
Book Reviews

Devotional Life in the Wesleyan Tradition, by Steve Harper. Nashville: The Upper Room. 1983. 80 pp. (including notes); \$4.95.

This handy paperback can do only one thing: enrich your knowledge of personal piety and practice in the pattern of John Wesley and his followers.

The book comes in laymen's language, crystal clear at all points. Dr. Harper gives us downright practical suggestions (e.g., p. 22 about how to do unceasing prayer). He provides us with helpful input about Holy Communion and children (pp. 44-45). Fasting, too, comes in for illuminating discussion (chapter V). (By the way, why do we have so few published discussions on fasting?) Historical and theological background surfaces consistently and basic principles of spirituality come right through (e.g., p. 60).

We could wish for a larger volume from Steve Harper's pen, with full bibliography and index. Perhaps he has that project on the back burner.

Donald E. Demaray

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Inductive Preaching: Helping People Listen, Ralph L. Lewis with Gregg Lewis. Westchester, IL: Crossway Books, A Division of Good News Publishers, 1983. 223 pp. with appendices and index, \$6.95.

Inductive Preaching: Activities Guidebook, Ralph L. Lewis. Published by the author at Asbury Theological Seminary, Wilmore, KY. 31 pp., \$3.95.

What strikes one immediately is the thoroughness of the *Inductive Preaching* textbook. Charts, lists, illustrations, examples, guides, analyses—all impact the reader.

Dr. Lewis carries concern for what William Barclay called “granite faces.” Indeed, the crucial question for preachers is, “How can I get my people to listen?” The answer lies in inductive preaching. Start where people live, with concrete illustrations, relevant questions, authentic human experiences (see Appendix 2: *Checklist of Inductive Characteristics*). The proof of the inductive pudding lies in Scripture itself, the modeling of Jesus, and changed lives.

The *Activities Guidebook* includes charts, diagrams, learning theory data, and emphasizes right brain/left brain studies (note the test with self-

interpretation instructions, pp. 27ff).

Inductive Preaching along with the learning activities guide may well become standard homiletics texts in colleges, Bible institutes and seminaries. Indexing, bibliography, materials for making transparencies, workable ideas, potential for exciting preaching—these and other components augur well for the books. And I suspect they will undergo revision and refinement with the passage of time.

Donald E. Demaray

A Contemporary Wesleyan Theology: Biblical, Systematic, and Practical, 2 Vols., Charles W. Carter, General Editor; R. Duane Thompson and Charles R. Wilson, Associate Editors. Grand Rapids: Francis Asbury Press, 1983. 1178 pages, \$39.95.

Nearly forty years ago, the only twentieth century systematic theology written by a representative of the Wesleyan holiness tradition was introduced by H. Orton Wiley. Wiley's work became the theological source book for thousands of students in scores of colleges and seminaries. Subsequent work by scholars of the Church of the Nazarene led to the *Exploring* series, e.g., *Exploring Our Christian Faith* (1960) and to such biblical theological sources as *God, Man and Salvation* (1977).

A Contemporary Wesleyan Theology, issued under the editorship of Dr. Charles Carter, veteran teacher at Marion College, is not a self-conscious effort to replace Wiley. Written by twenty-three scholars, who represent fourteen Wesleyan denominations, the volumes lack the continuity and synthesis of all editorial productions. Nevertheless, they go far in updating and recasting Christian thought in the contemporary context.

It is significant that the task proposed by the editor is grounded more upon Wesley's thought than on the consequent Wesleyan tradition (p. 11). With that in mind, upon reviewing the essays, one still is led to the conclusion that Wesleyan theology (more than the theology of Wesley) shapes this contemporary interpretation. Wesley's theology in its full expression has not yet assumed a central role in conservative Wesleyan scholarship.

That these volumes offer a skillful analysis of Christian theology from a Wesleyan perspective is obvious. Classical theological themes are addressed as well as the crucial areas of preaching, hymnology, and Christian Education; three important concerns for Wesleyan praxis.

Donald Demaray (from Asbury) develops an essay on preaching showing that ministry must be incarnational or it isn't preaching. Eugene Carpenter (also from Asbury) gives intensive consideration to the biblical theology of creation, noting the social and historical backdrop. Charles Carter's essay on man helpfully summarizes Wesley's anthropology, while Duane Thompson's interest in the parallel question of social ethics draws upon Wesley's important drive toward social transformation. Demaray centers his interpretation of didactic preaching on Wesley's example (see p. 789).

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The first three chapters give a very helpful summary of contemporary theology, and the contributions to it from Wesleyan thought. Each chapter opens with an outline, is helpfully arranged, and closes with questions for discussion, footnotes and bibliography. Persons interested in a contemporary understanding of Wesleyan thought—pastors, professors, seminary and college students—should secure these volumes.

Leon O. Hynson

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Luther: A Reformer for the Churches, by Mark Edwards and George Tavard. An Ecumenical Study Guide. Philadelphia: Fortress Press; New York/Ramsey: Paulist Press, 1983, 96 pages.

Justification: An Ecumenical Study, by George H. Tavard. New York/Ramsey: Paulist Press, 1983, 137 pages, \$7.95.

For the 500th anniversary of Luther's birthday, vast resources on Luther and the Reformation have been published. Two of them are discussed here. Edwards and Tavard, Lutheran and Catholic respectively, have authored a useful study guide for use in ecumenical dialogue. Their analysis is general and may be used in college level discussion groups. Seminary students or pastors should move to Tavard's *Justification* as a more than adequate interpretation of this central Christian doctrine.

Tavard's analysis deserves a wide reception. Beginning with the New Testament, the author traces the theology of justification taught by the church fathers, working through the subtleties of medieval emphases on works of merit, which involve the searcher in "doing the best one can." Luther's radical correction of this teaching significantly shaped the Catholic and Protestant future. Tavard discusses the Council of Trent's (1545-63) modest admission of some of Luther's views (p. 77). Wesley's theology receives some nine pages in the book. (Catholic?)

Tavard believes the church has "chiefly stumbled" over the doctrine Luther described as the "stone at which the church stands or falls..." (pp. 112-113). Still he holds out the opportunity for change in the current dialogue. We cannot but pray that solid agreement may be reached on this theology of the gracious God who freely forgives.

Leon O. Hynson



Christian Theology, Volume 1, by Millard J. Erickson. Grand Rapids: Baker Book House, 1983.

Erickson, who is Professor of Theology at Bethel Seminary in St. Paul, has constructed this text as an evangelical introduction to systematic theology. The first of an anticipated three volumes, this book represents a classical approach, "classical orthodoxy." Following six chapters of method, he analyzes revelation, the nature of God, and the works of God. He approaches Scripture "postcritically." From his study of form critical approaches employed in analyzing ancient philosophy, he acquired a sturdy skepticism toward critical methodologies. However, he recognizes the value of redaction criticism when it demonstrates the manner in which the biblical writers applied the Christian message in their writing or teaching.

Erickson wrestles helpfully with inerrancy which he defines thus:

The Bible, when correctly interpreted in light of the level to which culture and the means of communication had developed at the time it was written, and in view of the purposes for which it was given, is fully truthful in all that it affirms. (pp. 233-234).

This position is designated "full inerrancy" and is contrasted with "absolute" or "limited" inerrancy.

Erickson describes his theology of salvation as "Moderately Calvinistic." Asserting that God's plan of salvation is "unconditional rather than conditional upon man's choice" (p. 356), he claims that "God works in such a suasive way with the will of the [chosen] individual that he freely makes the choice God intends" (p. 359; cf. also pp. 346-354). It is to be noted (as I stress in the bracketed word [chosen]) that God chooses some to salvation and leaves others to reprobation (p. 346). Arminian thinkers will dissent from Erickson's soteriological analysis. His less mechanistic understanding of God's "suasive way" in working with man's will is acknowledged. We could wish that he would affirm such divine suasion by focusing on the prevenient grace of God which draws all humanity, and commends Christ through the preaching of the Gospel. God deserves all praise and honor for His sovereign initiation of the plan of salvation and His graced call to everyone to enter His way. So we affirm and believe!

Leon O. Hynson



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evidences, the authority, and the relevance of the Scriptures.

The book consists of five sermons preached at All Souls in February and March of 1980. Each chapter considers a text in a simple and colloquial style. The content is intended for students and newer converts, those with a minimal understanding of the importance of the Bible to the church.

The approach is trinitarian, with chapters of the Bible as a message from God, with Christ as the focus, and the Holy Spirit as articulator through human authors. Practical explanations of the value of the Bible to the church and the Christian conclude the volume.

The result is an inexpensive, lucid introduction to the authenticity of the Bible. The bibliography contains key books that open the way to greater depth on any of the topics he discussed. This book is best circulated to those struggling with the weakened dependability of the Scriptures under the influence of both religious and secular criticism of the Bible as the authoritative word of God.

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Seasonable Revolutionary: The Mind of Charles Chauncy, by Charles H. Lippy. Chicago: Nelson-Hall, 1981, 179 pp.

Dr. Charles H. Lippy, professor at Clemson University, has given the reading public a carefully written introduction to the life and work of one who was a central figure in the religious and political life of New England for the fifty years prior to his death in 1787. The term "seasonable" is an apt term for the eighteenth century which emphasized the measured, the balanced, the carefully contemporary. Plunged into the major controversy of New England by the Great Awakening of the 1740s, Chauncy was shortly a seasoned critic of the culture of his day.

Following his opposition to the "enthusiasm" of the ministry and following of Jonathan Edward, he opposed, in succession, the impact of Roman Catholicism in American life, the establishment of an Anglican bishopric in the 1760s, and the arbitrary policy of taxation for the Colonies which led to the American Revolution. He was, to be sure, no fire-eating revolutionary. Rather, he placed intellectual acuity and a measured mode of verbal expression as models for opposition to that which was felt to be hurtful to the Colonies in general, and to New England Puritanism in particular.

His life and work, as portrayed by Professor Lippy, reflected what was

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most typical of eighteenth-century rationalism. More important, his theological pilgrimage paved the way to the rise of the American form of Unitarianism. Generally speaking, this is a work for the specialist in the history of New England.

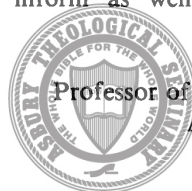
Harold B. Kuhn

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Nuclear Holocaust and Christian Hope, by R.J. Sider and Richard K. Taylor. Downers Grove, Illinois: InterVarsity Press, 1982. 369 pp. \$6.95, paperback.

This is a book for Christian peacemakers written by scholars who are also Christians. They write with an abundance of facts and clear convictions as to the Christian's role in the nuclear age. They begin by detailing the threat of a nuclear war and its devastating effects. They then deal judiciously and objectively with the "just war" tradition and compare it with the Christian way of the cross. After review of the theoretical and theological aspects of the problem, they propose specific steps designed to assure peace. In a responsible manner they deal with questions which the Christian is likely to raise before he accepts a purely pacifist position. Among other things the author appeals to practice what we believe by *service* to humanity.

He encourages the Christian to participate in the nuclear freeze campaign. Attention is called to episodes in Europe during World War II when force was met by nonviolence and the effects of such strategy noted in detail. Nonviolence is presented not only as an escape from the harsh realities of life, but as a viable response to violence, one which promises salutary results. The authors believe that unilateral disarmament, which could invite Russian invasion, should be met by nonviolent resistance as was done in Hungary and Czechoslovakia in the face of Russian aggression. In short, the authors believe in the proverb that "it is better to be Red than dead." It is a serious challenge to Christians who want to be like Jesus. There are several appendices which deal extensively with notes and bibliography designed to inform as well as to challenge Christian discipleship.



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