

the volumes in this series which were originally published by Oxford, as well as the reprint rights to these volumes: Volume 7, *A Collection of Hymns for the Use of the People Called Methodists*, edited by Franz Hildebrandt and Oliver O. Beckerlegge with James Dale (Oxford, 1983); Volume 11, *The Appeals to Men of Reason and Religion and Certain Related Open Letters*, edited by Gerald R. Cragg (Oxford, 1975); Volume 25, *Letters I, 1721-1739*, edited by Frank Baker (Oxford, 1980); and Volume 26, *Letters II, 1740-1755*, edited by Frank Baker (Oxford, 1982). No date has yet been set for the availability of these volumes, nor has their price been determined, but official announcement of their release by Abingdon can be anticipated in the near future.

Further, Abingdon has made a firm commitment to the publication of the following additional volumes in the series: Volumes 5 & 6, *Explanatory Notes Upon the New Testament*; Volume 8, *Prayers Private & Public* (which will include *The Sunday Service*); Volume 9, *The Methodist Societies: History, Nature, and Design*; Volume 10, *The Methodist Societies: The Conference* (which will include all the annual *Minutes* and *The Large Minutes*); and Volume 12, *Theological Treatises*. No date has yet been set for the appearance of any of these volumes, but Abingdon's commitment to their publication should be applauded by all Methodist and Wesleyan scholars. In particular, appreciation should be expressed to Robert K. Feaster and Ronald P. Patterson of Abingdon Press for their personal commitment to and support of this project. We now have the prospect of the availability in the relatively near future of 15 of the 34 volumes which are projected for this series, and reason to hope that the entire series will eventually be completed.

Other recent Abingdon Press publications of note include a reprint of *The Autobiography of Peter Cartwright*, with an Introduction by Charles L. Wallis (paper, \$9.95); William B. McClain, *Black People in the Methodist Church* (paper, \$8.95); and Warren Thomas Smith, *John Wesley and Slavery* (paper, \$9.95), which contains a facsimile reproduction of the third edition (1774) of Wesley's "Thoughts on Slavery." It is a sad duty to report to members of the Institute that Tom died of a heart attack shortly after the publication of this volume. We shall all miss his cheerful and energetic enthusiasm for our common concerns.

Oxford University Press has published the late Gordon Rupp's magisterial study of *Religion in England: 1688-1791* (cloth, \$79). This volume in the "Oxford History of the Christian Church" series is written with Rupp's inimitable grace and wit, and includes a 170-page discussion of the 18th-century evangelical revival. Gotthelf Verlag, Zürich, has issued a revised version of the late Martin Schmidt's study of Wesley under the title *John Wesley: Leben und Werk* (3 vols.; paper, price not known). The University Press of America has announced a forth-

coming reprint of V.H.H. Green, *John Wesley* (paper, \$9.75).

The Francis Asbury Press, an imprint of Zondervan Publishing House, has announced plans for a major reprint series of Wesley's *Works*. Volumes 1 & 2 of this series, which were published in June, 1986, consist of a reprint of E. H. Sugden's edition of *Wesley's Standard Sermons* (cloth, \$24.95 each). Also planned for the projected 18-volume series are reprints of Nehemiah Curnock's edition of *Wesley's Journal* (8 volumes) and John Telford's edition of *Wesley's Letters* (8 volumes). Volumes 3 & 4 of the series, which consist of the first two volumes of the *Journal*, were published in October, 1986; volumes 5 & 6 of the series (volumes 3 & 4 of the *Journal*) are scheduled for publication in June, 1987. The publication plans for the series call for the release of four volumes a year. All will be in a uniform cloth library binding, and will be priced at \$24.95.

Francis Asbury Press has announced several other publications of note, including a welcome reprint of Ole E. Borgen's *John Wesley on the Sacraments: A Theological Study* (paper, \$9.95). Charles Edward White's study of *The Beauty of Holiness: Phoebe Palmer as Theologian, Revivalist, Feminist, and Humanitarian* (cloth, \$15.95), based on his 1986 Ph.D. dissertation from Boston University, may well be, as advertised, "the definitive study of this important pioneer of American Methodist Theology." Timothy L. Smith's *Whitefield and Wesley on the New Birth* (paper, \$7.95) "features representative sermons from each of these great preachers, contrasting their views on the universality of the offer of salvation and the nature of a Christian's sanctification."

The second volume in the Francis Asbury Press series *The Heart of True Spirituality: John Wesley's Own Choice*, edited by Frank Baker, offers selections from the writings of Thomas à Kempis, Pierre Poiret, Jean Duvergier de Hauranne, and Jacques Joseph Duguet (paper, \$4.95). Regular readers of this column will remember that volume one in this series, published last year, contains selections from William Law's *A Practical Treatise on Christian Perfection and A Serious Call to a Devout and Holy Life*. Forthcoming from Francis Asbury Press is Donald Dayton's study of *The Theological Roots of Pentecostalism* (August, 1987, \$19.95), in which Dayton will trace the development of modern pentecostalism from its roots in the Wesleyan and Methodist traditions and in the 19th-century American holiness movement.

A trio of new books focuses special attention on the life and thought of Charles Wesley. John R. Tyson's *Charles Wesley on Sanctification: A Biographical and Theological Study* (Francis Asbury Press; paper, \$10.95) stresses Charles Wesley's theological independence from brother John, especially on the doctrine of sanctification. Tyson's work represents the first full-scale treatment of "the

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articles

described as many hours," but "no single figure influenced as many men as Wesley's intellectual influence was more extensive than generally has been supposed. This influence was of a more philosophical kind than that of any other, based more on questions of epistemology and method, as exemplified in Wesley's correspondence with Mary Granville Pendarvis in reference to Leclerc's *Essay Concerning Human Understanding* and the *Principles, Nature and Limits of Human Understanding*. His commentaries have been available to the masses through the American Register and of the Christian Library series. The result was generations of busy functionaries.

IS THE CREED ORTHODOX?

By Theodore Runyon

On the face of it, the question, Is the Creed orthodox?, is absurd. As the confession of faith which enjoys more universal acceptance than any other in Christendom, the so-called Nicene-Constantinopolitan Creed serves as the plumbline, the standard by which all other formulations are measured as to their orthodoxy. Yet Working Group 6, with the mandate to respond to the Faith and Order project, "Confessing Apostolic Faith Today," which has the Nicene Creed as its base, must of necessity audaciously ask: Is this historic formula an adequate statement of doctrine for today? First, does it faithfully represent the biblical heritage? And second, does it adequately express the concerns of the Wesleyan revival?

Regarding the first question, American theologian George Stroup observes that the Creed "reduces to a *comma*" the whole ministry of Jesus so central to the synoptics' proclamation of the gospel: He "came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man"—*comma*—"and was crucified...."¹ Regarding the second question, we cannot fail to note the fact that the Creed contains no explicit reference to what was for Wesley the irreducible heart of Christian faith, "justification" and "new birth." "If any doctrines within the whole compass of Christianity be properly termed fundamental, they are doubtless these two" (II 187).²

Before drawing hasty conclusions, however, we should examine the shape and intent of the "Apostolic Faith Today" project, the context within which the group will reflect on Methodist contributions to the church catholic.

Meeting in Lima in 1982, the Faith and Order Commission of the World Council of Churches adopted as a major project the search for a "common expression of apostolic faith today." Focusing on a symbol dating from the time of the one undivided church, the Nicene Creed of 381, they called upon the churches to "reconsider the status of their own teaching" in the light of the formula, and to "affirm its content as the basis of a more comprehensive church unity, to the end that the world may believe."³

With this goal in mind, Lima recommended three emphases:

- (1) **Recognition.** "A common official recognition of the Nicene Creed: would provide a link not only with the church down through the ages,

but would "prepare a kind of 'preliminary plateau' of common confessing that would be necessary and sufficient to convene a universal ecumenical council," which would presumably take steps toward the mutual recognition and eucharistic fellowship necessary for greater visible unity in Christ's body.

- (2) **Explication.** A common focus on the Creed could provide the occasion for reconsidering long-standing issues of faith, for example, the so-called *filioque* clause, which current scholarship suggests could be resolved in favor of the Eastern position.⁴ Or the Creed could give us a common language for considering present-day issues; for example, what do the traditional marks of the church noted in the Creed ("one, holy, catholic, apostolic") mean in the context of witness today in Africa and Latin America?
- (3) **Confession.** Lima envisioned concrete steps being taken in concert by the churches, negatively, to dismantle and discard ancient anathemas and, positively, to join in finding "common answers to the vital challenges of our present time," such as the disparity between wealth and poverty in the world, the issues of disarmament, the environment, etc. Presumably these common answers would be derived not so much from the Creed itself as from the consensus-building process engendered by creedal unity, which would then move from intra- to extra-churchly concerns.

The prospect of such developments is indeed exciting. Methodists (including Oxford Institute members) are not only already involved in the process, but are providing important leadership. The question raised for Working Group 6, therefore, is how our deliberations can promote Methodism's responsible participation in, and contribution to, this undertaking.

The Lima Report invites the churches "to reconsider the status of their own teaching" in the light of the Creed. Methodism does not have a historic confession hammered out in the heat of controversy to defend, or martyred ancestors we would betray were we to compromise tenets important to them. On the contrary, Methodism imbibed from the beginning a spirit of toleration that was grounded not in indifference to doctrinal points of view but in a keen theologically motivated awareness of the limitations of human interpretations and the pitfalls of doctrinal intransigence. Wesley consistently downplayed what he termed differences of "opinion" among Christians.

Whatever the generality of people may think, it is certain that opinion is not religion: No, not right opinion; assent to one or to ten thousand

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truths.... Persons may be quite right in their opinions, and yet have no religion at all; and, on the other hand, persons may be truly religious who hold many wrong opinions. Can anyone possibly doubt of this, while there are Romanists... [and] Calvinists in the world? ...For who can deny, not only that many of them formerly have been truly religious,...but that many of them, even at this day, are real inward Christians. And yet what a heap of erroneous opinions do they hold! (II 374)

Implicit in this tolerance of differing opinions, therefore, was a commitment to what is of the first order of importance, the "substance" of vital religion, identified by Wesley as the restoration and renewal of the creature, which is deemed to be Christianity's essential mission. To the question, What is real religion?, he answers:

A restoration of man by Him that bruises the serpent's head, to all that the old serpent deprived him of; a restoration not only to the favor but likewise to the image of God, implying not only deliverance from sin, but being filled with the fullness of God.... Nothing short of this is Christian religion.... It runs through the Bible from beginning to end, in one connected chain; and the agreement of every part of it with every other is properly the *analogy of faith*. Beware of taking any thing else, or any thing less than this, for religion! ...Do not imagine that outward form, a round of duties,...is religion. And least of all dream that orthodoxy, right opinion (vulgarly called 'faith'), is religion. Of all religious dreams this is the vainest, which takes hay and stubble for gold tried in the fire.... Take no less for...the religion of Jesus Christ...that 'faith that worketh by love' all inward and outward holiness. (II 482f.)

Not indifference but insistence upon what is central and essential motivates Wesley. "There are some truths more important than others," namely, those that are essential to "vital religion". Among the latter he includes the *Trinity* (although "I dare not insist upon any one's using the word Trinity, or Person" [II 376f.]), *original sin* ("if we do not derive a corrupt nature from Adam, we do not derive a new nature from Christ" IX [J], 429), the *Atonement* ("the distinguishing point between Deism and Christianity" [Letters VI, 298]), *preventent grace* ("there is no man that is in a state of mere nature,...none that is wholly void of the grace of God" [III 207]; "we know and feel that the very first motion of good is from above" [III 203]), *justification* ("we are saved from the guilt of sin and restored to the favour of God"), and *sanctification* ("we are saved from the power and root of sin and restored to the image of God" [III 204]).

In this focus on the restoration of the image of

God, Albert Outler, Ted Campbell and others, detect the influence on Wesley of the Eastern Fathers, who saw the drama of salvation leading to the deification (*apotheosis*) of the human, in order that the perfection that originally a part of human nature in creation but distorted by the fall might "shine forth once again" in that kinship and fellowship with the divine. This constitutes true humanity and the goal of the triune saving activity—and thus the purpose of the church. Such an influence does seem plausible when we remember that Wesley poured over the Greek texts with patristics scholar John Clayton, a fellow member of the Holy Club at Oxford.⁵

Thus it is clear that, although he wanted to avoid the unproductive and self-contradictory strife associated with traditional anathemas—for Wesley himself had scruples about using the Athanasian creed prescribed for Anglican high holy days because "I am far from saying, he who does not assent to this 'shall without doubt perish everlastingly'" (II 377)—he nevertheless maintained a clear, coherent, teleologically oriented doctrinal position which he considered the *sine qua non* of Christianity. He spells out this position in a series of sermons (54-64) that were selected, as he says, "to throw light on some important Christian doctrines" (II 355). The consistent theme running through them is the renewal of the creature and creation, a theme that takes on cosmic dimensions in Creation and Fall, the purpose of Christ's coming, the general spread of the gospel, and the new creation. What in these sermons is identified as the non-negotiable essence is not an institution, not dogmas which nail down metaphysical claims, but the goal and purpose for which Christianity was called into existence. This mission must not be compromised. The significance of this shift in the definition of the truth which is to be faithfully and consistently maintained can scarcely be overestimated. Mission rather than metaphysics, transformation rather than tradition, become determinative and indispensable.

According to this interpretation, no statement can be considered to be adequate which does not stress the re-creative and transforming power of the Spirit, which brings "the experimental knowledge and love of God" (II 493) and makes effective in us the redeeming work of the Son for us. "The knowledge of the Three-One God is interwoven with all true Christian faith, with all vital religion" (II 385). This God is known not as a doctrine but as the transforming power that is making all things new. "He is already renewing the face of the earth." Eschatological hope is grounded in a present participation in the Spirit of the age to come, the "final renovation of all things," already present as foretaste in the renovation of the hearts and lives of the faithful. Thus the kingdom of God means "not barely a future happy state in heaven, but a state to be

enjoyed on earth; the proper dispensation for the glory of heaven, rather than the possession of it" (*Notes Upon the New Testament*, Mt. 3:2). The qualities of the kingdom are the righteousness, peace and joy, holiness and happiness, introduced into the lives of those who are being perfected by divine grace, i.e., in whom the image of the Creator is being restored as they receive and share in the love of the Son in the power of the Spirit (I 582). Because this perfecting process is defined as "faith working by love," it is never finished but is ongoing. To the question, "Can those who are perfect grow in grace?", Wesley answers, "Undoubtedly they can; and that not only while they are in the body, but to all eternity" (XI [J] 426). Love received is love expressed, not only toward God but toward neighbor, "that whatever grace you have received of God may through you be communicated to others" (I 537).

This "reformation of mankind" is what Wesley sees as the intention of the great Author of Christianity, the purpose for which it was called into being.

By reformation I mean, the bringing them back (not to this or that system of opinions or to this or that set of rites and ceremonies, how decent and significant soever; but) to the calm love of God and one another; to an uniform practice of justice, mercy and truth.... Whether they embrace this religious opinion or that is no more concern to me than whether they embrace this or that system of astronomy. Are they brought to holy tempers and holy lives? ...Are they brought to the love of God and the love of their neighbour? Pure religion and undefiled is this. (XI 322f.)

How does Wesley's "grand scheme of doctrine," the restoration of the creation and the creature which he claims "runs through the Bible from the beginning to the end," compare with the Nicene Creed? To compare them is to notice that the Creed seems more static. The work of God the Father, for instance, appears to be fundamentally completed in a one-time act of positing the creation. The addition of the doctrine of *perichoresis* becomes a theological necessity to correct this impression. The second article, the heart of the Creed has the virtue of introducing a dynamic, narrative element. Yet what is being described is essentially a metaphysical transaction rather than the biblical, personal Word addressed to humankind so prized by Luther and Wesley. The concern seems to be to establish the Son's authority by his ontological prerogatives and glory rather than by his humiliation. To remedy this it is necessary to pack a great deal into the phrase, "and was made man"—probably more than the phrase can in all honest support.

The third article identifies the Spirit as "the giver of life," but the context is probably baptism. It

therefore must receive an extended reading if the Spirit is to assume the biblical function of eschatological re-creator. The linkage with the prophets through the Spirit does secure the important continuity of the new with the original covenant, a point well worth expanding in the dialogue with Judaism.

Most promising from the Wesleyan standpoint is the treatment in the Creed of the church, which establishes unity as a reality already given in the church's universal and apostolic (missional) nature. The attribute of "holiness" also opens up possibilities for interpretations that go beyond the traditional sacerdotal reading and, when expanded upon, could do justice to Methodist concerns.

The eschatological conclusion seems to suggest little impact on this world, at least when compared either to Jesus' message of the kingdom or to Wesley's first fruits of the age to come now available to those on the way.

What are we therefore to conclude? One thing seems undeniable. Fascinating as the study of the Creed in its original context and debates may be, it does not have the power within itself to revitalize the church in our time. It cannot stand alone as a statement of the Christian faith. Both the recovery of the more complete biblical heritage and the unfolding of the gospel in the church down through the ages are necessary in order to breathe life back into the Creed and infuse it with possibilities for interpretation and inspiration not originally its own.

My conclusion is, therefore, that we are expecting too much if we expect the Creed, out of its own substance (even if historically interpreted), to produce greater unity. Dialogue over the Creed and its meaning today, however, can draw out the contributions of our various historical traditions, from which can come a greater appreciation of our catholicity.

Moreover, Methodism has the opportunity (or better, the ecumenical vocation) to call attention to Wesley's crucial methodological turn to mission as the *telos* (and therefore the orthodox substance) of doctrine. This can be done by calling attention to the holy and apostolic (missional) character of the church, traditional marks capable of rich interpretation and powerful meaning in our own time. In Wesley's grand scheme of the sanctifying of creature and creation is to be found mission enough for this generation and the next. But this turn in methodology and in the nature of creedal truth is itself a significant matter for dialogue. For Wesley was well aware of the slippage between human metaphors and the divine reality they sought to describe. "The words, figuratively transferred from one thing to another, do not agree with the things which are transferred, in any part of their literal sense."⁶ It follows that the function of creeds is more doxological than literal, but without any loss

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1986 AAR ABSTRACTS

The Reformed and Apostolic Pastor: Parish Ministry in Early Methodism. Charles Brockwell, University of Louisville.

Can we paint a "portrait" of the Methodist parish priest or the Methodist parson in early (1739-1791) Methodism? The itinerant lay preacher of John Wesley's Methodism is a well-known figure, but what about those clergy who organized their parish work along Wesleyan lines? Does their story tell something about what a Methodistically "reformed" Church of England might have been on the parish level? Furthermore, can parish ministry in the Wesleyan tradition be instructive for ministers today in the denominations whose roots are found in the work of the Wesleys? This paper will seek to explore these questions by looking at the clergy and Wesleyanism, the Methodist teaching about *pastoralia*, and the actual practice of parish ministry in the Wesleyan economy of discipleship.

John Wesley and Richard Baxter on Justification. Robert C. Monk, McMurray College.

Among the several Puritan writers whose works John Wesley circulated (properly abridged) for his Methodists, none were more often printed or broadly recommended than those of Richard Baxter. Instructions from Baxter's *Reformed Pastor* are incorporated in Wesley's *Minutes* but the work of Baxter most often printed by Wesley was Baxter's *Aphorisms of Justification*. Albert Outler's suggestion that Wesley may have saved the *Aphorisms* from oblivion certainly is attractive, especially in view of Baxter's own regret that he ever allowed the work to be printed. Why does the work become a standard for Wesley (several editions) and yet was never allowed to be printed in a second edition by Baxter?

Wesley makes it clear in his introduction to the abridgment that he was attracted to the work because its arguments could serve as a bulwark against antinomianism. Wesley's abridgment of Baxter's 334-page treatise to a mere thirty-five pages is accomplished by eliminating the sometimes tortuous intricacies of 17th-century Calvinist theology and using only the selected arguments Wesley wished to stress. Baxter's affirmation, unusual among his peers, that good works were necessary for justification to be "continued and confirmed" and would be essential in a believer's "final justification" obviously supported Wesley's insistence on faith and works.

This paper investigates in detail the role and

importance of the *Aphorisms* in Baxter's time, Wesley's selections from the original treatise, and analyzes the similarities and distinctions in the theological positions of Baxter and Wesley.

Wesley's Abridgment of Edwards's Religious Affections: An Epitome of the Anglo-American Spiritual Sense. Richard E. Brantley, University of Florida.

In 1773, John Wesley published a lengthy abridgment of Jonathan Edwards's *Treatise on the Religious Affections* (1746). Wesley was attracted to this treatise because he found it compatible with his own epistemology, which, as I have previously shown, parallels John Locke's theory of knowledge.

The work of neither Edwards nor Wesley, of course, is fully consistent with Locke's *Essay concerning Human Understanding* (1690): Locke would be horrified at the thought of directly sensing either God's effects or His presence. But the abridgment, working on the analogy of the spiritual sense, conceives of sensing both. Wesley's editing is so influenced by the essay that the treatise emerges, from his pen, as a theologizing of empiricism. The abridgment, not only by its heart-religion, but also by its philosophical theology (i.e., its appropriation of Locke for religious methodology) emphasizes the reciprocating notions that religious truth is concerned with experiential presuppositions and that experience itself need not be non-religious.

Thus the abridgment and the essay share an epistemology. The abridgment out-Lockes Locke, in fact, for it argues against his implicit separation of religion from experience, a separation later made explicit by Hume. Therefore, whatever the differences between Wesley and Edwards, the abridgment indicates that they stand in agreement on experiential, philosophical ground. This common ground provides an intellectual link between them and between the revivals they led. The abridgment amounts, indeed, to an unconscious transatlantic manifesto of their philosophical theology, and this Wesley/Edwards aspect of Anglo-American sensibility serves from the standpoint of *Zeitgeist*, as well as heuristically, to gauge the coexistence of empiricism and transcendentalism in the early modern literatures of England and the United States.

How Advanced Was Wesley's Social Consciousness? Thor Hall, University of Tennessee, Chattanooga.

John Wesley has been praised for combining a deep concern for personal salvation with a broad interest in practical religion and social holiness. By some interpreters he has even been described as an early "political theologian."

Granted, for a man of his background, Wesley's orientation is clearly uncommon; in comparison with most other churchmen of his time Wesley's social conscience was clearly advanced.

But how advanced was it? If one analyzes Wesley's views against the background of the larger

issues of his time—social, economic, juridical, political conditions that prevailed in 18th century England—one will have to raise one set of questions. If one looks at Wesley's views in comparison with the critique of social systems and structures that has come to light in the 20th century, one will inevitably raise another set of questions.

The paper focuses on the extent and limits of Wesley's involvements with the poor, the condemned, the unemployed, and uneducated, the exploited, and the oppressed. His perceptions of the problems, and his projects and proposals for solutions, are scrutinized with reference to the contemporary situation and in the light of modern social ethics. The upshot of the project is that Wesley is seen, not as an adequate model for Christian social activists of our time, nor even as a mature social ethicist for his own time, but rather as an evangelical theologian whose understanding of the Christian life included not only the relationship to God, but to neighbor, not only justification and sanctification in spirit and soul but in witness to the lost and in practical charity to those in need.

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Reluctant Prophets: Methodist Bishops and Social Policy. Kenneth E. Rowe, Drew University.

Since the days when Francis Asbury and William McKendree were the only two bishops of the newly-organized Methodist Episcopal Church, it has been the practice of the church's episcopal leaders to brief the General Conference on "the state of the church." Youngish Bishop McKendree surprised everybody in the 1812 General Conference (and especially aging Asbury) by submitting a written message in which he presented to the Conference such matters as he thought were necessary to the well-being of the church.

Over the succeeding years, Methodist bishops have used unexpected crises or special occasions for needed messages on timely subjects, but the episcopal addresses have a status all their own. Although one bishop does the writing, there is full and frank discussion, with the names of all bishops attached, except for those who, for reasons of conscience, dissent.

The paper proposes to continue the re-examination of the public/private split begun in a paper by Jean Miller Schmidt at the 1983 bicentennial consultation on Methodist history at Drew University by exploring themes of social policy in successive episcopal addresses from Bishop McKendree's first in 1812 to Bishop Goodsell's 1908 address, the year the church's highest legislative body adopted its first statement of social principles, the Social Creed of 1908.

The paper concludes that in their quadrennial "state of the church" addresses, Methodism's bishops were articulate when it came to matters of personal piety and missional strategy, but were at best reluctant prophets on matters of social policy. While

individual bishops like Gilbert Haven and Matthew Simpson at mid-century privately continued to pair "reforming the continent" with "spreading Scriptural holiness," the "council" of bishops delighted in counting the converts and admonishing reformers but declined to issue pastoral letters on slavery and racism, war and peace, economic justice, or equal rights for women and ethnic minorities.

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Mission and Dialogue: A Wesleyan Vision of Holiness of Heart and Life. David Trickett, Tulane University.

Communities of faith grounded in the Wesleyan heritage are presented with a significant challenge today: given the reality of a number of nonchristian religious traditions around the world, how shall Wesleyan communions wrestle with the dawning sense that "mission" and "dialogue" might need to be embraced simultaneously with a sensitivity not yet commonly discerned in the corporate lives of many Christian bodies? Within the United Methodist Church alone, the next few years will see the formulation of at least two major statements on the nature and means of "mission," as well as a not-unrelated effort to hammer out a contemporary theological self-understanding of the denomination in light of its historic doctrinal emphases. Wesleyan faith in other communions as well is set to grapple with traditionally important issues such as "scriptural holiness" and "God's kingdom of righteousness" as the 1986 World Methodist Conference meets in Nairobi to address what it means to say that Christ is "God's 'Yes' for the World." All these matters have in the end to do with individual and corporate religious identity; they lead one to focus upon the basic issue, "who am I (or who are we) as Wesleyan peoples of faith?"

I propose to address this basic question from the perspective of one who is convinced that the Wesleyan witness is at heart ecumenically sensitive. I suggest that a brief look at the thought of J. R. Mott, focusing upon his interpretation of the significance of character and leadership as signs of the ministry of outreach distinguishing authentic Wesleyan Christianity, may provide illumination for Wesleyan communions that, with Mott, wish "to do something for the world" (quotation from a letter Mott wrote to his mother in 1885)—even if not in the same apparently triumphalist way as Mott himself. I shall argue that Mott's vision, largely overlooked today, can help enliven a Wesleyan understanding of mission and dialogue as aspects of social holiness, and that his ecumenical sensitivity provides a fruitful resource for a contemporary spirituality that seeks to embrace the whole world within the compass of the divine love. I shall also discuss how specific concerns, such as an affirmation of justice and peace, flow from this view of self-in-community.

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poet of Methodism" to be published since those of Frank Baker, Frederick Gill, and Eric Routley in the early 1960's. Tyson has also edited *Charles Wesley: A Reader* (Oxford University Press; cloth, \$29.95); this 480-page anthology contains a variety of material (selections from sermons, hymns and poems, letters, prayers, etc.), some now first published from Charles' manuscripts. Forthcoming as an occasional publication of the Wesley Historical Society (England) is a volume of *Charles Wesley's Earliest Sermons: Six Manuscript Shorthand Sermons Hitherto Unpublished*, edited by Thomas A. Albin and Oliver O. Beckerlegge (no date or price set).

Discipleship Resources recently published David Lowes Watson's study of *The Early Methodist Class Meeting*, with a Foreword by Albert C. Outler (paper, \$10.95). This is a substantially revised version of Watson's Ph.D. dissertation, and provides much of the historical and theological basis for his *Accountable Discipleship: A Handbook for Covenant Discipleship Groups in the Congregation* (revised edition 1985, also available from Discipleship Resources; paper, \$5.75). Of related interest is the new newsletter, *Covenant Discipleship Quarterly*, which has resulted from Watson's leadership of the Center for Congregational Life at the General Board of Discipleship; interested persons are invited to contact Watson directly for further information.

E. Brooks Hollifield has broadened the theme begun in his *A History of Pastoral Care in America: From Salvation to Self-Realization* (Abingdon Press, 1983; paper, \$16.95) in his most recent volume, *Health and Medicine in the Methodist Tradition* (Crossroad/Continuum, 1986; cloth, \$17.95). This volume appears in the Crossroad/Continuum series on "Health/Medicine and the Faith Traditions" alongside volumes on other traditions: Jewish, Roman Catholic, Lutheran, Reformed, and Anglican. Another aspect of the social dimension of Methodism is explored in David Hempton's detailed study of *Methodism and Politics in British Society, 1750-1850*, recently published by Stanford University Press (cloth, \$27.50).

Rev. John M. Turner has written from England to inform us of the publication of his *Conflict and Reconciliation: Studies in Methodism and Ecumenism in England, 1740-1982* by Epworth Press (cloth, £25). Also from England comes the latest abridgment of *The Journal of John Wesley*, with selections made by the Rev. Christopher Idle, Rector of Limehouse Parish in London (Lion Paperbacks, \$7.95). Lion Paperbacks has also recently reprinted biographical studies of two of Wesley's contemporaries by John Pollock: *George Whitefield and the Great Awakening* (paper, \$7.95), and *Wilberforce* (paper, \$7.95). And the German publisher Christliches Verlagshaus of Stuttgart has recently announced a 35-page pamphlet by Ulrich F. Damm, *Die Deutschlandreise John Wesleys: Grund, Orte,*

Begegnungen, Auswirkungen (price not known).

John C. English has edited a volume of essays titled *Freedom Under Grace*. The volume includes the papers presented to the Methodist History Symposium, Baker University, Oct. 30-Nov. 1, 1985, by John C. English, John A. Vickers, Rosemary S. Keller, J. Robert Nelson, Herman Will, and Bishop Don W. Holter, which were announced on p. 14 of the Summer 1984 issue of *OXFORDnotes*; it is available by mail for \$7.00 (plus \$1.50 shipping) from: Methodist History Symposium, Baker University, Baldwin, KS 66006.

While it is not a recent publication, readers of this column might wish to know of the current availability of a facsimile reprint of *The Methodist Discipline of 1798*, which is unique in including explanatory notes on Methodist polity by Francis Asbury and Thomas Coke. This rare and historically important volume was reprinted in 1979 by Academy Books for the Institute for the Study of Methodism and Related Movements at Garrett-Evangelical Theological Seminary, and was edited with an introduction and notes by Frederick A. Norwood, at that time Director of the Institute. The current Director of the Institute, K. James Stein, has written that copies are still available at the price of \$6.00 plus postage; anyone interested in obtaining copies may write directly to him at the Institute at Garrett-Evangelical Theological Seminary, 2121 Sheridan Road, Evanston, IL 60210.

Baker Book House has recently reprinted the London Edition of *The Works of James Arminius*, translated by James Nichols and William Nichols, with a new Introduction by Carl Bangs (3 vols., cloth; \$75.00/set). Bangs' full-length treatment of *Arminius: A Study in the Dutch Reformation* has been reprinted by Zondervan (paper, \$10.95). And William B. Eerdmans Publishing Company has announced the publication of *A Bright and Shining Light: English Spirituality in the Age of Wesley*, edited by David Lyle Jeffrey (January, 1987; paper, \$14.95). This anthology provides selections from the spiritual writings of several key 18th-century figures in addition to John and Charles Wesley, including Isaac Watts, Philip Doddridge, William Law, George Whitefield, John Newton, John Fletcher, Hannah Moore, and William Wilberforce.

The forthcoming publication of an English edition of *Praxis and Principles of John Wesley's Social Ethics* by Manfred Marquardt, being translated by John E. Steely for Labyrinth Press, was announced in a previous column. Labyrinth has also announced as forthcoming a volume entitled *Wesleyan Women: A Documentary History*, edited by Carolyn DeSwarte Gifford and Virginia Steinmetz. No price or publication date has yet been set for either volume. An earlier Labyrinth Press publication of particular significance is a reprint of Duncan MacFarlan (1771-1857), *The Revivals of the Eighteenth Century* (cloth, \$12.95), which is drawn from the manu-

scripts of William M'Culloch, an 18th-century Scottish pastor, and which includes the text of three sermons preached by George Whitefield in Glasgow in 1741.

Labyrinth Press has also reprinted several volumes which are concerned with the religious revivals of the 19th century. Included are William Reid (1814-1896), *Authentic Records of Revivals Now in Progress in the United Kingdom* (cloth, \$15.95), which deals with Northern Ireland in the mid-19th century; Bennett Tyler (1783-1858), *New England Revivals* (cloth, \$12.95), which collects first-hand accounts of religious awakenings in Connecticut, Massachusetts, and Vermont between 1797 and 1814; Joshua Bradley (1773-1855), *Accounts of Religious Revivals in Many Parts of the United States from 1815-1818* (cloth, \$11.95), which is concerned primarily with New England, New York, and New Jersey; and Martin Moore (1790-1866), *Boston Revival, 1842* (cloth, \$9.95), which discusses the role of Finney, Beecher, Kirk, and Knapp.

Two branches of the Methodist/Wesleyan family tree which have sometimes been ignored in scholarly literature have recently received significant attention. Julia Stewart Warner has published an account of *The Primitive Methodist Connexion: Its Background and Early History* (University of Wisconsin Press; cloth, \$35.00). And Othal Hawthorne Lakey has written *The History of the C.M.E. Church* (The C.M.E. Publishing House; price not known).

Three recent books by United Methodist bishops, all published by Abingdon Press, address issues related to the contemporary situation of the United Methodist Church. Bishop Richard B. Wilke's provocative essay *And Are We Yet Alive? The Future of the United Methodist Church* (cloth, \$9.95), is already in its second printing, having sold over 35,000 copies. In the words of William Willimon, this book "sets forth in direct persuasive style a hard, cold truth—The United Methodist Church is in big trouble." Yet, as Willimon continues, "that difficult truth is spoken by one who obviously loves his church and speaks from a thoroughly Wesleyan sense of enthusiasm and conviction that the fire once ignited by Asbury and Wesley can be rekindled in our own day." Bishop Roy H. Short has authored a study of the historical role of episcopacy in his *The Episcopal Leadership Role in United Methodism* (cloth, \$9.95). And Bishop James K. Mathews writes on a similar theme in *Set Apart to Serve: The Role of Episcopacy in the Wesleyan Tradition* (cloth, \$13.95), which Albert Outler has described as "the most comprehensive survey of American Methodist episcopacy that we have, and one of the most enthusiastic."

In a fashion similar to Wilke's essay and to Robert E. Chiles' book *Scriptural Christianity: A Call to John Wesley's Disciples* (Francis Asbury Press; paper, \$5.95), Blaine Taylor calls for an "authentic Wesleyan renewal" at all levels of the church in *John*

Wesley: A Blueprint for Church Renewal (C-4 Resources; paper, \$10.00). Taylor points to Wesley's blend of theology and pragmatism and his "unique ability to utilize the skills and strengths of laity" as keys to the reinvigoration which he seeks. *Rekindling the Flame: Strategies for a Vital United Methodism*, by William H. Willimon and Robert L. Wilson (Abingdon Press; cloth, \$9.95), presents "critical steps that must be taken by The United Methodist Church in order to halt its twenty-year decline," along with "specific advice for church leaders" and "a valuable look at the church's inner workings."

Howard A. Synder, with Daniel V. Runyon, has written what will likely prove to be a controversial study entitled, *The Flame Divided: Wesleyans and the Charismatic Renewal* (Francis Asbury Press; paper, \$6.95). Snyder calls both modern Wesleyans and contemporary charismatics to re-examine how they parted ways, argues that the two movements have a great deal in common theologically, and proposes that both be re-evaluated in the light of Scriptural norms for church life.

In a more popular vein, Discipleship Resources has published a revised edition of Chester E. Custer's *The United Methodist Primer* (paper, \$3.95). Barbour & Co. has reprinted C. E. Vulliamy's biography of *John Wesley* (paper, \$5.95). Abingdon Press has released Charles L. Allen's *Meet the Methodists: An Introduction to the United Methodist Church* (paper, \$3.50), and Cyril Davey's *John Wesley and the Methodists* (paper, \$6.95). And Mott Media has published Charles Ludwig's entertaining biography of *Francis Asbury: God's Circuit Rider* (paper, \$6.95).

Finally, members of the Oxford Institute may be interested to note the following list of doctoral dissertations on Wesley and Methodist-related subjects which have been completed since 1984. The list is certainly not exhaustive, but still may be useful. All of the dissertations listed here are available from University Microfilms in microform or paper copy versions:

Robert E. Black, "The Social Dimensions of John Wesley's Ministry as Related to His Personal Piety" (Ph.D., Union Theological Seminary, Virginia, 1984).

Ellis R. Branch, "Born of Conviction: Racial Conflict and Change in Mississippi Methodism, 1945-1983" (Ph.D., Mississippi State University, 1984).

Ted A. Campbell, "John Wesley's Conceptions and Uses of Christian Antiquity" (Ph.D., Southern Methodist University, 1984).

Karen Y. Carter, "An Examination of Varied Aspects of Race and Episcopacy in American Methodism, 1844-1939" (Ph.D., Duke University, 1984).

(continued on next page)

Paul W. Chilcote, "John Wesley and the Women Preachers of Early Methodism" (Ph.D., Duke University, 1984).

Gregory S. Clapper, "John Wesley on Religious Affections: His Views on Experience and Emotion and Their Role in the Christian Life and Theology" (Ph.D., Emory University, 1985).

Kenneth J. Collins, "John Wesley's Theology of Law" (Ph.D., Drew University, 1984).

William W. Dean, "Disciplined Fellowship: The Rise and Decline of Cell Groups in British Methodism" (Ph.D., The University of Iowa, 1985).

Mark L. Horst, "Christian Understanding and the Life of Faith in John Wesley's Thought" (Ph.D., Yale University, 1985).

Roderick T. Leupp, "*The Art of God: Light and Darkness in the Thought of John Wesley*" (Ph.D., Drew University, 1985).

David N. McCreary, "Church Freedom: The Implicit Missional Norm of Methodist Ecclesiology" (Ph.D., Claremont School of Theology, 1985).

Rex D. Matthews, "'Religion and Reason Joined': A Study in the Theology of John Wesley" (Th.D., Harvard Divinity School, 1986).

Arthur C. Meyers, "John Wesley and the Church Fathers" (Ph.D., St. Louis University, 1985).

Peter C. Murray, "Christ and Caste in Conflict: Creating a Racially Inclusive Methodist Church" (Ph.D., Indiana University, 1985).

Louis D. Patterson, "The Ministerial Mind of American Methodism: The Courses of Study for the Ministry of the Methodist Episcopal Church, The Methodist Episcopal Church, South, and The Methodist Protestant Church: 1880-1920" (Ph.D., Drew University, 1984).

Robert V. Rakestraw, "The Concept of Grace in the Ethics of John Wesley" (Ph.D., Drew University, 1985).

Joseph W. Seaborn, "John Wesley's Use of History as a Ministerial and Educational Tool" (Th.D., Boston University School of Theology, 1985).

AN EDITORIAL COMMENT:

The reprint of the Sugden, Curnock, and Telford editions of Wesley's writings, recently announced by the Francis Asbury Press (an imprint of Zondervan Publishing House) and noted above in this column, is

certainly welcome. It will be useful to have these older editions, particularly of the *Journal* and *Letters*, back in print and readily available until the new, critical edition of *The Works of John Wesley*, now proceeding under the General Editorship of Richard P. Heitzenrater and being published by Abingdon Press, is finally completed. However, it should be a cause of some concern to members of the Oxford Institute that the advertising for this reprint series makes it appear that the work of Sugden, Curnock, and Telford represents the "state of the art" in Wesley scholarship.

The reprint of these volumes was first announced in the Zondervan "Academic Books Catalog" (Spring, 1986). In that catalog the ad for the reprint of the *Sermons* stated that "Now Edward H. Sugden of the University of Melbourne has produced a new annotated edition of the standard sermons, with an introductory article for each sermon and generous notes throughout" (p. 16; emphasis added). Likewise the ad for the first two volumes of the *Journal* read in part as follows: "Now Nehemiah Curnock, a leading historian of the British Methodist church, has compiled this modern annotated edition of Wesley's journals. Curnock was the first to decipher Wesley's shorthand notebooks, which he kept concurrently with the public journal; thus, this edition of the journal represents the first time that Wesley's journal has been supplemented with comments from the secret notebooks" (p. 16; again, emphasis added). There was no indication anywhere in the advertising for these volumes that they are, in fact, not the result of recent scholarship, but reprints of works which first appeared in the early decades of this century.

In the more recent Zondervan "Academic Book Catalog" (Fall 1986-Winter, 1987), the ad copy for both volumes 1 & 2 of the series (the *Sermons*) and volumes 3 & 4 of the series (the first two volumes of the *Journal*) was altered slightly from that which appeared in the previous catalog (Spring 1986). In particular, the offending "Now" of the first ad was removed with respect both to Sugden's edition of the *Sermons* and Curnock's edition of the *Journal*. The Sugden edition of the *Sermons* was described in the later ad as "an annotated edition" instead of as "a new annotated edition," and the reprint was described as "a library edition" instead of an "a new library edition" (p. 21).

These alterations in ad copy reduced, but do not entirely remove, the distinctly misleading and possibly fraudulent implications of the original ads. The new ads still stated that Sugden "has produced" and Curnock "has compiled" these editions, giving the distinct impression to the uninformed reader that Sugden and Curnock are still alive, and that their work has only recently been completed. And Curnock's edition of the *Journal* was still described in the new ad as a "modern annotated edition"; "modern," in this context, is at best a relative

term. The ad for volumes 5 & 6 of the series (the third and fourth volumes of the *Journal*) did at least indicate that Curnock's edition of the *Journal* was "first published by Epworth Press of England" (p. 19). However, there was still no indication anywhere in these ads of the actual original *date* of publication of either Sugden's editions of the *Sermons* or of Curnock's edition of the *Journal*, nor was it clearly stated that this is a *reprint series*.

Zondervan's most recent ad for this series states that "This 18-volume library edition of *The Works of John Wesley*—his sermons, journals and letters—will, when complete, contain the entire Epworth critical edition of Wesley's Works, widely known as the Standard Edition." This is misleading in several ways. What Zondervan has done, quite clearly, is to take three entirely different works—Sugden's edition of *Wesley's Sermons* (2 vols.), Curnock's edition of *Wesley's Journal* (8 vols.), and Telford's edition of *Wesley's Letters* (8 vols.)—reprint them in a uniform "library binding," and call the resulting 18-volume set "The Works of John Wesley."

It is true that Epworth at one time published all three of these editions. It is also true that each of these editions was called "the standard edition," or something like that, when first published. However, Epworth *never* published them together as a unit under the title, "The Works of John Wesley." Each has always, until now, stood on its own. Hence the "entire" of the ad copy is correct only insofar as it indicates that Zondervan is reprinting everything that Epworth published. "Epworth edition" is correct only insofar as it indicates that Epworth was indeed the publisher of the three *separate* editions. "Critical" is accurate only insofar as it indicates that "modern" editors prepared the editions.

As members of the Oxford Institute will know well, Sugden was first published in 1921, Curnock in 1909-16, and Telford in 1931. The dates of original publication of these editions of Wesley's writings are not indicated anywhere in Zondervan's advertising, nor is the fact that their "new" series is in fact a reprint series and represents the state of historical, theological, and textual scholarship of more than fifty years ago. That is the essential difference between the Zondervan series and the new, truly critical edition of *The Works of John Wesley* now in progress from Abingdon Press under the general editorship of Richard P. Heitzenrater.

The members of the Oxford Institute will not be misled by such devious advertising ploys, but the clergy and laity of the Methodist and Wesleyan family who are less familiar with the history of Wesley scholarship may well not realize the intellectual and academic fraud which is being perpetrated by this advertising, whether intentionally or not. Readers of this column who are as concerned by this matter as I am are encouraged to make their feelings known directly to the publisher.

R.D.M.

Persons who are not members of the Institute who wish to receive the

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of the reality of the mystery to which they point, nor of the power of that reality to transform the human.

Is the Creed orthodox? Not in itself, though it be the traditional plumbline of orthodoxy, but only as it is the occasion for biblical and historical sources of renewal to come into their own as mediators of the divine. The Creed is orthodox and true insofar as it perfects the church.

NOTES

1. "The Narrated Word: Thoughts on Narrative Christology," an unpublished paper, Columbia Seminary, Decatur, Georgia, 1986; p. 3.
2. Quotations are from the Oxford/Abingdon edition of Wesley's *Works*, except those from the Jackson edition, designated by a [J].
3. *Apostolic Faith Today* (Faith and Order Paper No. 124), Geneva, WCC; 270ff.
4. "The Filioque Clause in Ecumenical Perspective," *Apostolic Faith Today*; 231-244.
5. Albert C. Outler, ed., *John Wesley*, New York: Oxford, 1964; 9. Ted A. Campbell, *John Wesley's Conceptions and Uses of Antiquity*, Ann Arbor: University Microfilms, 1984; 170. Robert S. Brightman, *Gregory of Nyssa and John Wesley in Theological Dialogue on the Christian Life*. Ann Arbor: University Microfilms, 1986; 273f.
6. Excerpts from Peter Browne's *The Procedure, Extent, and Limits of Human Understanding*, reprinted by Wesley in his *A Survey of the Wisdom of God in Creation*, vol. 2. New York: Bangs and Mason, 1823; 437.

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