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## Review: Citizens of Another Kingdom

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The first of several appendices in the book is an address given by the author on the occasion of his inauguration to the Ashenfelter Chair of Ministry and Evangelism in 1980. These pages are rich in insight in demanding that the ministry of evangelism be conducted with integrity. The author's "ABC's of Evangelistic Integrity" (p. 161)—awareness, balance, and credibility—should be required reading for all of us who participate in Christian ministry.

The only significant weakness of this address, however, was the author's criticism of The Church Growth Movement. He joined the bandwagon of critics who have attacked the homogeneous unit principle elucidated first by Donald McGavran: "people like to become Christians without crossing racial, linguistic, or class barriers" (p. 167). He interprets this to be a form of discrimination, stating that evangelism "should be color-blind and class-blind" (p. 168). Church Growth advocates would not disagree with Armstrong on this point. They would reply, however, that we who are involved in evangelism have no right to demand that a person leave his or her culture in order to become a Christian. That is the essence of the homogeneous unit principle.

The strengths of *The Pastor-Evangelist in Worship* are many and the weaknesses are few. Like *The Pastor as Evangelist*, the book is a wealth of practical advice and sound theology for the pastor. I look forward to the author's next book which will consider other aspects of pastoral ministry.

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*Citizens of Another Kingdom*, by John F. Balchin. Colorado Springs: Navpress, 1985. Pp. 141. \$5.95 paper.

*Citizens of Another Kingdom* is a book of published sermons which, according to its subtitle, challenges the reader toward "Living Now for the World to Come." John Balchin is urging believers in Jesus Christ to pursue a heavenly lifestyle here and now. That, of course, is no small feat, considering the condition of the world in which the Christian must live today.

Make no mistake, however, about what Balchin is calling for. He is in no way opting for "being so heavenly-minded that you're of no earthly good." On the contrary, the nine compact chapters in this volume seek to come to grips with many of the tough ethical decisions and crying needs being faced by God's people in a lost, secular, relativistic culture.

In Chap. 1, "No Fixed Abode," the author discusses the Christian's spiritual citizenship and physical abode. Chap. 2 treats our possessions, "The Things We Have," and how a believer should view them. Chap. 3 penetrates deeper to "The Way We Think." Chap. 4 gives a good discussion of "Right and Wrong" against the backdrop of the relative standards of our culture.

Chap. 5 asks the haunting question, "Where Has Love Gone?" The writer speaks effectively to the misunderstanding of love, especially sexual love, in what has been called "The Sexual Revolution," as well as its distortion by the

media. Chap. 6, "What We Live For," probes personal ambition, goals, and priorities. Chap. 7 adds the related dimension of "How We Plan," challenging Christians to look for God's plan for their lives.

Chap. 8 carries the intriguing title, "The Things We Enjoy." It presents a biblical view of pleasure and happiness, striking a happy medium between the worldly view of pleasure as end in itself and "Christian gloom" (p. 134), to use Balchin's phrase. The concluding chapter pulls it all together compactly by asking and answering "What Is At Stake?" for the Christian as he or she carries out his life in this age, in the light of the coming age.

*Citizens of Another Kingdom* is easy reading, being targeted by Navpress at a lay level of comprehension. It is included in the "Discipleship Today" series, but the reader should not stumble on that category. The content of the book deals with practical, day-to-day Christian living. It is concise, clear, and teeming with interesting illustrative material.

This volume can be warmly recommended, especially for reading by a young Christian or one who is wrestling with some of these knotty issues of personal ethics and morality.

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*Whole-Hearted Integration: Harmonizing Psychology and Christianity Through Word and Deed*, by Kirk E. Farnsworth. Grand Rapids: Baker, 1985. Pp. 160. \$6.95 paper.

There are signs that the fitful attempts of evangelicals to deal meaningfully with psychology may yet succeed. One of the most hopeful signs is this monograph by Kirk Farnsworth, Professor of Psychology at Wheaton. Farnsworth has managed to move us beyond the rather stale conceptual models proposed for reconciling psychology and theology, toward an "embodied integration process."

Since the focus of all human activity in the person, Farnsworth argues, integration can never succeed solely at the level of "critical integration," the "scrutiny from the Christian perspective of psychological theory, research, and practice" so as to identify and appropriate "compatible" elements (p. 78). Integration must be "an actually lived wilderness experience," where the methodologies are personally verified, related and applied. Critical integration emphasizes Christian thinking, orthodoxy, and the "view" of "world view." Embodied integration emphasizes Christian living, orthopraxy, and the "world" of "world view."

Following a brief introduction to the problem of embodied as opposed to critical approaches to integration, Farnsworth presents his case in four well-organized chapters. In chapters one and two respectively he evaluates psychology and theology from within his incarnational frame-of-reference. He suggests that insights drawn from phenomenological psychology may



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