

OXFORDnotes

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comments

*He, and even then, just a general expression
of the thought. The conversation and
the words, words to the best of understanding
the student. The student was completely
independent of what they thought, and
sometimes in the light of this, and the
the energy and inspiration, within the
and to determine the way of proceeding.*

This issue of OXFORDnotes has been a long time in the coming, if not in the making. We were hoping for voluntary contributions of articles from members of the Institute; these have not been forthcoming. We will henceforth be more aggressive in soliciting specific work from members who might have news, information, or insights that might enlighten us all. We were also hoping for specific program information concerning the Eighth Oxford Institute of Methodist Theological Studies, scheduled to meet in 1987. That will be a feature of our next issue.

A highlight of this issue is the theological statement that will be proposed at the 1986 Nairobi meeting of the World Methodist Conference. We are happy to be able to contribute to the global discussion of the Methodist theological heritage in this manner. Reactions to the statement will be welcome. We appreciate Rex Matthews' continuing close watch on the bibliographic scene. Additional notices for future issues can be sent directly to Rex or to the editor.

Two other ways of noticing recent work in Methodist studies are used in this issue: listing major papers that have been published in collections and printing abstracts of papers given at society meetings. We hope you find this useful. In future issues, we would like to include even more reports from around the globe of meetings that might be of interest to Methodist theologians; abstracts of specific papers, given by Institute members or others, would also be welcomed.

A closing word, reiterated from the chairpersons' comments in the first issue: "The success of OXFORDnotes will depend on the interest, initiative, and contributions of the membership of the Oxford Institute. We hereby solicit those signs of support."

R.H.

books



RECENT AND FORTHCOMING RESOURCES IN
WESLEY & METHODIST STUDIES

Compiled by Rex D. Matthews

The frenzy of publications concerning Wesley and Methodism seems to have subsided somewhat since all the activities connected with the Bicentennial of American Methodism last year. Three volumes of collected papers which have appeared since our last issue head the list of noteworthy publications. First and foremost is The Future of the Methodist Theological Traditions, edited by M. Douglas Meeks (Abingdon Press, 1985; paper, \$9.95) which contains the major papers from the last Oxford Institute. In addition to the plenary addresses (with full documentation) by Albert C. Outler, Elsa Tamez, Geoffrey Wainwright, S. Wesley Ariarajah, and David Lowes Watson, the volume contains the reports of each of the five Working Groups of the Institute, Meeks' keynote address (from which the title of the volume derives) and the retrospective address by Brian E. Beck. Doug is due the thanks of us all for the task of bringing these addresses and reports into print.

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organizations



WORLD METHODIST COUNCIL INTRODUCTION TO AN INVITATION

Two years ago, thirty representative churches belonging to the World Methodist Council were invited to prepare individual statements summarizing theological belief and practice in their respective churches. Eighteen carefully-written reports were received, collated, and studied, with an eye to seeing if there were, in fact, major doctrinal emphases and beliefs common to world Methodism.

The Council's Executive Committee, meeting in 1984 in Frankfurt, Germany, affirmed the idea of convening a colloquy in which theologians representing various churches and cultures would meet to consider if the formulation of a theological consensus, a summons to spiritual renewal and doctrinal reinvigoration or at least a statement of vision as to what world Methodists see as "the essential, apostolic and universal teachings of the historical Christian faith" might be possible.

"An Invitation To Discover...Reaffirm," the result of this colloquy, has now been widely circulated in the churches for discussion and comment and published in a number of periodicals. It will be brought before the 15th World Methodist Council in Nairobi for consideration as an instrument for renewed emphasis on those essential elements of faith and of doctrine that must be clearly understood and forcefully affirmed in world Methodism if "the people called Methodist" are to be a vital, witnessing part of the Church universal.

--Joe Hale
December 2, 1985

AN INVITATION TO DISCOVER . . . REAFFIRM

By authority of the World Methodist Council Executive Committee, this document is circulated for study prior to vote at the 1986 World Methodist Council.

In seeking a new awakening in the Church today, world Methodists and United Church Christians are invited to claim and reaffirm the essential Apostolic and universal teachings of the historic Christian Faith.

I

1. Since Methodists form a Christian community, scattered in mission throughout the world, they are compelled to give an account of who they are by declaring what they believe and hope. The good they do appears to some as more obvious than the faith they profess, and yet they proclaim that the good they do proceeds out of the faith they profess. That faith has to a degree been compromised by interpretations which reflect more the mood of the times and secular interests than they do the Gospel. Many are confused. Methodism appears to them as a collection of various opinions where a person is free to believe almost anything that person chooses. Over the last century our lay people have suffered outrageous violations of their rights to sound teaching with small hope of effective protest or remedy! What is needed is a clear, fresh and vital vision of the saving truth, which is Jesus Christ, who transforms human life and gives meaning and hope to human existence.

2. How can we describe the vision we see so that we enable others to see it with us? How do we express what we believe so that we pass it on to others as the truth we have also received? It will not be enough to reproduce the words of others. Somehow, our answer must point clearly to the vision of Jesus Christ for human life and all creation in the Kingdom of God. It must be deeply grounded in the Scriptures that attest to that vision.

Our vision must not contradict what Christians of all ages have experienced and known. To carry conviction our answer must arise from a genuine experience of that vision. That vision can happen anywhere, anytime, and is capable of making sense of the full range of human experience. We should give our answer in a way that helps not only the 'wise men' but also the 'lowly shepherds' to see that vision and commit

themselves unreservedly to it. And yet our answer must not be so complete as to prevent our growth in understanding the Christian faith.

3. The authority upon which all Christians base their understanding and their doctrinal formulations is, first and foremost, the Holy Bible. Taken as a whole, it is sufficient for our knowledge of God and of his self-disclosure in Jesus Christ.

4. We therefore invite Methodists throughout the world to seek to discover and reaffirm the essentials of the Christian Faith. This would include an appreciation of our Methodist tradition as well as a deeper understanding and love for the catholic heritage that lies behind it. They will then be able and ready to "give an account of the hope that is in them."

Coming to understand the Faith will make sense of, at least, three things: our experience, how we think, and the responsibilities that we have in life. This understanding will give wholeness, strength and courage to our lives. It will enable us to claim our identity as part of the Christian family. It will give us things to say and do in our mission in the world. It will provide us critical norms for evaluating and transforming the values and ways of life that shape people. It will sensitize us to the evil structures of our world, such as racism, injustice, oppression, violence and terrorism, and inspire us with courage to overcome them and work for peace. It will give us freedom to participate with all those who work for making a better home for humankind. It will motivate us to be more faithful servants of the Lord as He continues, by the power of His Spirit and through His people, to make His Kingdom come.

This is no light option. For it to succeed, commitment, effort and resources must be given to this task.

II

5. What we are inviting Methodists to discover and do began in Jerusalem. At Pentecost the Holy Spirit came with power upon the apostles, and the other disciples, and made them realize that God had been at work in Jesus to bring salvation to the world. Suddenly, as a re-

sult, they found words to tell others of what they had seen and heard! This that happened in Jerusalem began to happen in "Judea, Samaria and the uttermost parts of the earth."

God brought peoples in all ages and from various cultures and civilizations into the same experience and formed them into a fellowship across the world. They came to belong to the same family. This process has been happening ever since and we are a part of it.

6. Similarly something very special and remarkable happened to John Wesley. His life was transformed by the grace of God, who used him to light a flame that spread throughout the world. He offered to all who would listen the Good News that they could receive salvation through Jesus Christ. Doing so he gave them a vision of the 'new creatures' they could become in Him. The churches that have arisen from this movement throughout the world are not identical, but there is a strong family likeness among them. The Methodists are still one people.

7. Central to Wesley's work was the proclamation of salvation and out of this emerged what is distinctive in Methodism:

a. Grace is behind the whole of God's works. His grace is active in creation and providence. By grace we possess conscience which enables us to discern good from evil. His grace gives human beings the capacity to respond to the offer of salvation.

b. The gracious intention of God is that all should be saved. Jesus Christ died on the cross for the salvation of the whole world.

c. The benefits of Christ's atonement must be appropriated by each and every person. Though His saving grace is intended for everyone, it is not irresistible. God created human beings with freedom of choice. He will not violate their nature, even to save them.

d. Salvation is neither inevitable nor self-achieved. People cannot save themselves, but neither can they be saved without themselves. God alone is the giver of salvation, but a person may refuse to accept the gift when it is offered.

e. God not only works for us in the death of His Son for our redemption

on the cross, but He also works in us by transforming our lives through the power of the Holy Spirit.

f. Sanctification. As we live with God, the more like Him we become. The goal is perfect love which is attainable in this life. The Christian life is one of growing maturity in grace.

g. Holiness is social as well as personal. It involves the transformation not only of the individual, but transformation of the world of which he or she is a part. It envisages a society of saints. All people are called to be saints. The expression of holiness in its social context entails the physical and material wellbeing of all people.

h. The feature of Methodist thought which brings joy, comfort and strength to people is the assurance that God has done and is doing His work in them. "His Spirit bears witness with our spirit that we are the children of God" (Romans 8:16). The believer knows that the abode of the Holy Spirit is the human heart.

8. Since proclamation of the Gospel of salvation is central to Methodism, its theology is best expressed through preaching that contains the offer of salvation and calls for a response to it. Its theology is enshrined in hymns that are both a vehicle for teaching and an expression of the joy and praise of salvation. It is not insignificant that Methodists have often been dubbed 'a singing people.' The beauty of this theology is that it finds concrete expression in the holiness of the lives of the people shaped by it; and in the renewing of the world in righteousness, justice and peace according to the vision of the Kingdom. Theology in the Methodist tradition joins 'knowledge and vital piety'; it is inclusive in its scope and seeks to speak 'in plain language to plain people.' These distinctive features of Methodism are meaningless unless they are set within the whole Christian tradition.

9. Methodists along with all other major Christian bodies accept the Apostles' Creed and the first four ecumenical councils of the Church, the teachings of which are set out in the Nicene Creed and the Chalcedonian formula.

These embody the doctrines of the Trinity; the Person of Christ, both human and divine; and the doctrine of redemption. We share with all Christians belief that:

a. Salvation is the work of the Triune God.

b. Scriptures reveal God's plan of salvation.

c. All people need salvation since all are sinners and cannot save themselves.

d. Jesus Christ is the Saviour of the world.

e. The Holy Spirit is God present and active in the world for its salvation.

f. The Church is the community that bears the message of salvation and incorporates those who are saved into its own body.

g. The people of God are those who are saved, live under God's rule, and are sent out as instruments of His eternal purpose.

h. The Church is a fellowship of worship and praise in which the Word of God is preached and the sacraments are celebrated.

i. Salvation looks toward its consummation in the Kingdom, when every form of evil will be destroyed and the last enemy, which is death, will be no more. The victory of God's love will gloriously triumph in the 'resurrection of the body and the life everlasting.'

10. This invitation summons the family of Methodists around the globe to prayer, that what happened in Jerusalem and at Aldersgate through the moving power of the Holy Spirit will happen again in us.

Methodists are asked to reflect on what they already believe, but perhaps do not find easy to express, and to open themselves to the Bible and the insights of other Christians across the centuries. Thus, they may enter into a deeper and more meaningful experience of faith itself and receive a greater motivation to share the Good News with others.

Then, our vision, our hopes, and our dreams of a new awakening may be fulfilled.

organizations



WESLEYAN STUDIES WORKING GROUP OF THE AMERICAN ACADEMY OF RELIGION

For the last five years, the annual meeting of the American Academy of Religion has been the occasion for scholars interested in Wesleyan studies to gather for a series of papers and discussions. For two years now, the group has functioned as an official "Working Group" within the Academy, and will continue with that status for at least three more years. Anyone belonging to the AAR can submit a proposal for a paper at next year's meeting in Atlanta, Nov. 23-25, 1986. The call for papers reads as follows:

"The working sessions of the group will be divided generally into theological topics and historical topics. The first will include papers that investigate either the Wesleyan theology of social holiness or the theology of spirituality. The second will include papers on issues of unity and controversy within the Wesleyan heritage. Paper proposals for either session should be sent to the chair. Papers are distributed to members of the working group in advance of the annual meeting, where they are discussed, not read."

For further information, you may write the editor of OXFORDnotes.

Readers may be interested in the nature of the work that has been presented to the group in the last two years. We therefore include here the abstracts of papers from the 1984 and 1985 meetings.

1984 AAR ABSTRACTS

John Wesley and Conyers Middleton on God and History. Ted Campbell, Methodist Theological School in Ohio.

Dr. Conyers Middleton's Free Enquiry (1749) is recognized as an important development in the history of English thought. Middleton's work called into question accounts of "miraculous powers" in the early Christian centuries, and thereby marked a step towards Hume's

and Gibbon's even more radical attempts to view all historical ages with an equally critical outlook. John Wesley composed a seventy-nine-page response, "A Letter to the Reverend Dr. Conyers Middleton" (1749), in which Wesley attempted to defend accounts of miraculous events in the second and third centuries. A comparison of Middleton's work with Wesley's response to it provides a significant investigation of John Wesley's thought in relation to the intellectual issues of his age.

Preliminary researches into this subject suggest that both Middleton and Wesley were working toward a view of all historical ages as governed by the same laws, although in radically different ways: whereas Middleton tended toward the view that God did not intervene miraculously in history (although Middleton would not affirm this of the apostolic age!), Wesley tended toward the view that God intervenes miraculously in every age, however obscured God's interpositions may seem. Both Middleton and Wesley, however, tended to reject the periodization of history into epochs in which God in some did, and in others did not, interpose miraculously in the course of human history; and in this respect Wesley may be seen to reflect some of the intellectual currents of his age.

* * *

Responsible Grace--The Key to Wesleyan Theology. Randy L. Maddox, Sioux Falls College.

It must be admitted that John Wesley was first and foremost a practical and evangelistic expositor of what he perceived to be true Christianity. In this vein, he never produced a comprehensive systematic exposition of his theological ideas. Unfortunately, this neglect of a systematic statement has led many to misperceive or deny the organic unity of Wesley's thought.

Recently there has been a deepened appreciation of the insights and consistency of Wesley's thought. This has spawned several attempts to delineate the essential character of an authentic contemporary expression of Wesleyan theology. Central to these attempts is the discussion of the organic principle or theological norm of Wesley's thought. The purpose of this paper is briefly to

assess these recent explorations into the underlying unity of Wesley's thought and then to present an alternative based on an analysis of the nature of systematic theology and a re-examination of Wesley.

In the first section we will survey several proposals regarding the systematic nature or contribution of Wesley's thought presented at the recent Bicentennial Consultation on Wesleyan Theology.

In the second section, as a basis both for our assessment of the previous proposals and for our own investigation, we will reflect on the essential nature of systematic theology. We will argue that the mark of systematic theology is not primarily the ability to construct a system of thought. Rather, it is the capacity to recognize interrelationships between theological themes and to pursue theological investigation in the light of an organizing theological principle. In other words, one can very appropriately engage in systematic theologizing without ever constructing a detailed theological system. In our view, Wesley does just this.

Given this understanding of systematic theology, the major section of the paper will be devoted to locating and clarifying the organizing principle of Wesley's theological reflection. We will argue that this principle is "responsible grace": that is, grace which is freely given but which empowers and demands response. This principle will be clarified by dialogue with alternative readings of Wesley. Attention will then be given to how this principle is expressed in his discussion of prevenient grace, the relationship of justification and sanctification, the nature of God, etc.

In the closing section we will investigate the relationship of our proposal to the previous studies. Attention will also be given to possible implications of our proposal for the further development of a contemporary Wesleyan theology.

* * *

Charles Wesley's Theology of Redemption: A Study in Structure and Method. John R. Tyson, Houghton College.

Charles Wesley (1707-1788) is remembered as one of the founding fathers of the Methodist movement, and while he was

both pastor and evangelist, Charles is best known as the author of many fine hymns. Recent research indicates that he wrote over nine thousand hymns and sacred poems and more than half of that number were direct, poetic expositions of biblical passages. Yet, with a few notable exceptions, his role as a Methodist theologian has not been adequately examined.

Charles's application of the Bible was aptly described in his hymn based on Matt. 9:20-21, "Conscious of my inveterate sin / I blush and tremble to draw near; / Yet through the garment of his Word / I humbly seek to touch my Lord." The Bible, like his hymns based on its texts, was a vehicle for expressing the evangelist's Christocentric faith. Wesley was a theological artist. He mixed his colors in the scriptures and the Neo-Classicism of mid-eighteenth-century England, and he painted pictures with his words; they were both impressionistic and accurate theological statements. As a poet Charles used tools more traditional theologians often eschew; blended imagery, mixed meanings, pun, hyperbole, and melodrama--each of these applied with the clear recognition of their didactic role.

An inductive study of Charles Wesley's redemption words reveals his foundation in Scripture and Tradition, and also his willingness to apply those resources in an Augustan synthesis of reason and experience. Classical roots are apparent in his treatment of terms like "grace" and "pardon," and yet he turns a forensic word like "pardon" into a participational conception as "pardon is seal'd upon my heart." The "Blood of Christ" becomes a time-tunnel which whisks the singer to Golgatha while Charles's poetic dramas depict a "blood" that both "pleads" our intercession and "speaks" assurance "into our hearts."

As a theologian whose medium was poetry Charles offers the reader no "theory" of the atonement and no rigidly structured *ordo salutis*. We meet instead, "motifs" or integrated systems of imagery which Wesley constructed around the axis of a prominent biblical theme. Constellations of soteriological ideas orbit about nuclear images like (i) Lamb of God, (ii) Victor-Liberator, (iii) Font of Salvation, (iv) Physician,

(v) Advocate, (vi) High Priest, and (vii) The Cross of Christ and of Christians. In each of these motifs Charles's understanding of Christ's death and its implications for those who believe is articulated.

Charles Wesley, poet-theologian of Methodism, knew both the power and limitations of religious language. His image-laden approach to the theology of redemption revitalized traditional soteriological themes, and produced startling results. His soteriology suggests important methodological considerations for doing theology in a Wesleyan mode.

* * *

The Hermeneutics of the Otterbeins. J. Steven O'Malley, Oral Roberts University.

The purpose of this paper is to investigate the distinctive theological legacy of the Otterbeins as a formative tradition within eighteenth-century German-American Protestantism that complements the contribution of the Wesleys within the Anglo-American Evangelical Revival. The subject of focus will be the brothers Philip William Otterbein (1726-1813), a prominent missionary-pastor among the German Reformed in America and a chief founder of the Church of the United Brethren in Christ, and Georg Otterbein (1728-1800), a Reformed pastor in Dulsburg, Germany, and a prolific author of works on the theology of the Heidelberg Catechism.

Building upon previous research by the author, particular emphasis will be given here to the relation of hermeneutics to key aspects of their theology, notably their soteriology and ecclesiology. It is hoped that this investigation will indicate distinctive theological aspects that may serve to complement the legacy of the Wesleys.

1985 AAR ABSTRACTS

Analogia Fidei: John Wesley on the Wholeness of Scripture. Scott Jones, Southern Methodist University.

Investigation of a theologian's interpretation of the Bible requires analysis of both explicit statements about the Bible and the use that is made of biblical texts. By comparing and contrasting these two elements of a theologian's work, a deeper understanding

of how he or she interpreted Scripture is possible.

Using this method, one can ask how John Wesley conceived of and used the wholeness of Scripture. Wesley's conception of it depends upon his understanding of the "analogy of faith." For him, the analogy of faith is a connected chain of doctrine running through the entire Bible. Its content is the fundamental doctrines of the Christian faith which teach the order of salvation for Christian believers. This analogy not only constitutes the wholeness of Scripture but is the appropriate rule by which one uses Scripture to interpret Scripture.

Analysis of a limited sample of Wesley's writings shows that his use of Scripture follows this conception but goes beyond it at one critical point. In accord with his view of wholeness, Wesley uses one author to interpret another and argues that any interpretation that undermines the order of salvation cannot be allowed. But there is a use of Scripture that goes beyond his understanding of it as a source of doctrine. For Wesley, Scripture is also a source of images and concepts that can be used to describe people, events and situations in the contemporary world. Wesley lived and thought in a biblical world.

* * *

"We Walk by Faith, not by Sight": Religious Epistemology in the Later Sermons of John Wesley. Rex D. Matthews, Emory University.

Several recent studies of the thought of John Wesley, notably those of Mitsuo Shimizu, Frederick Dreyer, and Richard Brantley, have called attention to questions concerning Wesley's epistemology. Shimizu has stressed the significance of Wesley's reading of Malebranche, while Dreyer and Brantley have pointed to Locke and Browne as the more important influences on Wesley. Collectively, these studies have served to demonstrate that Wesley was much more familiar with many of the central concerns of 17th- and 18th-century philosophical thought than has generally been recognized.

An important cluster of sermons from the last decade of Wesley's life is concerned primarily with the theme of religious epistemology: "The Case of Reason

Impartially Considered" (1781); "The Imperfection of Human Knowledge" (1784); "On Faith" (1788); "On the Discoveries of Faith" (1788); "Walking by Sight and Walking by Faith" (1788); "On Living Without God" (1790); and "On Faith" (1791). In these sermons Wesley presents faith as a capacity for spiritual experience, supplied to the believer by God to remedy the defects or disabilities of the natural senses.

In analyzing these sermons, I attempt in this paper to determine whether Wesley regards the "spiritual senses" of faith, which are "opened up" in the soul of the believer through the action of the Holy Spirit, as an addition to the natural senses (implying a metaphysical and epistemological dualism), or as an enhancement of the capacities of the natural senses. In so doing I hope to show how Wesley's understanding of the nature of the "new birth" and the "witness of the Spirit" is shaped by his involvement in what Barbara Shapiro has recently described as "the quest for certitude."

* * *

John Wesley on Religious Affections and Modern Understandings of Emotion. Gregory S. Clapper, Emory University.

Are the emotions secondary qualities of experience which merely enliven the structure of reality which is dictated by "reason"? Or, should the theologian say, with Hume, that reason must be the servant of the passions? Is all the scriptural language about the "heart" dispensable ornamentation which only clouds the real message of the Gospel, or does this language itself bear the real message?

John Wesley took these questions seriously and the answers that he gave can be found in his many theological writings. His subtle comments on the meaning of felt experience for Christianity go beyond the common stereotypes of pietism and simple warmheartedness. Indeed, it is possible to see in Wesley's works a pattern or form or "logic" of the affections which is present in the life of every believer.

In this paper I will discuss Wesley's logic or grammar of the affections and compare it to modern understandings of affectivity. Modern reflection regarding the intentionality of emotion, the

possibility of "ontological" emotions and the relation between experience and truth claims will be briefly discussed and then related to Wesley's views. This comparison will show that in many ways, Wesley's analysis, while having its drawbacks, is actually quite sophisticated and merits further study.

(Matthews, continued from p. 1)

The Bicentennial provided the occasion for two recent major gatherings of Methodist historians and theologians. In April, 1983, Drew University was the site of a consultation centering on the theme of "Methodism and Ministry: Historical Explorations." The following August, Emory University hosted a second consultation, the theme of which was "Wesleyan Theology in the Next Century." The papers from these consultations are now available in printed form. Rethinking Methodist History: A Bicentennial Historical Consultation, edited by Russell E. Richey and Kenneth E. Rowe (paper, \$17.95), contains 23 papers presented at Drew. Wesleyan Theology Today: A Bicentennial Theological Consultation, edited by Theodore Runyon (paper, \$19.95), contains 43 papers and 3 plenary addresses presented at Emory. Both volumes are large 8-1/2" x 11" format paperbacks. The two volumes may be purchased together for \$34.95; they are published by Kingswood Books.

Kingswood Books is a new imprint of The United Methodist Publishing House. The name commemorates Wesley's Kingswood School, and the imprint is intended to create a possibility for the publication of books that fulfill an educational need but which, for a variety of reasons, are not suitable for regular trade publication. The papers from the 1983 Drew and Emory consultations are the first volumes to be published under the Kingswood imprint. These books are, in a sense, limited editions; they are being sold by direct subscription order only, and will not be available through the Cokesbury Bookstore system or other regular trade book channels, and no trade, library, or clergy discounts are available.

Brochures announcing the availability of these books and inviting pre-publication subscription orders were sent to a

wide number of individuals and institutions, but it is not clear that the entire address list of the Oxford Institute was used in the mailings. If you (or the library of your church or school) have not previously received any notice about these volumes, do not fret. Copies of each volume are still available at the prices quoted above, plus \$2.00 per book for shipping and handling; they may be ordered from Kingswood Books, The United Methodist Publishing House, P. O. Box 801, Nashville, TN 37202 (phone 615/749-6405). Contact Harold Fair at the same address for additional information about the Kingswood Books imprint, including the possibility of using Kingswood for custom publishing in the academic community.

The most recent publications in the new Wesley Works series are Vol. 1: Sermons I, 1-33, and Vol. 2: Sermons II, 34-70, edited by Albert C. Outler (Abingdon Press, 1984, 1985; cloth, \$49.95 each). In addition to carefully annotated texts of the sermons, Vol. 1 contains a masterful 100-page introduction to Wesley's sermons by Outler, and appendices which list the entire series of sermons as they are ordered in the new edition, in chronological sequence, and in alphabetical order.

Two other Abingdon Press titles of related interest include the latest version of Bishop Jack M. Tuell's The Organization of the United Methodist Church, revised 1985 edition (paper, \$7.95), and The Passions of John Wesley, a playscript by John McTavish and Judith Ann Brockhurst (paper, \$3.25).

Duke University Press has published The Diary of an Oxford Methodist: Benjamin Ingham, 1733-1734, edited by Richard P. Heitzenrater (cloth, \$37.50). Richard E. Brantley's Locke, Wesley, and the Method of English Romanticism is now available from The University of Florida Press (cloth, \$30.00). The University Press of America has released its reprint of William R. Cannon, The Theology of John Wesley (paper, \$11.75). And Southern Methodist University Press has issued a reprint of John Deschner, Wesley's Christology: An Interpretation, With a New Foreword by the Author (paper, \$12.95).

The Francis Asbury Press imprint of Zondervan Publishing House has several recent publications of note, including Leon O. Hynson's To Reform the Nation: Theological Foundations of Wesley's Ethics (paper, \$7.95), and a reprint of John L. Peters, Christian Perfection and American Methodism, with a new Foreword by Albert C. Outler (paper, \$9.95). Also announced by Francis Asbury is a new series entitled "John Wesley's Own Choice: Classics of Spirituality," which will consist of a series of reprints from Wesley's Christian Library. The first volume in this new series is The Heart of William Law, edited by Frank Baker (paper, \$6.95), which includes Wesley's own extracts from Law's A Practical Treatise Upon Christian Perfection and A Serious Call to a Devout and Holy Life.

The Epworth Press has issued a reprint of W. E. Sangster, The Path to Perfection: An Examination & Restatement of John Wesley's Doctrine of Christian Perfection; the volume is available in the U.S. from Fortress Press (paper, \$7.95). Also new from England is John Banks, "Nancy, Nancy": The Story of Ann Bolton, available from Penwork (Leeds) Ltd. (paper, \$9.00).

From Europe comes word of two publications of interest. Patrick Streiff has written from Lausanne, Switzerland, to inform us of the availability of his study of Fletcher: Jean Guillaume de la Flechere, John William Fletcher, 1729-1785: Ein Beitrag zur Geschichte des Methodismus (Basler und Berner Studien zur historischen und systematischen Theologie, Bd. 51; Bern, Frankfurt A.M. and New York: Verlag Peter Lang AG, 1984); no price was given in his letter. And from Germany comes news that Manfred Marquardt expects an English translation of his Praxis und Prinzipien der Sozialethik John Wesleys to be published by the Labyrinth Press, Durham, N. C., within the year.

Sets of the 14-volume Jackson edition of Wesley's Works are being advertised for \$89.50/set (plus shipping/handling charges) by Christian Book Distributors, P. O. Box 3687, Peabody, MA 01961. The list price of the latest Baker Book House reprint is now \$249/set, so the C.B.D. price is unbeatable. Order direct from C.B.D., citing item #96162

from their most recent catalog.

A final note: please send notice of items which should be included in this column in future editions of OXFORDnotes to: Rex D. Matthews, Candler School of Theology, Emory University, Atlanta, GA 30322.



The following two tables of contents list the papers published in two important collections, The Future of the Methodist Theological Traditions (from the last Oxford Institute, 1982), and Wesleyan Theology Today (from a theological consultation held at Emory University, August 1983). The first is available from Abingdon Press, the second is an imprint of Kingswood Books, a subscription service that is associated with the United Methodist Publishing House. The contents of another Kingswood publication, Rethinking Methodist History (containing papers from the historical consultation at Drew University, April 1983) will be listed in our next issue.

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The Future of the Methodist Theological Traditions, ed M. Douglas Meeks (Nashville: Abingdon Press, 1985):

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