


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  
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. 13. NO. 1  
2021

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 ourselv  
is Holy.  
Business

to perfect his Image in our souls, 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, *Ramp School of Ministry, 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, 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. 13, NO. 1, 2021

## ARTICLES

*Stewardship and Response: The Moral-Theological Heart of John Wesley's Economics* / 1

GREGORY P. VAN BUSKIRK

*The Language of Salvation in William Booth's In Darkest England* / 24

MARK R. TEASDALE

*Why Not Now?: The 1890 and 1894 Free Methodist Debates on Ordaining Women* / 45

CHRISTY MESAROS-WINCKLES

*A Vocation of Holiness: A Practitioner Rereads the Doctrinal Standards of the British Methodist Church* / 69

PHILIP STANLEY TURNER

## BOOK REVIEWS

James G. Donat and Randy L. Maddox (eds), *Medical and Health Writings (The Works of John Wesley, volume 32)*. E. Brooks Holifield, *Health and Medicine in the Methodist Tradition: Journey Towards Wholeness* / 91

REVIEWED BY DEBORAH MADDEN

Julie A. Lunn, *The Theology of Sanctification and Resignation in Charles Wesley's Hymns* / 94

REVIEWED BY TIM WOOLLEY

Andrew O. Winckles, *Eighteenth-Century Women's Writing and the Methodist Media Revolution: 'Consider the Lord as Ever Present Reader'* / 95

REVIEWED BY FIONA MACDONALD

Dennis C. Dickerson, *The African Methodist Episcopal Church: A History* / 97

REVIEWED BY MARTIN WELLINGS

Rex D. Matthews, *Ministerial Orders and Sacramental Authority in The United Methodist Church and its Antecedents, 1784–2016* / 99

REVIEWED BY KAREN B. WESTERFIELD TUCKER

Darryl W. Stephens, *Methodist Morals: Social Principles and the Public Church's Witness* / 101

REVIEWED BY DAVID N. FIELD

Robert D. Branson (ed.), *Global Wesleyan Encyclopaedia of Biblical Theology* / 103

REVIEWED BY NEIL G. RICHARDSON

Samuel M. Powell, *The Trinity* / 105

REVIEWED BY RICHARD CLUTTERBUCK

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



*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](http://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@jh.edu](mailto:jrnlcirc@jh.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](mailto: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](mailto: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](http://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 Library, The University of Manchester.

Copyright © 2021 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.

## STEWARDSHIP AND RESPONSE

*The Moral-Theological Heart of John Wesley's Economics*

GREGORY P. VAN BUSKIRK



### ABSTRACT

This article reframes John Wesley's economics as a species of his moral theology of stewardship and response. After beginning with Wesley's unwavering economics of stewardship as predicated upon the dynamics of the divine economy, it briefly considers the nature and activity of grace in Wesley's theology. The discussion then turns to Wesley's affective-responsive moral psychology of habituation in Christian practices and virtues. Indeed, this combination—an economics of stewardship, an affective-responsive moral psychology, and the Christological content of perfection—fundamentally characterizes the entirety of Wesley's moral theology, not just his economics. The moral-theological heart of Wesley's economics is therefore a hermeneutical cycle of stewardship and response that accounts for our cooperation with God's grace throughout the entirety of creation, including our ecological stewardship.

Keywords: John Wesley, moral psychology, moral theology, economics, stewardship

Dear Sir,

Since I received your favour I have had many thoughts on worldly and Christian prudence. What is the nature of each? How do they differ? How may we distinguish one from the other? It seems *worldly prudence* either pursues *worldly ends*—riches, honour, ease, or pleasure—or pursues Christian ends on *worldly maxims* or by *worldly means*. The grand maxims which obtain in the world are: The more power, the more money, the more learning, and the more reputation a man has, the more good he will do . . . *Christian prudence*



# THE LANGUAGE OF SALVATION IN WILLIAM BOOTH'S *IN DARKEST ENGLAND*

MARK R. TEASDALE



## ABSTRACT

In many of his early writings and sermons William Booth employed similar language to John Wesley when teaching about Christian perfection. However, in *In Darkest England and the Way Out*, he changed this language. He bifurcated God's blessings for this world and the next, using the terms 'Social Salvation' and 'Eternal Salvation', and explained that Social Salvation did not require an internal transformation by the Holy Spirit. This article surveys the three primary reasons posited for this change and offers a fourth: Booth modified the language he used for salvation to elicit the best response from his intended audience.

Keywords: sanctification, salvation, evangelism, social work, William Booth

William Booth, the founder of the Salvation Army, was a committed Wesleyan. Even after exiting both the Wesleyan Methodist Church and the Methodist New Connexion to become an itinerant evangelist, he maintained his great admiration for John Wesley. When Hugh Price Hughes once asked Booth if he had any advice for the Methodists, Booth's answer was 'Follow John Wesley, glorious John Wesley.'<sup>1</sup>

Booth was especially influenced by John Wesley's teachings about salvation, particularly sanctification.<sup>2</sup> Both Booth and his wife, Catherine, used

---

1. Hugh Price Hughes, 'An Interview with William Booth on the Salvation Army,' *The Methodist Times*, London (3 February 1885), 82.

2. Numerous biographers have discussed Booth's reliance on Wesley's teachings about salvation, including Harold Begbie, *The Life of General William Booth*, 2 vols (New York:

## WHY NOT NOW?

*The 1890 and 1894 Free Methodist Debates on Ordaining Women*

CHRISTY MESAROS-WINCKLES



### ABSTRACT

This article uses the 1890 and 1894 Free Methodist Church debates on women's ordination as a case study on the discursive construction of gender in evangelical culture. At the turn of the twentieth century, women's roles in religious culture were being debated around the United States in various denominations, and the decision to ordain women varied greatly depending on biblical interpretation and denominational theology. The rhetorical performances of two female evangelists and General Conference delegates, Clara Wetherald and Ida Gage, will be discussed and used to illustrate how their opponents used organizational silencing in an attempt to write them out of the organizational record.

Keywords: women's ordination, Clara Wetherald, Ida Gage, rhetorical silencing, gender constructs

*I think the great difficulty is that man is not satisfied to be the head as God has designed him, but he seems to aspire to be being neck and arms, and in fact the whole body, and monopolize the whole seat of authority.<sup>1</sup>*

—CLARA WETHERALD, 'SHALL WOMEN BE ORDAINED?'

In the lead-up to the quadrennial General Conference of the Free Methodist Church, a debate raged in the pages of *The Free Methodist*, the denominational

1. Clara Wetherald, 'Shall Women be Ordained?', *The Free Methodist* (14 May 1890), 2–3.

# A VOCATION OF HOLINESS

*A Practitioner Rereads the Doctrinal Standards of the British  
Methodist Church*

PHILIP STANLEY TURNER



## ABSTRACT

There are many ways to source a theology of the Methodist Church of Great Britain. This article argues that a rooted, engaging, and dynamic British Methodist theology can be sourced from its doctrinal standards. The doctrinal standards are not only the legal basis of the church, but also an inspiration for Methodists seeking to understand their identity and purpose in our complex twenty-first-century context. The article shows how the doctrinal standards call British Methodists to a vocation of holiness and how John Wesley's forty-four *Sermons* and *Explanatory Notes upon the New Testament* illuminate this vocation. Research is highlighted that points to how presbyters can empower Methodists to embark on a journey to explore Methodism's 'special vocation'.

Keywords: Britain, Methodism, doctrine, theology, holiness

## Locating Doctrine

The Methodist Church of Great Britain assumes that it will be its presbyters who will prepare candidates for Methodist membership, and these preparations will include 'an introduction to the doctrines, discipline and formal statements of the Methodist Church.'<sup>1</sup> Throughout my twenty years as a Methodist

1. 'Standing Order 050', in Trustees for Methodist Church Purposes, *The Constitutional Practice and Discipline of the Methodist Church*, 2 vols (London: Methodist Publishing, 2017), II:303.



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](http://www.mwrc.ac.uk) or contact the Centre's Director, Dr Geordan Hammond: [ghammond@nazarene.ac.uk](mailto: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](mailto: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/](http://www.mwrc.ac.uk/methodist-studies-seminars/).