News in Brief

We urge librarians and custodians of conference depositories to note especially the article by Keith J. Hardman, listing doctoral dissertations on Methodism and Evangelical United Brethren subjects. Will you please check your holdings of dissertations, whether on microfilm or original copy, to note omissions? We want to make this list as representative of all dissertations available as we possibly can. Please report to our office any additional listings. A supplement will appear in the next issue gathering these omissions and one or two other categories in the field.

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A note from C. Wesley Christman, Jr. of the New York Conference requested that we list the following conference historical publications available for sale:

Maggie Van Cott, the first woman licensed to preach in The Methodist Church, by W. R. Phinney, 1969 (pamphlet), 50 cents.
Chester A. Smith of Peekskill, His Memoir, 1966, 40 pages, $1.00
The Onward Way, history of New York Conference, 1949, paper back, $2.00

Order from Dr. Christman, 446 Warren Street, Hudson, New York, 12534.

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There will be a luncheon during the period of General Conference, at which time those interested in the acquisition and dissemination of denominational history may meet. The luncheon will be held at Lafayette Park United Methodist, St. Louis, April 22, 12:20 p.m. If you are not a recipient of The Historian's Digest and wish to know more about this event, please contact the Commission on Archives and History office for details.

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Several of the national historic Shrines will be the scene of pilgrimages this May. Special services will be conducted as follows:

Albright Memorial Chapel, Kleinfeltersville, Lebanon County, Pennsylvania—This observance will be a joint endeavor of the Commission on Archives and History of The United Methodist Church and the Historical Committee of The Evangelical Congregational Church, Sunday, May 3 at 3:00 p.m. Bishop Paul Cressman of The Evangelical Congregational Church will be the guest speaker, assisted by representatives of the Eastern Pennsylvania and Central Pennsylvania Conferences of The United Methodist Church. It will be conducted on the spacious lawn next to the church unless inclement weather requires moving indoors.

Old Otterbein Church, 112 Conway Street, Baltimore, Maryland—Since this Shrine is occupied by a continuing congregation, the pilgrimage is usually planned by a special committee of the local church. The editor of Methodist History will speak at the 2:30 p.m.
service, May 3, 1970. A historic roadside marker will be dedicated.

Acuff's Chapel, near Blountville, Tennessee—The Commission on Archives and History of the Holston Conference has sponsored these pilgrimages for several years. It will be held May 24 (Heritage Sunday), at 4:00 p.m. Dr. Frank Baker, Duke University, renowned authority on John Wesley, will be the speaker.

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The Methodist Librarians’ Fellowship, an organization of professional librarians within the Methodist tradition, will hold its annual meeting Monday, June 15, 1970, at 1:00 p.m., in the New Orleans Baptist Seminary, New Orleans, Louisiana. Wilson Flemister, librarian of the Interdenominational Theological Center, Atlanta, Georgia is the president of this group. Meetings are usually scheduled at the time of the annual meeting of the American Theological Library Association so that personnel may attend sessions of that organization. The Methodist Fellowship is open to both organizational and individual memberships within the family of Methodism. For additional information contact Miss Esther George, Secretary-Treasurer of the Fellowship, Commission on Archives and History (EUB depository), 601 West Riverview Avenue, Dayton, Ohio 45406. The Methodist Librarians’ Fellowship and the Commission on Archives and History of The United Methodist Church are currently engaged in several union projects: Union List of Methodist Serials (edited by John D. Batsel, Garrett Theological Seminary, Evanston, Illinois), Union List of Methodist Books (edited by Arthur E. Jones, Jr., Drew University, Madison, New Jersey, with special references to Methodist sermons, biography, history, missions, hymns, disciplines), and Union List of Methodist Diaries (edited by Brooks B. Little, Upper Room librarian and dealing with manuscript journals of early circuit riders).

CORRECTION

An error appeared in Frank Baker’s article, “The Birth of John Wesley’s Journal,” in the January 1970 number of METHODIST HISTORY, Vol. VIII, No. 2. Please make the following correction on page 27, line 4, removing an s in the second use of the word “chiefs,” so that the line will read:

chiefs” [N.B. not the “two chief” of the four head men, as the

We regret that this error appeared. —Editor
Historic Anniversaries

Centennials

Bridgton Church, Bridgton, Maine, Maine Conference
Central Church, Beaver Falls, Pa., Western Pennsylvania Conference
Central Islip Church, Central Islip, New York, New York Conference
Cerro Gordo Church, Cerro Gordo, Illinois, Central Illinois Conference
Chinese Church, San Francisco, California, California-Nevada Conference
Cleveland Church, Cleveland, Minnesota, Minnesota Conference
Coalburg Church, Coalburg, Ohio, East Ohio Conference
Dulin Church, Dulin, Virginia, Virginia Conference
Emanuel Church, Orchard Park, New York, Western New York Conference
First Church, Harrisburg, Pennsylvania, Central Pennsylvania Conference
First Church, Highland, New York, New York Conference
Gibson Church, Gibson, Pennsylvania, Wyoming Conference
High Street Church, Attica, Ohio, East Ohio Conference
Immanuel Church, Cannonville, Minnesota, Minnesota Conference
Janesville Church, Janesville, Minnesota, Minnesota Conference
Mazeppa Church, Mazeppa, Minnesota, Minnesota Conference
Mount Zion Church, Blakesburg Circuit, Iowa Conference
Mount Zion Church, near Kentland, Indiana, North Indiana Conference
New Kensington Church, New Kensington, Pa., Western Pennsylvania Conference
Okmulgee Church, Okmulgee, Oklahoma, Oklahoma Conference
Perry Church, Perry, Iowa, Iowa Conference
Polo Church, Polo, Illinois, Northern Illinois Conference
Prospect Street Church, Marion, Ohio, West Ohio Conference
Steelville Church, Steelville, Illinois, Southern Illinois Conference
Trinidad Church, Trinidad, Colorado, Rocky Mountain Conference
Trussville Church, Trussville, Alabama, North Alabama Conference
Waseca Church, Waseca, Minnesota, Minnesota Conference
Wesley Church, Framingham, Massachusetts, New England Conference
Worden Church, Worden, Kansas, Kansas East Conference
Martin Junior College, Pulaski, Tennessee to observe Centennial in 1970-71
Ohio Northern College, Ada, Ohio to observe Centennial in 1970-71

125th Anniversaries

Central Church, Oskaloosa, Iowa, Iowa Conference
Fennimore Church, Fennimore, Wisconsin, Wisconsin Conference
Gageville Church, Gageville, Ohio, East Ohio Conference
Manchester Church, Akron, Ohio, East Ohio Conference
Milltown Church, Milltown, New Jersey, Southern New Jersey Conference
Salem Church, Honey Creek, Wisconsin, Wisconsin Conference
Tabor Church, Gibson County, Indiana, South Indiana Conference

150th Anniversaries
Batavia Church, Batavia, New York, Western New York Conference
First Church, Warren, Ohio, East Ohio Conference
Lexington Church, Alliance, Ohio, East Ohio Conference
Old Harmony Church, near Jane Lew, West Virginia, West Virginia Conference
Peoples Church, Newburyport, Massachusetts, New England Conference
Trenton Church, Trenton, New York, Northern New York Conference
Book Reviews

Paul M. Minus, Jr., Ed., Methodism's Destiny in an Ecumenical Age.

The papers that make up this book were all delivered at a symposium in September of 1969 marking the tenth anniversary of the founding of the Methodist Theological School in Ohio. Taken collectively they comprise a multi-perspective examination of the situation and responsibilities of a major segment of Protestantism in a time when secular change and pressures may seem more productive of human unity than the staid and dignified progress of ecclesial ecumenism. To convey the major themes of the book I have classified the individual essays into three groups.

Confessional Optimism and Inspiration

Both Bishop Gerald Ensley and Australian Evangelist Alan Walker contend that the Methodist world-family of churches have made and can make significant contributions to the development of a true "Great Church" (Ensley) and to calling the Great Church to mission (Walker). Both men have deep commitments and deep senses of obligation to Methodism. They are intent on doing justice to the value of Methodism's role in the spread and strength of institutional Christianity; they want Methodism to do more and do it better. To Ensley, Methodism can serve as an international link militating against national(istic) ecumenical unions. Methodism can help in bringing ecumenical unity into fruitful relation with its correlate, diversity. Finally, Methodism can be an influence for the recovery of "experimental religion" in a uniting Christendom.

Pointing to the world's "hunger for Christ," Walker sees Methodism's responsibility as that of strengthening the whole church in mission, which for him involves leading people to: 1. reconciliation with God through personal religious experience; 2. accepting a call to holiness of life and mind, in combat with the values of secular culture; 3. creating a fellowship for people threatened with loneliness and meaninglessness in contemporary society; 4. serving God in worship and work on behalf of his people; and 5. prophetic engagement with social evils and injustices. Walker sees these emphases as flowing in continuity with the original Wesleyan impulses of Methodism.

Both men are largely right in what they affirm. I call them optimistic and inspirational, however, because they each have pre-commitments which seem to prevent their facing some of the contours of contemporary Methodist and world reality. Some of these reality contours will come clear as we look at the next class of articles.

Critical Analysis and Prescription

Paul S. Minear, José Miguez-Bonino, D. T. Niles, Walter Muelder, and Theressa Hoover bring different pre-commitments and sensitivities to the task of speaking on Methodism's ecumenical future. Yet a kind of consensus on critical themes emerges in their contributions. For example, in one way or another each of these speakers recognizes that
Methodism's distinctives are as much the fruits of particular social, political, and economic conditions as they are results of any unique theological stance. Muelder's discussion of Methodism in the United States is representative as it points out that in applying the gospel pragmatically to frontier conditions, victory came for circuit riders only at the price of vast accommodation to what we now call racism, regionalism, and the individualization of religion. Miguez-Bonino and Niles, from different third-world perspectives, expose non-theological factors in world-Methodism's patterns of relation that militate against genuine unity and effective Christian presence, "in each place."

In continuity with the first common theme is a second: Because of the power imbalance between American-British-European Methodism and Methodism in former colonial territories, any form of continuing confessional linkage between them may be anachronistic. Miguez-Bonino says it most clearly: "Traditional ecclesiastical structures of world unity... built on the basis of a center in Western Europe or the United States (New York, London, Geneva, Rome or any other place), reproducing the pattern of commercial or political colonialism, are unacceptable because they succeed only in perpetuating and even 'sacralizing' the very kind of domination and alienation which countries in the Third World are determined to overcome." Similarly, Theresa Hoover asks if "the United Methodist Church is willing to surrender its decision-making powers over former mission churches and continue to give them support. Are the new programs we are projecting in areas such as development and urbanization only a more sophisticated form of imperialism replacing our old mother-daughter relationship?"

Almost unanimously the writers of this second group give attention to Methodism's relation to the growing movement called "secular ecumenism." Paul Minear traces a double contribution of Methodism to the secular ecumenist "God-squads" (his term). Positively, Methodist churches and teachings have formed and inspired many of the leaders of non-churchly ecumenism with their moral sensitivities and their commitment to action on behalf of the oppressed and impoverished. On the other hand, Minear argues, no denomination has provided more in the way of authoritarian resistance, forcing its idealists outside the structures and processes of the church, than have Methodists. Miguez-Bonino uses the phenomenon of secular ecumenism to illustrate that doctrinal and confessional identifications are not the factors of major importance in creating or blocking ecumenical cooperation. For Niles secular ecumenism is a prod in judgment of the lethargy and social-ethical sterility of the churchly ecumenical movement. Hoover welcomes secular ecumenism as an overrunning of "the false boundaries between church and non-church institutions, thereby helping us to see more clearly what and where the church really is." She cautions laymen against too quickly forsaking the church for the secular ecumenicity, however, because that route "may provide capable laymen a too easily accessible avenue of witness outside the institutional structures of the church—to the comfort of those who would keep the church comfortable!"

What all these writers have in common, and what separates them from the stances of Ensley and Walker, is the conviction that God's will for
unifying men in our age calls Methodists (and all Christians) to radical re-thinking of the styles and structures of our being and doing. They are each willing to take seriously Minear's statement that "Methodism has no future in such an age, that is, no future as Methodism." What matters to them is that a unified church, with integrity, and purpose, become a visible force for the liberation and humanization of the world Christ came to. Their specific positive directional suggestions are to be found in the papers themselves and are well worth consideration.

Historical Interpretation and Analysis

Of the two papers in this third category, Rupert Davies' study of the background of Anglican-Methodist relations in England is a useful, informative brief history. The failure of the Anglican-Methodist merger plans last summer somewhat dates his hopeful discussion of the latter stages of the merger movement. On the other hand, the overview he gives of Methodism's historic stance between the Anglo-Catholics and the dissenting sects does much to help one understand last summer's setback to reunion hopes.

Albert Outler's superb paper, "Methodism's Theological Heritage: A Study in Perspective," is the one contribution to this book that will have a genuinely lasting significance. Outler locates the distinctive quality of Wesley's theology in the way it integrates "the evangelical stress on God's sovereign grace and the catholic accent on man's agency in the history of his salvation." Christians, Outler says, have always turned up a paradox when they have wrestled with the questions of divine and human initiative in man's salvation. They always have to affirm both "God's undisputed sovereignty and man's undeniable responsibility." Outler's essay traces the rootage of Wesley's formulation of this paradox through the Oxford nominalists back to Gabriel Biel, Luther's philosophy teacher, and thence through Thomas Aquinas to the divergent Aristotelian and Augustinian sources of St. Thomas's synthesis. Using his fresh plowing around these roots to substantiate his case, Outler argues that the Calvinist labelling of Wesley (accepted by many Wesleyans) as Arminian is both historically and theologically inaccurate. "All this suggests, and this is the nerve of my thesis, that there was a native-born tradition of Christian synergism in Europe and England long before Arminius and the Synod of Dort—and that it was this tradition that nourished Wesley." Outler's article is not only a must for Methodists working out their theological identity, it is also a contribution of major proportions to the task of theological reconstruction and reunion necessary for any ecumenicity that matters.

Conclusion

Martin Marty may have been right when he said that we now must address an audience that would only yawn if all Protestants in America did unite. But the question of denominational destiny is an important one. Just as there has been a growing sophistication about the necessity of institutional forms of the church (now it's not a question if whether to have an institutional church or not, but of what kind of institutional church) so we may be in for a major re-thinking of the role of the denom-
inations. We have long known of the value of a trans-local organizational authority for resistance to local pressures and as a base for transforming local visions of responsibility. But now we may be on the verge of recognizing again the value potential of denominational power-structures (for that is what they are) for affecting, impeding, and exposing determined power-interests, whether political or industrial or commercial or combinations of these, in societies increasingly susceptible of mass control and manipulation. Of course this assumes a painful process of re-self-defining for the denominations. This role of denominations as voluntary associations in mass societies may, and I think should, give us pause for reflection before we adopt any stance that places superficial unity among Christians before all other considerations. I am sorry that none of the contributors to this volume examined these aspects of the problem.

James W. Fowler, III
Director of Continuing Education
Harvard Divinity School


This volume is basically a topical concordance to be used in locating Bible stories in any Bible with numbered verses. Part I, the major portion of the book, classifies Bible stories according to their theme. The listing of these stories is not exhaustive, but limited by the subjective judgment of the compiler. Part II, a listing of characters appearing in the stories, also is limited in scope. Both sections give a capsule commentary on the stories in which the topic or Biblical character are found.

One might question the need of a work such as this since several fine exhaustive concordances and topical concordances are already available. This book, however, is to be used in addition to, not as a substitute for, other concordances. It specializes in the Biblical narrative, and its value lies in its specialization. It is helpful in aiding one to find a story in the Bible to fit a topic already chosen. As such it might have worth in the Church Library as a resource for Church School workers and others who wish to locate a Biblical story to support a point. I question whether or not an individual buyer could justify its rather high cost.

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Publications For Sale

Order from
Commission on Archives and History
Lake Junaluska, North Carolina 28745

Conference Histories:

Local Church History:

General Publications:
Batsel, John D., compiler, Union List of Methodist Serials, second checking edition, softback, 1968, 156 p., approximately 1,500 titles, $10.00.
Clark, Elmer T.: The Warm Heart of Wesley, hardback, 1950, 73 p., 75¢ (few copies).
The Historical Trail, special Bicentennial issue of the Southern New Jersey Conference Historical Society, $1.00 each.
Methodist History, approximately 64 pages, quarterly, single price, $1.25; yearly subscription, $5.00; two years, $8.00.
Pamphlets:
Smeltzer, Wallace Guy: *How to Write and Publish the History of a United Methodist Church*, second printing, 1969, 14 p., single copy free; additional ones, 10¢ each or $1.00 per dozen.
Clark, Elmer T.: *Charles Wesley*, second printing, 20 p., 5 cents each.


The Fourteen Original Historical Shrines of The United Methodist Church, reprinted by permission of Together Magazine, 1966, 16 p., 45¢ per dozen; $3.25 per 100.

Miscellaneous Items:
Film Strips: “Live or Die, I Must Ride,” 80 frames, 1966, limited supply, special price—$5.00. (Methodist Church history, narrated by Lowell Thomas)
Grave Marker: (see illustration below) bronze marker, $20.00; in quantity of five or more, $15.00 each.
Medallions: Methodist Bicentennial Medallion, bronze, shows four earliest church structures in American Methodism erected in the 1760’s, $1.00
Prints: Color Prints of Susanna Wesley, Charles Wesley, Thomas Coke, and Francis Asbury, taken from the Frank O. Salisbury portraits, and John Wesley, taken from the Jackson portrait, 50¢ per set.
Slides: Color Slides of the five portraits listed above and the World Methodist Building, Lake Junaluska, N. C., 25¢ each.

NEW ITEMS