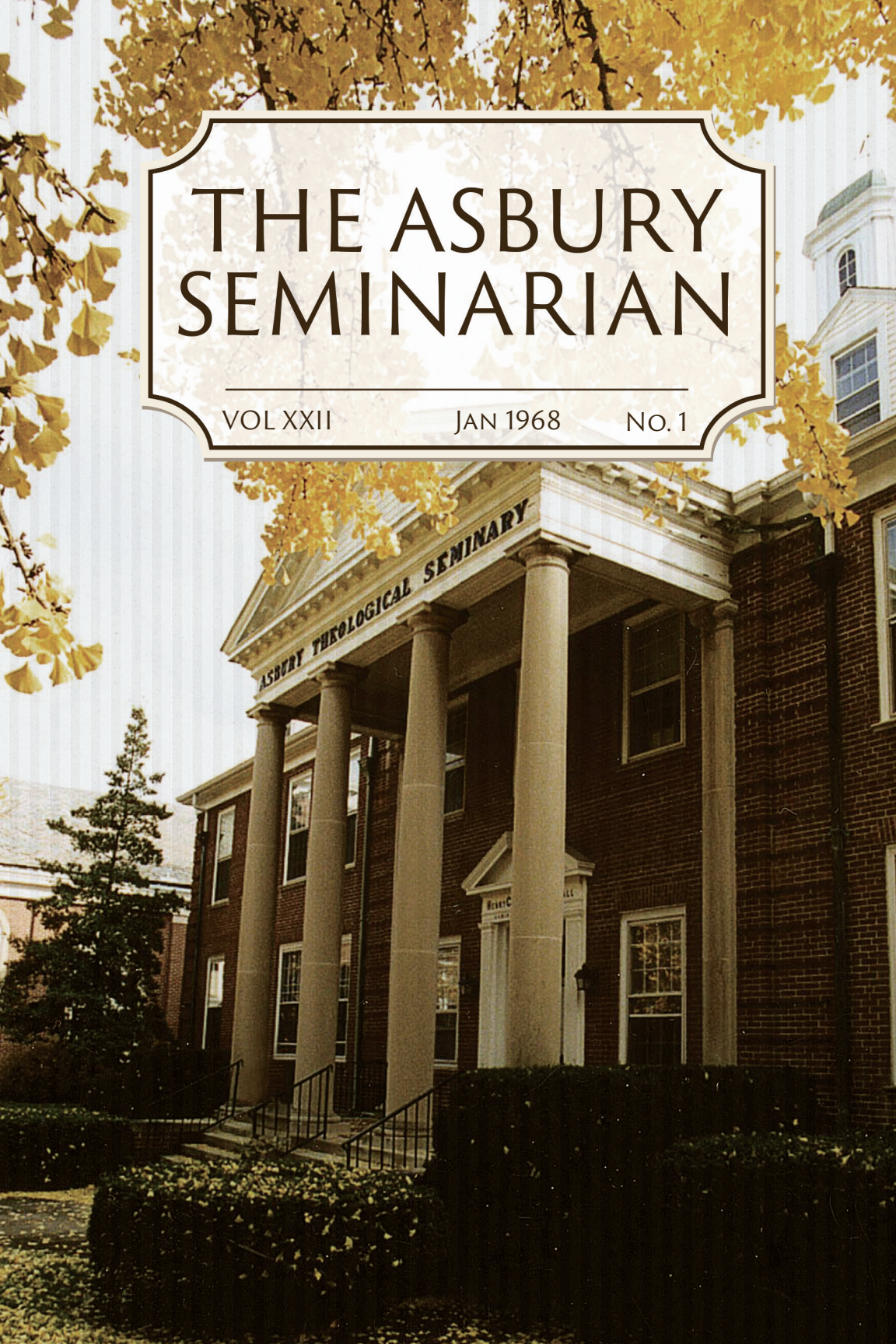
THE ASBURY SEMINARIAN

VOL XXII JAN 1968 NO. 1



The Asbury Seminarian

EDITORIAL BOARD

The ASBURY SEMINARIAN

Volume XXII January, 1968 Number 1

Subscription Price $3.00 per annum
Single Copies $1.00

The Wesleyan Message In The Life And Thought Of Today

Published quarterly by *Asbury Theological Seminary* at Wilmore, Kentucky. Entered as second class matter at the Post Office in Wilmore, Kentucky, under the Act of August 24, 1912.

The ASBURY SEMINARIAN

TABLE OF CONTENTS

EDITORIAL

The Pastoral Task and Seminary Curricula

W. Curry Mavis *

The character of the pastoral ministry in American Protestant churches has changed radically in the last few decades. Pastors have come to see that they must provide a broad ministry in their churches if they are to meet the pressing needs of parishioners and others in their communities.

A broad pastoral ministry is composed of three basic elements: (1) worship and preaching, (2) pastoral care, and (3) administration. It is axiomatic that pastors serving in single-minister churches must be effective in all three of these ministries if they are to serve Christ well. Recognizing this, seminaries must provide a broader training in the distinctly professional principles and methods than was made available in earlier years.

One hundred years ago American Protestant ministers saw themselves primarily as *preachers.* Their chief, and sometimes almost exclusive task, was to minister to congregations in the leading of worship and the declaration of the Word. Thus, quite logically, the curricula of theological schools gave almost complete attention to the matter of providing *preachers* with materials for public worship, and primarily for preaching.

A few generations ago most of the content of the courses in the biblical, theological, and historical divisions was regarded as background material for the pulpit. The practical theology division often had few courses other than those in homiletics. Such a curriculum met the basic needs of many of the ministers of that time.

In the earlier days of American Protestantism ministers spent

---

* Professor of Pastoral Ministry and Chairman, Division of Practical Theology, Asbury Theological Seminary.

little time in pastoral care for, in many cases, attention to the person-to-person ministry was impossible. For instance, circuit riders, each serving many local churches and preaching points, had little time for pastoral calling. Having preached at one place, they went on to the next to declare the Word of God. When pastoral time did permit, many of the local churches were so far from the pastor's residence that no systematic plan of pastoral care could be implemented for the whole circuit. Furthermore, many of the pastors who served single churches did not have an adequate perspective to carry on an effective ministry of pastoral care. Their pastoral calling for the most part was a type of "professional friendliness" which expressed the church's interest in people, and calls were often little more than a direct or indirect salutation for attendance at the house of God.

Moreover, little attention was given to local church administration in the earlier days of American Protestantism. In fact, there was little to administer in most of the congregations. There were no Sunday schools in colonial Protestantism and very few sub-groups of any kind in the church. The days of young people's societies and children's interest groups had not yet arrived, and adults viewed the church holistically as a congregation for the worship of God.

This situation has changed radically and there are numerous expressions of our broadened concept of the pastoral ministry. Many church buildings witness to it. There are numerous church sanctuaries, built only or primarily for worship in the mid-nineteenth century, that are now surrounded by facilities—architectural addenda—devoted to the use of pastoral counseling, administration, Christian education and fellowship. Moreover, clerical titles suggest a broadened concept of the pastoral work. Ministers are called "preachers" less frequently than a few generations ago and they are more likely to be looked at as "ministers" or "pastors." Seminary curricula witness to the change. Many seminaries have increased their offerings greatly in the practical or professional fields in an effort to equip their students to carry on an effective ministry.

Both denominational officials and laymen in local churches have recognized the need of a broad training for the pastoral ministry. Concerning the need for administrative ability on the part of the pastor, for instance, Roland G. Leavell, a one-time denominational official, said recently, "Today it takes more technical skill to direct the 'Sunbeam Band' than it took to be a pastor of a church fifty years ago." While this statement carries a degree of intended exaggeration, it underlines the important place of administration in today's pastorates. Some studies indicate that pastors normally spend fifty percent of their time in administration. A few years ago

Richard Niebuhr said that the work of modern pastors makes them *pastoral directors,* with the focus of their work in the training and supervision of laymen in Christian service.

The contemporary minister must have an orientation in areas that were of little concern to earlier theological schools. Pastors today must understand personality dynamics, social forces and social structures, basic principles and processes of education, and principles and methodology in pastoral care and administration.

The broader pastoral pattern of ministry creates new demands for both theological schools and for students. The schools must provide broader and more enriched curricula, and seminary faculties must be imbued with a sense of urgency to make all of their courses professionally relevant. The students, on the other hand, have a larger and more demanding basic core of studies than had ministers in earlier years. The contemporary ministerial student needs, to be sure, to be grounded in the biblical, philosophical, theological, and historical aspects of his faith, but he cannot stop there. If he concentrates only on these fields he will be professionally like a physician who masters physiology and anatomy, but who gives little attention to diagnosis and therapy. The articles which follow show, rather, the contemporary need for the pastor's close integration of theoretical study and increased service to the community.

The Pastor As Counselor

William Conrad Cessna*

Pastoral counseling is one of the pastoral care functions of the parish minister.[1] The "pastoral" emphasis need not be disregarded.

The word pastor is derived from the Latin word *pascere,* meaning to pasture or to feed. The biblical term, *poimēn,* as found in Ephesians 4:11 ("some teachers and pastors") means "shepherd." Historically, the work of the pastor has been to provide spiritual leadership through public services and through a personal ministry to persons and families.

Pastoral calling has been a method widely used in providing pastoral care. Although concern has been voiced lest pastoral calling be neglected,[2] the trend for less and less regular pastoral calling appears to be continuing. A recent survey of ministers indicates a felt need by pastors for more time to engage in counseling.[3] This trend is especially evident in urban and suburban centers where it often becomes practically impossible to find entire families at home at an hour convenient for pastoral calling. To fill the need for individual ministry to persons, pastoral counseling is being used to a great advantage by many pastors, and has been utilized increasingly for the last two decades. This paper does not propose a deemphasis on pastoral visitation in the homes of church families. Rather, this paper suggests that pastoral counseling may become a valuable pastoral function complementing and supple-

---

* Associate Professor of Pastoral Counseling, Asbury Theological Seminary.

1. See Seward Hiltner, *Pastoral Counseling* (New York: Abingdon, 1949), for discussion of pastoral functions and roles, p. 150 ff.
2. W. Curry Mavis, *Pastoral Psychology,* XIV, 133, p. 49 ff.
3. "News and Notes," *Pastoral Psychology,* XVIII, 177, p. 55 (1967 survey completed by Minister's Life and Casualty Union).

menting pastoral calling, by which the pastor can help people help themselves at the point of their needs.

A DEFINITION

Pastoral counseling is a dynamic experience in which two or more persons in an understanding, honest relationship, seek a solution to some perceived need which may be spiritual, social, or psychological in nature. Counseling, by this definition, cannot begin until at least one person perceives a need, with at least part of the problem lying within himself. The husband or wife who, in coming to the pastor with a problem, places all the blame on the spouse is not coming for counseling. He wants advice and assistance in bringing his spouse into line with his preconceived notions of what should be done. Such a presentation of a problem may result in a counseling situation if the parishioner comes to realize that at least part of the problem may be within himself. The term counseling implies problems and problem solving.

ATTITUDE OR TECHNIQUE

If a pastor is to function effectively as a counselor, he must be willing to function differently in this capacity than when functioning as a "prophet," or proclaimer of the Gospel. The temptation, when confronted with a person in need, is to preach, to give advice, to assume the role of the expert giving suggestions, answers, and advice. Such behavior may prove to be threatening to the parishioner and detrimental to the counseling relationship. Before seeking help, the parishioner already knows his pastor's ethical and spiritual stance, and often is not concerned with these issues early in a counseling relationship. He seeks a solution, his solution really, not the pastor's. He seeks understanding of himself and of his problem first of all. He may ask for advice, but if given, will not accept it if contrary to his own preconceived notions. More than advice and moralizing, he wants and needs someone to understand, someone who will explore with him the ramifications of his problem and alternative plans of actions. And when a decision is reached, it should be his own, and not one forced upon him.

A professional man in his late twenties decided to divorce his wife. The emotional honeymoon had ended after the first four months; during a seven-year marriage, the couple had gradually drifted farther and farther apart. More recently, home had been only a place to sleep. When it was suggested that he see his pastor before leaving his wife and filing for divorce, the man said he couldn't. His pastor wouldn't understand; he would only preach about what a sin he was committing. This young husband and father,

who said he had to talk to someone, refused to see his pastor in a time of deep distress because he wanted not preaching but understanding, and felt he couldn't get the latter in the pastor's study. The parishioner's perception of his pastor's approach and attitude was completely negative.

On occasion, counseling may include teaching, the giving of information, or the sharing of insight the pastor has gained through experience. For example, a youth who is undecided about which college to attend visits his pastor. He is interested in a large state university but is naive in what to expect there. His parents want him to attend the Christian denominational college they had attended. What should be the pastor's stance in this counseling situation? Take sides with the parents? Take sides with the student? Or together with the youth explore the alternatives, look at motivations, realistically appraise educational opportunities at the two institutions and then let the decision belong to the youth? The pastor may give "facts" about the two schools, even impressions and opinions, but any attempt at coercion is likely to destroy any relationship which has developed between the pastor and youth.

THE RELATIONSHIP

Among professional psychotherapists[4] a variety of techniques are utilized. Historically, the work of Carl Rogers has been described as "non-directive" (a misnomer) or client-centered. Other therapists used more directive techniques such as interpretation of dreams. Some techniques are insight oriented while others are symptom oriented. An important common element found in all theories of counseling is the nature of the relationship between counselor and counselee.

The preceding discussion about techniques indicates that the usual preaching-teaching approach is ineffectual in the counseling framework. The important concept of relationship which plays a crucial role in counseling includes the notion of rapport, but relationship also extends beyond rapport in a connotation of depth of feeling and understanding. The concept of relationship involves improved interpersonal relationships beginning with the counselor-client interaction, and the provision of a warm, accepting atmosphere in which the client can practice relating honestly to another

---

4. Professional psychotherapists may refer to their work with people as psychiatry, counseling, casework, or psychotherapy, depending on their professional affiliation and academic orientation.

person (the counselor). Relationship is thus viewed as the unifying construct by which counseling proceeds.[5]

The nature of the relationship which develops between pastor and parishioner is of great importance in aiding the parishioner in his problem-exploration. If the pastor is perceived (either before, during, or after counseling) as being authoritarian, dogmatic, inflexible, domineering, or unwilling to engage in an honest dialogue designed to discover a satisfactory solution, the counseling ministry will become proscribed. If, on the other hand, the pastor is known in his parish to be flexible, interested in honest, mutual exploration of problems, and willing to look at alternatives in an understanding way, the counseling function will become enlarged.

An important component of a helpful relationship is honesty, genuineness, or "congruence."[6] This is an ideal, according to Rogers, but no one is able to be completely without façade. When an answer is not known, it can be stated without losing face if the pastor is confident and not threatened by the situation. If the pastor has faced the same doubts as the youth seeking help, a simple statement of having had such doubts may be the necessary and sufficient ingredient permitting that youth to work through his doubts to a firm faith. This does not infer that a counselor has to experience a problem to be a good counselor, but an effective counselor will attempt to admit his humanity in an honest fashion. Rogers stated his view in a personal way: "*In my relationships with persons, I have found that it does not help, in the long run, to act as though I were something that I am not* [Italics his]."[7]

The relationship is of such importance that Howard Clinebell refers to pastoral counseling as Relationship-centered Counseling.[8] Paul Johnson emphasizes Responsive Counseling; the counselor is responsive to every mood, feeling, or attitude expressed.[9] Rogers has emphasized the central position of the counselee in Client-

---

5. Buford Stefflre, "A Summing Up," in *Theories of Counseling* (New York: McGraw-Hill, 1965), p. 273.
6. Carl Rogers, *On Becoming a Person* (Boston: Houghton-Mifflin, 1961), p. 61.
7. *Ibid.*, p. 16.
8. Howard Clinebell, Jr., *Basic Types of Pastoral Counseling* (New York: Abingdon, 1966).
9. Paul E. Johnson, *Psychology of Pastoral Care* (New York: Abingdon, 1953), p. 100. See also *Person and Counselor* (New York: Abingdon, 1967), where the author develops his theory of responsive counseling more fully.

centered Counseling, especially the relationship between the counselor-counselee. "In the emotional warmth of the relationship with the therapist, the client begins to experience a feeling of safety as he finds that whatever attitude he expresses is understood . . . and is accepted."[10] Therapy is facilitated by the relationship which permits "complete freedom to explore every portion of the perceptual field, and the complete freedom from threat to the self . . . ."[11] Reality Therapy emphasizes the need for a realistic appraisal of the life situation by utilizing the relationship called "involvement." William Glasser states that in Reality Therapy, "the therapist must become so involved with the patient that the patient can begin to face reality and see how his behavior is unrealistic."[12]

This brief description of several counseling viewpoints where the relationship is crucial to therapy may be sufficient to underscore the necessity of the pastor giving serious consideration to his performance in counseling, and the way in which he, as a pastoral counselor, is being perceived by his parishioners.

An emphasis on the pastor-parishioner relationship permits the pastor to practice counseling in both structured and unstructured situations. If counseling involves, as noted above, two or more people, in a dynamic relationship, engaged in a mutual exploration of a problem, counseling may take place during what is usually called pastoral calling in hospitals and homes. It can also be practiced in a structured setting such as the church office by appointment. Neither the setting nor the structure is a crucial point; that two persons are in a warm, dynamic relationship and are engaged in an exploration of a problem in a non-threatening environment is of utmost importance.

PREPARATION FOR COUNSELING

How can a pastor prepare for counseling that will be profitable for both pastor and parishioners? The major focus is on the needs of the pastor himself. Is he aware of his motivations and his goals? Does he trust people? Does he see them as being basically

---

10. Carl R. Rogers, *Client-Centered Therapy* (Boston: Houghton-Mifflin, 1951), p. 41.
11. *Ibid.*, p. 144.
12. William Glasser, *Reality Therapy* (New York: Harper and Row, 1965), p. 21.

good and capable of making the right decisions, given enough information and loving concern? Is he threatened by other people's problems? Can he help people facing death, or has he himself not yet worked through his own doubts and fears relating to death? The dictum of Socrates—"Know thyself"—is apropos for the pastor. He cannot help others if he has not first looked long and hard at his own emotional needs and found satisfactory solutions, or if he is not willing to admit that he is still searching.

A second concern in preparation for counseling is a knowledge of the basic needs of people. Why do people behave as they do? Are people rational in their acts, that is, rational to the people involved? If one accepts the thesis that behavior is rational and understandable, the pastor needs to be aware of the motivations operative in the person receiving counseling. Becoming aware of one's own needs and motivations will aid in the understanding of others' needs and motivations.[13]

The pastor as counselor is fulfilling a pastoral function which is historically and biblically valid but which, in its present form, is relatively new. With changing patterns of society and social mores, effective counseling must be adaptable to idiosyncratic situations.[14] By looking at counseling as one of several pastoral care functions, the pastor can give it adequate emphasis in his parish (depending on the type and location of the local church, and the needs of the members) without neglecting other necessary pastoral functions.

---

13. A study of the following books will facilitate the understanding of persons: Calvin S. Hall and Gardner Lindzey, *Theories of Personality* (New York: John Wiley and Sons, 1957); C. H. Patterson, *Theories of Personality and Psychotherapy* (New York: Harper and Row, 1966); Charles B. Truax and Robert R. Carkuff, *Toward Effective Counseling and Psychotherapy* (Chicago: Aldine, 1967).

14. Caroll A. Wise, *The Meaning of Pastoral Care* (New York: Harper and Row, 1966), p. 66 ff.

The Pastoral Purpose

Orval C. Butcher *

"Pastor, am I no longer a man since I've been saved?" These were words from the lips of a man sitting across my desk who had been a Christian for just three months. Tears filled his eyes as he continued his conversation: "I've been so happy in the Lord; this has been a new life, but I can't understand myself. Yesterday afternoon I was at work and, as usual, since finding Jesus as my Saviour, I was humming Gospel songs like 'Love Lifted Me,' 'He Lives,' and 'Amazing Grace.' As you know, I had never heard these songs before I came to church. I was standing by my desk and a man who I knew did not like me walked by and without provocation kicked me in the shins and spit in my face. Pastor, do you know what I did? I just stood there and cried. What's wrong with me? If this had happened six months ago I literally would have killed that man, but all I could do was stand there and cry. I didn't used to cry. Does being saved take the man out of you?"

In a few words I was able to explain to him how a miracle had taken place in his life and now he truly was a man, a man like Jesus—filled with love rather than hate, compassion rather than revenge. This explanation satisfied him and he went his way rejoicing. The sequel to the incident which brought this man to my study was that he along with his would-be enemy were brought before a Labor Committee which, in reviewing the incident, passed judgment that one of the men, if not both, would have to be removed from their positions. My friend, without hesitation, addressed the Committee saying, "If one of us has to go, let it be me." This so disarmed the Committee reviewing the case that neither man was removed.

Remarkable! But the way this man came to find Christ is even more unusual. His home was crumbling; he was an avowed agnostic filled with cynicism and hostility. In desperation, he thumbed down

---

* Pastor, Skyline Wesleyan Methodist Church, Lemon Grove, California.

through the yellow pages of the phone book to find a church, any church, for one last try. In God's good providence his index finger stopped at the name of a strongly evangelical church and he and his wife attended. In due time they came to a saving knowledge of Jesus.

REACHING

Few come to Christ as a result of leafing through the yellow pages of a phone book. Too often we depend on "drop-ins" for the outreach of our evangelistic ministry. The Gospel has *go* in it. The pastor who is reaching people is not satisfied with the security of a pulpit, but is a searcher for souls. We have depended upon our program, publicity and personalities to attract the sinner to church and we are missing the masses because of competition from a modern culture which offers so many substitutes.

Many productive methods are available for reaching men where they are, such as tract distribution, house-to-house visitation, direct witnessing. However, the most effective means of reaching the unchurched sinner rises out of the practice of the New Testament Church in the Book of Acts, ". . . They went from house to house." Bible study for the unsaved, I believe, is God's answer to reaching men where they are today. Experience has shown that one does not create a class for the unsaved by establishing such a group in the homes of mature Christians. The ideal is to find a couple who has recently been saved and is anxious to share newfound joy with unsaved friends who suffer the same bondage and darkness. The new convert has a circle of unconverted friends, while the well-established Christian has pretty well removed himself from contact with the unconverted. These Bible study times in the home place the needy heart at ease. He is not surrounded by Christians who might censor him, but is able to judge the truth of the Word of God and to ask questions without embarrassment. The person teaching such a class must be prepared to present his message from God's Word with simplicity and, also, to be able to adapt himself by language and attitude to the group before him.

RELATING

Jesus related to people by love and compassion, not by lowering Himself to their practices. He conversed with the harlot, ate with the publican, and died between two thieves, yet was without sin. We relate to lost souls in three ways: (1) by our absolute sincerity in wanting them to know Jesus; (2) by our presentation of the Gospel in simplicity; and (3) by our sociability, or, better stated,

our ability to show them by our warmth and interest the relevancy of Jesus Christ to their need.

Since nearly fifty percent of our American population is under twenty-five years of age, there is an obvious task of reaching today's generation. As young people face materialism and double talking, and are wooed by so-called intellectualism, they are finding themselves led into a vacuum which provides no answer for the basic direction of life. We cannot relate to these young people by reducing Jesus and the truth of His redemption to their level. As they plead for soundness and for sense, there is only one source and it is the Gospel. The going church will have youth as its primary objective.

Unfortunately, the church has found itself in a tradition, attempting to appeal to the adult constituency, so in many places the people who attend the church are of middle age or older. This lack of youth is indicative of a dying church, and is a trend which must be reversed if we are to continue to exist. The main focus of attention must be given to children through the young married adults. Members of these ages, of course, are the least able to carry the financial burden of the church, so it is a foregone conclusion that the older adults must foster the younger generation, a task requiring considerable adjustment and determination to remain contemporary. Effective leadership for children, junior high school young people, teen-agers, collegians and young adults is a requisite to success in relating the Gospel to this day. The Gospel does not change, but it must be "packaged" in a new manner—not difficult if mature adults will see the vision. Never in the twentieth century has there been as much material printed for assisting in relating the real Gospel to the soul needs of this young generation: programming, visual aids, idea kits, guides for Christian social life. Youth needs *action* and *answers*, not austerity and cliches. If today's generation is in peril, it is because mature adults are failing to relate the Gospel to this day of sophisticated sin. There is no such thing as a "new morality," but young people will be duped into believing there is unless we get the absolutes of the Word of God to them.

RECONCILING

The Apostle Paul, writing to the Church at Corinth, made this statement: "God . . . . hath given to us the ministry of reconciliation." The *pastoral purpose* is to create a climate in the circle of one's ministry by his life and leadership which will be conducive to bringing all unconverted who come under the influence of one's flock to a saving knowledge of Jesus Christ. Some basic facts must be observed, as follows: putting Christ first, denomination second; working with the individual rather than the corporate body; trusting lay

people and putting them to work; using male leadership; focusing emphasis on the younger generation; realizing that prayer and faith are basically essential; leading by personal love and sacrifice; maintaining a simple, direct and scriptural pulpit ministry; conserving the new converts by Bible training classes (in addition to Sunday school), and ever keeping in mind that success is not measured by statistics but by how well one has covered his potential field.

Today's soul-saving thrust is not simply from the strong pulpit ministry as was true fifty years ago. Success now is realized by the pastor motivating and giving leadership to the laymen who find themselves in the "highways and byways" where souls are in need. Campus Crusade for Christ has established a pattern which every church should copy. They have not found a new idea but have revived the New Testament pattern.

The pastor with purpose reaches men, relates the Gospel to the man's need, and brings him to reconciliation. Such a ministry has appeal to the "called" man who is also resourceful, vigorous, and above all, impelled by the love of Christ.

The Church and the Inner City

Richard Crow*

REALITY – THE PROBLEM

Today's headlines certainly point to the metropolitan area of our nation as an area plagued with difficulty. Is it not paradoxical that in these days of modern technological knowledge, man has only made more difficult the matter of communicating between men? The riot-torn cities produce unavoidable evidence to emphasize this schism which has developed when one person is unable to communicate effectively to another person. In the confusion which reigns, where does the church stand? Where has it been during the crisis and what is the attitude of those who compose the church?

As we give consideration to the relationship between the church and the inner city it is necessary to come to an understanding of what is meant by the terms "church" and "the inner city." The church refers to the corporate body of the followers of Jesus Christ. The inner city is that area of any metropolitan complex often referred to as the ghetto or the slums. It is an area where large groups of people live in cramped quarters; the crime rate is high, poverty is everywhere. Often it is highly commercialized or industrial in nature, providing little opportunity for activity and recreation. It is a place to move out of, provided one is not trapped. Unemployment is high in the inner city, prostitution and vice are a way of life, and narcotics seem to be an ever present evil. The rate of illegitimate births runs high and mental illness shows itself all too often.

What is the inner city? It is people . . . people caught in the web of circumstances. They are either the wrong color, not skilled

---

* Director of the City Program, Youth Development, Inc., New York City.

enough, too old, or unable to read or write. There is always some excuse, so on they plod only to meet impasse after impasse.

Where is the church? It can be said that it has often abrogated its responsibility, seemingly uninterested in becoming involved. Occasionally, some good-hearted man will start a "work" among the needy, but all too often these attempts are poorly administered and ineffective. Many seem to come and go with little lasting effect on the community. One sometimes is tempted to ask, without meaning to bring discredit to its ministry, has the rescue mission been used to salve the pangs of guilt? Moreover, is the church realistically meeting the problem as it exists? To put all effort and concern in providing soup and salvation to those who, enslaved by alcohol, have to a great extent already set their life's pattern seems a bit shortsighted. Many have come to Christ as they pass the sign "Mother's prayers follow you," but why stop at this? If this is all the church has to offer, it is time for an introspective evaluation resulting in answers.

What appears to be the pattern, as the complexion of a community begins to go through transition and change, is that the church moves away to the comfort of middle-class suburbia. Has evangelical Christianity become a middle-class religion caught in the materialistic and narcissistic atmosphere of the suburbs? It would seem so. Is it uncomfortable to see such need as can be found in the inner city? Evidently. Is a problem ever met by running away from it? Certainly not. Nor can the church run away from its responsibility, as hard as it may try. The headlines penetrate the most modern of architectural edifices and bring the need to each pew.

Christ looked upon the multitudes and had compassion upon them. His life bears witness to the concern He had for those in need as He lived His life on earth. Can we do any less than follow this example? He healed the lame, restored sight to the blind, and time after time He demonstrated His compassionate concern for others. The words He spoke give additional weight to His concern. The glaring error of the church is that it often seems to have failed to read and understand the teachings of the Master. Did He not sum up the commandments into two, the second being, "Thou shalt love thy neighbour as thyself"? Did He not use the illustration of the Good Samaritan to demonstrate concern? What we see here is one man meeting another's need. We might further consider the words of Christ in Matthew 25, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." The issue is not how many souls have you saved, not how often have you attended religious meetings, not how faithfully have you served the local church. No—He does not say this; rather, He speaks of service to others in His name. We have fine buildings, curriculum, program

organization, but what about people? Other groups have attempted to fill the gap, but where is the church of Jesus Christ sending its representatives who attend the monthly mission meeting?

IS THERE AN ANSWER?

There is an urgent need for men called of God to serve the inner city. Foreign mission efforts are necessary, but Christ also spoke of Judea and Samaria. Areas at home—in our very midst—need to receive attention.

The educational needs of the young people are numerous. The traditional education systems are missing the majority of these adults of tomorrow. They become truant and eventually become dropouts even though they have ability. The church needs to give them attention by providing teachers in private schools designed to meet the young person on his level, working with him to bring him to the proper chronological level. Teachers are sent to foreign countries, why not to the inner city?

Emotional problems also present a great need. With Christian psychiatrists, psychologists and social workers, the church could certainly make a larger impact on the blighted metropolitan area.

Providing opportunities for young people and adults to communicate with believers in other social strata could also be advantageous. Seminaries of evangelical persuasion must become cognizant of the need for those trained in the area of theology and the Christian ministry to consider the inner city as their parish. The seminary curriculum should include this area even to the point of some increased emphasis.

The writer works with an agency in New York City called Youth Development, Inc., and serves as Director of its City Program. This agency was founded in 1958 by Jim Vaus, the wiretapper who came to know Jesus Christ through the ministry of Billy Graham. In this organization there are good facilities, program materials and fine support. The *big problem* is to find adequate staff members who are spiritually, physically, and educationally qualified for the task. There are some people willing to come, attracted by the glamor or excitement, but few willing to pour their lives into blighted areas such as the one at Hell Gate Station. Here there is no offer of the comforts of a suburban church, but certainly a ministry such as this can have a larger significance and impact. The voice of the evangelical community must be heard within the inner city.

The Inner City Challenges the Church

Floyd E. George*

Never in history have men resided so close together yet lived so far apart. The primary fact of our existence is that we have achieved proximity without community and are forced to live in tension between the two. Even a casual glance at a cross section of modern American life suggests that we have moved beyond the rugged pioneer individualism of the last century to a crowd-centered, pluralistic existence. The misery of man is that he fails to know how to live with his unavoidable neighbor. In American cities men find themselves huddled together with others in empty loneliness and angry hostility.

We continue in a race toward an unbelievably congested world. A "census clock" at the United States Department of Commerce reveals that population in America is soaring toward the two hundred million mark with the net population going up one person every twelve seconds. Two thirds of this vast number of people is concentrated in metropolitan areas. Every day an average of three thousand acres ~~of land is being~~ bulldozed to make way for the suburban sprawl. Everywhere we turn we are crowded together in high-rise housing developments, endless suburban subdivisions, and teeming tenement dwellings. In some urban areas as many as five thousand people dwell in a single square mile. In my city of New York 2.2 million employees clog the business areas with an average density of a million people to a square mile of employment area. Highways are jammed, air lanes are choked, stores are crowded, schools are packed to capacity. What a challenge and opportunity confronts the church in the city. Yet, as Bishop Wicke quotes in

---

* Minister, Broadway Temple Methodist Church, New York City.

his paper, "Evangelism and the City," "the church is drowning in an ocean of humanity while hunting for men."

It is interesting to note how often cities are mentioned in the New Testament and how closely Jesus' ministry was related to them. It was in the city that He first began to reflect on the significance of His mission. It was in the city that He announced the beginning of His earthly ministry. It was in the city that He was crucified, and it was from the same city that His resurrection was announced. The record relates that during His public ministry some cities were moved by His teaching, while others hardened their hearts against Him. Jesus became angry with the city and disowned it; He also wept over it in compassion and tenderness. The final instruction Jesus gave to His disciples was to tarry in the City of Jerusalem to receive power. Cities in His day played an important part in His ministry as they do today in ours. Technological advances have not changed the response of man to the call of the Highest.

American cities have become asphalt jungles, breeding crime and delinquency. But it is to these cities that our Lord would still proclaim His message of redeeming love and forgiveness. It was for these cities—hotbeds of racial tension, political chicanery, organized vice and sinful indulgence—that Christ gave Himself, and it is for these cities that we likewise must give ourselves in love and sacrifice.

Some months ago, forty seminary students from across America came to the church of which I was then minister in downtown Brooklyn to reside while participating in a city-wide ministry to teenagers during the hot summer months. After having spent eight weeks in a crisis situation, one of the seminarians from the Midwest wrote a poem which expressed her deepest feelings as she surveyed the needs of the inner city:

> Cement is not green yielding grass,
> Nor do crows nest in brick.
> From my window there is no hill to rest my eyes,
> No melting field,
> No small white birch
> To shine with sun or rain or ice.
>
> No rabbit darts from the hedge to halt
> Trembling at my footfall.
> My feet do not crush fragrant wintergreen.
> My face is greeted by no hemlock's brush . . . .
>
> All these are things of home.
> In these my soul was cradled, succored, raised.

To these my heart responds as life to life,
As much necessity as food and drink.
Yet, here in the City I am happy. Why?

I see the wind in tossing lines of clothes,
The sunset glow in roseate window banks.
The rain is music on the roof and eaves.
Gushing gutters bring the sky to earth;
A roof at night hangs between two star-filled heavens. . .

But supremely it's the people.

From a lonely tower with a view
One can feed one's soul to satiety.
Human need knocks and asks and in the asking gives
For God is not indeed
in the wind
nor rain
nor earthquake
But in the still small voice of human need.[1]

In the city where I live and serve, ten thousand teenagers roam, out of work, out of school, uncared for and uncaring. Consequently, teenage drug addiction and venereal disease have risen to startling proportions. Despite all our scientific know-how there has never been a time of such widespread moral sickness. Headlines tell the story of crime on city streets. According to the findings of a recent survey made by the *New York Post,*

> One out of every three hundred persons in the city can expect to be murdered, raped, robbed, feloniously assaulted before a year passes. Every minute a complaint is filed; every three minutes a thief steals; every three and a half minutes a felony is committed; every twelve minutes someone is assaulted; every six hours a woman is sexually attacked.

"And when he drew near and saw the city he wept over it." In the midst of our asphalt jungles He still stands—and still weeps. He sees a church too often impotent because of its lack of concern and involvement. The great imperative of our time is for the church to grasp the throbbing need and to sense the spiritual lostness of our cities. For many years, we have held to the conviction that we

---

1. Buffy Calvert, "A Parish Worker's Poem."

must save America if we are to save the world. It is now a transparent corollary that we must save our cities if we are to save America.

Needless to say, the church faces a gigantic task. That it is harder to reach people for Christ in the city than anywhere else on earth has been the considered conclusion of countless numbers who have dealt with the inner city ministry. Our task is made more difficult because the people of the city are depersonalized by mass living. We work in large organizations, vote in large precincts, and travel in mass transportation facilities. Individual responsibility is diluted by the magnitude of the masses. The new darkness of our day may very well be the darkness of numbers. In the city men sin, they drift, they are lost, but too infrequently they are the subject of anyone's concern.

Again our task is made extremely difficult because city dwellers are removed from natural reminders of God. Those who live in the atmosphere of ticker tapes, roaring subway trains, screeching ambulances and fire engines, and the noise of bulldozers, are prone to forget the law of the harvest, that "Whatsoever a man sows, that shall he also reap."

Indeed, in this desert of human need the church must become a spiritual oasis. Our involvement in the ministry of redemption is the most crucial single challenge the Christian church faces in this day. What an exciting venture it is; what a staggering assignment.

It is sobering to look at the facts and it should cause deep concern that the impact of the Protestant church is becoming less and less powerful in our great metropolitan areas. Membership is decreasing while population is increasing.

Time is running out. We must re-examine our purpose in mission. Too long have we been content to mark time, to follow obsolete procedures, to be satisfied in mimicking the past. Peter Marshall's oft-quoted quip that "the modern city church reminds me of a man in a deep sea diver's outfit marching bravely into the bathroom to pull the stopper out of the bath tub" has in it too much truth to be humorous. The hour has come for our churches to get to the real business of cleaning up life's bad places. It is a supreme tragedy that we often get so wrapped up in ourselves and those who look and act like us that we forsake our mission in bringing the saving, cleansing, redeeming message of the Gospel of Christ to *all* people regardless of color, language, or social status. Too often have we turned our faces away and walked by on the wrong side when confronted with the unsightly and offensive task of cleaning up a modern Jericho road.

"When Jesus saw the multitudes he was moved with compassion." Are we, His followers, likewise moved by the needs we behold on the city streets? Does the city see the church as a little island in the midst of human need where contented people come on Sunday merely to polish their halos, to enjoy each other's fellowship, to sing hymns and recite creeds, unmindful of the dire plight of their neighbors?

That intriguing compilation of letters entitled *Dear Mr. Brown* relates a bit of experience in New York City:

> Some years ago the Rotary Club of New York City, through its Boys' Work Committee, made an investigation of juvenile delinquency on Manhattan Island. They found the worst block in the city, from which the largest number of boys were haled to the courts. They also found churches all around the block. These churches were not touching the boys; they were not even trying to do anything for the boys. All that happened in those churches was that occasionally the members worshiped together. . . .

An eminent Indian churchman writes about the church on the Indian scene and declares:

> Both in the city and the village the Christian goes to his church on Sundays and is happy in his "Christian ghetto." He pays what he can for its support. He meets fellow Christians and is generally happy in their presence. But this sense of oneness often does not arise from their oneness in Christ. After the Sunday service each returns to the unhappy world where he either forgets about his Sunday Christianity or leaves it aside for the sake of convenience. He is not usually any different in his office from his non-Christian friends. Of course there are exceptions. But exceptions also can be found among secularists and followers of other religions.

When Jesus upbraided the cities of His day, as recorded in the eleventh chapter of Matthew's Gospel, he was not condemning urbanization as such, or like Rousseau, calling for a return to nature. On the contrary, in this very context Jesus stated clearly that God had done His greatest works in the cities. City dwellers had compelling opportunities to hear and comprehend the Gospel. It was their indifference and rebellion that caused Him to denounce them.

In the city there is a tremendous, burning longing for the truth of God wherever, whenever and in whatever fashion we offer the Gospel of salvation. People will and do respond—not always in great numbers—but always there are some. With the possibilities

for redemption so inexhaustible we should dare, with utter abandon, to give our lives to bear witness to His truth, but look at us—look at us! A frightening number of church members completely indifferent and unmoved—totally ignorant of the dynamic of God's love that is faithfully, constantly, and creatively at work through His Church.

How many of us complain about demands that are getting too heavy! How many of us decry new methods, new approaches, new programs, saying that what was good enough fifty years ago is good enough today! The church must dare to be unique in its proclamation of the Good News, it must dare to break with tradition when necessary if the church in the city is to meet the needs of the multitude.

It is essential that we shift our emphasis from membership to discipleship if there is to be a new spiritual awakening. Surely membership is large enough in the church to enable it to fulfill its mission, but disciples are few. The two are not synonymous. Membership draws us in, discipleship sends us out; membership pays its dues and demands its rights, discipleship makes sacrifices and asks nothing in return; membership involves having one's name on a church roll and giving an offering, discipleship involves participation in a redemptive ministry; membership costs us little, discipleship requires our all.

Jesus brought the fire of holy love to men at the cost of Calvary. For such scattered sheep He would be the Good Shepherd, knowing full well that "the good Shepherd lays down His life for His sheep." How eagerly Jesus seeks to aid the granulation of human life by calling men afresh into the healing and intimate bond of discipleship, fusing them into a community of redemption, the Church.

Let us pray God that we may respond to His love with awe, with joy, with undaunted courage, and with total commitment. After more than twenty years of ministry in the inner city, I sincerely believe that if we are to win our cities for Christ we must:

—Yield ourselves whole-heartedly in glad commitment to Christ's cause.

—Love with all our hearts the city we serve despite its smells and uncomely sights.

—Sense the *real* needs of the city and constantly take inventory to determine if we are meeting those needs.

—Not be fearful of using unconventional approaches, shunning however the bizarre and sensational.

–Increasingly involve *all* people who would follow Him in the witness and outreach of the Church.

–Recognize that the city offers the greatest missionary opportunity of our century.

–Never retreat, remembering that "See How They Run" is not the theme song of the inner city church.

–Increasingly use all our physical facilities in a seven-day-a-week program.

–Never get discouraged when gains seem sparse, remembering that our responsibility is to but plant the seed.

May our Heavenly Father help us by His Spirit to meet the challenge of the inner city in this hour.

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of Man!

O Master, from the mountainside,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again,

Till sons of men shall learn Thy love
And follow where Thy feet have trod;
Till, glorious from Thy heaven above
Shall come the city of our God![2]

---

2. Frank Mason North, "Where Cross the Crowded Ways of Life."

What Needs to Be Done in the Inner City

William A. Amerson*

More than a half century ago, Methodist Bishop Frederick DeLand Leete, with keen insight and intense concern, wrote: "The central city church is a standing protest against impiety and the devil of greed. Where highways meet, and throngs crowd and push; where human tigers lurk, and rush upon their prey, and man-spiders weave nets of lust, trapping the unwary and the luckless; where the good are too busy to feel the sense of brotherhood, and rich and poor alike struggle for perishable gain, the church tower is lifted as a symbol of warning, of remonstrance, and of allurement to paths of purity, justice and peace." More recently, another Methodist churchman, Bishop William C. Martin, contended: "The church must save the city or the city will paganize our nation."

And now, in the year of our Lord 1967, we are fully persuaded that the church and the city must stand, or fall, together. To save the soul of man and to give the city a soul—this is always our commanding challenge.

Children do not cry without provocation, nor would the Christ of God sob bitterly without cause. Luke 19:41 relates how Jesus spilled His compassionate love upon the City of Jerusalem—"And when he drew near and saw the city he wept over it." Surely there was a reason for the broken heart of our loving Lord. While serving a strategic inner-city parish in Indianapolis, Indiana, we resolved to discover why Jesus "cried over the city." As we walked the streets visiting precious people in dusty basements, cramped apartments and dingy garrets, the Inner Voice whispered the burden of concerns which prompted our Lord Christ to sob over the city.

Jesus saw the loneliness of His people! Many were lonely

---

* Pastor, Dueber Avenue Methodist Church, Canton, Ohio.

and wretched then. After two thousand years, multitudes still experience the pangs of aloneness. Paradoxically, we are crowded like frightened sheep huddled together in the midst of a storm, but we are also isolated like Robinson Crusoe on his desolate isle. Millions have migrated to the city from rural backgrounds and find it most difficult to orient and relate themselves to the congested conditions which are prevalent in cheap apartments of our urban centers.

Jesus saw the needs of His people! The inner-city sector of a throbbing metropolis becomes the "port of entry" where desperate people of all cultures, creeds and climes filter in to stay "until they can do better." In many instances, they are illiterate or handicapped physically or mentally. Migrants find that job opportunities are few and they do not qualify for welfare assistance. In their hunger and destitution, our Compassionate Christ is concerned for them.

Jesus saw the lostness of His people! In their confused state, Jesus observed that they were "like sheep without a shepherd." When people give up hope, a community becomes a slum. The impoverishment of hope results in moral decadence, juvenile delinquency, alcoholism, looting, rioting. In discouragement, many city dwellers find themselves on a "dead-end street." They have a diminished sense of worth, and develop in turn a calloused disregard for their neighbors, a weakened commitment to personal morality, and a conformity to hopelessness and despair.

God has placed the church in the city! What can we do? What must we do? These are questions with which we wrestled in our Indianapolis parish. We determined, along with the Apostle Paul, to "be made all things to all men, that we might by all means save some" (I Cor. 9:22).

1. We resolved to love people—and to like them, too! It is not always easy to associate freely with people who may be careless about personal cleanliness or base and vulgar in their habits and conversation. Sometimes it is easier to love them than it is to like them. The heart of Jesus overflowed with love for all mankind, but it seems that He had some difficulty liking the Scribes and Pharisees who reeked with hypocrisy, egotism and self-esteem. Love is expressed through kindness and attention, and so we maintained an intensive program of visitation throughout the community.

2. We realized that people want to be accepted! They want to belong! When Franklin D. Roosevelt was president-elect of the United States, a man named Joe Zangara tried to kill him. It was reported that at the trial, Zangara was asked: "Do you belong to any church?" Zangara dropped his head for a moment and then replied: "No! I belong to nothing—and it hurts!"

In the one square mile in the core-city of Indianapolis lived

some twenty thousand people. Surveys indicated that only one-tenth of them were identified with any religious group. Apparently eighteen thousand people preferred to remain shy strangers and reticent refugees in that seething populated area.

Various programs were instituted and administered. Realizing that our Lord is God of the flesh as well as the spirit, we set up a supply room where good used clothing and non-perishable groceries were issued to the needy of our neighborhood. We utilized our church gymnasium to full capacity with hundreds of children in various recreational programs. Reading and tutorial classes were organized in our library. For the girls of the community, cooking and sewing classes were created and well-staffed by volunteer ladies from suburban churches. Four college boys were engaged for a summer program and they proved their dedication as they visited and involved youth in various activities. Friday was scheduled as "Flick Night," when feature films were shown to large crowds of children and youth. The price of admission was simply the registration of names and addresses, affording an opening for the young men to get into the homes of the children.

3. We determined to relate Christ and His message to the community! To communicate the love of Christ, we must discover our role of *servanthood.* In a world grown exceedingly harsh and calloused, with so many people being "pushed around," we must be servants of compassion with "warm hearts to feel the suffering of others" and "strong backs to carry their loads."

Recreation, crafts and skills, social service and welfare assistance—these were all important. They were not ends in themselves but means to an end. These activities and involvements became "handles" to draw people to a personal knowledge of Jesus Christ as Saviour and Lord. We praise God for various miracles of salvation that came out of our inner-city laboratory of devotion and faith.

If the church is to win the city, we must love our people, live with our people, and lose our identity in compassionate service for them. The poet relates how the austere priest moved his living quarters to the church steeple so that he might be nearer heaven and better able to hand God's word down to sinful man. However, in the end the pious priest cried from his place of aloof loneliness: "Where art Thou, Lord?" and the Lord replied,

"Down here, among my people."

BOOK REVIEWS

Evangelicals At the Brink of Crisis, by Carl F. H. Henry. Waco, Texas: Word Books, 1967. 120 pages. $1.75.

This book was written to portray the significance of the World Congress on Evangelism. In Berlin in 1966 participants from a hundred nations, representing seventy-six church bodies both inside and outside the World Council of Churches, met in a spectacular display of evangelical unity on the basis of biblical theology and evangelism.

The significance of the World Congress is presented basically by showing the relevance of evangelical Christianity in meeting the major theological and spiritual crises in the contemporary world. When the author speaks of "the brink of crisis," a threefold crisis is meant: (1) the world political crisis is assumed and inferred; (2) the crisis within Christendom on a fourfold front—theological, evangelistic, socio-political, ecumenical; and (3) the danger of a damaging crisis within evangelical Christianity.

The issues between evangelical Christianity and liberal neo-Protestantism are clear in the theological crisis. Modern theology has shared one decisive, controlling premise, viz., that man does not and cannot have cognitive knowledge of God. This premise evangelical Christianity repudiates as inexcusably destructive of genuine propositional faith and as antithetical to the scriptural view of revelation. Evangelical Christianity affirms the integrity and authority of the Bible, repudiates the attacks made upon supernaturalism by modern scientism, and advocates the biblical theological basis of evangelism, as over against existential distortions.

But the theological crisis facing evangelicals is not merely the conflict with non-evangelical views. At its deepest level the theological crisis is internal to the evangelical movement. If evangelical Christianity is to become a strong intellectual force, it must aspire to theological renewal and subject itself effectively to the Word of God, so as to produce a correlation of Christian conviction with the currents of modern learning.

The evangelistic crisis is seen in the tragic absence of New Testament evangelism in the contemporary world. The evangelical complaint in reference to the "new evangelism" is that it abridges or deletes the Evangel—the good news of God's offer of personal salvation and new life in Christ on the ground of the Redeemer's mediatorial death and bodily resurrection. There is a tragic declension from biblical evangelism. Not simply the New Testament form

of evangelism, but the very New Testament principle of evangelism, is now assailed. There has been a tragic secularizing of evangelism. The urgency for evangelism is thus denied and the nature of evangelism is misunderstood.

There is a tremendous need for evangelism today in a rapidly exploding population—among city dwellers, students, illiterates, and newly-literates. Evangelicals must take advantage of every method of evangelism—mass evangelism, cooperative evangelism, "Evangelism-in-Depth," literacy-evangelism, literature evangelism. Evangelism is the inescapable task of every Christian believer.

There is an immediate conflict between evangelical Christianity and liberal neo-Protestantism in relation to the social order. Liberal neo-Protestantism not only insists that the conversion of social structures is more important than the conversion of individuals, but it also tends to endorse socialism in the name of Christian economics. The position of the more radical liberal is not merely that socio-political engagement by the institutional church is more important than evangelism, but rather that such socio-political engagement *is* evangelism.

Evangelical Christianity holds that the biblical demand for regeneration strikes deeper than rival demands for social revolution. It proclaims the social sphere not merely as an arena of rampant injustice and unrighteousness, but also as fallen from God's holy intention by creation, and therefore under His condemnation.

Evangelicals do not dispute the fact of God's requirement of social justice and His disapproval of social injustices, or that His redemptive purpose has sweeping cosmic implications, or that He deals with mankind on a racial as well as individual basis, or that regenerate Christians must give evidence of salvation by a life of good works. What the evangelical disputes is the activistic redefinition of evangelism in the direction of existential-social engagement, the virtual replacement of interest in supernatural spiritual dynamisms by secular sociological dynamisms, the promotion of unscriptural universalistic premises, and the loss of biblical assertion of the need of personal faith in the redemptive work of Christ as the sole means of deliverance from the wrath of God.

But evangelicals dare not withdraw from the world into a ghetto type of Christianity by shunning the social implications of the Gospel. The will of God has implications for the social order as well as for the individual. In the crisis of our times the truth and duty of evangelical Christians is to proclaim to men everywhere what the God of justice and of justification demands.

Evangelicals also find themselves confronted with the ecumenical crisis. In its beginnings, ecumenism was a cooperative movement of evangelical Protestant bodies that sought to advance evan-

gelism and missions as their common cause. Modern ecumenism, in conspicuous contrast, lacks any driving commitment to evangelical theology, has been unable to reach an agreed definition of evangelism and of mission, and seeks to overcome the previous separation of Protestantism from the Roman Catholic Church and from Eastern Orthodoxy.

Evangelicals are concerned about "conciliar ecumenism" because of its neglect of evangelical theology and of evangelism and missions, and because of the loss of the Protestant image in ecumenical proposals.

On the other hand, there is an evangelical ecumenism. Although no formal organization expresses the emerging evangelical ecumenism, it nonetheless has conscious identity. The Bible is its formal principle of authority; spiritual regeneration is its indispensable requirement for Christian life and progress; the evangelization of mankind is its primary role for the Church. Whether evangelical ecumenism will acquire structural and organizational forms now depends largely upon the extent to which conciliar ecumenism continues to inhibit, retard and reconstruct evangelical principles and priorities.

The author's conclusion is significant and searching:

> It is my personal conviction that the next ten years—the decade between now and the end of 1975—are critical ones for both conciliar ecumenism and evangelical Christianity. If conciliar ecumenism continues to repress the evangelical witness, and prevents it from coming to formative ecumenical influence, then conciliar ecumenism can only bog into a retarded form of Christianity. And if evangelical Christians do not join heart to heart, will to will, and mind to mind across their multitudinous fences, and do not deepen their loyalties to the Risen Lord of the Church, they may well become—by the year 2000—a wilderness cult in a secular society with no more public significance than the ancient Essenes in their Dead Sea caves. In either event the tragic suppression of the evangel would abandon modern civilization to a new Dark Ages. The New Testament Gospel would become merely another religious relic that men once held important, but that is now disclaimed by a calamitous age that has lost a sure Word of God.

Frank Bateman Stanger

Crisis in Lutheran Theology, by John Warwick Montgomery. Grand Rapids: Baker, 1967. 133 pages. $1.50 (paperback).

In the "Preface" to this paperback volume, President J. A. O. Preus of Concordia Theological Seminary writes concerning the author: "The name of John Warwick Montgomery is rapidly becoming known throughout the religious press of the world. Dr. Montgomery is not only prolific, he is provocative. He is not only concerned, he is convincing." There is ample evidence for these characterizations in this forceful volume, the first of two volumes to be published under the title *Crisis in Lutheran Theology.*

The author is an ordained Lutheran minister, and is also professor and chairman of the division of church history at Trinity Evangelical Divinity School, Deerfield, Illinois. While he writes from a perspective of the theological world at large, yet his present volume is motivated very largely by theological fomentation that is taking place in the Lutheran Church-Missouri Synod. In these essays Dr. Montgomery endeavors to point up the extreme peril of the current theological situation.

This volume is presented in two parts: Part One discusses "The Inspiration and Interpretation of Holy Scripture," and Part Two gives attention to "Doctrine, Ethics and the Church."

As a background to the first essay on "Inspiration and Inerrancy: A New Departure," the author begins by calling attention to the fact that ". . . the doctrinal problem which, above all others, demands resolution in the modern Church is the authority of Holy Scripture. All other issues of belief today pale before this issue, and indeed root in it . . . ." The present controversy over biblical authority, he notes, ostensibly centers on a split between inspiration and inerrancy, with the claim that the former can and should be held without the latter. The result of the author's investigation is to leave the reader with but two meaningful alternatives: a Bible which is both inspired and inerrant (or better, inerrant because it is inspired), or a Bible which is no different qualitatively from other books.

In Part One, "Lutheran Hermeneutics and Hermeneutics Today" is also discussed. This includes a discussion of Rudolph Bultmann, Karl Barth, Post-Bultmannians such as Ernst Fuchs, Heinrich Ott, and Gerhard Ebeling, with a concluding analysis of American Lutheranism.

In Part Two, Montgomery traces the contrasting positions now taken in the Lutheran Church-Missouri Synod on major theological issues, including (1) the authorship of biblical books, (2) the factuality of the Genesis accounts, (3) the historicity of Jonah, (4) the person and work of Christ, (5) immortality and resurrection, (6) the

moral law in the Christian life, and (7) the inspiration of Scripture. In Chapter Five there is a brief but valuable discussion of "The Law's Third Use: Sanctification." He correctly notes that "the contemporary existential ethic in Protestantism is a second instance of desanctifying sanctification, for it inevitably devolves into ethical relativism . . . . The absence of an eternal ethical standard either in individualistic or in social existentialism totally incapacitates it for promoting Christian holiness."

Here is a book full of "strong meat." In a scholarly manner it warns of the danger of attenuated, erosive views of the Holy Scriptures. Let those who think read this book and think again. There is more at stake than many evangelicals and so-called evangelicals realize.

William M. Arnett

Christians in Contemporary Russia, by Nikita Struve. New York: Scribner's, 1967. 464 pages. $7.50.

Writers upon the subject of the status of Christianity in the Soviet Union usually leave themselves subject to criticism at one of two points: either they lack verifiable information upon the subject, or they reflect a romantic view of the supposed "prosperity of a purified Christianity" in the U.S.S.R. The present author avoids both of these difficulties: his close ties with Russia and his relation to the Orthodox Church "in exile" in France place him in a position to be relatively well informed, while his insight into the essential nature of communism keeps him from illusions of a roseate type.

Much of the volume is devoted to the history of the Russian Church since 1917; one is impressed with the meticulous manner in which Professor Struve (of the Sorbonne) analyzes the Church-State problem under the communist regime. He follows, for instance, the twists-and-turns of governmental attitudes, and the on-again, off-again course of Russia's anti-religious crusades. While his concern is chiefly the fate of the Orthodox Church, the author is not unaware of either the presence or the vicissitudes of the sect-type Christian groups.

One is impressed by the dispassionate treatment of such subjects as Stalinism, the propaganda system of the U.S.S.R., or the

servility of some supposed leaders of Christendom there.

Two major impressions emerge from the work. First, the author is deeply convinced that the red regime will be unable to eliminate the Church from the life of the Russian people. He is unimpressed by the trumpeting of the masters of the Kremlin, that Christianity is a mere social evil, inherited from the capitalistic order, whose days are numbered. His second conviction is that the Christian message will, in the future as in the past, survive only against the background of very great difficulties. He is undeceived by the presence of a few well-filled churches which greet the casual visitor to the U.S.S.R., for he knows too well how many churches have been closed, their congregations liquidated. Likewise, he is aware of the "official" nature of the high clergy who lead delegations to ecumenical conferences outside Russia, and of the "reliability" of their attitudes and their voting.

This volume is not difficult reading despite its mass of information. It impresses by its reserve and its understatement. It would be an excellent study volume for a group wishing to know "how it all happened" and to understand the real nature of Christianity's most articulate enemy. Its author gives us a closeup of "the gates of hell" but from the perspective of a faith that is deeply persuaded that they shall not prevail against the people of God.

Harold B. Kuhn

The Soul of the Symbols, by Joseph R. Shultz. Grand Rapids: Eerdmans, 1966. 198 pages. $3.95.

It is this author's conviction that while many earnest church members are sufficiently impressed by the figure of the Man of Nazareth, they are nevertheless strangely silent concerning the Person of Christ. He points out that the disciples and the Gospel writers never considered the figure of Christ without the corresponding fact of the Incarnation, the Cross, the Resurrection, the Ascension, and the imminent *parousia.* This book is designed to relate Christology to the doctrine of Holy Communion by emphasizing the fact that a weak Christological doctrine in the Church inevitably results in a weak sacramental doctrine. Its author would impress on us the *mystery* that is wrapped up in the doctrine of the Person of Christ, reminding us that most Christian heresies arose from an oversimplification of the great mysteries of God.

The Person of Christ is the essence of Holy Communion. He is the Host of the Sacrament. It is He who made possible this most sacred of worship services, and it is He who invites us into the Fellowship of God. This service, which for all too many is neither refreshing nor strengthening—something to be endured because it is the tradition of the Church—is actually "an intense spiritual moment in a living faith, a sense of sharing in the highest and purest worship" (p. 7).

Communion is rightly regarded as an epitome of the Gospel of Christ; it dramatizes the Gospel in a way that enables the believer to live out his faith. Just as the early Christians found supernatural strength in the "breaking of bread," so we too can realize power in partaking of this Sacrament.

After discussing the Person of Christ and the historic sacramental setting, subsequent chapters treat the significance of the Pedilavium (ceremonial washing of feet), the Love Feast, and the Eucharist. The author, in according Communion a central place in the worship service, attributes the remarkable growth of the early Church to the impact of this fellowship of love.

The book, written with clarity and concision, is eminently readable. Its keen insights should provoke thinking upon an aspect of our worship that is much neglected in some Protestant communions. A helpful bibliography is included.

James D. Robertson

The Incendiary Fellowship, by Elton Trueblood. New York: Harper and Row, 1967. 121 pages. $2.50.

We spend much more than $2.50 on books far less rewarding. Dr. Trueblood, Professor at Large, Earlham College, has poured his best thinking and experience into this volume. The result to the reader is a highly stimulating and wonderfully hopeful document on Church renewal, the subject Dr. Trueblood claims is the chief one in the Christian world just now.

In the Preface he tells us that five years ago he published *The Company of the Committed,* in which he spelled out the principles of Church renewal. In the interim he has listened, experienced, and lectured. He is impressed with the honest thinking being done on this crucial issue, and he wants to contribute what he can to the ongoing and expansion of renewal. Not his least important contribution is the three-stanza hymn, "Baptism By Fire," (p. 11) which

we may fervently hope will be sung at retreats and conferences, and eventually get into our hymn books. Inevitably, the "Incendiary Purpose" (Chapter 5) he pleads for so eloquently will be advanced by concerned groups singing his hymn.

Dr. Trueblood has brought a disciplined mind to his task, thereby filling his work with choice ideas, quotations, and illustrations from the history of Christian thought and practice. His careful logic is characteristic of a true philosopher. (Incidentally, if one wants a "brush up" in philosophy, his *General Philosophy* is a splendid place to go because of its thoroughness and simplicity.) He himself combines the intellectual toughness and the warm heart he admonishes; indeed, it is this which characterizes the "new breed" of evangelicals—the "rational evangelicals" he discusses so well.

It is, of course, impossible to say which of the five chapters is the best. But Chapter 4 on "The Base and the Field" develops with fine insight the thesis that effective mission is the product of Christian Fellowship. Service is the product of acquaintance with Christ. The Base is Sunday worship, the prayer group, or some other serious corporate experience in the name of Christ; the Field is the world peopled with outsiders who are potentially insiders.

For sheer inspiration, the concerned leader will look far and wide to find a passage to match Chapter 5. Just to be reminded of Pascal's transforming experience of November, 1654—it is summed up in Pascal's word *fire*—is enough to generate prayer for renewal. But Trueblood traces the figure of fire through the New Testament, pointing out Old Testament antecedents. In addition, he gives an exposition of Jesus' words, "I came to bring fire upon the earth." He reviews briefly that remarkable story, *Fire in Coventry*. He makes clear that a log, however sound, cannot burn easily by itself, but that a bunch of sticks can make a bright fire.

Ministerial prayer groups and concerned and alert lay groups should by all means use this book for study and discussion. It points the way to authentic renewal.

Donald E. Demaray

What About Tongue Speaking?, by Anthony A. Hoekema. Grand Rapids: Eerdmans, 1966. 161 pages. $3.50.

The author is professor of Systematic Theology at Calvin Theological Seminary. His purpose in writing this book is to make a

biblical and theological evaluation of the phenomenon of tongue-speaking. He has based his exposition of the teachings of Pentecostals and Neo-Pentecostals primarily on their own writings. This work grew out of a series of lectures given at the Conservative Baptist Seminary in Denver in 1964.

Chapter 1 is a brief historical account of the tongue-speaking movement.

In Chapter 2 the author points out a fivefold significance of tongue-speaking for Pentecostals: 1. All believers should seek the baptism in the Holy Ghost. 2. This Spirit-baptism is different from and subsequent to the experience of the new birth. 3. This Spirit-baptism bestows power for life and service, greater consecration, and more active love for Christ, for His Word, and for the lost. 4. The initial physical sign of this Spirit-baptism is speaking with other tongues. 5. This initial physical sign, though the same in essence as the gift of tongues spoken of in I Corinthians 12, is different in purpose and use.

Chapter 3 is a biblical evaluation of tongue-speaking. On the basis of Scripture the author refutes the claim that (1) every Christian should be concerned about experiencing the gift of tongues and therefore should seek it; (2) that the initial evidence of the Baptism with the Spirit is the gift of tongues; (3) that the gift of tongues has a high value as a spiritual gift; (4) that tongue-speaking is the *sine qua non* of mature Christianity.

The next chapter is a theological evaluation of tongue-speaking. The author arrives at six decisive theological judgments which, if accepted, refute the theological claims of Pentecostals: 1. It cannot be proved with finality that the miraculous gifts of the Spirit, which include tongue-speaking, are still in the church today. 2. The distinctive doctrine of Pentecostal churches which is basic to their teachings on glossolalia, namely, that every believer must seek a postconversion Spirit-baptism, has no basis in Scripture. 3. The theology of Pentecostalism erroneously teaches that a spiritual blessing must be attested to by a physical phenomenon. 4. Implicit in Pentecostalism is a kind of subordination of Christ to the Holy Spirit which is not in harmony with Scripture. 5. The theology of Pentecostalism tends to create two levels of Christians: those who have received the Spirit-baptism and those who have not. 6. The theology of Pentecostalism implies that the church has been without a leader, without adequate power, without full light, and without a full-orbed Christian experience from the end of the first century to the beginning of the twentieth.

This reviewer accepts unhesitatingly all of the above theological judgments except the first. Can it be proved with finality that the Gifts of the Spirit are not in the church today?

The author is objective and fair minded in the closing chapter in which he lists some of the lessons he believes the Pentecostal Movement has been teaching the rest of the church. Certainly these insights of the author are worthy of continuing study and emphasis: 1. The church today desperately needs a stronger emphasis on the need for being filled with the Holy Spirit. 2. The church must have a greater concern than before for satisfying man's emotional needs. 3. In the church we ought to leave more room for opportunity to worship and more opportunity for audience response. 4. We must learn increasingly the importance of prayer and our constant dependence on God. 5. We must realize the importance of being ready at all times to witness for our Lord and of the need for greater missionary zeal. 6. We must learn anew the value of small-group meetings for Bible study, prayer and Christian fellowship.

This book is written carefully and clearly. It is scholarly and well-documented. An excellent bibliography comes at the end. The author is intensely spiritual-minded. The work closes with an appeal for Christians to be "more filled with the Holy Spirit."

Frank Bateman Stanger

Interpreting the Atonement, by Robert H. Culpepper. Eerdmans, 1966. 157 pages. $1.95 (paperback).

This volume is well written, systematically organized, and clearly presented. The author is to be commended for the comprehensiveness of his discussion in such a short treatise. Included are the biblical backgrounds, both Old Testament and New Testament, a historical survey of theories of atonement across the Christian era, and a constructive statement.

The discussion of the prevailing theory of atonement during the first 1000 years of the Christian era is to be especially commended. Dr. Culpepper corrects the mistaken notion found in Aulen's *Christus Victor* that the ransom theory prevailed across this period. A conclusion similar to Aulen's is also found in Hasting Rashdall's *The Idea of the Atonement.* The present author furnishes a truer statement: ". . . it should be evident that the church fathers of the first millenium of the Christian era interpreted the saving work of Christ from various points of view" (p. 80).

While we would class Dr. Culpepper's treatise as largely in accord with evangelical thought, it must be said that he minimizes the justice and wrath of God. The attempt to harmonize God's wrath and God's love certainly presents problems, but to deny propitiation

and appeasement is to reject a distinct emphasis found in both the Old and New Testaments. The author's support for this position seems inadequate to this reviewer, viz., the Hebrew word "kipper" when expressing appeasement refers to appeasing man, not God (p. 29). This is hardly correct (cf. Num. 16:4). Neither can it be said that "hilasterion" in Romans 3:25 does not mean propitiation of the wrath of God (p. 69). The emphasis on wrath in Romans 1:18 to 3:20 is too strong to reject this teaching. The error carries through the book. Otherwise it is an excellent treatise, a much-needed one in our day, when the atonement seems to be a neglected subject.

Ivan C. Howard

Prayers, by Michel Quoist; translated by Angus M. Forsyth and Ann Marie de Commaille. New York: Sheed and Ward, 1963. 179 pages. $3.95.

One of the arresting books on the current best seller lists is Abbe Michel Quoist's *Prayers,* translated into a variety of languages including Spanish, Hungarian, Polish, Chinese, Portuguese and Swedish. It is here reviewed because of the high interest it is presently demanding in the religious world. Several hundred thousand copies have been sold.

Abbe Quoist brings to his prayers no ivory tower theorizing, but the experiences of the real world of a busy city parish in Le Havre. He has a lively interest in children and youth, and has personal acquaintance with laboring people. (The blurb on the jacket says "he lived for four months in a working quarter before submitting his doctoral dissertation.") Thus his prayers are alive with the actual and desperate needs of people of all walks and of every age level. The genius of these prayers is that the fake is entirely gone; transparency is their hallmark. This is precisely what this searching age is demanding. So God is "At the Door," in "The Subway" and the "Posters"; He is revealed in "The Baby." Quoist cries out against social injustice ("Prayer Before a Twenty-Dollar Bill" is absolutely eloquent). He takes us through "Stages of the Road" in our growing quest for God. Large segments of life are touched upon in lanugage that exposes reality.

Though presumably designed for laymen, this volume will be devotionally helpful for clergy too, because in it they will see reflected the real world of the real people they seek to minister to day by day.

Donald E. Demaray

New Testament Commentary, Exposition of Ephesians, by William Hendriksen. Grand Rapids: Baker, 1967. 290 pages. $6.95.

This is another solid volume in Dr. Hendriksen's ambitious project of writing his own series of commentaries on the books of the New Testament. Six volumes are already on the market, covering ten books. As usual, the author provides an extensive introduction to the book, in this case with elaborate comparisons between Ephesians and others of Paul's Epistles. The commentary is painstaking and full, with considerable use of the Greek, extensive cross-referencing, awareness of American and European writings in the field, occasional and judicious use of German and Latin, reference to various English versions, and a useful bibliography. Emphasis is on verse-by-verse commentary rather than on elaborate outlining of the contents, though an outline is given in the introduction and followed in the body.

Dr. Hendriksen is faithful to the fundamental convictions of evangelicals and also to his Reformed background. Much of the strength of the book is in the clarity with which he speaks to the layman. It would be unfair to compare the work of this author with the depth and creativity of the lifetime specialists such as Lightfoot or Westcott. But it is an effective sharing of the results of scholarship with those less informed, and especially with those who are not disturbed by a traditional Calvinistic explanation of passages that can be so appropriated.

Wilber T. Dayton

Thunder in the Wilderness, by Eric Edwin Paulson. Minneapolis: Augsburg Publishing House, 1965. 283 pages. $3.50.

This volume comprises a series of dynamic messages, and receives its title from the first of them dealing with—you have guessed it—John the Baptist. The subtitle, "Evangelical Essays in an Age of Doubt," indicates the character of the work, which comes from the pen of one who distinguished himself as a minister in two major denominations, and as a Chaplain in the United States Army.

Viewed in one way, the series of essays reveals the spiritual pilgrimage of one of Christ's sensitive and courageous servants. Underlying the fifty-one appealing titles and their development appear certain qualities of their author, notably his clear vision of

the Evangel whose author and finisher is Christ, his heart of compassion for an anguished world, and his rugged faith in the Word of Truth. He handles his materials with a freshness and spontaneity which captivates the reader, while the content itself serves to leave no one on the sidelines. It is difficult to imagine anyone remaining casual after exposure to such questions as the essays implement.

This is not a work to encourage easy conformity and world-affirmation. The author has himself (prior to his passing in 1962) faced too many burning issues to permit him either to be complacent or to encourage others in complacency. The person, lay or ministerial, who wishes to peer more deeply into what the Gospel of Christ is about will find this volume a thesaurus of inspiration, a companion to new discovery.

Harold B. Kuhn

The Parousia in the New Testament, by A. L. Moore; supplements to *Novum Testamentum,* Vol. XIII. Leiden (Netherlands): E. J. Brill, 1966. 248 pages. $10.50.

In this well-documented monograph the author reviews the contemporary scene and then presents his own careful exegetical study of this very important doctrine of the Church. The book is the response to an observation and a conviction. Moore writes, "Unfortunately there is little positive integration of the Parousia hope into the life, thought and work of the church." He goes on to add, "This surely has resulted in a serious impoverishment of the church's witness. The conviction underlying this thesis is certainly that a real and extensive impoverishment must follow from a weak, indifferent or uninformed Parousia hope, or from the abandonment—for whatever reason—of the Parousia expectation altogether" (p. 4).

After writing an opening chapter on the background of the New Testament expectation, the author turns his attention to the problems of interpretation, or perhaps re-interpretation. He discusses the inadequacy of Schweitzer's consistent eschatology (questionable methodology and onesidedly exclusive), Dodd's realized eschatology (minimizes the futuristic aspect) and Bultmann's demythologizing (too individualistic); then he discusses the significance of a valid alternative to these, namely, the concept of salvation-history or holy history (*heilsgeschichte).* Before turning to the scriptures, he treats briefly one further problem, the prominence of the element of imminence.

In the middle, and most important section of the book, the author attempts to answer four questions: (1) Did the early church delimit the expectation of the Parousia? (2) Did the early church think of the Parousia as in any sense near, and if so, in what sense? (3) Did Jesus delimit His expectation of the Parousia? (4) Did Jesus conceive of the Parousia as in any sense imminent, and if so, in what sense?

A final chapter discusses the significance of the New Testament imminent expectation of the Parousia for the life of the church today.

In spite of the proliferation of literature on this subject this is a timely and valuable presentation. It takes the relevant texts seriously and refuses to dismiss the matter of the Parousia as a quirk of the first century. The author shows that the idea of the return of Christ is prominent throughout the Church, that neither Jesus nor the early church delimited the expectation of the Parousia, but that both Jesus and the early church regarded it as truly imminent. At the same time he avoids facile solutions, noting the very real tension between this imminence and the grace-idea. But he insists that this tension was inherent in the Incarnate Word. The reader gets the impression that he is reading an honest book by one who seeks the true significance of the text rather than an interpretation that is compatible with modern culture. The exegesis of many passages, though not always convincing, is almost always suggestive.

The book is marred by a number of errors: (p. 106, wrong references in first footnote; p. 121, first half of quotation marks omitted; p. 151, "dealy" for delay; p. 190, "whish" for wish); but these need not detract from this commendable study. Serious students, concerned about the proclamation and significance of the Parousia, will read this book with much profit.

Robert W. Lyon

If I Had Only One Sermon to Preach, edited by Ralph G. Turnbull. Grand Rapids: Baker, 1966. 151 pages. $2.95.
Surprises in the Bible, by Clovis G. Chappell. Nashville: Abingdon, 1967. 126 pages. $2.50.

Each of the fifteen contributors in the first volume, all evangelicals of repute, submits a favorite sermon of his own making. The end result is a convincing testimony to the reality of God actively at work in the present age. Good preaching is bifocal: "It has its

head in the heavens, but its feet are on the ground." These biblically-grounded messages are immersed in the contemporary scene. Here is a fine combination of prophetic insight, expository power, and evangelistic fervor—characteristics of all true preaching. The sermons are rich not only in spiritual challenge but in sermonic resources.

The second volume has twelve sermons about surprising events in the lives of "amazing" biblical characters, from Moses through Paul, focusing particularly on certain aspects of the ministry of Jesus. Although he retired from the active ministry in 1949, Dr. Chappell's preaching strength remains unimpaired. Here is the same quality of biblical insight, the same clarity of thinking and crispness of style, the same sympathetic imagination that catches up the hearer, animating him with renewed hope and courage. In these sermons extraordinary happenings in man's religious experience become meaningful when viewed in the context of the Divine Providence.

James D. Robertson

Recent Homiletical Thought, A Bibliography, 1935-1965, edited by William Toohey and William D. Thompson. Nashville: Abingdon Press, 1967. 303 pages. $4.75.

This project was conceived in 1960 by the Catholic Homiletic Society, a small group interested in the renewal of preaching in the Roman Catholic Church. Soon it was decided to include Protestant perspectives. The end result is the present volume, edited by a Catholic (Toohey) and a Protestant (Thompson), with contributions by thirty-four scholars of both groups.

Thirty years are covered: 1935-1965. (1935 marks the delivery of C. H. Dodd's lectures, *The Apostolic Preaching and Its Developments,* at King's College, University of London.) Prior to the appearance of *Recent Homiletical Thought,* the only comprehensive bibliographic works in the field were Cleary and Habermann, *Rhetoric and Public Address: A Bibliography, 1947-1961;* and Caplan and King, *Pulpit Eloquence: A List of Doctrinal and Historical Studies in English.* The first covers less than half the time span of the present volume, and the second is more than twelve years short of being current.

This work comprises 444 book entries. Nearly all are accompanied by descriptive annotations, some with critical comments.

More than a thousand articles are listed from twelve Protestant periodicals, sixteen Catholic journals, and eight professional journals of speech. In addition, 610 master's theses and doctoral dissertations are cited.

There is no claim to completeness on the part of the editors, but what is here should be helpful to teachers, preachers, and speakers. The method of listing is topical and the indexes facilitate use of the volume.

Donald E. Demaray

Isms and Ologies, by Arnold Kellett. London: The Epworth Press, 1965. 156 pages. $4.75.

This book is a guide to unorthodox and non-Christian beliefs. It has been written to help the lay person who is puzzled by the bewildering variety of sects, cults, philosophies and non-Christian religions which are prevalent in the contemporary world. The following subjects are dealt with: atheism and agnosticism, pantheism, existentialism, astrology, Christadelphianism, Jehovah's Witnesses, Mormonism, British-Israelism, Spiritualism, Swedenborgianism, Christian Science, Theosophy, Hinduism, Buddhism and Islam. Several others are dealt with briefly in an appendix. Incidentally, this reviewer was surprised to find the following subjects treated in the appendix: Arminianism, Calvinism, Eschatology, Pentecostalism, Psychology, Theology.

The author is a Methodist layman who writes in defense of the common heritage of Christianity. His purpose is not merely to inform but also to point out where each of the alien systems of belief denies or distrusts the basic teachings of the New Testament. He therefore gives a concise account of the origin and history of each philosophical or religious system, an outline of its main features, and an analysis of its relation to the Christian point of view. At the close of the volume is a list of books suggested for further reading.

Chapter 14,"Conclusion," presents two valid tests to apply to "isms" and "ologies": 1. Does this teaching depend upon a "mutilated" Bible, or is its doctrine scriptural? 2. What is the attitude of this system to "the Word made flesh"?

The book is written in a clear, non-technical style. It is contemporary. It is decisively evangelical. It provides helpful reading for the inquirer after truth.

Frank Bateman Stanger

The Apocalypse of John, by Isbon T. Beckwith. Grand Rapids: Baker, 1967 reprint. 794 pages. $8.95.

This voluminous work is reprinted as a part of Baker's Limited Editions Library. It is a veritable library on the Apocalypse and a classic indeed from the standpoint of the thoroughness and care with which it was written and the perennial usefulness of its contents. This exhaustive volume represents a lifetime of scholarship on the part of Dr. Beckwith. More than half of the book is devoted to background studies on the eschatological hope, apocalyptic literature, the times of the Apocalypse, purpose of the book, unity, style, authorship, history of interpretation, and text. The rest of the book is a thorough critical and exegetical commentary on the Greek text, so written as to be useful whether or not one is familiar with biblical languages. Each section ends with textual notes and with alternate opinions concerning the meaning of the passage, together with analysis and evaluation of those views.

Disappointment, however, is likely to await the reader who seeks demonstration of his own millenial views or of many current theories concerning the details of Christ's return. Though the treatment is generally constructive and the conclusions usually support a conservative position, Jesus, in His eschatology, is presented more as a product of His age and less as the transcendent, omniscient Deity than many evangelicals would approve of. But the massive data from Jewish and other ancient sources should be valuable to anyone who wishes to understand the Apocalypse. Even if one should radically disagree with some of Dr. Beckwith's viewpoints and conclusions, as many certainly will, all should find help toward purifying and strengthening their own understanding of Christian eschatology. The work is reverent, definitive, and significant.

Wilber T. Dayton

BOOK NOTICES

Heaven, by E. M. Bounds. Grand Rapids: Baker, 1966. 151 pages. $2.50 (Baker reprint).

Surveys Scripture passages that speak about heaven and analyzes their teaching. A solid study of a much misunderstood theme.

A Guide to Effective Bible Teaching, by H. M. Salisbury and L. D. Peabody. Grand Rapids: Baker, 1966. 108 pages. $1.50 (paperback).

A book designed to improve the quality of teaching in the Sunday school. Suitable for individual study or the more formal group study approach.

The Cruciality of the Cross, by P. T. Forsyth, 104 pages. $1.45. *The Story of the Bible,* by Sir Frederic Kenyon, 1967. 150 pages. $1.95. *The Sign Language of Our Faith,* by Helen S. Griffith, 1966. 96 pages. $1.95. *The Weight of Glory*, by C. S, Lewis, 66 pages $1.00. (Eerdman paperback reprints.)

The Spire, by W. Golding, *Galileo,* by B. Brecht, *Riders in the Chariot,* by P. White, *All Hallows' Eve,* by E. Fuller. New York: Seabury Press, 1967. 31 pages each. $.85 each (paperbacks).

Each is a brief commentary dealing with a book that has had wide popular appeal. Characters and ideas are analyzed and placed in religious perspective. Each critic summarizes the book in question, shows its place in literature, cites other critical appraisals, and discusses themes and issues embodied in it. Part of the Seabury reading program, these books are designed to help the reader discover himself in a world of spiritual and moral dilemmas.

Confronting the Cults, by Gordon R. Lewis. Philadelphia: Presbyterian and Reformed, 1966. 198 pages. $2.95 (paperback).

Each of six contemporary cults is examined in the light of Scripture fundamentals cast in the form of seven questions. A book designed to help Christians sympathetically confront the cults with the one gospel of Jesus Christ.

Hymns and Human Life, by Erik Routley. Grand Rapids: Eerdmans, second edition, 1959. 346 pages. $3.95.

Erik Routley, well-known hymnologist, has given us a wealth of information in his treatment of a vast number of hymns. His volume has been called a companion to R. E. Prothero's *The Psalms in Human Life.* A valuable reference tool.

As Close as the Telephone, by Alan Walker. Nashville: Abingdon Press, 1967. 159 pages. $2.25.

The arresting story of the Australian Life Line Movement, of how a Methodist pastor, assisted by his congregation, sought to offer help by way of the telephone to persons in need; and how its activity, still centering around telephone counseling, has grown to include drug addiction, the care of unwed mothers, family counseling, suicide prevention and many other related activities. The movement, begun in 1963, has spread to other parts of the world through the Life Line International.

Vital Words of the Bible, by J. M. Furness. Grand Rapids: Eerdmans, 1966. 128 pages. $2.25 (paperback).

A little book that does not pretend to be a full-scale theological word book, but rather an elementary setting forth of some of the great words of the Bible. Harvests some of the present intensive study of Biblical Theology for the benefit of preachers and others to whom standard scholarly works are not readily available.

First Fruits

THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

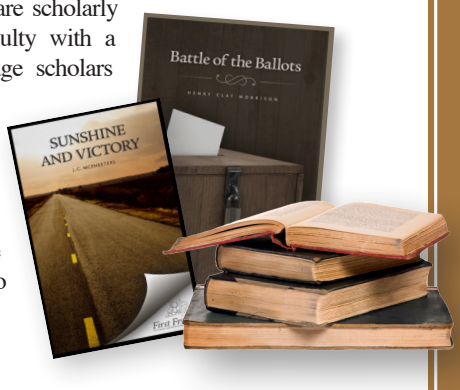
About First Fruits Press

Under the auspices of B. L. Fisher Library, First Fruits Press is an online publishing arm of Asbury Theological Seminary. The goal is to make academic material freely available to scholars worldwide, and to share rare and valuable resources that would not otherwise be available for research. First Fruits publishes in five distinct areas: heritage materials, academic books, papers, books, and journals.

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

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

First Fruits Press will enable the library to share scholarly resources throughout the world, provide faculty with a platform to share their own work and engage scholars without the difficulties often encountered by print publishing. All the material will be freely available for online users, while those who wish to purchase a print copy for their libraries will be able to do so. First Fruits Press is just one way the B. L. Fisher Library is fulfilling the global vision of Asbury Theological Seminary to spread scriptural holiness throughout the world.



asbury.to/firstfruits

ASBURY theological SEMINARY

asburyseminary.edu
800.2ASBURY