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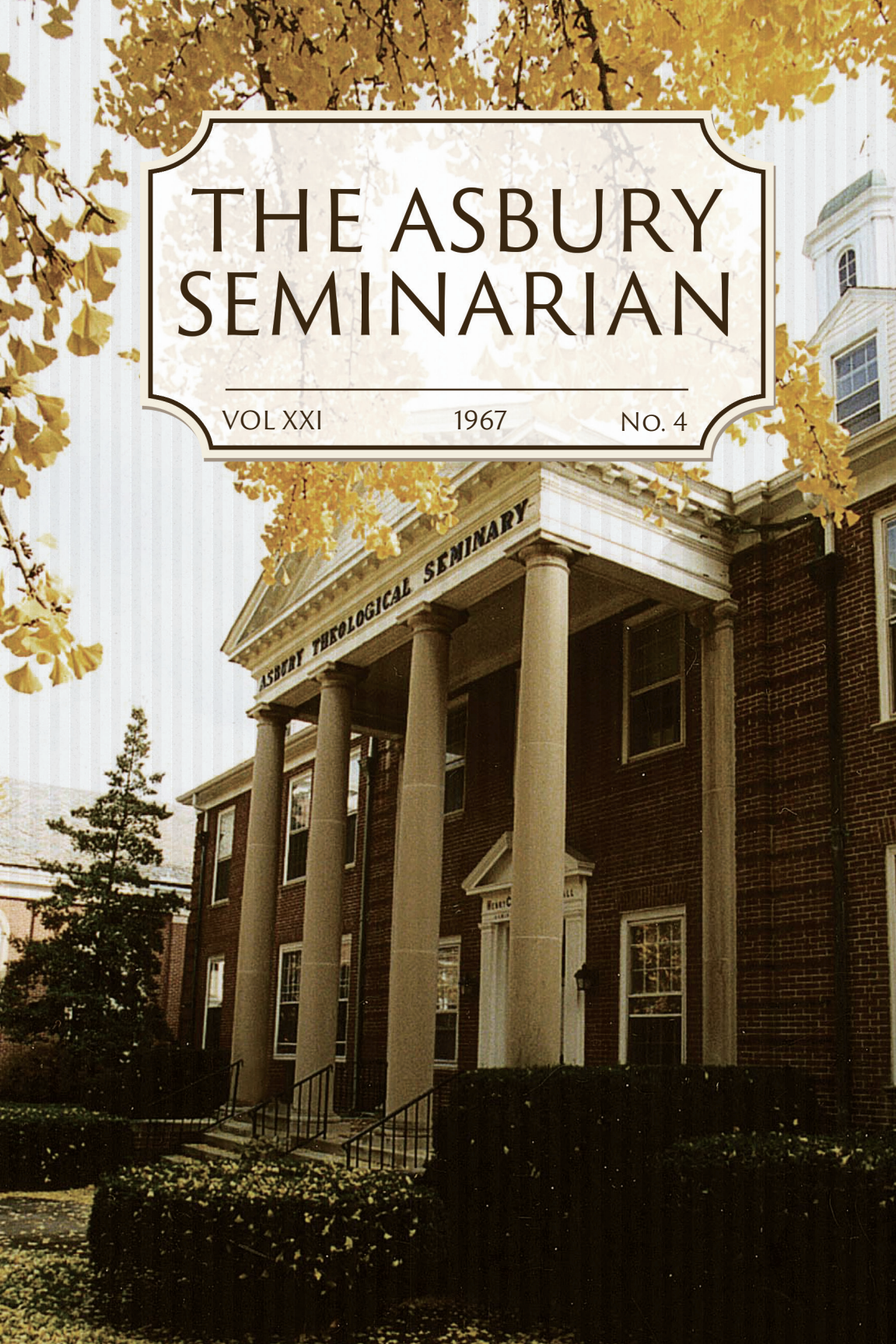

The Asbury Seminarian

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The Wesleyan Message In The Life And Thought Of Today

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The ASBURY SEMINARIAN

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EDITORIAL

The Role of a Confessional Seminary in Theological Education

Frank Bateman Stanger*

"A confession" has been defined as "a formulary which comprises the articles of faith," "a creed to be assented to" as one relates himself to a religious institution.

A confessional school of theology is one that either is committed to an already formalized confession of faith, or which adheres to a system of theological doctrines which can logically be formalized into a confession of the Christian faith. Such a seminary is committed to religious doctrines which are deemed to be consistent with historic Christianity and which are interpreted through a particular theological perspective. These basic doctrines become the springboard of all the institution's theological thinking in its efforts to be relevant. Such a confession of faith becomes the norm for the examination of all else.

The significance of confessional theological education can be seen through four approaches: (1) the purpose of the theological seminary, (2) the predicament of contemporary theological education, (3) the pertinence of confessional theological education, (4) the potential of the theological seminary.

THE PURPOSE OF THE THEOLOGICAL SEMINARY

The fulfillment of the major objectives of theological education assumes a confessional approach to religious truth. These objectives have a twofold relationship: to the church for which the theological seminary exists, and to the theological student himself as he prepares for Christian ministry.

The Council on Theological Education of the United Presby-

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* President, Asbury Theological Seminary.

terian Church in the U.S.A. has defined the function of theological education in relation to the Church in these words:

> The enterprise of theological education is an instrument of the Church for the furtherance of its mission in the world. It is not an end in itself. Its primary loyalty is to the Church, as the primary loyalty of the Church is to the gospel. It serves the Church in many ways, from the immediately practical to the ultimately fundamental. The tests of its adequacy and effectiveness are in the degree to which it enables the Church more fully to comprehend and more perfectly to perform its mission in the world. Therefore, its function is derived from the nature of the ministry and from the policy of the Church for the conduct of its mission.
>
> The Church bears witness to the eternal word of God, as both Law and Gospel, wherein the will of God is revealed for society as a whole and for the individuals who compose it.
>
> The theological seminary is the member of the Church's body whose chief function it is to study the gospel, the Church and the world, and train men and women for the work of the Church. The administration of a seminary must assemble a staff of teachers who in temperament, training, skill and devotion are competent and willing to assume these tasks, and must enable them to function with reasonable financial security, with adequate educational resources, and in an atmosphere of intellectual and spiritual freedom. The seminary must also be constantly selective of students who apply for admission, that the Church may be worthily served.
>
> The enterprise of theological education exists, therefore, that the Church may provide itself with a sufficient number of men and women committed to the gospel and dedicated to its service, loyal to the Church, and equipped by character, conviction, intellectual endowment and training to serve acceptably in its mission throughout the world. Theological education is thus immediately concerned with the Church's mission which is the projection of the gospel in the life of the world primarily through the life and work of the Church. In short, the whole enterprise of theological education rests upon our Church's concept of the gospel.[1]

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1. United Presbyterian Church in the U.S.A., The Council on Theological Education, *The United Presbyterian Enterprise of Theological Education*, 1959, pp. 19-21.

In reality the theological seminary is part of the Church, not an institution separate from it. The Church is based upon the Holy Scriptures. Therefore, theological education is charged with the responsibility to give instruction, insight and leadership to the Church in relation to the Word of God. Such authoritative leadership in regard to the Word of God will inevitably assume a confessional stance.

Furthermore, a confessional approach to religious truth is imperative as the theological seminary fulfills its objective in relation to the theological student himself. Dean John B. Coburn of the Episcopal Theological Seminary in Cambridge speaks of this relationship in meaningful words:

> The purpose of theological education is to help men and women grow in the knowledge and love of God and man. It is carried on within a community made up of students and teachers who live, study, and worship together. It is in their meeting of one another and of God that theological education takes place.
>
> It is therefore an intensely personal experience. It has to do with a man's growth in understanding God, man, and the Christian faith, and involves not simply the intellect but the whole self.
>
> A man becomes educated theologically in part by the exercise of his intellect; in part by his commitment to God and his fellow men; and in part by his participation in the enterprise to which he belongs—in this case the seminary community. Theological education begins long before he comes to seminary, and continues until the day he dies, but in most cases this intensive three-year formal education is the critical and most important period.

Dr. Charles F. Whiston, long-time participant in the process of theological education and presently Professor of Systematic Theology in the Church Divinity School of the Pacific, declares: "A seminary ought to be a place of repeated deeper and deeper conversion to Christ on the part of students and faculty alike." It may be added that Christian conversion is usually confessional in its theological presuppositions and concomitants.

THE PREDICAMENT OF CONTEMPORARY THEOLOGICAL EDUCATION

If a confessional approach to theological truth is a necessary factor in the fulfillment of the major functions of the seminary, can it be that the decline of a confessional emphasis is a contributing factor to the plight in which theological education finds itself today?

The predicament of contemporary theological education is summed up by Dean George Peck of Andover Newton Theological School:

"The man who isn't confused about today's developments in religious education and its many implications just doesn't know what he's talking about. . . . You're not in the swim just now unless you're way out of your depth."[2]

Harold Lindsell, writing on "Tensions in the Seminaries," declares: "The supreme problem of the seminaries is theological vagabondage. Few institutions have remained wholly true to their original creedal commitment. Many of them are an unartistic blend of incompatible viewpoints that negate one another and leave the student bewildered and distressed."[3]

President Nathan Pusey of Harvard University, speaking to his own Divinity School, defined this problem in theological education and suggested a solution:

> A new kind of humanism seems to be engulfing even recently updated formulations of the faith. To many no creedal formulation now seems possible because, it is insisted, there can be no supernatural reference to undergird such a creed. And if creeds go, what then becomes of the Church?
>
> Uncertainty and doubt remain inside and outside the School, inside and outside the University. Men continue to scorn the older formulations of belief—and rightly so, now as in the past: but now belief itself—professedly—is consciously eschewed. We have all become doubting Thomases.
>
> Can we not now . . . undertake to be a little less luminous in our doubts, to be a little more ready to receive than to resist? . . . Can we who have murmured not learn doctrine?[4]

Walter Wagoner in his study of contemporary theological education which has been published under the title *Bachelor Of Divinity* describes what he calls "the lack of precision" in the theological situation in seminaries today:

> Add to this confusion in critical matters of biblical interpretation the related critique of linguistic analysis with its distrust of theological language; add to this also the fact that the theological situation in seminaries today is, at the best, wide open and, at the worst, characterized by a lack of precision. In contrast to the days or to

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2. Harold Lindsell, "Tensions in the Seminaries," *Christianity Today*, XI (May 12, 1967), 789.
3. *Ibid.*
4. *Ibid.*, p. 792.

> the places in which Barthianism or fundamentalism or liberalism was dominant and well defined, there are now no sharply delineated and all-compelling theological traditions.[5]

Satirically Wagoner points to the effect this has had on the seminarians who look to their theological mentors for guidance: "That the seminarian scarcely knows which direction to look for a favoring wind is equally obvious. As in Beckett's plays, the seminarians often resemble those anonymous characters who pop their heads out of garbage cans to see who or Who is coming next."[6]

Dr. Carl F. H. Henry, Editor of *Christianity Today,* has presented two timely editorials on the predicament in contemporary theological education. These editorials are entitled "Theological Default in American Seminaries" and "Where Are the Seminaries Going?"

Dr. Henry's words are stunning in their realism and penetrating in their analyses:

> Many seminaries have become so much the purveyors of abstruse theological speculations, and give so little evidence of a fixed authoritative norm, that they seem to be making themselves theologically dispensable. Contemporary theologizing has become an exceedingly perishable commodity. Doubtless some seminaries remain denominationally or ecumenically indispensable for ecclesiastical objectives. But in a warring age at the brink of self-destruction, when scientists think that 22,300 miles out in space is no place for mistakes, one might wish that the seminaries on terra firma would forego the business of propagating heresy generation upon generation.[7]
>
> Theological education is harried in an age of doctrinal instability and social change. Uncertainty and tension grip the classroom, and many seminarians are inevitably bewildered by it all. Many seminaries communicate no answers.
>
> Seminary fledglings often suffer from a non-faith syndrome. They do not know what they believe or whether they believe at all. The first year of study becomes a quest for faith. Though acutely aware that something is lacking, they are not sure what it is or what they are

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5. *Ibid.*
6. *Ibid.*
7. Carl F. H. Henry, "Theological Default in American Seminaries," editorial, *Christianity Today,* VIII (September 11, 1964), 1115.

> seeking. If they find no answers in this quest, they return to secular pursuits. Some seminaries serve their students a theological smorgasbord, offering many choices but failing to set forth an integrated world-and-life view. When institutions teach their students everything without being sure of anything, the students many times withdraw, disillusioned and unsatisfied, convinced that the ministry is not for them. They have no faith, and they have found no message.
>
> Perhaps seminarians suffer the most acute confusion as a result of developments within the seminaries themselves. They listen to professors propagate divergent views, realizing vaguely that to embrace one is to exclude the other. They read about the end of the institutional church and wonder why they should spend time preparing to serve an institution that is said to be already passe. They sense that the secularization of Christianity means the end of Christianity and a dead-end street for the clergy. Called upon to influence the power structures and to alter the social milieu, they suffer from feelings of guilt as they try to fit this pattern into the traditional role of the clergy as soul-winners. Under these circumstances, no one can blame the seminarians if they forsake the ministry, misunderstand its primary purposes, or land on the psychiatrist's couch with schizoid symptoms. Who wouldn't?[8]

Confessional theological education offers a solution to the doctrinal instability of many seminary classrooms and to the non-faith syndrome from which many ministerial students are suffering. There must be a new and relevant scholarship based upon a hearty allegiance to the Holy Scriptures, an allegiance that crowds out doubt and releases the light of Scripture to shine through the gloom of an anxious and disoriented age. There must be a recovery of the Gospel of God's grace, made possible through the life and death and resurrection of Jesus Christ. There must be a rendering of the ethical and moral life according to the sanctions of the Word of God.

We should heed the words of Henry P. Van Dusen, president emeritus of Union Theological Seminary, when he speaks of the norm of judgment in relation to theological education:

> I shall venture to forecast that history will judge that, in our day, the crucial issue for Christianity was being

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8. Carl F. H. Henry, "Where Are the Seminaries Going?" editorial, *Christianity Today*, XI (May 12, 1967), 812-813.

> determined, not in its confrontation with the secular world or renascent non-Christian Religions, nor even in the fulfillment of Christian Unity, but within theological scholarship—at its very center, its fulcrum, upon which all else turns: the clarity of its apprehension of and firmness of its hold upon, Jesus Christ; or, more accurately, of his grip upon it.[9]

In the light of the evidence, dare we merely shrug our shoulders in an attitude of indifference and act as if there were no vital relationship between the plight of contemporary theological education and the decline of emphasis on confessional religious truth?

THE PERTINENCE OF CONFESSIONAL THEOLOGICAL EDUCATION

The Church, the seminary, and the minister are really one. Therefore, the seminary's relevance is to be viewed in relation to its contribution to the effectiveness of both the minister and the Church. A confessional emphasis in relation to theological truth, in turn, is highly contributory to all of this.

Confessional theological education contributes to the maturing of the seminarian's spiritual life. Such maturing in spiritual living is essential in the preparation of a minister. The superlative aim of a theological school ought to be to help students to become men of God. If seminaries are to serve their day they must send forth into the Church's leadership men and women deeply impregnated with and possessed by the remedies for the ills of the Church and the world. More than this, they themselves must, in some significant measure, embody and verify these remedies.

More than thirty years ago John A. Mackay was inaugurated as the President of Princeton Theological Seminary. Twenty-three years later he was asked to speak at the inauguration of his successor. In his address he remarked that on the occasion of his own inauguration he had pleaded for the restoration of theology to the sphere of culture and the life of the Church. Then he proceeded to declare: "At this juncture in human history something appears to me to be even more important than theology. . . . the hour has struck to restore, to reinterpret and to rehabilitate the concept of Christian Piety."[10]

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9. Henry P. Van Dusen, "Theological Education in the Ecumenical Era," *The Princeton Seminary Bulletin,* LVI (February, 1963), 9.
10. John A. Mackay, "The Restoration of Piety," *The Princeton Seminary Bulletin,* LIV (July, 1960), 49.

Such piety must be incarnate in the life of the seminarian. The student in theological seminary must be a new man in Christ, an individual who has experienced the reality of spiritual change and gives expression to it in daily living. Faith emphasizes both the imperative and opportunity for such personal piety and points to well-marked paths along which it can be achieved.

Confessional theological education contributes likewise to the intensification of the Church's redemptive ministries. The Church has been raised up to spread abroad the truth of the Gospel. Such witnessing to the Gospel becomes the evangelistic activity of the Church, even on a world front. A confessional theological education in its presentation of the truths of the Gospel as revealed in the Holy Scriptures sharpens the focus of the seminarian upon the nature of the Church's task and intensifies his desire to lead the Church in the fulfillment of its divinely-appointed mission.

THE POTENTIAL OF THE THEOLOGICAL SEMINARY

The theological seminary has both the responsibility and opportunity to participate in the renewal of the contemporary Church. Here again the confessional approach to theological truth becomes an incentive and a guide.

It has been suggested that the renewal of the Church depends in large part upon preaching. Vital preaching can inspire the Church to evangelistic activity and missionary endeavors. Vital preaching can cause the Church to become redemptively meaningful to the guilty, the confused, the sorrowing, the fearful. Vital preaching can motivate the Church toward significant social involvement and activity.

It has been suggested, furthermore, that before Church renewal can come through preaching, a renewal must come in preaching and such renewal in preaching is dependent upon the renewal of the preacher. The place to begin a renewal in preaching is with a renewal of the preacher. Here is where confessional theological truths make their impact because spiritual renewal is impossible apart from the preacher's identification with and appropriation of the great evangelical truths of the Gospel.

In his challenging work, *The Trouble With the Church,* Helmut Thelicke calls for a renewal of the Church through preaching which must begin with the preacher's recovery of faith in the living God as revealed by the Risen Christ. If preaching is talking about God, then the preacher has to know whom he is talking about. It is not enough to read about God; the preacher must have personal knowledge of God as He is revealed in Jesus Christ. When Jesus Christ is the Good News in the preacher's life daily then he will be unable to keep that Good News to himself. D. T. Niles described preaching

as "one hungry man telling another hungry man where there is food." As the preacher is renewed within by Christ, his preaching is renewed and through it the Church.

CONCLUSION

A confessional theological school is dynamically dedicated to the living elements of its spiritual heritage. It seeks constantly to interpret this spiritual heritage for the contemporary age and to witness to the significance of these living elements in conversation with the larger Christian fellowship and with the world. A true confessional position does not self-consciously call attention to those who affirm it, but rather to Jesus Christ and to the Holy Scriptures.

A confessional seminary, because it is an academic community, is responsible for the correspondence of its confession with the Holy Scriptures. At the same time there is concern for the constant renewal and enrichment of the confessional position. With sincerity and confidence such a theological school commends its confessional position to all.

In very recent days Louis Cassels, religious writer for the United Press International, penned a thought-provoking article entitled "Agnostic Pastors." This article deals with the question which comprises its opening line: "Should a man be ordained to the ministry if he rejects, or is agnostic about, some of the basic tenets of the historic Christian faith?"

Mr. Cassels' conclusion is strongly confessional in its implications. His words should provoke us to serious thinking about the nature of effective theological education:

> In the privacy of seminary bull sessions, the discussion tends to center around a student's right to be ordained if he wishes, regardless of his private beliefs. Possibly it is time to give some thought to the rights of church congregations, who look to their pastors for spiritual nurture.
>
> Those people in the pews are not just "resources" to be mobilized and used in reform movements, however worthy. They're human beings . . . confused, burdened, troubled, hungry for meaning and purpose in life. In the presence of a pastor's contagious faith, they may grope their way into light. But as Jesus said nearly 2,000 years ago: "When one blind man leads another, both fall into the ditch."[11]

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11. Louis Cassels, "Agnostic Pastors," *The Evening Bulletin,* Philadelphia, Pa., June 17, 1967.

ARTICLES

The Changing Shape of Theological Education at Asbury Theological Seminary

Maurice E. Culver*

The faculty of Asbury Theological Seminary has been engaged in a far-ranging discussion on the shape of theological education. The present ferment in curriculum studies across the country, and the inauguration of the new Master of Divinity degree, replacing in many institutions the Bachelor of Divinity degree, has partly accounted for the interest in special studies this year. The rapidity of cultural change, the profound re-examination of every aspect of the life of the Church, and the call for new ministries everywhere has been a major spur to increased curriculum studies.

The basic purpose of Asbury Theological Seminary to provide a "well-trained, sanctified, and Spirit-filled evangelistic ministry" remains unchanged. This is one of the most highly-conceived statements of purpose for the training of the ministry that has ever been declared. The faculty and administration find it stimulating and challenging. The privilege to strengthen this purpose, to interpret it for a new day, and to take advantage of the rich association with other theological seminaries in their self-studies has given us unusual motivation at this time. We are directed from an inner compulsion that Asbury Theological Seminary fulfill the role of catalyst in the process of matching theological education to the new demands of the Church and the world.

It is well to recognize from our own self-understandings that we experience real tensions in regard to the catalyst's role and the problems related to change. We look at our present success in attracting students, our present vitality and surge of development and we say,

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* Dean of Asbury Theological Seminary, 1964-67. Since the writing of this article, Dr. Culver has returned to Methodist mission endeavor in Rhodesia.

Why should we change? Does not our present success prove that we should stay by traditional ways?

In response to this question it must be said that a part of our present success in the attraction of students is due to student expectations that Asbury Theological Seminary is a school which is alert, aware, and progressive and will provide an education for a ministry that is relevant. The students want a school that has built into it this role of catalyst in today's Church and world. Frankly, our student body is impatient with our deliberate scholastic slow pace in updating our curriculum and teaching methods. The atmosphere of change is here; we are obligated to act soon.

Another aspect of tension for us related to change is our image as a school ordained to create islands of permanence in billowing seas of change. If by this it is meant that we take an unswerving stand upon a theology based upon the kerygma, then it is of course upon the kerygma that we stand. But the problem here is the use of the word "stand." An unswerving theological and biblical position must not be confused with a compulsion to maintain traditional methods of education. The commitment to relevance and the necessity to keep up-to-date in theological education is definitely consistent with our conservative theological perspective. The very spirit of the kerygma is dynamic; it speaks of God who has proven Himself, in the biblical story, as the Living God of History, a history whose present is always changing to make way for the future which is coming. Such a point of view is no shallow gesture to the spirit of the times; it is a recognition of the very spirit of Christianity.

Asbury Theological Seminary has a responsibility to be in the vanguard of progressive theological education. Some of the distinctives which have been given to us place this responsibility upon us.

1. We have always worked under the dynamic of an evangelistic concern. By this we mean the transformation of persons, of groups, of communities, of power factors, of social structures, of churches, of worlds. We train a ministry with this dynamic.

2. We strive for the constant renewal of the Church. Today we might even go so far as to say that the greatly-heralded phrase, "The renewal of the Church," has become an inadequate slogan. We need a revolution in the Church and we need a revolutionizing Church. The ministry and the manner of its preparation is central to the realization of this goal.

3. Under the tutelage of the Holy Spirit we mean to take Jesus Christ seriously. What this will do to the ministry, to theology, to the Church, to society, and to the world is indeed radical.

4. We affirm a concept of continuity in history. We take seriously the past, the present and the future. Acceptance of continuity indicates that God has been in the process, is now in the process, and

will be in the process. He is the Lord of history. This is an affirmation of faith which becomes a basis of confidence for change.

5. We believe in the Bible. The Scriptures are increasingly the witness to sanity in our world–to the reason for morality, to the meaningfulness of life, to the fact of human freedom, and to the ground for hope–all of which are essential to progressive thinking and living. On the basis of the Scriptures, we can do telic thinking and holistic thinking–we can set patterns for change, expect power to fulfill them and have confidence in the outcome.

6. We believe in Christian perfection. Biblical goals for man in all his being and his works are to be realized.

These distinctives say something about the methodology of theological education as well as the kinds of ministers produced. The faculty of the Seminary in its study is working out some basic considerations for future programming.

THE THEOLOGICAL SEMINARY AND ITS RESPONSIBILITY TO THE CHURCH AND THE MINISTRY

We are preparing men for the Church–not for a movement. Asbury Theological Seminary at this point in its history stands in a very responsible position to the organized church. By the organized church, we mean the Methodist Church, the Free Methodist Church, the Wesleyan Methodist Church, the Evangelical United Brethren Church, and whatever particular churches our graduates enter to serve. Our student body usually represents over thirty denominations. The ministers we train serve specific denominational churches. We train these ministers from a position within the evangelical movement. We also train these ministers from a "confessional" position. We recognize that the evangelical movement has sometimes stood aloof from the organized church. We recognize furthermore that our confessional position has often been held in splendid isolation. We must relate our stance to our task. No theological seminary, denominational or otherwise, with any self-respect is going to be dominated by the human institution of the church, but it does need to graduate loyal, obedient, creative servants of the church. These will be men faithful to their church who are catalysts within their church.

A letter from a recently graduated student of the Seminary illustrates this point. He is entering a church not traditionally evangelical. He is not going into it to stand over against it, but to work within it. He speaks of his love for his church. He speaks also of his concern to stay within the mainstream of the evangelical movement, and then he states, "At this point I suspect that God has a real ministry for me *within my church*."

We are also to prepare men to understand and to serve the needs of the whole Church of Jesus Christ. The ecumenical dimension is a

particularly difficult dimension to achieve in the preparation of a minister, but it can be reached. A letter from another graduate of this year expresses this achievement: "I want you to tell President Stanger and my good professors that I feel richer, more Christian, more evangelical, more ecumenical, more universal than when I came here."

Special consideration is being given to the varied kinds of ministries that our graduates will enter. There are many traditional ministries. There is the traditional congregation chained to the status quo which in many cases is the deadening position of crying for the "status quo ante." But there are also ministries within very vital traditional congregations. There are traditional missionary, evangelistic, Christian education, music and chaplain ministries. There are also teaching ministries and a variety of other ministries which the Church has been carrying on throughout the generations. Most of our graduates will enter traditional ministries. How are they to do this dynamically and effectively?

There are also new ministries. We hear much about "new ministries" in the Church today. What are these, how valuable are they, and how does Asbury Theological Seminary relate to them? These are ministries, first of all, to new kinds of congregations—congregations that are not confined to the four walls of the churches that stand on the corners of smug suburbia. These are congregations that define themselves in terms of mission. Minister and people alike in these congregations are searching for what it means to be in the Church in this generation. They will not always conform to traditional patterns. They are trying to bring Christ into the major decision centers of politics, big business, industry, education.

There are what might be called "enabling ministries." A minister in such situations is known as "the man behind others." He is a minister who puts his laymen on the forefront. This is a different ministry from the clergy-centered church ministry. What does it mean to have an enabling ministry to others? How are men prepared for this? There are also ecumenical ministries and ministries to the inner city and other new ministries as wide as the range of life—creative ministries, all of these.

We ask ourselves, Does our curriculum prepare men for such ministries? Can preparation be accomplished by adding new subjects to the curriculum, or must this be done by means of new approaches in our teaching? What is the relationship between the Seminary curriculum and the fulfillment of traditional ministries dynamically and new ministries creatively?

A classroom in which the professor relates to his students on a highly authoritarian basis does not prepare men for dynamic traditional ministries or creative new ministries. Such a classroom pro-

duces a minister who will in turn pontificate from the pulpit, hide behind his authoritarian image, but never really expose himself to his people. The classroom must produce a ministry that is a ministry of men with others—a man who can share his life and expose himself to others, and a man to whom others will expose themselves. This is learned through a technique found in the classroom. A few new subjects in the curriculum are not the answer. A dialogical relationship in the classroom and an atmosphere of searching together will assist such development.

Our confessional stance adds to this process a glad expectancy. It adds the responsibility to search for the profound inner correspondence of our confession with the Scriptures. It creates the necessity to interpret our confession for our times and to witness to the significance of these elements in conversation with the larger Christian fellowship and with the world. It calls on us as a learning community to constantly seek the renewal and enrichment of our confessional position. This thoroughly enhances the educational process.

THE THEOLOGICAL SEMINARY RENEWING ITS ACADEMIC IMAGE

The major innovation in theological education may appear to the outsider to be the change in degree nomenclature. The change of the degree title from Bachelor of Divinity to Master of Divinity is indeed a significant change. It is a pledge of significant improvements in standards for the training of the ministry. It is considered a more fitting degree title for the educational experience achieved by the student of theology today.

The American Association of Theological Schools, in approving this change, set about justifying it in a very systematic and conscientious way. It created ten major checkpoints by which seminaries could determine their own excellence of standard for the training of the ministry. On the other hand, it gave an option to all seminaries to retain the B.D. or to change to the M.Div. It was correctly felt that this new degree did not necessarily indicate a sudden new standard of theological education. All seminaries having conscientiously required certain standards of work were considered of a high enough quality to grant a Master's designation, even if they wished to retain the Bachelor's designation.

At the present time, approximately fifty per cent of the seminaries accredited by the American Association of Theological Schools have changed the degree title. It is probable that eventually this will be the normal nomenclature.

It is proper to emphasize that the course of study is still considered a professional course in preparation for the ministry and not

an academically-oriented course as such. The jealous guarding of the professional aspect of the training of the ministry shows a high degree of concern on the part of the churches that we have men who are ministers rather than men who just know a great deal about religious subjects. Basic new emphases in the curriculum are indeed gratifying; they are even more significant than the change in degree title. Our Seminary is in the process of the following developments related to the new emphases.

1. The core program of basic required courses is to be retained. This assures a genuine balance in the total preparation which a student should have. However, a reduction of the size of this core is under consideration in order to make it possible for a student to have a wider range of flexibility in his elective courses and in the initiative that he himself takes to shape his own course of study. To make possible the shaping of the course of study, consideration is also being given to the creation of functional majors. Students desiring to enter either the pastoral ministry or the teaching ministry, the missionary ministry, or some one of the other specialized ministries, may have the opportunity to shape their course toward such a functional major.

2. An overall reduction in student load is under consideration. The principle behind this major move is to make opportunity for depth study. This would be accompanied by a greater degree of tutorial treatment and relationship between the professor and the student in order to see that depth was genuinely accomplished.

3. A strong emphasis upon an integrative curriculum is becoming manifest, governed by the concern that all disciplines should be more closely related—that there should be a greater homogenization of the disciplines in the mind of the student. Techniques for accomplishing this are several: team teaching, dialogue sessions for professors to better understand one another's discipline, and the creation of certain patterns within the curriculum—such as courses that draw together disciplines in integrated sessions, and the focusing on student ministries within the framework of the whole curriculum.

4. A greater concentration on the individual student is being accomplished by a number of procedures. Our present twelve to one ratio between students and faculty is very good. Each student has an advisor. The advisee-advisor relationship is set up for intense personal attention to the student's academic, spiritual and professional needs. We are working on ways to measure motivation and maturation for assisting the individual development of the student.

5. Considerable attention is being given to methods of classroom presentation. The proper balance between lectures and seminars and colloquia, the use of team teaching methods, the reduction of the size of classes, and numerous techniques are important means

of attaining the major emphases which have been set out as objectives.

6. Field education has a new blueprint for major attention. It is felt that men in studies learn by also being in concurrent ministry. It is felt that members of the faculty have a responsibility to follow through from the viewpoint of their own discipline to the very communication of that discipline. When faculty follow through to this extent they get a feedback of ideas to assist them in their course preparations. The entire field education program is to be integrated into the curriculum so that every aspect of the curriculum has some kind of clinical expression.

THE THEOLOGICAL SEMINARY AND THE NEW CONCEPT OF STUDENT

Such a concept of the process of education calls for a new concept of student. He must be willing to expose himself to the training of his whole person. This exposure to such a treatment of his whole person does not come easily. We have many students who consider that the ministry consists largely of giving out a certain amount of abstract truth to the world. The incarnational aspect of the ministry is central.

The student must also have a new sense of responsibility to personal initiative and quest. He must make a conscious effort to integrate his studies and to think holistically. He needs to relate his undergraduate work to his ministerial preparation and his theological understandings to all other intellectual disciplines. He must take greater responsibility for his own education and the shape of it. He must be aware of relating learning and ministry to the shape of the world so that he will have a relevant ministry. There must be a new concept of the student to match the new curriculum.

The Asbury Seminary Student Body recently made a serious self-study. A thorough student questionnaire was prepared. Attitudes and opinions on the curriculum and teaching methods were sought. Some conclusions from the student body are of real value in shaping a curriculum. The majority favored the following:

–greater flexibility and freedom in course planning

–reduction of the core program

–a chance to enter into greater depth in their subjects rather than to cover such a broad range of subjects

–more realistic measurement of student achievement and development

—more individual attention based on advisor-advisee relationship and student-teacher dialogue

—emphasis on the inductive rather than a deductive method of presenting Asbury's distinctives

—more internship opportunities and concurrent ministry with their studies.

The students overwhelmingly affirmed that they are making at Asbury Theological Seminary an informed and critical appropriation of the Christian faith, that they are achieving a grasp of contemporary Christian thought and its engagement with the culture of our time, and that they have a faith to share with this generation.

THE PRODUCT OF THEOLOGICAL EDUCATION

Who is the minister we are graduating? What essentially characterizes this servant of God and the world?

He is a man in Christ. In his theological education he has learned to be Christological in his thinking, Christo-centric in his theology, and Christ-like in his ministry. He has the mind of Christ, the faith of Christ and the servanthood of Christ.

He is a man for others. He knows the burden of the Cross, the cost of discipleship. He knows that love is the way. His training has assisted him to carry a theological conviction through to its ultimate conclusion—the gift of one life for another.

He is a man with others. His sensitivity training sets him free to share and to expose himself. He ventures into dialogue engendering mutual respect and honesty. His fellow man exposes himself in his presence, for the true self is revealed in relationship. In reconciling man to God he is himself reconciled to his fellow man.

He is a man behind others. Chosen by God and man to administer the sacraments and the Word, he does so as a servant of the servants of God. He seeks out the gifts of the Spirit among God's people and enables them to express these. His people are in the forefront and he is behind them, supporting their life and service.

He is a man "turned on." Inspired, he inspires others. Aflame, he sets a flame in the hearts of others. He is light and salt to the earth. Mature himself, he strives to bring all men into maturity in Christ. He works with all the energy Christ mightily inspires within him. Sanctified, his "self" is not in the way. Filled with the Holy Spirit, he commends Christ to all men with such authenticity that many gladly enter the Kingdom.

University Religion Departments: Challenge to Theological Seminaries

David S. Schuller*

Phenomenal enrollments in religion courses are reported from across the country. State universities and private schools, complex multiversities and small colleges are experiencing the same shift. Religion departments—either newly installed or radically redesigned—are attracting students in amazing numbers. In the school year 1965-66 a rapid survey of colleges revealed that one of every ten students in state universities was enrolled in a religion course; in private schools the ratio rose to one in six. In universities where religion departments were established with known scholars, enrollments rose to over a thousand a year. At the University of Iowa nearly a thousand students were enrolled in the core course. Stanford, Princeton, the University of California, Western Michigan, and Pennsylvania State have been among the leaders in drawing together distinguished faculties and in fashioning departments that usually offer a full range of courses from underclass to graduate level.

Seminary administrators and faculties have greeted this sudden change with ambivalent reactions. While welcoming this new interest on the part of the rising generation, some seminaries sensed competition in the future. There will be a competition for the most able teachers in seminaries. Students will be faced with a viable alternative to enrollment in a seminary.

As a result, seminaries have been forced to ask fundamental questions about their role in the life of the churches and of the community in the future. Should the "study of religion" on the graduate level be centered increasingly in the universities rather than in the seminaries? What, then, will be the task of the seminary in the future—will it be restricted to the more narrow task of training full-time professional workers in the church? What will distinguish the

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different styles of the learning enterprise in the two situations? Should one expect a difference in method, content or context of scholarly inquiry in university in contrast to seminary?

While the very question of relationship can be phrased on a number of levels, perhaps the most useful suggests a distinction that sees the seminary as an agency of the church, and the religion department as an agency of the university. This approach grants a similarity of content, interest and method. It sees the distinction in the goal and purpose of teaching. The university study of religion would be quite dissociated from the practice of religion either in commitment or vocation. The university is not seen as the agency for providing "religious education." It is not to produce converts or nurture faith. In contrast, it remains the task of the religious community to supply agencies that will train men for service within the religious community. As Daisuke Kitagawa has reminded the church, it must beware of the temptation to exploit the university religion department by expecting it subtly to promote the cause of a particular religion or denominational confession. "The university qua university is neither to produce 'religious' men nor sacralize society or culture." Churches may define a chaplaincy task on the college campus, but this should not be met within the setting of the religion department. This is not meant to deny that a given instructor probably will indicate his own beliefs and commitments, although the critical open study of the phenomena of religion does not demand it.

What are the major issues confronting seminaries as a result of the growth of such university departments?

First, the demand is more insistent that seminary education in the future must be in vital contact with a university center. Those who would serve from within the religious community must be related to the culture and to the mainstreams of secular intellectual life. This requirement involves more than having a certain number of seminary faculty men who have been trained in another discipline. Such an arrangement served during a transitional period, but is becoming inadequate when measured against the excellence and specialization available in university centers.

The above demand does not imply an uncritical acceptance of the university as the font of all goodness, truth, and wisdom in the twentieth century, but it does see the university as the open marketplace of ideas, a place where ideas are generated, where presuppositions of the status quo are challenged. In these very years the university is increasingly becoming the symbol of free research, the quest for understanding beneath mere technical skills, for integrity in the search for truth.

Significant contact with the university implies more than proximity. This does not come easily. In his farewell address at the Divinity School of the University of Chicago, Bernard Loomer observed that the greatest failure of theological education which he had observed was the isolation of the seminary from the university, even though it was located in the center of a great university campus. Universities are suspicious of dogmatism, indoctrination and denominational propaganda masquerading under the guise of education. But as the University of California and Stanford have demonstrated, in the case of the Graduate Theological Union, they grant warm, fraternal and reciprocal arrangements to theological education when it proves its superior quality.

Second, the demand for a high quality of education within seminaries will intensify. Students coming from university religion departments to seminaries will probably bring a broad background in culture, religion, and the humanities. Having been exposed to the methodologies in several other disciplines, they will make increased demands for methodological rigor from their seminary instructors. More students will have had an intellectual exposure to other world religions. They will require greater depth of knowledge on the part of their seminary instructors as they attempt to relate their previous knowledge to the Christian faith and the confessional background of the seminary. The model of the seminary of the future must satisfy the standards of a first-rate graduate education.

Third, pressures from other sources will join those of the universities in making imperative a more ecumenical setting for seminary study. Budgetary problems, competition for students, and the increased difficulty in building a quality faculty and library give every indication that they will intensify. The small isolated seminary will face problems that will eventually become insurmountable. Already gaining support is the idea of clustering a number of seminaries which may retain their confessional loyalties, denominational affiliation, and concerns of ethos and formation. By coming together they would be able to share buildings, library holdings, specialists in more fields, stimulation through a larger aggregate of men within departments, and the cross fertilization of differing confessional heritages. Denominational loyalties could be preserved; greater clarification of one's positions, however, would result from daily contact with those of other denominational backgrounds. This should provide a superior training for men who will work in a pluralistic culture.

Fourth, seminaries should be challenged to their unique task of relating to the mission of the church. The church today is striving for a new understanding of itself and its relation to the entire world. This goal demands leadership which will aid the people of God in

understanding the mission of the church in the contemporary world. Yet much seminary training appears to be directed at making a man a conservationist not only of the Christian faith but of a whole body of concepts and symbols whose disintegration began a generation ago, making them totally antiquated. This problem poses a difficulty for the ministry quite unlike that of any other profession. In the ministry, unlike medicine, for example, we are dealing with the historic quality of "given" material which must be related to the contemporary world. Other professions have their historical continuities but, as Gustafson points out, they do not turn to ancient documents for authentication or for insight as clergy do. This tension will remain for seminaries. In its answer will lie one of the potentially significant contributions of seminaries.

In spite of the uneasiness one finds on seminary campuses today, many of us are convinced that we are standing on the edge of a great leap forward; a revolution in theological training has begun. University departments of religion are playing one significant role in this transformation. The moment for seminary response is upon us.

The Voices of Experience: Theological Education Reviewed from "The Field"

George A. Turner*

When projecting this issue of *The Asbury Seminarian* devoted to theological education, the editorial committee thought it well to consult alumni of Asbury Theological Seminary as to their evaluation of the education received at this school. Accordingly, inquiries of this nature were sent to representative alumni. The selection was made from alumni who had graduated within the past twenty-five years. An effort was made to select those alumni who would be fairly representative of the whole. Of course, no scientific accuracy can be claimed for this rather informal poll. Even so, some very helpful responses came from twelve of those to whom the request was directed. Of these twelve, seven were pastors, one was engaged in theological education, two were women engaged in Christian Education, and two were missionaries. Those who responded did so with alacrity, and the replies give evidence of thoughtful evaluation. The poll was taken with the realization that the only justification for the investment of personnel and money in this seminary is what is being produced by alumni. The respondents have rendered a real service in their evaluation.

It should be borne in mind that in most cases the evaluations were related to personnel at the time during which those questioned were students. During the last twenty years there has been a change in teaching personnel and a change in the curriculum. Many of the respondents indicated their awareness that deficiencies which they had experienced while students have since been corrected in curriculum offerings.

Three main questions were asked of these representative alumni.

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First, they were asked what courses in the seminary were most helpful to them, and second, what courses were least helpful. Third, they were asked for suggestions for improvement. In most cases the respondents wrote that the most helpful courses were in the fields of Bible and Counseling. Most of them appreciated the theological offerings of the curriculum. Several testified that their own personal faith had been strengthened as a result of the campus life and the related classroom work. Several pastors found courses in church administration very helpful in addition to courses in counseling. A few listed Greek as among the least helpful courses, but an equal number endorsed such courses.

Among the courses the alumni found least helpful were certain courses in philosophy; they felt that the subject was dealt with too superficially or did not provide sufficient acquaintance with contemporary philosophers and theologians. Several expressed disappointment with the Christian Education courses, which they felt were mostly theoretical and failed to offer enough laboratory techniques. Several expressed appreciation of Preaching courses, but many wished more attention had been given to Practice Preaching. A few had experienced a lack in courses on church administration. Several felt that they should have had more help in these practical areas. Negative criticisms centered around the opinion that in some courses students were given too dogmatic an answer, with too little opportunity for student participation and quest for answers. Many, after indicating areas in which they had a negative reaction, gladly acknowledged that the situation had been corrected since they left.

Suggestions for improvement were most helpful. One respondent felt that there should be a greater clarification in respect to New Testament introduction and in classes in which contemporary issues of theologians would be studied. A need was felt by some for more thorough instruction in sermon preparation and especially in the areas of speech and delivery. The need for emphasis upon prayer and the devotional life was stressed by some; others indicated the need for greater emphasis upon the church in society. In both these fields several courses in the curriculum have been added. Some felt that there should be more supervised field work to supplement strengthened offerings in the field of church administration. Several saw room for improvement in a greater and more positive presentation of contemporary religious thought. Several felt that a more positive presentation of alternative views would have been helpful. One respondent was distressed that views with which faculty members disagreed were dismissed with anathema, as hardly worthy of notice. Some felt that the answers they received were oversimplified and failed to do justice to other points of view. Those who expressed such views were matched by those who affirmed without qualification

that their training served them in good stead when buffeted by the theological controversies of the world. At least one respondent felt that there should be greater opportunities for fellowship between faculty and students outside the classroom. Nearly all expressed appreciation for the spiritual vitality they experienced on the campus.

In summary, one may conclude from these replies that the areas in which the Seminary during the last two decades has been relatively strong are Biblical studies, especially English Bible, and Counseling. Areas in which greatest disappointment was felt were Christian Education and courses related to contemporary religious thought. Several pastors felt the need for more help in church administration. One of the most significant replies came from a Midwest pastor. He voiced the opinions of others in addition to his own, and he was particularly articulate and emphatic. He said that he was not aware every day of his seminary training, but he was fully aware of the steady undercurrent which it provided, keeping him steady in times of stress. He believes that this basic training often unconsciously enables him to respond adequately to the situation. He reports further that though he does not know the answers in many cases, he knows where to look for them as a result of his training here.

One respondent mentioned Christian art, an area in which the school has yet to make significant advances. The survey drives home the thought that it is important not only for the teacher to be well informed concerning the past and contemporary theological issues, but that the manner of presentation is equally important. It seems clear that the most effective presentation will not be one in which opposing views are dismissed with dogmatic assertions. Rather, the issues must be discerningly and constructively exposed and the student helped to make his evaluation and decision. This, of course, should come as no surprise; nevertheless, this additional reminder is constructive and should be of help in the months ahead.

A Study of Church-Related Activities Among Kentucky Teachers

Drewry Meece, Jr.*

Certain events in the United States in recent years have focused attention upon religious values in the public schools. Among these events stand the New York Regents' prayer case and the Schempp-Murray cases,[1] in which the United States Supreme Court ruled respectively that a prayer prescribed for public school use by a governmental body and laws requiring Bible reading in public schools were unconstitutional.

It seems to the present writer that perhaps more fundamental to the religious development of youngsters than a two- or three-minute teacher-directed devotional in class daily on school time are the religious values of the teachers. To measure this intangible factor, of course, is a difficult, if not an impossible, task, and little serious effort appears to have been made in this area. The present article, however, is based on the assumptions that amount of time spent by teachers in church work is an important index to the strength of their religious values and that time spent by teachers in this voluntary activity generated by and/or closely associated with their religious faith can be quantified.

How much time do teachers spend in church work? If they do not spend very much, does this provide cause for concern? And, since some may feel that teachers cannot spend both relatively large amounts of time in church work and adequate amounts of time for lesson preparation, is it possible for teachers to spend relatively large amounts of time in both of these areas of activity? The writer

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1. See William B. Lockhart, Yale Kamisar, and Jesse H. Choper, *The American Constitution: Cases and Materials* (St. Paul, Minnesota: West Publishing Company, 1964), pp. 794-813.

has attempted to provide answers for the above questions by studying the two variables, amounts of time spent by Kentucky teachers for church work and for lesson preparation. Data for the study were collected during the academic year between the Supreme Court's ruling concerning the New York Regents' prayer case (June, 1962) and the ruling concerning the Schempp-Murray cases (June, 1963).

DESCRIPTION OF STUDY

Certain terms are used throughout this article as follows: *Church work* refers to all work done by teachers for or in the name of the church, including committee meetings and planning in addition to regularly scheduled church activities. The term *teachers* includes the 96 per cent of full-time classroom teachers in elementary and secondary schools in Kentucky during academic year 1962-63 who were members of the Kentucky Education Association. *Lesson preparation* refers to the following activities performed by teachers on school or non-school time to aid in the performance of their teaching job: textbook study, non-text reading, collection and organization of materials and preparation of lesson plans, and other intellectual, academic, and cultural activities.

Data were secured through use of a questionnaire mailed to each tenth full-time teacher on the mailing list of the Kentucky Education Association. The sample, which responded anonymously, is considered adequately representative of the universe of Kentucky teachers when compared by sex, teaching level, percentage with baccalaureate degrees, and size of schools represented. Of the 2,448 subjects in the proposed random sample, approximately 40 per cent returned usable responses to items concerning time spent in church activities.

In this article, teachers' relationships to church organizations and amount of time they spend in church work are shown in frequency distributions. To test relationship between time teachers spend in church work and time they spend in lesson preparation, the chi-square method of statistical analysis is used. The independence hypothesis is tested against the .05 level of probability.

FINDINGS

Table 1 categorizes teachers by their relationships to church organizations.

TABLE 1.--Relationship of teachers to church organizations

Church Organizations	Relationship		
	Participant	Member	Officer
Church	180	230	46
Sunday School	164	134	113
Other Church Organization	36	15	36*
Church and Sunday School	202	270	80
Church and Other Church Organization	49	52	24
Sunday School and Other Church Organization	17	10	39**
Church, Sunday School, and Other Church Organization	222	178	71

*The greater frequency of officers than participants may be explained by the hypothesis that certain leaders of children's activities consider themselves officers but not members.

**Certain leaders of children's activities may consider themselves officers but not members or participants in the strictest sense of the term.

Table 2 classifies teachers by amount of time they report spending in church work.

TABLE 2.--Time spent per week by teachers in all church work

Hours	Frequency	Percentage
Less than One	231	23.077
One	154	15.385
Two	228	22.777
Three	130	12.987
Four	99	9.890
Five	62	6.194
Six	47	4.695
Seven	11	1.099
Eight or More	39	3.896
Total	1,001	100.000

Almost one-fourth of the subjects (23.077 per cent) spend less than one hour per week in church work. As time spent per week in church work increases, percentage of teachers decreases with two exceptions. One of these is the category "Two" hours which shows an increased frequency over "One" hour. The other exception is the truncated category "Eight or More" hours.

Teachers who spend relatively much time and those who spend relatively little time in church work do not differ significantly in the amount of time they spend in each of these three areas of lesson preparation: textbook study, non-text reading, and collection and organization of materials and preparation of lesson plans.[2] Significant frequency difference is found, however, in church work versus "other intellectual, academic, and cultural activities." Table 3 categorizes teachers by time spent in church work and time spent in "other intellectual, academic, and cultural activities."

TABLE 3.—"Other intellectual, academic, and cultural activities" versus church work

Hours Spent Weekly in "Other Intellectual, Academic, and Cultural Activities"	Hours Spent Weekly in Church Work				
	Less than One	One	Two	Three	Four or More
	G				L
Less than One	71	42	46	24	35
One	34	26	35	21	51
Two	38	26	52	31	54
Three	25	17	27	19	37
Four or More	47	24	39	15	46
Total	215	135	199	110	223

$X^2 = 30.93$; d. f. = 16; $p < .02$

2. Drewry Meece, Jr., "A Study of Relationship Between Certain Personal and Professional Variables and Time Spent in Lesson Preparation by Kentucky Teachers," unpublished doctoral dissertation, University of Kentucky, 1965.

One significant cell is labeled "G" because observed frequency is greater than expected. The other significant cell is labeled "L" because observed frequency is less than expected.

Teachers in the "G" cell have this weekly combination of time spent in "other intellectual, academic, and cultural activities" versus church work: less than one hour versus less than one hour. Teachers in the "L" cell have this weekly time combination: less than one hour versus four hours. Teachers in the "G" cell spend relatively little time in both "other intellectual, academic, and cultural activities" and in church work. Teachers in the "L" cell spend relatively little time in "other intellectual, academic, and cultural activities" and relatively much time in church work.

CONCLUSIONS

From findings of the present study the following conclusions are drawn:

1. Kentucky teachers spend relatively little time in church activities. Almost one-fourth spend less time in these activities than is commonly consumed by evangelical Sunday School attendance or Catholic Sunday Service attendance. More than 38 per cent spend less time in these activities than is commonly consumed by evangelical Sunday School and morning worship attendance, Jewish Religious School attendance, or Catholic Special Service attendance. Six of ten spend less time in these activities than is commonly consumed by the sum of Sunday School, morning worship, and another church auxiliary attendance. As time spent per week in church work increases, the number of teachers involved tends to decrease. Besides the truncated category "Eight or More" hours, the only exception to this trend is the increased frequency in the "Two" hours category over "One" hour. This increase may be accounted for by a relatively large number of teachers who attend only Sunday School and the Sunday morning worship service. Inasmuch as these data indicate that Kentucky teachers spend relatively little time in church work, they supply reason for concern because of this condition.

2. The trend appears that as teachers spend more or less time in church work, they tend to utilize more or less time respectively in one type of lesson preparation. No significant statistical relationship exists between the time spent in any other type of lesson preparation and time spent in church work. Unfortunately, more teachers than expected spend relatively little time in both lesson preparation and church work. As many as expected spend medium amounts of time and relatively large amounts of time in both church work and lesson preparation. Fewer than expected who spend relatively much time in church work spend relatively little time in one area of lesson preparation. In other words, this study reveals no trend that Kentucky

teachers who spend relatively large amounts of time in church work neglect their school work.[3] Rather, it indicates a very slight tendency that as amount of time teachers spend in church work increases, amount of time they spend in lesson preparation increases also.

RELEVANCE OF STUDY

Of what relevance is this study to the typical community, particularly to the church and to the school?

Many lay teachers, while teaching in the schools of the Commonwealth, serve through their churches without pay as an expression of their religious values. Teachers vary in amount of time so spent from less than one hour to more than eight hours per week.[4]

Certain teachers pastor small missions or churches in mission areas and other underprivileged areas which are unable to provide pastoral salaries necessary for an adequate standard of living. Thus, the availability of positions in professional education has made it possible for certain missions and churches in these areas to have pastors with at least some degree of academic training beyond high school. This can reasonably be assumed to have improved the quality of pastoral leadership in these areas.

Certain individuals are employed as teachers in public school systems while they are attending seminary.[5] This employment provides a method of financing a theological education for these students, and it fills a sometimes grave need of certain school systems for teachers. It seems plausible to expect that these seminarians spend at least an optimum, if not indeed a maximum, amount of time in church work.

Some teachers may serve churches as part-time paid lay employees such as music and/or educational directors and secretaries. Some churches which need these services at least on a part-time basis are financially unable to provide them on a full-time basis.

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3. For another study supportive of this finding, see Drury [*sic*] Meece, "Moonlighting in Kentucky," *A Service Report of the Bureau of School Service,* University of Kentucky, VII, 2 (May, 1966) [*sic*]

4. Meece, "A Study of Relationship Between Certain Personal and Professional Variables and Time Spent in Lesson Preparation by Kentucky Teachers," *op. cit.*, p. 116.

5. See "Critical Teacher Shortage Brings Appeals to Incoming Students," *The Tie,* The Southern Baptist Theological Seminary (May, 1967), p. 3.

Teachers who spend considerable amounts of time in church work deserve to know the results of the present research. Other teachers who give amount of time they spend in lesson preparation as a reason for refusing to spend more than minimal time in church activities would do well to consider the findings of this study. School administrators who recommend teachers for teaching positions and boards of education which hire them deserve to have access to the knowledge provided by this empirical investigation. All these individuals, along with other citizens interested in the intellectual development of youth, especially the parents of school children, deserve to be informed of the finding in this study that teachers' expenditure of time for church work does not cause them to spend less time than expected in lesson preparation.

ACKNOWLEDGMENT

THANK YOU, DR. TURNER

Dr. George Turner has assumed responsibilities as Editor of *The Asbury Seminarian* for the past three years while Dr. Harold Kuhn has been away in post-doctoral studies. Dr. Turner has done a commendable job and we want to express our warm appreciation. Under his leadership, appropriate themes have been selected and writers carefully chosen. The number of subscribers has increased and the journal is now published quarterly instead of bi-annually. Altogether, he has invested an immense amount of time and energy.

Thank you, Dr. Turner. God be with you in your labors in South America, and as you go to Yale for sabbatical research.

Donald E. Demaray for the
Seminarian Committee

BOOK REVIEWS

Early Christian Thought and the Classical Tradition, Studies in Justin, Clement and Origen, by Henry Chadwick. New York: Oxford University Press, 1966. 174 pages. $4.00.

This book sets forth the story of the early confrontation of Christianity with the classical world as seen through the works of the three Christian writers mentioned in the sub-title. The easy style of the author is augmented by the fact that the material was first given as lectures in three great American Seminaries—Union, Andover Newton, and the Episcopal Seminary in Cambridge. The book is easy reading, but it is not superficial. It bears the marks of the lectern, but it is also careful, detailed, precise and orderly.

In four chapters the author, who is Regius Professor of Divinity and Canon of Christ Church, Oxford, studies the early Christian response to its culture—especially as the issue was posed by the question of Tertullian: "What has Athens to do with Jerusalem?" Chadwick discusses the various ways Justin, Clement and Origen spoke to the issue.

Contrary to most defenders of the faith, these early writers did not hesitate to adopt as much of the culture as was legitimately possible, while remaining within the historic faith as that faith was understood in the second and third centuries. Far from avoiding every appearance of accommodation, these writers, in various ways, acknowledged the validity of philosophy as a means of attaining a degree of truth. They frequently speculated on those matters that are of concern to the philosopher. But, for the most part, they knew the limitations of such accommodation and clearly managed to retain the uniqueness and the supernatural character of the Christian faith.

Clement, whom Chadwick describes as "the liberal Puritan," spoke to three different opponents: the pagan, the Gnostic, and the simple believer. By pagan the author means Platonists, Stoics and general non-believers. But the greater issue for Clement was the challenge thrust upon the church by the various forms of Gnosticism which Chadwick describes as "that sombre and repellent theosophy" (p. 7). Clement sought to counter the common anti-intellectual reaction within the church which only made it all the easier for the Gnostics to steal the hearts of educated Christians who were, as Chadwick notes, "repelled by the illiberalism and crudity of less instructed and less thoughtful brethren" (p. 33). This attempt to overcome the negative impact of simplistic belief is a recurrent theme in the writings of both Clement and Origen.

The final two chapters deal with Origen who, almost inevitably, receives the lion's share of the attention. This "illiberal humanist" is treated very sympathetically by the author in his discussion of the charges of heresy that history has levelled against the Alexandrian sage. In the light of the Christological controversies of later centuries Origen must be described as imprecise, unnecessarily speculative, with a tendency toward non-orthodoxy. But Chadwick asks—and rightly in the eyes of this reviewer—that Origen be judged in the context of his own century when the Early Church was yet finding its way and when orthodoxy was not yet defined in the manner it came to be. These two chapters are excellent.

The final twenty-five percent of the book consists of notes on the text. These pages are not the least valuable part of the text, for they frequently offer some of the best comments to be found in this book. This little volume is a splendid example of *multo in parvo*. As a survey of three impressive men it deals lucidly with a formative and critical period of church history.

Robert W. Lyon

That the World May Believe, by Albert C. Outler. New York: Joint Commission on Education and Cultivation, Board of Missions of The Methodist Church, 1966. xii and 195 pages. $1.00 (paperback).

Albert Outler, longtime "ardent and unembarrassed advocate of Christian unity," has produced in this little volume a ready and serviceable study guide for individuals or groups seeking a basic understanding of the ecumenical movement. The author writes from the perspective that Christian unity is an urgent and divine imperative; and, indeed, he regards it as the most hopeful frontier in contemporary church life.

Outler disclaims any desire for Christian unity on the basis of a "cozy feeling that delights in 'Christian fellowship' for its own sake." He regards the following as the only valid warrant for the risks and difficulties involved in the quest for Christian unity: *"Unity is in order to mission—united witness* in *the world, united service* to *the world,* 'that the world may come to believe'" (John 17:21).

The author is no visionary, nor is he irresponsible in his presentation. He is fully cognizant that no single pattern of church life can be imposed upon all, and that the Christian family is incurably diverse. (This is one of the plainest lessons of church history.)

Nevertheless, Outler makes a convincing case for responsible involvement in ecumenical dialogue because our common confession of Jesus Christ as Lord and Savior speaks of the church as "comm*unity*."

The book speaks especially to the subject of Methodism in the ecumenical movement, and deals with such themes as the scandal of Christians in disunity, the nature of the unity we seek, obstacles on the way to unity, and Christian community beginning at home. Helpful documents from major ecumenical gatherings from 1927 to the present are included in an appendix. The editors have prepared a glossary for the convenience of those who may find it of use.

Kenneth Cain Kinghorn

Christianity and the Affluent Society, by Reginald H. Fuller and Brian K. Rice. Grand Rapids: Eerdmans, 1967. 190 pages. $2.45.

The central theme of this book is the responsibility of man to use his earthly possessions responsibly and wisely in the service of God and for the spiritual and physical benefit of his fellow man. The authors consider affluence (wealth) to be a gift from God on the one hand, and a temptation to pride and arrogance, to forgetfulness of God, on the other hand. They point out that writers of the Old Testament were much concerned with the deleterious effect of riches on the people. These ancients concluded that neither wealth nor poverty was beneficial to man. In the former case man tended to trust in his riches and forget God; in the latter, poor people desired affluence and made an idol of it. Given man's nature, they thought it best to strike a golden mean between poverty and riches. Reginald Fuller writes that in so doing the ancients missed Paul's secret of detatchment. Paul had learned to be happy with conditions either of poverty or abundance of wealth, for his life consisted not in earthly possessions but in love and obedient service to Jesus Christ.

Moving to the New Testament, Fuller stresses that the gospel of Jesus Christ called men to salvation from sin and self—to participation with Him in His work of redeeming mankind. Love to God and one's neighbor was often expressed in concrete situations which necessitated the believer to concern himself with material goods. For example, during the first century persecutions when conditions were dangerous and fraught with uncertainty for the disciples of Jesus, the wealthy among them sold material possessions in order to care for the needs of the poor. Again, the Apostle Paul made collection of goods in Corinth to aid the distressed in Jerusalem.

Paul looked on affluence not as something to be selfishly enjoyed, but as a gift of God to be shared with others. He urged all believers in Jesus Christ to give in proportion to their earnings during the previous week in a regular and systematic manner. Fuller writes that this sharing of earthly goods in Christian love (*agape*) made of affluence "a gift of grace . . . used in the service of the community."

In the second part of the book, Brian K. Rice deals with the affluent society of the twentieth century. His major burden is that Christians be concerned with the problems of poverty and wealth created by technological change. Rice has no objection to prosperity rightly used, for domestic appliances eliminate drudgery, and rapid transport and communications facilitate trade and the exchange of ideas among the peoples of the world. However, all is not well in Britain and America. He observes that better education, installment buying, recreation, gambling, high wages, better homes, social security, improved health facilities, and widespread investment in stocks and bonds are marks of the affluent society. He greatly fears, however, that affluence has become an end in itself. Rice warns that grave problems exist and are exaggerated by prosperity. Among these are mental illness, suicide, drunkenness, crime, and an obsession with sex. The last, with its attendant problems of disease, abortion, illegitimate births, homosexuality, pornography, and sexual promiscuity, has attained epidemic proportions. Rice strongly recommends that sex not be used in advertising, that a curfew be placed on all youth, and that the "new morality" be replaced by adult responsibility for developing Christian morality in one's own and the oncoming generation. "The answer to the problem," he writes, "is a return to Christian standards of chastity and sacredness of marriage." He also points up the need to understand and make provision for "a bigger problem than that of sex"—the problem of loneliness. Affecting both young and old partially as a result of shifts in population from rural to urban areas, loneliness poses a challenge to Christian compassion and concern.

Finally, Rice presents the paradox of Christian people in England and the United States enjoying the good life while much of the world suffers poverty and want. He is especially concerned with the undeveloped and heavily populated agrarian regions of the world, and particularly with the need to curb overpopulation and provide sufficient food and jobs for expectant peoples in newly created nations. However, he wisely refrains from attempting solutions to the specific problems in the world. Rather, his concern is that Christians become informed about these problems and realize that a knowledge of economics and political science, along with understanding of social needs, is necessary for effective participation in, and utilization of, the powers of democratic government. The Christian must

work through human institutions which are open to Jesus Christ and to doing His will. The author's conclusion is worthy of our attention, directed, as it is, to the affirmation that we are not only the sons of God in Christ, but we are also our brothers' brother. He writes:

> Thus the affluent society can be redeemed by faith—and by our willingness to risk all for the Gospel. Christ has redeemed man, so that in his hands affluence may be used sacramentally as a means of expressing Christian love, both to God and man. But unless we use our abundant prosperity to magnify the Lord, we who are rich shall be sent empty away. This is our verdict on Christian Responsibility in an affluent society.

Judge Watson

Jesus of Nazareth: Saviour and Lord, edited by Carl F. H. Henry. Grand Rapids: Eerdmans, 1966. 277 pages. $5.95.

This fifth volume in a series of symposiums dealing with contemporary evangelical thought is in many ways the most useful one to appear. Dr. Henry combines his own rich understanding of the European theological movements with the penetrating insights of fifteen other outstanding evangelical scholars to produce a most helpful analysis of the current issues relating to the place of Jesus in both history and theology. Aware of the dilemma of modern theology, they suggest as the solution a return to the supernatural resources of the Christian religion. This legitimate but neglected option is especially appropriate in a day when scholarly systems of doubt come and go in rapid succession with no hope of permanence.

In the lead chapter, Dr. Henry gives a concise digest of the rise and fall of classic liberalism, neo-orthodoxy, and existentialism. Among the vigorous contestants who try to succeed Bultmann, none has the resources and advantages of the evangelical option, with its authoritative canon of divine truth. Ralph Martin of Manchester follows with a study of the new quest of the historical Jesus. Birger Gerhardson of Lund, Sweden, then discusses the authenticity and authority of revelation. Then Koberle, Harris, Bruce, Van Elderen, Morris, Tenney, Pinnock, Harrison, James P. Martin, Althaus, Clark, Montgomery, and Kantzer in turn discuss matters of history, kerygma, Qumran, *Gemeindetheologie,* faith, and the Christ-revelation. The topics are old, but the treatment is fresh and cogent. Jesus is not only historical, He is the center of history.

There is no valid reason to expunge the miraculous and the marvelous. Faith must have room for both the acts of God and the Word of God. The Gospel is unique but historically valid. The Christ-revelation is in both act and word. The Gospel is no myth. It is objective revelation which is complemented by subjective illumination.

Much of the value of the book lies in the fact that it covers the general range of twentieth century debate about Jesus and revelation but covers it in a constructive way. The presuppositions are on the side of faith. Accordingly, the same materials that have often been discussed to the detriment of orthodoxy are found to harmonize with revealed truth. It is not new data that has shattered the faith of many. It is a return to negative presuppositions—the *a priori* of unbelief. Over against this is placed the *a priori* of faith. The facts suffer no violence in the process. But Jesus of Nazareth remains as Saviour and Lord.

Wilber T. Dayton

The Documents of Vatican II, edited by Walter M. Abbot, S.J.; Joseph Gallagher, translation editor. New York: Guild Press, 1966. xxi and 793 pages. 95¢.

This massive volume, while not an "official" English translation of Vatican II (none yet exists), is nevertheless published for the purpose of providing the English reader with as clear, accurate, and readable a rendering of the original documents as is possible.

That Vatican II is an event of utmost historical importance is an understatement. John XXIII had been Pope for merely ninety days when on January 25, 1959, he made the first and completely unexpected announcement of his plan to convoke the Roman Catholic Church's Twenty-first Ecumenical Council, the first since Vatican I of 1869-70. Vatican II, which opened on October 11, 1962, has held as many surprises as the original announcement of its convocation. This historic Council produced sixteen documents of major importance, perhaps the most significant being the Constitution on the Church, on Divine Revelation, on the Sacred Liturgy, and the Decree on Ecumenism.

Among many other salient features of Vatican II was the presence of influential non-Catholic observers and guests, a fact reflected in the preparation of this volume. This volume presents in readable English the sixteen documents of the Council with introductions by eminent Roman Catholic leaders. Each of the documents

is followed by a response from leading Protestant ecumenical scholars. In addition, the appendix includes a number of the more important messages and papers relating to the Council.

Kenneth Cain Kinghorn

The Meaning of the Death of God, edited by Bernard Murchland. New York: Random House, 1967. 267 pages. $6.95.

The editor of this volume, who also provides an introduction, is Professor of Philosophy at the State University of New York at Buffalo. In this volume he has collected essays relating to the so-called "Death of God" written by Protestant, Catholic and Jewish scholars. Contributors include Vahanian, Trotter, Montgomery, Novak, Borowitz, Dunne, Brown, Molton, Nelson, and Comstock. Expensive documentation and footnotes add to the value of the volume, though it would have been more convenient for the reader had the notes been placed at the bottom of each page rather than collected at the end of each chapter. One of the longest essays is provided by John Warwick Montgomery, whose lecture, given originally on the Rutz Foundation, appeared first in *The Asbury Seminarian* (June, 1966, pp. 40-76).

Editor Murchland sees contemporary radical theology as "a chapter in the larger history of alienation." This alienation, he believes, began in the late middle ages with the rise of nominalism and its emphasis upon singularity. This was accentuated by the Cartesian method of doubt which, he says, marks the birth of modernism. The emphasis upon the ego and its separateness has culminated in radical theology in which the "Death of God" is paralleled by man's own consequent death. The editor finds contemporary nihilism not so much man's dissatisfaction with God but rather with his own human predicament. He warns against preoccupation with immanence and calls for a recognition of transcendence as the condition of modern man's wholeness. He attributes the radical theologian's loss of God to his own alienation from himself and this world. He finds hope, however, in the philosophy of Whitehead, Cobb, and Hartshorne as leading to a rediscovery of the experience of wholeness.

First in the list of essayists is a relative conservative among radical theologians. Gabriel Vahanian of Syracuse University undertakes to prophesy the future following the "Death of God." Vahanian is sure that we are now in a post-Christian era. He sees

the death of God theologians providing the "continental divide" which separates the Christian era from the post-Christian era. He sees the present theological crisis as comparable to the predicament of the Israelites in Babylonian captivity, although they had the advantage of being exiled with hope of return. Modern man is an exile with no homeland of the soul. For the first time in history men have left their God, not for other gods, but for no god at all. The alienation he finds is not only religious but also cultural. He uses the term "vestigial" for contemporary Christians who still cling to antiquated forms and facts, but who are actually in an alien world which they little understand.

F. Thomas Trotter of Southern California believes with his colleague, John B. Cobb, Jr., that the challenge of Nietzsche will stimulate theologians to disdain all authority of the past and reach out for novelty that "dares to think creatively and constructively." Michael Novak of Stanford University believes that "a modest concerned effective atheism is now recognized as a viable way of life, not only for individuals but for the whole human community." He says there is very little difference except in theory between a Christian and an atheist. Both live most of their lives performing similar acts. The only difference between believers and unbelievers who do the same things is that they interpret things differently. Robert Adolfs, Roman Catholic scholar in the Netherlands, agrees that unbelief seems to be the sign of our time. It is not so much a rebellious disbelief among the secularists but a question of disbelief among Christians. At present he finds that the believer no longer can be protected by unquestioned acceptance of God's Word or even hide behind pietistic devotion to Jesus. From man's conclusion that God is hiding in our time, it is easy to pass to the conclusion that God is not even in existence. Adolfs' criticism of the radical theologians includes the suggestion that their over-enthusiastic welcome to the secularization of the present age of darkness and uncertainty is comparable to the Good Friday which precedes the dawn of new light at Easter, because man is not without hope for renewal.

Emerson Shideler of Iowa State University asks what difference it would make if the whole notion of God were to be abandoned. Would not the world be self-sustaining, operating according to its own inherent patterns of relationship? He is forced to the conclusion that God has departed from our world in that events can be explained without assuming His existence, and also in that the thought of God's existence affords modern man no security. He is not sure whether man has banished God from the world or whether God has simply abandoned us. He says that modern man is confronted with a dilemma. Either he must conclude that God is dead and therefore forfeit his Christian faith, or he may cling to his faith and reject the

world entirely, either by physical withdrawal or by a conceptual withdrawal. He also recognizes that a third group avoids either horn of the dilemma by simply reaffirming the traditional vocabulary of words, ideas and formulas. His conclusion ends in hope and uncertainty.

John Cobb, Jr., tries to lead the reader from the period of crisis theology or neo-orthodoxy through existentialism to the "post-modern world." Cobb finds comfort in what he considers a new world opened up in the philosophy of Whitehead. He views it as bringing in a psychic revolution as great as the Cartesian and Kantian revolutions. He finds Whitehead's doctrine of God quite congenial to traditional Christian thought and yet articulated with contemporary science. He argues for an adventuresome and somewhat unpredictable theology based upon a simple belief that God exists and that knowledge of God comes through Christ.

In a long essay, W. Richard Comstock of the University of California tries to envision a theology following the "Death of God Crisis." He also finds guidance in the secular metaphysics of Whitehead. He notes that the profane element in contemporary culture is being explored with greater fervor than ever before in human history. He believes that the profanation of the world will or should be balanced by a corresponding sacralization. He envisions a new religious adulthood. In this he shares with Tillich a preoccupation with man's ultimate concern. He believes that this continuing concern will characterize the religious perspective of the future. While he envisions radical new forms, he is confident of the survival of the essentials which have characterized our past.

While most of the essayists are sympathetic to the "Death of God" movement, there are others who are critical. J. Robert Nelson is among those who doubt whether the atheistic theologians can appropriately use the word Christian after noting that Christian means the centrality of Jesus Christ. He wonders why Hamilton, Van Buren and Altizer desire to retain the name Christian since they have rejected so much that is distinctively Christian. Moreover, he doubts whether Bonhoeffer would join the "Death of God Club" if he were here today. Nelson concludes that there is a need for reconceiving and recasting Christian doctrine, but no need for destroying it. David Miller of Drew University is tempted to classify theologians who share the views of Harvey Cox as false prophets. He finds these prophets similar to the ancient Nassene and Ophite heretics, Gnostics of the second century. Larry Shiner of Cornell College, Iowa, wonders why the radical theologians insist on making a Christian of Nietzsche. He notes the audacity of the radical theologians who, unlike those involved in the scholasticism of the middle ages, have dared to look into the sanctuary of the Most High and find it empty.

He prompts the radical theologians to be consistent and to have the candor to admit that they have abandoned Christianity. He questions why they, having done so, should discuss it or worry about it.

Perhaps the most incisive and effective criticisms of radical theologians are voiced by Robert Macafee Brown of Stanford University. Directing his attack against Altizer, he finds little in *The Gospel of Christian Atheism* that is either convincing or even sensible. He is offended at the dogmatism of Altizer and his dependence upon pure subjectivism. He notes the nihilism in Altizer, who after demolishing everything of traditional norms, both in thought and in ethics, presents nothing to take their place. He finds him also grossly misrepresenting the things which he rejects in Christianity. He notes that there is momentum and enthusiasm in Altizer's "gospel," but no discipline and no precision, nothing that clarifies or convinces. The book, he finds, is neither gospel nor is it Christian. Instead of being the epitaph of the death of God, it rather is in itself an epitaph of this radical theology.

The most extensive and caustic critique of the radical theologians is that of Montgomery. After his critique, Montgomery concludes that if there is any death, it is the death of man and not of God. He directs the reader to the written word of God in order to discover for himself the reality of God's living presence.

This volume is something of a tract for the times. It is a useful compilation of an exciting phase of contemporary theological ferment, a phase which is not likely to endure very long. But one finds in this book a convenient and fairly complete portrait of theology in transition. It will not be soon forgotten and yet hopefully it will not long prevail.

George A. Turner

Mark: The Man and His Message, by E. M. Blaiklock. Chicago: Moody Press, 1967. 112 pages. 95¢.

Published in England by the Paternoster Press under the title, *The Young Man Mark,* these are lectures given at Keswick and elsewhere. They are rich in insights, for the author's knowledge of human behavior is that of an observant minister of the Gospel. The lectures are equally rich in information; without question Dr. Blaiklock's academic background–he is a professor of classics at the University of Auckland–brings to his work a stimulating freshness.

This is a simple, gripping little book, admirably suited for Christian laymen. One of our chief needs in this age, so replete with professional literature, is really good lay literature. This book is of that quality. The style is illustrative, and there are passages powerful in their poetic beauty (e.g. the application of H. G. Wells's *Kingdom of the Blind,* pp. 59-61). The treatment of the neutrality of things (pp. 84ff.), told within the framework of the Rich Young Ruler account, is masterful.

To sum up: this book is definitely worthwhile for laymen, ministers on the search for sermon ideas, and anyone wanting good devotional material.

Donald E. Demaray

The Epistles of St. John, by B. F. Westcott. Grand Rapids: Eerdmans, 1966. 245 pages. $6.50.

The reprinting of this work is good news. Bishop Westcott, like his colleagues Lightfoot and Hort, produced with a depth and thoroughness that enabled him to speak to more than one generation. F. F. Bruce says that he "remains a standard commentator for the twentieth century, for all his nineteenth-century qualities." This is amazing in view of the radical shift of climate in biblical studies. The secret is his rare insight into the language and culture of New Testament times. His knowledge of the whole Greek Bible was related to his knowledge of the whole range of ancient Greek literature, from the beginning of the classical age to the end of the patristic age. His feeling for the sense of the Greek freed him more than others from the charge of C. S. Lewis that New Testament critics as a class "lack literary judgment and are imperceptive about the very quality of the texts they are reading." To a remarkable degree Westcott has produced timeless commentaries on the eternal Word.

This commentary, of course, treats the Greek text. Careful attention to textual matters is combined with painstaking exegesis. The concern for fine points of language is no mere academic pedantry. It is the devotion of a sensitive scholar to a unique document written in what is still to him a living language. Though New Testament criticism no longer allows us to confine ourselves to Westcott, Bruce well says that "we can never dispense with him."

Another useful feature of the reprint is a new introduction by

F. F. Bruce entitled "Johannine Studies Since Westcott's Day." This eminent scholar summarizes the results of study since 1955 (the terminal year of Dr. Howard's survey) and gives many insights to offset the radical criticisms that have assailed the authority of the Johannine writings. Though giving modern critics and modern criticism their due, Bruce shows the relevance of presuppositions as well as of the data. He concludes that the works of John are a valid and independent third witness along with the Synoptists and Paul.

Wilber T. Dayton

The New Testament and Criticism, by George Eldon Ladd. Grand Rapids: Eerdmans, 1967. 222 pages. $3.95.

"It is the conviction of the present author that the time is ripe for a reappraisal of the entire question of higher criticism and for a new understanding of what an evangelical biblical criticism involves." With these words, the Professor of New Testament Exegesis and Theology at Fuller Theological Seminary sets forth the purpose of this monograph, namely to call evangelicals to labor in the legitimate tasks of the higher criticism of the Bible.

Fundamental to his entire presentation is his description of the Bible as "the Word of God given in the words of men in history" (p. 12). As the Word of God it is accepted by faith. But it is the recognition that the Bible is also "given in the words of men in history" that not only justifies the work of higher criticism but in the deepest sense of the word actually demands evangelical participation in it.

In a series of chapters on textual criticism, linguistic criticism, literary criticism, form criticism, historical criticism, and comparative religious criticism, Professor Ladd illustrates the legitimate issues which present themselves, shows how these problems have been approached, indicates values that have been gained thus far from research, and, frequently, makes pointed criticisms of non-evangelical scholars.

One is hesitant to make adverse criticisms of such a sound book. However, it seems to the present reviewer that the chapter on textual criticism might well have been omitted. It is very sketchy and, more important, deals with an area of study that is generally accepted as a "safe" discipline. The rest of the book is a summons to participate in areas of criticism often shunned by the conservative wing of the Church.

The reviewer, furthermore, could not help but feel that the author illustrated the chapters at times by referring to the less embarassing questions that may offer an evangelical solution. Many of the differences between John and the synoptics are rather easily explained. But some are not. For example, did Jesus openly aver, from the beginning of His ministry, His full deity (as John implies), or was His identity obscured (as in the synoptics)? This question relates to the fundamental posture of His ministry and as such is far more important than whether Judea or Galilee was the center of His ministry.

One final brief criticism: the lack of bibliography seemed to limit the value of the different chapters. In a book such as this which surveys the work of higher criticism, much of value would have been gained had the author included a generous bibliography to introduce evangelicals to the field of criticism.

These criticisms only indicate how a basically good book might have been better. This reviewer is very pleased to see this book published. It says many things which need to be said to (and among) evangelicals. It is a clear and pointed summons to penetrate the academic disciplines with believing scholarship. It is to be hoped that our young students will read it as a programmic essay.

Robert W. Lyon

Theological Dictionary of the New Testament, Vol. IV, edited by G. Kittel; translated by G. W. Bromiley. Grand Rapids: Eerdmans, 1967. 1126 pages. $22.50.

This, volume IV in the TDNT series of eight volumes, covers New Testament Greek words from L to N. This volume continues the high standard of excellence in technical accuracy, format, and binding found in the first three volumes in this set. The translator has done his work with great skill; he has not tried to "improve" the original but has rendered it in a manner best calculated to permit the English reader to grasp the German original, even though an English writer would have said some things differently by way of syntax.

The editor, doubtless after noting the complaint of James Barr concerning works of this kind, explains that this theological dictionary is designed "to mediate between ordinary lexicography and the specific task of exposition, more particularly at the theological level." Properly used, this set is invaluable whether used as a lexical aid in biblical exposition or as a tool in building New Testament

theology. Major articles normally present a survey of Greek literature, then a study of Old Testament antecedents, followed by later Hebrew writings including the Apocrypha and Pseudepigrapha, plus secular writers like Philo and Josephus, before coming to New Testament and Patristic usage.

The crowning virtue of the series is its thoroughness; each major word is a study in depth, reflecting research which is both exhaustive and judicious. German scholarship, with its characteristic thoroughness, is at its best when engaged in work of this nature. For example, over seventy pages are devoted to the discussion of the term *logos* (word) and its cognates, with four scholars contributing.

The authors are acquainted with a wide range of contemporary German scholarship but normally penetrate to the New Testament thought itself in a manner which exhibits the ability to interpret the New Testament responsibly and definitively independent of secondary sources. The more ardently the student of the New Testament aspires to competence in his interpretation of the Bible, the more imperative will be his demand for this reference work as a daily working tool.

George A. Turner

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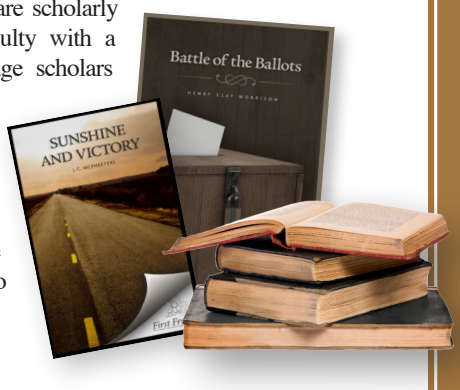

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