


to dedicate it to the Service of GOD. What
is implied in this, we shall easily see, if we
consider 1. What we must, 2. What we may
3. What we may not do^{of} it.

5. We must if we will obey this Com-
mand at
it was gro
of this Day
We must
Words, into
Firmamen
Thinking o
and on the
the Make
Acts, in t
ant Kind
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WESLEY
AND
METHODIST
STUDIES



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2020

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Power of
marvellou
his abund
Kindness
renews the
stores Lost
gives him
s. That this
in vain
gether to
n ourselv
is Holy.

Business
To bind
Mercy and Truth about our Neck to write
them deep on the Tablet of our Heart.

Not that our Mind need be every Mo-
ment intent upon This: That might make

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WESLEY AND METHODIST STUDIES

VOL. 12, NO. 1, 2020

ARTICLES

Re-formation in Action: Liberty in a Wesleyan Spirit and Praxis—The Tolpuddle Martyrs, Part I / 1

ULRIKE SCHULER

From Risorgimento and Reform to Wesley and Revival: Methodist Strategies in Post-Unitary Italy, 1861–1890 / 29

ANDREA ANNESE

Whose Body, Whose Life, Whose Decision? A Wesleyan Reflection on Personal Autonomy, Interdependence, and Human Flourishing / 47

DAVID B. MCEWAN

NOTES AND DOCUMENTS

Resistance to Methodist Students at St Edmund Hall, Oxford: The Remarkable Case of Stephen Seager / 71

RANDY L. MADDOX

BOOK REVIEWS

Isabel Rivers, *Vanity Fair and the Celestial City: Dissenting, Methodist, and Evangelical Literary Culture in England, 1720–1800* / 92

REVIEWED BY JOHN COFFEY

Andrew Atherstone and David Ceri Jones (eds), *The Routledge Research Companion to the History of Evangelicalism* / 94

REVIEWED BY MARK SMITH

Gary M. Best, *In Their Words: The Story of Early Methodism* / 96

REVIEWED BY TIM WOOLLEY

Mark K. Olson, *Wesley and Aldersgate: Interpreting Conversion Narratives* / 97

REVIEWED BY MARTIN WELLINGS

Linda A. Ryan, *John Wesley and the Education of Children: Gender, Class and Piety* / 99

REVIEWED BY MARGARET JONES

Ian J. Maddock (ed.), *Wesley and Whitefield? Wesley versus Whitefield?* / 101

REVIEWED BY ANDREW ATHERSTONE

Timothy Larsen and Michael Ledger-Lomas (eds), *The Oxford History of Protestant Dissenting Traditions, Volume III: The Nineteenth Century* / 102

REVIEWED BY MARTIN WELLINGS

Ashley Boggan Dreff, *Entangled: A History of American Methodism, Politics, and Sexuality* / 104

REVIEWED BY JANE ELLEN NICKELL

**THE MANCHESTER WESLEY RESEARCH CENTRE
AND THE OXFORD CENTRE FOR METHODISM
AND CHURCH HISTORY / 107**

INDEX

General Index: Wesley and Methodist Studies Volumes 1–10 (2009–2018)

CHRISTOPHER D. RODKEY

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RE-FORMATION IN ACTION

Liberty in a Wesleyan Spirit and Praxis—The Tolpuddle Martyrs, Part I

ULRIKE SCHULER



ABSTRACT

This article (in two parts) focuses on Methodist agricultural labourers who founded one of the first British trade unions in 1833. Six of them—including three Methodist local preachers—were convicted of taking an unlawful oath on joining the union. In consequence, they were sentenced to seven years' transportation to Australia. The public outcry was immediate, and this led to a full pardon being granted to them three years later. The Wesleyan Methodist leadership was silent and the story has received minimal attention from Methodist historians. These men demonstrated a deep scriptural faithfulness, and their understanding of God's liberating grace motivated their actions.

Keywords: Tolpuddle Martyrs, liberty, agricultural labourers, trade unions, George Loveless, lay preachers, Methodism

On 24 February 1834, the thirty-seven-year-old agricultural worker George Loveless said goodbye to his wife and three children and set off for work. He had no idea that he would not see his family again for three years. When Loveless left the workers' cottage in Tolpuddle, a small village with about 350 inhabitants¹

In June 2018, I had the honour to give the annual lecture at the Manchester Wesley Research Centre (MWRC) on this topic. I am grateful that I have had the opportunity to extend and deepen this article by getting access to primary sources. As a Visiting Research Fellow at the MWRC, I worked at the John Rylands Library (JRL) and Nazarene Theological College in Manchester. I especially want to thank the staff of the Special Collections at the JRL as well as Geordan Hammond, David Bundy, and Fernando Carvalho at the MWRC for their support and readiness for discussions, and to Martin Wellings, who gave advice on this article.

1. According to the census that was taken in 1831, Tolpuddle's population was 349 inhabitants.

FROM RISORGIMENTO AND REFORM TO WESLEY AND REVIVAL

Methodist Strategies in Post-Unitary Italy, 1861–1890

ANDREA ANNESE



ABSTRACT

The first officially appointed Methodist missionaries arrived in Italy in the context of Risorgimento's completion, from 1861. Their strategies developed from the attempt to support the cause for a unified Italian Protestant Church to the 'denominational turn', which resulted in the establishment of two Italian *Methodist* Churches. Publications played a pivotal role: both the Wesleyans and the Episcopal Methodists spread information about Methodist history and doctrines through specific books, translations of John Wesley's works, the *Doctrines and Discipline*, and magazines. Contrary to what has often been argued, nineteenth-century Italian Methodism—far from dealing just with practical issues and social work—had a significant interest for Wesley's theology and the Evangelical Revival.

Keywords: Italian Methodism, John Wesley, revival, reform, Risorgimento

The origins (and the development) of Italian Methodism are closely related to the concepts of 'revival' and 'reform'. Methodism was propagated in Italy by missionaries arriving within the context of Risorgimento's completion: the British Wesleyans in 1861 (the year of the Italian unification), and the American Episcopal Methodists in 1871 (after the annexation of Rome and the Papal States in 1870).¹ Both in Britain and the United States, the idea that this process

This article is a revised version of a paper presented at the Fourteenth Oxford Institute of Methodist Theological Studies ("Thy Grace Restore, Thy Work Revive": Revival, Reform,

WHOSE BODY, WHOSE LIFE, WHOSE DECISION?

*A Wesleyan Reflection on Personal Autonomy, Interdependence,
and Human Flourishing*

DAVID B. MCEWAN



ABSTRACT

The belief that human beings are rational, autonomous creatures, whose well-being is largely defined by their ability to make personal choices, dominates much of Western culture. Human dignity and the quality of life are largely seen in terms of individual rights and personal choice, valuing people's independence and freedom to act for their own welfare. This model negatively impacts those suffering from dementia. This paradigm is challenged by the Christian claim of being created in the image of God, defined within a Wesleyan framework of relational and interdependent connections. There is a solid body of evidence that persons flourish best in relationships that embody mutual care. The challenge for the church is to be involved in practical, quality care for all persons.

Keywords: John Wesley, human dignity, dementia, pastoral care, personal relationships

In an article at the close of 2017, Dr Sarah Edelman, a clinical psychologist and president of Dying with Dignity NSW, noted that assisted dying is a 'human rights issue that centres on personal autonomy—the rights of the individual to make decisions about their own lives.'¹ In 2018 Australian scientist Professor

1. Sarah Edelman, 'Religious Groups Doomed Voluntary Assisted Dying Bill', *Sydney Morning Herald* (17 November 2017), <http://www.smh.com.au/comment/religious-groups-doomed-voluntary-assisted-dying-bill-20171117-gznjvu.html>, accessed 18 November 2017.

RESISTANCE TO METHODIST STUDENTS AT ST EDMUND HALL, OXFORD

The Remarkable Case of Stephen Seager

RANDY L. MADDOX



ABSTRACT

The expulsion of six Methodist students from St Edmund Hall, Oxford, in 1768 has been well documented. Much less is known about what John Wesley termed the 'still more remarkable [case] of Mr. Seager, refused the liberty of entering' the same Hall a year later—an event that finally convinced Wesley to add an advanced program of study at Kingswood School. This article gathers little-known published materials and previously unpublished manuscript records that cast further light on these developments.

Keywords: Joseph Benson, George Dixon, Methodists at Oxford, Stephen Seager, John Wesley

John Wesley published 'A Plain Account of the Kingswood School' in the *Arminian Magazine* in 1781.¹ A careful reading of this account suggests that it was composed as much as a decade earlier. Wesley states in the opening paragraph that he decided it was necessary to provide a more extended account of the school 'after above twenty-years trial.'² Since Kingswood opened in 1748, this would point toward it being composed (at least in a first draft) closer to 1770 than to 1780. This suggestion is reinforced by Wesley's reference later in the account to 'the late remarkable occurrence' of six young students being

1. *Arminian Magazine*, 4 (1781), 381–4, 432–5, 486–93 [hereafter *AM*].

2. *Ibid.* §1, 382.