



# BULLETIN

*of the*

*Association of British Theological  
and Philosophical Libraries*

*New Series, no. 4 December 1975*

## BULLETIN 1976

*Subscriptions:* Libraries and personal members £2.00 (\$6.00 U.S.) per annum  
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to the Honorary Treasurer (see below)

*News items,* notes and queries, advertisements and contributions to the Chairman  
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**BULLETIN OF THE ASSOCIATION OF BRITISH  
THEOLOGICAL AND PHILOSOPHICAL LIBRARIES**

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This Bulletin is a revival of one published by the Association from 1956–1966. It is intended to issue three numbers a year (Spring, Summer and Winter) and to be brief, informative and cheap.

Subscriptions for 1976 are now due, and should be sent to the Treasurer with enclosed form as soon as possible. £2.00 (\$6.00) will entitle libraries and personal members £1.00 for retired members to numbers 5, 6 and 7.

ABTAPL can offer a useful service to all who are concerned with bibliography and library provision of religion and philosophy.

*Annual General Meeting.* The election of new committee members reflects the interest shown in Birmingham (see inside front cover). The officers were re-elected. The *Bulletin*, gradually climbing to solvency, was to continue in its present form and frequency. Also agreed that only retired personal members should pay the reduced £1.00 subscription. It was hoped that publication by the Library Association of the *Handbook of Theological Libraries* would not be long delayed. Plans for future meetings in London and Oxford were initiated.

J.V.H.

*The Library of Selly Oak Colleges.* Miss Frances Williams, the Librarian, explained that the Colleges had developed from being purely missionary colleges to a centre where students of all faiths from the developing countries could meet students from the West in an atmosphere of dialogue and mutual concern for the Third World. The interfaith dialogue had been most developed in the case of Christianity and Islam, since the Library possessed the remarkable Mingana collection of Syriac and Arabic manuscripts. Here the guide was Dr. David Kerr, lecturer in Islam. The Strong Room also housed several incunabula and the Rendel Harris Greek papyri. In the Rare Books room Miss Williams showed early printed books and a special display which included a fascinating 17th century herbal and the Blue Books in which the Cadbury family collected statistics in their efforts to bring about the end of the 'sweated labour' system.

The name of Cadbury was mentioned again and again in the tour of the Library, emphasizing the generosity and enlightenment of the family's patronage over the years. It was Cadbury money that supported Rendel Harris in his work, that financed the expeditions of Mingana to the Middle East between the wars, and that today ensured the continuation of the work of the Colleges and their Library. Leading off the gallery of this Library was a room which must surely be unique in British libraries — used every Friday for Muslim prayers — a testimony to the irenic spirit and 'open' Christianity of Selly Oak.

Mary Elliott

After the A.G.M. the visitors were shown the *Philosophy and Religion Department* of the Reference Library by Mrs. Jean Henderson and Mrs. Carole Rogers, and marvelled at the space, stock and service which Birmingham offers. Details will be found in the *Bulletin of ABTAPL* no. 1, pages 4 and 6.

## **LIBRARIES – 5**

*The British and Foreign Bible Society,*  
146, Queen Victoria Street,  
London, EC4V 4BX. 01-248 4751

**Librarian:** Miss G.E. Coldham, F.L.A.

**History:** The BFBS was founded in 1804, and the library began at the end of the same year, with a gift of Bibles. It has been built up largely by gifts of books or money specifically for the library, and is the finest collection of Scriptures in the world.

**Function:** As a reference library, to serve the needs of the BFBS and of the United Bible Societies, and any student who wishes to make use of its facilities. Also as a display for the general visitor, organised parties, etc.

**Coverage:** The Bible, and parts thereof, in all languages. (The library proper only includes Scriptures, although a small biblical, linguistic and other subjects collection is maintained for staff use. This includes about 38 periodicals).

**Stock:** About 26,000 volumes, in over 1700 languages and dialects.

### **Special Collections:**

The library *is* a special collection! But it includes the Francis Fry Collection of English Bibles, Christian Ginsburg's Collection (mainly Hebrew and German); L-L Bonaparte's dialect versions; a number of manuscripts in Coptic, Ethiopic, Latin, Greek, Syriac, English and other languages.

### **Classification:**

By language, geographically, on a decimal system devised for the library.

### **Catalogues:**

Loose-leaf, arranged alphabetically by language and chronologically within each language. Card indexes of translators, missions and alternative language names are maintained. Pre-1911 there are printed indexes for publishers, printers and places: post-1911 these are only available for English, Africa, Oceania, China and Taiwan, in various forms.

**Access:** Open 9.30–5.00 Monday-Friday a. to casual visitors; b. to parties by appointment; c. to students preferably by introduction and appointment. Reference only. Limited xeroxing facilities at discretion of the librarian. "A Short Guide to the Library" available from the librarian (written for the general reader).

**Publications:**

<i>Library</i>	<i>Historical catalogue of the printed editions of Holy Scripture.</i> 4 vols.	BFBS 1903-11 (o.p.)
Darlow (T.H. & Moule, H.F.)		
Herbert (A.S.)	<i>Historical catalogue of printed editions of the English Bible 1525-1961</i> (revision of vol. 1 of Darlow & Moule).	BFBS 1968 & American Bible Society
Coldham (G.E.)	<i>Bibliography of Scriptures in African languages</i> 2 vols. (revision from Darlow & Moule, up to 1964)	BFBS 1966
	<i>Supplement 1964-1974</i> due late 1975	BFBS 1975
Dance (D.G.)	<i>Oceanic Scriptures</i> (revision of Darlow & Moule, up to 1962)	BFBS 1963
<i>BFBS</i>		
Canton (W.)	<i>History of the BFBS.</i> 5 vols.	Murray 1904-10 (o.p. but a few available at BFBS)
Roe, (J.M.)	<i>History of the BFBS 1905-1954</i>	BFBS 1965
	also various pamphlets	
<i>General</i>		
BFBS	<i>The Gospel in many tongues</i> (St. John 3:16 in 872 languages, with words for 'God', and maps)	BFBS 1965
Nida (E.A.) ed.	<i>The book of a thousand tongues</i> , revised edition. (notes on 1 399 languages, with details of Scripture publications)	UBS 1972
United Bible Societies	<i>Scriptures of the world.</i> (List of languages with dates of first publications, arranged alphabetically, chronologically, and geographically, with maps)	UBS 1974 (biennial)

## SOCIETIES – 4

### *Henry Bradshaw Society*

Hon. Sec.: The Revd D.H. Tripp, 34, St. Mary's Hall Road, Manchester, M8 6DZ

**Aims** since foundation in 1890, to print rare liturgical texts. Originally, preference was given to texts illustrative of the history of the Book of Common Prayer; but the works issued have not been limited to that area, and the aim was explicitly redefined in 1975 as 'the encouragement of liturgical studies on a wide front by the printing of texts.' The books are not published, but issued gratis to the members registered for the year for which the book is listed. Members (who are elected at periodical meetings of the Society's Council) are also entitled to purchase, at the original cost, volumes issued for earlier years, as long as they remain in print.

### **Recent issues**

- Vol. 96 *The Bridgettine breviary of Syon Abbey*, ed. A.J. Collins, 1969 (for 1963).
- Vol. 97 *The Claudius pontificals*, ed. D.H. Turner, 1971 (for 1964).
- Vol. 98 *Expositio antiquae liturgiae gallicanae*, ed. E.C. Ratcliffe, 1971 (for 1965)
- Vol. 99 *The customary of . . . Bury St Edmunds*, ed. A. Gransden, 1973 (for 1966).
- Vol. 88 *The benedictionals of Freising*, ed. R. Amiet, 1974 (for 1951 and 1952).

### **In the press**

Vol.100 *The Cracow pontifical*, ed. Mgr Z. Obertynski.

Other volumes are in preparation, and offers to edit texts will be gladly considered.

**Membership** is open to individuals and institutions alike. Application is to be made through the Secretary.

**Subscription** from 1 January 1976, is £5.00 per annum, payable on 1st January. Members in U.K. are asked to make a Standing Order, and members elsewhere are encouraged to make arrangements with an agent in Britain.

## BIBLIOGRAPHIES & REFERENCE BOOKS — 5

WALFORD (A.J.) *ed. Guide to reference material*, 3rd edition. Volume 2. *Social and historical sciences. Philosophy and religion*. London, The Library Association, 1975. £11.00 (£8.80 to L.A. members)

It seems almost impious for a librarian to review **Walford**. In the catechism of any library novice, especially students doing literature searches, the rubric starts "In the beginning — **Walford**." (In older days one added "... and **Winchell**." But such is the continued strength of **Walford** that new editions appear regularly whereas **Winchell's Guide to Reference Books** is now lost in a labyrinth of supplements and can be demoted in the pantheon.) **Walford** is *the* place to find out what reference books exist on any subject and has good claim to be the librarian's bible.

### *General*

**Walford's Guide to Reference Material** first appeared as a single volume in 1959. A supplement of similar size followed in 1963. The second edition in three volumes was published between 1966 and 1970. The first volume of the third edition (Science and Technology) was published in 1973 and the third volume (Generalia, Language and Literature, the Arts) is due for completion in either 1976 or 1977. This review is concerned with the philosophy and religion section of the second volume — ignoring, that is, psychology and the social and historical sciences.

### *Arrangement*

Arrangement follows the established **Walford** pattern. Entries are arranged by the Universal Decimal Classification with centred subject headings in heavy type. There are two columns per page. Within each entry the classification number is followed by full publishing details including 1973 prices. The majority of items then have annotations — a description of the work, an assessment and frequently a comment from one or more reviews. (Not necessarily all three). The annotations are excellent — informative, critical and fair. Each volume has its own index (a cumulated index for the three volume set is promised in Volume 3) and the whole is attractively produced and, for a reference work of 650 pages, is handily sized.

The index is generally an excellent one with authors, titles and subjects (the latter in capitals) arranged in one alphabetical sequence. I did, however, note that some subject headings did not appear in the index, for example, Methodism, and Arabic Philosophy (not even under an inverted form, although Philosophy — Latin America, and Philosophy — Scottish were included). I also noticed that the *Concise Dictionary of the Christian World Mission*, edited by S. Neill and others, did not receive title entry in the index.

I have three grouses concerning the general arrangement. My first grouse is that reference from the index is to a page number which although adequate, is less



satisfactory than a running number for each entry — a system used in many comparable works. It is particularly difficult when reference is to minor or 'subsumed' entries which are tucked away in the form of footnotes, or afterthoughts to a major entry which itself may have extensive annotations. This unsatisfactory layout of subsumed entries is my second grouse. There is insufficient distinction from the major entries, and the titles are sometimes lost in prose. (And why, O why, were page numbers put on the inside margins instead of where they can be clearly seen?) My third grouse concerns the use of UDC. It is irritating and unnecessary. Few theologian and philosopher librarians are familiar with the classification. There is not even a synopsis of it to help us! I certainly found it confusing to find no philosophy entries after the 170's, and it took quite a while to figure out the significance of the prefix in the major heading on page 32, i.e. "22-28 Christianity". The strange typography which precedes most entries is irritating. An example is:— 283(420):026/027. (My bias towards Dewey is obvious!) The arrangement of entries is, in any case, quite comprehensible without the classification numbers.

#### Coverage

"It is international in scope . . ." claims the Introduction. It certainly is. A count of the Philosophy entries reveals 74 English language entries, 77 Foreign language entries and 14 multilingual or English translations. The Guide has obviously grown in physical size; have the number of entries for philosophy and religion? The number of pages covering these subjects is:—

	Philosophy	Religion
1st edition	4%	19%
1st ed. + Supplement	6½	27½
2nd edition	14	39%
3rd edition	15%	44%

Compilation ended in April 1974, but some announcements of forthcoming works are included, e.g. *New International Dictionary of the Christian Church* (page 45), and "The next ed. was due 1973" to the *World Christian Handbook*, 1968. Also covered are "hidden" bibliographies appearing in periodicals or as part of books:—

"Religion in the college library" *"Choice"*, v.8, no. 12, February 1972, p. 1562-6; and  
 WALSH (H.H.) "Christianity". In 'A reader's guide to the great religions'; edited by C.J. Adams.

Some leading reviewing journals are included such as the *Heythrop Journal*, *Christianity Today* and *Theologische Literaturzeitung* for religion, and *Philosophical Books* and *Philosophischer Literaturanzeiger* for philosophy.

## *Philosophy*

Many a librarian doing stock revision would be content with fewer continental entries, for the work *is* entitled a 'Guide to reference materials', not a 'bibliography of reference materials'. Browsing through the philosophy entries also raised the problem of what constitutes a 'reference' book. Bibliographies, encyclopaedias, dictionaries and directories — yes; but Copleston's *History of philosophy*, Radhakrishnan's *History of philosophy, Eastern and Western*, Passmore's *A hundred years of philosophy*? All are worthy books, and all do contain bibliographies, but where has Walford drawn the line? This problem will re-occur later.

Generally speaking, I was not able to spot significant works omitted, except possibly the five volume *Dictionary of the History of Ideas* (British edition 1973) and the L.A. *Readers Guide to Philosophy* (1973). Many items previously unknown to me, particularly the 'hidden' bibliographies in periodicals were listed, as well as many old friends. It was nice to see mention of *Man, myth and magic* — surely the best reference work on its subjects for popular use. The section of individual philosophers is rather sketchy. There are bibliographies on Burke, Fichte and Schneeberger, but none for the more important Russell, Wittgenstein and Husserl. Naturally Walford cannot include bibliographies that do not exist, but here is a case where the librarian and student would be grateful for at least a standard critical work in default, such as D.F. Pears' *Bertrand Russell and the British tradition in philosophy*.

## *Religion*

It is a pity that over a year elapsed between compilation and publication, since what one notices most is the omission of recent material. *Crockford's Clerical Directory 1971-72* looks bad in a book dated 1975, and so does the *Church of England Yearbook* 1973 edition (1974 and 1975 editions have since been published). Even worse is the open entry for the *Congregational Year Book* and no mention of the *United Reformed Church Year Book 1973-74* published in 1973. Other items published before 1975 and which would have been useful are the ABTAPL *Bulletin*, Hammersmith's useful *Guide to the religious serials and periodicals . . .*, and the Library Association's *Readers Guide to Religion*. However, one is grateful that the second edition of the *Oxford Dictionary of the Christian Church* (1974) got in. One oversight I noticed (on page 64) was the listing of the 1962 edition of Cirlot's *Dictionary of symbols*. A second edition of this was published in 1972.

Such carping, however, must not be allowed to overshadow the wealth of entries and annotations to be found in Walford. It is arguably the best compendium of reference books to hand. It is particularly pleasing to find that many of the easily missed sources such as the British Museum *General Catalogue* volumes for *Bible* and *Liturgies* are included.

Omissions? Obviously inclusion is a matter of judgement, but I did notice some surprising omissions:-

SCHOLER, D.M. *Nag Hammadi Bibliography 1948-1969*. 1971.

JONGELING, B. *A classified bibliography of the finds in the Desert of Judah, 1958-69*. Brill, 1971.

*Repertoire Bibliographique Des Institutions Chretiennes*. (RIC)

CERDIC, 1969- . (Annual).

*Bibliographia Internationalis Spiritualitatis*. Pontifical Institute . . . 1969- (Annual).

WOODWARD, Peter, *editor, World religions: aids for teachers*. 2nd ed. Community Relations Commission, 1973.

I also think the *Bulletin* of the Scottish Institute of Missionary Studies, and the periodical abstracts in *Month* both worth including.

Abstracting journals seem to be fully covered. Graham Cornish's *Religious and Theological Abstracts* is in. So are the American *Religious Periodicals Index*, *Catholic Periodical and Literature Index*, *Christian Periodical Index*, and *New Testament Abstracts*. So also are the major continental titles. *Canon Law Abstracts*, however, were buried at 348:016 with no reference or double entry at, say, 262.9.

The conflict between reference works and standard works, already noted, is apparent. There is no entry under Mormons or Christian Scientists, the section under Eastern Church is very thin, while African Religions has only one main entry. Granted that reference books on these topics are scarce, but even so, a librarian turning to these topics would welcome a standard history or textbook. John Mbiti's African religions and philosophy maybe, or Nicolas Zernov's *Eastern Orthodoxy*. Obviously to list standard works is to increase the scope of *Walford* considerably, but since some standard works are already listed, the principle is established. If Anne Ross's *Pagan Celtic Britain* is listed, why not Stuart Piggott's *Druids*?

One minor criticism related to headings. The heading 'Neo-Druidism (Celtic)' is, excuse the pun, a barbarism; while 'Mohammedanism' is surely a discredited word. (It was good, however, to see the alternative 'Islam' listed in the index).

### *Conclusion*

The guide is ". . . intended for librarians, in the building up and revision of reference library stock; for use in general library work; as an aid to students taking examinations; and for research workers, in the initial stages of research."

Students, research workers and librarians in large scholastic libraries will find *Walford* invaluable. I am not quite so sure about librarians in theological college libraries. If one is wanting a guide to the reference books in philosophy and religion, then £11.00 is a lot to pay for 61 pages. Also I wonder if *Walford* is too highbrow for most public libraries. What is needed is something a little less comprehensive but geared to librarians and students concerned with our subject field — a handbook to information work in religion and philosophy perhaps. This is not, however, a criticism of *Walford's Guide*, more of a plea. One last thought. How many libraries stock, say, 90% of everything listed in these sections of *Walford*?

R.J. Duckett

## BIBLIOGRAPHIES & REFERENCE BOOKS — 6

*Classified catalog of the ecumenical movement, World Council of Churches, Geneva, Switzerland.* Boston, Mass., G.K. Hall, 1972. 2 vols. (Ixxii, 480, Ixviii, 487p.) \$176.00.

The Library of the World Council of Churches was established in 1946 and now contains over 52,000 books and pamphlets, 1,350 periodicals, along with much additional archival material. The two volumes in question cover only the ecumenical collection in the library and contain approximately 11,000 titles (almost exclusively printed book material), arranged according to a modified Dewey Decimal system, devised for the collection. Detailed classification tables and an alphabetical index of individual authors and editors are included at the beginning of both volumes.

The scope of the collection covers the history of the ecumenical movement; history of the World Council of Churches, including all reports and publications of its various departments and records of its first four General Assemblies; records of world confessional bodies; national and regional councils of churches; Vatican II; ecumenical theology and biographies. Although the collection is mainly in English, ecumenical literature in all other modern languages has also been acquired.

The volumes are clearly set out, 21 cards being reproduced on each 10" x 14" page. The alphabetical index of authors and editors gives volume and page references. This is reasonably adequate when the author has only one or two entries, but not very helpful, for example, in the case of W.A. Visser't Hooft with 107 entries. There is no subject index to the classification scheme, but the summary of the scheme is easy to follow, and, in any case, the geographical and confessional subdivisions are according to Dewey.

While it must be remembered that this is not an exhaustive catalogue of all aspects of ecumenism, it will be a useful tool for any library handling ecumenical material, and for research into this ever growing field. The inclusion of periodical articles is particularly advantageous. It is unfortunate that the archival material held in the WCC Library has not so far been individually catalogued and therefore could not be included, and also, that, owing to restrictions inherent in the classification some relevant material (e.g. Christianity and Marxism) has had to be omitted.

One can also mention, in connexion with the above, the reproduction on microfilm of the publications of the Faith and Order Commission of the World Council of Churches (series I, 1910—48, \$34.50; series II, 1948—62, \$34.50; series II continued, 1962—70, \$36.00) published by the Ecumenism Research Agency, Estes Park, Colorado. The set occupies six rolls of microfilm and there is an accompanying printed index and checklist. The same agency has also published a large number of ecumenical periodicals on microfilm.

*Joyce M. Barrie*

## NEW SWISS THEOLOGICAL LIBRARY

Aufbau und Struktur einer Seminarbibliothek: Theologisches Seminar der Universität Zürich. [Construction and design of a seminary library: theological seminary of the University of Zürich.] Christoph M. Werner. *Nachr. Nouv. Notiz.*, 50 (6) 1974, 253-261. 2 illus.

The Theological Seminary is a centre of study and research for the theological faculty in Zürich. It has recently moved into a converted school, which it shares with 3 specialist theological institutes. These institutes have their own libraries (total stock 12,000) and the library of the theological seminary has a stock of 16,000 and takes 100 current periodicals. The author catalogue serves as a union catalogue for the whole building. The classified catalogue is supplemented by an alphabetical subject card index. A shelf list is kept for administrative purposes, mainly stocktaking. The library receives card entries of periodical articles from the Ecclesiastical Library Service, Hamburg, and hopes eventually to have copies of the library catalogues of the Evangelical Reformed Churches in Canton Zürich. There is close cooperation with the department of philosophy and theology, Zürich Central Library. (Aslib)

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## **WORLD METHODISM — with special reference to**

*The Encyclopedia of World Methodism*, Nolan B. Harmon, general editor.  
Nashville, Tennessee 37202, United Methodist Publishing House, 1974.  
2 vols. (2,816p) \$89.50

Frank Whaling

This Encyclopaedia of World Methodism is a timely publication. However, before commenting directly on it, I think it necessary to analyse the principles lying behind the work. For it contains a partly hidden philosophy of what Methodism was in the beginning and a semi-conscious notion of the direction Methodism is taking now.

### *The context — Methodist history*

The so-called Methodist Revival of the eighteenth century was a broad river containing a number of different streams. In the first place, there were the Moravians who were a deep influence upon Wesley both before and after his conversion experience at Aldersgate Street on May 24, 1738. They continued to be important and, as Hutton puts it, "from the day when Wesley left the Fetter Lane society in July 1740, the influence of the Moravians in England began not to decrease but to increase. For the next 15 years they were busily engaged, in various parts of the country, in vigorous evangelisation". The second group were the Calvinistic Methodists broadly led by George Whitefield and the Countess of Huntingdon. They agreed with Wesley in the need to place the spiritual condition of the people above any strict adherence to church order and laws, but they disagreed in regard to doctrine. Wesley was Arminian; they were Calvinist. According to the Wesleys, man has free will due to the prevenient grace of God; no man is predestined to damnation; non-Christians can be saved if they follow the light they have; God does not force our wills; God requires holiness as well as faith; and God's love is available for all.

### *Other Methodist groups*

The Calvinistic Methodists generally disagreed. As Howell Harris put it in 1740, "I plainly see that we preach two Gospels, one sets all on God, the other on man; the one on God's will, the other on man's will; the one on God's choosing the other on man's choosing . . . and if both should come to heaven, they could not harmonise in praises . . .". The third group were the half-regular evangelical clergy who had a parish and operated from within it but who broke the rules of the Church of England in other ways by preaching outside their parish boundaries, preaching in the open air, building meeting houses, using lay preachers, attending Wesley's conferences, and so on. They included Grimshaw of Hawarth, Berridge of Everton, Venn of Huddersfield, Fletcher of Madeley, Thomson, Bennet, etc. The fourth group were the regular evangelical clergy who preached the basic revival doctrines of justification by faith along with the

other groups but did so from within their parish boundaries to their own people within the context of the church order of the Anglican Church. They tended to have doctrinal disagreements with Wesley in regard to Calvinism, Christian Perfection, and Assurance, but their main difference lay in the realm of church order. The fifth group were the Wesleys and their Arminian preachers and followers. They preached the same basic themes stressing justification by faith through grace, but differed from the other groups in regard to certain doctrines or in regard to church order.

### *Unconscious Bias of Historical Viewpoint*

This Encyclopaedia shows little or no awareness of the complicated nature of the Methodist Revival. It assumes that Wesley's group were the only 'Methodists' who mattered; it assumes that 'Methodism' can be defined as the Methodist Churches which came into being as a result of the work of Wesley's group; it has only minor articles on the Moravians, the Welsh Calvinistic Methodists, and some of the half-regular and regular clergy. A good case could, in fact, be made out for this procedure. It is not argued by this Encyclopaedia — it is taken for granted, and this affects the selection, length, and interpretation of articles dealing with the beginnings of the Methodist movement.

### *The Future of the Methodist Churches*

In the present situation, Methodists can conceptualise their future in one or more of four different ways. The first option would be to see the future as an exact repetition of the present involving no adjustment to other churches but rather an extension of the present status quo. The second possibility is to see the Methodist future within a national context with the implication that Methodists will become part of united national churches. This is happening in many parts of the developing world, for example North India, South India, Ceylon, and parts of Africa. There is a scheme of union between the Scottish Methodists and the Church of Scotland which would, if successful, visualise the Methodist witness as part of the whole mission of the whole church in the whole of Scotland. The third possibility is to see the Methodist future as part of a wider world Methodism. According to this view closer links should be forged between Methodists in America, Britain, the Commonwealth, Europe, and other parts of the world. Although there is need to 'earth' one's witness in the geographical location where one happens to be, one should also see oneself as part of an international fellowship of like-minded Methodists. The fourth possibility is to think in terms of the World Council of Churches and of the need for a united Christian mission in this one world eventually transcending national and ecclesiastical boundaries. These four options are not peculiar to Methodists. All the Protestant churches have these choices facing them: to remain where they are, to look to their national situation, to look to a wider denominational grouping, or to look to an international and inter-church future. Apart from the first option, it may not in fact be the case that the other possibilities are mutually exclusive.

### *Bias of Ecumenical Viewpoint*

This Encyclopaedia places its main stress upon the World Methodist alignment. Although published in 1974, it ignores some of the united national churches involving Methodist bodies that have come into being in recent years. A good example of this is the Church of North India which is not mentioned. Thirty three columns are given to Canadian Methodism before it became part of the United Church of Canada, only two columns to the United Church of Canada itself and they include an analysis of whether Methodist ideals have remained within the United Church. In addition to obvious examples such as these, there is little attention given to the World Council of Churches, or to the Ecumenical Movement, or to the conception of Methodism as a 'Bridge Church'. One has the feeling that this slant is given semi-consciously rather than deliberately and yet it does affect again the choice, length, and interpretation of important areas of concern.

### *Emphasis on U.S.A. and U.K.*

This Encyclopaedia of World Methodism was sponsored by the World Methodist Council and The Commission on Archives and History of the United Methodist Church of the U.S.A. The World Methodist Council was formed in 1881 and it links the 60 odd Methodist groups working in about 100 lands and serving 20 million members in a total community of 45 million. In practice, American Methodists are preponderant in the World Methodist Council in that they number about 12 Million of the 20 million world Methodists, and their influence is predominant in the Encyclopaedia. British Methodists, although numbering only about 600,000 are also well represented in the work. Methodists from other lands fare less well in the attention devoted to them. This is partly a matter of availability of source material. However, it is also a matter of intention. The chronology of World Methodist History on pages 2634-2638 is reasonably comprehensive in its world coverage; the rest of the Appendix is not so — 5 pages are devoted to the Presidents of British Methodist Churches, 60 pages to American Methodist dignitaries, no pages to anywhere else. The Encyclopaedia would have been improved if more attention could have been given to Methodism outside America and Britain.

### *Topics included*

In spite of the above comments, it must be emphasised that this is a timely work giving a valuable compendium of information on Methodist matters. It is a limited edition of only 2,000 copies and ought to find a resting place on the shelves of any library dealing in religious matters. From a methodological viewpoint its stress upon more directly Methodist matters is an advantage in that the range of data is kept within compassable bounds. In addition to this, the possibility of more Methodist bodies becoming members of united churches makes it urgent that the facts of their Methodist past should be preserved. Articles are included



on the main persons who have been influential in the Methodist churches of the world, the main sites and historic shrines, the main doctrines, the main institutions, the main local churches and congregations, the main Methodist cities, states, and conferences. There are a number of illustrations, the printing is good, and the publication is a worthy one.

### *Omissions*

Particular comments arise out of the general principles stated above, and they must be brief. Some articles on important subjects are too brief. John Fletcher of Madeley was the theologian of early Methodism, the Melancthon to Wesley's Luther. He was also the saint of early Methodism, an ecumenical figure, and a major character in every way. The article dealing with him is shorter than most of those on Methodism in particular American towns. Antinomianism was an important topic in the early Methodist consciousness. Fletcher's main theological writings were entitled 'Checks to Antinomianism' and it was seen to be the concomitant of hyper-Calvinism and opposed to the doctrines of Arminianism and Christian Perfection. It receives scant mention in the Encyclopaedia. Other important topics are not mentioned at all. The Calvinistic Controversy of the 1770's is incredibly omitted. Important events in Methodist missions find no mention. To cite merely North India, Padre Elliot of Faizabad, a great pioneer missionary, is not included; Cutting Memorial College, the second oldest English medium school in North India, located in the holy city of Banaras, is also not included; neither is the phenomenon of the Church of North India.

### *Institutional not doctrinal*

Another general tendency is to concentrate upon institutions rather than doctrines. More effort could have been made to bring out the distinctive Methodist emphases that Methodists hold in trust for their own church *or* for united churches namely the primacy of faith in God, the possibility of perfect love, the stress that God's love is for all men, the key role of laymen, the idea of circuit organisation, the central importance of koinonia (fellowship), a general tolerance based on the notion that true religion is ultimately inward and social rather than purely theological, the liturgical importance of the Covenant Service and Charles Wesley's hymns, and a sense of dynamic openness to developing situations.

### *Continuous Creation rather than the Big Bang*

There is adequate coverage of the eighteenth and twentieth centuries (bearing in mind the fact that the Encyclopaedia has its own slant towards both) but there is less detail available in regard to the nineteenth century. This is partly a matter of sources. Less has been written on the nineteenth century. It is also healthy that more attention is paid to the present and to what is happening now.

It is a sign of optimism that less attention is given to the 'big bang' at the beginning of the Methodist Movement, or to the 'Golden Age' of expansion in the nineteenth century, than to the 'continuous creation' and dynamic process that is still going on.

As far as the general reader is concerned this is a very good reference work on World Methodism. He or she will find the answers to most of their questions in regard to any aspect of Methodism. The Methodist specialist, while holding reservations such as those I have outlined, will also be glad that this work has been commissioned. Within its (real) limitations it will serve as a useful tool to the expert as well.

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*Current Research 1975, 1,000 titles of theses and dissertations in theology and religious studies.* May, 1975. Institute of Religion and Theology in Great Britain and Ireland. Forton Rectory, Newport, Salop TF10 8BY.

A 2nd ed. (the 1st was noticed in the *Bulletin of ABTAPL* no. 1, p.11) giving 1,008 titles (634 in 1974) in much clearer layout, more detailed subject arrangement, and with an author index as well as a general subject index. There has been some inconsistency in the use of headings in the New Testament section, and the omission of all page numbers partly nullifies the value of the list of contents (really a classification table). The editor does not claim completeness, but this is the fullest guide to work in progress in the U.K. and Ireland that has ever appeared.

J.V.H.

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## OUR CONTRIBUTORS

Miss Joyce M. Barrie, MA, ALA, Assistant Librarian, New College Library, Edinburgh.

Mr. R.J. Duckett, FLA, Social Sciences Librarian, Bradford City Libraries.

Rev. Frank Whaling, MA, BA, PhD, Lecturer in Religious Studies, Faculty of Divinity, New College, University of Edinburgh.

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