
Historians have traditionally sought to explain George Whitefield's enormous success in popularizing the Great Awakening with reference to his electrifying oratorical abilities. In Pedlar in Divinity, Frank Lambert approaches the great revivalist from a new perspective, that of the world of print. Without denying the importance of Whitefield's spoken sermon delivery, Lambert argues that the Grand Itinerant's innovative use of advertising, advance publicity, and manipulation of "news" were central to his popularity.

Whitefield's popularity cannot be understood without a grasp of his historical context. Whitefield emerged in the midst of an eighteenth-century consumer revolution. Social and economic changes in the marketplace made a vast array of choices available to consumers throughout the transatlantic world. Accompanying these changes were new techniques of merchandising and promotion. Though Whitefield condemned the materialism associated with this consumer revolution, he nonetheless appropriated its marketing techniques to advance a revival of religion. Whitefield marketed himself by advertising his sermons, and writing third-person "objective" newspaper accounts of his gatherings. In general, the printed word was far more important to Whitefield's success than previous writers have led us to believe.

Lambert offers numerous testimonials to support his assertion that many of the Grand Itinerant's followers saw their conversion or "new birth" either initiated or confirmed as a consequence of careful study of Whitefield's many published works. In Whitefield's mastery of a new medium and his success in self-promotion, Lambert sees the roots of modern evangelism.

Lambert has added to our knowledge of Whitefield, the Great Awakening, and the eighteenth century by examining this previously unexplored dimension of the Grand Itinerant's career. Readers should maintain a sense of balance, however, in assessing the significance of Lambert's findings. Afro-Americans and frontiersmen, most of whom were neither literate nor privy to the eighteenth-century consumer revolution, were nonetheless very much "awakened" by Whitefield and his message. Lambert's observations supplement those of previous historians, they do not supersede them. Students of the Great Awakening will find a novel approach to the event in Pedlar in Divinity. Those seeking a fuller, more rounded assessment of Whitefield's career and its significance might begin by consulting Harry Stout's The Divine Dramatist.

James F. Cooper, Jr.
Stillwater, OK

From time to time, a book appears that causes one to say, “This is the book I’ve been looking for for years!” *Wesley and the People Called Methodists* is one of those books. Heitzenrater focuses on the relationship between Wesley and the movement that became Methodism. He is interested in “the dynamics of the movement’s development and its effects upon the lives of the people.” To this end, the experiences of many “Methodists” are recounted—what the movement meant in their lives and how they, in turn, helped to shape it.

Persons and movements are complex. Two key relationships illustrate this clearly. Wesley moved from an enthusiastic acceptance of the Moravians’ faith to a rejection of much of their practice, not an easy passage. There were ongoing theological struggles with the Calvinists, including George Whitefield and the Countess of Huntington, but also many within the Methodist movement itself. These struggles helped to shape both the theology and the practice of Methodism.

Another thread that runs all through the book is John’s continuing struggle to stay within the Church of England, even as he moved toward separation. This is closely connected to the continuing struggles in the relationship between John and Charles. Both of these affected the movement, in sometimes surprising ways.

Heitzenrater deals with issues of connectionalism and discipline, issues that sound familiar to the church today. In these struggles, he comes back again and again to Wesley’s autocratic nature and his desire always to control the movement and the people in it.

Equally helpful is the depiction of doctrinal questions and the development of “Wesleyan” theology. Doctrine and theology are not presented as separate questions, operating somehow in a vacuum, but always in context, developing out of specific questions and/or crises. Specific concerns, such as the “way of salvation” and the importance of holiness helped shape the conflicts with the Moravians and Calvinists and were shaped, in turn, by those conflicts.

Brief suggestions for additional reading follow each chapter. A more extensive bibliography and an index are found at the end. In a helpful new direction for Abingdon books, this work is filled with timelines, illustrations, boxes showing key ideas and developments, and maps.

The book is both profound and readable. The non-theologian will enjoy discovering new depths in his own understanding of Wesley. The scholar will find new insights for her work. *Wesley and the People Called Methodists* belongs equally in the study of the scholar, in the library of
any United Methodist, and on the reading list for college and seminary
courses on the rise of Methodism.

JOHN O. GOOCH
Nashville, TN


As the title indicates, this is a book about religion and politics—indeed
about evangelicalism and the structures and dynamics of party politics—
not specifically about Methodism. Methodists, however, loom large in Car-
wardine's account. The broader focus, like that of Nathan Hatch in *The
Democratization of American Christianity,* makes a more important state-
ment about Methodism and its central place in American society than
would have a more narrowly Methodist volume. This is a work with which
serious students of Methodism must contend.

Descriptive, close-to-the-ground, cautious, nuanced, probing, erudite,
lavishly documented, devoting over a quarter of its pages to notes, this
volume makes its case aware of every counter-trend, exception, reserva-
tion, alternative explanation. Because of the complexity of Carwardine's
narration, a short review does it poor justice. Suffice it to say that he tracks
the gradual entry of evangelicals into early 19th century political affairs
and the gradual suffusion into politics of the idiom, style, and concerns
of camp-meeting revivalism. Carwardine shows how both second party
system Whigs and Democrats—north and south—drew upon and drew
in Protestant leadership to successive electoral campaigns; how the par-
ties imaged and dealt with Roman Catholics and other populations with
different interests than evangelical Protestants; and how political-religious
campaigns over anti-Catholicism, sabbath-observance, temperance,
masonry, political corruption, and slavery eventually broke down the sec-
ond party system and divided the nation. The volume ends with the
emergence of the Republican Party as an expression of what Protestants
had long sought—a Christian party in politics—a successor to the Whig,
Free Soil, temperance, and Know Nothing parties, but a narrowly sec-
ctional one.

Carwardine gives brief attention to internal denominational
developments—to 1844, for instance—but he treats them sufficiently to
make clear, as has no other treatment so fully, how intertangled denomina-
tional affairs were with those of the nation and vice versa. And on the
latter he puts his emphasis. He also helps us understand, again in a fashion
clearer than elsewhere, how intertangled were the various causes or cam-
paigns, for instance, anti-Catholicism and anti-slavery. Strangely, he rather
minimizes the tangle of women’s involvement and women’s rights with these causes, an omission perhaps explicable because of the focus on party politics.

A long time in the making, Carwardine’s volume is a major event in American religious historiography and one that Methodist historians will treasure.

RUSSELL E. RICHEY
Durham, North Carolina


*Justice, Courtesy and Love* is a powerful analysis and deep appreciation of the ecumenical missionary attitude toward non-Christian religions at the turn of the century. It explores the constellation of theologians and missionaries whose influence and views about non-Christian religions pervaded the World Missionary Conference, Edinburgh 1910. Cracknell’s affection for these forgotten thinkers, whose positive views of other religions shaped his own, makes the volume a labor of love as well as an impressive piece of scholarship. Formerly professor of theology at Wesley House, Cambridge University, he began his quest to understand the theological significance of non-Christian religions while a Methodist missionary in Nigeria in the early 1960s. He later became a leading advocate of interfaith dialogue in both the British and the World Council of Churches.

The heart of the book is Cracknell’s explication of the theology of religions expressed by five theologians and eight missionaries. The group consists primarily of British Anglicans and Congregationalists, a number of whom served in India. Cracknell’s analysis reveals several themes common to most of the thinkers, the most significant being that they believed Christianity fulfilled or completed other religions rather than replaced them (Matthew 5:17). Several of the thinkers used creation theology as the starting point for sympathy toward the world religions. Evolutionary optimism marked the missionaries as men of their times, many of whom grounded their appreciation for non-Christian faiths in God’s kingdom of love and brotherhood they believed was dawning on earth. Above all, relations with other religions were to be marked by respect: in the words of missionary Thomas Slater, by “justice, courtesy, and love.” Cracknell argues that Edinburgh’s Commission IV report on non-Christian religions represented the first serious grappling with world religions by the modern missionary community. It was a model of sympathetic reflection that was ahead of its time.
The most gripping part of Cracknell's thesis is the strong connection he draws between mission experience and positive evaluation of non-Christian religions. The ways in which different thinkers nuanced the concept of "fulfillment" makes absorbing reading, and Cracknell's notes and bibliography are as thorough as the text. The book is marred slightly by Cracknell's simplistic characterization of the American revivalist tradition, which he rejects. One also wishes that he had linked the attitudes of his protagonists more firmly with the historical context of their day. For example, he could have analyzed their charitable attitudes toward non-Christian religions in relation to British global hegemony and self-confidence before World War I. Quibbles aside, *Justice, Courtesy and Love* is an excellent book.

_Dana L. Robert_

*Boston, MA*
THE ANNUAL MEETING of the HISTORICAL SOCIETY OF THE UNITED METHODIST CHURCH (HSUMC) was held on Saturday, August 26, 1995 in Jones Auditorium, Alfred W. Jones Center, Epworth by the Sea, St. Simons Island, Georgia with C. Faith Richardson, President, presiding.

SIXTY-THREE PERSONS WERE PRESENT; the opening prayer was led by Artemio Guillermo; the MINUTES of the August 15, 1994 Annual Meeting were approved as printed in METHODIST HISTORY.

THE ACTIONS OF THE BOARD OF DIRECTORS, having met on August 24, 1995, were reported by Charles Finney, Secretary. These included the following. An announced schedule for mailing of HISTORIANS DIGEST. The HSUMC membership is at 622 mailing units. An investment policy was approved. A process for nominations for Honorary Life Membership in the HSUMC was put in place. A nominations committee to nominate the constitutional officers for the next quadrennium will be named before January 1, 1996; it is to meet at the next annual meeting with the nominations announced (accompanied by a biographical statement), and a mail ballot in the March 15, 1996 issue of HISTORIANS DIGEST. The installation of the new officers will be at the 1997 Annual Meeting.

THE PRESENT EDITOR OF HISTORIANS DIGEST, Robert W. Sledge, introduced the newly elected Editor, Gary L. Ferrell.

THE FINANCIAL REPORT AND BUDGET PROPOSAL were presented by Thelma Boeder, Treasurer. Her report was for the first six months of 1995; she reported receipts of $7,883 and expenditures of $8,946.59.

MOVED, SECONDED, APPROVED: that the budget be approved as presented. Income is anticipated based upon 534 individual memberships, 80 family memberships and 49 institution members. Expenditures: Sections, $800 — Annual Meeting, $2,900 — METHODIST HISTORY, $8,000 — HISTORIANS DIGEST, $2,000 — Program/Administration, $1,500. A total budget of $15,200.

THE COMMITTEE ON LEGISLATION report was given by William B. Lawrence, Chair. The membership APPROVED their recommendations, e.g., encouragement of various units in The United Methodist Church to join the HSUMC, recognizing that its programs and publications help keep the connectional principle alive. Also APPROVED was a recommendation that the General Conference instruct the GCAH to support the work of the HSUMC. Another recommendation APPROVED had to do with retaining the historic role of the Superintendency in Constituting Church Conferences, feeling that present paragraphs 271.6 and 171.7 of the BOOK OF DISCIPLINE has allowed that role to erode.
THE CHAIR OF THE COMMITTEE ON LEGISLATION will inform the United Methodist Publishing House of certain errors in the present BOOK OF DISCIPLINE.

THE HSUMC ACTED AS A COMMITTEE OF THE WHOLE perfecting a letter to General Conference Delegates seeking their support for the work of the HSUMC. When perfected the letter was APPROVED for distribution.

THE INTERESTS OF THE CHARLES WESLEY SOCIETY were presented by S T Kimbrough.

THE RESTORATION OF THE CHARLES WESLEY HOME was promoted by Carlton R. Young.

MOVED, SECONDED, DEFEATED: THAT the HSUMC petition General Conference to retain the use of the words, Shrines and Landmarks, in THE BOOK OF DISCIPLINE.

DURING THE DISCUSSION Joseph Lasley presented the rationale used by the GCAH to request the change to Historic Landmarks. Edwin Schell defended the use of the historic terms, "Shrines and Landmarks."

AN OFFERING WAS RECEIVED to help offset the costs of distributing the above authorized letter to General Conference Delegates. This offering, together with a 1 for 1 match provided by a member of the Board of Directors netted $636.

THE SECTION ON COMMISSIONS AND HISTORICAL SOCIETIES report was given by Patricia Thompson. A survey is to be taken of Annual Conferences seeking information for comparisons of budgets, archival space, whether the space is provided or rent paid and whether the facility serves a Conference or Area.

THE EDUCATION AND RESEARCH SECTION report was given by Edwin Schell, new Chair. They discussed research presently taking place and is looking forward to the 50th anniversary of the formation of the EUB Church next year.

THE GENEALOGICAL SECTION report was given by Fern Christensen. The section is seeking information regarding the use of computers for genealogical research. The section needs a list of the "generations" of Conferences in each state.

THE LOCAL CHURCH HISTORY SECTION report was given by Gary L. Ferrell. The section contributed $105 of the members' own funds and another $100 from the section budget toward the video being produced by the GCAH to train local church historians. A gift of $100 or more toward the video gains a "credit" on the video's "trailer."

PLANS FOR THE 1996 ANNUAL MEETING were announced by Mark Conrad, Vice President. The dates are November 16 to 18 at United Seminary in Dayton, Ohio, celebrating the 50th anniversary of the formation of the EUB Church. The keynote address will be given by Bishop Paul Milhouse; papers will discuss the EUB Confession of Faith, EUB Hymnody, Pietism, etc. Plans call for sharing with those celebrating in Johnstown, PA, the actual site of the formation of the EUB Church.
THE 1997 ANNUAL MEETING WILL BE in Boston, MA, celebrating the 150th anniversary of the birth of Anna Howard Shaw. This meeting will also feature the installation of the new officers.

THE REPRESENTATIVE FROM THE GCAH to the HSUMC Board of Directors, Richard O'Neil, reported. Also reporting was Charles Yrigoyen, Jr. General Secretary of the World Methodist Historical Society as well as the General Secretary of the GCAH.

THE AVAILABILITY OF JOINT MEMBERSHIPS in the HSUMC and conferences historical societies was explained by Boeder. Any suggestions for the betterment of the HSUMC should be directed to Richardson.

THE 1995 ANNUAL MEETING OF THE HSUMC was adjourned.

RESPECTFULLY SUBMITTED:
Charles Finney, Secretary
721 Tenth Avenue West
Mobridge, SD 57601-1101
605-845-3267

Note: A text of the full, unabridged, Minutes may be obtained from GCAH office in Madison, NJ.
Divisions among Christian communions have sometimes arisen from and are often sustained by vastly different accounts of the origins and development of important historical events. *Telling the Churches’ Stories* takes a critical look at the practice of writing church history and challenges historians of Christianity to be self-consciously ecumenical in the practice of their craft. The essays in this volume evaluate and employ fourteen principles for writing Christian history from an ecumenical perspective.

Editors Timothy J. Wengert and Charles W. Brockwell, Jr., begin by placing these principles of historiography more fully within current trends in ecumenism and church history. In response, Richard A. Norris critiques these principles, their moral basis, and the difficulties with their implementation, and Günther Gassmann places these principles squarely within the global context of ecumenical history.

Three noted historians, contributing articles from their own fields, apply these principles to specific case studies: Frederick W. Norris examines the Arian controversy of the fourth century; Elsie Anne McKee looks at Katharina Schütz Zell, an influential sixteenth-century Protestant Reformer; and James Hennesey investigates the role of history in the nineteenth-century Roman Catholic Church in the United States.

A foreword by Justo L. González, a conclusion by Thomas Finger, and a bibliographic essay by Douglas A. Foster also provide ample indication of the importance these principles will have for organizing meaningful discussion of the profound ways in which ecumenical perspectives and history writing interact with each other.

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