In this volume noted Evangelical historians and theologians examine the charge of the supposed "ahistorical nature of Evangelicalism" and provide a critical, historical
examination of the relationship between the Protestant evangelical heritage and the early church. In doing so, the contributors show the long and deeply historical rootedness of the Protestant Reformation and its Evangelical descendants, as well as underscoring some inherent difficulties such as the Mercersburg and Oxford movements. In the second part of the volume, the discussion moves forward, as evangelicals rediscover the early church—its writings, liturgy, catechesis, and worship—following the "temporary amnesia" of the earlier part of the twentieth century. Most essays are accompanied by a substantial response prompting discussion or offering challenges and alternative readings of the issue at hand, thus allowing the reader to enter a conversation already in progress and engage the topic more fully. This bidirectional look—understanding the historical background on the one hand and looking forward to the future with concrete suggestions on the other—forms a more full-orbed argument for readers who want to understand the rich and deep relationship between Evangelicalism and the early church.

Does the concept of holiness hold any relevance for Christians in the twenty-first century? Or is it rather a relic of the past, with nothing to offer in today's postmodern world? The contributors to this book firmly insist that holiness is indeed relevant, no matter the age in which we live. Moreover, it is essential to following Christ in the twenty-first century. The essayists are all members of the Wesleyan Holiness Study Project, a gathering of scholars and leaders who have met since 2004 to explore the mission of the churches of the Holiness movement. The book begins with two compelling ecumenical statements articulating the holiness message for today's church: "The Holiness Manifesto" and "Fresh Eyes on Holiness." These are followed by a dozen penetrating essays grouped in three parts: (1) the understanding of holiness in Scripture, (2) holiness in historical and
theological perspective, and (3) holiness in relation to various practical aspects of ministry. The book concludes with appendixes offering five considered descriptions of holiness. The fastest-growing segments of the church worldwide have their roots in the Wesleyan Holiness tradition. Catholic, Orthodox, and other Protestant denominations are discovering its relevance to their own traditions and practices. The Holiness Manifesto offers an ideal overview to those wishing to understand more about this extremely influential movement. Contributors: Jim Adams Barry Callen Lisa Dorsey Roger Green John Huntzinger Cheryl Bridges John Craig Keen David W. Kendall William Kostlevy Diane LeClerc Kevin Mannoia James E. Massey George McKinney Thomas A. Noble Jonathan S. Raymond C. Stevens Schell Howard A. Snyder Don Thorsen Lynn Thrush Kenneth L. Waters Sr.

This book examines the influence of the monastic tradition beyond the Reformation. Where the built monastic environment had been dissolved, desire for the spiritual benefits of monastic living still echoed within theological and spiritual writing of the seventeenth and eighteenth centuries as a virtual exegetical template. The volume considers how the writings of monastic authors were appropriated in post-Reformation movements by those seeking a more fervent spiritual life, and how the concept of an internal cloister of monastic/ascetic spirituality influenced several Anglican writers during the Restoration. There is a careful examination of the monastic influence upon the Wesleys and the foundation and rise of Methodism. Drawing on a range of primary sources, the book will be of particular interest to scholars of monastic and Methodist history, and to those engaged in researching ecclesiology and in ecumenical dialogues.
Scholars have historically associated John Wesley’s educational endeavours with the boarding school he established at Kingswood, near Bristol, in 1746. However, his educational endeavours extended well beyond that single institution, even to non-Methodist educational programmes. This book sets out Wesley’s thinking and practice concerning child-rearing and education, particularly in relation to gender and class, in its broader eighteenth-century social and cultural context. Drawing on writings from Churchmen, Dissenters, economists, philosophers and reformers as well as educationalists, this study demonstrates that the political, religious and ideological backdrop to Wesley’s work was neither static nor consistent. It also highlights Wesley’s eighteenth-century fellow Evangelicals including Lady Huntingdon, John Fletcher, Hannah More and Robert Raikes to demonstrate whether Wesley’s thinking and practice around schooling was in any way unique. This study sheds light on how Wesley’s attitudes to education were influencing and influenced by the society in which he lived and worked. As such, it will be of great interest to academics with an interest in Methodism, education and eighteenth-century attitudes towards gender and class.

A rich articulation of John Wesley's theology that is appreciative of the old and mindful of the new, faithful to the past and attentive to the present. This work carefully displays John Wesley's eighteenth century theology in its own distinct historical and social location, but then transitions to the twenty-first century through the introduction of contemporary issues. So conceived, the book is both historical and constructive demonstrating that the theology of Wesley represents a vibrant tradition. Cognizant of Wesley's own preferred vocabulary, Collins introduces Wesley's theological method beginning with a discussion of the doctrine of God. "In this insightful exposition the leitmotif of holy love arises out of
Wesley's reflection on the nature of the divine being as well as other major doctrines."
(Douglas Meeks)

Are we Methodists ready for the work of God to be unleashed? Are we ready for Methodism to be the catalyst of yet another New Pentecost? God has decisively acted in Christ, and Christ says, "Do this." Therefore, there is only one real answer, since "not ready" is not a valid response. For United Methodism to be revived, there can be no more such excuses. Christ showed us his presence and power through Constant Word and Sacrament praxis during the time of the Acts 2 church. Christ then again showed us his same divine presence and power through Constant Word and Sacrament praxis during the Methodist-Evangelical Revival. We have now been given two millennia to view this work of God. We Methodists were born of this work of God. How much more being made ready to unleash it do we require?

In 1999, on the campus of St. Vladimir's Seminary, leading Orthodox and Methodist scholars, clergy, and laity met to explore the roots of spirituality in both traditions. This volume explores the primary themes addressed at that consultation: holiness and perfection, the impact and influence of the Eastern Church upon John and Charles Wesley- the founders of Methodism- and the common foundational ground upon which the Wesleys and many of the Eastern Fathers stood. While there is much to be done toward establishing the direct channels of influence, the discourses of this volume will serve well the cause of discovering commonalities, as well as differences, in their theology and practice. One will find here foundation stones for building bridges of understanding and the deepening of spirituality.
Offers a critical way of understanding Wesley and the larger phenomenon of the eighteenth century evangelical revival. Campbell argues that Christian Antiquity functioned for Wesley as an alternative cultural vision for religious renewal, much in the same way that classical antiquity served as a cultural model for secular Enlightenment thinkers.

Despite being widely recognized as John Wesley’s key moment of Christian conversion, Aldersgate has continued to mystify regarding its exact meaning and significance to Wesley personally. This book brings clarity to the impact this event had on Wesley over the course of his lifetime by closely examining all of Wesley’s writings pertaining to Aldersgate and framing them within the wider context of contemporary conversion narratives. The central aim of this study is to establish Wesley’s interpretation of his Aldersgate experience as it developed from its initial impressions on the night of 24 May 1738 to its mature articulation in the 1770s. By paying close attention to the language of his diaries, letters, journals, sermons, tracts and other writings, fresh insights into Wesley’s own perspective are revealed. When these insights are brought into wider context of other conversion narratives in the Christian milieu in which Wesley worked and wrote, this book demonstrates that this single event contributed in significant ways to the ethos of the Methodist movement, and many other denominations, even up to the present day. This is a unique study of the conversion of one of history’s most influential Christian figures, and the impact that such narratives still have on us today. As such, it will be of great use to scholars of Methodism, theology, religious history and religious studies more generally.
In 2003, Methodists celebrated the 300th anniversary of the birth of their founder, John Wesley. Today, there are more than 300 Methodist denominations in 140 nations. Covering the activities of this group that plays an important role in the ecumenical movement through its many social and charitable activities in world affairs, this book offers more than 400 entries that describe important events, doctrines, and the church founders, leaders, and other prominent figures who have made notable contributions. It also includes: a list of commonly used acronyms, chronology of historical events, introductory essay on the history of Methodism, 15-page black-and-white photo spread, bibliography, listing of important libraries and depositories of Methodist materials. The impressive list of contributors includes more than 60 specialists who are academics, administrators, pastors, and theologians.

Despite wide acceptance of the "Wesleyan quadrilateral", significant disagreements have arisen in both academic and church circles about the degree to which Scripture stood in a place of theological primacy for Wesley, or should do so for modern Methodists, and about the proper and appropriate methods of interpreting Scripture. In this important work, Scott J. Jones offers a full-scale investigation of John Wesley's conception and use of Scripture. The results of this careful and thorough investigation are sometimes surprising. Jones argues that for Wesley, religious authority is constituted not by a "quadrilateral", but by a fivefold but unitary locus comprising Scripture, reason, Christian antiquity, the Church of England, and experience. He shows that in actual practice Wesley's reliance on the entire Christian tradition - in particular of the early church and of the Church of England - is far heavier than his stated conception of Scripture would seem to allow, and that Wesley stresses the interdependence of the five dimensions of
religious authority for Christian faith and practice.

In this concise, accessible book, Dr. Ted Campbell provides a brief summary of the major doctrines shared in the Wesley family of denominations. Writing in concise and straightforward language, Campbell organizes the material into systematic categories: doctrine of revelation, doctrine of God, doctrine of Christ, doctrine of the Spirit, doctrine of humanity, doctrine of "the way of salvation" (conversion/justification/sanctification), doctrine of the church and means of grace, and doctrine of thing to come. He also supplies substantial buy simplified updated references in the margins of the book that allow for easy identification of his sources. John Wesley distinguished between essential doctrines on which agreement or consensus is critical and opinions about theology or church practices on which disagreement must be allowed. Though today few people join churches based on doctrinal commitments, once a person has joined a church it becomes important to know the teachings of that church's tradition. In Methodist Doctrine: The Essentials, Ted Campbell outlines historical doctrinal consensus in American Episcopal Methodist Churches in a comparative and ecumenical dialogue with the doctrinal inheritance of other major families of Christian tradition. In this way, the book shows both what Methodist churches historically teach in common with ecumenical Christianity and what is distinctive about the Methodist tradition in its various contemporary forms. For more information, please see the author's website: http://tedcampbell.com/methodist-doctrine/

John Wesley claimed to be a man of one book, and early Wesley scholarship accepted uncritically that the Bible was his supreme authority. In the late twentieth century,
American Wesley scholars discussed what has been termed the Wesley Quadrilateral (the authority of the Bible, tradition, reason, and experience), and this to some extent helps explain the method by which Wesley read and interpreted the Bible. However, modern biblical reader-response criticism has drawn attention to the central role of the reader in his/her interpretation of scriptural texts. Donald Bullen argues that Wesley came to the Bible as a reader with the presuppositions of an eighteenth-century High Church, Arminian Anglican, in which tradition he had grown up. He then found his beliefs confirmed in the scriptural text. Claiming to base all his beliefs on the Bible, he found himself in controversy with others who made similar claims but came to different conclusions. The implications of this are explored in depth.

Scholars from around the world offer a comprehensive, ecumenical survey of the history and development of deification.

[Church Renewal. Impulses for Congregation Development from Martin Luther and John Wesley] The current efforts towards church reform often refer to Luther's concept of congregation and its reception in pietism. Its Anglo-Saxon history of reception has remained unnoticed so far. The book explores Luther's concept of congregation, worship and community along with Wesley's community model and gives new impulses for congregation development today. This leads to two encounters between continental-European and Anglo-Saxon Protestantism: one is ecumenical because of the common principles of church renewal held by Luther and Wesley, the other is a dialogue between church theories of the German-speaking academic tradition and the church theory of the Emerging Church Movement on issues of church reform in an era of postmodernism.

John Wesley distinguished between essential doctrines on which agreement or consensus is critical and opinions about theology or church practices on which disagreement must be allowed. Though today few people join churches based on doctrinal commitments, once a person has joined a church it becomes important to know the historic teachings of that church's tradition. In Methodist Doctrine: The Essentials, Ted Campbell outlines historical doctrinal consensus in American Episcopal Methodist Churches in a comparative and ecumenical dialogue with the doctrinal inheritance of other major families of Christian tradition. In this way, the book shows both what Methodist churches historically teach in common with ecumenical Christianity and what is distinctive about the Methodist tradition in its various contemporary forms. Documents examined include The Twenty-Five Articles of Religion, The General Rules, Wesley's Standard Sermons and Explanatory Notes upon the New Testament, The Methodist Social Creed, and the Apostles' Creed. En este libro conciso y sencillo, Ted Campbell nos da un breve resumen
de las doctrinas más importantes que la familia de denominaciones wesleyanas
comparten. Escrito con un lenguaje conciso y directo, Campbell estructura el material en
categorías sistemáticas: la doctrina de la revelación, la doctrina de Dios, la doctrina de
Cristo, la doctrina del Espíritu, la doctrina de la humanidad, la doctrina del "camino de la
salvación" (conversión/justificación/santificación), la doctrina de la iglesia y los medios de
gracia y la doctrina de lo por venir.

The first presentation of John Wesley's doctrinal teachings in a systematic form that is
also faithful to Wesley's own writings in ebook format. Wesley was a prolific writer and
commentator on Scripture, yet it is commonly held that he was not systematic or
internally consistent in his theology and doctrinal teachings. On the contrary, Thomas C.
Oden intends to demonstrate here that Wesley displayed a remarkable degree of
consistency over sixty years of preaching and ministry. The book helps readers to grasp
Wesley's essential teachings in an accessible form so that the person desiring to go
directly to Wesley's own writings (which fill eighteen volumes) will know exactly where to
turn. This volume focuses on Wesley's doctrinal teaching. Other volumes in this series
deal with his ethical and pastoral care teachings.

"Commissioned by the General Board of Higher Education and Ministry for use in United
Methodist doctrine/polity/history courses." This in-depth analysis of the connection
between United Methodist polity and theology addresses ways in which historical
developments have shaped--and continue to shape--the organization of the church. This
revised edition incorporates the actions of The United Methodist General Conference,
2004. The book discusses continuing reforms of the church's plan for baptism and church
membership, as well as the emergence of deacon's orders and other changes to ordained ministry procedures. The text is now cross-referenced to the Book of Discipline, 2004, including the revised order of disciplinary chapters and paragraph numbering. Denominational statistics are updated, along with references to recent works on The United Methodist Church and American religious life.

Kevin Twain Lowery believes that two of John Wesley's most distinctive doctrines--his doctrines of assurance and Christian perfection--have not been sufficiently developed. Rather, these doctrines have either been distorted or neglected. Lowery suggests that since Wesleyan ethics is centered on these two doctrines, they need to be recast in a schema that emphasizes the cognitive aspects of religious knowledge and moral development. Salvaging Wesley's Agenda constructs such a new framework in three stages. First, Lowery explores Wesley's reliance upon Lockean empiricism. He contends that Wesleyan epistemology should remain more closely tied to empirical knowledge and should distance itself from mystical and intuitionist models like Wesley's own "spiritual sense" analogy. Second, examining the way that Wesley appropriates Jonathan Edwards's view of the religious affections, Lowery shows that Wesleyan ethics should not regard emotions as something to be passively experienced. Rather, emotions have cognitive content that allows them to be shaped. Third, Lowery completes the new framework by suggesting ways to revise and expand Wesley's own conceptual scheme. These suggestions allow more of Wesley's concerns to be incorporated into the new schema without sacrificing his core commitments. The final chapter sketches the doctrines of assurance and perfection in the new framework. Assurance is based on religious faith and on self-knowledge (both empirical and psychological), and perfection is understood in a more
teleological context. The result is a version of Wesleyan ethics more faithful to Wesley's own thought and able to withstand the scrutiny of higher intellectual standards.

Ted Campbell examines, in a comparative framework, the historic teachings of the four major Christian traditions that have shaped our theological heritage - Eastern Orthodoxy, Roman Catholicism, Reformation and Union churches, and Evangelical and Free churches. He provides an extensive overview of each tradition's particular beliefs on religious authority, God and Christ, human nature and salvation, and church, ministry, and the sacraments. He concludes by considering whether a definable core of Christian teachings cuts across denominational and confessional boundaries.

John Wesley: A Theological Journey has been nominated for a Wesleyan Theological Society Book Award. Abingdon Press would like to congratulate Kenneth Collins on this honor. John Wesley remains a seminal figure, not only for "the people called Methodist," but also within the larger Protestant tradition. Understanding his theology is a requirement for understanding the development of the Western Christian tradition in the modern period. In recent years much work has been done to grasp the intricacies of Wesley's theology. However, most of this work has been thematic in organization, studying Wesley's thought according to a topical or systematic outline. The weakness of this approach, argues Kenneth J. Collins, is that it fails to demonstrate the evolution and changes of Wesley's theology. What is called for is a historical presentation--one that examines the development of Wesley's theology across the span of his long and eventful theological career. Collins thus provides a chronological presentation of the development of Wesley's theology. Drawing on an extensive examination of the primary sources, and
demonstrating an intimate knowledge of the different contexts and social locations in which Wesley's theology took place, John Wesley: A Theological Journey will be necessary reading for anyone wishing to understand the broad scope of the Methodist leader's theological development and contribution.

The proposal of this book is to guide the reader to the contrastive ministries of the two most dominant preachers of the eighteen-century evangelical revival. In a wonderful comparative approach the author draws John Wesley and George Whitefield's portraits and explores their life and practice, as well as their relationship. Committed to the principle that the 'whole world was their parish', Wesley and Whitefield manifested their singular desire to be men of one book through preaching ministries that were equally committed to the spread of the gospel throughout the transatlantic world.

Recognized as a leading interpreter of major movements in American Christianity such as Evangelicalism, Pentecostalism, and the Holiness movement, Donald W. Dayton has produced a body of work spanning four decades and diverse areas of inquiry. In From the Margins, friends and colleagues respond to major essays by Dayton (several published here for the first time) so as to celebrate and reflect on this diverse and rich body of work. The essays highlight the breadth of Dayton's contribution while also revealing a methodological core. The latter could be described as Dayton's deconstructive reading of standard scholarly narratives in order to short-circuit their domesticating effects on the more radical aspects of American Christianity. Dayton's work has challenged long-held assumptions about the conservative nature of American Christianity by showing that both in their history and in their deeper theological substructures, traditions such as
Evangelicalism and Pentecostalism are far more radical and productive of social change than was previously imagined.

That John Wesley was not a systematic theologian is a point frequently made. Yet if that be the case, what kind of theologian was he? To look at his literary output over the course of his long life and ministry is to recognize the central role that sermons played. Thus, claims Michael Paquarello, Wesley was a homiletical theologian, one for whom the Word preached was the core means of reflecting on and understanding the meaning of the Gospel. In this "preaching life" of Wesley Pasquarello places Wesley's sermons in the larger religious, political, and intellectual world of their eighteenth-century context. Neither a biography nor an intellectual history, it is a homiletic history, one that both uses the details of Wesley's milieu to build a framework for understanding his sermons, and that illumines the practical wisdom embodied in the content, form, and style of Wesley's preaching. John Wesley: A Preaching Life vividly portrays the centrality of Wesley's preaching to the religious revival that transformed eighteenth-century England.

Worship and Christian Identity argues that sacramental and liturgical practices are the central means by which a church shapes the faith, character, and consciousness of its members. Consequently, for any church to set aside such practices as outdated or irrelevant is to set aside the means by which the church nurtures and sustains its theological identity. From this perspective, Anderson explores the following questions: What is the relationship between worship and belief? What is the relationship between corporate worship and the formation of Christian persons and communities? What is the relationship between worship and our knowledge of ourselves, our world, and God? How
might our attention to the reform and renewal of worship and sacramental practice provide a framework for theological, evangelical, and sacramental renewal? Questions of sacramental practice, inclusive or transformative language, and the renewal of congregational hymnody have been largely displaced by marketing questions and conflicts between "traditional" and ?contemporary? worship. The hour of worship is subdivided now into increasingly specialized ?target audiences? of singles, seekers, boomers, and ?X-ers? with worship carefully packaged as ?traditional? or ?contemporary.? What at various points has been understood as a ?means of grace? is now seen primarily as a ?means of numerical growth.? Missing in the conflict between ?traditional? and ?contemporary? worship is significant discussion of what is at stake for the identity of Christian persons and communities in the shape and practice of worship. Perhaps more surprising, discussion of the theological shape and practice of worship also has been absent in discussions concerning theological standards. These absences suggest that for many in the church today, worship is a means for expressing a community's belief but has little to do with the shape and character of that belief. The assumption that worship is only or primarily a pragmatic means for expressing a community?s belief stands in sharp contrast to the Christian tradition. This assumption also contrasts with the insights provided by recent work in ritual studies, psychology, and faith development. Worship and Christian Identity is an important book for faculty and students in seminary and graduate programs in liturgical studies and religious education, particularly those interested in the relationships between liturgical studies and practical theology, ritual studies and liturgical theology, as well as the role of worship in Christian formation. Chapters are ?Making Claims About Worship,? ?Worship as Ritual Knowledge,? ?Worship as Ritual Practice,? ?Trinitarian Grammar and the Christian Self,? ?Trinitarian Grammar and
Liturgical Practice,? and ?A Vision of Christian Life.?

Is the mainline church threatened or are we on the precipice of new opportunity?

Helps users understand United Methodist beliefs and tradition and what it means to function as a Christian in the context of a multi-cultural society. Thirteen sessions explore the Wesleyan essentials of original sin, the saving work of Christ, atonement, resurrection, salvation by grace through faith, trinity, prevenient grace, sanctifying grace, doctrine of the Holy Spirit, and living a transformed life.

Why did the Wesleyan Methodists and the Anglican evangelicals divide during the middle of the eighteenth century? Many say it was based narrowly on theological matters. Ryan Nicholas Danker suggests that politics was a major factor driving them apart. Rich in detail, this study offers deep insight into a critical juncture in evangelicalism and early Methodism.

John Wesley hat vor 250 Jahren "Heiligung" als die zentrale Frage des christlichen Lebens beschrieben. Ist diese Frage auch heute relevant und was bedeutet sie? - Leclerc untersucht die biblischen, historischen und theologischen Grundlagen und bewertet sie neu fürs 21. Jahrhundert. Mit "Völlig verändert" zeigt sie die Richtung für wesleyanische Theologie heute an. "Eine historisch fundierte und zugleich gegenwartsorientierte Einführung in die Heiligungstheologie, ihre Genese, zentralen Themen und Anliegen, die auch für nicht-wesleyanische Christen eine bereichernde Lektüre bietet." Prof. Dr. Jan Stievermann, Uni Heidelberg "Man spürt ein ehrliches Anliegen Leclercs: Sie will nicht
recht haben oder nur ein vergessenes Thema neu aufbereiten. Sie sehnt sich nach einem geistlichen Ruck in der Christenheit. Und den erwartet sie da, wo wir Jüngerschaft ernst nehmen, Gott mehr zutrauen und den Blick bewusst auf unsere Weltwirklichkeit richten."
Pastor Rainer Klinner, Christliche Bildungsstätte Fritzlar "Der hohe Gebrauchswert des Buches als Lehrbuch zeigt sich an den zu Beginn eines jeden Kapitels formulierten Lernzielen und der Nennung wichtiger Stichwörter, ferner an den Zusammenfassungen, Reflexionsfragen und weiterführenden Literaturhinweisen, die jeweils am Kapitelende aufgeführt sind. Dazu kommt ein Glossar wiederkehrender wichtiger theologischer Begriffe."
Prof. Dr. Christoph Raedel, Methodistischer Theologie, FTH Gießen "Heiligung über die Lande verbreiten, dazu sehen wir uns in den methodistischen und wesleyanischen Kirchen gerufen. Diane Leclerc betrachtet den oft missverstandenen Begriff "Heiligung" aus biblischer und kirchengeschichtlicher Perspektive, sie erläutert die Besonderheiten der jüngeren Heiligungskirchen und sie erklärt, was Heiligung im 21. Jahrhundert bedeuten kann. Schön, dass dieses gute Buch auch in deutscher Sprache zugänglich ist! Ich wünsche ihm weite Verbreitung, nicht nur in Heiligungskirchen!"
Bischöfin i.R. Rosemarie Wenner

To what degree is Wesleyan theology part of the church's catholic witness? This book explores this question from a number of angles and goes on to embody some of these possibilities in conversation with other major traditions and figures within the Christian church. Overall, the volume shows that Wesleyan theology does draw from and can contribute to conversations related to the catholic Christian witness.
Oden shows that Wesley displayed a remarkable degree of internal consistency in his teachings over sixty years of preaching. The book helps readers to grasp Wesley's essential teachings in an accessible form so that the person desiring to go directly to Wesley's own writings will know exactly where to turn.

Details core beliefs as consistently expressed in historic Wesleyan communities

In 'The Religion of the Heart,' Campbell provides a critical but sympathetic analysis of the European and British pietistic movements of the seventeenth and eighteenth centuries. Campbell shows that a definitive form of religious life emerged during the period of inter-Christian warfare in the seventeenth century that was characterized by personal affection for God. Campbell explores these religious movements parallel to the rise of Enlightenment thought and examines their importance in relation to our understanding of modern religious movements.

John Wesley by his own words considered himself a ÒMan of One Book, meaning of course the Scriptures. Yet what does this seemingly declarative statement really mean? What was Wesley's view on the inspiration, authority, and even the infallibility of Scripture? This question is more than a historical curiosity when we recognize the current debate between evangelical groups over their views of the authority of Scripture. Recognizing the debt all Wesleyan movements have to Wesley's teachings and doctrines, this book will attempt to answer some critical questions about Wesley's view and use of the Bible. How did Wesley develop his views? How did he incorporate Scripture into his development of
the Methodist movement? What was the position of Scripture in what has become know as
the Wesleyan Quadrilateral of reason, experience, tradition, and Scripture? What were his
views on inspiration and infallibility and would his principles of interpretation hold up
against modern, critical scholarship? Finally, and perhaps most importantly, what
influence did Wesley's view and use of the Bible have upon the success of the Wesleyan
Revival? Are there lessons we can still learn from Wesley that could impact the world and
church of the twenty-first century? This book will attempt to answer these and many other
fascinating questions about John Wesley, a “Man of One Book.

As a religious and social phenomenon Methodism engages with a number of disciplines
including history, sociology, gender studies and theology. Methodist energy and vitality
have intrigued, and continue to fascinate scholars. This Companion brings together a
team of respected international scholars writing on key themes in World Methodism to
produce an authoritative and state-of-the-art review of current scholarship, mapping the
territory for future research. Leading scholars examine a range of themes including: the
origins and genesis of Methodism; the role and significance of John Wesley; Methodism’s
emergence within the international and transatlantic evangelical revival of the Eighteenth-
Century; the evolution and growth of Methodism as a separate denomination in Britain;
its expansion and influence in the early years of the United States of America; Methodists’
roles in a range of philanthropic and social movements including the abolition of slavery,
education and temperance; the character of Methodism as both conservative and radical;
itst growth in other cultures and societies; the role of women as leaders in Methodism,
both acknowledged and resisted; the worldwide spread of Methodism and its
enculturation in America, Asia and Africa; the development of distinctive Methodist
theologies in the last three centuries; its role as a progenitor of the Holiness and Pentecostal movements, and the engagement of Methodists with other denominations and faiths across the world. This major companion presents an invaluable resource for scholars worldwide; particularly those in the UK, North America, Asia and Latin America.

Pietism is a reform movement originating among German Lutherans in the 17th century. It focused on personal faith, reacting against Lutheran Church's emphasis on doctrine and theology over Christian living. The movement quickly expanded, exerting an enormous influence on various forms of Christianity, and became concerned with social and educational matters. Indeed, Pietists showed a strong interest in issues of social and ecclesial reform, the nature of history and historical inquiry, the shape and purpose of theology and theological education, the missional task of the church, and social justice and political engagement. Though, the movement remained largely misunderstood, especially in Anglo-American contexts: negative stereotypes depicted Pietism as a quietist and sectarian form of religion, merely concerned with the 'pious soul and its God'. The main proposal of the editors of this volume is to correct this misunderstanding: assembling a deep collection of essays written by scholars from a variety of fields, this work demonstrates that Pietism was a movement characterized by great depth and originality. Besides, they show the vitality and impulse of Pietism today and emphasize the ongoing relevance of the movement for contemporary problems and questions.

"The Encyclopedia of Christianity is the first of a five-volume English translation of the third revised edition of Evangelisches Kirchenlexikon. Its German articles have been tailored to suit an English readership, and articles of special interest to English readers
have been added. The encyclopedia describes Christianity through its 2000-year history within a global context, taking into account other religions and philosophies. A special feature is the statistical information dispersed throughout the articles on the continents and over 170 countries. Social and cultural coverage is given to such issues as racism, genocide, and armaments, while historical content shows the development of biblical and apostolic traditions."--"Outstanding reference sources 2000", American Libraries, May 2000. Comp. by the Reference Sources Committee, RUSA, ALA.

This book is a study of John Wesley's two year stay in Georgia from 1736-37. While Wesley's biographers have all discussed his Georgia sojourn, no one has yet produced a book-length investigation of his experience in America. The central argument of this study is that the Georgia mission, for Wesley, was a laboratory for implementing his views of primitive Christianity. The ideal of restoring the doctrine, discipline, and practice of the early church in the pristine Georgia wilderness was the prime motivating factor in Wesley's decision to embark for Georgia and in his clerical practice in the colony. The inspiration for his missionary practice was the HighChurch ecclesiology of the Usager Nonjurors, which had the restoration of the primitive church as its aim. Understanding the centrality of primitive Christianity to Wesley's thinking and pastoral methods is essential to comprehending his experience in the New World.

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