

## Book Reviews

Howell, Erle, *Methodism in the Northwest*, a history of the Pacific Northwest Conference. Nashville: Parthenon, 1966. 468 pp. \$5.50.

From Jason Lee in 1834 to Bishop Everett W. Palmer in 1966, *Methodism in the Northwest* tells the dramatic and moving story of the sweep of Methodism across this area as the men of Methodism matched the majestic mountains of the Pacific Northwest to bring "The White Man's Book of Heaven" to the Indians, to preach the gospel to the early settlers and to build the Kingdom in the far reaches of our countryside and the growing cities of our modern era. Chapter headings intrigue with captions such as: "A Man to Match Mountains . . . Men of Action . . . Of Great Hearts . . . Of Forest and Flag . . . Of the Intineracy . . . Of Many Tongues and Nations . . . Of Higher Education . . . Of Compassion . . . Of Prophetic Insight."

Chapter contents arouse interest as they tell of hardships of pioneers who traveled through forest and swamp without roads, of a continuing ministry to Indians, of ministries to minority groups such as Chinese, Japanese, Negroes and German and Scandanavian language groups.

Ideals and sacrifices for higher education culminating in the University of Puget Sound, and struggles that developed homes for the aged and for needy children made a large impact on a growing civilization.

Each page has an inset history of a local church. The appendix lists sessions of conferences that went into the makeup of the Pacific Northwest Conference such as Oregon, Columbia River, Puget Sound, Pacific German and Western Norwegian Danish and all pastors, district superintendents and general conference delegates.

This book is a fine addition to the historical writings of this region and shows the great contributions made by Methodism.

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Ness, John H., Jr., *One Hundred Fifty Years: A History of Publishing in the Evangelical United Brethren Church*. Dayton, Ohio: The Board of Publication of the Evangelical United Brethren Church, 1966. 531 pp. \$5.95.

Dr. Ness, the secretary and curator of The Historical Society of the Evangelical United Brethren Church, has rendered a signal service by this study not only to his own denomination but also to Methodists who would seek to learn and appreciate the heritage and achievements of our sister church.

Because of the peculiar and honored background of the Evangelical United Brethren Church, the treatment must be denominational as well as chronological. Part I deals with the Evangelical Church, Part II with the Church of the United Brethren in Christ, and Part III considers the publishing activities of the modern church after the merger of the two constituent bodies in 1946.

The Methodist reader will be struck by the parallels between the stories

of the development of publishing in his own church and those of our brethren. Whether in rude beginnings with primitive equipment or in the complexities of printing's present day technology, the spirit and the goal of the various publishing interests have been the same. As Dr. Ness says in his conclusion: "The publishing interests of The Evangelical United Brethren Church have had a close relationship to the life and growth of the denomination. Its literature has provided both knowledge and power. Through knowledge there has been education and instruction, while in power the individual has been inspired to action and service." Could not the same be said of the books and literature of the Methodist movement?

The author has a passion for details. Here are profit-and-loss sheets, including the historic half-cents! Here are the names of the printing presses forebears of the modern industry. Here are the Disciplines, and hymnals, doctrinal tracts and magazines now found in archives but which once were the arteries bringing life to the churches. But the author also has a passion for persons. The fine old names appear—spiritual leaders such as Albright, Otterbein, and Boehm: but who cannot say that publishing giants such as Dreisbach, Orwig, Rhinehart and Hanby were not spiritual leaders of like stature? Moreover a host of lesser known names come alive for us in vivid anecdotes which make this history of church publishing not an account of printing establishments but of devotion and even heroism.

In his autobiography Peter Cartwright wondered whether he had done the most good by preaching or distributing religious books. Both are needed, of course: and, thankfully, both were wonderfully accomplished in the century and a half of Christian history which has flowered in the modern Evangelical United Brethren Church, as Dr. Ness so ably documents. Surely the similarity between the publishing interests of our two communions ought to be a bridge, not a barrier, to union. Perhaps Otterbein's heartfelt greeting to Boehm will be heard many times in the months to come: "We are brethren." How better illustrated than in this history?

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Outler, Albert C., *That the World May Believe. A Study of Christian Unity and What It Means for Methodists.* New York: Methodist Joint Commission on Education and Cultivation, 1966. 195 pp. \$1.00.

Dr. Outler's treatment grows out of not only his long personal participation in the ecumenical movement (including Vatican II and the current Consultation on Church Union), but also out of his knowledge of the history of the church and its theology. Add to all this a gift for trenchment and vivid expression, and you have the qualities requisite for a powerful book.

The first part of the volume is based on an address originally made to

the national assembly of the Woman's Society of Christian Service; through the whole of it he has Methodists especially in mind. "Methodism has been ecumenical from the very beginning" (p. 59). Chapter IV is devoted to Methodism's part in the ecumenical movement, especially those episodes of it which have turned out well. But the book has food for thought for those of any denomination who may soon be confronted (as many undoubtedly will) with decisions to make on church union.

Other chapters describe the history of the ecumenical movement and the obstacles which have stood, and still stand, in its way. Dr. Outler is able to describe the progress made with a sense of the almost miraculous advances already achieved; but he does not lose sight of the differences which still divide us, and he can appraise their force realistically. He cautions us that the very mention of prickly topics like church government or the sacraments rouses "feelings that warn us we are not yet even within striking distance of any quick and easy solution" (p. 95).

In his chapter on "Obstacles to Church Unity," Dr. Outler has frankly considered a number of difficulties. But this reviewer misses adequate treatment of those which are social in nature. He does indeed speak of "the social, civil and moral responsibility of the Church to the State" (p. 37), and he does mention the impediments inherent in the nature of bureaucracies, even ecumenical ones (p. 81 f). But we could have done also with a wholesome warning that our hearts—individual and denominational—must be enlarged till they are ready to welcome into the United Church (and into the pew *we* sit in) not only people from the other side of denominational lines, but also from the other side of the railroad tracks. That, too, is part of the job ahead.

Richard M. Cameron

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Grill, C. Franklin, *Methodism in the Upper Cape Fear Valley*. Nashville: Parthenon Press, 1966. 349 pp. \$8.50.

*Methodism in the Upper Cape Fear Valley* is the story of the beginning, growth and spread of Methodism in several counties on or near the historic Cape Fear River in the almost exact geographical center of North Carolina. Primarily agricultural, the area discussed is partly in the Coastal Plains Region and partly in the Piedmont Plateau; all of it is within the North Carolina Conference as presently constituted. The author, following an account of beginnings of Methodism in England, traces the Methodist Movement into North Carolina by George Whitefield (1739), Joseph Pilmoor (1772) and Francis Asbury (1780).

The essential story, in four parts, begins about 1838 and continues to the present. Here are origins and formations of circuits, charges, chapels, churches and Conferences; also advances, losses, "barren years," protracted meetings, struggles, homecomings, Duke Endowment assistance, Crusades, campaigns and similar aspects. Lillington Methodist Church figures prominently in the story. Its appeal is enhanced by illuminating looks at social and national history and a sprinkling of anecdotes (one wishes for more of these). A wealth of material, with several pages of illustrations, is presented in a well-balanced, scholarly manner.

The value of the history is enhanced, especially for scholars, by addi-

tions of Chronological Events from 1739 to 1966; roster of church "worthies" from 1841 to 1966; moderate-length bibliography and roster of some forty-nine churches and preaching places in the Valley. It can serve as a model for scholars planning Conference, Area, regional or individual church histories.

With handsome dust jacket and sturdy covers, the volume has clear, large print. Placement of footnotes at the conclusions of chapters increases ease of reading.

With an introduction by Bishop Paul N. Garber of the Raleigh Area, based on five years of careful research and almost a hundred interviews, here from a competent historian and pastor for several years in the heart of the Cape Fear Valley, is a most significant, substantial contribution to the Romance of North Carolina Methodism. Books on the subject for the most part, until very recent years, have been out of print. Possessing a pleasing style, this is a most welcome, commendable volume.

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Thomson, D. P., *Lady Glenorchy and her Churches*. The Research Unit, Barnoak, Crieff, Perthshire, Scotland, 1967. 80 pp. \$1.50.

There were many women in John Wesley's life, including several titled ladies. The best known of these latter is Selina, Countess of Huntingdon, who left behind her a small denomination of Congregational churches. The same was true of Willielma Campbell, Lady Glenorchy, who lived 1741-1786. In 1770 she founded an interdenominational chapel in Edinburgh, and arranged for services to be held by Presbyterian and Episcopal ministers on Sundays, and by Methodist preachers on one evening each week. Wesley preached in her chapel on May 13, 1770, recording the fact in his *Journal*. On this visit there seemed at least a chance that she might have thrown in her lot with him, but it seems clear that neither his theology nor his preaching really appealed to her, no more than it did to the predominantly Calvinistic Scots in general. Wesley did, however, remain in constant and friendly touch with Lady Glenorchy's friend and executor, Darcy Lady Maxwell.

This little volume has much to say about Lady Glenorchy, Lady Maxwell, and John Wesley, as well as about other leaders in the Evangelical Revival, such as the Rev. Erasmus Middleton and the Rev. Richard De Courcy.

Apart from the brief notice in the *Dictionary of National Biography* the only biography of Lady Glenorchy is that by Rev. T. S. Jones, published in 1822, and now very rare. This is an opportunity to know a little more about one of the important women of the eighteenth century revival in Great Britain.

The work is well printed, with many illustrations, and is strongly bound in paper covers.

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