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**THE MANCHESTER WESLEY RESEARCH CENTRE AND THE
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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.

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JOHN WESLEY, ROMAN CATHOLICISM, AND 'NO POPERY!'

COLIN HAYDON



ABSTRACT

This article examines John Wesley's anti-Catholicism and his hostility to 'popery' on theological, social, and political grounds. The subject is related to wider attitudes to the Catholic minority and its faith in eighteenth-century Britain and Ireland. The article stresses the complexity of Wesley's thinking, thinking which ranged from his admiration for some post-Reformation Catholic figures to his abhorrence of a Church that he feared imperilled the souls of its adherents. It further investigates various germane topics, such as the response of Catholics to early Methodism and Wesley's involvement in the events that culminated in the Gordon riots of 1780.

Keywords: anti-Catholic, Catholic, Methodism, popery, John Wesley

John Wesley lived a very long life—from 1703 to 1791. 'The hoary head *is* a crown of glory,' states Proverbs, '*if* it be found in the way of righteousness.'¹ But for his torians seeking to analyse the complexities of Wesley's thinking, set properly in context, that very longevity proves almost a stumbling block because the background—the controlling, or at least potentially controlling, background—distinctly altered during his lifetime. Paul Langford famously pronounced that the English people of the 1780s 'did not, in any fundamental sense, inhabit the same society' as their predecessors in the 1730s, and Wesley's life entirely

This article was delivered as the John Wesley Lecture at Lincoln College, Oxford, on 21 May 2019. I am grateful to the Rector of Lincoln College and the electors for inviting me to give the lecture.

1. Proverbs 16:31.

TOWARD A WESLEYAN-HOLINESS
THEOLOGY OF REVIVAL
CHRISTOPHER T. BOUNDS



ABSTRACT

This article is an exercise in *fides quaerens intellectum* about revival in the Wesleyan-Holiness tradition. It examines accounts of revival by early British and American Methodists—John Wesley, Francis Asbury, and Luther Lee—and identifies the common elements of their descriptions. It then seeks to provide a theological understanding of these revivals by drawing upon distinctive ideas from Wesleyan historical and systematic theologians: divine omnipresence, free grace, divine holiness and love, and the means of grace. Finally, it offers a theological definition of revival from a Wesleyan-Holiness perspective and briefly explores implications for today.

Keywords: revival, free grace, omnipresence, entire sanctification, awakening

‘Give me one divine moment when God acts, and I say that moment is far superior to all the human efforts of man throughout the centuries.’¹

—DENNIS F. KINLAW

‘Revival depends on grace, and the fruit of revival is holiness. Revival depends on grace because dead people cannot bring themselves back to life. Even Jesus, the eternal Son, does not raise himself from the dead. It is the Spirit who gives him life. There is no true revival

1. Robert E. Coleman, *One Divine Moment: The Asbury Revival* (Old Tappan, NJ: F. H. Revell Company, 1970), 1.

PROMOTING THE METHODIST WOMAN PREACHER

*Phoebe Palmer's Concept of 'Female Prophesying' and the Question of
Spiritual Authority*

CLAUDIA JETTER



ABSTRACT

This article investigates the seeming dissonance between Phoebe Palmer's (1807–74) role as a charismatic leader who emphasized an unmediated, literalist approach to the Bible and her adoption of complex historical-critical arguments to defend female preaching. Drawing on Max Weber's concept of charisma, the article traces Palmer's performance as a pronounced biblicist before discussing her use of historical-contextual and linguistic arguments in response to male opposition to her ministry. The article presents Palmer as an innovative theologian and evangelist who negotiated male authority by strategically employing critical scholarship to establish 'female prophesying' as a necessary means to further the cause of holiness.

Keywords: Phoebe Palmer, charismatic leadership, gender, biblicism, historical criticism

For Phoebe Palmer (1807–74), the 'Mother of the Holiness Movement', there were two kinds of Christians: one epitomized 'head religion' and thus everything that had gone wrong with the church, while the other symbolized 'heart religion.'¹ After almost two decades of relentless writing and preaching, it was Palmer's agenda to put the latter in the spotlight:

1. Nancy A. Hardesty, *Great Women of Faith: The Strength and Influence of Christian Women* (Grand Rapids, MI: Baker, 1977), 88. Palmer was neither the first nor the only person to promote holiness, as perfectionist ideas had been widespread in the nineteenth century

PREFERENTIAL PLACES IN THE MANCHESTER AND STOCKPORT METHODIST DISTRICT DURING THE EARLY TWENTY-FIRST CENTURY

MICHAEL HIRST



ABSTRACT

Methodism has always placed concern for the poor at the heart of its identity and purpose, yet its local presence and reach is declining. This article examines recent trends in the location of manses and churches against area variations in socio-economic deprivation in one conurbation. Manses are often found in less-deprived neighbourhoods than the churches for which ministers hold responsibility. As churches contract and close, manses are becoming distanced from the most deprived church catchments. These findings raise questions about stationing and ministers' contribution to a national strategy for evangelism and growth that is focused on engaging marginalized communities.

Keywords: solidarity with the poor, ministry of presence, neighbourhood deprivation, locational discernment, Methodist Church in Britain

The Methodist Church in Britain is declining. According to one measure of commitment to local congregations and their sustainability, membership has fallen by 3 per cent annually since the turn of the century (Figure 1).¹ In the

The author is grateful to the M&S District office for enabling access to District Synod Directories. The author also expresses his thanks to Philip Hirst for technical advice and practical assistance in defining church catchments and the M&S District. The analysis and views expressed above are those of the author alone.

1. 'Statistics for Mission', The Methodist Church, <https://www.methodist.org.uk/about-us/statistics-for-mission>. All online sources used in this article were last accessed 1 February 2021.

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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.

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