
Simultaneously with the celebration of the 300th anniversary of the birth of John Wesley (1703-1791) there appeared the dissertation of a Korean Methodist pastor Sung-Duk Lee, for which he was awarded the doctorate by the University of Münster in 1999. This publication convincingly fills a gap in Methodist history. Lee’s central concern is to investigate the relationship between Wesley and German Lutheran pietism in order to better understand the relationship between the father of Methodism and the different traditions of German pietism. This should be of great interest to all specialists in Methodism, since there has been no consensus on the question of the decisive influences on Wesley and the development of Methodist piety and theology. The discussion of Wesley’s conversion on the occasion of the 250th anniversary of Aldersgate in 1988 did not provide a satisfactory explanation.

The central thesis of the book is to establish that Wesley stood nearer to A. H. Francke and the piety of Halle than to Zinzendorf and his community at Herrnhut (219). The author takes a position against the traditional view that Wesley’s decisive spiritual development during the time from his move to Georgia in 1735 to his experience at Aldersgate in May 1738 was by and large begun, influenced, and accompanied by Zinzendorf’s followers. In particular the conversion of Wesley has been interpreted almost exclusively in the context of Herrnhuterism.

Lee’s research critically engages the Wesley biography by Martin Schmidt that has been accepted as normative until now (chapters one and two). The author seeks to offer a plausible picture in which Wesley was not only molded by German Pietism influenced by Herrnhut and Bengel’s *Gnomon*, but also by the pietism of Halle which influenced Wesley earlier and in a more lasting manner. In contrast to his discussions with Zinzendorf and the Herrnhuters, which lasted only a few years, Wesley continually busied himself years earlier, from his student years at Oxford, with the writings of Francke. Particularly significant in this regard is Lee’s pointing to the activity of A. W. Böhme, who made known in England Francke’s *Fusstapfen, Nicodemus*, and *Manu ductio* as well as the mission reports from Tranqubar. This made possible the great influence of the Halle piety on Wesley (chapters two and three). Chapters devoted to each of these writings convincingly display their significance for Wesley (chapters three through five). Specifically, for the journey to Georgia for which only the meeting between the Wesleys and the pietism shaped by Herrnhut is recognized, Lee succeeds in showing that on the ship Wesley personally met the Herrnhuters,
while at the same time he was also studying the pietism of Halle through study of Francke's *Nicodemus* (54). His comments on the *Manuductio* are particularly worthy of notice. They rest on the hypothesis, convincingly established by Lee, that this work of Francke is, "to be seen as a biblical-hermeneutical presupposition for John Wesley's use of Bengel's *Gnomon* in his Notes upon the New Testament" (58).

An important contribution of the last four chapters of the investigation (chapters seven through ten) is the relativizing of the role of Peter Böhler and the Fetter Lane Society in Wesley's conversion (148) and the necessary clarification that, "Wesley's conversion is not to be seen as a conversion to the Herrnhuterian Christianity of Zinzendorf, although Böhler's influence certainly played a significant role in this conversion," but that it "stood closer in content ... to A. H. Francke's understanding of conversion" (148, 215).

Nevertheless, it remains questionable whether it is possible to interpret Wesley's conversion so strongly from Luther or from German Lutheran pietism, as it could be (mis)understood in chapter eight of the book. Lee's conclusion that Wesley's spiritual development since his period at Oxford was more strongly and permanently influenced by pietism of the kind associated with Halle, and that his conversion showed greater agreements with Francke's views than with those of Herrnhuterism can also be seen as an important partial conclusion in a new global interpretation of the conversion of the Wesley brothers as regards both form and content. At the very least it must be investigated whether in his search for religious experience in the 1730s Wesley did not simply see in the various types of continental European pietism possibilities for transforming his own vision of a Christianity after the pattern of the early church which inspired and motivated him, but which did not provide him with his leading idea. And the question must be pursued whether in 1738 Wesley was not more strongly influenced by a conception of the early church, which he had internalized in the meantime, rather than by Herrnhuter or Halle ideas that he finally experienced in May of the year of his conversion in the manner described by him.

In any case, Lee's book significantly enlarges and makes more precise the previous picture of John Wesley's spiritual development from his years of study at Oxford up to his break with Herrnhut, and offers an important, previously not available perspective on this central piece of Methodist history. Consequently, this work will be required reading in the future for all who work on Wesley's link to German Lutheran pietism. A translation into English and the distribution of this book in the English-speaking world is highly desirable and important for scholarly discussion. Since the book is easily readable, it can be recommended to all who are interested in church history beyond the circle of specialists.

Friedemann Burkhardt
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(translated by I. Howard Marshall)

Frank Salisbury was virtually contemporary with Picasso whose *Guernica* was painted nearly at the same time as Salisbury’s 1937 patriotic and photo-realistic Coronation scene (which adorns the cover of this book). There, in cameo, you have the contradiction in 20th-century art that was Frank Salisbury. Salisbury was an arch-establishment figure who kept company with royalty, an entrepreneurial portrait artist who made a fortune, a devoted Methodist yet keen ecumenist, and an ebullient eccentric out of step with his own times and especially with 20th-century art. His portrayals of Wesley shaped the imagery of a generation. He has long needed a corrective biography to his own self-adulatory “Portrait and Pageant,” so we have awaited Nigel McMurray’s work with interest.

Salisbury’s achievements were an impressive series of portraits of many leading figures of the first half of the 20th-century, history pictures, child portraits, and his lavish depictions of royal occasions (hence “painter laureate”). Yet he never lost his first love for stained glass, so evident in the color and detail of his paintings. A staunch traditionalism characterized his work.

The weight of years of painstaking research is contained between these covers. The author has tracked down Salisbury’s works and papers, and explored the legends and realities of his paintings and their genesis. He has visited Salisbury’s homes and stood where he stood, even in the forlorn halls of “Sarum Chase,” Salisbury’s monumental mansion in Hampstead. McMurray rehearses the sorry tale of the disposal of Salisbury’s legacy by the British Council of Churches (now C.C.T.B.I.) to whom Salisbury had (naively perhaps) entrusted it.

Yet there are disappointments in this book. Perhaps the greatest is that it straddles the biography and catalogue raisonné, which makes it difficult to follow at times and results in some wearisome repetition, about his studios for instance. At times I wondered about the author’s total objectivity—his empathy for Salisbury is evident. Critical engagement and appraisal of this artist who so despised modern art and artists (and it was mutual!) is mostly kept for the final chapter. More would be welcome.

The quality of the (monochrome) illustrations, after the high promise of the cover, is poor and the quantity sparse. The book is produced by the “print on demand” process, which tells on other aspects of quality. The text is unwittingly enlivened by some spelling errors—“vault-face” (207); “a regular attainder of the Wesley Guild” (221); and “surplus” for “surplice” (239, 240). Factual errors are annoying: Edward VII for Edward VIII, surely (149), and “Sir Charles” Oatley was actually Sir George (236).

Salisbury was an unashamed capitalist, conservative, and evangelical Christian. He believed passionately in painting humanity at its noblest. He was also an ardent supporter of the transatlantic alliance. These McMurray emphasizes. What, I wondered, might Salisbury have made of a fellow
Methodist as President of the USA? Undoubtedly he would have painted Bush's portrait, heroically, to add to the series from Woodrow Wilson to Eisenhower of which he boasted. Yet as a lifelong pacifist who abhorred the two world wars through which he lived, since they brought ugliness and destruction into the world ...? Such is the enigma of Frank Salisbury.

In The Times obituary to the railway painter Terence Cuneo, some years ago, I read of the artistic debt Cuneo owed to Frank Salisbury. Although Salisbury seemed even in his lifetime an outmoded and wayward survivor of a bygone era, the self-proclaimed final outpost of the English School, yet he did leave some lasting painterly legacy which, whatever its pomp and pageantry, this book usefully invites us to reconsider.

Peter S. Forsaith
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Raymond George (1912-2002) was a British Methodist minister, theologian, liturgical scholar, Christian educator, ecumenical champion, and spiritual guide. His role in 20th-century Methodist worship development, in Great Britain and internationally, was immense. He extensively influenced world Methodism’s ecumenical stance and style of address. Within his own church, he was appointed chiefly to teach, serving three seminaries, longest as Principal of Wesley College, Headingley, Leeds, and was also called to Wesley’s chair as President of the British Conference. In world Methodism, he is remembered especially as one of the founders of the World Methodist Liturgical Conference in 1971 at Denver, Colorado, which has now been subsumed under the World Methodist Conference.

George’s “star pupil” (his own term), Geoffrey Wainwright of Duke Divinity School, fulfilled a promise made to his mentor by editing his memoirs, with notes, memorial tributes from several sources, and a full bibliography of his writings which is a completed version of the list published by the Bristol branch of the Wesley Historical Society in celebration of George’s 80th birthday. George wrote one major book, Communion with God in the New Testament, and numerous articles on Methodist liturgy and systematic theology, notably on the sacraments. This collection of memoirs exemplifies his typically direct, modest, gentle, and humorous manner.

For a reading of 20th-century British Methodist history, this book is indispensable, and little less so for an appreciation of world Methodism’s place in Faith and Order, and other ecumenical issues.

David Tripp
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Burmhardt’s study of the General Rules is unique as the only book that may be compared with Henry Carter’s *The Methodist*. The author, serving in the Munich area, is a pastor responsible for a local congregation and hospital chaplaincy. These areas of experience and expertise illuminate the subject both in substance and method. His encounters with people of other faiths have taught him dimensions, unexpected by many of us, of the expectation of meeting and recognizing Jesus in the people whom we meet. There is more than echo here of John Wesley’s comments on the Jews whom he met during his Georgia days. Martin Schmidt’s study of Wesley as missionary and theologian of missions seems to have had a salutary influence here! It is also significant to see that, as with his fellow-Methodist Geoffrey Parrinder in *The Way to Worship*, meeting people of other faiths deepens a concern for the Daily Office.

The way into the General Rules is through their three main headings: avoid evil, do all possible good, use God’s appointed means of grace. To walk in this way, the reader or readers (the book aims at both individuals and at groups) are led to four biblical scenes: the Great Supper (Luke 14), where the Kingdom is a round table, designed for all, of whatever faith history; the Mountain of Transfiguration (Matthew 17), where we learn that we are called to be servants in society, but can do this only if we draw close to God; and to the Severe Master and the Talents (Matthew 25), where we learn that God has more to give than we expect; and to the Desert of the Temptations (Matthew 4), where we are compelled to admit our utter need of grace, and of the means of grace.

There follows a section of practical counsel, for individual application and for the use of groups, an order for personal devotion, themes for each day of the week (following John Wesley’s 1733 prayers), and a version of the Daily Office. Other Methodist resources are pointed to: three of the Standard Sermons, some Charles Wesley hymns, and Charles’ account of his conversion with his special emphasis on revelation through the Eucharist. The author might well have used Charles’ “Betwixt the mount and multitude, / Doing and receiving good,” especially in the section on the Transfiguration, but also elsewhere, for there is repeated stress on the social responsibility of Jesus’ disciples.

The German setting involves the author, like all German Methodists, in conversation with Luther and awareness of the liturgical year in Lutheran terms (Lent I is “Invocavit”). This concise book obviously addresses situations different from those of English-speaking contexts. Furthermore, the Covenant Service (pp. 100-101) would be more effectively exploited if seen
in its British form as an essentially Eucharistic celebration. Nonetheless, an English edition, with adaptations, would be more than justified. In any case, however, anyone planning to write material for study of the General Rules, in any language, must let this short but thorough book open their mind and heart.

David Tripp
Rolling Prairie, Indiana


We are only recently seeing good books on Methodism in the 20th century, and these two are much-needed additions to a small but growing field. W. Astor Kirk, a long-time civil rights activist who was integral to the dismantling of the Central Jurisdiction and a core member of the Committee of Five, has written a detailed account of the struggle for desegregation of The Methodist Church. Part history and part memoir, *Desegregation of Methodist Church Polity* will probably never be matched for its dense accounting of a crucial phase in the struggle for equality in the church, but the thorough treatment may also keep it from being widely used by the broad lay audience for which Kirk intended it. Kirk has made a valiant attempt to clarify the maze of Methodist lingo and clutter of committees, and to organize the book in such a way as to make it read like a manual or guide. While he has also eschewed conventional scholarly notes and references, he has included significant quotes from institutional documents as well as appendices that reproduce entire documents from the era. The audience would have been better served with less detail and data and more narrative and broad interpretation. Kirk’s unique position on the topic makes the central chapters on the Committee of Five an irreplaceable contribution, however, to the scholarly task of telling the full story of race and The United Methodist Church. His work may end up as a more valuable primary resource than as an interpretive work.

Jim Bennett’s *Religion and the Rise of Jim Crow in New Orleans* is a fine-grained study aimed primarily at scholars, but written accessibly enough for a broader audience. He describes the ways Christianity in New Orleans began the Reconstruction Era with high hopes for interracial harmony and ended the Progressive Era as one of the main enablers of institutionalized racial segregation. Focusing on the Methodist Episcopal Church and Roman Catholic parishes—the two dominant Christian organizations in New Orleans Bennett argues that contrary to the prevailing assumption that racial segregation was locked into Christian institutions immediately after the Civil War, significant numbers of adherents, especially black members, in these bi-racial institutions continued to work and hope for bi-racial harmony. They hoped that their churches could serve as examples and momentum for a broader societal move toward racial integration. By 1890, these institutions would both succumb and contribute to the further entrenchment of legalized racial segregation that would come to be known as Jim Crow. Bennett’s considerable archival research and his ability to weave it into well-written account have produced a much-needed and eye-opening window into the struggles of black and white Christians at a crucial point in
American history when churches made fateful decisions to further entrench the power of race.

Like the chapters on the Committee of Five in Kirk's book, Bennett's chapters that highlight the leadership of the *Southwestern Christian Advocate* during the Jim Crow era are especially significant contributions to our understanding of Methodism.

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David Hempton's *Methodism: Empire of the Spirit* is an important attempt to understand Methodism as an international movement. This study covers the rise and consolidation of world Methodism in the period between 1730 and 1880. Hempton's primary contribution is defining Methodism as a distinct and recognizable entity that transcends geographical bearings.

Through an investigation of key themes Hempton defines representative characteristics of Methodism. In the early chapters, he defines the religion's essential sociological and theological characteristics. He understands Methodism as a "religious species" that forms a close relationship to culture, which accounts for its rapid numerical expansion (31). In terms of ecclesiology and theology, Methodism is the product of the dialectic between enthusiasm and enlightenment. This dialectic manifested itself in the hymnody and sermons of early Methodism by centering the message of the church on the triptych of conversion, sanctification, and holy dying.

In the last chapters Hempton describes the characteristics of Methodism that contributed to decline. Internal opposition, unbalanced distribution of power caused by philanthropic models of church finance, and an unwillingness to incorporate society's marginalized into leadership roles are characteristics that contributed to Methodism's fall. As Methodism expanded to new countries, "old tensions between its authoritarian ecclesiology and its egalitarian message and between expansion and consolidation played out" again (176).

While Hempton's work is compelling, it raises questions. First, the distinction between evangelical and Methodist is not entirely clear in Hempton's analysis. While he establishes Methodism as a product of both enthusiasm and enlightenment, the enlightenment portion of the dialectic seems subsumed by the evangelical populism in much of the work. A more nuanced rendering of the tensions between evangelicalism, pietism, Anglicanism, and Enlightenment principles as they acted in Methodism would enhance the study. Second, Hempton is fascinated by the dynamics of decline. He traces decline to a loss of counter-cultural zeal among Methodists. However, it seems that in places Hempton confuses slow growth for decline. American Methodism continued to experience some substantial growth in the years after its consolidation. As such, the question of whether decline can be adequately traced to a loss of populism remains unsettled. Finally, Hempton's work would be enriched by a more thorough rendering of the distinctions between various manifestations of Methodism. While Hempton brilliantly connects British and American Methodism, he passes over their many differences.

Hempton's book is cogent, well written, and inspiring. Through his deft treatment of Methodism as an international movement with a distinct character, Hempton has helped salvage Methodism from the limits of regional
studies. This argument, in itself, adds a level of complexity to many other recent works in American Methodist studies that have sought to establish the denomination as a creation of the American Revolution. However, Hempton’s greatest contribution is pointing toward new ways that World Methodism can be incorporated into Methodist studies.

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