1.95 (paperback).

This readable book treats the relationship between the Christian faith and our increasingly secularistic culture. Some chapter headings: Revelation, The Biblical View of God and Man, The Problem of Evil, The Church in a Changing Age, and Morals Old and New.

Crisis in Lutheran Theology, Vol. II, an Anthology, edited by John Warwick Montgomery. Grand Rapids: Baker, 1967. 196 pages. $3.00 (paperback).

The essays here, as in volume I, seek to point up the extreme peril of the current theological situation, particularly with reference to the validity and relevance of historic Lutheranism versus its contemporary rivals.

A Commentary on the Confession of 1967 and An Introduction to the Book of Confessions, by Edward A. Dowey, Jr. Philadelphia: Westminster Press, 1968. 275 pages. $2.65 (paperback).

The first half of the book contains a paragraph-by-paragraph explanation of the meaning of the Confession of 1967, with explanations of changes from traditional formulations. The second half discusses, among other things, the Scots Confession, Heidelberg Catechism, Westminster Confession, Shorter Catechism, and "Sacraments in the Reformed Confessions."

Creation and Evolution, by D. C. Spanner. Grand Rapids: Zondervan, 1968. 61 pages. 95¢ (paperback).

The author takes a frankly conservative position on the Genesis account of creation as a genuinely historical and prophetic message.

Provocative reading from the pen of a Reader in Botany at London University.

The Dynamics of School Integration, by Donald H. Bouma and James Hoffman. Grand Rapids: Eerdmans, 1968. 158 pages. $3.95, cloth; $2.25, paperback.

The setting for the case-study aspects of this multi-level approach to school integration is called Community X, a middle-sized Midwest city noted for its "typicalness." This is the record of attempts to achieve a high-quality integrated education. The authors analyze reasons why this community undertook the project; they describe citizen reaction and the effectiveness of the program thus far. An interesting discussion shows how slum-school education affects the self-concept of the black student. An extensive bibliography and complete index enhance the value of the book.

Meditations for Communion Services, by W. L. Lumpkin. Nashville: Abingdon, 1968. 111 pages. $2.95.

The twenty-four brief meditations cover three parts of the subject: the names given to the Supper, its several meanings, and the matter of participation. In seeking to enlarge our understanding and appreciation of Communion, the author furnishes rich historical insights and views his subject in terms of the Christian Church as a whole.

The Power of Positive Evangelism, by J. R. Bisagno. Nashville: Broadman Press, 1968. 64 pages. $1.50 (paperback).

Practical and inspirational help for conducting revivals. Gives information on preaching, invitation, music, visitation, promotion, and prayer.

Crisis and Creed, by O. T. Miles. Grand Rapids: Eerdmans, 1968. 82 pages. $1.65 (paperback).

Discusses in layman's language key passages in a contemporary creed—the United Presbyterian Confession of 1967—with a view to helping Christians respond to this contemporary statement of faith.

Cruden's Compact Concordance, Based on the Famous Work of Alexander Cruden, edited by John Earle. Grand Rapids: Zondervan, 1968. 563 pages. $3.95.

Here is the first adequate concordance in compact form. Compared with editions of the standard volume, key words in bold type appear not only at the top of each page but also within the pages. The body type is small but more legible. Omitted is the Concordance to the Apocrypha and the Compendium of the Bible. The student will find this sturdily-bound version a real boon.

Floral Art in the Church, by Jack Inman (photography by Richard Lee). Nashville: Abingdon, 1968. 192 pages. $6.95.

This book deals with the creative use of flowers and symbolism throughout the Christian year. The author, an authority in the field, shows how every church can add dramatically to the beauty and impact of floral arrangements as part of the worship setting. Included are eighty-four illustrations of arrangements together with description and symbolic meaning. In following the sequence of the church year the author provides for variations among different church groups.

The Infallible Word, A Symposium, by Members of the Faculty of Westminster Theological Seminary. Philadelphia: Presbyterian and Reformed, 1967. 308 pages. $3.95 (paperback).

A reprint of a volume that at the time of its first publication (1946) rendered yeoman service in strengthening the faith of evangelicals throughout the world. The arguments presented are as cogent as ever, and as urgently relevant now as at the time of this first printing. Among the writers are John Murray, Edward J. Young, N. C. Stonehouse, Cornelius Van Til, and Paul Wooley (Editor). Martin Lloyd-Jones writes a foreword to the new edition.

The Lord's Prayer, in Its Biblical Setting, by Charles M. Laymon. Nashville: Abingdon, 1968. 160 pages. $3.50.

This fresh, meaningful interpretation grows largely out of the author's approach to his subject. Jesus is represented as following an age-

long tradition of conversation with God, from the prayers of the Old Testament patriarchs to those in the synagogues of His own day. Each part of the Prayer is seen in the light of its full biblical context. The whole presents a vivid portrait of the mind and person of Christ which speaks to our deepest longings.

Death and Contemporary Man: The Crisis of Terminal Illness, by Carl G. Carlozzi. Grand Rapids: Eerdmans, 1968. 79 pages. $1.45 (paperback).

When Death Takes a Father, by Gladys Kooiman. Grand Rapids: Baker, 1968. 171 pages. $3.95.

The first book seeks to understand the behavior and attitudes of those faced with the imminence of death, their own or that of someone close to them. It tries also to comprehend better the interrelated needs of patient, family, pastor, and physician in a situation where death appears inevitable.

The second book, "born of the vortex of a most painful experience," is a first-person account which lays bare the deepest emotions. What happens when death intrudes upon a family circle and leaves a widow and eight children? This is the story of one woman's determination and courage.

The Local Church Looks to the Future, by Lyle E. Schaller. Nashville: Abingdon, 1968. 240 pages. $1.75 (paperback).

A specialist in problems and procedures of church planning presents a wealth of information that will prove invaluable to churches contemplating expansion. Here are discussed such matters as guidance in arriving at basic objectives, in building, in planning for worship, in establishing rapport with other denominations, and in carrying out the future mission of the church to its fullest.

A History of Preaching, Vol. I, by Edwin C. Dargan. Grand Rapids: Baker, 1968. 577 pages. $3.95 (paperback).

A reprint of the most comprehensive work in its field. The period covered is from the Apostolic Fathers to the Great Reformers (A.D. 70-1572). Originally this period was covered in two volumes. Baker Book

House performs a much needed service to ministers and theological students by making this work available in its present economical form.

History of the Reformation, by John P. Dolan. New York: Desclee Company, 1965. 417 pages. $6.75.

In this volume the Roman Catholic author John Dolan lays aside the traditional divisive, polemical attitude which has characterized much Reformation study and gives us an "objective" history which lucidly presents the background of the men and the basic issues. This book will serve both the cause of historical honesty and the cause of Christian ecumenism. Too often books on the Reformation have been shaped more by the author's theological presuppositions than by the historical facts. The present work is the result of scholarly research done by Protestant, Roman Catholic, and secular scholars. The volume provides at once a general (if not the best) introduction to the Reformation and stimulating perspectives for the specialist in Reformation studies.

Finney's Lectures on Theology, by Charles G. Finney. Minneapolis: Bethany Fellowship, Inc., 1968. 248 pages. $3.95.

This volume has been out of print for decades, but is a worthy contribution to the literature which brings us in touch with the mind and spirit of the greatest revivalist of the nineteenth century. The volume first appeared in 1840 under the title, *Skeletons of a Course of Theological Lectures.* It consisted of the outlines from which Finney taught his classes at Oberlin College, where he was professor of theology from 1835 to 1875. This is a welcome reprint.

Proselytism in the Talmudic Period, by B. J. Bamberger. New York: Ktav Publishing House, Inc., 1968. 310 pages. $8.95.

This volume, first published in 1939, contains a new introduction and other new materials by the author. Chapter titles include: "Reception of Converts," "Status of Converts in Jewish Law," "Semi-proselytes and Quasi-proselytes," and "The Proselytes Mentioned in Rabbinic Literature." A comprehensive, interesting, and scholarly treatment of a little-known subject.

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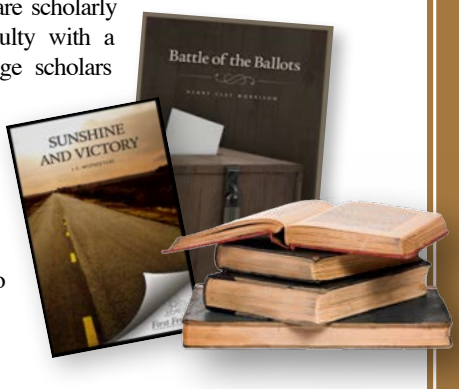

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