

METHODIST HISTORY

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METHODISTS AND COEDUCATION



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Robert J. Williams, Editor

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EDITOR'S NOTE

I regret that several errors appeared in the July, 2013, issue of *Methodist History*. Please note the following corrections.

In the essay, "The General Means of Grace" by Andrew C. Thompson beginning on page 249, the first five footnotes as well as two others were omitted possibly due to a formatting error. The missing footnotes are:

¹ The author would like to dedicate this essay to Prof. Richard P. Heitzenrater of Duke Divinity School, whose fascination with the phrase, "exercise of the presence of God," served as a spark to my initial investigation of the general means of grace and led to the research contained herein.

² The most significant exceptions here are the brief treatments found in Ole E. Borgen, *John Wesley on the Sacraments: A Definitive Study of John Wesley's Theology of Worship*, Reprint edition (Grand Rapids, MI: Francis Asbury Press, 1986), 104-105; and Henry H. Knight III, *The Presence of God in the Christian Life: John Wesley and the Means of Grace* (Metuchen, NJ: Scarecrow Press, 1992), 2-5, 122-126, and 173-175.

³ Though it is beyond the scope of this essay to go into detail, it is important to point out that there is not an exact equivalence between "works of mercy" and "prudential means of grace." The works of mercy are crucially important examples of the prudential means of grace, but they do not exhaust all that can be considered as such. See, e.g., Andrew C. Thompson, "John Wesley and the Means of Grace: Historical and Theological Context" (ThD diss., Duke Divinity School, 2012), 146-150.

⁴ Wesley, *Minutes* for the 1745 Conference, in *The Methodist Societies: The Minutes of Conference*, ed. Henry D. Rack, vol. 10 of *The Bicentennial Edition of the Works of John Wesley* (Nashville: Abingdon Press, 1976—), 155. Hereafter cited as *Works*.

⁵ See Knight, *The Presence of God in the Christian Life*, 125.

⁶ Wesley, *Minutes of Several Conversations between the Reverend Mr. John and Charles Wesley, and others, From the year 1744, to the Year 1780*, in *Works* 10:924. Hereafter cited as *Large Minutes*.

⁷ Wesley, *Large Minutes*, in *Works* 10:924.

⁸ Wesley, "Self-denial," ¶1.3, in *Works* 2:242.

The corrected copy is available in our online version of *Methodist History* at www.gcah.org.

In the essay, "'Keep up the Agitation': Chicago Clergy and Civil Rights in the 1960s" by Ann Keating, on page 287, the correct information is that the church Bishops Mathews and Golden attempted to enter was Galloway Memorial and not Capitol Street. The other ministers did try to enter Capitol Street. Also, Bishop Mathews should have had only one 't' in his name. The corrected copy is available in our online version of *Methodist History* at www.gcah.org.

My apologies are offered to Andrew Thompson and Ann Keating and to all our readers.

Robert J. Williams