


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-
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WESLEY
AND
METHODIST
STUDIES



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2022

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r ourselves
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
-ment

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THE GLOBALIZATION OF METHODIST HYMNODY

ALAN M. GUENTHER



ABSTRACT

The growth of Methodism into a global movement after the Wesleys' lifetimes resulted in a greater global awareness and participation in the Protestant missionary movement beginning with the establishment of the Wesleyan Methodist Missionary Society in 1818. Correspondingly, the supplements and changes introduced to John Wesley's 1780 hymn book and the production of new hymn books by seceding Wesleyan groups show an increase in songs devoted to the theme of missions. These hymn books demonstrate a shift in theology from a focus on intercession and millennial expectations to exhortations to use human agency and other means to accomplish the evangelization of the world.

Keywords: globalization, hymns, missions, Thomas Coke, Richard Watson, Hugh Bourne

The early globalization of Wesleyan Methodism was both reflected in and stimulated by its hymnody. As Methodism began to spread around the world in the decades after John and Charles Wesley's lifetimes, missionary hymns were increasingly added to the hymn books published by the various expressions of the movement. The analysis provided in this article encompasses most of the distinct expressions of the Wesleyan movement that arose in England in the first fifty years following the death of John Wesley in 1791, specifically highlighting the key people involved in promoting global missions and in compiling hymn books that reflected this commitment to globalization for their congregations. It traces the evolution of the section devoted to the theme of global mission in

MUTUALITY IN METHODIST MISSION

Murray and Olive Titus in India, 1910–1951

IAN RANDALL



ABSTRACT

Murray and Olive Titus were American Methodist missionaries who served in India in the first half of the twentieth century. They were outstanding academically, and educational work was central to their missionary endeavours. However, the range of their work expanded greatly during their time in India, tumultuous decades that included world war and independence. This article examines their various areas of ministry, including Murray's personal and scholarly engagement with Islam, and Olive's concerns for social and economic development. They both learned to teach and preach in the vernacular, and their interest in and respect for India's faiths and traditions were appreciated.

Keywords: Murray and Olive Titus, Methodist Episcopal Church, mission, India, Islam, mass movements

Murray Thurston Titus (1885–1964) and his wife Olive Glasgow Titus (1884–1967) had significant ministries in India with the Board of Foreign Missions of the Methodist Episcopal Church (MEC).¹ They were among those indebted to the powerful influence of John R. Mott, General Secretary of the World's Student Christian Federation and Chairman of the historic World Missionary

I am grateful to the peer reviewers for their comments on my draft article.

1. For the only recent article, see Carol Pickering [Murray and Olive's daughter], 'Murray T. Titus; Missionary and Islamic Scholar', *International Bulletin of Missionary Research*, 19/3 (1995), 118–20. For clarity, I refer to Murray and Olive by their first names rather than following the academic convention of using surnames.

THEOLOGY AND THE WESLEYAN TRADITION

THOMAS A. NOBLE



ABSTRACT

This article examines the nature of systematic or dogmatic theology in relation to the Wesleyan tradition. A brief review of contemporary works examining the theology of John Wesley is followed by a survey of the development of systematic theology within the Wesleyan tradition in the nineteenth and twentieth centuries. An examination of the Trinitarian, credal shape of Christian theology leads to thinking about the shape of the theological curriculum in the Christian college or seminary and finally to reflections on the role of theology in the church.

Keywords: systematic, dogmatic, Trinitarian, scholarship, practices, John Wesley, Wesleyan tradition

John Wesley, it is generally acknowledged, was not primarily a systematic theologian. Albert Outler thought of him as a ‘folk theologian’, and today he is perhaps more accurately recognized as a ‘practical’ or ‘pastoral’ theologian.¹ Further, the Wesleyan tradition, tracing its roots back to his life and ministry, is not noted for its great, front-rank theologians. A list of the great theologians of the twentieth century might include Karl Barth and Karl Rahner, perhaps Paul Tillich, Wolfhart Pannenberg, Jürgen Moltmann, Hans Urs von Balthasar,

A version of this article was presented as the seventeenth Manchester Wesley Research Centre Annual Lecture in June 2021. The video recording of the lecture is available at: <https://youtu.be/DsBATHeqD98>.

1. Albert C. Outler, ‘John Wesley—Folk Theologian’, in Thomas C. Oden and Leicester R. Longden, eds, *The Wesleyan Theological Heritage: Essays of Albert C. Outler* (Grand Rapids, MI: Zondervan, 1992), 111–24. David B. McEwan, *Wesley as a Pastoral Theologian: Theological Methodology in John Wesley’s Doctrine of Christian Perfection* (Milton Keynes: Paternoster, 2011).

THE CONVERSION OF A CORK CANDLE-MAKER

An Account by Hester Ann Rogers (1788)

LUKE HOLLOWAY

MARTHA MCGILL



ABSTRACT

In 1788, Cork candle-maker Cadwallader Acteson was driven to repent of his sins by a host of otherworldly visitants. The story was recorded and circulated in manuscript, almost certainly by the Methodist writer Hester Ann Rogers. This article is a transcription of the copy, ascribed to Elizabeth Ritchie, that resides at the Methodist Archives and Research Centre, John Rylands Research Institute and Library, Manchester. Cadwallader's idiosyncratic story offers a window into gender roles and conceptions of agency in the late eighteenth century, and sheds light on how Methodist notions of the conversion experience might fuse with the beliefs of local communities.

Keywords: Hester Ann Rogers, supernatural, gender, ghosts, Devil

In 1788, a Cork candle-maker called Cadwallader Acteson had a series of extraordinary experiences. After several years of getting drunk, attacking his wife, and having extramarital affairs, Cadwallader was driven to repent by a host of otherworldly visitants. They included the ghost of his deceased mistress, a fiery monster with menacing claws, and a 'sweet voice' that promised redemption. The story was recorded and circulated in manuscript, almost certainly by Hester Ann Rogers (née Roe), who was then helping her husband to develop

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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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