**Published essays that were first presented at the ‘George Whitefield at 300’ conference**

The list below is in addition to the 16 chapters in Geordan Hammond and David Ceri Jones (eds), *George Whitefield: Life, Context, and Legacy* (Oxford University Press, 2016).

In William Gibson and Thomas W. Smith (eds), *George Whitefield Tercentenary Essays*, in *The Journal of Religious History, Literature and Culture*, 1:2 (Nov. 2015) [available for purchase here: <https://www.uwp.co.uk/book/george-whitefield-tercentenary-essays-paperback/>]:

Kenneth B. E. Roxburgh, ‘George Whitefield and the Secession Movement’s Reaction to the Cambuslang Revival’.

Simon Lewis, ‘A “Papal Emissary”? George Whitefield and Anti-Methodist Allegations of Popery, c.1738-c.1750’.

G. M. Ditchfield, ‘Latitudinarian responses to Whitefield, c.1740-1790’.

Peter S. Forsaith, ‘Preachers, prints and portraits: Methodists and image in Georgian Britain’.

Digby James, ‘George Whitefield’s Journals: A Publishing Phenomenon’.

Maximilian J. Hölzl, ‘George Whitefield’s Reception in Twentieth-Century German-Speaking Theology’.

**Other published and forthcoming essays:**

Rhys Bezzant, ‘Whitefield’s Voice: Heroic, Apostolic, Prophetic’, inBrian S. Rosner, Andrew S. Malone, and Trevor J. Burke (eds), *Paul as Pastor* (London: Bloomsbury T&T Clark, 2016).

Peter Y. Choi, ‘Whitefield and His Colleges’, in *George Whitefield: Evangelist for God and Empire* (Eerdmans, 2018).

John Coffey, ‘Evangelical Revival in Enlightenment Britain: James Erskine of Grange and the Pietist Turn’, in Anthony Cross, Peter Morden, Ian Randall (eds), *Pathways and Patterns in History: Essays on Baptists, Evangelicals, and the Modern World in Honour of David Bebbington*(Spurgeon’s College/Baptist Historical Society, 2015), 187-214.

Andrew Kloes, ‘German Protestants’ Interpretations of George Whitefield, 1739-1857’, *Wesley and Methodist Studies*, 8:2 (June 2016), 99-119.

Philippa Koch, ‘Slavery, Mission, and the Perils of Providence: The Writings of Whitefield and the Halle Pietists’, *Church History: Studies in Christianity and Culture*, 84 (June 2015), 369-93.

Ian J. Maddock, ‘George Whitefield: Christian Perfectionist?’, *Reformed Theological Review*, 74:3 (2015), 147-161.

Stephen A. Marini, ‘Whitefield's Music: Moorfields Tabernacle, The Divine Musical Miscellany (1754), and the Fashioning of Early Evangelical Sacred Song’, *Yale Journal of Music and Religion*, 2:1 (2016), 101-34.

Peter J. Morden, ‘“The Nineteenth-Century Whitefield”: Charles Haddon Spurgeon and George Whitefield’, *Proceedings of the Wesley Historical Society*, 60:1 (Feb. 2015), 18-26.

Glen O’Brien, ‘George Whitefield, John Wesley, and the Rhetoric of Liberty’, in Brett C. McInelly and Paul E. Kerry (eds), *New Approaches to Religion and the Enlightenment* (Fairleigh Dickinson University Press, 2018), 105-28.

Jessica M. Parr, ‘Plotting Piety: Religious Spaces and the Mapping of George Whitefield’s World’, *Wesley and Methodist Studies*, 8:2 (June 2016), 120-34.

Tom Schwanda, ‘Unity and Division: The Changing Theology and Friendship Between George Whitefield and John Cennick’, *Proceedings of the Wesley Historical Society*, 60:3 (Oct. 2015), 111-22.