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**THE MANCHESTER WESLEY RESEARCH CENTRE
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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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THE METHOD OF JOHN WESLEY'S PRACTICAL THEOLOGY RECONSIDERED

KENNETH J. COLLINS



ABSTRACT

Here John Wesley's practical theological method is examined not only in terms of the usual analytical elements of scripture, reason, tradition, and experience but also with respect to a broader synthesis that embraces several teleological elements, especially as reflected in the Methodist mission, and the ongoing activity of the Holy Spirit. Such a practical method, ever oriented toward mission, moved Wesley's basic ecclesiology more and more in the direction of a functional definition of the church, a vantage point in which he enjoyed considerable liberty as he not only broke parish boundaries but felt free to critique earlier periods of the history of the church.

Keywords: method, theology, mission, Holy Spirit, the church

It is important to break new ground with respect to the body of literature that treats the theological method and structure of John Wesley's practical theology.¹ For one thing, issues pertaining to the presuppositions and assumptions of Wesley's method are rarely given the significant treatment they deserve. Therefore, two issues are salient here at the outset: first, nearly exclusive

A version of this article was presented as the twelfth annual Manchester Wesley Research Centre Lecture, Nazarene Theological College, Manchester, UK, June 2016.

1. My approach from the start avoids the inane question of whether John Wesley was a 'systematic theologian' to focus instead on the nature of his practical theology. Important studies of Wesley's theological method include: Donald A. D. Thorsen, 'Theological Method in John Wesley', PhD diss. (Drew University, 1988), and more recently, David B. McEwan, *Wesley as a Pastoral Theologian: Theological Methodology in John Wesley's Doctrine of Christian Perfection* (Colorado Springs: Paternoster, 2011).

EARLY MORAVIAN SPIRITUALITY AND MISSIONARY VISION

IAN RANDALL



ABSTRACT

This article examines early Moravian mission, relating it to the spirituality of the Moravian community. The Moravian refugees, who had been given refuge in Germany by Count Zinzendorf, experienced a time of communal renewal in 1727. Out of this came prayer and world mission. The article argues that Moravian spirituality and missionary vision were closely connected. The community, Herrnhut, sent out the first missionaries in 1732, to the West Indies. This region became the focus of much of the early Moravian missionary endeavour, and this article examines some of the important aspects of Moravian spiritual experience, which translated into mission in the West Indies. The main features were an evangelical emphasis, openness to God's guidance, a stress on the Holy Spirit as Mother, teaching on the sacraments, and a life centred on Christ. Especially in the context of the West Indies, where the Moravians met mostly slaves, mission was associated with suffering. The Moravians sought to be alongside the slaves, and to speak about a suffering Christ who loved them. The last section of the article argues that the message was an empowering one.

Keywords: Moravian, spirituality, mission, West Indies, slaves

As John Vickers suggests in his biography of Thomas Coke, the 'Apostle of Methodism', after John Wesley's Aldersgate experience, the missionary vision that had taken him to Georgia was redirected. Wesley's goal became to spread scriptural holiness in his own country.¹ Despite this, some Methodist mission

This article was presented at the Tyndale Fellowship Christian Doctrine Study Group in 2015 as the Group's Annual Lecture. I am grateful to the Tyndale Fellowship for this opportunity.

1. John A. Vickers, *Thomas Coke: Apostle of Methodism* (Eugene, OR: Wipf and Stock, 2013), 131.

‘HAVE OUR PEOPLE BEEN SUFFICIENTLY CAUTIOUS?’

*Wesleyan Responses to Lorenzo Dow in England
and Ireland, 1799–1819*

TIM WOOLLEY



ABSTRACT

American revivalist Lorenzo Dow (1777–1834) has long been identified as key to the emergence of camp meetings that led to Primitive Methodism. His visits to Ireland and England in 1799–1801, 1805–7, and 1818–19 brought conflicting responses from Wesleyanism at connexional level and much local interest in both countries. This article contends that it was his failure to cultivate alliances with any leading Wesleyan ministers and his preaching for both New Connexion and Independent Methodist churches that led to repeated Wesleyan Conference censure in England, while the support of influential itinerants in Ireland was not ultimately enough to prevent Conference disavowal there, too.

Keywords: Lorenzo Dow, Wesleyanism, nineteenth-century Methodism, England, Ireland, revivalism

Successive Methodist historians have acknowledged the importance of the visits of American revivalist Lorenzo Dow (1777–1834) as a catalyst for holding of camp meetings in England through his influence on Hugh Bourne and others, resulting in disruption in the Burslem Circuit and the emergence of Primitive Methodism.¹ However, Dow’s broader relationship with Wesleyanism

1. See, for example, John Petty, *History of the Primitive Methodist Connexion* (London: R. Davies, 1860), 14; H. B. Kendall, *The Origin and History of the Primitive Methodist Church*, 2 vols (London: Edwin Dalton [1906]), I:58–61; Julia Stewart Werner, *The Primitive Methodist Connexion: Its Background and Early History* (Madison: University of Wisconsin Press, 1984), 45–7.

WESLEYAN CHAPLAINCY ON THE WESTERN FRONT DURING THE FIRST WORLD WAR

ANDREW NELSON PICKERING



ABSTRACT

The centenary of the First World War has seen an extensive reappraisal of the role of military chaplaincy. Most of this work has concentrated on Anglican and Roman Catholic chaplains. Nonconformist denominations, particularly the Wesleyan Church, have, in comparison, been largely neglected. This article emphasizes the depth of Wesleyan backing for the war effort in general and military chaplaincy in particular. Wesleyan chaplains served in almost all the main theatres of war, but the largest number ministered to the Army in France and Belgium. The nature and effectiveness of chaplaincy in spiritual, pastoral, and military terms are examined, arguing that these were three complementary roles of the same ministry. The commonality of the work of padres of all denominations is stressed; however, there was much about Wesleyan chaplaincy that was distinct.

Keywords: First World War, Western Front, chaplaincy, Owen Spencer Watkins, ministry to the army

The Wesleyan Church and the British Army before the First World War

‘The connection of Methodism and the Army begins with Methodism itself.’¹ Owen Spencer Watkins, the most experienced pre-First World War chaplain, was at pains to stress how close and long-standing was the relationship

1. Owen Spencer Watkins, *Soldiers and Preachers Too: Being the Romantic Story of Methodism in the British Army, with a Complete Record of the War Service of Wesleyan Chaplains in the Forces* (London: Charles H. Kelly, 1906), 1.

NOTES AND DOCUMENTS

John Wesley on 'Patriotism'

RANDY L. MADDUX

ABSTRACT

In a 1774 letter published in *Lloyd's Evening Post*, previously unrecognized in Wesley Studies, John Wesley contested the use of the label 'patriot' in current political debate, particularly by those challenging the court of George III and pushing for abolition of constitutional monarchy—like John Wilkes and his followers. This article reproduces the letter, with an introduction and annotation.

Keywords: Thomas Hobbes, William Legge (Lord Dartmouth), patriotism, John Wesley, John Wilkes

On the front page of the 12–14 January 1774 issue of *Lloyd's Evening Post* is a letter to the editor addressing current debates about 'patriotism', which is signed 'J. W.'¹ Some time ago Frank Baker came across this letter in the only known surviving copy of this issue of *Lloyd's Evening Post* in the library of the American Philosophical Society in Philadelphia. While Baker annotated his photocopy with a query about whether the author was John Wesley, he never resolved the question (it is still listed with a question mark in Baker's most complete manuscript list of Wesley letters).² Thus, the letter has not previously been brought to the attention of Wesley scholars.

On investigation, the evidence is conclusive that the author of this public letter was John Wesley. It is dated during a time Wesley was in London, quotes from a little-known poem by his brother Samuel Wesley Jr, and invokes John Wesley's characteristic distinction between mere 'opinions' and 'right tempers'. Most importantly, Wesley reiterated passages from this letter a year later in a sermon published in the *Arminian Magazine*.³

1. This issue is number 2581, in volume 34.

2. Baker's manuscript is held in the Wesley Works Archives at Duke University.

3. See John Wesley, Sermon 84, 'The Important Question', I.4, *Sermons III* [vol. III of *The Works of John Wesley*], ed. Albert C. Outler (Nashville: Abingdon Press, 1986), 184–5.

THE MANCHESTER WESLEY RESEARCH CENTRE
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The MWRC supports the research of scholars in Wesley and Methodist Studies, 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 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 that 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, including the Methodist Collection of Modern Art. 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: <http://history.brookes.ac.uk/Research/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 several 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/