


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. 13, NO. 2
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*

James E. Pedlar, *Tyndale University, Canada*

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*

Thomas Sie-Ngiu Lau, *Methodist Theological School, Malaysia*

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*

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. 2, 2021

ARTICLES

'A strong desire to get into the bands': Small Group Formation in 1740s British Methodism / 109

KEVIN M. WATSON

Martin Luther's Contribution to John Wesley's Doctrine of Justification / 130

MARK K. OLSON

John Wesley's Empowered Regimen: Cultivating Health and Sanctification / 154

JOY L. ARROYO

Breathing Underwater: Re-forming the Wesleyan Theology of Evil / 175

CHRIS E. W. GREEN

BOOK REVIEWS

Frank Baker, Richard P. Heitzenrater, and Randy L. Maddox (eds), *The Journal Letters and Related Biographical Items of the Reverend Charles Wesley, M.A.* / 196

REVIEWED BY CLIVE MURRAY NORRIS

Eryn M. White, *The Welsh Methodist Society: The Early Societies in South-West Wales, 1737–1750* / 198

REVIEWED BY JOSHUA LUKE REYNOLDS

Sean McGeever, *Born Again: The Evangelical Theology of Conversion in John Wesley and George Whitefield* / 200

REVIEWED BY MARK K. OLSON

Jean-Louis Prunier, *Le Réveil dans les Cévennes Viganaises* and Jean-Louis Prunier, *Le Réveil dans les Cévennes du Nord* / 202

REVIEWED BY DAVID BUNDY

John Butterworth and Jenny Waine, *The Temple of Youth: Jimmy Butterworth and Clubland* / 204

REVIEWED BY MARTIN WELLINGS

Andrew Atherstone and David Ceri Jones (eds.), *Making Evangelical History: Faith, Scholarship and the Evangelical Past* / 206

REVIEWED BY MARK SMITH

Al Truesdale (ed.), *All Things Needed for Godliness: A Portrait of Holiness among Christian Traditions* / 208

REVIEWED BY TIM WOOLLEY

SHORT NOTICES

Edgardo Colón-Emeric and Mark Gorman, *The Saving Mysteries of Jesus Christ: A Christology in the Wesleyan Tradition* / 211

REVIEWED BY GARETH J. POWELL

Stephen Hatcher, *Primitive Methodist Bibliography* / 212

REVIEWED BY MARTIN WELLINGS

Clyde Binfield, G. M. Ditchfield, and David L. Wykes (eds.), *Protestant Dissent and Philanthropy in Britain, 1660–1914* / 212

REVIEWED BY MARTIN WELLINGS

**THE MANCHESTER WESLEY RESEARCH CENTRE
AND THE OXFORD CENTRE FOR METHODISM
AND CHURCH HISTORY / 214**

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@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.

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>; in Scopus, the largest abstract and citation database of peer-reviewed literature (<https://www.elsevier.com/solutions/scopus>); and in the European Reference Index for the Humanities and Social Sciences (ERIH).

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 University of Manchester and the Trustees for Methodist Church Purposes.

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.

‘A STRONG DESIRE TO GET INTO THE BANDS’

Small Group Formation in 1740s British Methodism

KEVIN M. WATSON



ABSTRACT

This article considers thirteen manuscript letters from the Early Methodist Volume, a valuable collection of letters housed at the John Rylands Research Institute and Library, University of Manchester. The thirteen letters range from 19 May 1740 to June 1742. These manuscript letters give insight into lay Methodism, revealing conflict in the beginnings of the Evangelical Revival, developments in small group formation (especially the band meeting), pastoral care within the bands, and the pursuit of holiness in community in the early 1740s. This article shows the significance of the band meeting among Methodists connected to Charles Wesley in these crucial years.

Keywords: Charles Wesley, John Wesley, early Methodism, Early Methodist Volume, band meeting, class meeting, Methodist experience, small group formation

The beginning of the 1740s was a rich and complicated time for John Wesley (1703–91), Charles Wesley (1707–88), and early Methodism. Growth and tension in these months would define Methodism in several important ways. The Fetter Lane Society, for example, was the context where John Wesley’s experience of justification by faith and new birth were nurtured, and where he first participated in band meetings.¹ Despite the significant role Peter Böhler

1. The Fetter Lane Society was formed on 1 May 1738 by John Wesley and Peter Böhler. Scholars have wrestled with Wesley’s influence on the Fetter Lane Society. Colin Podmore has argued that it was essentially a Moravian *Banden* (band meeting) and, consequently, that Böhler’s leadership was more important than was Wesley’s. Colin Podmore, *The Moravian Church in England, 1729–1760* (Oxford: Clarendon Press, 1998), 38. Frank Baker, on the

MARTIN LUTHER'S CONTRIBUTION TO JOHN WESLEY'S DOCTRINE OF JUSTIFICATION

MARK K. OLSON



ABSTRACT

Scholars have repeatedly recognized John Wesley's debt to Martin Luther, but have stated it in generalities. What specifically did Luther contribute to Wesley's doctrine of justification over the course of his career? This article documents Wesley's comments on Luther throughout his corpus, identifies four streams of direct and indirect influence (Luther's writings, German Pietism, German mysticism, and the early English Reformers), and evaluates Luther's contribution to Wesley's doctrine of justification from 1738 to the 1780s. Luther's influence was strongest from 1738 to 1741, but moderated after Wesley split from the Moravians. Through the decades, Wesley continued to recognize his debt to Luther, despite differences concerning imputation and personal holiness. Keywords: Martin Luther, John Wesley, justification, imputation, faith

Martin Luther's contribution to John Wesley's doctrine of justification has never been fully spelled out, though scholars have repeatedly grounded Wesley's doctrine on the Magisterial Reformers. Over eight decades ago, George Croft Cell argued that in the spring of 1738 Wesley rediscovered the 'Luther-Calvin idea . . . of a God-given faith in Christ.'¹ More recently Kenneth Collins suggested

1. George Croft Cell, *The Rediscovery of John Wesley* (Lanham, MD: University Press of America, 1935), 71. A number of studies compare aspects of Wesley's theology to Luther's: Kiyeong Chang, *The Theologies of the Law in Martin Luther and John Wesley* (Lexington, KY: Emeth Press, 2014); Justo Gonzalez, *John Wesley and the Protestant Reformation* (Nashville: Foundry Books, 2019); Franz Hildebrandt, *From Luther to Wesley* (Cambridge: Lutterworth Press, 1951); William P. McDonald, 'A Luther Wesley Could Appreciate? Toward Convergence on Sanctification,' *Pro Ecclesia: A Journal of Catholic and Evangelical Theology*, 20/1 (2011),

JOHN WESLEY'S EMPOWERED REGIMEN

Cultivating Health and Sanctification

JOY L. ARROYO



ABSTRACT

John Wesley advocated seeking and maintaining physical and mental health through a disciplined daily regimen. Several scholars have written about this, and some have connected it to entire sanctification. Yet, no one has considered how Wesley envisioned God's empowerment of this regimen. This practical theology article claims that Wesley's vision of God's empowerment provides an important model for addressing clergy health problems. Wesley linked the daily regimen to sanctification because the regimen increases *self-control*. More specifically, Wesley described a nutritious diet and waking early as *self-denial*, a general means of grace, and *temperance*, a fruit of the Spirit. These characterizations suggest that a daily health regimen is a cooperative endeavour between humans and God.

Keywords: John Wesley, daily regimen, self-control, means of grace, fruit of the Spirit

Only do not depend on your own strength. If you do, you will be utterly baffled. Be deeply sensible that as you are not able to do anything good of yourselves, so here in particular all your strength, all your resolution, will avail nothing . . . I advise you [to] cry to the Strong for strength. Call on him that hath all power in heaven and earth.¹

1. Sermon 93, 'On Redeeming the Time', §III.1, *Sermons III* [vol. III of *The Works of John Wesley*], ed. Albert C. Outler (Nashville: Abingdon Press, 1986), 330.

BREATHING UNDERWATER

Re-forming the Wesleyan Theology of Evil

CHRIS E. W. GREEN



ABSTRACT

The first part of this article explores traditional Augustinian theologies of evil, particularly as received and rearticulated by John Wesley. The second, longer part offers a series of constructive theses challenging certain aspects of the Augustinian and Wesleyan position or positions, arguing that Christians should not say that God allows evil, at least not in the usual sense, or that God uses evil for good. Instead, Christians should insist on the hope of a final transformation in which God sets all things right, not merely by rewarding those who have suffered evil but by rectifying the wrongs. In the meantime, believers are called to join God in resisting evil until the promised end, especially when it seems that their efforts are in vain.

Keywords: evil, justice, theodicy, Augustine, John Wesley, eschatology

Although it is necessary at times to highlight certain prominent themes in the Christian doctrine of evil, it would be foolish, if not outright impossible, to attempt to summarize the history of the doctrine. Still, what Rowan Williams says of the more traditional views works well for heuristic purposes: God, willing the world to be truly different from himself, makes it free, which puts it at risk. There is no way for human beings to have freedom of will in relative independence from God without also having the capacity to turn *from* God,

A version of this article was presented as the fifteenth Manchester Wesley Research Centre Annual Lecture, Nazarene Theological College, Manchester, UK, June 2019. The video recording of the lecture is available at: https://youtu.be/UhkXGS_a9jU.

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/.