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Adams' "Top 10 United Methodist beliefs" (Book Review)

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Root, J. & Neal, M. (2015). *The surprising imagination of C. S. Lewis*. Nashville, TN: Abingdon Press. 270 pp. \$34.99. ISBN 9781426795107

Wheaton College professor Jerry Root has teamed up with fellow writer and speaker Mark Neal to produce an introduction to the Sage of Narnia's use of imagination. Imagination is no small thing within the Lewisian worldview. The authors trace the imaginative impulse through the whole width of the work of C. S. Lewis: children's literature, science fiction, autobiography, religious writing, literary criticism, satiric humor, and poetry. Pervading this study are the unifying threads portrayed in the subtitle of *Pilgrim's Regress*: Christianity, Reason, and Romanticism (or high imagination); and the authors deftly weave all of Lewis's imaginative work and influences around each genre showing that no literary form stands alone. Lewis himself downplayed adolescent wish-fulfillment daydreams, gave respect to the artistic craftsmanship of imaginative invention, but bestowed highest praise to the mythopoetic imagination that shapes this world and the imaginative creation of other worlds. Yet even in his autobiography, the theme of higher joy and longing, *sehnsucht*, speaks of the power of imagination's place in the most common elements of life. The influences on Lewis' imaginative life were numerous. His imagination was baptized by the fairyland goodness of George MacDonald, the playful orthodoxy of G. K. Chesterton, the numinous theology of Rudolf Otto, the Byzantine mysticism of friend Charles Williams, and the mythmaking genius of friend J.R.R. Tolkien. Root and Neal point out the importance of the concept of a "shared imagination" in Lewis, the attempt to bridge the gaps of knowledge and experience that diverse audiences must necessarily have by appealing to the common experiences that form human universals. The authors point out that "collective experiences are an entry into the shared imagination." This is just the beginning of a set of critical ideas depicting imagination in Lewis as "satisfied", "awakened", "realized", "generous", "transforming", and so on. Even the chapter titles of this critical study picture the imaginative Bunyan-like blend in Lewis: *The Smell of Deity*, *Out of the Dungeon*, *the Grey Town*, *the Hidden Country*. The work is indexed and has an appendix on further uses of imagination in Lewis. This is another solid addition to the Lewis critical studies and will be welcome by Lewis followers and academic libraries.

Reviewer

James L. Sauer, Eastern University

Lambert, H. (2016). *A theology of biblical counseling: The doctrinal foundations of counseling ministry*. Grand Rapids, MI: Zondervan. 344 pp. \$24.99. ISBN 9780310518167

Heath Lambert is the Executive Director of the Association of Certified Biblical Counselors, a pastor, and professor at Southern Baptist Theological Seminary. As

the title suggests, Lambert attempts to lay out the theology of biblical counseling and give counselors a practical framework to work from. Lambert's theology is conservative and seems to lean towards being skeptical of the social sciences. While Christians' should exercise caution when learning and practicing different psychological approaches and treatments, many Christian counselors believe integration is beneficial and not all social science is bad. Lambert also believes that counselors must explicitly point the counselees to Jesus in all situations (pp. 156-157). This statement is troublesome as this view violates many ethical codes in the profession and could lead to the loss of one's professional license.

Regardless of these concerns, this text does show an important viewpoint and would be appropriate for graduate level counseling, psychology, and seminary students.

Reviewer

Laura E. Walton, Cornerstone University

Adams, D. (2016). *Top 10 United Methodist beliefs*. Nashville, TN: Abington Press. 162 pp. \$14.99. ISBN 9781501804229

Don Adams is an elder in the United Methodist Church, has his MDiv from Asbury Theological Seminary, and DMin from Louisville Presbyterian Theological Seminary. Having studied and taught classes about John Wesley, the founder of Methodism, he frequently portrays him on stage.

As the title suggests, Adams discusses the main beliefs of the United Methodist Church. In doing so, though, he writes in such a way that a layperson can understand it. At the end of each chapter are discussion questions so that the book could be used for small group study. He is very thorough and frequently cites examples of how to put the different tenets to use in our everyday lives.

In addition to being useful to study groups, this book would be an excellent addition to pretty much any library where there might be someone who would want to know more about the United Methodist Church and the Wesleyan movement. While it is accessible to the layperson, academics would also find it informative.

Reviewer

Mary Ann Buhler, Manhattan Christian College