BOOK REVIEWS

William Blake, *Cross and Flame in Wisconsin*. Commission on Archives and History, Wisconsin Conference, United Methodist Church, Service Department, 325 Emerald Terrace, Sun Prairie, Wisconsin. 369 pp., $4.00 hardback, $3.00 paperback.

William Blake, supposedly retired ministerial member of the Wisconsin Conference, has rendered a grand service to historians in writing this amazing story of United Methodism in the great "Badger State." When this annual conference was established in 1969 it brought together Wes­leyans with greatly differing backgrounds: German, Swedish, English, Norwegian, Danish, Methodist, Evangelicals and United Brethren. The new united conference embraces all of Wisconsin.

The book shows tremendous selectivity and excellent research. More­over it has that rare quality of not telling you more than you really want to know! Its good bibliography will be helpful to the student who does want to know more. A careful index of names and places helps the browser and as each chapter develops the reader has a notion of what else is happening in the world as the church develops its wider ministries. There is a 16-page insert of significant illustrations and an interesting section in the appendix giving 14 thumbnail sketches of bishops who have served the Wisconsin area and those who were born in Wisconsin.

Another unique feature of this history is the clear description of what these United Methodists have been doing about the social questions throughout their long history. I say it is unique because few conference histories seem to pay much attention to these. Beginning with the slavery issue, on through the temperance battles, the class and ethnic struggles, housing discrimination, war and peace, and women's liberation, the United Methodists showed their deep involvement.

It is a good history and hopefully it will be read by non-Wisconsinites as well as the natives of the Badger state!

—Emory Stevens Bucke
Nashville, Tennessee


The key to understanding the burden which M. De Gaultier is carrying in this polemical and apologetical book lies in the definitions of the terms he uses in the title; namely, official philosophy and philosophy. These terms are defined in successive single sentences, "Official Philosophy is a philosophy of the vital instinct. Philosophy is the very expression of the Instinct of knowledge." (p. 7) (reviewer's question—why is Instinct capitalized here in this one place?) All that is necessary, then, is to learn what these two definitions mean and what is their interrelation­ship. And that takes some doing for at least two reasons.

First, the author (or the translator) conforms to the traditional idea of writers of philosophy—never state a matter in simple terms if abstruse terms will serve. Illustrations of this are even in the two one-sentence definitions. First, why the term "official"? What or who makes anything official especially in the area of philosophy? The answer here seems to
be that "official" means the author's viewpoint which, incidentally, is a close derivative of the empirical philosophy of George Berkeley. Second, what is "the very expression" as over against simply "the expression"? Add to such puzzling matters a labored style and long involved sentences and you have an onerous chore digging out what the author's burden is. Persons not well versed in philosophical profundities will have trouble. Nevertheless, let's try.

"A philosophy of the vital instinct" apparently gets its meaning from the fact that it is the discovery of every intelligent person that "thought" (not thinking) is the basic stuff of all experience. Since the proper expression to assert this requires the article *a* before "philosophy" rather than *the* it would seem that other philosophies of the vital instinct are possible. Regardless, it is at this point that a person may find a relative measure of certainty (ambiguity intended).

Then, the history of philosophy shows that one who pursues the matter further is inclined to build an epistemology according to his own reading of his experiences. In turn, this leads on to matters of esthetics and ethics. Trouble arises here, because his "Instinct of knowledge" prompts him to do it for the satisfaction of doing it, and, as a result, his philosophy becomes stultified and rigid. He expresses this in an untenable theological or metaphysical system which then becomes the touchstone for all esthetic and moral judgments and decisions he makes thereafter. Hence, existence becomes inflexible and unresponsive to all that is alive and changing.

The author examines this by claiming that such an eventuality causes Reason to be transformed into mere Rationality and Spirit into Spirituality. He does this by examining the philosophical patterns of modern (but not necessarily contemporary) thinkers.

The corrective to all this degrading of philosophical development, De Gaultier believes, is the reassertion of positivistic thought. De Gaultier serves a good cause in warning against the tendency of thinkers to freeze their schemes into rigidity. Philosophy, dealing with human existence, should be flexible and adaptable.

However, we cannot but ask the question whether it is not true that "thought" leads always and devastatingly to a purely subjective, solipsistic conclusion and thereby vaporizes all that seems real. We also ask whether De Gaultier violated his own basic argument by regarding his concept of "Reason" as sovereign (p. 19), and by "making a reality" of "a philosophy of relation, a positive philosophy" (p. 10). Making anything into a reality, even a philosophical scheme, seems to approach rigidity. This does not seem to conform to his statement that he holds "... to empiricism, the entire sum of human experience teaching the live forms of desire" (p. 21), and that there is nothing ultimately basic.

—J. Bruce Behney
United Theological Seminary

Eleventh Archivists' and Historians' Conference, Concordia Historical Institute, 1971. Department of Archives and History, The Lutheran Church—Missouri Synod, St. Louis, Mo. 63105. 120 pp., mimeo, $3.50.

Perhaps the best organized national denomination, in terms of archives and history workshops at least, is the Missouri Synod Lutheran Church. Their district archivists and others habitually congregate for serious study and discussion. This publication is another in the series produced by these conferences. Unfortunately, many of the papers delivered in the 11th session were published elsewhere and omitted here.
In retrospect, the most provocative and informing material in this proceeding is August Suelflow's discussion of the Missouri Synod dilemma as between doctrinal uniformity and congregational freedom (also noted as sect versus church). The recent creation of a seminary in exile at St. Louis following a purge by the synod president, while specifically unanticipated in the long-time denominational archivist's keynote statement, is seen as an inevitable volcanic eruption when pressures to conform trespass unbearably upon freedom of conscience. Methodists, who happily have almost been spared heresy trials, may find food for thought, however, and mayhap guidance as the contending evangelical and sociological concepts of foreign missions threaten an eruption on these shores. It is unfortunate that we do not have all the other papers but only the commentaries and such matters as inventory and scheduling of records, construction of a district archivist's budget, laments concerning inadequate or nonexistent memoirs of deceased pastors and very excellent outlines on services of an archives, accessioning, etc.

The pioneering efforts of Dr. Suelflow, the guiding hand in the Missouri Synod archives, have long been generously shared with all interested church archivists. This conference and his part in it add to our debt since many techniques and practices are applicable to some of our Methodist conference collections desperately in need of augmentation and systematic organization. Any of those who have attended a workshop directed by John Ness would find further benefit in the reading of this volume.

—Edwin A. Schell
Baltimore, Maryland


The holiness movement had its origins in pre-Civil War perfectionism and reform, launched its major thrust in the revival of 1857-58 and the post-War National Campmeeting Association, and culminated in the turn-of-the-century formation of innumerable independent denominations, missions, schools and periodicals. In this century these bodies have regrouped into a complex gestalt of denominations and institutions claiming several million adherents. Today we are witnessing the theological and institutional maturation of these churches as they emerge from relative isolation into wider dialogue.

The holiness churches have been little studied by those outside the movement and have been grossly caricatured when noticed. They were, as is usually recognized, a conservative reaction to the 19th century liberalizing of theology, an attempt to maintain ethical rigorism over against a loosening and pluralizing of "life-styles" and a reaffirmation of the campmeeting ethos in the midst of increasing theological and aesthetic sophistication. But the holiness movement also embodied a protest against Methodism's weakening loyalty to Wesley, its failure to maintain a consistent witness against slavery, its denial of a full role to women, its transmutation into a middle-class church that neglected the poor and oppressed, etc. A knowledge of the holiness movement not only illuminates the history of mid- and late-19th century Methodism, but is crucial for understanding the vicissitudes of 19th century revivalism, the decline of antebellum reform, the rise of fundamentalism,
the emergence of pentecostalism, the development of popular religious culture, and the present-day configuration of "evangelicalism."

But the student of the holiness traditions is beset with many difficulties. The development of the holiness movement is frustratingly complex and variegated. Only recently has even the basic outline of the history been made clear, and only a few of the largest denominations have found competent chroniclers. During the first half-century or so of the movement, leaders and institutions fade into the background of the overarching denominational structures and popular revivalistic movements in such a way that they may be discerned only by the historian who has been alerted to their existence. And during most of the last century the movement has found expression in institutions unnoticed by the general historians and in a literature not preserved in the major research collections.

This situation makes essential the use of a tool like Charles Jones' Guide to the Study of the Holiness Movement. Jones identifies and includes thumbnail sketches of about 150 distinct holiness bodies; provides basic biographical information for nearly 2000 leaders; traces histories, mergers, and name changes of over 200 holiness educational institutions; and identifies several thousand items of holiness literature of all genres. One of Jones' most important contributions is bringing order out of chaos by classifying the various bodies and related literature into various sub-categories under four major headings: (1) The "main-line" holiness bodies produced by or identified with the Christian Holiness Association that evolved from the National Campmeeting Association; (2) The "conservative" or "radical" holiness movement (focused in the Inter-Church Holiness Convention) that emerged in reaction to the post-World War II acculturation of the main-line bodies; (3) The "Keswick Movement" that represents the extension of the "holiness crusade" to England and then back to the USA via D. L. Moody's Northfield Conferences; and (4) the "Holiness-Pentecostal" movement, that part of the holiness movement that was swept into Pentecostalism. The result is a comprehensive and indispensable guide that extends to over 900 pages and takes 120 pages to index.

Though now an Episcopalian and history cataloger at Brown University Library, Jones reveals an intimate knowledge of the movement gained through positions at two major holiness schools and from his own background in the Church of the Nazarene, the largest and most typical product of the holiness movement. This Guide has its origin in some 300 pages of bibliography and other material appended to Jones' 1968 Ph.D. dissertation at the University of Wisconsin. (ATLA has announced recently that the text of the dissertation will be published in the "ATLA Monograph Series" as Perfectionist Persuasion: a Social Profile of the National Holiness Movement, 1867-1936.) This dissertation and its apparatus have been much thumbed during my research of the last few years. This revision far surpasses its predecessor and all competition (including my own The American Holiness Movement: A Bibliographic Introduction, published by Asbury Theological Seminary).

But enthusiasm for Jones' Guide ought not to obscure certain flaws and problems. Some of them are inherent in the material itself and are perhaps matters of judgment. Should the antecedent bodies of the present United Methodist Church be classified as holiness? Jones answers in the affirmative, but it is difficult to discern the principles of selection used to determine the small amount of Methodist bibliography and biography included. Ought the Reformed Methodist Church (founded in 1812) and the abolitionist Wesleyan Methodists (1843) be classified under the
Christian Holiness Association (1867) on the basis of later developments? If so, ought not groups like the Church of God (Holiness) and the Emmanuel Association, whose ethos is more representative of the later and more radical Inter-Church Holiness Convention, be classified under the latter? Some advocates of the more restrained "Keswick" theology (e.g. the Christian and Missionary Alliance) will object to appearing in a guide to the holiness movement, while many holiness scholars will object to the inclusion of the "Holiness-Pentecostal" movement—though probably inappropriately in both cases.

There are also more severe problems. The Guide is, of course, not complete. Jones has apparently missed a number of bodies in the radical holiness movement (though the picture there is admittedly very fluid and obscure). Jones caught about 85% of some randomly selected shelves in my own collection of holiness literature, but only one of four items of Free Methodist literature I recently used to trace the rise of the doctrine of the "Baptism of the Holy Spirit." The principles of selection in the biographical section is not clear; one wonders at both some inclusions and some omissions. There are also certain factual errors—like the confusion of the Emmanuel Association and the Immanuel Missionary Church. One regrets especially a certain carelessness in the compilation of the index. The first entry I checked (my own!) was in error, and there were several inconsistencies and errors under the second, "women as ministers." In view of the fact that much of the literature that Jones lists is held in libraries not participating in the standard bibliographical projects, one wishes that Jones had indicated the location of at least the copy he discovered.

But such problems are inevitable and such criticisms are perhaps petty in view of what Jones has achieved. This Guide is, in the words of the foreward by Timothy Smith, a "work of patient scholarship" and "meticulous care"—in short, and "immense achievement." One's appreciation for this tool grows with use. It will surely help inaugurate a new era in the scholarly research and wider understanding of the holiness movement.

—Donald W. Dayton
North Park Theological Seminary


In Forever Beginning Bishop Nall has apparently attempted to do justice to many strands and special interests in the church in relation to the history of Minnesota Methodism. Women, youth, urban and suburban life, social concerns, and the ecumenical movement, as well as the ethnic strains from Germany and Scandinavia all claim attention in separate chapters. In addition, the difficult task of writing the history of an Annual Conference is further burdened by the responsibility of merging the Evangelical United Brethren and Methodist Church tributaries into the United Methodist river. While the Bishop's work has indeed a delightful readability about it, in the opinion of this reviewer the task attempted was too great for the space allotted.

One wonders to whom the book is aimed. Its style—almost conversational, sometimes sermonic, often denominationally promotional and apologetic—leads one to suspect the general reader as the target. Yet there are hints that Bishop Nall's purpose is to provide something of a
Conference history. This confusion is reflected in the title itself. On the
title page, it is simply Forever Beginning. Bishop Wayne Clymer, in his
foreword, apparently thought it was to be Minnesota Methodism Forever
Beginning. Lastly, the front cover of the jacket has Forever Beginning,
but adds a subtitle: A History of the United Methodist Church and Her
Antecedents in Minnesota to 1969.

If the work is indeed intended to make a serious contribution to the
body of historical knowledge, several critical remarks of a not-so-
positive nature are appropriate. From the technical standpoint, there is
no bibliography, and the scanty references in the notes (unfortunately
placed at the end of each chapter) are hardly sufficient. There appears
to be little use of either primary sources or earlier histories of Minnesota
Methodism. In addition, several sections giving general United States
and Minnesota history as background are virtually undocumented.

The book is basically dealing with Minnesota Methodism—with only a
sprinkling of comments about the Evangelical Association and the United
Brethren in Christ. Where the latter two churches are always specifically
mentioned before a discussion of them, Methodism is usually “assumed”
to be the topic of concern unless stated otherwise. What references there
are to the Evangelical United Brethren are mechanical. Paul Eller’s work,
These Evangelical United Brethren, is often quoted not in points germane
to the argument, but (one suspects) just to be quoted. Even the chapter
on German work is almost exclusively concerned with the efforts of the
Methodists!

It looks, too, as if Bishop Nall was anxious to mention John Wesley’s
name in conjunction with the endeavors delineated in practically every
chapter—even if “what the world-parish-minded John would have
thought of this connection can only be guessed” (p. 49). In fact, one
could even make a case that the book is really a short summary of
general Methodist history with the “Minnesota contribution” (as Nall
often puts it) inserted at different points in the story.

Added to the several ways in which the narrative is sometimes dis­
connected is the fact that the work abounds with generalizations of a
greater and lesser value. “Germans and Scandinavians are very practical
people” (p. 165) may not raise too many eyebrows of serious historians,
but one squirms when reading an undocumented claim that at the first
session of the Minnesota Annual Conference in 1856, “there was no
complaining or politicking, only eager anticipation, especially by 16
young men who were looking forward to entering the ministry. They
listened intently as older ministers told of their circuit-riding experi­
ences” (p. 23).

Perhaps the most serious regret of this reviewer is that Bishop Nall
has included very little substantive theological and/or historical dis­
cussion of some of the crucial issues. Some of today’s burning questions—
liberation theology, the church and the ministry, etc.—are not engaged
in the account. Racism is mentioned hardly more than in passing and
is discussed not in terms of Minnesota, but the civil rights movement
elsewhere. Sexism is acknowledged with references to the first women
members of Conference and the first to be ordained, but the way in
which “women” and “missions” are dealt with in the same chapter,
particularly in the administrative context, may reflect historically what
happened, but does not give sufficient interpretation for the present
generation. Even in concerns in which the Bishop himself was rather
involved or obviously sympathetic, the lack of substantive discussion
leaves something to be desired. For example, it is stated, “Prohibition
was not a failure in itself, but in the failure to provide the educational
means of making it work” (p. 159). But little more is said to substantiate this historical judgment.

As a “popular” introduction to Minnesota Methodism Forever Beginning will have its readers. For the serious historian Bishop Nall’s book will at best be merely suggestive of some themes to pursue.

—James D. Lynn
Farmersville, California


Although clearly billed as a “house organ,” this history manages to avoid several of the more vexing faults which generally characterize such official histories. It is neither uncritical nor is it narrowly parochial. To be sure the strongest attraction of the work will be to the various constituencies of the Indiana college, but the historiographical powers of the author have earned the work a wider appeal.

He deals sympathetically but not uncritically with the school and those connected with it. At least until the final chapter he manages to maintain a clear developmental story line—in short to present a “real” history, not merely facts and dates. The story itself is about a small, poverty-stricken educational undertaking of northern Indiana Methodists, begun at Fort Wayne in the mid-nineteenth century and continued in Upland, Indiana, under various sponsorships—usually somehow “methodist” in flavor. The drama is filled with trials and struggles, ever in search of survival and growth.

The author makes this a human story effectively set within the context of midwestern American Protestant culture. It chronicles an important chapter in American Methodist cultural and educational experience. The story of Taylor University is the story of literally hundreds of such institutions still existing in “middle America” today.

This account offers us a specific reflection of the intentional identification of Methodism as a movement of the “common man”. The school’s corporate style affords direct insight into the mores and social concerns of the midwestern rural masses. As a chapter in denominational history it sheds light on the National Association of Local Preachers of the Methodist Episcopal Church in particular and the so-called Holiness Movement in general.

This book will hardly break any sales records, but it is carefully and competently done by an historian uniquely equipped to work in this area.

—James D. Nelson
United Theological Seminary