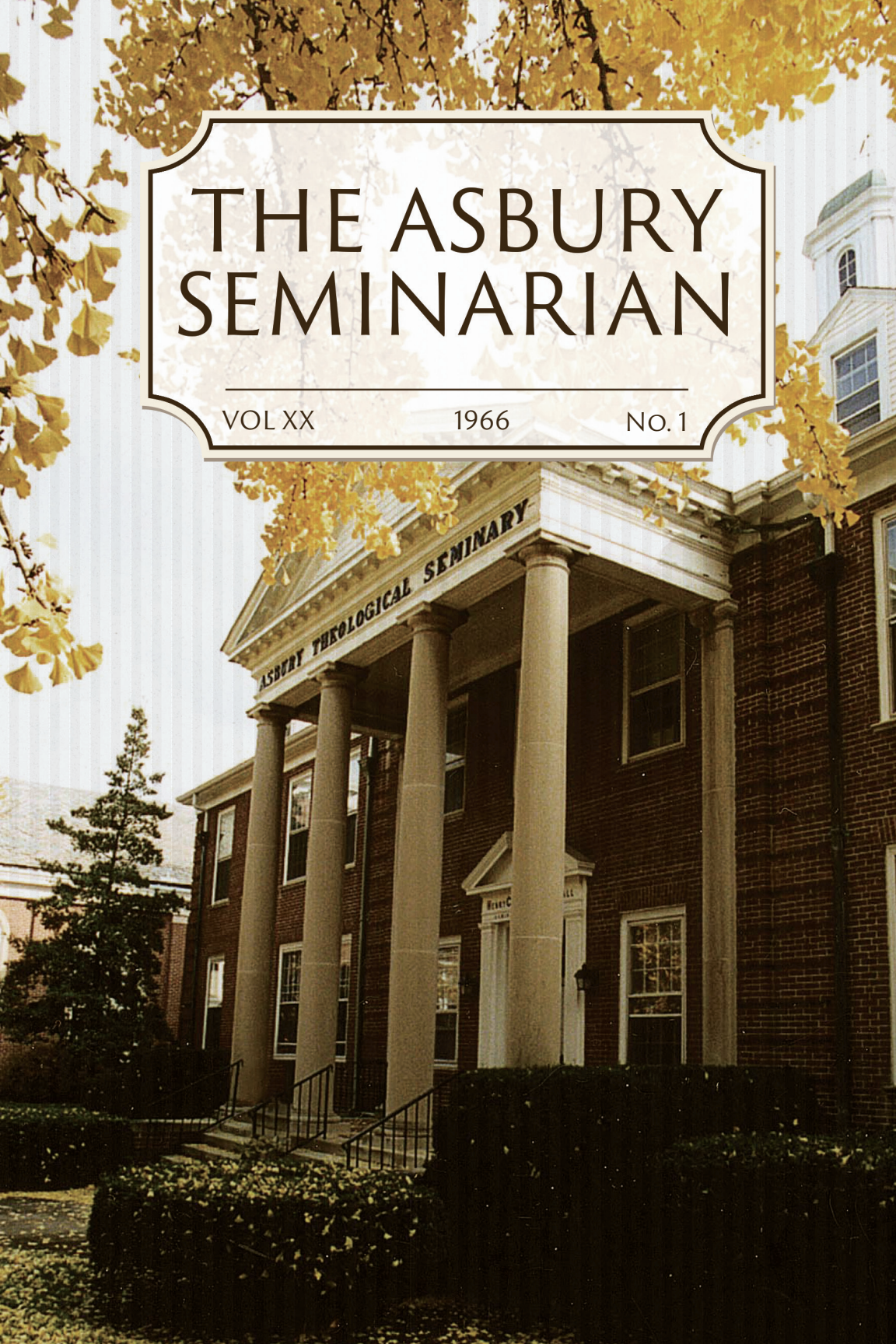


THE ASBURY SEMINARIAN

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The ASBURY SEMINARIAN

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The Asbury Seminarian, a semi-annual journal, is published in conjunction with the Asbury summer school bulletin and the annual catalog. The Asbury Seminarian, representing numbers I and II of the annual volume, is issued in January and June. The summer school bulletin is number III and the catalog is number IV.

Editorial . . .

The year 1966 is widely accepted as the two-hundredth anniversary of the beginning of Methodism in America. This issue of *The Asbury Seminary* takes cognizance of this event. The editorial board laid plans for this special commemorative issue more than a year ago. In planning the number, we have sought to keep in perspective the past, the present, and a little of the future. The interest of our readers is more than antiquarian and yet the past is instructive both for the present and for the future. We have asked our contributors, therefore, to draw heavily upon the past in order that we may better evaluate the present and anticipate the future.

Methodism was a relative latecomer to the shores of colonial America. Methodism as a movement was emerging from the parent Church of England about the same time the English colonies were emerging to a status of independence from mother England. Perhaps because of its late start and the well-entrenched denominational groups that it found upon arrival, Methodism has never been at its strongest along the Atlantic coast. It was in the interior beyond the Appalachian mountains that Methodism won its most spectacular successes and acquired its distinctive new world character. There it was in competition with enthusiastic Presbyterians and Baptists. As historians often noted, Methodism brought to the American frontier an aristocratic church polity but a democratic gospel. The Presbyterians and Baptists on the other hand, both representing the Reformed tradition, brought an aristocratic gospel but a democratic polity. The pioneers appreciated the autonomy of the local churches which the Baptists advocated. The frontiersman also appreciated the gospel of the Methodist circuit riders which featured "free salvation for all men and full salvation for the whole man." For centuries the prevailing trend, especially in Protestantism, had featured a limited atonement and salvation only for the elect. When the Methodists and those who were influenced by them came preaching that "whosoever will may come and take of the water of life freely," it seemed like an entirely new gospel to the frontiersman. American Methodism eventually came to number far more adherents than the parent body in the British Isles. American Methodism successfully survived John Wesley's strictures against the American revolution and bravely set its sails to the new winds of indepen-

dence. It also survived for the most part demands for freedom from ecclesiastical control.

Today, two hundred years later, it is probably the most influential Christian group in the United States. Methodism has shown more involvement in community life than most other groups. In the halls of Congress, for example, Methodism claims more adherents than any other denomination. Methodists have always been leaders in both evangelism and in social reform. In keeping with its founder's vision, Methodism has had as its distinctive role, in the words of one of the early conferences, "to reform the nation and to spread scriptural holiness." Methodism's prominent role during the nineteenth century in such reform movements as temperance is well known. In the twentieth century the denomination has been in the forefront of those seeking social justice and righteousness in national issues. Today Methodism is among the most articulate and influential forces in the modern ecumenical movement.

There has been through the decades a continuing debate as to wherein lies the mainstream of historical Methodism. Most would argue that it lies in the denomination resulting from the merging of the Methodist Episcopal Church, North and South, together with the Methodist Protestant Church. Others would insist that the central concerns of historic Methodism are better continued in smaller denominations that broke off from the parent body with a view of conserving this heritage. In any case, Methodism is determined not to become irrelevant but rather involved in the decades immediately ahead.

In the symposium entitled "Issues in Contemporary Methodism," a panel of distinguished Methodists have been called upon to share their insights in this area. Anniversaries provide a good time to take inventory and to plot the future. Our editorial board appreciates the ready response from those whose evaluations we have requested. It is to be expected that their insights will present perspective and promote discussion among our readers.

Practically every leader in American Methodism is concerned with the matter of "renewal." Asbury Theological Seminary is also interested in renewal. Indeed, it was a concern for renewal that brought this institution into existence and contributed to its significant growth during the past four decades. With every signal church renewal, whether in sixteenth century Europe, eighteenth century England, or elsewhere, there has been a deep involvement in the past, together with a perception of spiritual verities and an alertness to present needs and issues. Only when there is this combination of rooting in the past and a creative response to contemporary issues can there be true and lasting renewal. If this issue can contribute even in a modest way to this, the editors will be grateful.

Antecedents and Influence

of American Methodism*

Howard Fenimore Shipp

We now stand at the eve of the anniversary of the second century of Methodism in America. To understand the present, one needs to learn from the past. Nathan Bangs states that the first Methodist Society was established in New York in 1766.¹ This was accomplished by a small group of pious immigrants from Ireland, who previously had been members of a Methodist Society in that land. Among them was a local preacher whose name was Philip Embury, who is said to have had the honor of being the first preacher, the first class leader, the first treasurer, and the first trustee of the first Society of Methodism in the Western hemisphere.²

Bangs pictured the situation thus:

Though they had been attached to Wesleyan Methodism at home, it appears that, on arrival here, they came very near making "shipwreck of faith and a good conscience". They were strangers in a strange land; and not finding any pious acquaintances with whom they could associate, they gradually lost their relish for divine things, and sunk away into the spirit of the world. In this state of lukewarmness and worldly mindedness they were found the next year on the arrival of another family from Ireland, among whom was a pious "mother in Israel," to whose zeal in the cause of God they were all indebted for the revival of the spirit of piety among them. Soon after her arrival, she ascertained that those who had preceded her had so far departed from their "first love" as to be mingling in the frivolities and sinful amusements of life. The knowledge of this painful fact aroused her

* The general subject of American Methodism has been treated most lately and extensively in the very comprehensive three-volume work, *The History of American Methodism*, ed. Emory Stevens Bucke (Abingdon, 1964). This is a great work, combining the effort of forty-four scholars, and will undoubtedly maintain a place of high authority in its field for many years.

1. Nathan Bangs, *A History of the Methodist Episcopal Church* (New York, 1839), I, 47.
2. Abel Stevens, *The Centenary of American Methodism* (New York, 1866), p. 74.

indignation, and, with a zeal which deserves commemoration, she suddenly entered the room where they were assembled, seized the pack of cards with which they were playing, and threw them into the fire. Having thus unceremoniously destroyed their "playthings," she addressed herself to them in language of expostulation; and turning to Mr. Embury, she said, "You must preach to us, or we shall all go to hell together, and God will require our blood at your hands!" This pointed appeal had its intended effect, in awaking his attention to the perilousness of their condition. Yet, as if to excuse himself from the performance of an obvious duty, he tremblingly replied, "I cannot preach, for I have neither a house nor congregation." "Preach in your own house first, and to our own company," was the reply. Feeling the responsibility of his own situation, and not being able any longer to resist the importunities of his reprover, he consented to comply with her request; and accordingly preached his first sermon; in his own hired house; to five persons only. This, it is believed, was the first Methodist sermon ever preached in America.³

Many other historical events and theological factors must of necessity enter into the total picture of the origin and cause of American Methodism. There is the thrust and zeal of Wesley's spirit; the contemporary movements along with the little Irish Society in New York, such as that of Robert Strawbridge in Maryland; the abundant fruit of Whitefield's evangelistic leadership in America since 1739; the rapid rise of the native Methodist itinerate; and the providential preparation of the young man who would give such amazing spiritual and organizational leadership to American Methodism in its earliest stages, Francis Asbury.

However, the above narrative by Bangs suggests many representative characteristics of Methodism as it arose in America. First, this incident would suggest the importance of Methodism as a lay movement. It was not opposed to the established church, either its ministry or organization, as such. But it did seek to become a saving and purifying force within the life of that church.

Further, the responsibility of each Christian believer to live at his best and witness for Christ most effectively, was the practical ideal of one's daily work.

Another mark of this Methodist Society was the recognition of the need for spiritual watchfulness. The peril of declining faith, the loss of zeal, and the lessening of a daily religious discipline required the constant attention of the believer.

3. Bangs, *op. cit.*, I, 47 ff.

Likewise the social and spiritual responsibility of each member of the Society to every other member was recognized. Each one thus shared a mutual obligation for the strengthening of the whole community. This duty was fulfilled in many ways, such as: prayer, friendship, exhortation, rebuke, and so forth.

Finally, there was the recognition of the danger of the wrong use of worldly things. The "love of the world" which led to the diminishing of one's love for God was to be guarded against with all diligence. The follower of Christ, according to the standard of this Society, was to be engaged primarily in the work of God. It was the normal thing that his life and energy be completely consumed in the fulfillment of God's purpose.

These then are some of the marks of the first Methodist Society in America.

WHAT IS METHODISM?

We may now suggest certain leading questions. It is hoped that these may help toward a better understanding of the nature and meaning of Methodism. First we may ask, is it a revival of apostolic Christianity? Or again, is it a revival of medieval pietism? Or may it be a delayed and extensive expression of Puritanism? Or may one suggest that it is a reaction against the spiritual dearth and worldliness of Anglicanism? Or still another asks, is it an assertion (social and religious) of the lower economic classes? Or may it be seen as an English expression, in America, of the American Revolutionary spirit?

In a larger sense it may be considered all of these, and more. However, let us seek to get more closely to the center of the movement and see what may be discovered there.

First let us look for the answer historically. Several authorities may bear a good witness in this area. Wesley⁴ himself at the age of sixty-two speaks very clearly about the nature of Methodism. At his conference held at Manchester, August 20-23, 1765, Wesley asked, "What was the rise of Methodism?" and answered,

In 1729 my brother and I read the Bible; saw inward and outward holiness therein; followed after it, and incited others so to do. In 1737 we saw this holiness comes by faith. In 1738 we saw we must be justified before we are sanctified. But still holiness was our point; inward and outward holiness. God then thrust us out to raise up a holy people.

Bangs, in describing the life of that first Methodist Society in America, wrote,

4. Luke Tyerman, *Life and Times of John Wesley* (New York, 1872), II, 540.

But what greatly encouraged them in their work of faith and labor of love was, that sinners were awakened and converted to God, and added to the Society. These, continuing to walk in the fellowship of the Holy Ghost, were much strengthened and comforted, while others who beheld their godly conversation were convinced of the power and excellence of their religion.⁵

Bishop Simpson portrays the nature of Methodism when he says it commenced in 1729 among a few students in Oxford University, who formed a society to read the Holy Scriptures in the original languages, and to aid each other in mutual spiritual improvement. They sincerely desired to please God and to conform their lives strictly to the precepts of His Word. They received the Lord's Supper weekly and fasted twice a week; they systematically arranged their time for self-examination, meditation, prayer, and religious reading. They attended scrupulously upon public worship and all the ordinances of the church; they also stimulated each other to active benevolence; they instructed the children of the neglected poor, visited the sick and the inmates of prisons and almshouses, and gave to them, to the utmost of their power, temporal as well as spiritual aid. Simpson concludes his evaluation by saying,

In its widest signification Methodism was simply a revival of Christian earnestness, simplicity, and power: and to this day, 1878 and in nearly all countries, wherever men preach among the various denominations with unusual earnestness, and wherever they seek the recovery of the outcasts by going from the churches into the open air, and by making extraordinary efforts in their behalf, they are said to preach or act like Methodists.

Holland N. McTyeire⁶ gives witness to the nature of Methodism when he says it was not new doctrine but new life which the first Methodists sought for themselves and for others. To realize in the hearts and conduct of men the true ideal of Christianity, to maintain its personal experience, and to extend it—this was their design; and their system of government grew up out of this, and was accordingly shaped by it. The mission of Luther was to reform a corrupted Christianity; that of Wesley, to revive a dying one.⁷

The final witness in the historical area may be received from the latest edition of the Methodist *Discipline*,⁸ in its historical statement.

5. Bangs, *op. cit.*, 50.

6. Matthew Simpson, *Cyclopaedia of Methodism* (Philadelphia, 1878), p. 587.

7. Holland N. McTyeire, *A History of Methodism* (Nashville, 1898), p. 13.

8. *Doctrines and Discipline of the Methodist Church* (Nashville, 1964), p. 10.

The Methodist Church believes today, as Methodism has from the first, that the only infallible proof of a true church of Christ is its ability to seek and to save the lost, to disseminate the Pentecostal spirit and life, to spread scriptural holiness, and to transform all peoples and nations through the gospel of Christ. The sole object of the rules, regulations, and usages of the Methodist Church is to aid the church in fulfilling its divine commission. . . Its spirit is still expressed in Wesley's word: "I desire to have a league, offensive and defensive, with every soldier of Christ."

H. Vincent has epitomized Methodism in what he calls the ten doctrines of grace. They are as follows:

1. I believe that all men are sinners.
2. I believe that God the Father loves all men and hates all sin.
3. I believe that Jesus Christ died for all men to make possible their salvation from sin, and to make sure the salvation of all who believe in Him.
4. I believe that the Holy Spirit is given to all men to enlighten and to incline them to repent of their sins and to believe in the Lord Jesus Christ.
5. I believe that all who repent of their sins and believe in the Lord Jesus Christ receive the forgiveness of sin. This is Justification.
6. I believe that all who receive the forgiveness of sin are at the same time made new creatures in Christ Jesus. This is Regeneration.
7. I believe that all who are made new creatures in Christ Jesus are accepted as the children of God. This is Adoption.
8. I believe that all who are accepted as children of God may receive the inward assurance of the Holy Spirit to that fact. This is the Witness of the Spirit.
9. I believe that all who truly desire and seek it may love God with all their heart and soul, mind and strength, and their neighbors as themselves. This is Entire Sanctification.
10. I believe that all who persevere to the end, and only those, shall be saved in heaven forever. This is the true Final Perseverance.

Undoubtedly Vincent here in a very brief compass has given expression to the general beliefs of Methodism with special reference to Christian experience. Without dealing with some of the minor points, and without working out many of the theological details, the above ten propositions would find common acceptance among the majority of the people called Methodists.

EXTENSION OF THE PROTESTANT REFORMATION

Let us further consider American Methodism in relation to Protestantism. All of the great and thorough-going Protestant movements in England were delayed by political involvements, and thus appear there considerably later than those on the Continent under Luther and his associates. Methodism became a vital part of these later developments and incorporated into its life and spirit some of the elements of reform which were impossible to be realized during the earlier days of the Reformation. In this sense, Methodism is properly classified among the radicals of the eighteenth century. Christianity in earnest, an expression by which early Methodism was described, has too often in our world been considered as extreme or radical. But this was a part of Methodism's life and genius. It measured itself by the Word of God rather than the religious status quo by which it was surrounded. Enthusiasm in spiritual life and achievement in piety became the norm rather than the exception. In this Methodism represents an attempt to recover apostolic Christianity.

As has been indicated above, the primary purpose of Luther was to reform a corrupt Christianity whereas Wesley was called to restore a dying life. The great emphasis of his ministry, therefore, was upon Christian experience and practical dynamic life in the believers' relationship to God.⁹

In the whole history of Christian thought Wesley scarcely has his equal as a practical counselor in the experience of salvation. Thus everything moves in the end to a deep and final unity.

Schmidt believes that an important contribution has been made to the life of Wesley, and thus to Methodism as a whole, by the writings of Henry Scongal. In his work entitled *The Life of God in the Soul of Man*, he asserts that the four most characteristic attitudes of the Christian are: (1) Resignation, (2) Love, (3) Purity, and (4) Humility. Undoubtedly from these basic ideas of this English Puritan, Wesley was profoundly influenced. He saw in such writings much that was to be identified with the simplicity of apostolic faith, and these were to be continued in the life and spirit of Methodism in modern times.

There was thus given by Wesley a new emphasis upon certain elements of Christian faith and life. The witness of the Spirit, accompanied by a sense of satisfaction, assurance, and joy became one of the major subjects of his teaching and preaching. The be-

9. Martin Schmidt, *John Wesley* (London: Epworth Press, 1962), I, 15.

liever's knowledge of salvation was likewise an important rediscovery to the Christian world. That one could be sure of his acceptance with God became a much cherished belief of the Methodist movement.

Wesley also proclaimed the possibility of perfection in Christian love. His treatment of the subject in his book *A Plain Account of Christian Perfection* presents it as a reasonable and scriptural way of life. In fact it is clear from his teaching that herein lies the norm of Christian discipleship. It is the good privilege of every child of God. Wesley was insistent that his preachers proclaim this doctrine to people everywhere and call upon them to enter into such a state of grace by faith.

Emphasis was also placed upon the unity of the Spirit. This was seen as the only power by which believers could be made one in Christ. The leadership of the Holy Spirit was necessary not only in the life of the individual but also within the total life of the congregation and upon the corporate life of the Christian community at large.

There was also evidence of a real concern for the salvation of all the world. Methodism has distinguished itself not only as a world church, but also as a world redemptive force at the heart of which there is genuine concern and compassion for the saving of all nations.

INTO THE NEW WORLD

The transfer of the movement from England to America marks a most significant chapter in the history of modern Christianity. Early in the seventeenth century many branches of the Christian community began to occupy the various sections of North America. This new opportunity was especially significant to Protestantism, because of a completely new state-church relation which was to be found in this new land. The achievements of Protestantism in Europe and in England had only been partial. The limitation of state by religion, and of religion by state had not been completely removed. Long-honored traditions persisted which prevented the realization of the Protestant ideal of complete separation of church and state. The greatest advance in this progressive movement was to be realized only when the Christian community could be planted in a new and free geographical environment. It was in America that Protestantism would win this battle. The achievement of this freedom for church and state alike had been accomplished before Methodism was planted in America. But the advantages of such an atmosphere into which Wesley's followers were soon to come cannot be overlooked.

Methodism came to the new world on the eve of the American Revolution. There was much in common between the two movements—the one political, the other religious. Though Methodism, because

it was a part of the Anglican Church up until 1784, was looked upon with much suspicion during the Revolution, yet ultimately it was seen to have much in common with the ideas of the new nation. It was a common gospel which the itinerant preached. It placed all men on a level before God, and recognized no spiritual or ecclesiastical rights of one man above another whether he be lord or commoner. This was a democratic gospel, proclaiming a free salvation for all and denying any favored class whose salvation had been determined from the beginning of the world.

One of the most important aspects of the transition of Methodism to the new world was the shifting of leadership from Wesley to Asbury. This does not represent a discounting or even a diminishing of Wesley's leadership, but rather a supplementing of that leadership by the appearing of the young Francis Asbury upon the American scene. Perhaps it can best be expressed by saying that the theology of Wesley was now to be administered and directed by Asbury. Undoubtedly this was the one whom God in His wisdom had chosen for the task. He is the one best suited both by native ability and divine grace. While on ship coming to America in 1771, the one who was destined to become the leader of American Methodism until the time of his death in 1816, wrote in his Journal:

Whither am I going? To the New World. What to do? To gain honor? No, if I know my own heart. To get money? No, I am going to live to God and to bring others so to do. In America there has been a work of God: some moving first among the Friends, but in time it declined; likewise by the Presbyterians, but amongst them also it declined. The people God owns in England are the Methodists. The doctrines they preach, and the discipline they enforce, are, I believe, the purest of any people now in the world. The Lord has greatly blessed these doctrines and this discipline in three kingdoms: they must therefore be pleasing to Him. If God does not acknowledge me in America, I will soon return to England.¹⁰

Asbury at this time was only twenty-six years of age. He was far more ready to listen to the demands of the revolutionary leaders of the new nation than Wesley would have been. He was able to accommodate himself to the democratic spirit of America without compromising any theological or religious convictions. His understanding of the needs and rights of the new Republic were such as

10. Francis Asbury, *The Journal and Letters of Francis Asbury* (Nashville: Abingdon, 1958), I, 4.

to put him in command of Methodism as a vital part of the new society.

An illustration of the wise leadership of Asbury is seen in the procedures of the organizational conference in 1784. Wesley had sent his representatives to ordain and appoint Asbury as a general superintendent of the work in America. Asbury, however, refused to accept such authority until it had been approved by all the Methodist ministers in America. By this act he laid the groundwork for a representative and democratic form of government, the principle of which was infused into the constitution of American Methodism at the very beginning of its life, and has remained one of its great strengths to the present time.

AN ABUNDANT HARVEST

If success can be measured by increase of numbers and expansion of organization, the early years of American Methodism can properly be recognized as outstandingly successful. The achievement of these early years has often been compared with the successes of the Christian community of the first generation following Pentecost.

The statistics of this forward movement between the years 1790 and 1865 bear eloquent testimony. Goss¹¹ makes the following observations, comparing the increase in the United States population with that of American Methodism.

Population in the United States	
<u>1790</u>	<u>1865</u>
3,929,827	37,126,637
Membership in American Methodism	
<u>1790</u>	<u>1865</u>
57,631	929,259

The above figures indicate that during this period of seventy-five years the average increase of population each decade was 35 per cent, whereas the average increase of membership of Methodism each decade was 56 per cent.

11. C.C. Goss, *Statistical History of the First Century of American Methodism*, (New York, 1866).

The author lists eight unique characteristics of Methodism during this period, and suggests that these were the direct causes of its remarkable success.

1. Its mode of preaching. The Methodist preacher appealed to the heart as well as to the mind of his hearers. As Broadus has suggested in his volume *Preparation and Delivery of Sermons*, the sermon must be different from every other kind of literature in that it accomplishes three ends: it informs the mind, stirs the emotions, and moves the will to action. Methodist preaching thus appealed to the whole personality.

Also they were identified with the people. They went from their people to the pulpit. They understood their people's needs and brought the truth of God to bear upon them.

They also preached out of the overflow of their own experience. They had been with God as well as the people. They thus spoke to God in behalf of the people and to the people in behalf of God.

2. The self-sacrificing spirit of its ministry.

3. Its system of free churches. There was a connection between a free gospel and "free seats." They believed that in the Methodist church rich and poor must meet and worship together.

4. Its frequent revivals. Times of refreshing from the presence of the Lord were regularly sought and anticipated.

5. Its lay efforts. The class leader was the key person in leading new converts into mature Christian living. The class unit was the church's great program of assimilation. Laymen were encouraged to assume major responsibility for leadership in spiritual service.

6. Its missionary spirit. A world church with a deep concern for the saving of all.

7. Its positive Christian experience.

8. Its doctrine of sanctification. This is not needed simply as a doctrine believed and preached, but inwardly experienced; then it will be preached both in the pulpit and in the life.

It would seem that in the light of these achievements one would find it easy to believe that Methodism was fulfilling in very large measure the purpose of its founder when he said God had raised up the people called Methodists to spread scriptural holiness and reform the nation.

The Itinerant Minister*

"The most prominent peculiarity in the economy of Methodism is the itinerancy of her preachers, an arrangement by which all her ministers in the pastoral work can remain in the same place or over the same Church but a limited term of years, and yet by which every minister is supplied with a Church, and every Church with a preacher. This system has been adopted with a view or design of meeting a want that is not met by a settled or permanent pastorate, namely, of supplying regularly and by system those portions of the country not supplied with the Gospel, of gratifying as far as practicable the several tastes and wants of the general Church in the systematic distribution of ministerial talent to as many people and places as possible, and of keeping both the ministry and the membership in a state of religious activity.

"The tendencies of this arrangement are to prevent permanent local attachments and worldliness in the ministry and man-worship in the membership.

.....

"This itinerant system is eminently scriptural. The Evangelists and Apostles and their helpers were traveling ministers. That it was carried out on a system complete and organic we do not affirm, but it was an itinerancy of great power and gigantic proportions. (a) Our Lord was the original itinerant of Christianity, who 'went about doing good.' The Gospels are a minute detail of his travels, ministry, and miracles for the good of the people. Not only so, he sent his message-bearers from place to place, from city to city, with no pecuniary stipulations other than a supply of immediate wants. (b) In a manner somewhat similar are Methodist ministers traversing the continents and islands of earth. From the Acts of the Apostles, an authentic history of the primitive Church, we learn to how great an extent the Apostles and their assistants the Deacons, and Barnabas, Timothy, and Titus traveled and preached in founding and confirming Churches."

* Quoted from *Manual of Methodism; or, The Doctrines, General Rules, and Usages of the Methodist Episcopal Church*, by Bostwick Hawley, D.D. (New York: Hunt & Eaton, 1868), pp. 169-171.

We are deeply indebted to Dr. Elmer T. Clark for his generous permission to use his excellent article on Francis Asbury in this issue of *The Asbury Seminarian*.

The article first appeared in an official publication of The World Methodist Council and of the Association of Methodist Historical Societies. At that time Dr. Clark was serving as secretary of both of these influential organizations.

Dr. Clark is a native of Randolph County, Arkansas. He attended Birmingham-Southern College (A.B.), George Peabody College (A.M.), and Temple University (S.T.B., S.T.D.). He was ordained to the Christian ministry by the St. Louis Annual Conference of the former Methodist Episcopal Church, South. For a decade he served as pastor of churches within Missouri.

Most of Dr. Clark's ministry has been devoted to denominational and ecumenical activities. He has served as editorial secretary of the Missionary Centenary and Christian Education Movement, assistant secretary and editorial secretary of the Board of Missions, M. E. Church, South, as editor of *World Outlook*, and editorial secretary of the Board of Missions of The Methodist Church. He served as secretary of The Association of Methodist Historical Societies, the World Methodist Council, and the International Methodist Historical Society, until his retirement in 1961.

He is the author of many books. In more recent years he has limited himself mainly to writing within the area of Methodist history. He was the editor-in-chief of *The Journal and Letters of Francis Asbury* (Abingdon), published in 1958. He is responsible for the excellent historical library and museum in the World Methodist Building at Lake Junaluska, North Carolina.

Dr. Clark is an international leader in the Methodist ecumenical movement and in the area of Methodist history. Though officially retired, he continues his daily work of research, editing, and writing.

Frank Bateman Stanger

Francis Asbury —

The Prophet of the Long Road

Elmer T. Clark

(It is now two centuries since the spiritual life movement known as Methodism began in the Atlantic coast colonies of North America. Since Francis Asbury was the "master builder" of American Methodism it is appropriate that a biographical article on him be included in this special issue of *The Asbury Seminary*. Editor.)

Francis Asbury, the first and greatest Bishop of American Methodism, was born on August 20/21, 1745, in the parish of Handsworth, near Birmingham, Staffordshire, England, and died in the cabin home of George Arnold in Spottsylvania County, Virginia, on March 31, 1816. He was the virtual creator of American Methodism and was second only to John Wesley in the whole Methodist movement.

His parents were Joseph and Elizabeth Asbury. They had only one other child, a daughter who died in infancy, and since their only son was never married the family left no descendants. While Francis was still a child the parents moved to a small cottage on Newton Road at Great Barr, near West Bromwich, where the family lived thereafter. That cottage was restored and dedicated as an important historical landmark in 1959 and is maintained under the auspices of the Town Council of West Bromwich.

Young Asbury received little formal education, although he was sent early to school at Snails' Green near his home and could read the Bible when he was between six and seven years of age. But the master was a cruel man who beat the pupils and Asbury left the school and entered the service of "one of the wealthiest and most ungodly families we had in the parish." At the age of thirteen and a half years he became an apprentice at the Old Forge which was owned by a Methodist named Foxall. Asbury at once became an intimate with the son, Henry Foxall, who later became a local Methodist preacher and a rich iron merchant in America; he built the Foundry Methodist Church in Washington D. C., the name of which was reminiscent of the forge in England. Asbury dedicated the noted premises in 1810.

BEGINS PREACHING

Asbury was converted soon after he entered the apprenticeship. He heard many notable preachers in the parish church at Great Barr, which was a chapel-of-ease to Aldrich, and all Saints' Church at West Bromwich. He attended a Methodist meeting at Wednesbury where a large society developed in spite of bitter persecution. Here he was greatly impressed by the singing and the spontaneity of the service and decided to become one of the Wesleyan group. Soon he was reading the Scripture and giving out the hymns in the women's meetings to which he accompanied his mother, and at the age of eighteen he became a local preacher and preached his first sermon in a cottage at nearby Manwoods, which had been erected in 1680 by a great-uncle of Dr. Samuel Johnson.

He now began to travel widely through the area. In 1766 he gave up his work at the Forge and took the place of an ailing itinerant in Staffordshire and Gloucestershire for nine months. The following year he entered the conference on trial and was sent to the Bedfordshire Circuit. In 1768 he was admitted to full connection and appointed to Colchester, in 1769 he went back to Bedfordshire, and in 1770 he travelled the Wiltshire Circuit. There is written evidence that the young preacher was held in high esteem by the people he served.

SAILS FOR AMERICA

There is no evidence that Asbury had ever attended a conference up to this time, though he probably was present when he was admitted. On August 17, 1771, he was at the conference in Bristol when John Wesley said, "Our brethren in America call aloud for help. Who are willing to go over and help them?" Young Asbury and four others offered themselves and he and William Wright were chosen. In less than a month they sailed from the Port of Pill at Bristol. Asbury had no money but friends gave him some clothing and ten pounds in cash.

It seems that he had a sweetheart at Great Barr named Nancy Brookes and the romance was broken off by his departure. Dr. Tipple thought Asbury's mother interfered but in a letter he wrote to his mother later he referred to Nancy as his "dear heart" and intimated that she took offense because he left without seeing her, although he tried to do so. He never married and on one occasion he declared that "what befell me in England" was the first cause of his life-long celibacy, although he later mentioned other reasons.

Following the example of John Wesley, Asbury began writing his famous *Journal* on shipboard. "Whither am I going?" he wrote. "To the New World. What to do? To gain honour? No, if I know my own heart. To get money? No: I am going to live to God, and to bring others so to do." It was a rugged fifty-three days voyage across the Atlantic and Asbury preached almost daily to the ship's crew.

He landed at Philadelphia on October 27, 1771, and on the following day he preached his first sermon in America in St. George's Church, which had been purchased from a German Reformed congregation in 1769 and still functions as the oldest Methodist church building in the country.

Two immigrant laymen, Richard Strawbridge in Maryland and Philip Embury in New York, had been preaching in America for several years. Robert Williams had come of his own accord in 1768 and John King came unofficially the following year. In 1769 John Wesley sent out Joseph Pilmoor and Richard Boardman as his first missionaries.

BEGAN CIRCUIT RIDING

Asbury spent ten days in Philadelphia and then proceeded to New York, where he preached in Wesley Chapel, or John Street Church, which had been erected by Embury in 1768 and now houses in its third building on the same spot the oldest Methodist society in America.

On this first visit to New York Asbury took the stand that marked him as a far-seeing administrator and led to the amazing growth of American Methodism. He found that the preachers preferred to remain in the cities and Boardman openly believed in a settled ministry. Asbury had been in the country only three weeks but he perceived that this would mean failure. "My brethren," he wrote, "seem unwilling to leave the cities, but I think I will show them the way." He desired "a circulation of preachers, to prevent partiality and popularity." "I am dissatisfied," he declared. "I judge we are to be shut up in the cities this winter . . . I am in trouble and more trouble is at hand, for I am determined to take a stand against all partiality."

His stubborn resistance of his superiors, who presumably knew more about America than he did, initiated the era of the Circuit Rider and established itinerancy firmly in American Methodism. It was his best early contribution, for the preachers soon were following the advancing frontier and the fluctuating population, and thus their movement spread everywhere. The conference soon adopted a time limit of six months for the preachers, and three months for those in New York and Philadelphia.

Asbury now began his own "circulation." He travelled in the environs of New York for four and a half months, preaching in nearly all the towns and villages and becoming acquainted with the leading Methodists, and then went southward through New Jersey, Pennsylvania, Delaware, and Maryland. Returning, he spent four months in Pennsylvania and two and a half in New York before going back to Maryland for nearly five months. He travelled constantly, seldom spending many days in one place until mid-July of 1773.

In the spring of 1773 Thomas Rankin, Captain Webb, and George Shadford arrived from England. Rankin had been appointed by Wesley as general assistant or superintendent of the work in America. He did not properly estimate Asbury and in due time relations between them became strained. Asbury believed that Rankin poisoned Mr. Wesley's mind against him. Rankin did induce Wesley in 1775 to write a letter recalling Asbury, but it was not delivered until near the outbreak of the Revolution, and it was withdrawn. Rankin was an intense Tory and in 1778 he returned to England. There he continued to stir up trouble between Wesley and Asbury, according to the latter's belief, and letters written within a few months of Asbury's death in 1816 reflected the antagonism between the two men.

THE FIRST AMERICAN CONFERENCE

Immediately on his arrival Rankin convened the first conference ever assembled in America. It met at Philadelphia on July 14-16, 1773, and was attended by ten preachers, who were appointed to six circuits. There were then 1,160 members in society; 500 of these were in Maryland, where Robert Strawbridge had been laboring for more than a dozen years. At this conference Asbury wrote, "The overbearing spirit of a certain person had excited my fears. My judgment was stubbornly opposed for awhile, and at last submitted to," an obvious reference to Rankin.

Asbury was appointed to the Baltimore Circuit, along with Strawbridge, Abraham Whitworth, and Joseph Yearby. The fact that four of the ten preachers were sent to this one circuit shows the importance of Maryland in Methodism at that time. Asbury went at once to his appointment and did not leave it until he returned to Philadelphia for the second conference on May 25, 1774. Here were reported 17 preachers, 9 circuits, and 2,073 members in society. Asbury was appointed to New York to change in three months. He did not so change, however. He remained on the New York Circuit six months, and then went into Pennsylvania for four months and then to Maryland for two and a half months until the third conference met on May 17, 1775. Then there were 19 preachers, 10 circuits, and 3,148 members.

Asbury was appointed to Norfolk, a circuit of 125 members. It was the first time he had been in Virginia, although he had been in all the other sections of Methodism. He went at once and remained from May 29, 1775, to February 4, 1776. Then he moved through Maryland, Pennsylvania and New Jersey. The conference met in Baltimore on May 21, 1776. Asbury did not attend but Rankin met him in Pennsylvania and informed him that he had been reappointed to the Baltimore Circuit. James Foster and John Wade were named to labor with him. Now there were 24 preachers, 12 circuits, and 4,921 members. Norfolk had not grown under his ministry.

THE AMERICAN REVOLUTION

The period of the American Revolution was a difficult time for Asbury and other Methodist preachers, who were regarded with suspicion because of their British connections. This was greatly accentuated when in 1775 John Wesley published his *A Calm Address to Our American Colonies*, based on Dr. Johnson's pamphlet, *Taxation No Tyranny*, in which he attacked the colonies and the cause for which they were contending. This lost Wesley much of his influence in America and it has been pointed out that this influence was inherited by Asbury. Rankin, Shadford and the others sent over by Wesley returned to England and Asbury alone remained.

Asbury declined to take the test oath in Maryland and a fine was assessed against him. In 1778 he retired to the home of Judge Thomas White near Dover, Delaware; White was an ardent Methodist and was himself arrested and imprisoned for a time. Asbury remained there for around twenty months. His retirement was not as complete as some early historians believed, however. "I had access," he wrote, "to the house of Governors Rodney, and Bassett, and Dr. Magaws. I went where I thought fit in every part of the state, frequently lodged in the houses of very respectable people of the world and we had a great work. I think near 1,800 were added in that state during my stay of about 20 months." On April 28, 1779, he convened a conference of the northern preachers at White's and and virtually assumed control of the societies.

THE ISSUE OF THE ORDINANCES

The war had stimulated the desire of the American Methodists for baptism and communion at the hands of their own preachers. This was especially strong in Virginia and the south and the conference at White's was called to deal with the situation. "As we had great reason to fear that our brethren to the southward were in danger of separating from us," wrote Asbury, "we wrote them a soft, healing epistle." The fear was well founded. In 1779 the Virginia preachers

revolted and in a conference at Broken Back Church in Fluvanna County they ordained each other and decided to administer the ordinances. In May of the following year Asbury met them at Manakintown in Virginia and after negotiations he was able to persuade them to defer their action for one year.

The matter of the ordinances continued to be agitated, however. Both Asbury and Wesley insisted that the Methodists receive the ordinances from the clergymen of the Church of England, which most of them refused to do. This eventually led to the complete separation of the American Methodists from Wesley and Great Britain and the organization of an independent Church.

After the war Wesley himself was forced to recognize the situation. He had read Lord Peter King's book on the *Primitive Church* and had become convinced that presbyters and bishops were of the same ecclesiastical order, and it followed that he, being a presbyter, had the bishop's right to ordain. Therefore in 1784 he, assisted by James Creighton, another Anglican presbyter, "set aside" by the imposition of hands and prayer Dr. Thomas Coke as superintendent of the Methodists in the former colonies and sent him to America with instructions to consecrate Asbury to the same office. Coke met Asbury at Barratt's Chapel in Delaware on November 7, 1784. With his usual wise foresight Asbury declined to accept office on the appointment of an Englishman and demanded unanimous election by the preachers. This led to the assembling of the famous Christmas Conference at Baltimore on December 24th.

ORGANIZATION OF THE CHURCH

The Christmas Conference was in session until January 3, 1785. The Methodist Episcopal Church was formed, the first Methodist denomination in the world. Coke was recognized as General Superintendent and Asbury was unanimously elected and consecrated to the same office. As early as 1780 John Dickins in North Carolina had prepared a plan and raised some money for a school, and Cokesbury College was founded at Abingdon, Maryland. Missionaries were sent to Canada and the West Indies. Deacons and elders were ordained.

Thus the new Church was launched on its course. Coke and Asbury were called Superintendents until 1788, in which year they changed the term to Bishop. This was strongly opposed by Jesse Lee and many others but the succeeding General Conference allowed the word to stand.

Immediately following the Christmas Conference both Coke and Asbury took the road southward. They travelled through Virginia

and the Carolinas to Charleston and returned northward; in 1785 Asbury passed through Maryland five times, Virginia four times, North Carolina and Pennsylvania three times each, West Virginia twice, and New York, New Jersey, and Delaware once each.

On the 1785 journey some interesting events transpired. As Asbury went southward he stopped at the home of Colonel Joseph Herndon in Wilkes County, North Carolina, where Jesse Lee went to meet him from his appointment at Salisbury. Asbury appeared in gown, cassock, and band, and Lee strongly objected to this attire as unbecoming to Methodist simplicity, whereupon Asbury laid it aside and so far as is known he never wore it again. At Cheraw, South Carolina, a young man's description of the low state of religion in New England led to the establishment of Methodism there by Jesse Lee. Methodism was established in Charleston and Henry Willis became the first pastor there.

On the return trip Asbury and Coke held the first annual conference of the new Church in the home of the Reverend Major Green Hill near Louisburg, North Carolina. About twenty preachers were in attendance and all were entertained in the Hill home, which is still standing and has been officially designated by the General Conference as a shrine of American Methodism. There Coke spoke against slavery, perhaps because Green Hill was a large holder of human chattels, and was rebuked by Jesse Lee; Coke objected to the passage of Lee's character, although he repented and apologized. Here the few ordained elders were placed over groups of circuits and thus originated the office of presiding elder, although the term was not used until 1789. This conference was a landmark in Methodist history.

VISIT TO GEORGE WASHINGTON

Also on this trip Asbury and Coke visited George Washington, who told them that he favored emancipation of the slaves and would signify this by letter to the Virginia Assembly, although he did not think it proper to sign a petition to that effect. Washington invited them to spend the night at Mount Vernon but they were unable to do so because of an engagement at Annapolis the following day. This was Asbury's first contact with the General. The following year Asbury sent him a copy of a prayer book and Wesley's sermons, and on June 1, 1789, both Coke and Asbury visited President Washington in New York and presented to and received from him appropriate addresses. Coke, as an Englishman, was criticized for signing the paper. The Methodists were the first church group to congratulate and address the new President.

THE LONG ROAD

Asbury had now got his stride as the greatest of the Circuit Riders. Until he died he travelled annually a circuit six thousand miles long. The hardships he encountered on these incredible journeys for forty-five years cannot be conceived by our generation but they are all described in detail in his amazing *Journal*.

He became the best known man in all America. He travelled more, knew more people, had a better knowledge of the roads and trails, towns and villages, than any man in all the land. In his last letter he told a correspondent in England to address him simply in "America"; all the postmasters knew "the man who rambled America" and that he would soon pass that way.

His home was literally the open road. In all his life in America he never had any fixed abode or even a rented room. When he could no longer ride a horse he used a chaise, and he rode when he could not stand and had to be carried bodily to and from the conveyance. He preached when he had to be placed on a table and supported by pillows.

He slept wherever night overtook him. Often he slept on the ground but usually when on the road he slept in the cabins of the poor. On his first visit to Nashville, Tennessee, he slept in the jail. He complained of the one-room cabins crowded with children and dogs; once he slept with sixteen adults and several children in seven beds in one vermin-infested room; on another occasion the ailing Bishop Whatcoat slept on a bed while Asbury and a strange lady slept in corners of the room on the floor. But none of these things moved Francis Asbury. "Live or die, I must ride," he said.

But it was not always so primitive. Governors Tiffin of Ohio and Van Cortlandt of New York frequently entertained him. Favorite stopping places included the homes of the wealthy Henry Dorsey Gough of Maryland, James Rembert of South Carolina, Judge Thomas White of Delaware, Colonel Thomas Dorsey of Maryland, Philip Barratt of Delaware and many others.

CREATOR OF THE AMERICAN HERITAGE

Francis Asbury was one of the foremost creators of the American heritage. In unveiling his great equestrian statue in Washington the President of the United States declared: "His outposts marched with the pioneers, his missionaries visited the hovels of the poor, that all might be brought to a knowledge of the truth... Who shall say where his influence, written on the immortal souls of men, shall end... He is entitled to rank as one of the builders of our nation."

Cities, streets, colleges, churches and individuals bear his name. Famous artists have painted his portrait and many authors have written his biography. His blue eyes look out from stained glass windows on both sides of the Atlantic. In England his boyhood home is a municipally-supported shrine. The United States government recommended that his papers be collected, edited, and published and the recommendation was accepted by two Presidents and both Houses of the Congress, and the President asked that the work be placed in all libraries of the United States Information Service around the world.

The place of Asbury in American history is secure. He was an Englishman, but when his foot touched these shores they never touched another. All other preachers sent out by Wesley left when the colonies revolted, but Asbury remained in spite of pleas from the homeland. He referred to the American cause as "ours" and to that of the British as "theirs." Because of this loyalty and his moral contribution to the nation a celebrated artist adopted as the Asbury coat of arms the American shield upheld by angels!

MORAL CULTURE

He had no equal as the bearer of civilization and moral culture to the American frontier. He and his circuit riders were at the heels of the first settlers in every community, and they were in nearly every home. It has been said that the first human sound in the wilderness was the ring of the frontiersman's axe as he hewed out a space for his cabin, and second was the "hello" of the Methodist circuit rider at the cabin door. In their saddle-bags the preachers carried the Bible, the hymn book, and Christian literature. They brought news of the outside world. They prayed in every cabin and in every tavern.

It is a strange and false idea that these men had no "social gospel." They fought every social evil of their day and generation. Intemperance, slavery, gambling, horse racing, land encroachment, and every other form of social wrongdoing were denounced in thunderous tones—and these were the only social problems that were known in the period. Nearly every page of Asbury's great *Journal* evidences the keenness of his social conscience.

The circuit riders stressed individual salvation as a matter of course. They were not so shallow as to believe that a good social order could be built upon evil men, and they made godly and law-abiding citizens out of those who might otherwise have been ruffians.

EDUCATIONAL PIONEER

Francis Asbury was the educational pioneer of his day. In the early 1780's he established at Thomas Crenshaw's in Hanover County, Virginia, the first Sunday school in America. As a matter of fact the Sunday school is a Methodist institution. A plaque on Christ Episcopal Church in Savannah, Georgia, states that John Wesley in 1736 and 1737 was the founder of the Sunday school of that church, though this is not usually regarded as a school of the Robert Raikes type. But Hannah Ball, a Methodist, started a Sunday school at High Wycomb in England in 1769, fourteen years before Raikes started his. The Asbury school at Crenshaw's may have antedated Raikes also, and it is fairly certain that Asbury had never heard of him. In 1790 provision for Sunday schools at all preaching places was written into the Minutes of the Conference.

When the Church was organized at the Christmas Conference in 1784 a rule was enacted that the circuit riders, all unlearned men, must preach annually on education. To those who insisted that they had no gift for this the reply was, "Gift or no gift, you are to do it!" In 1780 Asbury raised in North Carolina the first money ever given for Methodist education in America. In Virginia the first Methodist school in America—Ebenezer Academy—was established in 1784, and Cokesbury College was opened near Baltimore in 1787.

Others followed. In Georgia, Kentucky and both the Carolinas educational institutions were founded by the circuit riders. "How many institutions of learning, some of them rejoicing in the name of Wesleyan, all trace the inspiration of their existence to the service and sacrifice of this lone circuit rider," said President Coolidge. How many indeed! Hundreds have been established in all the states and continued until the state caught the vision of the preachers. Then many were suspended, but 150 are in operation today, among them being some of the greatest in the land. And in the mission fields there are many more. "Preach annually on education. Gift or no gift, you are to do it."

PRINTER'S INK

On one historic occasion Martin Luther saw the devil and threw an ink well at him! The Methodists have thrown millions of tons of printer's ink at him! Wesley started it in England and Asbury followed in the New World. In 1789 in North Carolina he founded the *Arminian Magazine*, the first periodical of American Methodism. It survived only two years, but in 1818 it reappeared under the name of *Methodist Magazine*, and with some lapses and under different names it has survived to this day. In the same year of 1789 Asbury

started the Methodist Publishing House, and it is today the largest of its kind in the whole world. From its giant presses hundreds of millions of books and periodicals have come, and still come in greater volume than ever.

HIS DICTATORSHIP

Of course Francis Asbury holds first place as the creator of American Methodism. Some preceded him and others followed him, but to this day he has never had a peer in American Methodist history, as Wesley has had none in Britain. Some called him a dictator, and in a sense it was true. When Thomas Coke came to consecrate him on Wesley's appointment he refused and insisted upon a democratic election. But he did not administer in democratic fashion. Had he done so he might have avoided some criticism and schisms, but his movement would not have spread to the Father of Waters nor increased two hundred fold in his lifetime.

But if he was a dictator he exercised an affectionate and benevolent dictatorship. He loved his preachers next to God. He accepted the same salary, endured the same hardships, lived the same life, and travelled more than any of them. He asked nothing of them that he did not accept for himself, and they knew that if he sent them on hardrounds he had already made harder rounds and would make more. If Asbury was a dictator he learned it from John Wesley, and his dictatorship saved Methodism and made it the largest Protestant body in all the land.

THE APPROACHING END

The end came in the spring of 1816. He could no longer ride his horse but travelled in a chaise. He had gone from the south into New England and turned southward again, attended by John Wesley Bond. He passed through New York and Pennsylvania and crossed the mountains into Ohio and proceeded to Tennessee, where he attended his last conference at Bethlehem Meeting House near Lebanon. He crossed the mountains again into North Carolina, pushed on to South Carolina, and turned back to Virginia. He was unable to reach any of the conferences towards which he travelled in these states, but he was determined to reach the General Conference at Baltimore.

With amazing fortitude Asbury reached Richmond. He could neither walk nor stand, but he insisted on preaching and would not be dissuaded, saying that he must again deliver the gospel message in his beloved city. Bond gently lifted him from the chaise and placed him in a chair, and he was carried into the old church on Franklin and Nineteenth Streets. Seated on a table and supported by pillows

he preached his last sermon. At a snail's pace he crept on towards Baltimore, advancing scarcely ten miles a day. Six miles south of Spottsylvania his strength failed utterly and Bond carried him in arms into the cabin of George Arnold, an old friend. Two days he lingered. Then "as he sat on a chair, with his head reclined on the hand of brother Bond, without a struggle, and with great composure, he breathed his last." Francis Asbury, greatest of the Circuit Riders, had gone to join the other Immortals, trying in the gathering mists of death to take up a missionary collection.

McKendree was ill with rheumatism in the home of Dr. Henry Wilkins, an old friend who lived between Baltimore and Philadelphia, when Bond's messenger came with the news: "Our dear father has left us, and has gone to the Church Triumphant. He died as he lived—full of confidence, full of hope—at four o'clock this afternoon, Sunday, March 31, 1816." There was a funeral, attended by a large concourse of people from the neighborhood, and he was buried there at Arnold's where he fell.

REMOVAL TO BALTIMORE

But Asbury's travels were not over. On the first day of the General Conference a petition for the removal of his body to that city was presented. The Conference agreed, thanked Brother Arnold "for his attention to our venerable father," and appointed Bond to supervise the removal.

Asbury was brought to Baltimore on Thursday, May 9th, to the house of William Hawkins, and the General Conference adjourned to attend his funeral on the following morning. Baltimore might have been called the headquarters city of American Methodism. There the Methodist Episcopal Church was formed, there Asbury had been elected and ordained, and there all the General Conferences save one had met. But none of Asbury's previous visits to the city were so impressive or honorable as his coming in death.

The whole General Conference and an immense throng of citizenry assembled at Light Street Church, from whence the body of the great leader was taken to the Eutaw Street Church. McKendree headed the "vast procession" as it moved through the streets and he delivered a brief oration. The "Prophet of the Long Road" was interred in the church, a noble epitaph was placed over the tomb, and there he remained for forty years. In 1854 the body was removed to Mount Olivet Cemetery where it rests with the remains of Robert Strawbridge, Jesse Lee, Reuben Ellis, Wilson Lee, John Haggerty, Bishops George, Emory, and Waugh and other stalwarts of the faith.

Thirty-two years had passed since Asbury had been ordained, Deacon, Elder and Bishop on three successive days in this same city. For forty-five years he had been a man without a home. His

only home was the saddle and the open road, and he ate and slept wherever he happened to be at the time. He surpassed Wesley by travelling 275,000 miles and preaching an average of a sermon a day for nearly half a century. When he came there were a dozen lay preachers and a thousand "members in society." When he died there were 700 preachers and 214,000 members of the Methodist Episcopal Church. He held 224 Conferences, ordained 4,000 preachers and saw Methodism outstrip the growth of population five to one.

This was the preacher who was known as "the man who rambles America" and of whom it was said that he was "the most familiar figure on every road." Across the years American Methodism has had many great leaders, but in administrative and executive ability, in self-abnegation and evangelistic zeal, none has quite attained the stature of Francis Asbury.

(As indicated above, Asbury was a pioneer also in the field of education. It was Francis Asbury who in 1790 founded the first church-related academy west of the Appalachians. Known as Bethel Academy, it functioned from 1793-1808 on the Kentucky River near Wilmore, Kentucky. DePauw University (Greencastle, Indiana), was first named after Francis Asbury. Today Asbury College and Asbury Theological Seminary (Wilmore, Kentucky) carry not only the name but the spirit and purpose of this pioneer. Editor.)

Ministerial Recruitment and Training in Early Methodism

— Spirit-taught or School-trained

Ivan C. Howard

INTRODUCTION

Controversy over ministerial training is perhaps contemporary to any age. In nineteenth-century Methodism this problem precipitated a violent controversy within the church. The success of American Methodism from approximately 1773 to 1813 was so extraordinary that its methods of ministerial selection and training were held by many Methodists as correct for any age and culture, but this view was not shared by all. These different opinions, supplemented by corollary factors, caused violent controversy from approximately 1830 to 1860; the feud even extended into the twentieth century.

The basic issue was how much of the minister's success depended upon God and how much depended upon human skill. Early Methodism held unequivocally that all true ministers were divinely called and endowed. Moreover, when one was called he must begin to preach immediately; to procrastinate was disobedience. The urgency of the call did not preclude preparation *in the work*, but it did preclude preparation *for the work*. This concept entailed far-reaching implications. It demanded that ministerial candidates be selected with great care to insure that only God-called men were chosen. If, however, the candidate was God-called he could not fail to be successful, and likewise if he were unsuccessful then he could not have been divinely called. The carefulness in choosing is seen in the method of ministerial recruitment.

MINISTERIAL RECRUITMENT, TRAINING AND SUCCESS

The informal freedom of early Methodist gatherings was an important factor in recruiting ministers. In these a lay-member was free to pray, testify or exhort. When a member of the "society" showed unusual ability to speak in public he was given a license to exhort; if successful as an exhorter he could scarcely escape being urged to become an itinerant. Before enlisting such as an itinerant, however, a searching examination was made. The questions asked in the *Discipline* covered three areas: Did the candidate know God as Savior? Did he demonstrate that God had endowed him with the

ability to think clearly and speak convincingly? Had any persons been converted under his efforts?¹ These questions were asked of those who knew him. The candidate himself was also questioned concerning his salvation experience, his earnest striving for Christian perfection, and his knowledge of and willingness to conform to Methodist demands. If received he was pointedly reminded of his one objective as follows: "You think it your Duty to call Sinners to Repentance. Make full proof hereof, and we shall rejoice to receive you as a Fellow Laborer."² Even with this acceptance he was explicitly warned that the church was under no obligation to retain him; two years of successful ministry were required to allow consideration of ordination as a deacon,³ and two more years before he could be ordained an elder.⁴ Added to this was a strict character examination each year.⁵

The extreme difficulties of the task was another screening factor. Both food and clothing were often inadequate for good health and respectability. Abel Stevens wrote, "The system speedily killed off such as were weak of body, and drove off such as were weak of character."⁶ Nearly half of the itinerants who had died by 1847 were less than thirty years of age.⁷ Hardships were appalling. Elijah Hedding, later a bishop, said:

One year I received on my circuit exclusive of traveling expenses three dollars and twenty-five cents; this was made up to twenty-one at the conference. My pantaloons were often patched at the knees, and the sisters often showed me great kindness by turning an old coat for me.⁸

Marriage was virtually impossible for the itinerants; to marry usually meant to locate and take up a secular vocation. At one time, when several did marry, Asbury commented, "I believe the devil and the women will get all my preachers."⁹ Besides the poverty and hardships the itinerant also faced persecutions. Nuisance persecutions were commonplace and physical violence was not unusual.

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1. *The Doctrines and Discipline of the Methodist Episcopal Church*, (12th ed.; New York: T. Kirk, No. 48 Maiden Lane, 1804), p. 28.
 2. *Ibid.*, p. 24.
 3. *Ibid.*, pp. 24-25.
 4. *Ibid.*, p. 21.
 5. *Ibid.*, p. 16.
 6. Abel Stevens, *History of the Methodist Episcopal Church in the United States of America*, (New York: Eaton and Mains, 1864), I, 230, 231. (Hereafter referred to as *Stevens*.)
 7. Halford E. Luccock and Paul Hutchinson, *The Story of Methodism* (New York: The Methodist Book Concern, 1926), p. 229.
 8. D. W. Clark, *Life and Times of Elijah Hedding* (New York: Carlton and Phillips, 1855), p. 190.
 9. William Warren Sweet, *Virginia Methodism* (Richmond Va.: Whittet and Witherspoon, 1955), pp. 154-55.

Supplementing the careful selection and the rigorous screening there was provided a system of practical training which was most valuable to the beginner. The new candidate, according to regular procedure, traveled with a senior preacher. Here he observed and also frequently preached under his senior's observation. After a few weeks or months he was given a circuit of his own, and this too was a kind of school. Since he preached at a place only about once a month he could rework and re-preach a sermon until it was a highly effective message. It should not be assumed that the itinerants constantly re-preached a few prize sermons; the records utterly fail to support such a view, but it is true that the circuit system allowed the new candidate to start with a minimum number of sermons. Moreover, in practical training the system superbly excelled school training. Living with the people, the itinerant learned their ways and thought habits; he spoke their language, even their provincialisms, and shared their viewpoints.

Besides the practical training which he received the itinerant also studied. The *Discipline* made it very clear that he was to read daily. While one must admit that the pressure of duties often made it difficult, still some made remarkable records. Anthony Atwood, who entered the ministry in 1825 said that the early preachers were "mostly great readers; constantly as a rule with a book in hand."¹⁰ Peter Cartwright, who is often considered a bold illiterate said in his later years that he had "been an habitual reader all his life."¹¹ Asbury had a reading record that could scarcely be excelled, as did Jesse Lee. Between the Conference in May 1791 and the Conference in August 1792, besides reading his Bible, preaching 324 times, and attending to other duties, Lee read 5434 pages in other books, among them Aristotle's *Works*.¹² It must be admitted that some of the itinerants "murdered the King's English." One of them said that St. Paul was brought up at the foot of Gammel Hill. Benjamin Abbott¹³ in preaching from the text "Thou art an austere man" spoke of the "oyster man."¹⁴ This error, however, which seems to have been only in pronunciation, is no index to Abbott's ability. The conference minutes referring to his death read, "Perhaps he was one of the

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10. Anthony Atwood, *Causes of the Success of Methodism* (Philadelphia: National Publishing Association for the Promotion of Holiness, 1884), p. 17.
 11. Peter Cartwright, *Fifty Years a Presiding Elder* (Cincinnati: Cranston and Stowe, 1871), pp. 214-15.
 12. Leroy M. Lee, *The Life and Times of the Rev. Jesse Lee* (Richmond, Va.: John Early, 1848), p. 226.
 13. George Peck refers to "Father Abbott" and could scarcely mean any other than Benjamin Abbott.
 14. George Peck, *Past and Present—A Semi-Centennial Sermon* (New York: Carlton and Porter, 1866), p. 28.

wonders of America.”¹⁵ Sweet writes of the western preachers as follows:

Most of the preachers who followed the moving population westward were men of little education; but to say that they were ignorant men is far from the truth. They were uneducated in the same sense that Abraham Lincoln was uneducated; but like Lincoln, they became educated in the truest sense of the word.¹⁶

Especially their knowledge of the Scriptures was superb, and they used them with ease and appeal. Bishop Whatcoat knew the Scriptures so well he was called a concordance.¹⁷

Moreover, the itinerant faced his task with intense concern. He demonstrated his love by willingness to share the hardships of his listeners, and by kindly deeds, but his message brought his audience face to face with judgment day. There was no effort to charm his audience or display his powers; he measured his success by how effectively he moved people. Matthew Simpson said of his early efforts,

I did not try to make sermons. I felt that I must at the peril of my soul, persuade men to come to Christ. I must labor to the utmost of my ability to get sinners converted and believers advanced in holiness. For this I thought and studied, and wept and fasted and prayed.¹⁸

Preaching was the ministers' paramount task, and with only one opportunity in perhaps a month the sermon must be effective, and it was. Jesse Lee's preaching was described as "plain and artless," but at the same time it was so moving that an unsympathetic New England audience compared it to that of George Whitefield.¹⁹ Abel Stevens said of these early preachers,

The fathers of Methodism were altogether a unique class. If they had not the polished instruments of learning, they possessed a singular knowledge of human nature, enlarged and vigorous sympathies, shrewd powers of argumentation, satire before which a demon might cower, and many of them an overwhelming elocution, the effects of which on the popular mind, are unparalleled in the history of eloquence.²⁰

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15. Benjamin Abbot, *Cyclopedia of Methodism*, ed. Matthew Simpson (Philadelphia: Everts and Stewart, 1878), p. 10.
 16. William Warren Sweet, *Methodism in American History* (New York: The Methodist Book Concern, 1933), p. 147.
 17. Robert E. Coleman, "Factors in the Expansion of the Methodist Episcopal Church, 1784-1812" (unpublished Ph.D. dissertation, School of Religion, State University of Iowa, 1954), p. 326.
 18. George R. Crooks, *Life of Bishop Matthew Simpson* (New York: Harper and Brothers, 1891), pp. 90-91.
 19. Lee, pp. 221-22.
 20. Abel Stevens, "Speech of Abel Stevens before the Maine Conference," *Zion's Herald*, XI (Sept. 9, 1840), 143.

The most convincing evidence of the ability of the early Methodist preachers is the membership gains which they made. In 1773, at the first Methodist Conference in America, the membership was 1160,²¹ in 1784 it was 14,988, in 1800 it was 65,181, and in 1810 it was 174,560. This made Methodism the largest denomination in the United States. By comparison in gains from 1775 to 1810 Methodism gained 5,443 per cent as against the Baptists who had the next highest gains of 700 per cent, while some denominations gained very little, and one actually lost.²²

In the light of such amazing gains it is not surprising that Methodists generally were enthusiastic about their method of ministerial training, and looked down upon the contemporary college trained ministers.

FORMAL MINISTERIAL EDUCATION, BUT SPIRITUAL DECLINE

Methodism's first attempt at supervised study for ministers in America was a study course adopted in 1816. The major reasons for its adoption were apparently a sudden drop in gains in membership, too many early locations, and in some cases, heretical preaching. The average gain per preacher in the decade from 1801 to 1810 was 24.93 members per year, but in 1814, the church actually lost 4.626 members per preacher, and in 1815 the gain was only .051.²³ Such a sudden decrease would naturally cause great concern. To remedy the situation a raise in salary was voted for the preachers to prevent early locations, and the study course was adopted to help train new candidates.

One might assume that at the 1816 General Conference, the church unanimously felt that increased education was the answer to its problem. Such an assumption is far from the truth. Early Methodism viewed formal school training with distrust and fear, and the study course undoubtedly was voted with reluctance by some, with the thought of it merely being a help to the *Discipline's* urge to study by others. As the nation was caught in the great educational thrust of the second and third quarter of the nineteenth century, Methodism was divided. It was impossible for her not to face educational problems because of the general educational expansion. Schools were being established and Methodist youth were attending them. Too often the instructors were not favorable to Methodism; thus prejudices were built up which opposed expansion. Academies and colleges

21. Stevens, I, 161.

22. Ivan Howard, "Controversies in Methodism Over Education of Ministers up to 1856," (unpublished Ph.D. dissertation, School of Religion, State University of Iowa, 1965), p. 50.

23. Howard, p. 54.

were attracting Methodist young people, who frequently were lost to the church. Hence the church felt compelled to put Methodist teachers in the public schools, and also to establish schools of her own.

In 1820 the General Conference voted that each Annual Conference establish a school or schools of its own, and the danger of losing its young people became a sufficient reason for strong emphasis on schools and education within the church.²⁴ Methodism was slow in entering the educational race, but once it had entered it became most aggressive. One can probably date its first successful academy at 1818, but between 1820 and 1860 it founded more academies than any other denomination.²⁵ Along with the academy program, there was also a college building program. By 1860 the Methodists had thirty-four colleges.²⁶ These schools and colleges sent back to Methodist churches formally educated members, often leaders in the community and the church. It was only natural that such should want educated ministers.

As the third and fourth decades of the nineteenth century passed, other changes besides educational advancement were taking place within Methodism. The church was abandoning its early singularities or customs and its early zeal. The *Discipline*, which was designed to hold Methodism to its early purpose and practices, was violated in many ways, whereas earlier it had been strictly enforced. The freedom and joyous expression in worship was vanishing. Camp meetings were being abandoned, and in places Methodists were dressing and living like the world.²⁷ The educational problem became involved with these changes because those favoring formal ministerial education were looked upon as favoring the other departures from early practices. Thus there emerged two groups which we denominate as "old school" and "new school." The "old school" held to early practices while the "new school" favored changes. That there were many exceptions to this correlation is admitted, but the feeling too often existed that the choice was between being godly and uneducated or ungodly and educated. It needs to be conceded that both sides had reasons for suspicion. Methodism was abandoning its early spirituality. The class meetings were being deserted until by 1862 it was estimated that only one-fourth of the members attended, although class attendance was still demanded by the *Discipline*.²⁸ The hearty singing of early Methodism was being

24. Howard, p. 109.

25. Francis I. Moats, "Educational Policy of the Methodist Church Prior to 1860," (unpublished Ph.D. thesis, the Graduate College, State University of Iowa, 1926), p. 95.

26. William Warren Sweet, *Religion in the Development of American Culture, 1765-1840* (New York: Scribner's 1952), p. 165.

27. Howard, chapter 3.

28. John Miley, "Art. IV, Class Meetings," *Methodist Quarterly Review*, XLIV (Oct., 1862), 606.

pushed out by choirs and unfamiliar songs were purposely chosen to prevent the congregation from participating.²⁹ Moreover this was a direct violation of the *Discipline*. Henry Ward Beecher tells of his disappointment in attending a Methodist service in 1857 with the expectation of hearing some "good old Methodist" singing.

Imagine my chagrin when . . . up rose a choir . . . and began to sing a monotonous tune. The patient congregation stood up to be sung to as men stand under rain when there is no shelter. . . . How I longed for the good old Methodist thunder! One good burst of old-fashioned music would have blown this modern singing out of the window like the wadding out of a gun.³⁰

Methodist peculiarities in dress also began to vanish. Kneeling during public prayer was being abandoned, amens and shouts began to be less frequent. The quarterly conferences became more mere business sessions rather than heart-searching evangelistic meetings. The enforcement of the *Discipline* was lax. In 1841 an article appeared in *The Christian Advocate and Journal* which actually belittled the *Discipline*. After naming a number of things which Methodists were doing, the writer added:

We know these things are not exactly approved in the *Discipline*. But, la me! Whoever reads that? Whoever dreamed that the *Discipline* was anything? Whoever thought that the *Discipline* was to be enforced? Pshaw, pshaw, Brother Story you must be deranged, or such a thought never would have entered your mind.³¹

In some of the eastern cities and perhaps in the cities generally, the concept of the mission of the church was changing. An article in the February 8, 1866 *Christian Advocate* pointed out that during the lifetime of some of the older members, the church had changed from a mission to the masses to a parish system for their own membership. Along with this the preaching had changed, the ruggedness and pointed warnings had disappeared or shrunk to minimal proportions. As early as 1828 an article appeared in *Zion's Herald* which portrayed the change and the differing attitudes between "old school" and "new school" proponents. It read:

"A very fine sermon indeed," said my friend, as we left the church.

"A very excellent preacher!" I sighed, but made no reply; yet I thought as I walked along, were I to write aught on that preacher, it would be Ichabod! Ichabod! The glory is departed.

29. Harmont, "Church Music," *Christian Advocate and Journal*, XI (Feb. 3, 1837), 96.

30. Beecher, "Henry Ward Beecher on Methodist Singing," *Central Christian Advocate*, I (Oct. 7, 1857), 157.

31. J. B. B. "Administration of Discipline," (*Christian Advocate and Journal*, XVI (Oct. 13, 1841), 33.

When I first knew Lucretius he was a young man full of faith and zeal. . . . Then he cared not to please the fastidious ear with the graces of finished composition, or seize on the admiration, and dazzle the mind of the tasteful hearer, by fanciful sketches and brilliant flights—Oh no; he stood forth as a watchman on Zion's walls; he gave the trumpet a certain sound.³²

The dislike of theological schools by early Methodists is almost beyond present day imagination. Colleges were suspect by many within Methodism, and as a means of selling the idea of colleges strong promises were made to eliminate any idea that the colleges were in any sense theological schools. One plea for colleges said, "It must be distinctly understood that this plan does not contemplate schools for the education of ministers."³³ Indiana Asbury University was founded with the promise that they were not founding a "manufactory in which preachers are to be made."³⁴ So strong was the dislike and distrust of theological schools that religious subjects were not taught in Methodist colleges until about 1840. The West wanted a "rough and ready" type of preacher. The itinerants fitted this pattern, whereas college men were looked upon as softies. Besides, the idea generally prevailed until after the Civil War that circuit training was superior to school training.

As the educational level of the nation advanced and as Methodism moved farther from its early spiritual zeal, the demand for school-trained ministers increased. The first theological school was attempted by a group in New England in 1839. By 1847 it was operating with a reasonable degree of success, and in 1858 a second theological school was founded in Evanston, Illinois. Both of these were established counter to the desire of a large majority within Methodism, and served to increase the ill will between old school and new school groups. Moreover, each side was critical because the church had declined in effectiveness as compared with other denominations. In the decade from 1801 to 1810, Methodism had increased 168 per cent and Presbyterianism increased 42.8 per cent, but in the decade from 1841 to 1850 Methodism increased 38.6 per cent and Presbyterianism 66.7 per cent.³⁵ The division within Methodism over education, slavery, and spiritual issues was no doubt a large factor in this decline.

32. Isha, "A Sketch from Life," *Zion's Herald*, VI (April 16, 1828), 64.

33. A Methodist, "On Education," *Christian Advocate and Journal*, II (March 21, 1828), 113.

34. Sweet, *Methodism in American History*, p. 223.

35. Howard, p. 50.

OLD SCHOOL, NEW SCHOOL MISTAKES

Looking at the controversy through the perspective of more than a century, one wonders at the mistakes of both groups. Old school proponents failed to see that spirituality and zeal were not necessarily joined to a certain method of ministerial training. They also overlooked the fact that an advance in the general education of many of the members made necessary an advance in the education of the ministers. Besides this they overlooked the radical effect of the change from circuits to stations. Perhaps this change was unnecessary; it is true that old school advocates opposed it. Nevertheless the circuit system of early Methodism was vanishing and with its disappearance the young candidate faced a difficult task and faced it without the help of the original system. Two or more sermons a week to the same congregation, plus other ministerial duties, plus attempting to complete a study course, was no small task. It seems that in too many instances the preaching was not what early Methodist preaching had been. Certain churches not infrequently demanded of the Bishop the preacher of their choice, which only added to the problem.

Not all the faults, however, lay with old school advocates. The gains of the other denominations were in no small measure attributable to the reviving effect of early Methodism and their adoption of early Methodist practices. Moreover, the city churches within Methodism which were demanding school-trained ministers, were showing the lowest gains at a time when city populations were mushrooming. Added to these facts, it can also be said that they had moved farthest from Methodism's evangelistic zeal. They were ceasing to be missions to the masses, and too often had departed from the demands of the *Discipline* and early Methodist singularities. Evidence seems to assert that the demand for school-trained ministers was partly a dislike of the early pointedness in rebuking sin, and the demand for a total separateness from worldly practices. The weekly heart searching of the class meeting was rejected. A preacher who could inform his hearers in a polished manner was quite often demanded. Old school advocates were not unaware of these delinquencies and they lumped the spiritual decline and the educational demand together and rejected both.

The controversy seems to be far removed from us, but the writer feels that it has a message for today. First, the mistake of old school devotees of attaching major importance to a minor feature should warn us lest we make a similar mistake. With Wesley as the founder of Methodism, one wonders how this group in the mid-nineteenth century could have held education as unnecessary or even harmful. Moreover, in keeping religious teaching out of the Methodist colleges in the 1820's and '30's they created a situation which promoted to

no small degree the early founding of theological schools. Veering too far to the right they escaped one danger only to create another.

The error of new school advocates was more tragic and should have been more apparent to them. The number of ministers graduated from Methodist theological schools in the third quarter of the nineteenth century was negligible compared to the total number of Methodist ministers. Besides, the real objection of old school advocates to the schools was their fear that they would become promoters of heresy, denying Methodism's heritage. A return to the essentials of early Methodism by the city churches and new school leaders would have gone a long way toward allaying those fears and could well have joined the two groups together in a spiritual and educational program which would have restored Methodism to her early place of leadership.

As one views the scene today, he cannot fail to accept the fact that old school fears were justified.

The Renewal of Methodism's

Doctrinal Distinctives

Delbert R. Rose

One hundred years ago this January *American Methodism* launched a denomination-wide celebration of her first century of progress. In the city in which American Methodism's first organized congregation appeared¹—New York City—the chairman of the "Central Centenary Committee of Arrangements and Correspondence," Dr. John M'Clintock, gave a memorable keynote address, portions of which have often been quoted by Methodists over the past century. From the pulpit of St. Paul's Methodist Church on January 25, 1866, Dr. M'Clintock² gave a ringing challenge to his audience as they faced afresh the message and mission of historic Methodism.

. . . Methodism. . . takes the old theology of the Christian Church, but it takes one element which no other Christian Church has dared to put forward as a prominent feature of theology. In ours it is the very point from which we view all theology. . . . Knowing exactly what I say and taking the full responsibility for it, I repeat, we are the only church in history from the apostles' time until now that has put forward as its very elemental thought—the great central pervading idea of the whole book of God from beginning to the end—the holiness of the human soul, heart, mind, and will. Go through all the confessions of all the churches; you will find this in no other. You will find even some of them that blame us in their books

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1. Opinions vary as to the founder of American Methodism's first organized congregation. Was it Philip Embury in New York City in 1776? (See: Robert H. Dolliver, *The Story of Old John Street Methodist Episcopal Church, 1766-1935* New York: John Felsberg, Ind., 1935 , p. 26). Or was it Robert Strawbridge in Frederick County, Maryland, sometime before 1766? (See: Annie Maria Barnes, *Scenes in Pioneer Methodism*, Vol. II Nashville: Publishing House of the Methodist Episcopal Church, South, 1891 , pp. 67-80).
 2. M'Clintock had been editor of *The Methodist Quarterly Review* from 1848-1856; and until his death in 1870 had labored with Dr. James Strong to produce the *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*. In 1867 he was appointed as the first president of Drew Theological Seminary, Madison, N. J., one of the institutions built as a result of centennial gifts to Methodism.

and writings. It may be called fanaticism, but dear friends, that is our mission. If we keep to that, the next century is ours; if we keep to that, the triumphs of the next century shall throw those that are past far in the shade. Our work is a moral work—that is to say, the work of making men holy. Our preaching is to that, our church agencies are for that, our schools, colleges, universities, and our theological seminaries are for that. There is our mission—there is our glory—there is our power and there shall be the ground of our triumph. God keep us true.³

Early American Methodism had made it crystal clear by 1866 that her theology was summed up in her *Discipline's* "Twenty-Five Articles of Religion," John Wesley's "Fifty-Two Sermons," and his *Explanatory Notes Upon the New Testament*. They also pointed to the writings of John Fletcher, Adam Clarke, and Richard Watson as the foremost expositors of the Wesleyan understanding of the Christian faith. Several had come to recognize that Methodism's "Articles of Religion" had omitted four important doctrines which were clearly emphasized in standard Methodist writings. These omitted doctrines were: (1) the witness of the Spirit; (2) the sanctification of believers; (3) the possibility of falling from grace; and (4) the doctrine of future rewards and punishments.⁴

Methodism's most distinctive contribution to American Christianity, however, lay in the areas of "the witness of the Spirit," and "the sanctification of believers." Around these two teachings have waged some of her most vigorous polemics both within and without her denominational walls.

THE HOLINESS REVIVAL

In spite of the "general revival" within American churches in the late 1850's and the special "holiness revival" within revived sectors of the churches,⁵ there seems to have been a lingering hostility to vigorous promotion of Methodism's holiness teaching.⁶

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3. Quoted in Olin A. Curtis, *The Christian Faith* (New York: Eaton & Mains, 1905), p. 372.
 4. Rev. P. Douglass Gorrie, *Episcopal Methodism, As It Was, And Is* (Auburn, N. Y.: Derby and Miller, 1852), p. 197.
 5. E. S. Bucke, general editor, *The History of American Methodism* (Nashville: Abingdon, 1964), II, 608 ff. Cf. Timothy L. Smith, "Historic Waves of Religious Interest in America," *The Annals of The American Academy of Political and Social Science* (November, 1960), pp. 13 ff.
 6. Delbert R. Rose, *A Theology of Christian Experience* (Minneapolis: Bethany Fellowship, Inc., 1965), p. 50. Cf. Leslie R. Marston, *From Age to Age a Living Witness* (Winona Lake, Ind.: Light and Life

While episcopal voices and church historians were professing that Methodism's doctrinal emphases were unchanged, yet to several observers this claim seemed more like a lip-service for multitudes than a genuine heart-possession accompanied by the Spirit's witness.

To counteract the lukewarmness toward—even where there was no doctrinal drift from—Methodism's most distinctive doctrines, a new camp meeting movement was launched by some Methodists, many of them successful pastors in prominent Methodist pulpits in mid-Atlantic states. A noted Methodist pastor, the Reverend Alfred Cookman, wrote the invitation which was published in various church periodicals.

A general camp-meeting of the friends of holiness, to be held at Vineland, Cumberland County, New Jersey, will commence Wednesday, July 17, and close Friday, 26th instant 1867.

We affectionately invite all, irrespective of denominational ties, interested in the subject of the higher Christian life, to come together and spend a week in God's great temple of nature....the special object of this meeting will be to offer united and continued prayer for the revival of the work of holiness in the churches; to...strengthen the hands of those who feel themselves comparatively isolated in their profession of holiness; to help any who would enter into this rest of faith and love; to realize together a Pentecostal baptism of the Holy Ghost—and all with a view to increased usefulness in the churches of which we are members.

Come, brothers and sisters of the various denominations, and let us, in this forest-meeting, as in other meetings for the promotion of holiness, furnish an illustration of evangelical union, and make common supplication for the descent of the Spirit upon ourselves, the church, the nation, and the world.⁷

Success smiled upon this venture from the very start. More than 10,000 people gathered for some of the camp's major services. While many Methodists called the new camp-meeting movement schismatic in spirit and divisive in effect, yet the promoters of the Vineland meetings were encouraged by the attendance of Methodism's then popular and famous bishop, Matthew Simpson. He brought his family

Press, 1960), pp. 134-146. The tensions and church trials in the Genessee Conference of the Methodist Episcopal Church seem to be definitely related to a growing spiritual apathy concerning Methodism's "holiness theology." Cf. Bucke, *op. cit.*, II, 340.

7. W. McDonald and John E. Searles, *The Life of Rev. John S. Inskip* (Boston: The Christian Witness Co., 1885), p. 190.

to the camp meeting, including his unconverted son Charles. The influences of the camp resulted in Charles' conversion at the public altar. So many others were converted or entirely sanctified that the sponsors became convinced they should attempt a similar venture for the following summer. They knelt on the camp ground "to covenant with God and each other that they would be a part of an aggressive movement to revive and spread across the land the truth of 'scriptural holiness.' "

"On their knees they transacted their business, electing officers and laying future plans. They called themselves 'The National Camp-meeting Association for the Promotion of Holiness.' "8

As the National Camp-meeting Association gained support through its successive summer camps at Manheim, Pennsylvania, and Round Lake, New York, its elected officers felt the need for an official publication which would help carry their ministry far beyond the reaches of their summer assemblies. In 1870 the *Advocate of Christian Holiness* appeared, under the editorship and management of the Reverends William McDonald, W. H. Boole, and George Hughes. The sole aim of this new monthly publication was one with that which gave rise to the National Camp-meeting Association. It was the exposition and promotion of the biblical message of Christian purity not only among Methodists but also the devout believers in all denominations.⁹ They affirmed they had no new theories to expound, but were adherents of "the teachings of 'the Fathers,' " meaning of course the Fathers of Methodism—and John Wesley in particular.

METHODISM'S DOCTRINE OF SANCTIFICATION

In the very first issue of the *Advocate of Christian Holiness* the Reverend C. Munger voiced for its readership what the leaders of the National Camp-meeting Association understood to be Wesley's teaching on sanctification. First, he reminded his readers that "Methodism originated in a heart-struggle for holiness," as John Wesley and others in the "Holy Club" sought that "holiness without which no man shall see the Lord" (Heb. 12:14).¹⁰ Next, he called attention to Wesley's discovery in 1738 that justification and regeneration are distinct from full sanctification, and that the former must precede in Christian experience the realization of the latter.

8. Delbert R. Rose, "Evangelism," *Christian Life* (April, 1965), p. 42.

9. J. S. Inskip, "To the Friends of Christian Holiness," *Advocate of Christian Holiness*, Vol. I, No. 1 (July, 1870), pp. 3-4.

10. C. Munger, "Holiness and Methodism," *ibid.*, p. 8.

Full sanctification or "Christian holiness" which was distinctive in Wesley's teaching was frequently referred to by him in the following terms: a "second gift" (*Works*, VI, 499),¹¹ a "second change," (*Ibid.*, VII, 71), the "second blessing" (*Ibid.*, IV, 152), the "secondrest" (*Ibid.*, IV, 499), "full salvation" (*Ibid.*, VII, 377), "higher salvation" (*Ibid.*, VI, 502), and "full redemption" (*Ibid.*, IV, 177). Still other phrases became standard with Wesley in distinguishing between free justification and full sanctification, namely, "entire deliverance from sin," "saved from all sin" and "perfected in love" (*Ibid.*, VII, 71), "cleansed from all unrighteousness" (*Ibid.*, IV, 126), and "saved from all inward as well as outward sin" (*Ibid.*, III, 79).

In 1759 such an unusual revival of holiness broke out in the Methodist Societies that the Wesleys labeled it "the Pentecost of Methodism." Four years later, as Wesley reviewed this remarkable moving of the Holy Spirit, he declared:

During the whole time, many have been convinced of sin, many justified, and many backsliders healed. But the peculiar work of this season has been what St. Paul calls "the perfecting of the saints." Many persons... have experienced so deep and universal a change, as it had not before entered into their hearts to conceive. After a deep conviction of inbred sin, of their total fall from God, they have been so filled with faith and love (and generally in a moment), that sin vanished, and they found from that time no pride, anger, or unbelief. They could rejoice evermore, pray without ceasing, and in everything give thanks! (*Ibid.*, IV, 165).

Wesley's mature judgment concerning the importance of his doctrinal interpretation of Christian experience and its propagation was well expressed in these words:

Therefore, all our preachers should make a point of preaching perfection to believers constantly, strongly, and explicitly; and all believers should mind this one thing, and constantly agonize for it (*Ibid.*, VI, 529).

One of the basic reasons for strongly and explicitly preaching "Christian perfection," affirmed Wesley, was that "there is seldom any remarkable blessing from God, and consequently little addition to the society and little life in the members" where it is neglected. "Till you press believers to expect full salvation *now*, you must not look for any revival" (*Ibid.*, VI, 761).

11. John Emory, ed., *The Works of the Reverend John Wesley*, A. M. (First American Complete and Standard Edition New York: Waugh and T. Mason, 1832, 7 Vols.

"THE METHODIST TESTIMONY"

The Father of Methodism had also learned—what many in Methodist circles two centuries this side of Wesley have not learned—that it is possible to speak of the "Methodist testimony" in such general terms and in such an ineffectual manner as to amount to failure in its propagation. Referring to one of the Societies which was dying, Wesley wrote,

Here I found the plain reason why the work of God had gained no ground.... The preachers had given up the Methodist testimony. Either they did not speak of perfection at all (the peculiar doctrine committed to our trust), or they spoke of it only in general terms, without urging believers "to go on unto perfection," and to expect it every moment. And whenever this is not earnestly done, the work of God does not prosper (*Ibid.*, IV, 459).

On November 26, 1790—within a few months of his death—Wesley wrote to Dr. Adam Clarke and urged that

if we can prove that any of our local preachers or leaders, either directly or indirectly, speak against it perfect love, let him be a local preacher or leader no longer. I doubt whether he should continue in the society. Because he that could speak thus in our congregations cannot be an honest man (*Ibid.*, VII, 206).

Convinced that Wesley was both scriptural and spiritually sound in his teachings and counsel, the founders of the "National Camp-meeting Association for the Promotion of Holiness" (called today the "National Holiness Association") set themselves to implement the declaration of Dr. M'Clintock on January 25, 1866,¹² and to rekindle on the altars of American Methodism the fires of historic Wesleyanism. Through "holiness publications," summer camp meetings, church revivals and fellowship meetings these early revivalists of the holiness ideal sought, as "loyal Methodists," to carry on their sense of mission.

For nearly two decades after the Vineland meetings the holiness revival swept through American Methodism and on to Canada, Great Britain, India and Australia.¹³ But all was not moving in the direction of a Wesleyan triumph. Opposition was developing from without and within Methodism, not only to Wesleyan perfectionism but also

12. *Supra*, p. 40.

13. Timothy L. Smith, *Called Unto Holiness* (Kansas City: Beacon Hill Press, 1962), pp. 15-21; and Rose, *A Theology of Christian Experience*, *op. cit.*, pp. 61-67.

to the historic understanding of evangelical Christianity.¹⁴ The scholarly Daniel Steele, the first president of Syracuse University (1871) and later professor of New Testament Greek and Systematic Theology at Boston University's School of Theology,¹⁵ singled out the following as the areas attacked by non-Wesleyan thinkers:

The Wesleyan doctrine of evangelical perfection is assailed at three special points—its entirety, its instantaneousness, and its certification. These are so related that they stand or fall together.... While our theologians differ on minor points, there is a complete unanimity as to the possibility of instant and entire purification in this life, in answer to a faith fully developed and adequate.¹⁶

As a substitute for the Wesleyan emphasis upon the entirety and instantaneity of full sanctification, the following views were most commonly encountered: (1) believers become holy by imputation; that is, Christ's holiness is so laid to their account that it is a substitute for believers being made holy; (2) the new birth and perfected holiness are identical; (3) gradual sanctification, or an insensible approach to full sanctification—with the latter never consciously experienced in this life—is all believers can expect; and (4) full sanctification extends to the measure of one's light; it is an experience that must be repeated over and over again with one's increasing knowledge; inherited depravity however is only entirely washed away at the glorification of soul and body.¹⁷

Those Methodists whose writings favored some one or some phase of the above views, but which opposed the historically-held Wesleyan position, were: Wilbur F. Tillett, Borden P. Bowne, D.W. C. Huntingron, J. T. Crane, and James Mudge.¹⁸ The latter's book, *Growth in Holiness Toward Perfection*, was the volume which triggered Daniel Steele's response in writing *A Defense of Christian Perfection*—a volume upholding the view of Wesley's teaching as understood by the promoters of the National Camp-meeting Association.

While many of the non-Wesleyan views gradually took root in several academic and ecclesiastical circles of Methodism, there

14. *History of American Methodism*, op. cit., pp. 385-390; 592-607.

15. Smith, *Called Unto Holiness*, op. cit., p. 19.

16. Daniel Steele, *A Defense of Christian Perfection* (New York: Hunt & Eaton, 1896), p. 112.

17. *Ibid.*, p. 119.

18. John Leland Peters, *Christian Perfection and American Methodism* (New York: Abingdon, 1956), pp. 166-180.

were some high officials whose voice and pen continued to proclaim and support the historically-understood interpretations Methodism's most distinctive doctrine.¹⁹

THE WITNESS OF THE SPIRIT

Wesley's sermon entitled "The Witness of the Spirit" has been rated by students of Wesleyana as "one of the most important of the Standard Sermons."²⁰ No other evangelical movement seems to have equalled historic Methodism's witness to this privilege in Christian experience for every believer. John Lawson is convinced that "'The Witness of the Spirit' is for Wesley really a theological name for 'the heart strangely warmed.'"²¹

.. when God gives the Witness He does not reveal a new truth. He raises the temperature of truths already known, so that the believer radiates joy, peace, and convincing speech. To teach that the Spirit of God witnesses a Full Assurance of Salvation is a precise and emphatic way of saying that God's gift of faith is not only a train of ideas in the head and an inclination of the will. It is also a powerful impulse of the heart.²²

When seeking to define what he meant by the testimony of God's Spirit to the children of God, Wesley had admitted the inadequacy of human language to explain "the deep things of God," or to express in words what the child of God experiences when he receives the Witness.

...the testimony of the Spirit is an inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit, that I am a child of God; that Jesus Christ hath loved me, and given himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God.²³

Holding that Paul taught a twofold witness, Wesley stressed both in his sermons. The witness of the Divine Spirit is direct,

19. R. S. Foster, *Christian Purity: or, the Heritage of Faith* (rev. ed., New York: Carlton & Lanahan, 1869); Jesse T. Peck, *The Central Idea of Christianity* (New York: Nelson & Phillips, 1875); and S. M. Merrill, *Aspects of Christian Experience* (Cincinnati: Cranston & Stowe, 1882).
20. John Lawson, *Notes on Wesley's Forty-Four Sermons* (London: The Epworth Press, 1952), p. 86. Cf. W. H. Griffith Thomas, *The Holy Spirit of God* (Grand Rapids: Eerdmans, 1963), pp. 106-107.
21. *Ibid.*, p. 91.
22. *Ibid.*, p. 92.
23. John Wesley, "Sermon X.—The Witness of the Spirit," *Sermons on Several Occasions* (New York: Philips & Hunt, n.d.), I, 87.

immediate, primary and fundamental, whereas the witness of our own spirit is indirect, inferential, secondary and confirmatory. Description rather than definition characterized his treatment of this phase of Christian assurance. For him the witness of our own spirit

is a consciousness of our having received...the tempers mentioned in the word of God, as belonging to his adopted children; even a loving heart towards God, and towards all mankind...a consciousness, that we are inwardly conformed, by the Spirit of God, to the image of his Son, and that we walk before him in justice, mercy, and truth, doing the things which are pleasing in his sight.²⁴

A SAFEGUARD AGAINST DECEPTION

Even some of Wesley's contemporaries had objected to his doctrine of the "Witness of the Spirit," as being unscriptural, built upon an unwarranted dependence on religious experience. To this Wesley replied that it was *founded upon* Scripture—especially on such passages as Romans 8:16 and Galatians 4:6—but was *confirmed by* experience.²⁵

To avoid fanaticisms and delusions stemming from an unwarranted reliance upon the Holy Spirit's witness, Wesley stressed that two precautions were constantly needed: First, that none are ever presumptuously "to rest in any supposed testimony of the Spirit, which is separate from the fruit of it...even 'love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance.' " Secondly, that no one is to rest in any supposed "fruit of the Spirit" without the direct witness. "There may be foretastes of joy, of peace, of love, and those not delusive, but really from God, long before...the Spirit of God witnesses with our spirits that we have 'redemption in the blood of Jesus, even the forgiveness of sins.' " ²⁶

It was Wesley's settled conviction, nearly thirty years after his Aldersgate experience, that "there is no need that we should evermore be deprived of either the testimony of God's Spirit, or the testimony of our own, the consciousness of our walking in all righ-

24. *Ibid.*

25. John Wesley, "Sermon XI.—The Witness of the Spirit—Discourse II," *ibid.*, 97-100.

26. *Ibid.*, 100. Cf. Harold B. Kuhn, ed., *The Doctrinal Distinctives of Asbury Theological Seminary* (Berne, Ind: The Herald Press, 1963), pp. 60-77.

teousness and true holiness."²⁷ However, he had lost the "witness" on at least two occasions and had despaired of ever having been a Christian; but these were momentary reactions and not the studied judgment of a thoughtful Christian.²⁸

Most careful students of Wesleyana are easily convinced that one of Wesley's distinctives was his stress upon the witness of the Spirit to one's justification by faith. But what about the Holy Spirit's witness to the believer's entire sanctification? We will let Wesley's own words be heard on this moot point.

When you were justified, you had a direct witness that your sins were forgiven: afterward, this witness was frequently intermitted; and yet you did not doubt it. In like manner, you have had a direct witness that you were saved from sin, and this witness is frequently intermitted; and yet even then you do not doubt it. *But I doubt if God withdraws either the one witness or the other without some occasion given on our part* italics added.²⁹

In a letter to one of his preachers in 1768, Wesley gives his estimate of the importance of the witness of the Spirit to one's sanctification: "If any deny the witness of sanctification, and occasion disputing in the select society, let him or her meet therein no more."³⁰

With the rise of the National Camp-meeting Association there came a renewed emphasis upon the doctrine of the witness of the Spirit, both to one's justification and his sanctification. The Reverend L. R. Dunn, a "builder of almost seventy churches" in Methodism,³¹ chose to write a series of articles in the earliest issues of the *Advocate of Christian Holiness* on "The Witness of the Spirit." In an exulting mood he testified:

Oh, this indwelling and witnessing of the Spirit, both in justified and in sanctified souls, is one of the most comforting assurances of God's Word, and one of the most blessed facts in Christian experience!³²

27. *Ibid.*

28. Delbert R. Rose, "What Were the Results of Aldersgate in Wesley's Life and Ministry?" *The Asbury Seminarian*, Vol. XVIII, No. 1 (Jan. 1964), pp. 26-27. Cf. Kenneth Geiger, compiler, *Further Insights Into Holiness* (Kansas City: Beacon Hill Press, 1963), pp. 231-246.

29. *The Works of John Wesley* (Grand Rapids: Zondervan, n.d.) XIII, 48.

30. *Ibid.*, XII, 452.

31. Peters, *op. cit.*, p. 142.

32. L. R. Dunn, "The Witness of the Spirit to Our Sanctification," *Advocate of Christian Holiness* (February, 1871), p. 121. Cf. L. R. Dunn, "Entire Sanctification," *The Methodist Quarterly Review* (October, 1867), pp. 568-570.

CONCLUSION

Since human nature and Christian verities are basically the same in the 1960's as they were in the 1760's, the times seem ripe for a renewal of basic Wesleyan theology and experience. If depth revivalism produced great social reform in the nineteenth century—as Timothy L. Smith so conclusively demonstrates³³—it may well be that the last hope of constructive social change in this decade lies in the sirection of spreading “scriptural holiness over these lands”!

33. Timothy L. Smith, *Revivalism and Social Reform* (Nashville: Abingdon, 1957), *passim*.

John Fletcher's View of the Relationship of Faith and Works

Kenneth Kinghorn

A major concern of theology since the days of Paul the Apostle has been the relationship between faith and works.¹ As various parties within the Protestant tradition have dealt with this matter, two opposite interpretations have been possible. On the one hand, there is the possibility of positing a doctrine of salvation by works. This is called "legalism" by its opponents, by which is meant a self-righteous confidence in one's own good deeds.² On the other hand, there may be posited a doctrine of salvation by faith alone, accused often of the disparagement of works, the tendency towards license and antinomian error.³

John Fletcher of Madeley dealt with the problem of the relationship of faith and works in a masterful manner. Before coming to Fletcher, however, it is helpful to delineate more fully these two opposite interpretations found in Protestant thought. Most Protestant theologians may be understood as somewhere between the two extremes just indicated, but the "polar opposite" positions which follow are given to clarify the issue.

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1. Cf. Romans 5:1-2 and 6:1-2; Galatians 5:1-6 and 5:22-25; James 2:17-18. The "Athanasian Creed" seems to have this issue in mind. It requires for "eternal salvation" that one believe rightly faithfully (*fideliter credat*). It also speaks of Christ's coming "to judge the quick and the dead" and of the requirement of all men to "give account for their own works." (*Et reddituri sunt de factis propriis rationem*). Philip Schaff, ed., *The Creeds of Christendom* (New York, 1887), II, 68-69. Reinhold Seeberg (*Textbook of the History of Doctrines*, trans. Charles E. Hay, Grand Rapids: Baker, 1964, I, 68, 76, 78, 79), discusses the problem in Hermas, 2 Clement, and Ignatius. Arthur Cushman McGiffert (*A History of Christian Thought*, New York, 1932, I, 325-26), discusses the problem in John of Damascus, as a representative of Eastern thought.
 2. An example of legalism may be seen in the tendency of some Pietists and Anabaptists to see the Bible as the revelation of a new law.
 3. This extreme may be seen, for example, in John Agricola (1492-1566).

THE PLACE OF FAITH IN PROTESTANT THEOLOGY

A tenet basic to classical Protestant theology is that, quite apart from human merits, man is justified before God by grace through faith in Jesus Christ. Man cannot earn justification before God; its sole source is grace, and because it is a free gift, it is received only by faith.⁴

The New Testament is used by such Protestants to support the proposition that grace and not human merit is the foundation of the Christian life. Paul writes that "A man is not justified by works of the law but through faith in Jesus Christ."⁵ John is used to support this position,⁶ as well as other New Testament writers.⁷ Indeed, for the classical Reformation tradition, as for Wesley, justification by grace through faith is at the heart of the gospel.⁸

A concomitant of the doctrine of salvation by faith is the doctrine of the imputation of Christ's merits to the believer. Imputation has a forensic or judicial meaning. Imputation usually is understood to mean that the believer is not personally made inwardly righteous, but Christ's righteousness is by imputation put to the account of the believer so that he is entitled to all the rewards of the imputed righteousness. Important to the doctrine of imputation is that man is not *made* righteous but only *accounted* righteous (*iustitia externa et aliena*). Imputation may be carried so far as to represent Christ as

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4. See Karl Barth, *Die Kirchlich Dogmatik*, Vierte Band, Erster Teil, "Die Lehre von Der Versohnung" (Zurich, Evangelischer Verlag Ag. Zollikon), p. 685.
 5. Galatians 2:16, R.S.V. See also Romans 1:16, 17, 3:21-31; 5:1, 2, 9:30-32; 10:3-11; 11:20, 23; Galatians 2:20; 5:4-6; 1 Corinthians 1:21; Ephesians 2:8; 3:12, 17; Philippians 3:9.
 6. John 1:12; 3:15, 18; 6:29, 47; 7:39; 20:29.
 7. Matthew 18:3-6; 21:22; Mark 1:15; 11:24; Luke 8:11, 12; Acts 13:39; 15:9; 16:31; Hebrews 4:2, 3; 10:39; 11:6; 1 Peter 1:8, 9.
 8. E.g., Martin Luther, *Martin Luther Werke* (Munich, C. Kaiser, 1954, Weimar Bohlau, 1883), 10.1, 11.299, 40/I.33, 72, 335, 613, 679. Hereafter, this will be referred to as W. A. (Weimerer Ausgabe). Paul Althaus, *Die Theologie Martin Luthers* (Germany: Gutersloher Verlagshaus, 1962), p. 200. John Calvin, *Institutes* (Grand Rapids: Eerdmans, 1957), III, xi, 1. Francois Wendel, *Calvin: Sources et Evolution de sa Pensee Religieuse* (Paris: Presses Universitaires de France, 1950), p. 193. John Wesley, *Standard Sermons*, ed. Edward H. Sugdon (London: Epworth Press, 1961), I, 37-38. Wesley's *Works* (Grand Rapids: n.d.), V, 12; VII, 204; VIII, 50-58, 275, 281, 361-63, 428-30; IX, 110-17; X, 179, 349; XIII, 499-500. Colin Williams, *John Wesley's Theology Today* (New York: Abingdon, 1960), p. 69.

dying for man also as keeping all the law for him. Some have even stated that Christ has kept the law to save man from the necessity of keeping it. A mild form of antinomianism is sometimes a characteristic of the forms of Protestantism which over-emphasize imputation. Antinomianism may be seen as an extreme interpretation of the antitheses between law and gospel. While, by no means does antinomianism inevitably spring from the doctrine of imputation, it may do so.

That an antinomian interpretation of "faith" took its rise even as early as apostolic times may be seen from such passages as Ephesians 5:6, Romans 3:8, 31, and James 2:17-26. Throughout the history of the church, when there has been a revival of the doctrine of justification by faith, some form of antinomianism has usually been present. In the fourth century, for example, Augustine apparently encountered it. He disapproved and wrote against it in his tract *Contra adversarium legis et prophetarum*. At the time of the Reformation, there were antinomian elements in the "left wing," some of whom went about in mobs seeking to deliver people from "legal bondage" and proposing to introduce them to "Gospel liberty." Agricola is an example of one who resisted all attempts to make any law binding upon the Christian.⁹

In England, Tobias Crisp (1600-1642), an Anglican clergyman, developed, out of high Calvinism, the doctrine of antinomianism. Basing his doctrine on election and imputed righteousness, he maintained that an elect person is not condemned even when found in unbelief or sin, and that repentance and faith are not necessary for salvation.¹⁰ Later in the eighteenth century there was another revival of antinomianism in the Church of England and among the Dissenters. The Wesleys, John Fletcher, and other leaders of the evangelical revival both encountered and opposed this trend.

These examples indicate that the Protestant doctrine of salvation by faith (*sola fide*) may be so interpreted as to lead to a position which abrogates any obligation on the part of the Christian to do good works. That such an extreme interpretation is not generally considered representative of Protestantism may be seen by the place that a concern for good works has in the thinking of most Protestant theologians. It is to this concern (along with its dangers) that we now turn.

9. Joachim Rogge, *Johann Agricolas Lutherverständnis* (Berlin: Evangelische Verlagsanstalt, n.d.), p. 237.

10. See Henry C. Sheldon, *History of Christian Doctrine* (New York, 1886), II, 141.

THE PLACE OF WORKS IN PROTESTANT THEOLOGY

If Protestantism has emphasized the place of faith, it has also shown a concern for good works. This latter concern is characteristic of most Protestant theologians. Luther, well known for his doctrine of *sola fide*, writes of their importance.¹¹ "Believe me," he writes, "Christ did not come that you might remain in your sins and damnation; for you will not be saved if you do not stop sinning" (*Dan du wirst nicht selig du horest den auff zu sundigen*).¹² He has been followed in this concern by Melancthon,¹³ Calvin,¹⁴ Wesley,¹⁵ as well as the Augsburg Confession,¹⁶ and the XXXIX Articles.¹⁷

The tendency to over-emphasize the importance of works has been criticized by many as betraying a lack of confidence in Christ's work for the sinner. The major objection made to legalism, by many Protestants, is that faith may be reduced to a purely ethical concept, and God's grace is not given due regard.¹⁸ Thus, while most Protestants have seen a legitimate place for works in the religious life, they have insisted that legalism falsely interprets the place of works, with the result that insufficient glory is given to God for man's salvation.

Contrary to either of the rigid opposites described above, most theologians within Protestantism have recognized a legitimate place for both faith and works in their theology. At the same time, it has been seen that either the doctrine of faith or the doctrine of works may be so emphasized as to lead to totally opposite positions—antinomianism or legalism. If both faith and works have a place in

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11. W. A. 30/I. 191 (*Der Grosse Katechismus*, 1529), 47.110; 50.599. See also Ewald Plass, *This Is Luther* (St. Louis: Concordia, 1948) p. 167. Gordon Rupp, *Luther's Progress to the Diet of Worms* (Chicago: Wilcox and Follett, 1951), pp. 73, 177. Walther Lowenich, *Von Augustin Zu Luther* (Mainz: Heinz Prustel, 1959), pp. 262, 265.
 12. W. A. 47.110.
 13. Seeberg, *Textbook of the History of Doctrines*, II, 361, 364.
 14. *Institutes*, III, vi, 3; III, xi, 1; III, xvi, 1-4. See also Seeberg, *Textbook of the History of Doctrines*, II, 404.
 15. Wesley's *Works*, III, 25, 30; VII, 277, 389. See also his *Standard Sermons*, XVI through XXVIII, for his series of sermons on the Sermon on the Mount.
 16. Schaff, *Creeds of Christendom*, III, 20.
 17. *Ibid.*, III, 494.
 18. Many see both Luther and Wesley as being in a "legal" state before their assurance of salvation.

Protestant theology, and if both have been subject to extreme interpretations, some more adequate relationship is needed.

The problem of a proper balance between these two doctrines is as old as Christianity itself. It has engaged some of the best and most sensitive minds of the church. This basic issue was one which may be seen on the religious scene in eighteenth century England. It was a concern of the leaders of the evangelical revival, because of its practical implications. John Fletcher, Wesley's "vindicator" and "designated successor"¹⁹ was intricately involved in this issue. It is to his theology that we now turn.

FLETCHER'S TWO GOSPEL AXIOMS

Fletcher asserts, "Our doctrine entirely depends upon the two Gospel axioms..."²⁰ As to the relation of these two axioms to faith and works he writes, "The two Gospel axioms stand unshaken upon the two fundamental, inseparable doctrines of faith and works—of proper merit in Christ, and derived worthiness in his members."²¹ Fletcher confesses that the connection of the two gospel axioms, like that of matter and spirit, is a "deep mystery,"²² but that it is basic to any proper understanding of God's salvation economy.²³

At this point these two axioms must be spelled out. The following arrangement represents Fletcher's views.²⁴

I

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|---|--|
| 1. Every obedient believer's salvation is originally of God's free grace. | 2. Every unbeliever's damnation is originally of his own personal free will. |
|---|--|

II

- | | |
|--|---|
| 1. God's free grace is always the first cause of what is good. | 2. Man's free will is always the first cause of what is evil. |
|--|---|

19. Although Wesley officially requested Fletcher to succeed him, Fletcher's death preceded that of Wesley by some six years.
 20. John Fletcher, *Works*, ed. Joseph Benson (London, 1806-16) 9 Vols., V, vii. (Hereafter this will be referred to as *Works*.)
 21. *Works*, IV, 93.
 22. *Works*, V, 181.
 23. *Works*, II, 213, 235; IV, 310; V, 228.
 24. *Works*, IV, 310.

III

- | | |
|---|--|
| <p>1. When God's free grace has begun to work moral good, man may faithfully follow Him by believing, ceasing to do evil, and working righteousness, according to his light and talent.</p> | <p>2. When man's free will has begun to work moral evil, God may justly follow him, by withdrawing His slighted grace, revealing His deserved wrath, and working natural evil.</p> |
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Thus God is the wise Rewarder of them that diligently seek Him.

Thus God is the righteous Punisher of them that obstinately neglect Him.

Stated simply, Fletcher's two gospel axioms are as follows: (1) God's grace is the sole source of man's salvation; (2) man's sin is the sole source of his damnation. The first axiom extols God's mercy and the second clears His justice.

Fletcher laments that there are some who, carried away by an injudicious zeal for the first gospel axiom, and misled by a faulty understanding of the Scriptures, decry all works in general.²⁵ There are also those who overemphasize the second axiom and are led into Pharisaism.²⁶ The former "pour upon him Christ our shame" and the latter "rob God of his glory."²⁷

It would seem that such a theology, which embraces these two gospel axioms of Fletcher, advances God's glory in every way—entirely ascribing salvation to His grace, and at the same time completely freeing Him from the supposition that He arbitrarily damns sinners by His unaccountable sovereign acts. Moreover, these two axioms call for a response, on the part of man, that does justice to the large number of Scriptures—often decried as "moralistic"—which deal with good works. Fletcher points to a doctrine which may well be heeded by the church today, for it is a doctrine that posits a total reliance upon grace and, at the same time, responsibility on the part of man.

25. *Works*, IV, 53 n.

26. *Works*, II, 215.

27. *Ibid.*

FLETCHER'S DIALECTIC OF FAITH AND WORKS

It remains to be seen precisely how Fletcher holds the doctrine of faith and the doctrine of works together. This is done by keeping each doctrine in a dialectical tension.²⁸ In dealing with the relationship of the two doctrines, Fletcher was confronted with three choices. In the first place, he could have come out clearly on one side and denied any validity to the other. This would have been to erase any dialectical tension between the two truths. In the second place, he could have resolved the dialectical tension of the two truths by explaining one in the light of the other. This would also invalidate the dialectic by destroying the tension. A third option open to Fletcher was to refuse to dissolve the dialectical tension between the two and to insist upon the validity of both truths. This would be to recognize the truth of both divine grace and human responsibility. This latter method was his choice. The following passage is illustrative of his method.

Christ is always the primary, original, properly meritorious cause of our justification and salvation. To dispute it is to renounce the faith and to plead for Anti-Christ. And yet, to deny, that, under this primary cause, there are secondary, subordinate, instrumental causes of our justification, and consequently of our salvation, is to set the bible aside...²⁹

His doctrine of faith and works turns upon this dialectic. In the day of conversion, we shall be saved freely as saints through the merits of Christ and by the evidence of works.³⁰ "Should you ask, which is most necessary to salvation, faith or works; I beg leave to propose a similar question: which is most essential to breathing, inspiration or expiration?"³¹ It is equally clear from Scripture and reason, asserts Fletcher, that we must believe in order to be saved consistently with His holiness.³² For him, the gospel is understood correctly only when the two gospel precepts—believe

28. Indeed, this method is seen in all of his doctrinal developments, be it faith-works, mercy-justice, Christ as Saviour—Christ as Judge, free grace—free will, divine goodness—human obedience, God's promises—God's threatenings, the merits of Christ—the derived worthiness of man, or God's foreknowledge—man's free agency. See *Works*, IV, 279.

29. *Works*, IV, 11.

30. *Works*, IV, 7.

31. *Works*, IV, 10-11.

32. *Works*, IV, 21-22.

and obey—are balanced, and faith and works kept in tension with each other.³³

THE SIGNIFICANCE OF FLETCHER'S DOCTRINE OF FAITH AND WORKS

For his own century, as well as for subsequent generations, Fletcher's position on faith and works has become largely the view of the Methodist movement. Traditionally Methodism, as well as other branches of the church, has followed him at this point perhaps because his view seeks for a balance and the avoidance of any extreme position. One may ask the question as to what is the significance of Fletcher's understanding of faith and works in the present theological scene.

Much of the current theological vigor within Protestantism has been strongly influenced by a rediscovery of Reformation thought—particularly that of Luther. In his crusade against what he considered a completely perverted view of the gospel, Luther so emphasized faith that works were greatly minimized. He tended completely to separate faith and works, gospel and law. Much current theological opinion follows the Reformer and so stresses the doctrine of man's bondage to sin and that of *sola fide* that there may be a failure to give sufficient emphasis to human responsibility, ethical growth, and the works of faith.

The church ever stands in debt to the tradition of Luther and his contemporary descendents, the Crisis Theologians, for the emphasis upon *sola gratia* and the bankruptcy of human merit. Nevertheless, this should not obscure the important New Testament emphases upon human responsibility, the new life in Christ, and a faith which works by love. The scriptural witness to the factors of human responsibility and good works is too strong to dismiss them as "moralism" or "legalism."

Fletcher's emphasis upon regeneration of the human spirit, which is productive of a real change and ethical growth, is significant. The renewed Christian, in Fletcher's thought, is enabled to do good deeds that are commanded. Ethical results are to be seen in the Christian life, and man stands as obedient or disobedient at the judgment. To yield to an overly pessimistic view of man's redeemed nature is to fail to have an appreciation for the miracle of the new birth and the power of the Holy Spirit in man's regenerated

33. See *Works*, II, 27, 340.

nature. To be sure, there may be an overly optimistic attitude towards sanctification with an unrealistic view of the nature of the new life in Christ. Such a view could result in pride and a reliance upon one's self, on the one hand, or discouragement and despair in the face of an utterly unrealistic standard, on the other. But a balanced view, such as that of Fletcher, seems needed. To fail either to appreciate the nature of the new birth or to claim too much for the redeemed Christian is to emphasize one truth at the expense of minimizing the other. Fletcher's significance may be seen in that he seeks a balanced view.

For Fletcher it is necessary to emphasize both divine grace and human responsibility; and a failure to do so results in a vitiation of the basic theological principles and doctrinal structures of classical Christian theology. The true gospel, for Fletcher, is a scriptural gospel, in which evangelical promises are properly guarded by evangelical rules of judgment; and the doctrine of grace wisely connected with the doctrine of justice.³⁴

Thus, the witness of John Fletcher comes to the church today, and in the words of the final line on his tombstone, "He being dead, yet speaketh." One of his major concerns was an issue which is very much alive at the present—the issue of faith and works. This issue will ever remain vital in theological dialogue. It perhaps will never find theologians in full agreement precisely because of its dialectical nature. But that the Vicar of Madeley speaks eloquently and profoundly to this subject there is no doubt.

34. See *Works*, VI, 303.

Symposium: Contemporary Issues
in American Methodism
by
Panel of Fourteen

John O. Gross*

In many ways the major topic of our generation is ecumenism. We may rejoice in the deepening of Christian fellowship as now noticed among all churches of Christendom in general and among Protestant churches in particular. However, nothing could be more disastrous than for the Protestant churches to merge into an amorphous mass and discard the values developed through their respective traditions. All the churches which enter into plans of union should bring such aspects of truth as have been stressed by them individually. If, for instance, The Methodist Church does not carry over into the total life of Christendom the unique flavor produced by the Methodist movement, it will fall short of contributing its best. Methodists should not forget that they do have a distinct ethos to which the Holy Spirit has committed many treasures. These treasures have been essential to our own faith and they must be held as a sacred trust for the universal church of Jesus Christ.

A careful student of Methodism will notice a sharp contrast between The Methodist Church in America and Great Britain. In many ways The Methodist Church in the United States can be considered the national church of the United States. It has not only influenced the cultural development of this country, but also its own life has been shaped by the environment in which it lives. And from this close connection with our nation rise some of the salient issues facing The Methodist Church of today.

The impact of a materialistic environment upon the work of the church. Without question, ideals of efficiency and the use of statistics as evidence of progress operate against our possessing a true understanding of the nature of the spiritual.

The lack of a working synthesis between education and evangelism. The former is influenced by current educational philosophy and the latter continues to be associated with pioneer Methodism.

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The emphasis upon social action as such without an adequate underlying theology. Here the theology of John Wesley still is relevant. His ministry of reform was inspired by his personal views of both God and man.

The search for motivation for missionary work. In the period of change beginning with the end of World War I the "why" of missions has lacked clarity.

The diminution of convictions on moral issues. No matter with what they deal—race, liquor, sex, etc., the unanimity once known—as for instance on liquor—no longer exists.

Georgia Harkness*

I am asked to list five important contemporary issues confronting American Methodism. Among the top five I would place the following: (1) our basic theology, made relevant to life, (2) race relations. The Central Jurisdiction must be abolished, but beyond that there is much to be done before genuine interracial fellowship is established, (3) constructive church-wide study and action for peace and world order, (4) decision as to whether our position on alcoholic beverages is to be total abstinence, as in the past, or moderation, as held by many fellow-Christians, and to what extent we shall place alcohol problems in a wider setting, (5) our relation to the ecumenical movement. Here the problem is not so much our cooperation at local, National Council and World Council levels, to which we are committed, as of organic mergers, whether of local congregations to form community churches, autonomous unions abroad, with the Evangelical United Brethren, or our response to the Consultation On Church Union proposals.

All are major issues, but the first is basic to all the others. It is theology in relation to life which undergirds, motivates, and gives direction to personal evangelism, Christian education, social action, and every legitimate function of the church. A meaningful interpretation of the Christian faith vitalizes worship and helps to prepare laymen to take a responsible place as the church within the world. Beginnings have been made, but more is needed. Ministers should be freed from many routine tasks to give more time to reading and thoughtful study. In the seminaries there is a place for acquaintance with the nuances of contemporary theological debate, but more

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attention needs to be given to the eternal truths of the Christian gospel and modes of communicating these to the people. There is no substitute for the central notes of evangelical Christian thought, with the union of open-minded inquiry and personal commitment, which is our Methodist heritage.

C. Philip Hinerman*

With reference to "Contemporary Issues in American Methodism," there are several areas of major concern in modern Methodism. The first of these, and perhaps the most important so far as I am concerned, is the problem of historicity in the Holy Scriptures, especially to the Bultmannian debate on history versus mythology. This is particularly relevant to the problem of the Resurrection and the Ascension. Bishop Robinson, in a recent sermon printed in the *Christian Century Pulpit*, goes to great pains to make sure that we look upon the Ascension not as an event in history. It is not something that *happened* on that day. But he goes on to preach what the Ascension does mean, using all the biblical and evangelical concepts of "Christ's Lordship Over History," and "Christ's Triumph Over the World."

This illustrates the dilemma of modern liberalism. How shall she express the evangelical gospel of our Lord Jesus Christ while at the same time denying in essence the historic happenings or events? Now all of this relates precisely to modern American Methodism. However far from the actual daily battle in the parish life these great conflicts might be, yet they do relate to the journeyman pastor. He has probably been educated in liberal denominational colleges and theological seminaries. He has been "sold" precisely on the "demythology" concepts. How then shall he relate to his own parish and the people of that parish, who may very well have some faith in the historicity of these far-off events?

Admittedly there are other problems connected with modern Methodism. One of these is the increased power of the episcopal office and of the hierarchy in general. This usually refers to the cabinet of the conference and its insistence that men conform to the current Methodist image.

Another tremendous American Methodist problem is the paucity of evangelical teaching in American liberal theological seminaries.

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A professor, for example, in a Methodist seminary in our southland says Jesus Christ is not essential to modern Christianity.

But all of these related problems are directly related to the problem that I pose today as the chief issue: namely, the historicity of Jesus Christ. Kahler reminds us that to seek an historic Jesus is a will-o'-the-wisp search. But Kahler also reminds us that it is the biblical Christ to which we must cling, and we must build our faith on this Rock. I would suggest that this Christological crisis is not only the supreme crisis of the Methodist Church today, but of all American Protestantism.

Carl Michalson in *The Hinge of History* says: "Do not ask if Jesus Christ rose again from the dead." He says, "To ask this is to ask a vulgar question." I would respond that to ask this is to ask the supreme question of this hour. He is either my Risen Lord, or His bones lie buried in middle eastern sands. It is either one or the other. We cannot have it both ways, as some modern esoteric theologians seem to desire. And which of these two we choose will make all the difference in the kind of faith that we possess.

Tracey K. Jones, Jr.*

The contemporary issue in American Methodism is its need to share in the renewal and reformation going on in the world-wide Christian community. The integrity of our renewal will be tested, in my judgment, by our capacity for self-criticism and experimentation. This will be seen in five areas of change.

Theological renewal. Methodists will need to be renewed in the dimension of depth and length of the Christian faith. There is no renewal that does not flow out of an experience of trust and faith in Jesus Christ, attested to by both the existential commitment of the individual and the worshipping community.

Liturgical renewal. Africans must indigenize the Gospel to African culture, so must we indigenize the Gospel to the technological culture around us. This can come only through worship in small disciplined groups and through personal discipline.

Social renewal. Christians realize that faith leads to responsible action in dealing with the threat of nuclear war and the struggle of the oppressed for their rights. Where Christian lives are not involved it is a question whether or not there is genuine renewal of faith in the life of the Cross.

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Ecumenical renewal. This calls Methodists out of the security of their traditional ecclesiastical structures to a more intensive search for the meaning of the unity that God wills for his people.

Renewal of the laity will test the openness of the clergy to encourage laymen to assume the leadership of the Christian mission to those in the universities, the government, and in the "suburbia" and "apartment" cities where we live.

The spirit of renewal seems to say: "Open up the windows of theology, ethics, liturgy, ecumenics, and the laity and let the fresh air of the Holy Spirit into the Church"!

Gerald Kennedy*

I have been asked to set down the five major issues in contemporary Methodism, and the following is my list, (1) evangelism, (2) theology, (3) preaching, (4) relevance to society, and (5) the race issue.

There is a sense in which the first one is the major issue because it includes all the rest. Evangelism is proclaiming the good news in such a way that it is listened to and believed. It is a word which is directed to the individual and his personal needs. It is also a social word to society that prophetically defines our sins, our dangers and our hopes. That is the reason I put it first.

In the second place is belief, because the sickness of our church is that many of our people have no great convictions about God, about Christ, and about salvation.

In the third place, I listed preaching to the common people because I find among our intelligentsia a loss of confidence in this "foolishness of preaching." I do not believe any church is healthy that does not have confidence in the preached word as being the main task of the ministry.

Relevance is always a problem and we are now facing a situation where vast numbers of people simply ignore the church because they do not think it deals with things that matter.

The last issue is race because civil rights is an idea whose time has come.

Where shall we find an answer to our problems? It must come, I think, not through more organization but through men who will direct us to a complete surrender to God's will and complete confidence in the power and wisdom of the Holy Spirit.

* Bishop, The Los Angeles Area, The Methodist Church.

Kermit Long*

There are tremendous issues which must be grappled with today. They must be solved God's way; for life will work only one way—God's way. These issues have a theological basis and are grounded on the truth of God. The church and its people must be concerned with them. Solving them aright will go far toward eliminating the festering sores of society which many people falsely mistake to be the real issues. Racial strife, war, strong drink, immorality, poverty, and all such consequences of maladjusted people in a sick society will dissolve in the white light of God's presence and in a world inhabited by God-loving, Spirit-filled, Christ-possessed people.

The five issues which I would name are both eternal and contemporary. Each is an opportunity as well as a challenge to us all.

The reality of God. Is God real, or is He not? Can I as a person know Him? Those who say they believe in God must have a God who loves them, and lives and moves and has His being in them every day, all the time.

The centrality of Christ. Those who call themselves Christians must be new creations, new creatures in Christ, completely devoted to Him. It is not enough that church members be "baptized pagans," merely conforming to the more or less respectable or accepted level of a low-grade society. What greater issue is there than whether or not Christians will really be Christian?

The authority of the Bible. The Word of God is always relevant. The Book that shows us God in all of His self-revealing will and love must be made prominent and permanent in the life of a person today. How else can we know and have the mind of Christ? How else can we possess His Spirit and let His Spirit possess us?

The responsibility of witnessing. Each church member must be a Christian, and every Christian must witness for the Master. God and His Christ expect this of us. In fact, our witnessing is the only way that this world can become Christ's world. When we as Christians witness, we simply go out and share with others what God means to us. This is evangelism at its best. This is the greatest single way to bring people to God, to win them to Christ and His church, and to bring about a good world.

The role of the church. What is the church for? Just to gather Christians together once or twice a week? Being "gathered together" on Sunday morning is not enough. The church must not be ingrown; it must move out into the world. Through each member it must go

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into every corner of life and penetrate with the saving power of Christian influence. It must have a concern for every person, for every human problem. Each of its members must earnestly, honestly, lovingly care. Then we will be on the high road to capture this planet for the Master.

Robert G. Mayfield*

It appears to me that the five major contemporary issues facing Methodism are: (1) materialism, (2) race relations, (3) relevancy, (4) institutionalism, and (5) personal commitment. These are not listed in order of importance.

Concerning materialism, it has become increasingly apparent in recent years that the church evaluates the effectiveness of its clergymen and local churches on the basis of salary and budget.

In race relations, you cannot realize the meaning and dimension of this problem until you have traveled in Africa and Asia and understand what this question means to two-thirds of the world's people. Our actions speak far louder than our words.

On relevancy of message, we are hearing too many devotional messages that soothe and salve rather than biblical preaching that challenges men to courageous witnessing.

On institutionalism, too many of our annual conferences spend the major portion of their time on institutional or housekeeping matters and leave practically no time for strengthening their redemptive ministry to the world.

The major issue facing American Methodism is that of the personal commitment of its members. The vast majority of our people equate discipleship with membership. We accept people into membership almost as we accept members into community organizations. By personal commitment I mean the same thing that some of my friends describe as being "born again." This complete surrender and acceptance of Christ as one's personal Saviour, making Him Lord of your life, causes a person to "put off the old man" and "put on the new man." This is not a one-time event but must be a reaffirming commitment to Christ every day. If it is a one-time proposition, the radiance will gradually wear off and fade. If it is a reaffirming experience every day, one grows in grace until he becomes saturated with the love of Christ. His discipleship becomes a dynamic witness to the world.

* General Secretary, General Board of Lay Activities, The Methodist Church.

S. E. McCreless*

In our confused world, Methodism faces many problems, both within her own life and in the society she serves. Among these are such issues as (1) race relations, (2) the ecumenical movement, (3) theological and liturgical understanding, (4) the ministry, and (5) stewardship.

Among these we find present confusion in regard to the nature and function of the ministry resulting in a shrinking number of preachers. This deficiency is evidenced by increasing use of supply pastors, with fully one-third of our charges so filled. Lack of ministerial candidates and steady decrease in enrollment in theological schools bodes no improvement.

Methodism has always believed in a "called ministry." This leaves the church dependent upon the Holy Spirit to raise up messengers. But the Spirit works in and through God's people, and only a laity devoted to God's work will provide an adequate supply of ministers to meet the needs of the church.

Problems of ministerial recruitment do not depend on devices but upon renewal within the church. Such rebirth will prompt Methodist sons and daughters to forsake the lure of a secular society to answer the hard demands of Christ and His gospel. Upon parents rests responsibility for a Christian home from which God can call ministers.

Again, called ministers must be rightly trained and used. Methodist theological education needs great revision to bring us back to Methodist standards. The evangelical gospel of Wesley rightly understood and proclaimed is as potent as it was two hundred years ago. Methodism has a right to expect her theological schools to furnish a ministry competent to meet the needs of the space age. Our message is the same; only interpretation and method change. Honest evaluation compels judgment that Methodism spends more in support of theological education than she receives in return. Our schools must be made instruments of God and His church to prepare a ministry able to do God's work today.

Attention must also be given to the right use of called and trained ministers. Too many preachers are drained away from the proclamation of the gospel to the organization and promotion of programs. While such programs are necessary, a vital church should discover consecrated laymen to fill administrative posts, freeing her ordained ministry for the service of the Word and Sacrament. God

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will give us ministers only when we are ready as a people to hear His call and to answer it through the proper preparation and effective use of His messengers.

Carl Michalson*

Ecumenism. Whether the American Methodist church should continue its promotion of world Methodism or set its member churches in other lands free for union with their own national churches. If the latter, whether within such unions former Methodists should keep their Methodism alive or express the reality of the newer unity in Christ's body.

Nature of the Congregation. Shall statistics outweigh discipline? Shall discipline be defined pietistically? Shall the sign of the church's presence be some form other than architectural?

Normativity of Popular Piety. The extent to which in the contest within the church between popular piety and authentic faith popular piety is rewriting faith and practice out of religious desires, exegeting the Scriptures in the light of these desires, and mobilizing the power of the laity in support of this invented theology.

Inclusive Fellowship. May not the question of *de facto* integration be as crucial to the church today as communion of Jews and Gentiles was in early Christendom?

Major issue. Work of the Holy Spirit: Old liberals and old conservatives alike have used the doctrine of the Holy Spirit mythologically. The former employ allusions to the work of the Spirit to endorse incremental rational ideas as acts of divine creativity. The latter use the doctrine as warrant for spiritual manifestations and forms of human activity which have no certifiable relationship to God's self-announced work in Jesus of Nazareth, or as justification for wistfulness toward the future as the place where God will perform wonders not yet disclosed. A demythologized doctrine of the Holy Spirit would settle for the modest claims to the work of God as already realized in Christ and would adopt a *filioque* base for testing all spiritual claims to see if they be of God.

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Joseph D. Quillian, Jr.*

There are other issues, of course, but the five that strike me as most obvious are: (1) the primacy of Christian commitment, (2) integration, (3) church union, (4) role of the laity, and (5) an adequate professional ministry.

Most of the problems of the church are neither simple nor altogether new. Any one issue is inseparable from several others, and those that are vibrantly contemporary relate to those that are perennial. For instance, integration in the church involves continuing concerns of polity such as the conditions for membership and the authority of the pastor to admit to membership those that he adjudges to be qualified, as well as our quality of Christian commitment in meeting this particular issue.

The issue that always is related to every other one is the primacy of Christian commitment. It is not that we first have complete Christian commitment and then face our problems. Rather, our commitment is shaped by the way that we respond to the issues of our time. To be sure, single devotion to our Lord does not provide us with simple and clear lines of action to be followed in complex situations. However, it is evident enough when Christian commitment is the primary motivating force and the measure of all attitudes and action and when "religion" is considered as an aid to achieving personal happiness, to maintaining the social status quo, or to furthering some cause other than the Christian faith itself. As a seminary dean, I am aware that recruitment for the ministry is influenced most of all by the quality of Christian commitment of parents and pastors. An adequate ministry and an effective laity depend chiefly upon the primacy of our common loyalty to our Lord.

G. Ernest Thomas **

I have listed the following as the five major issues in contemporary Methodism: (1) how to keep evangelical fervor in a society dominated by a suburban mind, (2) how to keep the church vital in an inner city situation, (3) how to demonstrate a concern for the

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ecumenical movement without surrendering basic New Testament attitudes and beliefs, (4) how to make The Methodist Church a fellowship of believing, praying, and serving Christians, and (5) how to relate the faith we profess to the moral, racial, social, and international problems of our society.

How to make The Methodist Church a fellowship of believing, praying, and serving Christians. The major problem of our day is the problem of casual loyalty to Christ and His church. That casual loyalty allows social habits and attitudes which are totally foreign to vital Christianity. The experience of the past decade shows that a vital experience of the power of Christ, followed by regular practice of church worship, prayer, Bible reading, tithing, and witnessing, will give fortitude of spirit to resist evil.

Claude H. Thompson*

As I see it, the following are both crises and opportunities for Methodism in our time: (1) the lay ministry, (2) renewal through prayer fellowship, (3) the ecumenical witness, (4) a new concern for evangelism, and (5) theological rebirth.

The lay ministry. The church seen as "the people of God," *ton laon tou theou*, is quite Methodistic. As in the Book of Acts, God's Spirit seems to have turned with special power toward the laity. The current strength of the lay witness is the church in dynamic action. The minister thus becomes the servant of the people of God.

Renewal through prayer fellowship. The emphasis upon small renewal groups in prayer, study, and witness, is one vital mode of church renewal. This is rooted deep in our heritage. It is, perhaps, one of the most encouraging signs of the times for new life in the church—and in the world.

The ecumenical witness. The world is too small for a parochial outlook of any one church. Methodism is well equipped to participate in all such endeavors—Protestant, Roman, Eastern. And our commitment to such witness in the National and World Councils of Churches is firmly established.

A new concern for evangelism. Methodism has two birthplaces—the prayer group and the university. Both the mind and the heart must be converted to Christ. Traditional methods likely will have to be modified, even replaced. But the appeal and action must be where

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the people are. But the first concern must be the message. Nothing less than the proclamation of a crucified and risen Lord is adequate for the sorrow, suffering, and sin of the world. There must be the offer of clear forgiveness, new life, and the search for sanctity.

But evangelism must also penetrate into the social sins of our time. Such evils as war, racial prejudice, delinquency, poverty and unemployment, alcoholism, civil rights, etc., must be faced with the converting power of Christ. One example: churches with doors closed to people of any race reveal a betrayal of the brotherhood Christ practiced. Thus exclusiveness must be removed from our culture—along with every other evidence of social disease.

Theological rebirth. Methodism is threatened from two theological directions: One is reactionary fundamentalism, often allied with social and political conservatism and the "radical right" agitators. This is not our heritage and it must be rejected even though these groups invoke the name of God and plead for patriotism.

The other is New Reformation theology. The accent is upon human sinfulness. Prayer is minimized, often rejected. Divine grace is so stressed that justification is substantially God's act alone. Christian experience is suspect, and any concern for an "assurance" of salvation is regarded as outmoded pietism. There is little joy in this melancholy mood of despair. And any concern for Christian morality is considered legalism.

These issues are serious—and provide a glorious opportunity for a resurgence of spiritual and theological vitality so urgently needed in our time. Will renewal come? God is faithful. Our task is a new dimension of total commitment.

A. Dudley Ward*

The five issues which seem to this writer to be most crucial are: (1) the spiritual renewal of leadership, both clergy and lay, (2) the creative utilization of the structure of Methodism, (3) an expanded social witness, (4) the ecumenical contribution of Methodism, and (5) the mission of Methodism in a technological, urban society.

Spiritual renewal of leadership of clergy and lay. Methodism is in a period of change. It is between the growth and vitality of the past and the tremendous opportunities which are ahead. By origin, Methodism is a sect that came into being as a movement of reformation in the church and society. Methodism is essentially at the

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same point today. The evidence that spiritual renewal is sought is abundant. But the pace at which renewal becomes a reality depends largely on the willingness of leadership to risk a direct encounter with Jesus Christ in spiritual disciplines and in an emphasis on Methodism's evangelical heritage. The latter means giving full expression to the central genius of Methodism, namely the nexus of inner spiritual vitality through the power of the Holy Spirit and the witness to this vitality in the world both to individuals and to the complex structures of modern society. Leadership, whether clergy or lay, is no longer a telling force for God unless it speaks and acts out of recognizable convictions.

The structure of the church. Methodism has a large, intricate structure which attempts to bring both freedom and order together with some success. However, in the face of radically changing social structures and in an increasingly complex society, Methodism needs to re-examine the structure itself but much more to effect utilization of the structure. For example, it is no longer tenable for the Methodist General Conference, held in America, to claim to be an international body when ninety per cent of the delegates originate in America and ten per cent from overseas. The proposal recently announced by Bishop Richard C. Raines for an international General Conference of Methodism raises the fundamental question.

Encouragement should be given to the lay and clergy in developing expressions of creative witness within the church and society. The great national programs which emanate from the General Conference ought to be in moratorium for two or three quadrennia. On every level a sense of freedom, initiative and response to the direction of the Holy Spirit, should be expressed.

Social witness. Methodism stands unique among all churches in this respect institutionally and in policy convictions. Only ten denominations in the ecumenical movement in the United States have paid social action staff, and further, only three have paid staff in international affairs. Methodism is the largest denomination of the ecumenical movement in America. It becomes increasingly important that Methodism give power, flexibility, and movement to social witness in race, international affairs (it has been numbered with the great peace churches of the world), personal moral decisions on such issues as alcohol, tobacco, gambling, drugs, and an adequate provision for the social rehabilitation of people in poverty. Methodism has a great opportunity to give substance and movement to the growing understanding and broadening conception of what social responsibility in society really means.

Ecumenical contributions. Methodism has been ecumenical in its genesis and has continued to increase its participation. Ecumenical and interfaith encounters and participation are now taken for granted. Methodism's greatest contribution is the genius of Methodism itself in a dynamic, evangelical witness and appeal, combined with

a thorough-going involvement in historical events. Methodism cannot be narrowly nationalistic—which it has a tendency to be—either in some of its sacred convictions or in terms of its structure. This will mean often in ecumenical involvement a willingness to make whatever accommodations are legitimate and necessary, thereby enhancing effective Christian witness.

The mission to the technological urban society. The world is now metropolitan. Methodism has often felt more at home in rural and small urban areas. It, however, still has a majority of its churches in urban centers and therefore has a tremendous responsibility to become radically functional in the great urban cities. It will mean new structures in the congregation, new kinds of cooperative witness both within Methodism and by Methodism to those outside its organization. It will mean involvement in a mission to the power centers, economic, social and political, which really determine the character of life within the city. Religious values will in the long run make the technological urban society good for people.

Methodism in its heritage, theology, structural and functional life, is in a most unique position to effectively deal with each one of these issues.

Lance Webb*

Church renewal. Will American Methodists discover anew "the unsearchable riches of Christ" resulting in the experience of "the new creation in Christ Jesus" within individuals, homes, the church, the nation and the world? This is the one issue upon which all the others depend.

An adequate ministry, both ordained and lay. Can we provide a sufficient number of effective ordained ministers with the precious combination of "knowledge with vital piety" as Mr. Wesley put it, whose zeal is identified with an intelligent application of the truths of the Gospel to the deepest needs of persons and society in this atomic space age? This would mean a renewal of preaching and pastoral concern.

How shall we who are ordained ministers teach and guide the "laity"—the people of God—to be much more than mere helpers of the ordained ministry in doing "church work" for the organized institution but also to serve as ministers of Christ wherever they live and work in the secular world?

* Bishop, Illinois Area, The Methodist Church.

Shall Methodists in America be part of a world church or only a national church? Shall Methodists in the lands outside the United States be separated from us as autonomous national churches? Or shall the church in the United States and in other lands be united in a World Methodist Church with conferences to deal with local problems as well as a general conference that unites our mutual concern?

The ecumenical problem. How shall we as Methodists be truly ecumenical, accepting our place in the whole body of Christ, the church, and at the same time make our distinctive contribution? What specifically shall we do as talks progress with the Evangelical United Brethren and other major Protestant denominations? Shall we seek and find a union that promotes spiritual renewal without becoming unwieldy and top-heavy in organization and with diversity of worship and government? Or shall we "go on our own" except where co-operation is desirable?

The racial question. Shall we truly become an inclusive church where there is neither slave nor free, white nor black, but Christ is all and in all? Shall we approach the responsibility of our mission in the inner city, in the rural areas, and in other lands as "one people" with equal concern for people of all races and nationalities?

The renewal of the church is the one issue that will determine the others. While we cannot "bring renewal"—only the Holy Spirit can pour into our weak and ineffective lives the insight, courage and love required to fulfill our mission in these times—nevertheless it is our responsibility to fulfill the conditions so that the winds of the Spirit may blow on us.

We have tried intensified organization: building program onto program, creating wheels within wheels. Will we now discover for our times the "manifold wisdom of God" so that "we may have the power to comprehend with all the saints what is the breadth and length and height and depth and to know the love of Christ"?

Without this experience of the love of Christ who is the King of kings and Lord of lords in all this vast universe, we will never overcome the chill of doubt to live by faith that is intelligibly understood and expressed in our scientific age. Nor will we find adequate zeal and means to share these riches with all men. Instead we will be assimilated by the world and its culture rather than transforming that culture. "Some people do not believe in Missions," as one distinguished missionary has said. "How could they? They do not believe in Christ." This is the starting point. God in Christ must become real to us.

How? Through a renewal of worship, both corporate and personal, in which the Word made flesh is preached, listened to and shared in small groups as well as in the larger congregation. The renewal of great Christ-centered preaching is a necessity. The return of the

spiritual disciplines in our ministers and laymen, including personal and group depth Bible study, the practice of an intelligent life of prayer and reading until we are possessed by "an inner conviction of being overwhelmed by the Love of God"—only then can the Holy Spirit give to us the motivation and the wisdom we need for our times.

Renewal comes both as a quest and as a gift. The larger view that includes all races and peoples and makes possible a Methodism that is truly inclusive, ecumenical and dedicated to the Mission of Christ in our broken and divided world is the one requirement for a new day of spiritual growth and power in the church.

A Selected Bibliography of American Methodism

Kenneth Kinghorn

This bibliography is limited to works published during the last thirty-five years. There are several reasons for this. Any student of American Methodism recognizes the value of the pioneer work done by such men as Nathan Bangs, Abel Stephens, James M. Buckley, and John Hurst. But following these men there was a period of relative inactivity. However, the last three and one-half decades have seen a renewed vigor in American Methodist studies, and these recent works are the concern of this bibliography. Moreover, these works are more readily available because most of them are yet in print. Thus, only works published since around 1930 are included.

Only works that specifically relate to American Methodism are listed. For example, works properly coming under the category of "Wesley Studies," although indirectly related to American Methodism, are not included.

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Recent Publications of the Faculty of Asbury Theological Seminary — A Selected Bibliography

Delbert R. Rose

To meet an oft-recurring request for a list of published works by the faculty of Asbury Theological Seminary, the following bibliography has been prepared. It covers theological articles and/or books authored, co-authored and edited by the Seminary faculty over the past decade.

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Book Reviews

The Holy Spirit and You, by Donald M. Joy. New York: Abingdon, 1965. 160 pages. \$2.75.

Alive To God Through Prayer, by Donald E. Demaray. Grand Rapids: Baker, 1965. 156 pages. \$1.95 (Paperback).

These two books are listed together because they have been authored by graduates of Asbury Theological Seminary. Donald M. Joy is serving as Director of Education Services for the Free Methodist Church. Donald E. Demaray is the Dean of the School of Religion at Seattle Pacific College, Seattle, Washington.

* * * * *

The Holy Spirit and You aims at giving "a wide-angle view of the Holy Spirit and His work throughout history." The author writes: "The unbroken line I want you to see extends from the beginning of time and on out into the future. The basic blueprint for man...remains the same today—since Pentecost—as it was at the creation; history is all of one piece."

The author summarizes the gist of what he has to say in the volume in these words:

From the moment that man became a living soul he has possessed a capacity for being filled with God's Spirit. When man, either racially or individually, has chosen to entertain in his inner capacity some unworthy occupant, he has been impoverished, lonely, and ignoble, or at best spiritually sterile. History unfolds the account of God's patient trek with mankind, the trek which made it possible for man to return at last to fellowship with God by means of the inner presence of the Holy Spirit—to get "back on the track." Man is truly normal only when he is, in fact, the "temple of the Holy Ghost."

This is an extremely practical book on the ministry of the Holy Spirit. Such a book is fully relevant and greatly needed in the experience of the Christian church today. Little wonder is it that this book, which is so fresh in its approach and yet so evangelical in its

scriptural and theological commitment, and so incisive in its communication, has already been selected as a study book for laymen by the author's denomination.

The author's chapter headings reveal at once his creative writing: "What's Going On Here?" "God's Design and the Breath of Life"; "The Great Disaster"; "God's Remedial Silence"; "The Traced-Over Blueprint"; "Man's Recovery: Three Stages"; "Life on the Track"; "Century 21 and the New Men"; "The Fine Print: Definitions"; "Questions People Ask."

In his writing the author also has an unusual gift of communicating through effective illustrations, drawn from everyday living in today's world.

This is an invaluable volume for anyone who wishes to understand the scriptural presentation of the Spirit-filled life. It is a fresh and effective presentation of the Wesleyan distinctive of entire sanctification.

Certainly this book ought to be in the hands of every Christian layman. The reading of it will be of inestimable help to every theological student. And it should not be by-passed by the concerned churchman, for in these pages the author clearly delineates a level of spiritual experience which may well be considered as the Wesleyan contribution to ecumenical Protestantism.

Alive To God Through Prayer is basically a manual on prayer. It presents a reverent approach to the practical aspects of a life of prayerful communion with God. It is an excellent guide for group study and for training courses as well as for individual instruction and inspiration. Each chapter is followed by questions to direct thought and group discussion.

In his preface the author writes:

Spiritual awakening is the first aim of this book. Prayer is the key and cause of awakening... This small book is a plea from a concerned heart to people—especially those who are already baptized Church members—to engage in the most rewarding and serious business in the world. It is not only a plea or call to pray, it is a manual on how to pray and what to pray for. We are close to the real revival we long for so deeply... All revivals have been preceded by prayer...

The second aim of the book is nurture... The continuing round of Christian devotional activity constitutes a big chunk of the material out of which nurture becomes a reality.

The first two chapters in the book are devoted to a discussion of "coming alive to God" and "staying alive to God." The formula for "coming alive to God" is the Spirit-filled life. The secret of "staying alive to God" is a growing devotional life.

In chapter 3, the author presents the following suggested pattern of personal prayer: (1) The first thoughts of the day must be of God; (2) A morning quiet time should be held as early in the day as possible; (3) Using a prayer list avoids hit-and-miss praying and wandering thoughts; (4) The 15-10 program suggested by the late Dr. W. E. Sanster (fifteen minutes in the morning and ten at night) is a good way to begin a regular devotional life; (5) Morning prayer should include adoration, thanksgiving, dedication, guidance, intercession, and petition; (6) Evening prayers should include thanksgiving, confession, and intercession; (7) The closing thoughts of the day must be of God.

Dr. Demaray has a very helpful chapter 6 on the teachings of the Bible on prayer. In chapter 5 the author discusses the establishment and maintenance of a prayer group.

Four of the chapters in the book (4, 7, 8, 10) are devoted to practical counsel in praying for specific objectives: "How to Pray for Spiritual Awakening"; "How to Pray for Divine Healing"; "How to Pray with Your Family"; "Especially for Ministers and Prayer Group Leaders" (how ministers and prayer group leaders should pray personally, for others, and with others).

In chapter 9 the author deals with some very practical problems in prayer: "when prayer is work"; "when God seems deaf"; "when circumstances are against us"; "when we fear our little children will not understand"; "when prayer training is difficult and long"; "when we are called upon to fast."

I am particularly grateful for Dr. Demaray's inclusion of chapter 7—"How to Pray for Divine Healing." He begins his discussion with the fact of divine healing. He presents in detail the story of the healing of George Nakajima, former student of Asbury Theological Seminary.

He then proceeds to discuss the various other methods of healing: spiritual healing, mental suggestion, medical science, diet and personal involvement. The chapter closes with a discussion of Jesus and healing, and of varied reasons why some folks are not healed in this life.

Alive To God Through Prayer reveals the carefully documented analyses of the scholar, the deeply spiritual insights of the saint, and the clearly communicated and practical advices of the counselor. The book is both a source of spiritual inspiration and guidance and also an incentive to further intensive study and stimulus to increased experimental participation in the varied areas of prayer.

The Eternal Now, by Paul Tillich. New York: Scribners, 1965. 185 pages. \$1.25 (Paperback).

This is the latest of Paul Tillich's works to be made a part of the Scribner Library, a paperback series. It is composed of sixteen sermons delivered in university and college chapels between 1955 and 1963. The title "The Eternal Now" is used simply to indicate that the presence of the Eternal in the midst of the temporal is a decisive emphasis in most of the sermons.

As usual, the author is a keen observer of the human predicament, to which he devotes the first six sermons. He studies loneliness, forgetting, the riddle of inequality, frustration, sickness, and human tragedy. In them he sees certain mitigating or salutary elements and assumes a religious context to life. The second section examines the Divine Reality in much the same way as he studies man's struggle. There is a Spiritual Presence from which one draws ability. The Divine Name, too, should elicit tact, silence, and awe. God is pursuing man and should be allowed to catch him. Salvation is healing from sickness and deliverance from servitude. Men are the healers. And salvation is for the world—not for individuals. The mystery of the future and the mystery of the past are united in the mystery of the present. Thus the Eternal Now gives us rest in His Presence. Finally, a challenge is given to resist conformity, to be strong, to enjoy maturity, to seek wisdom, and to be thankful.

His philosophy has a certain wholesome quality and reflects a religious temper and presuppositions. Some of his insights are profound and stimulating. This is especially true of his treatment of wisdom. He always takes a Scripture text and sometimes expounds it. But, though this may make the discourse a sermon, it would be exaggeration to call it a gospel message. The human predicament is not as the Bible pictures it—a curable state of sin. It is the weakness and frustrations common to man. Likewise, salvation is not a specific individual deliverance that brings personal life and hope. One gathers that not only traditional terminology has been discarded but that along with it has gone the real meaning of the gospel. Though the "sermons" are full of insights that could be reworked to give a clearer understanding of God, man, and redemption, one can hardly resist the impression that Tillich is not necessarily speaking of the Father of our Lord and Saviour Jesus Christ. To him God seems to be more of a "World Ground," If so, it is not hard to understand the author's distaste for traditional terms. One does not sense a real confrontal with the fundamental issues of sin, righteousness, and redemption as found in the Bible. Rather, God seems to be a pervading presence in the universe upon which or Whom one can draw in his efforts to "save the world." Accordingly, there is no sharp sense of personal guilt nor keen joy of salvation.

The book is worth reading for its nuggets of insights if one is mature enough to sort and sift. It is also an excellent example of preaching that has no power to convert—because divine revelation is overshadowed with human thoughts and presuppositions. As such, it is an exhibition of what preaching must not be.

Wilber T. Dayton

Be Perfect! by Andrew Murray. Minneapolis: Bethany Fellowship, Inc., 1965. 171 pages. \$1 50 (Paperback).

With our amazing technological advances we are becoming accustomed to hearing about our precision instruments which produce *perfect* timing, *perfect* performance and *perfect* calculation. Ours is an age for perfection in several branches of science.

Is it not timely that the church be reminded about Christ's command: "Be ye therefore perfect, even as your Father which is in heaven is perfect"? The current reprint of Andrew Murray's *Be Perfect!* is a devotional study of our Lord's call to live life at its spiritual best.

Murray set for himself the task of going through the Bible and lifting up the principal passages in which the word "perfect" occurs and then "seeking in each case from the context to find what the impression is the word was meant to convey" (p. 7).

He moves through the Old Testament books, finding ample reference to the perfect heart, the perfect walk, the perfect God, and the perfect man. Murray then summarizes his findings in the two Testaments in this manner: "In the Old the perfect heart was the vessel, emptied and cleansed for God's filling. In the New we shall find Christ perfected forevermore, perfecting us and fitting us to walk perfect in Him. In the New the word that looks at the human side, *perfect in heart*, disappears to give place to that which reveals the divine filling that waits the prepared vessel: *perfect love—God's love perfected in us*" (p. 48).

In the New Testament the references to perfection, found in the Gospels, Corinthians, Philippians, Colossians, Hebrews, James, Peter, and John, are dealt with successively. Each book and writer contributes not only his individual insight but also adds to the corporate testimony that God has gone all-out to have a people who will go all-out for Him and His perfect purposes for them.

Murray's continuous stress on perfection centers objectively in what God through Christ has provided *for* us, but subjectively in what the Spirit of Christ will perform *in* us—if we will but trust and obey. Murray's emphasis is an evangelical perfection, not a legal-

istic or humanistic perfection. It issues in Christlikeness of spirit, even though short of perfect outward performance, in the believer's daily life.

Murray's contribution to the Keswick cause in England has been well known. However, most of what he has in this volume would be identical with what one would hear in "holiness meetings" among Wesleyans around the world. Murray's call to perfection assures his readers that they can be free from all that is wrong and carnal (p. 72), that it is a perfection of love toward God and men, attainable instantaneously (p. 112) by faith (p. 104).

But this immediately available perfection can itself be perfected, just as a perfect seed may unfold in its growth in becoming a healthy, well-formed plant. Murray also draws an analogy between Christ's perfect human nature at birth and His perfect human development through infancy, childhood, youth and manhood, and the stages through which a perfect-hearted Christian may pass in maturing in his perfect devotion to God and service to men.

One matter might have been more clearly handled by the author. He declares, "Love is the death of self: where self still lives there can be no thought of perfect love" (p. 140). For the indiscriminating reader this statement needs further clarification. Every Christian needs to learn early in life that there is an indestructible self in him which will live on forever. This self is God-given and must be fully yielded up to God for His inhabitation of it. But it will never be destroyed.

The self which Murray declares must die is the carnal mind which infests the self. That sinful bent in our natures, inherited from Adam, can be eliminated without destroying anything that is properly human or essential to our God-created selfhood. The self is to be invaded and renovated by the Spirit of Christ and brought into a perfect harmony with God's own holy Self.

One cannot give this devotional study a serious reading without feeling the force of Murray's Preface appeal. First, "*there is a perfection of which Scripture speaks as possible and attainable.*" Second, "*to know what this perfection is we must begin by accepting the command and obeying it with our whole heart.*" Thirdly, "*perfection is no arbitrary demand; in the very nature of things God can ask nothing less.*" Fourthly, "*perfection... is something so divine, spiritual, and heavenly, that it is only the soul that yields itself very tenderly to the leading of the Holy Spirit that can hope to know its blessedness*" (pp. 7-10).

Bethany Fellowship, Inc. is to be congratulated for giving the church visible a renewed call—through this reprint—to "the highest aim of what God in His great power would do for us."

The Ecumenical Scandal On Main Street, by William G. Cate. New York: Association Press, 1965. 126 pp. \$3.50 .

This brief volume concerns itself with the local church congregation and the wider ecumenical movement. The author, the executive director of the Portland Council of Churches, speaks from the perspective of a professional participant in the ecumenical movement. The author notes that the typical congregation in the United States suffers from a parochial, individualistic perception. This comes from its tradition of individualism along the American frontier. It is further entrenched in denominational loyalties and rivalries. It is sustained, the author notes, by denominational representatives at headquarters who often inundate the local pastor with programs and exhortations for support to his denominational program. The effect of this is frequently to keep the pastor so pre-occupied with denominational concerns that he has little time and less motivation for participation in matters of community interest. The pastor often is led to believe that participation with other denominations in an effort at community betterment may imperil his loyalty to his own denominational programs. This attitude is many times shared by the laymen of the church. The result is the "scandal" of competition rather than cooperation among churches of a given community.

The author emphasizes that in almost any community there are area needs and groups that are neglected by all of the churches. He states that there must be concerted action on the part of all churches of the community both to detect areas of neglect and to meet the issues which these present. He notes also that in all too many cases the church's clientele is stratified. By this he means that one church may minister to the poor, another to the affluent, still another to a racial or ethnic group. He points out that too few churches minister to a broad cross-section of the community—to the rich and poor, to the learned and ignorant, and to those of different racial backgrounds. His main concern is that the churches present to the community, that is, to the world, not a group of competing denominations, each of which considers itself solely sufficient for the community, but rather a corporate Christian witness and action movement. Each congregation, he insists, is to think of itself, not as the only true church in a given situation but as the church of Christ in existence at a particular location.

He offers some suggestions for self-examination. Does the denominational literature represent a perspective that is broad enough or is it concerned with sectarian matters alone? Are community interests, needs and concerns adequately represented in the committees serving in the church? Do the pastor's sermons and other

messages reflect an interest in the world's need in addition to parochial needs? Does the church exist to serve or to be served? He notes that the true ecumenical movement is not one which submerges the respective heritages of the denominations or that plays down their distinctive theological emphases. Instead, he urges dialogue and confrontation one with another. By this he means a frank facing of points in which they differ as well as points in which they are agreed. He declares that provincialism and narrow sectarian attitudes can only be remedied by looking "over the fence," by participating in the services of other churches and getting to know their distinctive emphases at first hand. He recommends, for example, co-operation between Protestant and Catholic churches in a community to meet the total needs of that community. He would like to see also a greater interest on the part of community churches in the local, national, and international councils of churches.

As a practical program for action he urges a preliminary survey, including searching of the Scriptures, compiling of community statistics and gathering insights from the standpoint of history, society, and psychology relative to the world in which one lives. In addition, he adds, a separate effort to interpret the data gathered should be made. The third step is to project or to look ahead to probable action. After considering what needs to be done, they are to move to the implementation or the carrying out of their intentions.

Finally, he suggests a feedback or evaluation of what has been accomplished. This sequence should be in continuous process on the part of all churches of all denominations in a given community. Cate's overall strategy in the little manual is to communicate to the local congregation the ecumenical insights and resolutions which often come from leaders at higher administrative levels. He is seeking to help churches to make the step from proclamation to implementation.

Evangelical or conservative Christians will evaluate this book in different ways. To the reviewer the volume has much to commend it. True, there is little in it that is new or profound; but it says many things that need to be said. Most of its content should be of concern to evangelicals. The effect of this book on the thoughtful reader can only be wholesome. The reviewer's criticism lies, not so much in what the book says or how it says it, but in what is left unsaid. The author inveighs against those who presume that their perspective is correct and beyond question. He himself, however, is by no means free from this attitude. The volume reflects an uncritical, almost naive acceptance of the tenets of the modern ecumenical movement as things that are self-evident. He is partly right in this and partly wrong. He is right in pleading for the Lordship of Jesus Christ and the church's acceptance of the "servant image." He is wrong in his inadequate recognition or emphasis upon the

central affirmations of the Christian faith. He reflects no awareness of the fact that some churches are nearer the New Testament pattern than others. He often assumes that unity is an end in itself or that unity is co-extensive with the modern ecumenical movement.

Along with an inadequate awareness of the nature of Christian unity as set forth in the New Testament, the book does not evidence sufficient concern for evangelism, for winning the lost, or for the church's message of redemption. The author's concern for social awareness and social action should be balanced by a solicitude for winning souls to Christ and building them up in the Christian faith. He reflects no particular concern for distinguishing between true and false doctrine. His presentation would be more effective if it could have come from a perspective of the working pastor as well as from a professional in interdenominational services. In other words, he tends to see problems only from the perspective of the ecumenical movement rather than from the perspective of the problems or concerns of both the parish minister and a responsible lay leadership. But the book should be widely read, and in most communities its recommendations can be followed with profit.

George A. Turner

The Holy Spirit in the New Testament, by Henry Barclay Swete. Grand Rapids: Baker, 1964. 417 pages. \$6.95.

In an hour when the *charismatic* emphasis has the limelight in many sectors of Protestantism, no knowledgeable minister or teacher of the Scriptures can afford to be ignorant of the bases for a true New Testament pneumatology. Few volumes on the person and work of the Holy Spirit have attained equal scholarly stature with the one under review.

H. B. Swete's work is one in a series of reprints which Baker Book House chose to mark their twenty-fifth anniversary. It forms a part of the Limited Editions Library, which includes books by such reputable scholars as Richard B. Rackham (*The Acts of the Apostles*), J. B. Mayor (*The Epistle of Jude and The Second Epistle of Peter*), and Sir William M. Ramsay (*Historical Commentary on Galatians*). Librarians and professors of Bible and theology, along with all serious students of the Scriptures, owe the publisher a genuine debt of gratitude for again making available these basic studies.

Dr. Roger Nicole, of Gordon Divinity School faculty, heightens the reader's appreciation for Swete's scholarly achievements by his incisive bio-bibliographical Introduction (pp. i-v).

Swete's objective in this study is clearly marked out—"to assist the reader in the effort to realize the position of the first Christian

teachers and writers, when they speak of the Holy Spirit in connexion with the history of their times or out of their own experiences of the spiritual" (p. vii).

Swete's approach to the data with which he worked is threefold. First, he deals with the Holy Spirit "in the history of the New Testament," which covers about one-fourth of the volume. Then he traces successively the Synoptic, the Johannine, the Pauline and other New Testament writers' teaching on the Holy Spirit. The third division of the study summarizes the theology of the New Testament on the person and ministry of the Holy Spirit.

Especially helpful for the technically minded reader is the Appendix with its eighteen "Additional Notes" on such themes as "The Dove as a Symbol of the Holy Spirit," "The Gift of Prophecy," "The Gift of Tongues," and "Flesh and Spirit"—to mention a few.

At his Cambridge University post as Regius Professor of Divinity, Swete stood solidly within the stream of conservative Christianity, rejecting most of the destructive "higher criticism" which was being imported in rather large shipments from Germany in his day.

Swete's words concerning the Holy Spirit move far beyond the bounds of a mere theorist or academician. He forthrightly declares that "the result of the whole enquiry has been to place before the mind not a doctrine but an experience" (p. 359).

Especially helpful to this reviewer is Swete's method of taking up each successive reference to the person and/or ministry of the Spirit, and setting it forth both in its immediate and larger contextual relationships. Without this kind of viewing of the Scriptures the intended meaning of the biblical writers will never be discovered.

The strengths of the volume are manifold, not only in terms of a direct investigation into the New Testament's teaching on the Holy Spirit but also in the clear stand it takes on such basic but related doctrines as the ontological character of the Trinity, the virgin birth of Christ, and the spiritual conception of the Christian ecclesia.

The author reflects his Anglicanism by the way he handles the sacraments, the laying on of hands, absolution, and the like. For the typical evangelical, Swete will have carried his sacerdotal emphasis too far.

One detects, in the author's treatment of the Scriptures, that he holds to a fallible Bible at points even while considering it authoritative in matters of faith and practice. Also, he sees the Christian as waging "a lifelong warfare" with the carnal or fleshly elements of his nature which at best can only know a progressive sanctification in this life. Entire sanctity is a goal, never a reality for the Christian while on earth and in his body. However, Swete does stress the necessity of the baptism with the Spirit, which according to his understanding is not a soul purging experience.

To this reviewer, one basic insight is lacking in Swete's treatment of Jesus and the Holy Spirit. He speaks of Jesus being baptized with the Holy Spirit (pp. 297-300) as well as being the Baptizer with the Spirit. But nowhere in the New Testament does it say that Jesus was baptized with the Spirit. Since baptism carries with it the idea of a cleansing, either ceremonially or actually, Jesus did not need to be baptized with the Spirit. He had no uncleanness from which to be washed or purged. While the Scriptures stress that Jesus was *anointed* with the Holy Spirit, was *full* of the Spirit, and went forth in the *power* of the Spirit, yet He was only baptized with water, not the Spirit. This accounts for the fact that the Holy Spirit came upon Him in the form of a dove, whereas the Holy Spirit comes upon believers under the symbolism of fire—as John the Baptist had predicted.

Having benefited from this volume, the serious student will want to move on to Swete's sequel, entitled *The Holy Spirit in the Ancient Church—A Study of Christian Teaching in the Age of the Fathers*. He will find himself deeply challenged by the scholarly skills of this long recognized authority on the origins of Christian doctrine and experience.

Delbert R. Rose

I Believe in the Holy Ghost, by Maynard James. Minneapolis: Bethany Fellowship, Inc., 1965. 167 pp. \$2.95.

This attractively printed and bound volume is a series of practical messages by a leader in the holiness movement in the British Isles. The eighteen chapters deal with the variety of subjects related to entire sanctification. All of them deal with the Holy Spirit with special reference to His infilling and empowering. Important subjects dealt with include the relation of the Holy Spirit to the Bible, the work of the Spirit in human life, the biblical symbols or emblems of the Spirit, the gifts of the Spirit and witnesses to the baptism of the Spirit. Always the book is practical. The author shows not only an intimate acquaintance with the Scriptures but also with the thinking of leaders in the holiness movement at home and abroad. Especially felicitous is his choice of quotations and his citing of comments by leaders, agreeing with some and differing with others.

The author's use of the Bible is that of an evangelical who accepts it as it is, as completely factual and trustworthy. His use of the Scriptures would be called by many pre-critical or uncritical. His affirmation of scriptural truth is unreserved and wholehearted. One finds in this book a rich combination of scholarship and spiritual insight enhanced by the writer's personal experience in the

thing advocated. Along with the testimonies of others, Maynard James reports his own experience of being filled with the Holy Spirit. He properly distinguishes between the work of the Spirit at conversion and the work of the Spirit in entire sanctification as a second work of grace. He distinguishes between the initial baptism of the Holy Spirit and the subsequent infilling of the same Spirit. In short, he is a clear and forceful exponent of the New Testament as interpreted by John Wesley and by the modern holiness movement. One senses here something more than mere repetition of formula, the mere reaffirmation in a conventional manner of old truths. The familiar truths come with a freshness which reflects careful study, personal experience, and discriminating perception. The book is impressive, not so much for its novelty or for its documentation, but rather for its vividness and vitality. It is basically an affirmation which has the ring of authenticity.

The author appropriately gives special attention to the baptism of the Holy Spirit as it relates to the modern charismatic movement. He is ready to recognize the scriptural basis for the gifts of the Spirit, including the gift of tongues. He also recognizes instances in which glossalalia has been linked with the demonic. He is aware also of modern glossalalia that has the appearance of being Spirit inspired. He cannot agree with those who say that the gift of tongues is the indispensable evidence of being filled with the Spirit. He cites numerous examples of Spirit-filled people who never had the gift of tongues, including Jesus himself. The author's deep concern in the book is not polemic but practical. He hopes that as a result of the perusal of this volume many will experience, as he himself has experienced, the personal cleansing from sin and infilling and empowering of the Spirit. Even the casual reader of this volume will find it admirably suited to the author's purpose. Few will read it without feeling the challenge to personal sanctity. This is a book which one should read to be informed and to be challenged. It will also prove to be valuable as a guide to the personal possession of the Holy Spirit.

This reviewer finds only one minor criticism. Although the language reflects the language of the Creed, it would probably be more effective and less archaic if made to read "I Believe in the Holy Spirit." This volume is a fitting legacy from one whose voice has been heard in many continents, affirming the joy of the Spirit-filled life.

Theological Dictionary of the New Testament, Vol. II, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley. Grand Rapids: Eerdmans, 1965. 955 pages. \$20.50.

Those who are familiar with Volume I in the series of eight know the excellence to expect in each succeeding issue. Volume II covers the Greek letters *delta* through *eta* with the same impressive array of scholarship. Though the price is shocking for those who are not aware of the current trends, it is not out of line with the high cost of publishing such a work. And many would agree that the set in English is priceless.

In spite of the astounding achievement of Cremer in the past century in his *Biblico-Theological Dictionary of New Testament Greek Usage*, and in spite of the dedicated work of his student Kogel in revising it, evidence has accumulated that the task of producing a complete and adequate work in the field was too great for even two or three generations of individuals. Accordingly, Kittel enlisted a large number of outstanding men to assist in treating every word of religious or theological significance in the New Testament. The *Theological Dictionary* is not a simple lexicon. Nor is it a full commentary or biblical theology. Its task is to "mediate between ordinary lexicography and the specific task of exposition, more specifically at the theological level." Bringing together the massive labors of decades of painstaking German scholarship, the writers have produced a work not likely to be surpassed in the foreseeable future. Chief virtues of the English edition are its fidelity to the German even to the retention of full quotations in the original Hebrew, Greek, and Latin and the preservation of an approximately identical pagination for those who want to refer to the German or its sources.

In a work of such scope of materials, authorship, and time, as the editor admits, there are bound to be articles of uneven value and of varying outlook. But the earnest student will rejoice in the abundance of objectively reported data. If one must make his own research, he can at least begin far up the mountainside with a good array of milled materials before him. The translator and publisher are to be commended for the courage and diligence to reproduce the unabridged work in as unspoiled a manner as possible. Neither the mature scholar, the minister, nor the student can afford to ignore this most significant work.

A Still Small Voice, by E. F. Engelbert. Grand Rapids: Eerdmans, 1964. 216 pages. \$3.50.

This is a collection of sermons by a Lutheran pastor who served an inner-city parish in Baltimore, Maryland, for forty-three years (1918-1961). During his fifty years in the Lutheran ministry the Rev. Mr. Engelbert served only two congregations, the other being in Birnamwood, Wisconsin, 1911-1918.

The title of the book is indicative of the author and his preaching. In an age in which "the world is too much with us" and is becoming increasingly meaningless for many people, Pastor Engelbert faithfully witnessed in his preaching to the still small voice that is vocal in the Bible and that speaks to the depths of man's soul.

This is a volume of thirty-nine sermons, adapted to the Christian Year, and also including sermons related to particular church activities such as missions, anniversary, ordination, installation and farewell.

All of the sermons have a pastoral perspective. They are aimed at the "Sunday after Sunday" building up of the local congregation. The sermons reflect a strong evangelical theological position. Marked by a mature and unobtrusive biblical scholarship untarnished by ancient doubts and modern liberalism, these sermons preach the gospel of Christ in messages that are clear, positive, and authoritative, firmly grounded in the inspired Word of God.

Throughout the sermons there is a marked emphasis upon the Christian's need for the Holy Spirit. Listen to the author's own words: "In Christ's Kingdom a servant is utterly useless until he receives the Holy Spirit... The success of any worker of Christ depends on the measure of the Holy Spirit which he has received" (p. 113).

All of the sermons are fully relevant. I call special attention to the one about the Sermon on the Mount (chapter 26). This has a creative spiritual freshness that is most rewarding.

In the sermons the author emphasized the importance of preaching Christ. Again I quote from the author: "You can remain a green and fruitbearing branch of the vine, which is Christ, only if you preach redemption through Jesus Christ. To preach a single sermon, which does not set forth the doctrine of justification by faith in Christ Jesus, is a sin against the vow of installation. It would mean to whittle a peg out of the dead branch of a vine on which no one could hang his hope of salvation" (p. 204).

I commend the reading of this book to all preachers, and especially to young ministers. The sermons are models in pastoral relevance and in evangelical witness.

Frank Bateman Stanger

Roman Catholicism, by Loraine Boettner. Philadelphia: The Presbyterian and Reformed Publishing Company, 1962. 466 pages. \$5.95.

There is an increasing dialogue in our time between Catholics and Protestants, especially among church leaders and scholars. Various trends and movements in Christendom indicate a mounting desire for some form of Christian unity. Vatican Council II is unique and unprecedented in that official observers from Christian communions outside of the Roman church are present, by invitation, and while they have no voice or vote in the general sessions, they are accorded every courtesy and are given privileged seats in the plenary sessions. Some Catholic scholars (e.g., Erich Przywara of Germany, George H. Tavard of the United States) are making serious efforts to understand and to interpret the Reformation and Protestantism constructively.

While many are grateful for these evidences of lessening hostility, at the same time it is imperative that we should be reminded and informed concerning the profound differences, theologically and religiously, which remain to divide us. The volume by Loraine Boettner, first published in 1962 and now in its third edition, serves such a purpose. It is a comprehensive treatment, written from a strong Evangelical point of view. Nearly 20,000 copies are already in print, and since its publication in 1962 it has been an Evangelical Book Club selection.

The author shows clearly that Protestantism was, and is, an effort to get back to the truth and vitality of the New Testament. On the other hand, the Roman Catholic Church, with its ever-increasing reliance upon tradition, is being divorced more and more from the simplicity and vigor of its biblical source. This volume is an excellent source book for pastors and laymen.

William M. Arnett

Paul, Apostle of Liberty, by Richard N. Longnecker. New York: Harper & Row, 1964. 310 pages. \$4.50.

This monograph is sponsored by the Evangelical Theological Society and is a major contribution to New Testament theology. In spite of the enormous amount of literature concerning Paul, no one who examines this book carefully can deny that it fails to make an important addition to Pauline literature. The author is professor of New Testament Theology and History at Trinity Evangelical Divinity School, Deerfield, Illinois. This study is divided into three major segments. There is a study of the background of Paul and his thought

from the standpoint of the Old Testament and of first century Judaism. Another major segment deals with Paul's teaching concerning liberty in contrast to law. The third section deals with the manner in which the principles of Paul were actually practiced by him and his followers. In the author's treatment there is a constant correlation between the Pauline letters and the book of Acts.

Copiously and meticulously documented, this volume calls on a wide variety of sources and witnesses. These include the standard writings of the past and a thorough acquaintance with relevant contemporary literature both in English and in German. The investigations of Paul's thought here is presented with objectivity and thoroughness. Intimate and accurate knowledge of both Scripture and theological literature is reflected. The influence of reformed theology is perhaps discernible in the author's discussion of sanctification, which has Paul insisting upon the process but not necessarily upon any completion or finality. Thus Longnecker would differ from Windisch in his interpretation of Pauline thought. Valuable in this treatment is the notice taken of the work of the Spirit in defining the mind of Christ in the believer. This is a wholesome corrective to the assumption of many modern thinkers who are content to derive Christian ethics entirely from Jesus' example. Paul's view of ethics, as here reflected, allows for a greater role for the data from the Spirit's directness and from Christian experience.

The treatment of the central theme of liberty and the relation of the liberated Christian to discipline and practical living is skillfully and judiciously presented. Both in the theme to which the book addresses itself and the competence in handling the theme, this volume is well worth the attention of the serious Bible student.

George A. Turner

The Spirit of Anglicanism, by H. R. McAdoo. New York: Scribners, 1965. 422 pages. \$5.95.

The subtitle of this volume clearly indicates the scope of its treatment: "A Survey of Anglican Theological Method in the Seventeenth Century." Its author is the Bishop of Ossory in Ireland. The contents of the book comprise the Hale Lectures at Seabury-Western Theological Seminary (Episcopal).

Bishop McAdoo is careful to point out in the beginning of his study that "the absence of an official theology in Anglicanism is something deliberate which belongs to its essential nature." Even the work of Richard Hooker, who has some claim to be the greatest Anglican writer, is more concerned to state a method in theology

than to outline a system. Thus the distinctiveness of Anglicanism lies not in a theology, but in a theological method which reflects "equal loyalty to the unconflicting rights of reason, Scripture, and tradition." It is the author's conviction that the sources of Anglican theological method were seen at their best in the seventeenth century with a three-fold appeal to Scripture, to reason, and to antiquity. It is for this reason that the author undertakes an examination of these sources in this particular period.

In a detailed and masterly fashion, the author begins with Hooker's defense of reason and his challenge to the use made of Scripture by Calvinistic Puritans and their denial of the validity of a proper human authority. He carefully analyzes the theological system of Calvinism, followed by a discussion of the Cambridge Platonists and the Latitudinarians. He then examines the resultant "New Philosophy" and its relation to the theological method. Finally, he turns to the life, practice and thought of the first Christian centuries, and shows how the Anglican method regards antiquity as inseparable from the interpretation of Scripture, for Anglicanism "has always regarded the teaching and practice of the undivided Church of the first five centuries as a criterion."

This volume is a work of solid and substantial scholarship, based upon a careful examination of the relevant literature. For Wesleyan scholars, it provides in a detailed manner the background and development of Anglicanism in the century prior to the Wesleyan revival in which Methodism was born.

William M. Arnett

The Work of the Holy Spirit: A Study in Wesleyan Theology, by Lycurgus M. Starkey, Jr. New York: Abingdon, 1962. 176 pages. \$3.00.

This book grew out of a Ph.D. dissertation done at Union Theological Seminary in New York. Dr. Starkey laments the theological neglect of the Holy Spirit and observes that without Him Christianity degenerates into "a futile humanistic striving after goodness." In the Preface he writes, "We need a new concern for the theological significance of the Holy Spirit and his work, an understanding of his ministry so that we may make ourselves available for his blessing" (p. 9).

The author declares that the doctrine of the "inspiration" of the Holy Spirit is central to historic Methodism. Wesley is seen as faithful to the historic affirmations of the Western church concerning the Holy Spirit. Unconcerned with the metaphysical, Wesley relates

the Holy Spirit to every aspect of God's dealing with man. "The Christian life is characterized by a direct, intimate, personal relation between Spirit and spirit" (p. 61).

Assurance is one of the specific ministries of the Holy Spirit, because what the Spirit has wrought, He will confirm. Although Wesley supported the "means of grace," he insisted that the factor of primary importance is the inner work of the Holy Spirit.

The gracious work of the Holy Spirit must be "constantly returned by an expiration of the human spirit unto God—prayer, praise, and faith working through love" (p. 123). The Holy Spirit is not an irresistible, dominating power; but rather He works through man's being, strengthening and enabling his faculties. Through the work of the Spirit there is the possibility of realizing the Christian ethic in this life.

Especially valuable are the last two chapters dealing respectively with Wesley's doctrine in historical context and Wesley and the contemporary theological enterprise. Dr. Starkey shows that Wesley parts company with both Wittenberg and Geneva in that he insists upon the direct work of the Spirit in man's heart independent of either word or sacrament. However, Wesley does not go so far as some Quakers who claim that the subjective experience of the Spirit's work is above any testing by Scripture, and who also devalue the sacraments. Wesley's doctrine of empirical righteousness goes further than that of Calvin and a great deal further than that of Luther.

The author is exercised over the tendency he sees in the contemporary return to Reformation orthodoxy, with its pronounced preoccupation with human depravity, to compromise the New Testament ethic of love. "We dare not let a necessary concern with justification by faith cause us to forget that the Holy Spirit has been given in his sanctifying graces for the hallowing of every Christian as a temple of the Lord" (p. 162).

This volume is an excellent study of Wesley's doctrine of the Holy Spirit. It is especially helpful because of the author's balanced judgment of developments in historical and contemporary theology.

Kenneth Kinghorn

A Layman's Guide to Our Bible, by Donald E. Demaray. Los Angeles: Cowman Publishing Company, 1964. 400 pp. \$8.95.

In this volume the reader is presented with a very attractively manufactured handbook to the Bible. It will serve the next generation in a manner comparable to that served by the widely-used

Halley's *Handbook to the Bible*. No pains have been spared to make this volume of maximum usefulness to the layman. The reader will be impressed with the variety and completeness of the data here assembled and conveniently organized. Another attractive feature is the pictures, mostly of Palestine, which are very helpful in illuminating the Bible.

The volume is divided into three main sections. One deals with the early manuscripts and the history of the Bible. A second section takes the reader through an introduction to the books of the Bible from Genesis to Revelation. The books of the New Testament, for example, often include a concise outline of a book; matters of date, authorship, destination, and purpose are concisely given. The page format aids the reader in selecting what he needs to learn. The margin has catch phrases and words which direct one to the portion of the text he needs to consult. The third major division of the book contains sketches of Bible personalities, matters of geography and history relative to the Bible and Bible lands, and a series of short articles on Hebrew customs. The Appendix includes sketches of those who made Christian history, and a rather generous inclusion of maps, bibliographies, together with indexes. Here in one volume the Bible reader has a small encyclopedia of religious knowledge.

Sunday School teachers should find this an invaluable reference book; pastors will find it a ready reference tool in the preparation of sermons. Those interested in further research will find a short bibliography included which lists the main sources of Bible backgrounds. Since documentation is at a minimum, scholars who consult this volume will be unable, in most instances, to pursue further the subjects that are introduced. Yet on the whole this is a book that admirably fulfills its purpose—that of placing in the hands of the average Bible reader a ready reference work with which he can better understand the message of the Scriptures.

George A. Turner

The Freedom Revolution and the Churches, by Robert W. Spike. New York: Association Press, 1965. 128 pages. \$2.95.

Robert W. Spike is director of the Commission on Religion and Race, of the National Council of Churches. His background as director of the Commission has provided him with ample experience and information concerning the contemporary civil rights movement. It was his commission that co-sponsored the historic march on Washington in 1963, organized nationwide support for the civil rights bill, trained volunteers for the voter registration drive in Mississippi in

1964, and co-sponsored the call that brought clergymen and civil rights supporters to the Selma and Birmingham demonstrations in 1965.

The main task of the book is to underline the role which the church can play in the civil rights movement. In doing this, he begins with a thorough but concise outline of the recent history of church participation in the Negro's fight for racial equality.

He lays significant emphasis on the political implications of church action. Without reducing efforts in the South, "the next major thrust of the Negro freedom movement must come in the North," Dr. Spike writes. "The primary goal is to give a more direct franchise to the increasing Negro populations, and help them prepare to exercise this franchise effectively." He calls for voter registration drives, citizenship education, political action around specific issues, and for implementation of the anti-poverty campaign so it benefits those most in need.

Dr. Spike's plea for greater involvement of the church in the Negro's fight for freedom is eloquent and clear. His chapter dealing with the opportunity of the churches has particular significance. The thoughtful reader will find this book as challenging as it is interesting.

James W. Stuart

The Wesleyan Bible Commentary: Vol. V, Romans through Philemon, by Wilber T. Dayton, Charles W. Carter, Clarence H. Zahniser, George A. Turner, W. O. Klopfenstein, Roy S. Nicholson, George E. Failing. Grand Rapids: Eerdmans, 1964. 679 pages. \$8.98.

One is delighted to find reputable Wesleyan-Arminian scholars working together to produce this six volume commentary. The final product will reflect the labors of more than twenty men representing nine denominations. Volume V is the second to be published (Volume IV is already in print).

For each of these Pauline epistles the writers furnish editor's preface, outline, introduction to the book, commentary and bibliography. The outlines are extensive and detailed, giving the reader a clear picture of general contents. Introductions discuss authorship, date, destination, occasion and purpose. In some instances one wishes for a little more insight into the cultural status and the philosophical views of those to whom an epistle is addressed.

The text used throughout is the American Standard Version. Wide use is made of the many other Bible versions and translations. Exposition is presented paragraph by paragraph rather than verse by

verse, a form which many will appreciate. In this way a verse does not stand in isolation but is interpreted in the light of its context. Significant words and phrases occurring in the ASV are in heavy print, so that one can easily find the discussion of a particular verse. The comments are written in a terse, vivid style. At the end of each major treatment is a bibliography to guide the interested student in further research.

At no place is the reader bogged down with discussions that are over-technical. The authors are aware of the many textual problems, but only mention them briefly. A sample of their positions include: Paul wrote all thirteen epistles; chapters 15 and 16 of Romans are genuine; chapters 10-13 of II Corinthians are not considered to be the "severe letters"; and Ephesians is a circular letter addressed to the churches in the province of Asia.

The general introduction states: "The design of the Wesleyan Bible Commentary is evangelical, expository, practical, homiletical, and devotional. It is cast in the framework of contemporary evangelical Wesleyan Bible scholarship." This volume is to be commended for attaining these goals. It should meet the needs of pastor and layman alike.

John E. Hartley

German Existentialism, by Martin Heidegger, translated from the German, and with an Introduction by Dagobert D. Runes. New York: Philosophical Library, 1965. 58 pages. \$2.75.

The burden of this brief volume is philosophical and political. For a widely known philosopher such as Martin Heidegger to join the National Socialist Party of Adolf Hitler and to become a spokesman for National Socialism is a source of embarrassment and disservice to professional philosophers. Professor Benedetto Croce, Heidegger's distinguished Italian colleague, said of his German contemporary, "This man dishonors philosophy and that is an evil for politics too." And so it was, for Heidegger's contribution to the growth and development of National Socialism was great.

In this brief anthology, consisting of a small collection of speeches, statements and appeals by Martin Heidegger, the translator, Dr. Runes, attempts "to point to the utter confusion Heidegger created by drawing upon the decadent and repulsive brutalizations of Hitlerism for political and social application of his own existentialist metaphysics." Since professional philosophers are dedicated to search for the highest good, Heidegger's activity in the political realm amounts to a wicked betrayal.

How strange that some theologians seek to base a hermeneutical program for the Christian faith on Heidegger's philosophy when its content is scarcely less acceptable than his political activities. Perhaps this indicates the bankruptcy of theology in various areas in our time.

William M. Arnett

Tyndale Bible Commentaries (R. V. G. Tasker, general editor), *The Epistles of John*, Vol. 19, by John R. W. Stott. Grand Rapids: Eerdmans, 1964. 230 pages. \$3.00.

The pastor-scholar who writes this practical commentary on the Johannine epistles, John R. W. Stott, is the Rector of All Souls Church in London, England. The verse by verse exposition avoids the extremes of being "unduly technical" or "unhelpfully brief." Additional notes supplement the helpful commentary on the text from time to time, e.g., "the symbolism of light in Scripture" on 1:5; "the biblical concept of propitiation" on 2:2; "John's teaching about the devil" on 3:8, 10. The Introduction, covering approximately forty pages, provides illuminating materials regarding authorship, the occasion for the writing, and the message presented. The work is evangelical in tone. This volume in the Tyndale series is a valuable, workable tool for preachers, teachers, and laymen.

William M. Arnett

God's Word Into English, by Dewey M. Beegle. Grand Rapids: Eerdmans, 1965. 230 pages. \$2.25 (Paperback).

This is a revision and enlargement of Dr. Beegle's book which was first published in 1960 to "help Christians understand the essential features of a good translation." New data has been added, particularly in an appendix, and the price has been brought within reach of a wider public by a paperback edition.

In a most interesting and readable fashion the author introduces the language and manuscript phenomena that make revisions necessary and relevant. An excellent introduction to the Old and New Testament texts is illuminated by photos of actual pages from the codices, scrolls, and early versions. The philosophy behind modern revisions is then discussed in terms of language changes, artistic style, and the attempt to express truth more accurately and forcefully. Troublesome examples are analyzed in the light of recent

research in the meanings of biblical words. Finally, there is a profitable discussion of alternative translations. Throughout, the discussion is lucid and informative. All but the most learned would gain much knowledge and rich insights from the book.

Then, added to the 120 pages of the main body of the book is a series of appendices and indices. These give vital data about the representative English versions from Wyclif to the present, prefaces to the Tyndale translation and the King James Version, the dedication to King James, notes on *kethib* and *qere*, and a particularly helpful analysis of the strengths and weaknesses of the more recent translations. The indices give ready access to the mass of detail from Scripture, history, and language study. All in all, this is a most readable and informative volume for one who wants to understand how the ancient manuscripts became our modern Bible and for one who wants objective standards by which to select and use the modern versions and revisions.

Wilber T. Dayton

A New Harmony of the Gospels, by Arthur Markve. Minneapolis: Bethany Fellowship, Inc., 1962. 385 pages. \$3.50.

The author is an attorney who is accustomed to judging the integrity of witnesses and the accuracy of their testimony in court. By various logical techniques he seeks to determine whether the witnesses were describing the same or different events. Applying these principles to the four Gospels, Mr. Markve finds a much longer list of events than most "harmonies" present. In many instances he is convinced that the evangelists are describing different incidents rather than giving different interpretations of the same events. This is most marked in the accounts of the visits to the empty tomb. He carries his method to the point of subdividing items such as the Sermon on the Mount into their basic thought components. Thus he arrives at 621 separate headings for his harmony—about three times as many as usual. The table of contents and an index enable one to observe quickly where his pattern leads. And an appendix sets forth data in chart form that would agree with the alternate view that Christ was crucified on Thursday.

Much of the value of the book lies in his basic protest against merging various similar events into the same events and against glibly charging the differences of report to ignorance and inaccuracy of the reporters. The attorney has done great service in pointing out the error of this type of criticism that too often dominates the field. The body of the book simply arranges the King James Version

under the 621 headings that result from his method and pattern. Though it is never possible to arrive at certainty in arranging and dating all of the details recorded in the life and ministry of Jesus, this book does give a workable system that has at least corrected some of the common errors. The result is a valuable book that is basically reliable, as sound chronologically as could be expected, and helpful for one who is trying to master the general content and context of the life and ministry of our Lord.

Wilber T. Dayton

An Exposition of the Gospel of Matthew, by Herschel H. Hobbs. Grand Rapids: Baker, 1965. 422 pages. \$6.95.

This is the first volume in a new series of expositions of the New Testament. Dr. Hobbs reflects broad study and careful analysis, knowledge of the historical backgrounds, and a grasp of the data found elsewhere in the Scriptures. When occasion demands meticulous exegesis behind the exposition, the writer does not hesitate to treat the passage as needed. The outline of the work centers around the King and the Kingdom, tracing the life, ministry, and passion of Jesus through the book chapter by chapter and verse by verse. Simplicity, clarity, and thoroughness characterize the work throughout.

The viewpoint is clearly one of faith from the conservative standpoint. Miracles, the virgin birth, a personal devil, the deity of Jesus, and the like are not so much problems as answers to the questions that one must face in the first Gospel. The volume is full of spiritual insight and historical perspective. Though the author's background is Baptist, there is very little in the book that is not of equal value to all others who love the Word of God in truth. It is a useful book for one desiring to understand Jesus as presented by Matthew.

Wilber T. Dayton

Limited Editions Library: The Acts of the Apostles, by R. B. Rackham. Grand Rapids: Baker, 1964 reprint. 524 pages. \$6.95.

This book was first published in 1901 and has passed through many editions and printings. Its abundance of historical data, the care taken in exegesis and exposition, and the detailed (115 page) introduction have called for this additional American printing. The commentary is built around an analytical outline that ties the events

of the book into a unified whole. The impression is sharpened further by chronological charts which integrate these events with the contemporary history of Rome and Palestine. As a result, a careful reading of the volume would leave one with a good grasp of the beginnings of the church in its ancient environment.

The author's historical and critical conclusions are basically sound, though an occasional remark indicates greater breadth of erudition than depth of conviction concerning possible sources of the documents. But among the British he would be classed as very conservative. He makes a direct approach to matters of date and historical background and arrives at clearly defensible positions. His treatment of Paul's conversion and many other events is excellent. On the other hand, it is less satisfactory when the author considers the work of the Holy Spirit at Pentecost as relating primarily to conversion. On the whole, the work is excellent, though it is not needed so desperately as it was before the publication of the works on Acts by F. F. Bruce, and of *The Evangelical Bible Commentary* volume on Acts by Ralph Earle and Charles W. Carter.

Wilber T. Dayton

Limited Editions Library: The Epistles of Jude and II Peter, by Joseph B. Mayor. Grand Rapids: Baker, 1965 reprint. 202 pages of introduction and 239 pages of text. \$6.95.

This work was first published in 1907 in London. Its massive scholarship has influenced Baker Book House to reprint it even though Mayor's rejection of the authenticity of II Peter would seem to be in contrast to the views generally promoted by the publisher. The lengthy introduction is made up of an imposing array of literary, grammatical, stylistic, and content comparisons that appeared to Mayor to have value as internal evidence relating to the authorship and time of writing of the epistles attributed to Peter and Jude. There is no doubt that the scholarship is almost baffling in its magnitude and detail. And the author has done great service in setting forth clearly the grounds of his decisions against the genuineness of II Peter. It is now relatively easy to examine that evidence and come to one's own conclusions.

The present reviewer finds Dr. Mayor's arguments less than convincing, especially when weighed against the clear statements of the writer of II Peter. It is hard to avoid the charge of forgery when the author tries so hard to be known as Peter if indeed it was not written by the chief of the Apostles. And it is hard to defend the canonicity or moral value of a forgery. Again it is hard to maintain

one's enthusiasm for such exhaustive study of a book that is neither genuine nor authentic. Yet, it must be admitted that this volume is the most helpful and least irritating of those books that deny the Petrine authorship. The mass of relevant data in the commentary proper, added to the thorough treatment of introduction, does make this a volume that cannot be safely ignored in the study of these epistles.

Wilber T. Dayton

The Letters of Paul: An Expanded Paraphrase, by F. F. Bruce. Grand Rapids: Eerdmans, 1965. 323 pages. \$4.95.

This paraphrase of the letters of Paul is similar to the translation of J. B. Phillips. It differs in that it is printed alongside the text of the English Revised Version of the New Testament first published in 1881. This makes convenient the comparison of the familiar Revised Version along with Bruce's paraphrase. In addition the E.R.V. is accompanied by marginal references compiled by Scrivener, Greenup and the Moultons. Another unusual feature is the author's placing of the letters in what he regards their chronological sequence beginning with Galatians. Little reason is given for placing Galatians rather than Thessalonians first except the translator's judgment that such an arrangement presents the least difficulties. Bruce's translation reflects his accurate knowledge of the Greek New Testament. Whether his paraphrase is as pungent and as incisive as that of Phillips, in the judgment of readers, remains to be seen. This volume seeks to combine the popular appeal of a modern paraphrase like Phillips together with a scholarly apparatus making it useful for students as well as casual readers.

George A. Turner

The Wesleyan Bible Commentary: Vol. IV, Matthew through Acts, by Ralph Earle, Harvey J. S. Blaney, Charles W. Carter. Grand Rapids: Eerdmans, 1964. 749 pages. \$8.95.

This volume has been written for those who desire evidence of competent scholarship in a commentary, combined with a writing skill that brings the discoveries of scholarship within their grasp for practical use. The writers of these pages have kept in mind the production of a commentary, useful to both pastors and lay leaders, and to all alert Christians who seek a clearer understanding of the four Gospels and the Acts of the Apostles.

The writers follow the Wesleyan approach. Disputed points do not clutter the commentary proper, but on occasion may be treated in the introduction prefacing each book-division. One is impressed by the straightforward, onflowing thought—not constantly checked by piece-meal comment. The Scriptures are so interpreted as to convey a vivid sense of their vital reality. The volume is suitable for devotional as well as study purposes, for it brings out in the language usages of our day meanings in the Scriptures that too often escape the modern reader.

In typography and general arrangement, the book is excellent. Special features that deserve favorable comment are the introductions to each book-division by means of which perspective is gained, detailed book outlines which aid comprehensive study, and extensive bibliographies that invite further reading in each field.

The high quality of Volume IV of *The Wesleyan Bible Commentary* promises much for other volumes of the series. Such a work meets an urgent present need in the literature of the Wesleyan movement.

Leslie R. Marston

New Testament Commentary: Exposition of Colossians and Philemon, by William Hendriksen. Grand Rapids: Baker, 1964. 243 pages. \$6.95.

This volume is another in the Baker set called *New Testament Commentary*. Though the book is primarily expository, there are occasional exegetical and critical footnotes as well as much cross reference of Scripture in the main discussion. The author shows familiarity with the data of conservative scholarship and uses it effectively to put the message of the book within reach of the laity. He is also aware of recent studies in the Dead Sea Scrolls and of their relevance. The style is somewhat homiletical and profuse, at least in places. This tends to make the commentary more helpful to the less trained minister than to the scholar. If this is its purpose, it serves its public well.

The author's Reformed tradition is evident. Though he is moderate and reasonable, there is no doubt of his understanding of the decrees and election. True to the Heidelberg Catechism, he stresses progressive sanctification even when the context, apart from theological presuppositions of the commentator, might indicate a crisis. The preponderance of emphasis in Colossians on the deeper issues of Christian experience, tend to make Hendriksen's comments less interesting to those of the Wesleyan tradition than to those of the Reformed, though the book is basically wholesome.

Wilber T. Dayton

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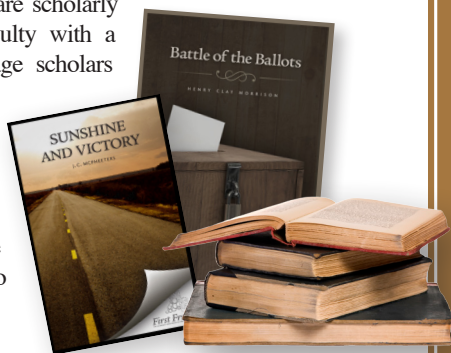
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