

speaking of Christ's humanity, we must take care not to present him as altogether like one of us (pp. 448-449) and that it "is possible to hold to the priority of the substitutionary life, death and resurrection of Christ, while still holding to the power of the indwelling Christ and the importance of Christ's example" (p. 452). I would agree with him that these christologies await a more extensive biblical evaluation. In his words, "Such a study waits the attention and research of yet another seeker of truth" (p. 5).

Although expensive, this book is a *must* for anyone who wishes to understand better some of the central issues of current theological debate in the SDA church on the topic covered. In this respect, I feel that Webster has indeed made a valuable contribution.

Southern College of S. D. A.
Collegedale, Tennessee

NORMAN GULLEY

Wesley, John. *The Works of John Wesley*. Edited by Albert C. Outler. Vol. 1: *Sermons I, 1-33*. Nashville, Tenn.: Abingdon Press, 1984. xxi + 722 pp. \$49.95.

In 1960 the theological schools of four Methodist related universities in the United States—Drew, Duke, Emory, and Southern Methodist—initiated the Wesley Works Editorial Project. Their aim was to publish the first critical edition of John Wesley's published and unpublished works.

Under the general editorship of Frank Baker, the various genre of Wesley's writings were assigned to unit editors. Several volumes were published by Oxford University Press, but severe economic problems compelled Oxford to announce its withdrawal from the project in 1982. Abingdon Press then offered its services to begin with the publication of the first of four volumes of Wesley's sermons in 1984, the bicentennial year of the formation of American Methodism as an autonomous church.

The unit editor for the sermons is Albert C. Outler, a scholar eminently qualified for the task. The initial volume of *Sermons* is divided into three parts. The first part is Outler's insightful one-hundred page introduction, which provides a focused biographical sketch, introduces Wesley as a preacher, highlights the role of preaching and the sermon in his life and thought, discusses the components of the corpus of Wesley's sermons, reviews his theological method, and surveys the large number and wide variety of sources used by Wesley.

"The chief aim and warrant for this edition of the extant sermons of John Wesley," writes Outler, "is to present them in reliable and readable

texts, in a sequence that reflects Wesley's own sense of their proper order, with editorial comments focused on contexts and sources" (p. ix). At the center of Outler's effort is the documentation of Wesley's use of sources. Wesley, seeing himself as a spiritual leader of the common people, generally did not cite his sources in his published sermons. Furthermore, quoting from memory, he freely altered his originals. Wesley, pens Outler, "was a born borrower who nevertheless put his own mark on every borrowing" (p. 56). Outler's introduction enables the reader to begin to grasp the breadth of scholarship that undergirded Wesley's sermons.

In contrast to being "a puny tadpole in divinity" (p. 9), as some Calvinists asserted, Outler demonstrates that Wesley was a "folk theologian" who utilized the printed sermon rather than the systematic theological treatise as the foremost avenue of communication for his religious ideas. Outler points out that Wesley believed that a "cluster of *sermons* might serve as doctrinal standards for a popular religious movement" (p. 40). Thus, the original published order of Wesley's arrangement of his sermons is important theologically. The order of sermons in the eight volumes of *Sermons on Several Occasions* "is shaped by the inner logic of Wesley's special view of the mystery of salvation" (p. 45).

The second part of *Sermons* is the text of sermons number 1 through 33. Obviously, this is not the first edition of these sermons. Wesley himself published a selected and consciously arranged edition in his lifetime. Subsequent editions of note were published by Joseph Benson (1809-13), Thomas Jackson (1825 and 1829-31), and E. H. Sugden (1921). The bicentennial edition, however, is not a mere reprinting. For one thing, these four volumes will be the most complete published edition of Wesley's sermons—151 in all. Prior to Outler's work the most comprehensive edition was that completed by Jackson in 1831, containing 141 sermons. Modern textual scholarship, however, has discovered that four of the sermons Jackson attributed to Wesley were written by others. On the other hand, Outler presents fifteen sermons that have been definitely established as the work of Wesley, but were not in the Jackson corpus.

Just as important as the published sermons in this edition are Outler's extensive documentation of Wesley's use of sources and Outler's explanatory notes that enrich his findings and shed light on Wesley's rationale in the use of sources. Previous editions, by and large, were contented with merely reprinting Wesley's texts as they stood. Sugden's edition provided some annotation for the fifty-two "standard sermons," but the annotations were limited and his collection contained only Wesley's mature sermons. Outler has therefore provided the scholarly world with the first critical edition of Wesley's sermons.

Part three of this volume of *Sermons* consists of three appendices. The first is a listing of the sermons as ordered in Outler's edition. These are

correlated to Jackson's ordering, noting where the two corpuses vary. Appendix B provides a listing of the sermons in chronological sequence. This is especially valuable for those who want to get a grasp of the development of Wesley's thought across time. The third appendix is an alphabetical listing of the sermons.

Volume one of *Sermons*, it can be said without reservation, is a scholarly contribution of the first magnitude. Utilization of it and its companion volumes will be a necessity for any serious study of Wesley in the future.

Andrews University

GEORGE R. KNIGHT