Review: The Guide to Practical Pastoring

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The Guide to Practical Pastoring
by C. Sumner Wemp
Thomas Nelson Publishers, 1982, 279 pp., $14.95

Reviewed by Paul R. Fink, Professor of Pastoral Ministry at Liberty Baptist College, Lynchburg, Virginia

Drawing upon his many years of experience, C. Sumner Wemp, Vice-president of Spiritual Affairs at Liberty Baptist College, has written a book that delivers what its title promises—a guide to practical pastoring. It will be particularly helpful to the pastor who has not had the opportunity for formal training in a college or seminary. Even those with formal education will find helpful suggestions that will make them more efficient and effective in their ministries. The book deals with four areas: (1) The Pastor, (2) Pastoring, (3) Evangelism, and (4) Preaching and Teaching. In each area, Sumner Wemp has drawn upon his experience as a pastor and a teacher of pastors to provide helps and suggestions for pastors who are looking for new and alternate ideas.

In some ways, Wemp's book is a handbook, for he offers suggested forms for ordination services, weddings, funerals, child dedications, deacon ordinations, baptisms, commissioning of missionaries, and other special services. This will be especially helpful to the neophyte pastor who, when faced with these situations, wonders how they should be conducted. Wemp gives helpful guidelines that can be tailored to suit individual needs and likes.

Wemp's book should be a help to those who teach pastoral theology in colleges and seminaries. It discusses many areas of pastoring that all too frequently are not covered in pastoral theology classrooms.

An added benefit to this book is the Appendix on "The Pastor's Wife" by the author's wife, Celeste, to whom the book is dedicated. Dr. Wemp calls her his "angel," "godly helper," and an "excellent example." This Appendix reminds both the pastor and his wife of the high calling of the pastor's wife.

In reading the book one can be moved to thanksgiving for two things: (1) the rich and varied experience that God has given His servant and (2) His servant's effort to share the benefit of his experience with others.

Free to Stay at Home
by Marilee Horton
Word Books, 1982, 173 pp., $8.95

Reviewed by Lorna Walker Dobson

Through her own struggle and spiritual growth, and later a ministry to women, Marilee Horton realized a need for older women to teach younger women, particularly in the area of deciding whether to stay at home or work outside the home. The book is based on her realization that when a mother has the opportunity or freedom to stay and be a "keeper" of the home, there are worthwhile long-term benefits for herself and her family. The author is a grandmother who held good jobs during the early years of her marriage but chose some 16 years ago to stay home because she felt it was God's will. She feels that sharing her experiences with younger women will help them consider the consequences of delegating the rearing of their families to others.

Mrs. Horton's research—from constitutional rights and laws for the family, Christian publications, women's magazines, secular books on families of the present and future, and newspaper articles—enhances the easy readability of the book. Her frequent use of the Scriptures indicates that she is a student of the Word who can apply it in a practical way without coming across as "preachy." She does include a clear presentation of the gospel, which makes the book complete for any reader who may not be a Christian.

The book touches every area of family life—the husband/wife relationship, money, children (from infancy to parenthood) and their relationship to the mother. However, the book focuses on the "female factor," though clearly not the head of the home, the most important person.

The author feels an urgency to convey to women that there is an "energetic effort being spent on deleting the traditional roles of mother and homemaker from textbooks, television, and movies." She is "deeply hurt that so many people would consider what [she does] as worthless," when in reality it is "vitaly important." Further, she states that "we must preserve, as the norm, the traditional roles of mother as nurturer, and father as