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The purpose of this publication is to serve as an organ of Asbury Theological Seminary for the dissemination of material of interest and value primarily to its immediate constituency of alumni, students and friends, but also to a broader readership of churchmen, theologians, students and other interested persons.

Material published in this journal appears here because of its intrinsic value in the on-going discussion of theological issues. While this publication does not pretend to compete with those theological journals specializing in articles of technical scholarship, it affirms a commitment to rigorous standards of academic integrity and prophetic forthrightness.
This issue of *The Asbury Seminarian* is dedicated to Dr. Susan A. Schultz, Professor of Bibliography and Research, and Director of Library Services at Asbury Theological Seminary, who is retiring in July after 29 years of devoted service to our institution.

Dr. Schultz is a native of Minnesota. In 1940 she received her B.A. degree from John Fletcher College and remained there for five years serving as Dean of Women. In 1946 she received her Bachelor of Science in Library Science degree from the University of Illinois, and three years later she received the Master of Library Science degree from the same institution.

In 1949 Dr. Schultz joined the faculty of Asbury Theological Seminary in the capacity of Librarian. Later during her tenure her position became Director of Library Services. At first an Associate Professor of Bibliography and Research, she was elected to the rank of Professor in 1972 upon unanimous recommendation of her professional colleagues. She became the first Chairperson of the newly-organized academic Division of Bibliography and Research.

During her years at the Seminary she has fulfilled numerous committee assignments. In addition to her professional expertise in relating the Library to the academic program, she has been especially effective in her leadership of social activities for faculty and administration.

Dr. Schultz has traveled extensively throughout the world and is a member of the Wesleyan Theological Society.

Dr. Schultz is a dedicated Christian and a devoted member of the Christian and Missionary Alliance. She has been designated as an "Official Worker" by her denomination. She is active in the Cardinal Valley Alliance Church, Lexington, Kentucky, where she

*Dr. Frank Bateman Stanger is President of Asbury Theological Seminary. He holds the S.T.M. and S.T.D. degrees from Temple University as well as several honorary degrees.*
serves as a member of the Executive Committee and as a Sunday school teacher. She has been elected on occasions to represent her local church at the General Council of the denomination. She has sponsored Christian and Missionary Alliance fellowship groups on the Asbury campuses. She also serves as a Director and the Treasurer of Evangelism Resources, Inc., which is active in Christian ministries in Africa.

Dr. Schultz’s activities in library work have gained national recognition. She is a member of the American Theological Library Association and has served as Chairperson of the Standing Committee on Periodical Exchange, Chairperson of the Membership Committee, Executive Secretary and Director. She is a member of the Kentucky Library Association, and she served at one time as its Second Vice-President and as Chairperson of the College and Reference Section. She also holds membership in the Christian Librarians Fellowship and in the Church and Synagogue Library Association. She is a member of the Board of Directors of the Withers-Jessamine County Public Library.

As the Director of Library Services at Asbury Theological Seminary, Dr. Schultz is active in the library consortium of the Theological Education Association of Mid-America (TEAM-A).

During a sabbatical leave in 1961, Dr. Schultz spent six months in Yeotmal, India where she supervised the organization of the library at Union Biblical Seminary. Shortly after her retirement this year, Dr. Schultz plans to go to Zamboango City, the Philippines, to develop a library at the Alliance Graduate School.

Many professional honors have come to Dr. Schultz. In 1967 she was named the outstanding Special Librarian of the Year by the Kentucky Trustees Association. In 1974 she received a Distinguished Service Award on the occasion of the fiftieth anniversary of Asbury Theological Seminary, and the Emily Russell Award from the Christian Librarians Association. The same year Houghton College conferred upon her the honorary degree of Doctor of Letters.

She is a member of Beta Phi Mu (library honorary society); Pi Lambda Theta (education honorary society); and Theta Phi (religion honor society).

We at Asbury Theological Seminary pay tribute to Dr. Susan A. Schultz for her magnificent professional and spiritual contributions to our institution during almost three decades. The depth of her spiritual dedication and the radiant outreach of her love have made
A Tribute to Dr. Susan A. Schultz

an indelible impression upon us all. Her spirit of cooperation in all the activities of the Seminary and her willingness to perform any task asked of her have done much to create the kind of community that we enjoy on campus.

In a very real sense Dr. Schultz is the "builder" of the Library at Asbury Theological Seminary. When she came, she found little in theological library resources, and what she found existed in a rather disorganized state. The housing of the Library was shifted from place to place, each of them inadequate, including a small room in the basement of the Administration Building and later the basement of the Chapel Building.

But Dr. Schultz had a dream that she held onto. Now her dream is being fulfilled. Under her leadership the Library collection presently totals more than 111,000 volumes, including microtexts, a list of 635 regularly received periodicals, and more than 3,300 non-book media. To handle the demanding tasks involved in such an extensive collection, she has organized a staff of fully competent professionals and nonprofessionals.

The Library is now housed in the beautiful B. L. Fisher Building erected in 1967. It is a library edifice second to none in the entire theological world. A plaque bearing similar words to the one at St. Paul's Cathedral, London, giving tribute to Sir Cristopher Wren the architect, could be placed appropriately inside the B. L. Fisher Library:

"If you would see her monument, look around you."
Talk about the lively arts! Preaching is one of them. An abundance of works, old and new, covers the market. Blackwood and Scherer revive in reprints; the contemporaries Cox and Massey publish with freshness and vigor; George Sweazy, dean of American homiletics, has come out with *Preaching the Good News* (Prentice-Hall).

But no longer do we have the lazy luxury of surveying the field's literature under a single head. Today preaching, like the other lively arts, divides into many disciplines: speech, exposition, body language (kinesics), culture and communication, communication theory, history . . . the list seems never ending and ever capable of expansion.

Nor are we confined to print. Cassettes and video bring models into our clergy conferences and student seminars.

Preaching suffered through decades of disgrace earlier this century. Integrity is one of the problems; now the ethics of preaching is discussed (see, e.g. Raymond W. McLaughlin's recent book), and "scientific" homiletics finds support from the world of biblical scholarship. Dullness, too, plagued the pulpit in past years; but television shows us how to capture and hold attention; experts write to capitalize on TV as teacher. Irrelevance angered listeners once; today's seminary graduate has heard the word "relevant" so many times he can't miss the point. In summary, it need only be said preaching is quickly coming out of the doldrums and literature fills with all kinds of suggestions for complete liberation.

Examples abound. Dialogical preaching has been vigorously discussed in both the 60's and 70's (see Conley's *Two in the Pulpit*, e.g., published by Word). Another man (Pennington) attempts to show creative possibilities and publishes under the title *God Has A
Communication Problem (Hawthorn). The Yale lectures continue and a volume such as David H. C. Read's Sent From God, beautifully combines analysis of the contemporary situation but none are so full of meaning and rich in content as those of James S. Stewart. Now retired, his preaching continues in his sermon books and will long live in them. (See, e.g., King For Ever and Wind of the Spirit both published by Abingdon.)

And how do we keep perspective while we search for the finest preaching? Of great help is Ralph G. Turnbull's A History of Preaching, vol. three (vols. one and two are the celebrated Dargan works). Turnbull's massive work, published by Baker of Grand Rapids (they have reprinted the two Dargan volumes, too), made its appearance in 1974 and should be on every minister's reference shelf.

We have a long way to go in the homiletical field; but we have come a great distance in a few years. Called men have today at their disposal the most remarkable resources in the history of their craft.

Reviews of other significant recent works on preaching follow. Each book is reviewed by a member of the Asbury Theological Seminary faculty.


Pastors must buy, read, and keep this book for these reasons: the depth of background and insight reflected in Warren Wiersbe's writing, the rich store of information and accompanying inspiration, and the extraordinarily useful bibliographies at the ends of chapters.

Divided into two parts, the first section provides discussions of 18 preachers from Samuel Rutherford (1600-1661) to A. W. Tozer (1897-1963), and the second division offers 13 perceptive discussions of the literature in as many fields, including preaching, death and dying, discouragement (ministerial depression), and prayer.

Always there exist problems when putting together a series of articles (these appeared first in The Moody Monthly, 1971-75) in a single volume.

Unity is the single most difficult goal to achieve under these circumstances. While Dr. Wiersbe would have achieved by mood, toning and writing a different product if he had set out to do a book, one is amazed at the degree of harmony that exists in this volume. No
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serious reader can be other than grateful for the achievement.

One is also delighted at the openness of the author. Quite freely
and admittedly, he treats men and books that differ from his own
convictions to enrich his own perception of ministry and life.

Altogether, this book is a must, especially for young ministers not
yet thoroughly at home with great preachers and great ideas relating
to ministry.

Donald E. Demaray
Granger E. and Anna A. Fisher Professor of Preaching

Preaching the Good News, by George E. Sweazey, Prentice-Hall,

If preaching today lies marooned on the reefs of a deserted island,
Sweazey sails to the rescue. What hope he has. What a high view of
preaching.

Chapter after chapter commandeers pleased attention by good
writing, vital content, gripping examples and clear application. He
answers the questions preachers ask.

Here is a helpful pastoral book sharing experience, training,
insight, and wide reading. See the array of material old and new on
sermon, preacher, hearers and occasions.

Basics — Chapters on Importance of Preaching, New Develop-
ments, Purpose, Authority, The Bible, Power of God and
Communication.

Techniques — What to Preach, Structure, Introducing, Con-
cluding, Preparing, Timing, Working, Styling, and Wording.

Materials — Use of the Bible, Sources, Illustrations, Humor and a
good chapter on Controversial Preaching.

Subjects — Great Beliefs, Individual Morality, Social Morality,
Christian Disciplines and Special Occasions.

Participants — Chapters on The Preacher and The Hearer. He
overlays the objective accent of Reformed tradition with his
subjective Methodist thrust here. He deals with the minister's
character, manner and mannerisms, qualities, criticism and spiritual
life.

Up-to-date emphasis on the hearer concludes the book. He
underscores listeners getting ready for sermons in advance, helping
with the sermon, and what to do during and after the sermon.

Here's a broad, deep, long and good book. It will wear as a useful
tool. The author seems to slight hearers' motivations and their logical
processes. The chapter on Controversial Preaching deals with the minister's attitudes. A nine page index reads like a preacher's *Who's Who* with over 230 proper names scattered in its contents.

*Ralph L. Lewis*

*Professor of Speech-Preaching*

*Preaching — Alive and Lively*

The resurgence of interest in biblical preaching, triggered four decades ago by theologian Karl Barth, has produced many good books for the thoughtful preacher. It is somewhat paradoxical, however, that notwithstanding these significant works there are still many complaints that much pulpit talk sadly neglects the printed Word. Such complaints may indicate a heightened sense of need on the part of many people, and that not just any kind of preaching will do. While one can find help in preaching from the Scripture from any one of a dozen or so contemporary authors, none is better than Dwight E. Stevenson's excellent title, *In the Biblical Preacher's Workshop*.

Stevenson, long recognized as one of America's leading teachers of preaching and author of many books on the subject, has provided us in this volume with insight not just on the importance of biblical preaching, but helps on how to do it. Chapter four, "The Minister as Biblical Student," is the heart of the book. Stevenson suggests a system of seven steps which help the biblical text unfold. After explaining the steps in some detail he proceeds in Part II of the book to apply his method to different types of biblical material (Psalms, miracles, parables, personalities, etc.). The special value of the book is the way it helps the minister with limited critical resources plumb the depths of the meaning of passages for the proclamation of God's Word.

This book was first released in 1967, and although much has been printed since on preaching from the Bible, Stevenson's suggestions are unsurpassed. Stevenson is reverent and critical in his handling of biblical materials. His concerns for spiritual development and social responsibility are evident. The continuing quality of *In the Biblical Preacher's Workshop* is indicated by the fact that we use it as a text here at Asbury Theological Seminary.

*J. L. Mercer*

*Associate Professor of Preaching*
The Asbury Seminarian


This is a downright helpful book on how to do Bible preaching. I am happy to recommend it.

Dr. Cox, Professor of Preaching at Southern Baptist Theological Seminary in Louisville, Kentucky, treats exposition, homiletics, speech and language. In addition, he attempts to come to grips with kinds of preaching and their definitions.

A weak part of the book is Cox's definition of expository preaching; it neither comes to terms with exposition as a distinctive type of preaching, nor makes clear precisely what it is. Aspects of the definition could, in fact, relate to any sermon. But this is a minor flaw in an otherwise truly helpful work.

In addition to useful suggestions for preaching, Dr. Cox provides three appendices: 1) an exemplified pattern for working out sermon titles, lessons, texts, central ideas, and purposes; 2) the guiding principles of Bible interpretation from the Ecumenical Study Conference at Wadham College, Oxford (1949)—those principles bring together balanced and highly practical hermeneutical laws; 3) a three year lectionary, now used by a number of denominations. More, an index is included, unfortunately excluded in most preaching books.

Teachers of homiletics will want to consider the book as possible textual matter, pastors will want it for stimulus to both time-honored and creative preaching approaches, evangelists will find it suggestive for fresh ways to go about their pulpit duties which can so easily become routine.

Donald E. Demaray
Granger E. and Anna A. Fisher Professor of Preaching


The title is a bit surprising but the book is about preaching. Forget it if you are looking for another preaching book that deifies Aristotelian rhetoric and syllogistical reasoning. For decades seminaries have been entrenched with the staid writings of the likes of Broadus and Sangster. Professors in preaching departments have been likened to "toothless reminiscences of a kindly old pastor re-activated from retirement." Over-drawing the scene, Craddock paints a rather sad picture of the pulpit but also suggests that it is in
the spotlight: “Judgments against the pulpit are the first strings of new life for preaching.” For him the problem is methodological.

For generations preaching was taught using the deductive approach. Neat, well-reasoned syllogisms were the ingredients for prowess in the pulpit. Craddock challenges the deductive approach, placing inductive methodology in its place. Deductive movement is from the general truth to the particular application while inductive is the reverse. Homiletically, deduction means stating the thesis, breaking it down into points, explaining them to the particular situation of the hearers. Inductive preaching presents the particulars first, and moves on to the conclusion. Since this is often the way the sermon originates in the mind of the preacher, to present that sequence to a listener gives the listener a chance to share the excitement of discovery and come to his own conclusions. Such preaching does not present “authoritatively” what was discovered by the preacher experientially. The sermon is a discovery. Beginning with the particulars of life and arriving at the “theme” together with the audience suggests that the preacher wants the congregation to “take the trip” with him. A corruptive deductive approach dogmatically and authoritatively “dumps” on the congregation truth, often without regard to persons. The congregation is not a javelin catcher. They are more than the destination of the sermon. They are a vital link in the sermon-event.

Craddock challenges the preacher to do more analysis of his own preaching. I now ask myself the following questions about my preaching: 1) What was my “ah-ha” and how did I get it? 2) What was going on in my life that made it important to me? 3) Why was it an important idea that should be taken seriously by others? 4) What did I finally decide to communicate to the congregation? 5) What result did I hope to achieve?

The world may not need another book on homiletics, but we who teach it ought to give Craddock a serious pondering. I agree with David Buttrick that it may be the most important book on homiletics published in our land in the last 20 years.

Charles Killian
Associate Professor of Speech-Preaching

The following books are reviewed by Donald E. Demaray, the Granger E. and Anna. A. Fisher Professor of Preaching.

Meyer's work, reprinted as part of *The Notable Books on Preaching* series, deserves a place in the preacher's library. The contemporary minister of the gospel, however, will find the older expression of principles and their application good as background but not always translatable for man in the 70's.


This is a good little book of sermons on crucial issues — alcoholism, loneliness, the golden years, etc. Pastors will find guidance in working out their own sermons on these contemporary and ever-relevant concerns.


Pastors will warm to the rich content of this little book of sermons, but laymen will be especially helped because the material will be freshest to the non-professional. Wiersbe, pastor of famed Moody Church, treats Jesus as Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.

Rich in content and beautiful in format (photos are included), this little book makes an appealing gift, especially at Christmas.


The concerned pastor will read Trueblood with profit — always. Don't miss this little volume, now available in a low cost paperback edition.

The chapter on worship will provide a new dimension in terms of both thought and practice. The material on sin and salvation (chapter VI) cannot fail to stimulate.

Of help not only to the minister, this would be a good volume to place in the hands of thoughtful parishioners.
John Wesley and the Radical Protestant Tradition

by Howard A. Snyder

In the first article of this series we noted the critical events in Wesley’s life from 1738 to 1740, and how Wesley’s contact with the Moravians (and other circumstances) pushed him in the direction of a Believers’ Church or Radical Protestant position. We have also examined, in the second article, the particular understanding of the Church which Wesley came to over the course of several years. Now we are ready to ask whether Wesley, in his theory and practice of the Church, can accurately be described as a Radical Protestant. Does John Wesley stand in continuity or discontinuity with sixteenth-century Anabaptism and later believers’ churches?

There are other parallels to Wesley that might profitably and suggestively be drawn, and that might initially seem more significant than the possible relationship to the believers’ churches. Some striking similarities between early Methodism and Waldenses of twelfth-century France can be seen in the elements of primitivism, itinerant preaching, and an emphasis on the Gospel for the poor. Several writers have noted Wesleyan parallels with Francis of Assisi. Ronald Knox noted,

Wesley’s open-air sermons, lay preachers, and institution of a church within the Church have so often been compared to the Mendicant revival of the twelfth century that we might expect to find in Wesley an admirer of St. Francis;

— but in fact, Wesley has nothing to say about Francis. More recently, Alan Tippett has written that Wesley “was an innovator, if ever there was one, and no one better demonstrated the motility [ability to itinerate] of the Church, unless perhaps Francis of

This article completes the series begun in the January 1978 issue.

Howard A. Snyder is Executive Director of Light and Life Men International of The Free Methodist Church.
A profitable study might be undertaken comparing Francis, Waldo, and Wesley and the movements resulting from them as differing models of Christian revitalization within the larger context of the Church. Other possible parallels might include modern Pentecostalism and particularly the Catholic Charismatic Renewal, which, like Wesleyanism, represents an emphasis on the experiential side of the faith and faces similar dynamics to those of Wesleyanism in seeking to be a self-conscious subcommunity or *ecclesiola* working to revitalize and yet remain loyal to the larger church body.

The major concern here, however, is with the Believers' Church type as exemplified especially in sixteenth-century Continental Anabaptism. This link is significant at the historical level simply because of the Moravian contact with Wesleyanism. But it takes on a larger significance today given the contemporary "rediscovery" of Anabaptism and the emergence in much of the present-day church of new concern with community, discipleship, ministry of the laity, and similar themes.

**The Believers' Church Type**

For several reasons, the Believers' Church finds its fundamental paradigms in sixteenth-century Anabaptism and subsequent movements genetically connected with it. But to speak of a "Believers' Church type" one must extract, somewhat artificially, the most essential or characteristic elements of the Believers' Church concept from several historical manifestations in differing periods and cultural contexts. If defined too broadly, such a type becomes so inclusive as to be unhelpful; while too narrow a definition makes it difficult or impossible to distinguish between a "pure" type and particular historical-cultural circumstances associated with specific Believers' Church expressions.

For the purposes of this article, the safest course seems to be to collate and compare the descriptions or "marks" which contemporary scholars have noted in studying the believers' churches, and from these to construct a synthetic model or type. I have therefore relied primarily on the following sources: Donald F. Durnbaugh, *The Believers' Church*; Frank H. Littell, "The Concept of the Believers' Church" and William R. Estep, Jr., "A Believing People: Historical Background," both in Garrett, ed., *The Concept of the Believers'
Some definitions. Four particularly cogent definitions suggest the basic elements which a Believers’ Church typology should include. George H. Williams speaks of “the gathered church of committed believers living in the fellowship of mutual correction, support, and abiding hope.” Donald Durnbaugh says the Believers’ Church is “the covenanted and disciplined community of those walking in the way of Jesus Christ.”

Speaking more specifically of Anabaptism, Harold S. Bender suggests that “the concept of discipleship [is] the most characteristic, most central, most essential and regulative concept in Anabaptist thought, which largely determines all else.” Similarly, Franklin Littell says that “the essence of Anabaptist concern was the nature of discipleship, conceived in terms of Christian community; in short, the view of the Church.”

A sevenfold Believers’ Church Typology. As a type of model distinct from its various historical manifestations, the Believers’ Church demonstrates most basically the following seven characteristics:

1) **Voluntary adult membership based on a covenant-commitment to Jesus Christ, emphasizing obedience to Jesus as necessary evidence of faith in Him.** Believers’ baptism has usually been the sign of this commitment, but not essentially.

2) **A community or brotherhood of discipline, edification, correction, and mutual aid, in conscious separation from the world, as the primary visible expression of the Church.**

3) **A life of good works, service, and witness, as an expression of Christian love and obedience, incumbent on all believers — thus an emphasis on the ministry of the laity, rather than a special ministerial class; the church as “a missionary minority.”**

4) **The Spirit and the Word as comprising the sole basis of authority, implying a de-emphasis on or rejection of church traditions and creeds.**

5) **Primitivism and Restitutionism — Belief in the normative nature of the early church, with an attempt to restore the essential elements of early church life and practice; also im-
plying some view of the fall of the church.

6) A pragmatic, functional approach to church order and structure.

7) A belief in the universal Church as the Body of Christ of which the particular visible believing community is but a part.

Obviously a number of other themes might be mentioned. Suffering, the eschatological vision, pacifism, consensus in decision-making, ecumenism, and separation from the State have been important themes among some believers’ churches. But the seven elements mentioned above seem most basic and less dependent on particular historical circumstances; and they are the elements most commonly cited by students of the believers’ churches and the Radical Protestant tradition. (See Appendix for representative quotations supporting each of these seven elements of the proposed typology.)

It is against this typology that Wesley’s understanding of the Church will now be examined.

Wesley Compared with the Believers’ Church Type

To what extent does Wesley “fit” this Believers’ Church type — both in his theory and in his practice?

Franklin Littell has written of Wesley,

Throughout his active life he shifted by steady steps from the developmental and sacramental view of the institutions of Christendom to normative use of the New Testament and reference to the Early Church. He justified field preaching and the itinerancy, class meetings and their disciplinary structure, and finally the ordination of ministers for America, on the argument that he was following “apostolic” practice. He became, in his basic orientation, a Free Churchman.217

The foregoing analysis of Wesley’s understanding of the Church suggests that Littell is basically correct in this assessment. Perhaps the degree of Wesley’s free-churchmanship, and its particular emphases, can best be seen by examining the seven elements of the proposed typology in the light of the evidence in these articles.
1) *Voluntary adult membership based on a covenant-commitment to Jesus Christ, emphasizing obedience to Jesus as a necessary evidence of faith in Him.*

Adult baptism and a rejection of infant baptism have often been considered the distinguishing marks of the Free Churches. But the more basic issue is voluntarism: the Church must be a covenant community of freely acting adults. While believers’ baptism has usually been the sign of such adult commitment, the more basic question is voluntary commitment.

Wesley, of course, insisted on infant baptism, and he spoke with some disdain of “the seditious sect of Anabaptists” (about whom, however, he does not appear to have known a great deal). But Wesley saw clearly the need for conscious adult commitment and obedience to the Gospel. He placed strong emphasis on a conscious, rational decision to accept and follow Christ. To be a member of a Methodist society meant that one had submitted to accepted rules and disciplines. Wesley used an annual covenant service as a means for reinforcing and renewing the personal commitment of each believer.

One faces an ambiguity here, however — one that applies to all the components of the proposed typology. Wesley insisted on voluntary adult commitment as a condition for becoming a Methodist. But the peculiar place of Methodism within the Church of England, and Wesley’s Anglican ecclesiology, must be borne in mind here. The voluntary adult commitment was necessary to become a Methodist, but not to be a part of the Church of England. Which was more truly the Church? Wesley seems to have believed that the Church of England was a true church, but that it was seriously degenerate, and that Methodism showed what the whole Church *should* be like. But as already noted, a certain ambiguity exists at this point in Wesley. One may say that Wesley held to the Believers’ Church tenet of voluntary adult membership since he practiced this in Methodism and wished to see all of Anglicanism more like Methodism. But this assertion must be qualified by reference to Wesley’s lingering High Church views. Still, one gets the distinct impression from reading Wesley that he felt his Methodist societies were more genuinely the Church that was the Church of England — though Wesley would never actually say this.

2) *A community or brotherhood of discipline, edification, correction, and mutual aid, in conscious separation from the world,*
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as the primary visible expression of the Church.

Wesley is clearly within the Believers' Church sphere on this point. This is seen most clearly in his use of bands, classes, and societies, but is evident in his writings as well. Wesley saw himself as imitating the primitive church in bringing Methodists together in close-knit societies.219 The classes and bands provided for discipline, correction, and mutual aid, supervised personally by Wesley.

Wesley does not, however appear to have had, consciously, as deep a sense of the community nature of the Church as characterized sixteenth-century Anabaptism and its direct descendants. He indicates that he stumbled upon the class meeting almost by accident, and he adopted this and other innovations (notably the bands) initially more for pragmatic than for theological reasons. He did insist, however, that "Christianity is essentially a social religion" rather than a "solitary religion"; "I mean not only that it cannot subsist so well, but that it cannot subsist at all, without society — without living and conversing with other men."220

Franklin Littell has compared Wesley with Menno Simons and found several striking similarities at the point of discipline and discipleship. He points out that Menno and Wesley "both dealt with Christian perfection in terms of the New Testament imperatives, in terms of the perfection of the church" and "introduced again the note of radical discontinuity between the ‘world’ . . . and the disciplines of discipleship."221 Both spoke of the "circumcision of the heart." Littell emphasizes "the extent to which the entire problematic is set in the context of the church, with Christian perfection a matter of community witness and not individual enterprise."222 "Both Menno and Wesley, as representative Free Churchmen, had strong views on the expression of faith in positive discipline," and "both instituted ordinances and practices of voluntary discipline."223

Wesley's doctrine of Christian perfection was, of course, considerably different from Menno's views. The point here, however, is to note the similarity at the point of the ecclesiological meaning of the emphasis on perfection. When one sees in Wesley how his emphasis on perfection or sanctification actually worked itself out in the system of societies, classes, and bands, he is struck with the degree to which Christian perfection for Wesley actually meant discipleship — not just an interior work of grace in the believer. But in much later Wesleyan interpretation the link between sanctification and discipleship has, unfortunately, been largely severed. Colin Williams
Wesley believed that the necessity for mutual encouragement, mutual examination, and mutual service, within the context of the means of grace, required more than the hearing of the Word, the participation in the sacraments, and the joining in the prayers of the 'great congregation.' Wesley's view on holiness was woven into his ecclesiology. He believed that the gathering together of believers into small voluntary societies for mutual discipline and Christian growth was essential to the Church's life.

At this point, then, Wesley's ecclesiology falls decidedly within the Believers' Church type, though in perhaps a less self-conscious way than was true of the Anabaptists and their immediate descendents.

3) *A life of good works, service and witness, as an expression of Christian love and obedience, incumbent on all believers — thus an emphasis on the ministry of the laity, rather than a special ministerial class; the church as a "missionary minority."*

Here also Wesley is clearly within the Believers' Church type. His emphasis on good works was characteristic of his Arminian theology; he was confident believers could, by God's grace, work effectively toward their own betterment and for the benefit of society. This emphasis did not, however, work itself out in Wesley in a clear or pronounced doctrine of lay ministry or the priesthood of believers. As we have seen, Wesley worked out a rather elaborate view of ministry in order to justify both the Anglican ecclesiastical polity and his use of lay preachers — rather than arguing simply that all believers are called to minister. Here one might suggest, however, that his practice went further than his theory, for in actual fact Methodism was largely a lay movement and involved thousands of unordained people in a wide range of leadership and ministry functions. Littell comments, "... it is well to remember that Anabaptism and Wesleyanism were lay movements from the start."

Wesley was especially insistent that faith did not excuse one from a life of good works — just as he insisted there could be no good works without faith. Love is the fulfilling of the law, "not by releasing us from but by constraining us to obey it."

(1) Whether they will finally be lost or saved, you are
expressly commanded to feed the hungry, and clothe the
naked. If you can, and do not, whatever becomes of them,
you shall go away into everlasting fire. (2) Though it is God
only who changes hearts, yet He generally doeth it by man.
It is our part to do all that in us lies, as diligently as if we
could change them ourselves, and then to leave the event to
Him. (3) God, in answer to their prayers, builds up His
children by each other in every good gift; nourishing and
strengthening the whole ‘body by that which every joint
supplieth.’

For Wesley, holiness and good works were intimately related. He
saw “faith, holiness and good works as the root, the tree, and the
fruit, which God had joined and man ought not to put asunder.”
He especially emphasized prayer, the Eucharist, Bible study, feeding
the hungry, clothing the naked, helping the stranger, and visiting or
relieving the sick or imprisoned. He would have questioned the
authenticity of any claim to holiness that did not issue in good works.

4) The Spirit and the Word as comprising the sole basis of
authority, implying a de-emphasis on or rejection of church tradition
and creeds.

On this point Wesley moved decidedly in the direction of a
believers’ church position. As noted earlier, Wesley was firmly com-
mitted to the “Anglican triad” of Scripture, reason, and antiquity as
the basis of authority. Reason remained strong in Wesley’s system;
he constantly appealed to “men of reason and religion.” With time,
however, three things happened in Wesley’s use of this threefold basis
of authority: first, “antiquity” came increasingly to mean the
precedents of early Christianity, rather than later church tradition.
Secondly, reason came to mean that which could be seen as
reasonable in the light of experience. Wesley appealed to reason not
as an abstract principle, but as a pragmatic test. Thirdly, Wesley
came to view Scripture and tradition less in terms of the letter and
more in terms of the spirit — and the animating Holy Spirit. As
Baker observes,

In seeking solutions to the many problems posed by his
unfolding prophetic ministry in a missionary movement,
Wesley continued to turn to his old authorities. Uncor-
rupted antiquity was the coordinate with reason in
interpreting or supplementing Scripture; these also revealed new insights into the nature of a pragmatic church and ministry far different in some respects from the idealized apostolic preconceptions which he had hoped to transplant. . . . The apostolic spirit became the important thing, and this was still available through direct spiritual contact with God. The promptings of this spirit he tested rationally, and then applied them by a process of trial and error, thus determining whether and how far what he had heard with his spiritual ear was indeed the voice of God.230

Wesley began seriously to study the Bible in 1729, convinced that it was "the only standard of truth, and the only model of pure religion."231 "I allow no other rule," he wrote in 1739, "whether of faith or practice, than the Holy Scriptures."232 Salvation was accomplished as the Spirit applied the Word to the heart: "all true faith, and the whole work of salvation, every good thought, word, and work, is altogether by the operation of the Spirit of God."233

On this point Wesley falls within the Believers' Church type. Littell notes that Wesley, like Menno Simons, emphasized the work of the Spirit in the sacraments, and his active role in the Church today.234 Characteristically, however, Wesley's emphasis on the Spirit and the Word did not mean a rejection of the creeds or Church tradition. These were placed in decidedly secondary position, but Wesley insisted on their proper role in that position.

5) Primitivism and Restitutionism — Belief in the normative nature of the early church, with an attempt to restore the essential elements of early church life and practice.

Wesley's primitivism and his desire to reinstitute early church life and practice in his day have already been noted. This was a tendency current in some branches of Anglicanism, especially, and one which animated Wesley's thinking and practice from 1729 on. The chief change in Wesley's thinking on this point was the emphasis upon the spirit rather than the letter. Still, he was pleased whenever he could point to a parallel between some specific innovation and early church practice.

At this point Wesley very clearly fits the Believers' Church type. Even though he shared a certain degree of primitivism with other Anglican divines, with Wesley the desire for restoration was a strong motive force in prompting him toward many of his innovations, and in justifying them.
6) A pragmatic, functional approach to church order and structure. Wesley shared this characteristic with other Believers’ Church leaders and movements. He was able to satisfy himself that his innovations were justified either as having early church precedent or as being born of necessity, or both. His pragmatism was, he felt, therefore both reasonable and Scriptural. Baker observes,

John Wesley was convinced that strict church order and evangelical efficacy did not always make an ideal couple, and was ready if called upon to officiate at their divorce, and to award custody of the spiritual children to the partner most capable of promoting their welfare. In his approach to both church and ministry he was alike the biblicist, the traditionalist, and the rationalist, but above all he was the religious pragmatist.  

This pragmatism was, for Wesley, theologically based, as it was for earlier Believers’ Church leaders. Church structure was a secondary question, he felt, not essential in any specific form to the Church, and not prescribed in Scripture. This is one point at which Wesley’s views changed considerably from 1729 to 1745, as already noted. It was also the point which made him controversial, for relatively few Anglican leaders were ready to follow Wesley in his structural innovations.

For all his pragmatism, however, Wesley remained fundamentally a conservative. His principles were plain: change nothing which did not need to be changed — but change anything that hindered the free flow of the Gospel. Wesley’s use of the Book of Common Prayer provides a good example. As a devout Anglican, he loved the prayer book and used it constantly. But with apparently no qualms he issued his own revision of the Book of Common Prayer in 1784 for Methodist use in America. John Bowmer observes, “The fact that [Wesley] made and insisted upon the use of a revision reveals him the Churchman; the manner of the revision on the whole, reveals him the evangelical.”

In the areas of church order one thus sees in Wesley the same mixture of conservatism and pragmatism that characterized all his life and theology.

7) A belief in the universal Church as the Body of Christ, of which the particular visible believing community is but a part.
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It may be questioned whether this element should be included in a Believers’ Church typology, since virtually all Christians share some form of a belief in the universal Church. It needs to be included, however, because historically it has been a strong emphasis in the free church tradition, and because Believers’ Church adherents have located the church’s visibility less in its hierarchy or structure or in some mystical communion and more in its concrete existence as a believing community.

This was true of Wesley. As already noted, he believed in the universal Church, and saw it as consisting especially in the totality of Christian believers. So at this point also Wesley is found to fit the Believers’ Church typology.

In summary, Wesley must be seen as standing within the Believers’ Church tradition. One may qualify this assertion in various ways, as noted, but in essential features Wesley was clearly a free churchman.

Representatives of different traditions have, of course, attempted to claim Wesley as “their own” — and this is to some degree possible because of the mixture of the old and the new, the traditionalist and the innovator, in Wesley. Colin Williams suggests,

Do we not see . . . in Wesley a creative attempt to keep all three historic emphases together? . . . The Catholic emphasis is right — Christ does not abandon his Church, even when the priests are unfaithful, but is always present in unbroken continuity in the sacraments he has provided. The Classical Protestant emphasis is right — the pure witness to the faith once delivered to the saints is essential to the ever renewed “event” in which believers are called into being . . . . The Free Church emphasis is right — true believers must be gathered together for mutual growth in the life of the Spirit toward the fullness of the stature of Christ. 237

There is truth in this. And yet, precisely for these reasons Wesley is best seen as representing the Believers’ Church tradition. For the Believers’ Church emphasis is not one which rejects the evangelical and catholic emphases, but one which insists that the Church must be a visible community that takes the demands of discipleship seriously.

At all essential points, then, Wesley stands within the Believers’ Church tradition. On a continuum within that tradition Wesley would stand to the right of most Anabaptist groups, but still clearly
within the tradition. This is true of Wesley’s theology of the church, and even more of his practice of the church.

**Wesley’s Understanding of Methodism**

How did John Wesley himself see the Methodist movement which was growing rapidly under his leadership? He had strong opinions on this point. To him, Methodism was a “new thing” which God had brought forth — unique in that it centered on Christian experience and action, not a creed, and in that it remained a reforming body within the Church, rather than separating from it. In his paper, “Ought We to Separate . . . ?” (1755) he wrote,

> We look upon the Methodists in general, not as any particular party (this would exceedingly obstruct the Grand Design for which we conceive God has raised them up) but as living witnesses in and to every part of that Christianity which we preach, which is hereby demonstrated to be a real thing, and visibly held out to all the world.²³⁸

In his sermon on “The Minsterial Office” he argued that the Methodists “peculiar glory” is that they do not separate into a distinct sect and erect barriers of creed or practice. Methodists “do not separate from the religious community to which they at first belonged; they are still members of the Church . . . .”²³⁹ He told his followers,

> Ye are a new phenomenon in the earth, — a body of people who, being of no sect or party, are friends to all parties, and endeavor to forward all in heart-religion, in the knowledge and love of God and man. Ye yourselves were at first called in the Church of England; . . . be Church-of-England men still. . . .²⁴⁰

Wesley particularly emphasized that joining the Methodists was not a matter of creed or liturgical practice. He observed,

> . . . in order to their union with us, we require no unity of opinions, or in modes of worship, but barely that they ‘fear God and work righteousness,’ as was observed. Now, this is
utterly a new thing, unheard of in any other Christian community. In what Church or congregation beside, throughout the Christian world, can members be admitted upon these terms, without any other conditions? . . . This is the glory of the Methodists, and of them alone! They are themselves no particular sect or party; but they receive those, of all parties, who 'endeavor to do justly, and love mercy, and walk humbly with their God.'

This stance did not mean, of course, that Wesley or the Methodists were indifferent on matters of doctrine or liturgy. He assumed that the basic creedal and liturgical framework was provided by the Church of England, and that Methodism was a revitalization movement within the larger Church (though one did not have to be an Anglican to be a Methodist). In the same sermon on the Ministerial Office Wesley emphasized,

I hold all the doctrines of the Church of England. I love her liturgy. I approve her plan of discipline, and only wish it could be put in execution. I do not knowingly vary from any rule of the Church, unless in those few instances, where I judge, and as far as I judge, there is an absolute necessity.

On the ground of necessity he justified open-air preaching, extemporaneous prayer (there being "no forms that will suit all occasions"), organizing bands and societies for pastoral oversight, and appointing preachers.

Wesley thus clearly regarded Methodism as a movement of authentic Christianity within the larger Church, which was largely decadent. In identifying Wesley with the Believers' Church tradition, one must keep this fact in mind. At the structural level, Wesley has more in common with German Pietism and Moravianism than with sixteenth-century Anabaptism in that Methodism was not intended to become a separate church. Yet the difference between Methodism and Anabaptism at this point may be largely due to the difference in historical circumstances, and particularly to the greater tolerance in eighteenth-century Anglicanism than existed within sixteenth-century Christendom (whether Catholic or Protestant).

Durward Hofler suggests that while Wesley claimed the Methodist societies were merely Christian subcommunities within the larger
Church, yet he defined "church" in terms that in fact were descriptive of Methodism. Wesley, says Hofler, regarded the Methodist societies as groups within, supplemental, and subordinate to the Church of England. Yet according to his own definition of a church as a group of believers, the Methodist societies were at least spiritual churches within the Anglican Church. . . . his very actions showed that he in fact regarded the societies as churches.  

All of this would seem to suggest that, to Wesley, the Methodist societies were ecclesiolae within the ecclesia. Yet Wesley does not seem to have used the term ecclesiola. George Williams and Albert Outler both suggest that in Methodism we do have, in fact, an ecclesiola, both in theory and practice. Williams says that Wesley till his death thought of the Methodist societies "as primarily the Evangelical ecclesiolae within the rationalist, moralistic Established Church of England."  

Wesley's view seems to have been that Methodism was an evangelical order within a largely decadent church — in effect, an ecclesiola. This understanding seems in turn to derive basically from two sources: the system of religious societies already widespread in England by 1738, which owe at least some influence to German pietist concerns, and the more direct influence of the Moravians.

The Moravian Contribution to Wesley

There can be no doubt that the Moravian Brethren exercised a direct and decisive influence on Wesley. At the same time, the limits of that influence are clear. Moravianism was in its main features a direct outgrowth of German Pietism. Because of this, Donald Durnbaugh suggests in The Believers' Church that Methodism is, in fact, the most influential result of Pietism. He writes,
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Although Pietism in the first instance was a reform movement within the church, several independent bodies sprang from it. One of them was the Church of the Brethren in Germany. Twenty years later came the Renewed Moravian Church, which took remnants of the Unity of Brethren and vitalized them into a small but dynamic Christian movement. The Moravians provide a direct link to what has become the most influential outgrowth of Pietism, that is Wesleyan Methodism. Although John Wesley was to break with the devotional and theological style of the Moravians, it was to them that he owed decisive aid in several critical junctures of his spiritual pilgrimage.247

Pietism under Spener and Francke sought to awaken German Lutheranism from her “unregenerate slumber.” Its main structural feature, the small cells called collegia pietatis, were seen as ecclesiolae where the true pattern of Christ’s church could be experienced.248

In 1722, a small group of the Unity of Brethren (Unitas Fratrum), tracing back to the “Czech Reformation” and the influence of Peter Chelcicky in the fifteenth century, settled on the estate of Count Nicholas von Zinzendorf in Germany.249 Zinzendorf (1700-1760) was a Lutheran whose family had been closely associated with Spener and other Pietist leaders. He felt uniquely called to extend the message and experience of salvation by faith to the whole world. He organized the Unitas Fratrum remnant into the Renewed Church of the United Brethren, which became more commonly known simply as the Moravian Brethren. Zinzendorf instituted a Moravian community at Herrnhut, which became the primary model for later Moravian settlements. By 1733 he had begun two communities in other locations, as well.250

Zinzendorf saw in these new Moravian communities a way to extend dramatically the ecclesiola approach to church renewal. The Moravian Brethren were to be, not a new or separate church, but a dynamic missionary movement within all of Christendom. Soon Moravian missionaries were traveling far and wide — including those Wesley encountered in London and on board ship to the New World.

Moravianism was “essentially neither a doctrine nor a discipline, but a spirituality.”251 It was a movement for the promotion of the new birth — Luther’s doctrine of salvation by faith alone, as understood by the Pietists. Moravians put the emphasis, notes Stoeffler, “not on
God's sovereign grace, but on man's personal experience of that grace, an experience which carries with it the gift of joyful assurance of one's right relationship with God."\textsuperscript{252}

It was this doctrine and experience which Böhler and the other Moravians urged upon Wesley. And it seems clear that without this Moravian influence, Wesley very likely would never have become more than a very rigorous High Churchman. As Bowmer comments,

No one should minimize the debt which Wesley owed to the Moravians, for it may well be doubted whether, had it not been for them, his heart would have been 'strangely warmed' and England set ablaze. Without their impact on his life, it is quite conceivable that he would have remained what he was in 1735, a methodical, very earnest, but beyond his own immediate circle of friends, an unknown Church of England clergyman.\textsuperscript{253}

The first and decisive influence of Moravianism on Wesley was, therefore, at the point of his own spiritual pilgrimage — the personal apprehension of saving faith at Aldersgate in 1738. And this experience was, in turn, to influence Wesley's preaching and practice. Largely as a result of Moravian influence, preaching and the Scriptures came to assume equal importance with the sacraments as means of grace. Moravian contact, likewise, had a reflex influence on Wesley's understanding of the Church. As Stoeffler notes, after Aldersgate Wesley's "ecclesiology was informed by the soteriological interest which was the direct result of his own religious renewal under Pietist [i.e., Moravian] influence."\textsuperscript{254}

There was, however, a second major Moravian influence on Wesley. This had to do especially with his practice and structuring of the Methodist movement and was due in large measure to Wesley's visit to Herrnhut very shortly after his conversion.\textsuperscript{255}

Ernest Stoeffler has emphasized this point, noting the similarity in approach between Wesley and the Continental Pietists. Stoeffler argues that

\begin{quote}
in his ecclesiology Wesley followed the lead of the church-related Pietists on the Continent. As they accepted the ecclesiology of Lutheranism but chose to interpret it in line with the Pietist approach to the life of faith, so Wesley
\end{quote}
accepted the Anglican understanding of the church, the ministry, and the sacraments, but found himself forced to adapt it to the realities implicit in the corporate religious life of the societies.\textsuperscript{256}

Stoeffler sees the Pietist influence, mediated through the Moravians, as the key factor in Wesley's later ecclesiology, and dismisses the idea that Wesley simply took over the "gathered church" idea from English Puritanism. The evidence of this paper would suggest some caution against over-emphasizing Moravian influence, and yet at the specific point of Wesley's understanding of the role of Methodism within the Church of England, Moravian influence does seem to have been considerable. Baker notes that Wesley in his Journal summarized portions of the Moravian constitution and asterisked the following significant passage:

In all things which do not immediately concern the inward, spiritual kingdom of Christ, we simply, and without contradicting, obey the higher powers. But with regard to conscience, the liberty of this we cannot suffer to be any limited or infringed. And to his head we refer whatever directly or in itself tends to hinder the salvation of souls, or whatsoever things Christ and His holy apostles . . . took charge of and performed as necessary for the constitution and well-ordering of His Church. In these things we acknowledge no head but Christ; and are determined, God being our helper, to give up, not only our goods (as we did before), but life itself, rather than this liberty which God hath given us.\textsuperscript{257}

The similarity between this statement and statements which Wesley later made regarding his departures from Church of England practices is striking — although Wesley's strong emphasis on obedient good works modified somewhat the strongly other-worldly thrust of the Moravians. On balance, Stoeffler seems to be essentially correct in outlining the Moravian influence on Wesley's understanding of how the reality of the Methodist societies could be worked into a consistent doctrine of the Church. Stoeffler adds,

\textit{What we really have in Wesley's understanding of the}
The Asbury Seminarian

church is the restoration of the older, and by this time well entrenched, movement of church-related Pietism, especially that of the early Moravians. In this view the church as an historical institution is accepted as necessary for God's purposes among men. There is much to be said even for an established church to which all Christians within a given territory normally belong by baptism. Yet, there is also the realization that such a church needs to be constantly informed and reformed from within by a community of earnest believers in whose corporate life the Spirit of God is peculiarly at work, as he is thought to have been in the primitive Christian community. It was in this light that Wesley regarded his societies.²⁵⁸

More specifically, Wesley took over a few particular features of Moravian practice, including the bands and the love feast.²⁵⁹ Stoeflter suggests some Moravian/Pietist influence on Wesley also at the point of lay leadership as well, positing that Wesley was impressed by the Moravian lay leaders. He says,

While Philipp Jakob Spener did not recommend lay leadership for his collegia pietatis this was a matter of caution rather than theological principle. His real concern was the restoration of biblical Christianity within Lutheranism, a restoration based on a new and vital understanding of Luther's doctrine of the priesthood of all believers. Since the collegia were not churches, but fellowships of earnest believers within the established church, his followers quickly came to the conclusion that there could be no valid theological objection against taking seriously the obligations of their common priesthood in spreading their understanding of Christian piety within the church. It is this consideration which prompted the Moravians to put their diaspora societies in charge of laymen, a practice which Wesley gradually came to accept. He used it because he saw that it could be made to work and because he could not see any theological objections to it. There was no reason why, on this model, he could not hold his sacramental views of an ordained ministry along with his understanding of the need for lay witness to the Word and its meaning in the life of the
church. Problems concerning this understanding of things began to rise only when in the middle forties the question of separation began to come up.260

In actual fact, the process Stoeffler outlines here does not seem to have been as simple or clear-cut as he suggests. Wesley was well aware as early as 1730 of the complicated questions involved in the use of various kinds of unordained leaders in the church. With these qualifications, however, one may accept Stoeffler's point of Moravian influence on Wesley in the matter of lay ministry.

In summary, then, the Moravian Brethren seem to have influenced Wesley at two critical points: in leading him to accept and experience the new birth based on faith alone, and in giving him a visible, working model of a spiritual renewal movement useful to Wesley in the first days of the Methodist Revival.

The striking thing about Wesley is that he was willing to go so far but no farther with the Moravians, and two things need to be said about that.

First, Wesley was not at all ready to abandon the proper place of human action in the plan of salvation. He became convinced that works were worthless in attaining the new birth, but he was equally persuaded of the absolute moral necessity of good works as the evidence of regeneration and the inevitable expression of holy love. Likewise, he could not become convinced (as Charles nearly was) that total dependence on God's grace required the abandonment of the means of grace. Wesley's conviction of the proper place of reason and his years of painstaking study of Christian antiquity (including the perfectionist teachings of fourth-century Eastern Fathers) kept him from becoming totally intellectually converted to Moravian ideas after his spiritual conversion at Aldersgate. As Gerald Cragg states,

The Moravians had shown Wesley the true nature of saving faith; he was astonished that they seemed so blind to its necessary implications. Their Lutheran background made them recoil from anything suggestive of good works. Wesley believed that they were making the religious life a flight from responsibility.261

At issue here was the classic question of man's cooperation in the
work of salvation. Wesley objected to a rigid Calvinist position on this point, adopting essentially an Arminian view. L. M. Starkey has called Wesley's view an "evangelical synergism" — a synergism which may be described as evangelical "in order to differentiate it from other types which allow man a natural capacity to cooperate with the divine spirit." Wesley was very clear that salvation was totally by grace alone. But he was equally convinced that God graciously enabled man to cooperate with the Holy Spirit in the great work of salvation — of restoring the image of God in man. And therefore, a believer's failure to do his part in cooperating with God's work was sheer disobedience. Fundamentally, it was on this basis that Wesley resisted some Moravian tendencies and finally broke with the Moravians.

The second observation to be made concerning Wesley's resistance to some Moravian tendencies is that precisely at these points, Wesley was moving toward, rather than away from, the Believers' Church tradition. At those points where Wesley resisted the Moravians he was in fact upholding a Believers' Church position in opposition to Moravian/Pietist accommodations to Lutheranism. This point can be clarified by a brief review of the Believers' Church typology. Wesley and the Moravians agreed basically on all of the seven elements of the typology — with the exception of the emphasis on good works and obedience to Gospel commands. Precisely at these points Wesley more faithfully represents the Believers' Church tradition than does Moravianism.

A very interesting and potentially significant aspect of this whole question is the relationship between Wesley and Count Zinzendorf, and their similarity in ecclesiology. Zinzendorf in fact worked out a rather elaborate theory of the Church and church renewal based on an adaptation of the ecclesiola in ecclesia idea. Zinzendorf developed his "Tropus" theory which saw the church in each country as having something unique to contribute to the Universal Church, and which focused on the utility of movements such as Moravianism as missionary and renewal structures within the Church.

Conclusions

John Wesley is best understood today as representative of the Believers' Church tradition — precisely because that tradition is not primarily a system of doctrine in contradistinction from the various
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historical theological options, but is rather a way of understanding the concrete expression of the Church as a community of discipleship. From the standpoint of the Believers’ Church tradition, the significant thing about Wesley is not that he was an Anglican or had particular views on points of theology, but rather it is his theory and practice of the Church — the fact that Wesley believed a community of faithful disciples could, in fact, exist in Gospel obedience in the present world and the fact that he established such a community in the form of the Methodist societies. One might add that Wesley’s doctrine of Christian perfection is not fully understood unless it is seen in this context.

The main reasons for Wesley’s particular ecclesiology are three: (1) Wesley was never expelled from, or disciplined by, the Church of England, despite his rather extraordinary innovations. Hence he could develop his views and practice in a way basically consistent with Anglican ecclesiology. (2) Wesley personally never left the Church of England. Hence his Believers’ Church position was worked out in a particularly Anglican way. (3) The Methodist societies were never given official ecclesiastical recognition or status within the Church of England. Hence Methodism developed largely in its own way, under the strong influence of Wesley himself during his lifetime, rather than becoming an ecclesiastically-controlled order within Anglicanism. This fact was, of course, to lead to Methodist separation from the Church of England after Wesley’s death — and, to some degree, to leave British and American Methodists as ecclesiological orphans.

Finally, six general conclusions concerning Wesley’s ecclesiology and his relationship to the Believers’ Church tradition may be drawn from the evidence presented in this paper:

1) Wesley considered himself to have a consistent, rational, and Biblically-based ecclesiology — however it may appear to others.

2) The sources of Wesley’s ecclesiology were mainly the Catholic tradition mediated through Anglicanism, and the Free Church tradition mediated through the Moravians. The influence of the “mainline” Protestant Reformation reached Wesley both through Anglicanism and through the Moravians.

3) Wesley’s ecclesiology shows gradual development from an Anglican High Church type toward the Believers’ Church type.

4) Wesley conceived of Methodism essentially as an evangelical order within the larger “Catholic” Church.
5) Wesley's views show marked similarity to the Believers' Church type; the similarity is more marked in practice than in theory. But at both levels Wesley may be seen as standing in the Believers' Church tradition.

6) The peculiarities of Wesley's concept of the Church are due largely to the peculiar position of Methodism within Anglicanism. One may hypothesize that in Roman Catholicism, Methodism might well have become a recognized order, while in sixteenth-century continental Protestantism it would have been forced to become a separated Believers' Church.

What is the significance of all this for our experience of the Church today? This whole study is really intended as a prologue to asking this question. It is a question which those in the Wesleyan tradition, especially, should be asking. And the answers provided, if faithful to the spirit of Wesley, will be relevant to the whole Christian Church in the late twentieth century.

In a very suggestive way, I would like to point to three aspects of the contemporary significance of Wesley's ecclesiology.

1) This study has demonstrated the marked affinities between Wesley and the Radical Protestant tradition. I have argued, in fact, that Wesley stands within this tradition. Yet clearly there are differences and tensions between Wesley and classical sixteenth-century Anabaptism. Particularly, Wesley was more affirming of the institutional church and of church tradition than were the Anabaptists, even though he recognized the fallen condition of the church; and Wesley was willing to include, and hold in tension, diverse elements in his ecclesiology which came from differing traditions and which some would consider incompatible.

Does this mean Wesley was logically inconsistent in his ecclesiology, and therefore must be "corrected" by the Anabaptist tradition? Or does it mean rather that in Wesley we find a finer synthesis which in some way "corrects" Anabaptism?

I would not argue that Wesley was entirely consistent in his views of the Church, nor would I want to affirm every detail of his ecclesiology (especially in the way he worked out his views of ministry). But I do affirm the spirit Wesley demonstrates in these efforts, and the general perspective which allowed him to include rather diverse elements in his ecclesiology. I would argue that the peculiarities of Wesley's views are not due to a fundamental inconsistency in his thought, but rather to (1) the fundamentally
paradoxical nature of the Church in the world which makes a totally consistent, systematic theory of the Church virtually impossible from a human standpoint, and (2) the fact that Wesley’s primary interest was not to work out a systematic ecclesiology but rather to understand and explain the evolution of the Methodist movement as it grew in response to the renewing work of the Holy Spirit.

From this perspective, one can affirm Wesley’s basic ecclesiology, be instructed by many of its specific features, and see in it elements which may actually serve as correctives today on the Anabaptist view of the Church as it is being rediscovered and reintroduced. It seems to me that a careful restudy of Wesley’s ecclesiology first of all in the light of Scripture, and secondly in the light of the present world, is called for and would be most productive.

2) Wesley clearly demonstrates the crucial need for the doctrines of the Gospel and the experience of the Gospel to be tied to specific structures which provide for ongoing spiritual growth and discipleship. Entire sanctification and the demands of discipleship require commitment — not only to God but also to Christian brothers and sisters in the Church. And such commitment requires structures of common life which enable the Church to be a community in conscious distinction from (but not in isolation from) surrounding culture. In other words, functional equivalents of the classes, bands, and societies of early Methodism are as needed in the Church today as are Wesley’s specific teachings on the Christian life.

3) Those of us in the holiness tradition need the corrective of Wesley’s understanding of the Church in order to gain a fuller understanding of Wesley’s own views of Christian perfection. Wesley himself does not seem to have consciously dealt with the relevance of the doctrine of entire sanctification for the communitary life of the Church, although he says a number of things which relate to this. This is really what he means by “social holiness.” The point for today is that we need to emphasize the sanctification of the body of Christ; the fact that holiness is not merely an individual matter, but concerns one’s relationships — first, to God; and secondly to one’s brothers and sisters in Christ. Holiness has often been individualized and privatized in a way that is un-Wesleyan. Wesley can help us to see the need for a proper emphasis on, and experience of, not only holy individual persons but also a holy community sustained by love.

In all these ways, Wesley’s understanding of the Church has much to say to us today. Wesley’s “radicalism” sprang from his deter-
mination to put God first and to measure all things by Scripture. He was willing to go back to the roots. In this, certainly, he is worthy of imitation.

Footnotes

208Cf. Durnbaugh, pp. 40-51.
210Tippett, p. 151.
211On a historical and to some degree theological level, Vinson Synan has dealt with the connection between Wesley and modern Pentecostalism in his *The Holiness-Pentecostal Movement in the United States* (Grand Rapids: Eerdmans, 1971).
213Quoted in Durnbaugh, p. 33.
214*Ibid*.
216Littell, *The Free Church*, p. xii.
218The reference is in Wesley’s *Concise Ecclesiastical History*. III, p. 269, and IV, p. 110, quoted in Bernard Semmel, *The Methodist Revolution*, p. 216. On other occasions when Wesley mentioned “Anabaptists” he is referring to contemporary English Baptists.
221Littell, “The Discipline of Discipleship,” p. 112.
223*Ibid*., p. 117.
224Williams, p. 151.
225Littell, “The Discipline of Discipleship,” p. 118. This, of course, was true of many of the broad-based renewal movements within the Church — not to mention the New Testament church itself!
226“Upon Our Lord’s Sermon on the Mount,” Discourse IV, p. 245.
John Wesley and The Radical Protestant Tradition

241Baker, John Wesley and the Church of England, p. 3.
242Bowmer, p. 215.
243Williams, pp. 152-53.
244“Ought We to Separate . . . ?” in Baker, John Wesley and the Church of England, p. 337.
245Work (Zondervan ed.), VII, p. 278.
246Ibid., p. 280.
247Ibid., p. 281.
248Ibid., p. 278. But Wesley is here reserving to himself the right to determine what constitutes “an absolute necessity.”
249Ibid., pp. 278-79.
251George H. Williams, “A People in Community: Historical Background,” in Garrett, p. 137.
252Outler, John Wesley, p. 307. Outler notes that Horneck (1641-1697) was a German Lutheran preacher. He suggests also that “The Methodist notions of corporate Christian discipline were derived, at least in part, from Wesley’s interest in the Roman Catholic religious orders — the Society of Jesus in particular” (Ibid.).
253Outler, p. 120. Likewise William Estep comments, “The Methodist denomination through Moravian influence upon Charles and John Wesley became the most famous outgrowth of eighteenth-century Pietism” (“A Believing People: Historical Background,” in Garrett, p. 56).
254Lewis, p. 25.
255Durnbaugh, pp. 51-63.
256Addison, p. 51.
257Knox, p. 408.
258Stoeffler, p. 304.
259Bowmer, p. 61.
260Stoeffler, p. 305.
262Ibid., p. 316.
264Stoeffler, p. 306. For whatever reasons, Stoeffler throughout his essay chooses to emphasize the Pietist roots of Moravianism and therefore to underscore Methodist dependence on Pietism.
265Cf. George Williams, “A People in Community: Historical Background,” in Garrett, p. 140.
266Stoeffler, p. 310.
269On the other hand, the Moravians perhaps had a deeper understanding of the communitary nature of the Church than did Wesley.


Another feature of this edition is that the complete Bible including the Apocrypha has for the first time the endorsement not only of the major Protestant denominations but also of Richard Cardinal Cushing of the Roman Catholic Church. In addition, Eastern Orthodox Archbishop Athenagoras has approved this version which now includes III and IV Maccabees and Psalm 151.

In this edition Bruce Metzger writes of the number and sequence of the books of the Bible in which he puts the Apocrypha in perspective. There is an essay on how to read the Bible and another on modern approaches to Bible study: criticism, form criticism, redaction criticism, and tradition history. One essay deals with the characteristics of Hebrew poetry, another the literary forms in the Gospels and still another on the geography and archaeology of Bible lands as in earlier editions. English versions of the Bible from Tyndale to the King James are described. The various annotations are indexed. An introduction to the Apocrypha, chronological tables of rulers and the Oxford maps are included.

The total study Bible is large in size, but it is well-printed and attractively presented. There are a few changes in Metzger’s notes of the New Testament. These will be welcomed by most evangelical scholars. Conservative Bible readers will find some of the notations on the Old Testament by Herbert May less helpful. As in earlier editions of the Revised Standard Version, the Deity is addressed by the archaic terms “thee” and “thou,” but other forms are in contemporary English terminology. Each Bible book is given a short,
concise introduction which is very helpful, especially to the beginning student. The edition does not have the column of references either on the center or on the margin, but notes at the bottom provide most of the needed cross references.

There is much to be said for having a study Bible which includes the Apocrypha. This portion of Scriptures which used to be in all older editions of the King James Version has been neglected in recent years possibly to reduce printing costs, but for the serious Bible student it is quite important to have the Apocrypha available to help fill that important gap of some four centuries between the Old Testament and the New. Bible students will be well-advised to avail themselves of this 1977 edition of the Oxford Annotated Bible.

George Allen Turner
Professor of Biblical Literature


After 13 years as a Baptist missionary in Brazil, Derek Winter returned to England. Away from the troublesome turmoil of oppression in Latin America, he was able to reflect on his experiences in the light of new information he received through reading theology of liberation. While in Brazil, Winter had been unaware of the political and social significance of what was happening around him. Now he was confronted with a revolutionary interpretation of the conditions which he could not deny. After familiarizing himself with the liberation literature, Winter undertook a three-month pilgrimage back to Latin America. He was able to visit these liberation theologians in their context and see them at work. In this way he probed behind their written words and saw first-hand the _sitz-im-leben_ which produced their provocative challenge. He was able to get a feel for what they were doing and why they seemed so “urgent.” _Hope in Captivity_ is Winter’s interpretation of what he discovered. It is “. . . the attempt to describe some of these theologians against the background of their local situation” (p. 18).

Derek Winter does not understand theology of liberation to be a passing fashion. The growing conflict in Latin America between church and state over the questions of social justice and human rights can only become more acute. “The one institution that is still capable of raising its voice in protest is the church. And the gradual transformation of a church from its role as supporter of the status
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quo to one of opposition and protest is one of the most significant facts of the contemporary Latin American scene” (p. 21). Since the advent of liberation theology, even more repressive regimes have arisen in Latin America. This has necessitated a reevaluation and redirection of the movement. Winter notes a return to the spiritual dimension, a tendency to be more supportive of the organized church and encouragement of young people to be active in church life.

In his final chapter, Winter develops a case for theology of liberation. He tries to answer charges made against it and explain its association with Marxism. Admittedly biased, Winter wants us to understand that this is his interpretation from a limited perspective. He has talked only with the theologians and their close associates. One wonders what the rest of the Latin Americans have to say.

*Hope in Captivity* is written to acquaint people with liberation theology. It is an introduction to the people and their writings and includes an excellent bibliography. Besides being of convenient length, it is a very readable volume. It is written in such a way as to be understood by those who lack a technical theological vocabulary. Also of interest to the reader is the forward by Walter Hollenweger. On the basis of Derek Winter’s experience, Hollenweger asks some critical questions concerning the relevance of academics, civil war in Northern Ireland, government mismanagement, and questionable political activities. He then challenges the English to “face reality.” This challenge applies to each one of us. As Derek Winter helps us see Christians struggling in a much more difficult situation than our own, perhaps we can muster hope to face our reality.

*Kenneth D. Gill*

*Graduate Student*

*Fuller Theological Seminary*

*How to Have a Happy Marriage,* by David and Vera Mace, Nashville: Abingdon, 1977.

David and Vera Mace have worked professionally for over 40 years in marriage counseling and more recently, in marriage enrichment. The present book evolved out of this background. It is a structured guide to help couples who experience relatively stable marriages to enrich their relationships.

The book contains valuable information available to the person reading through the book. The greatest benefit can be derived if the book is read by a couple who commit themselves to spending four
hours a week in completing the structured enrichment materials. Complete, detailed and easily understood instructions are given.

It may be difficult for many couples to discipline themselves to complete the program without assistance and support. Such encouragement may come from persons who have completed the program. Or the book may become a central focus of adult church school classes. Very importantly, this book can be an invaluable adjunct to the pastor in marriage counseling. A couple who completes the materials may need considerably less counseling time.

Well-written and growing out of personal and professional experience, this book is highly recommended for clergy couples. Having completed the program themselves, it can be a valuable tool in pastoral care and counseling.

William C. Cessna
Professor of Pastoral Counseling
Director of Counseling Services


This English Bible commentary offered by Edmond Hiebert cannot be said to be a trail-blazer for any new interpretation or any new understanding of Mark. It is a conservative interpretation of Mark which I found readable and mildly profitable for the interested layman, or for the pastor whose Greek is too rusty to use Cranfield's commentary on Mark. This is not a commentary for the scholar, or for the person working his way through Mark for the third or fourth time. Rather, it is a sound and simple introduction to Mark.

Mark: A Portrait of the Servant is obviously not intended to be a critical commentary, and therein, I think, lies its weakness. Critical issues are generally ignored or, at best, superficially discussed. The tendency in the book is to harmonize all the problems. The pastor or student looking for help with difficult questions of the synoptic problem will find minimal help.

Despite the limits of this approach, Hiebert offers a generally satisfactory interpretation of Mark. He is clearly orthodox and traditional. One place, however, where his traditionalism does lead him astray is in the interpretation of the parables. Here Hiebert relies far too much on traditional allegorical interpretations of the parables. I cannot believe that the parable of the mustard seed denotes that "Christendom has departed from its original nature to
become a mighty kingdom . . . a worldly-minded organization.” However true that statement may be, it is ridiculous to suppose that Jesus would have wanted to teach this to his original audience.

I would suppose that the desire to be true to the original Greek led Hiebert to use the American Standard Version (ASV) as his basic English text. I do not think that the ASV is really a successful substitute for the Greek text, and what minor advantages the ASV has over other modern translations are lost through its clumsy English style and its relative unfamiliarity.

In the end one must conclude that this is a nice, safe, and generally sane commentary. It has not displaced any of my favorite commentaries on Mark, and I would consider the commentaries by Cranfield and Taylor to be far superior to this work.

R. Wade Paschal, Jr.
Teaching Fellow in Greek


Everett Harrison’s commentary on Acts is a readable and concise English Bible commentary. Almost anyone could read this non-technical commentary and enjoy Harrison’s brief verse by verse comments. The book assumes a consistently orthodox approach to Acts, and is purposefully non-critical, making it suitable for a wide range of readers.

The defects in the book may stem largely from the author’s decision to avoid most critical questions. Beyond the brief (and competent) introduction, the critical issues which abound in Acts receive only cursory attention. Even the problem of the “Western text” is largely ignored, though curiously Harrison does occasionally use Western readings as if they were legitimate explanations of the normally received Greek readings (see his comments on Acts 18:19-21). One looks in vain for a justification for this unusual methodology.

Similarly, those looking for significant exegetical help with theologically challenging passages in Acts (such as Pentecost, Samaria, and others) may be disappointed. Harrison’s remarks on these passages tend to be general and do not attempt to deal with the varying interpretations offered by Pentecostals, Calvinists, Dispensationalists, and, of course, Wesleyans. Harrison seems to chart a course of interpretation between all these options, though
overall he is surely representative of moderate Calvinism. Note his comment on those much debated passages concerning the Holy Spirit:

So far as the Book of Acts is concerned, no inflexible pattern is discernable, though usually the experience of the saints must have been that the Spirit came as the seal of faith (p. 138).

There is no problem with the first part of that sentence, but one may not be sure what the second part means, or that this is an adequate summary of the material in Acts on this subject.

These reservations only suggest that more technical and critical commentaries should be sought for those interested in pursuing the difficult questions of Acts. Anyone seeking a more general introduction to the book will find Harrison's commentary to be readable, competent and evangelical.

R. Wade Paschal, Jr.
Teaching Fellow in Greek


The volume is based on the doctoral dissertation written at the University of Manchester under the tutelage of F. F. Bruce and is included in the monograph series on biblical exegesis, edited by Oscar Cullmann and others.

It is the only complete work on the critical study of the Book of Acts in any language. Gasque, who served as Associate Professor of New Testament at Regent College, Vancouver, succeeds in his purpose of being relatively objective while he usually ends on the conservative side of the question. His critical review of continental British and American scholars, past and present, is remarkably complete and judicious.

The Lukan scholars he admires most are H. J. Cadbury (deceased) of Harvard and F. F. Bruce, the former for his lifetime of perceptive Lukan studies and the latter for his two commentaries on the Book of Acts. Among those who receive least praise are the older generations of German scholars who worked in theological categories and slighted historical, literary, archaeological and similar factors. High praise also is given to the pioneer work of Lightfoot, Conybeare,
Howson, and William Ramsay.

After examining in detail the views of various scholars he concludes that the author of Acts was also the author of the Third Gospel Luke and that Luke was both a careful writer of history and also a theologian.

On the vexing problem of reconciling Acts 15 with Galatians, he commends the research of C. W. Emmet who concludes that Paul's visit to Jerusalem, mentioned in Acts 11, is the same visit as that mentioned in Galatians 2.

This volume is extremely helpful to those who seek perspective on Lukan scholarship. It is also useful for ascertaining Gasque's own conclusions, which are not obtrusive, but restrained and judicious. The reader will appreciate the fact that this author worked with original sources in German, French, and Latin and spared no pains to make his findings represent fairly those he is reviewing.

George A. Turner
Professor of Biblical Literature
Book Briefs

by Donald E. Demaray


No minister should go another week without Preludes to Prayer done by this famous religious journalist. Cassels reads widely and well, and has put together an anthology of almost incomparable quality.

Put this in the hands of your laymen, too.


Here is a work on holiness that pastors will read with great profit. Father Larson speaks right out of a busy parish where he wrestles with life and death issues — alcoholics, marriages on the verge of collapse, addicts, neurotics, and all the rest of it. Thus, what he says has a cogency not always found in works on the subject. He perceives the chief characteristic of holiness as growth.


R. E. O. White, principal of Baptist Theological College, Scotland, for over 30 years pastor, and author of some 15 books, now gives us 52 brief sermons designed to help the preacher homiletically. Sermons are presented from the Gospels, Acts, Corinthians and the Psalms.

This reviewer would like to see an updating of the materials. Thought forms represent another generation, as does language. We are always grateful for sermons rooted in Scripture, but they also need couching in words with which contemporary man can identify.


Pastors will do well to purchase a small supply of this little paperback to place in the hands of potential prayer group leaders in industry, business, and the professions. Dr. Thomas in plain and clear language shows the great benefits of corporate devotionals in factory and office, and it is difficult to see how anyone could read this book without a sense of urgency.

Give this book, from the pen of a seasoned Christian leader, to your parishioners. The foundational elements for a genuinely Christian lifestyle are here, and always, Dr. Gaebelein speaks from God's Word. He reminds us vividly of Who is in charge, too.

Gaebelein, accomplished musician, excellent writer, well-known educator, is now retired, living in Arlington, VA, and giving a portion of his time to writing.


Baker Book House is doing the theological world a favor by reprinting classic works in inexpensive paperback editions. This volume constitutes the Lyman Beecher lectures for 1876 and is worthy of a place on library shelves.

The work is most particularly relevant to young ministers grounding themselves in basic attitudes and practices.

Of special interest is the recommendation to inductive Bible study long before the creative work of Robert A. Traina and other proponents of the technique. Taylor comes down hard for inductive method.

The work, good enough in its own way and for its own day, is nonetheless obsolete in language, moves slowly and ploddingly about what today we consider obvious, and the exhortatory material sounds to our modern ears very much like unneeded addenda. However, the devotional spirit and content of the book mark its value, as do the practical suggestions


Adams succeeds in drawing our attention to significant phases and facts of our ministerial calling. Rich in ideas and information, the Westminster professor deserves commendation for pointing us in significant directions.

But Adams lacks in depth, in refinement of materials, and perfection of written expression. One could wish for precision in his future works.

Nonetheless, Jay E. Adams has succeeded in focusing on the five senses in the sermons of C. H. Spurgeon. Both factors are impor-
tant — senses and Spurgeon. Because the genius of preaching is imagination, the senses play a significant role in communicable pulpit expression; because Spurgeon was so very remarkable (some call him the greatest preacher since St. Paul), the reader is grateful for actual models from the Baptist preacher of London.

It will not take the discerning student of preaching long to skim the cream off this little book.


The Committee on Bible Translation responsible for _The Book of Daniel_ from the New International Version is to be highly commended for a first-rate piece of work. It is first-rate from at least two perspectives: the language communicates with immediacy and clarity (difficult, at best, in a work like Daniel), and the language also comes across aesthetically, for artists have assisted in the work of translation.

Preachers will greatly benefit by this work because of its vivid portrayals. The secret of communicable preaching is in its pictures; the craftsmen who have rendered this ancient work into contemporary form know how to work with the human imagination.

Pastors will delight to the use of this little paperback, at low cost, for Bible study work. At last this apocalyptic work, hundreds of years old, is capable of comprehension.

Prayerful Christians will appreciate this work because of its devotional value. It is difficult to see how anyone could read it, even with partially bent knees, without benefit.

Leaders will want to order this booklet in quantity for distribution.
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In the Journals section, back issues of The Asbury Journal will be digitized and so made available to a global audience. At the same time, we are excited to be working with several faculty members on developing professional, peer-reviewed, online journals that would be made freely available.

Much of this endeavor is made possible by the recent gift of the Kabis III scanner, one of the best available. The scanner can produce more than 2,900 pages an hour and features a special book cradle that is specifically designed to protect rare and fragile materials. The materials it produces will be available in ebook format, easy to download and search.

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