


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^{or} 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
in partic
Face of the
Man to J
the Seco
his Last,
we must
Him; we
to his Lik
We must

WESLEY
AND
METHODIST
STUDIES



THE
PENNSYLVANIA
STATE
UNIVERSITY
PRESS

VOL. 12, NO. 2
2020

ds for wch
lerable Part
rising GOD
this Lower
e above the
selves in
te both made
Power of
marvellou
his abund
Kindness
renews the
stores Lost
gives him
s. That this
in vain
gether to
n ourselow
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
-ment intent upon This: That might make

EDITORS

Geordan Hammond, *Manchester Wesley Research Centre
and Nazarene Theological College, UK*

Clive Norris, *Oxford Centre for Methodism and Church History, UK*

ASSISTANT EDITORS

Rachel Cope, *Brigham Young University, USA*

Joseph W. Cunningham, *Eureka College, USA*

Kenneth M. Loyer, *United Methodist Church, USA*

BOOK REVIEWS EDITOR

Martin Wellings, *World Methodist Historical Society, UK*

EDITORIAL BOARD

Kimberly Ervin Alexander, *School of Divinity, Regent University, USA*

J. Kwabena Asamoah-Gyadu, *Trinity Theological Seminary, Ghana*

Joanna Cruickshank, *Deakin University, Australia*

Dennis C. Dickerson, *Vanderbilt University, USA*

David N. Field, *Methodist e-Academy, Switzerland*

Dion Forster, *Stellenbosch University, South Africa*

William Gibson, *Oxford Brookes University, UK*

Chris E. W. Green, *Southeastern University, USA*

David Ceri Jones, *Aberystwyth University, UK*

Julie A. Lunn, *Nazarene Theological College, UK*

Mark A. Maddix, *Point Loma Nazarene University, USA*

Randy L. Maddox, *Duke Divinity School, USA*

Paulo Ayres Mattos, *Faculdade de Teologia REFIDIM, Brazil*

Philip R. Meadows, *Asbury Theological Seminary, USA*

Glen O'Brien, *Eva Burrows College, University of Divinity, Australia*

Chang Hoon Park, *Seoul Theological University, South Korea*

James E. Pedlar, *Tyndale University College & Seminary, Canada*

Priscilla Pope-Levison, *Perkins School of Theology, Southern Methodist University, USA*

Isabel Rivers, *Queen Mary University of London, UK*

Ulrike Schuler, *Reutlingen School of Theology, Germany*

L. Wesley de Souza, *Candler School of Theology, Emory University, USA*

Karen B. Westerfield Tucker, *Boston University School of Theology, USA*

WESLEY AND METHODIST STUDIES

VOL. 12, NO. 2, 2020

ARTICLES

Re-formation in Action: Liberty in a Wesleyan Spirit and Praxis—The Tolpuddle Martyrs, Part II / 109

ULRIKE SCHULER

A Tale of Two Sermons: The Quest for Theological Coherence in Early Nineteenth-Century English Methodism / 131

STANLEY J. RODES

ARTICLES ON HEALTH AND HEALING IN WESLEYAN AND METHODIST PERSPECTIVES

Introduction to 2018 American Academy of Religion Articles / 152

SHARON GRANT

'Houses of Mercy': The Healthcare Initiatives of the Woman's Home Missionary Society in Alaska / 156

ALEX GUNTER PARRISH

Chun Jin's Charismata of the Spirit: A Methodist Spiritual Healer in the Twentieth-Century Prayer Mountain Movement in Korea / 165

SANGWOO KIM

Together Whole: A Participatory Understanding of Health from a Wesleyan Perspective / 179

MICHAEL NAUSNER

Disabling Hope: Healing Imagery in the Wesleyan Hymn Tradition / 190

SARAH CONRAD SOURS

Response to AAR Articles / 203

NATALYA CHERRY

BOOK REVIEWS

Jeffrey W. Barbeau, *The Spirit of Methodism: From the Wesleys to a Global Communion* / 208

REVIEWED BY MARTIN WELLINGS

Donald Henry Kirkham, *Outside Looking In: Early Methodism as Viewed by Its Critics* / 210

REVIEWED BY BRETT C. MCINELLY

Emma Salgård Cunha, *John Wesley, Practical Divinity and the Defence of Literature* / 212

REVIEWED BY GARETH J. POWELL

Jared Maddox, *Nathan Bangs and the Methodist Episcopal Church: The Spread of Scriptural Holiness in Nineteenth-Century America* / 214

REVIEWED BY MARTIN WELLINGS

Douglas D. Tzan, *The World His Parish: William Taylor and the Mapping of the Methodist Missionary Tradition* / 215

REVIEWED BY PHILIP WINGEIER-RAYO

Elmer M. Colyer, *The Trinitarian Dimension of John Wesley's Theology* / 217

REVIEWED BY RICHARD CLUTTERBUCK

John R. Tyson, *Praying with the Wesleys: Foundations of Methodist Spirituality*

REVIEWED BY JENNIFER SMITH / 219

SHORT NOTICE

William J. Abraham, *Methodism: A Very Short Introduction* / 221

REVIEWED BY GARETH J. POWELL

**THE MANCHESTER WESLEY RESEARCH CENTRE
AND THE OXFORD CENTRE FOR METHODISM
AND CHURCH HISTORY / 222**

Wesley and Methodist Studies (WMS) publishes peer-reviewed scholarly essays that examine the life and work of John and Charles Wesley, their contemporaries (proponents or opponents) in the eighteenth-century Evangelical Revival, their historical and theological antecedents, their successors in the Wesleyan tradition, and studies of the Wesleyan and Evangelical traditions today. Its primary historical scope is the eighteenth century to the present; however, WMS will publish essays that explore the historical and theological antecedents of the Wesleys (including work on Samuel and Susanna Wesley), Methodism, and the Evangelical Revival. WMS is a collaborative project of the Manchester Wesley Research Centre and the Oxford Centre for Methodism and Church History, Oxford Brookes University, and is published biannually by Penn State University Press. WMS Website: www.mwrc.ac.uk/wesley-and-methodist-studies.

SUBMISSION INFORMATION

All submissions should be sent to the editors using the journal's online submission and peer review system: <http://www.editorialmanager.com/wms/>. Detailed guidelines for submission are available for download from the menu in Editorial Manager.

SUBSCRIPTION INFORMATION

Wesley and Methodist Studies is published biannually by the Penn State University Press, 820 N. University Dr., USB 1-C, University Park, PA 16802. Subscriptions, claims, and changes of address should be directed to our subscription agent, the Johns Hopkins University Press, P.O. Box 19966, Baltimore, MD 21211, phone 1-800-548-1784 (outside USA and Canada: 410-516-6987), jrnlcirc@press.jhu.edu. Subscribers are requested to notify the Press and their local postmaster immediately of change of address. All correspondence of a business nature, including permissions and advertising, should be addressed to Penn State University Press, journals@psu.edu.

The Penn State University Press is a member of the Association of University Presses. This journal is indexed in the ATLA Religion Database® (ATLA RDB®), a product of the American Theological Library Association, 300 S. Wacker Dr., Suite 2100, Chicago, IL 60606, USA. Email: atla@atla.com, www: <http://www.atla.com>; and in Scopus, the largest abstract and citation database of peer-reviewed literature (<https://www.elsevier.com/solutions/scopus>).

RIGHTS AND PERMISSION

The journal is registered under its ISSN (2291-1723 [E-ISSN 2291-1731]) with the Copyright Clearance Center, 222 Rosewood Dr., Danvers, MA 01923 (www.copyright.com). For information about reprints or multiple copying for classroom use, contact the CCC's Academic Permissions Service, or write to the Pennsylvania State University Press, 820 N. University Dr., USB 1-C, University Park, PA 16802.

Cover: Manuscript page of Charles Wesley's sermon 'Remembering the Sabbath' reproduced courtesy of the Librarian and Director, The John Rylands University Library, The University of Manchester.

Copyright © 2020 by the Manchester Wesley Research Centre and the Oxford Centre for Methodism and Church History. All rights reserved. No copies may be made without the written permission of the publisher.

RE-FORMATION IN ACTION

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

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. Part II of this article begins with recounting the public outcry over their sentences leading to a full pardon being granted to them three years later. The article focuses on the labourers' religious motives, drawing especially on writings of George Loveless, the group's spokesman. These men demonstrated a deep scriptural faithfulness, and their Wesleyan understanding of God's liberating grace motivated their actions and commitment to social and religious liberty and justice.

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

In part I of this article, we began by focusing on general awareness of the events surrounding the Tolpuddle labourers, who later were characterized as the Tolpuddle Martyrs, both in public and within Methodism. The discussion then turned to the social context and circumstances at the beginning of the nineteenth century in rural Dorset, followed by details about the arrest and trial of the six agricultural labourers, all but one of whom were Methodists. They had founded a trade union and were sentenced to seven years' transportation to Australia on 21 March 1834.

A TALE OF TWO SERMONS
The Quest for Theological Coherence
in Early Nineteenth-Century English Methodism

STANLEY J.RODES



ABSTRACT

During the opening decade of the nineteenth century, Joseph Cooke preached and published two sermons contesting the prevailing Methodist articulation of justification by faith and the witness of the Spirit. Following his expulsion by the Conference, Cooke and his followers formed what came to be identified as the Methodist Unitarian Movement. In a published exchange with Edward Hare, later described as one of Methodism's most capable apologists, Cooke mounted a referendum on the authority and theological judgement of John Wesley. This article explores Cooke's challenge, its surrounding developments, and efforts of Conference to secure the theological coherence of Methodism's preachers and people.

Keywords: justification, assurance, clergy discipline, Methodism, Rational Dissent, revivalism, Unitarianism

The year was 1805, fourteen years following the death of John Wesley and a decade since the Plan of Pacification brought about the de facto separation of Methodism from the Church of England. That spring, Joseph Cooke (1775–1811), one of Methodism's young and gifted travelling preachers, delivered two sermons to his charge in Rochdale, a small village near Manchester.¹ In these sermons, he

1. Herbert McLachlan noted that Cooke's appointment to Burslem in 1799, the year Cooke was received into full connexion, 'was, in a way, a recognition of his promise as a preacher, for

INTRODUCTION TO 2018 AMERICAN ACADEMY OF RELIGION ARTICLES

SHARON GRANT



The four scholars who presented their research at the Wesleyan Studies Unit session on ‘Health and Healing in Wesleyan and Methodist Perspectives’ at the 2018 AAR Conference in Denver, Colorado, ably demonstrated the global reach of Wesleyan thought and praxis on matters of well-being for humanity and creation. John Wesley’s pastoral theology equipped lay preachers, society members, and ordained clergy to go about the work of saving souls and to minister to the embodied needs of the less fortunate during the eighteenth-century Methodist revival. My introductory comments seek to locate Wesley’s belief and use of laity in the articles to encourage visiting and caring for the sick in the Methodist societies. Devout society members were committed to adhere to the General Rules that admonished them to avoid evil, do good, and attend to ‘the ordinances of God.’¹ Doing good necessarily included works of piety to strengthen and secure the relationship of the believer with God, while works of mercy relieved the plight of those suffering from innumerable unfortunate difficulties of living in a fallen world. In the sermon ‘On Visiting the Sick,’ Wesley preached that God commands that laypeople must visit the sick, and not just clergy. ‘If you speak “in the name of Jesus Christ of Nazareth,” may not the words you speak be health to the soul, and marrow to the bones?’²

1. John Wesley, *The Nature, Design, and General Rules of the United Societies* (1743), in *The Methodist Societies: History, Nature, and Design* [vol. IX of *The Works of John Wesley*], ed. Rupert E. Davies (Nashville: Abingdon Press, 1989), 70–3.

2. *Sermons III* [vol. III of *The Works of John Wesley*], ed. Albert C. Outler (Nashville: Abingdon Press, 1986), 394.

‘HOUSES OF MERCY’

The Healthcare Initiatives of the Woman’s Home Missionary Society in Alaska

ALEX GUNTER PARRISH



ABSTRACT

The Woman’s Home Missionary Society of the Methodist Episcopal Church was active in evangelism in Alaska between the early 1880s and late 1930s. A central concern for the Society was the physical health of Alaska Natives. The Society missionaries argued that Native health suffered from both poor home life and a biological predisposition to illness. In order to remedy the illnesses, especially tuberculosis, Society missionaries sought to educate Native women in ‘proper’ mothering or attempted to remove children from Native communities.

Keywords: Methodist women, Alaska, tuberculosis, Home Missions, Alaska Natives

In 1886, nearly twenty years after the United States’ purchase of the Alaska territory from Russia, the Woman’s Home Missionary Society of the Methodist Episcopal Church commissioned a missionary couple, John and Ethelda Carr, to begin work in the great northern territory. Within only a few months of arriving in Alaska, though, Ethelda died from a severe illness.¹ The death was shocking but became inspiring. In evaluating the death of their white missionary, the leader of the Society’s Bureau for Alaska concluded that her home conditions in the territory

1. *Sixth Annual Report of the Board of Managers of the Woman’s Home Missionary Society of the Methodist Episcopal Church, for the Year 1886–1887* (Cincinnati: Western Methodist Book Concern Press, 1887), 34; Ruth Esther Meeker, *Six Decades of Service 1880–1940: A History of The Woman’s Home Missionary Society of the Methodist Episcopal Church* (Cincinnati: Steinhauser, 1969), 292. Hereafter, all *Annual Report* references will be written in the following format: *Sixth AR* (1887), 34.

CHUN JIN'S CHARISMATA OF THE SPIRIT

A Methodist Spiritual Healer in the Twentieth-Century

Prayer Mountain Movement in Korea

SANGWOO KIM



ABSTRACT

Chun Jin was a twentieth-century Methodist spiritual healer, visionary, and prophet, who served as a director of Daehan Sudowon, the first prayer mountain in Korea, for more than forty years. Overcoming the traumatic experience of the Japanese occupation of Korea and the Korean War, Chun established this ministry of prayer and healing on a remote mountainside in Cherwon. While staying far from the centre of political and ecclesiastical power, she had a significant influence on the history of Korean Christian spirituality. This study introduces her story to show how the Methodist emphasis on the work of the Spirit empowered Chun to find her theological voice using her gifts of prophecy and healing and how she created a grassroots network of women leaders in the male-dominated Korean church and society.

Keywords: Chun Jin, women, healing, prayer, Korean Christianity

Early Methodism saw the rise of women's leadership in ministry. Despite their lack of ecclesiastical authority, Methodist women contended that God, by bestowing the gifts of the Spirit, called them to ministry. Such an emphasis on the work of the Spirit continued to contribute to the successful leadership of women as Methodism spread throughout the world. The story of Chun Jin (진진; 田鎮, 1912–96), a twentieth-century Korean spiritual healer, visionary, and prophet, is an exemplary account of how charismatic experiences in

TOGETHER WHOLE

A Participatory Understanding of Health from a Wesleyan Perspective

MICHAEL NAUSNER



ABSTRACT

This article argues for a participatory understanding of health from a Wesleyan perspective. Such an understanding needs to be rooted in Wesley's soteriology of the renewal of creation. Health from that perspective also has communal, social, and ecological dimensions. Such participatory understanding of health then is exemplified by looking at the social and communal significance of Jesus' healing ministry, which never focuses solely on the health of individuals. It follows John Swinton in his examination of depression and dementia as phenomena that need to be looked at theologically anew from a participatory perspective, since they are always more than just conditions attached to individuals. The second half of the article highlights Wesley's soteriology shaped by an understanding of salvation/health as participation in the divine, deals critically with a too narrow understanding of the relation between health and holiness, and finally affirms the Eucharist as a paradigmatic and non-individualistic expression of health as participation with not only communal but also ecological implications.

Keywords: health, participation, John Wesley, soteriology, Wesleyan theology

I see the extent to which our lives are intertwined and entangled together on planet earth—our shared home—as a blessing. It is an entanglement that widely surpasses our human interconnectedness and encompasses the entirety of our created world. The reality of such creaturely interrelatedness is the context within which I want to consider health throughout this article. Health from this perspective needs to be understood as consisting of and sustained by a complex flow of

DISABLING HOPE

Healing Imagery in the Wesleyan Hymn Tradition

SARAH CONRAD SOURS



ABSTRACT

Disability theory challenges a number of practices, emphases, and doctrines in Wesleyan theology. This article uses two key insights in recent disability theory to analyse Charles Wesley's use of healing and disability imagery in his hymns. Legitimate criticisms of the Methodist Church's flippancy in using such imagery notwithstanding, Wesley's hymns could offer a vital resource for reconsidering contemporary Methodists' assumptions about health and well-being.

Keywords: Methodism, Charles Wesley, disability, hymns, liturgy, accessibility

Charles Wesley's 'For the Anniversary Day of One's Conversion,' generally known as 'O For a Thousand Tongues to Sing,' is a well-beloved hymn, with a well-deserved place as the opening hymn in *The United Methodist Hymnal* (UMH).¹ It almost always tops lists—favourite hymns, most reprinted Charles Wesley hymns, Charles Wesley hymns that can actually be sung, Charles Wesley hymns with fewest assonances. It tops another list, though, in a less positive way—hymns that may or may not be appropriate for Disability Awareness Sunday. The DisAbility Ministries Committee of the United Methodist Church (DAMC), which spearheads efforts to bring disability awareness and inclusion/accessibility resources to churches throughout the connection, offers on their website a limited list of hymns in the UMH that mention healing, use disability

1. *The United Methodist Hymnal: Book of United Methodist Worship* (Nashville: United Methodist Publishing House, 1989).

RESPONSE TO AAR ARTICLES

NATALYA CHERRY



These articles were first presented in the form of a panel to the Wesleyan Studies Unit of the American Academy of Religion. At the time, Randy Maddox commented that it would be difficult to respond to such a diverse set of papers. Interestingly, their common inspiration, which had prompted the call for papers, had been the 2018 volume he edited with James G. Donat (*Medical and Health Writings*, vol. XXXII of *The Works of John Wesley*). At the heart of this volume is Wesley's *Primitive Physic*, which originated with *A Collection of Receipts for the Use of the Poor* in 1745, a text also included in the volume. In 1747, it became *Primitive Physic* after Wesley's addition of an exercise regimen; it would later undergo a number of serious revisions (at least twenty times!) over the course of the rest of his life. As diverse as our panel's papers were, I have found that the primary sources and introductory material in *Medical and Health Writings* provided a lens centred on healing and health that made it possible for me to see parallels as I responded to each article in turn. Throughout this response, I will consider their individual revised forms before identifying common points for further exploration.

In his article "‘Houses of Mercy’: Healthcare Initiatives of the Woman's Home Missionary Society in Alaska,' Alex Parrish exposes racist and possibly eugenic underpinnings of the Society's expressed evangelistic concern for and actions to promote the physical health of Alaska Natives over several decades. It is clearly impossible to present such a historical narrative without offering critical analysis based on contemporary understandings, and in this case we surely have to face the shadow side of some of Methodism's brightest intentions, and especially the 'problem of Native-ness'

THE MANCHESTER WESLEY RESEARCH CENTRE
AND THE OXFORD CENTRE FOR METHODISM AND
CHURCH HISTORY

The Manchester Wesley Research Centre (MWRC)

The MWRC supports the research of scholars studying the Methodist, Wesleyan, and Evangelical traditions, particularly from MWRC partner institutions. Each year visiting research fellows are welcomed for short periods of intensive research in Manchester. The MWRC helps facilitate access to the world-renowned Methodist Archives and Research Centre at The John Rylands Library in Manchester. It also has its own specialist library with research space for visiting research fellows and PhD students studying at MWRC partner institutions. The Centre hosts student-led research colloquiums, an annual lecture by a leading scholar in Methodist/Wesleyan Studies, and occasional international conferences. For more information about the Centre and upcoming events, go to: www.mwrc.ac.uk or contact the Centre's Director, Dr Geordan Hammond: ghammond@nazarene.ac.uk.

The Oxford Centre for Methodism and Church History

The Oxford Centre for Methodism and Church History is a research centre of Oxford Brookes University, which embodies the relationship between the university and the trustees of the former Westminster College, Oxford. The Centre is home to important resources, including the Wesley Historical Society Library and a number of archive and art collections. The Routledge Methodist Studies series of monograph research publications is also edited from the Centre. The Centre offers a small number of visiting research fellowships each year to enable scholars to come to Oxford to use its resources. The Centre also has a number of research students working in the broad field of religious history and culture. It also sponsors lectures, conferences, and other research activity. For more information, go to: <https://www.brookes.ac.uk/hpc/research/oxford-centre-for-methodism-and-church-history/> or contact the Centre's Director, Professor William Gibson: wgibson@brookes.ac.uk.

Methodist Studies Seminars

The Oxford Centre for Methodism and Church History, Oxford Brookes University, and the Manchester Wesley Research Centre have worked in partnership for a number of years. In 2012, the centres established a biannual seminar series that has now extended to include the Wesley Study Centre, St John's College, Durham University; Wesley House, Cambridge; Cliff College; and The Queen's Foundation, Birmingham. The seminars provide an opportunity for established and emerging scholars of Methodist Studies to present the findings of their research. We conceive of Methodist Studies broadly and aim to provide opportunities for students of history, theology, literature, art, material culture, and other fields related to Methodism. For further information, visit: www.mwrc.ac.uk/methodist-studies-seminars/.