

Manchester Wesley Research Centre at Nazarene  
Theological College, Manchester

Catalogue of PhD, MPhil, and MA Theses

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## **PhD Theses**

**Cary Balzer, ‘John Wesley’s Developing Soteriology and the Influence of the Caroline Divines’, University of Manchester (Nazarene Theological College), 2005.**

This is a developmental study of John Wesley’s soteriology in light of the influence of the Caroline Divines on his developing understating of the doctrine of salvation. ‘The evidence presented reveals that John Wesley’s soteriology was influenced most significantly by the Caroline Divines and the study serves as a corrective to those who attribute primary influence to Eastern Orthodox writers, Continental Reformers or any other doctrinal source. While this study shows the eclectic nature of Wesley’s soteriological sources it clearly demonstrates that no other group of writers was read as often, commended as repeatedly, included in Wesley’s *Christian Library* as frequently or bears as much theological resemblance to the writings of John Wesley as the Caroline Divines. This study focuses on John Wesley’s *ordo salutis*, or ‘order of salvation,’ and traces its development in sermons and other key writings from 1725 to 1791’ (vi).

**Joseph Basappa, ‘Towards a Theology of Universality: John Wesley’s Theological Response to Class Distinctions and Its Relevance to Caste Distinctions’, University of Manchester (Nazarene Theological College), 1999.**

Basappa’s study applies Wesley’s theology to the issue of caste distinctions in India. He examines the social and historical background of slavery in eighteenth-century England and Wesley’s attitude to slavery in the context of class distinctions. Indian caste distinctions and bonded labour are detailed in historical perspective followed by an argument for the relevance of Wesley’s response to the poor and oppressed to these issues. Bassapa sees Wesley’s doctrine of perfect loves as a doctrine that ‘detests all that demotes men and women’ (vi).

**Dean Gray Blevins, ‘John Wesley and the Means of Grace: An Approach to Christian Religious Education’, Claremont School of Theology, 1999.**

Blevins’s thesis began from a concern that ‘Educators within conservative Wesleyan denominations, including the church of the Nazarene, need a Wesleyan approach to Christian religious education to offset the influence of American evangelicalism’. He focuses on Wesley’s understanding of the means of grace as an educational ‘ways of knowing’. It is argued that Wesley’s sacramental practice is related to educational theory due to his belief that different ways of knowing God are mediated through the means of grace. Blevins contends that ‘The means of grace suggest three interactive approaches for organizing education: formation, discernment, and transformation. Formation socializes participants into Christian character, while discernment teaches participants to investigate and interpret God’s activity within life. Transformation empowers participants actually to become means of grace, to live lives of holiness in order to transform the world at large’.

**Irv A. Brendlinger, ‘A Study of the Views of Major Eighteenth Century Evangelicals on Slavery and Race, With Special Reference to John Wesley’, University of Edinburgh, 1982. [Cf. Brendlinger, *Social justice through the eyes of***

*Wesley: John Wesley's theological challenge to slavery* (Toronto: Joshua Press, 2006); *To be silent would be criminal: the antislavery influence and writings of Anthony Benezet* (London: Scarecrow, 2006); and 'John Wesley and Slavery: Myth and Reality', *Wesleyan Theological Journal* 41.1 (2006), 223-43;].

'All of the eighteenth century antislavery leaders were committed churchmen; most of them were staunch Evangelicals. It is the purpose of this study to examine selected attitudes and motives of the most significant antislavery leaders'. Three main issues are examined: 'Their attitudes toward the institution of slavery; Their attitudes toward the idea of negro inferiority; The motives for engaging in the cause of antislavery'. 'The above three issues are explored primarily by critical analysis and interpretation of the antislavery writings of the abolitionists'. 'The second part of the thesis focuses on Wesley's distinctive theology and its possible relationship to the growing antislavery thought of the late eighteenth century.' 'Wesley is seen as one of those who contributed to the growth of the antislavery movement and to the receptivity of the populace to the work of that movement'.

**Barry Edward Bryant, 'John Wesley's Doctrine of Sin', King's College, University of London, 1992.**

Bryant analyses Wesley's doctrine of sin within his understanding of its place in the 'Christian system'. He maintains that the basis of Wesley's concept of sin was derived from 'eternal reason', or the nature of God. According to Bryant, Wesley's doctrine of sin contains a 'disjunction between the physical and metaphysical nature of personhood' due to his conception of soul/ body duality and distinction between sin in the physical sense (sin improperly so called) and sin in the metaphysical sense (sin properly so called) (288). He proposes that Wesley studies might learn from recent discussions of theological anthropology and discuss personhood in terms of relationality. It is suggested that personhood should be defined 'as one who exists in relation to God and neighbour' (288). From this basis, a doctrine of sin can be formed that is both faithful to Wesley and critiques Wesley's 'disjunction between the physical and metaphysical nature of personhood'.

**Robert Michael Castro, 'Exegetical Method in John Wesley's *Explanatory Notes Upon the Old Testament: A Description of His Approach, Uses of Sources, and Practice*', Duke University, 1977.**

**Ann Rorabaw Clark, 'The Influence of Pietism on John Wesley as Revealed in His *Journal*', University of Tennessee, Knoxville, 1986.**

'This study has attempted to determine, largely from Wesley's *Journal*, which doctrines and practices held by the early Methodist societies seem rooted in Wesley's steady concern with Pietist doctrines and practices demonstrated by Pietists from Halle, Moravia, and Herrnhut'. The study also analyses how Pietist doctrines made their way into the practices of the early Methodist societies. 'This study concentrates on seven major doctrines which Wesley developed and refined for introduction among the Methodist societies—assurance with its accompanying free grace and consequent rejection of predestination, perfection, apostolic succession, a theory and practice of

hymnody, and a distinctive philosophy of education—and with the exception of his stand against apostolic succession, Wesley's *Journal* evidences each doctrine to be heavily indebted to Pietism.' This study also makes some attempt to examine the history of Wesley's diaries and published *Journal* extracts.

**F. Stuart Clarke, 'Fundamentum Electionis: The Work and Person of Christ in the Theology of Jacobus Arminius', University of Nottingham, 2002.**

'The purpose of this study is to reinstate what I believe to be Arminius's own thesis, the centrality of the doctrine of Christ in Christian theology'. Clarke contends 'that elements of his theology which caused controversy in his lifetime and after, notably predestination, are to be seen in the context of his Christology, because Arminius himself places them there; and that his Christology is set in turn in the context of his (admittedly lopsided) Trinitarian theology'. In the epilogue, Clarke declares that 'on the subject of predestination I consider his [Arminius's] objections to the opposing doctrines almost entirely correct and his criticisms of them well-deserved' (214).

**James Gregory Crofford, 'Streams of Mercy: Prevenient Grace in the Theology of John and Charles Wesley', University of Manchester (Nazarene Theological College), 2008.**

**Joanna Cruickshank, 'Charles Wesley and the Construction of Suffering in Early English Methodism', University of Melbourne, 2006.**

**Timothy Crutcher, 'The Crucible of Life: The Role of Experience in John Wesley's Theological Method', Katholieke Universiteit Leuven, 2003.**

Crutcher's thesis is aimed to 'navigate between the Scylla of lifeless doctrinal correctness and the Charybdis of amorphous doctrineless religiosity' (2). This is primarily a study of Wesley's theology of experience that is intended as a contribution to modern ecumenical theology (2-3, 269-71, 275-78). Crutcher contends that 'Wesley's epistemological orientation is better explained by his Aristotelian background' than Lockean empiricism' (13). In Wesley Crutcher sees Scripture and experience as a dynamic 'hermeneutical circle 'in which knowledge is advanced by both the "first-order move" of acquiring data from experience (which may be pre-informed by Scripture) and the "second-order move" of reapplying data back to experience" (274).

**W. R. Davies, 'John William Fletcher of Madeley as Theologian', 2 vols. University of Manchester, 1965.**

Davies' study of over 700 pages opens with a 146 biography of Fletcher. The focus of the thesis is on Fletcher's theology, with a chapter on his doctrine of the fall and original sin, salvation, election, perfection, the church, and a concluding chapter that sums up his work as a theologian. Davies argues that though regarded 'as a saint amongst the early Methodists, [Fletcher] has never come into his rightful place as a theologian' (vi). Davies attempts to rectify this by showing 'that because Fletcher's thinking was so consistent, a system of theology, if not an entirely complete one, can be deduced from his writings' (vi).

**William Walter Dean, 'Disciplined Fellowship: The Rise and Decline of Cell Groups in British Methodism', University of Iowa, 1985.**

This is a historical study of the rise and decline of the class system from 1740 to 1890. Dean notes that 'It is the thesis of this study that the cell group system of early Methodism was an integral and essential component of the evangelistic mission of the movement'. The differences between cell groups in eighteenth and nineteenth century British Methodism are highlighted in this study. In the eighteenth century multiple cell groups functioned in a hierarchical fashion, but by the nineteenth century only the class meeting remained.

**John Austin Dolan, 'Methodist Lay Sectarianism: The Independent Methodists 1796-1927', University of Manchester (Nazarene Theological College), 2004.**

This is a study of various Independent Methodist groups that over time formed themselves into a 'loose alliance...through common bonds of poverty, powerlessness and simplicity'. According to Dolan, 'This thesis aims to examine and analyse the processes which shaped Independent Methodism on its journey from sect to denomination'. He argues that by 1927 Independent Methodism was 'an organised denomination which differed from other Free Churches primarily by its unusual and distinctive views of ministry'. His analysis is based on 'examination of social and political factors which influenced the process of transition' from sect to denomination. Other areas of analysis focus on 'why Independent Methodism finally stood aside from the process of Methodist reunion' and an evaluation and critical analysis of their 'view of ministry'.

**J. Cyril Downes, 'Eschatological Doctrines in the Writings of John and Charles Wesley', University of Edinburgh, 1960.**

Downes notes that the writings of the Wesleys reflect the unresolved New Testament tension between the present life and the life to come. They recognize the finite nature of life and the inevitability of suffering. At the same time, they argue that life is 'good in itself' and warn against focusing too much on the life to come. Wesley's thought stresses what modern theologians have labelled as 'realized eschatology' – that 'the great moments and experiences of the Christian life are available here and now' (248). Downes argues that one must consider Wesley's eschatology in light of the whole body of his theological thought.

**Elden Dale Dunlap, 'Methodist Theology in Great Britain in the Nineteenth Century: With Special Reference to the Theology of Adam Clarke, Richard Watson, and William Burt Pope', Yale University, 1956.**

Dunlap argues that Adam Clarke and Richard Watson 'tended to think of the Atonement in terms of the cross alone and less as the whole career of Jesus Christ as was typical of Wesley'. In their theology, 'The crucial Wesleyan doctrine of prevenient grace tended to give way to a stress on co-operant grace and there was a subtle shift from divine grace and initiative to human agency and role in the economy of salvation'. However, William Burt Pope was faithful to 'the key Wesleyan soteriological doctrines of divine grace and the work of the Holy Spirit'. He 'rediscovered' prevenient grace, and the atonement as underlying 'both the mediatorial ministry and the Spirit's administration of redemption'.

**Laura Bartels Felleman, 'The Evidence of Things Not Seen: John Wesley's Use of Natural Philosophy', Drew University, 2004.**

**Stephen Allen Flick, 'John William Fletcher, Vicar of Madeley: A Pastoral Theology', Drew University, 1994.**

Fletcher is often remembered as a Methodist saint or systematizer of John Wesley's theology; however, Flick's study seeks to appreciate Fletcher as a pastoral theologian. In Flick's words, 'The propose of this work is to provide insight into the pastoral thought and life of John William Fletcher while vicar of Madeley parish' (10). A key aim of Flick study is to show the interrelationship between Fletcher's theology and pastoral practice. The dissertation includes chapters on Fletcher's 'call to the ministry', 'proclamation of the gospel', priestly role, pastoral example and practice, and attempts to guard his parishioners from various threats.

**Peter Stuart Forsaith, 'The Correspondence of the Revd. John W. Fletcher: letters to the Revd. Charles Wesley, considered in the context of the Evangelical Revival', 2 vols. Oxford Brookes University, 2003.** [An expanded revision of this thesis was published as *Unexampled Labours: The Letters of John Fletcher of Madeley to the Leaders of the Evangelical Revival* (Epworth Press, 2008); NTC Library: 287.092 F613F (R)].

This study comprises of scholarly transcriptions of the correspondence between John Fletcher and Charles Wesley with an accompanying commentary. 'The commentary focuses upon two areas. 'The first deals with internal textual issues relating to the writing of the letters, their published history and biographical use'. 'The second section comments upon external relational matters and questions of identity'. 'Three major conclusions are formed. First (in chapter 3), that the relationship between John Fletcher and Charles Wesley was considerably more intimate than usually recognized, and by corollary that with John Wesley more formal. Second (in chapter 5), that Fletcher's relationships with women were not straightforward and represent a developmental progression between his youth, maturity and eventual marriage. Lastly (chapter 7), that Fletcher had considerable interaction with French emigré communities and, by implication, the early Methodist movement owes a substantial and generally unacknowledged debt to the Huguenots'.

**Robert M. Fraser, 'Strains in the Understandings of Christian Perfection in Early British Methodism', Vanderbilt University, 1988.**

'The purpose of this study is to attempt a demotic history of the idea of Christian perfection within early British Methodism [1733-1785], noting the variants and strains caused by differences of interpretation' (18). The study shows 'that differing understandings of Christian perfection were a leading cause in every major split within Methodism and in many of the tensions which did not result in schism' (19). Fraser focuses not just on the Wesleys and Fletcher, but also examines the views of a number of other contemporary Methodists. According to Fraser, Wesley allowed 'a degree of deviation' in Methodist understandings of perfection and never excluded anyone from fellowship for minor deviation (402).

**Mitsuru Samuel Fujimoto, 'John Wesley's Doctrine of Good Works', Drew University, 1986.**

This study 'seeks to examine one of the most acknowledged and yet least understood aspects of his thought—the doctrine of good works' (3). The primary principle of Wesley's soteriology is 'Grace is the source; faith is the condition of salvation'. 'But such a principle must be immediately followed by another *primary* principle: wherever grace and faith are, there are good works'. 'Thus, this dissertation proposes to examine the nature, role, and significance of good works in Wesley's conception of *ordo salutis* (order of salvation), from beginning to end in all its dimensions. By so doing, it attempts to demonstrate that Wesley's understanding of good works is a central and decisive element in his theology. His deep concerns for good works on the one hand and his hatred for antinomianism on the other, virtually shaped the distinctive outlook of his theology from the beginning of his theological career until the end' (4).

**Craig B. Gallaway, 'The Presence of Christ with the Worshipping Community: A Study in the Hymns of John and Charles Wesley', Emory University, 1988.**

'This study is an inquiry concerning the presence of Christ with the worshipping community, in light of the liturgical tradition received in the hymns of John and Charles Wesley'. Focusing on *A Collection of Hymns for the use of the People called Methodists* (1780) and *Hymns on the Lord's Supper* (1745), Gallway states 'A basic insight of the hymns is that the presence of Christ can never be reduced merely to the temporal present (i.e., the present of immediate consciousness) because Jesus' presence always entails the remembrance of *his* past, and hope for the future promised *in him*'. 'In constructive terms, this proposal shifts the understanding of the Wesleys' christology away from a one-sided emphasis upon justification (i.e., the past in relation to the present and eternal), and re-discovers some of the larger systematic connections between their christology, ecclesiology, and trinitarian doctrine, in particular the doctrine of the Holy Spirit. In consequence, a perspective emerges from the hymns which is better able to give an account of the continuing and future activity of Christ in history, and the communities participation in his ministry to the world. From this angle, the critical perspective of liberation theology can be both appreciated and critiqued'.

**James Lest Garlow, 'John Wesley's Understanding of the Laity As Demonstrated by His Use of the Lay Preachers', Drew University, 1979.**

Noting that little attention has been given to the role of the laity in early Methodism, Garlow attempts to rectify this by outlining Wesley's understanding of the laity. The study 'is an examination of John Wesley's utilization of the laity in early Methodism for the purpose of "constructing" his "theology of the laity"' (1). Garlow thesis consists of an historical study of Wesley's use of the laity which sets the stage for "constructing" his "theology of the laity". He maintains that Wesley use of the laity was revolutionary in his time and is relevant for current discussions of lay ministry.

**Lionel Greve, 'Freedom and Discipline in the Theology of John Calvin, William Perkins and John Wesley: An Examination of the Origin and Nature of Pietism', Hartford Seminary, 1976.**

In a quest to bring us 'closer to the origins of the roots of pietism', Greve examines three representative theologians with the aim of providing a definition of pietism (5). This task places Greve's study within a long history of debate over the identity of pietism. Over half of Greve's dissertation focuses on John Calvin's life and theology of piety, with a chapter on William Perkins and John Wesley. Given the nature of his study, it is not surprising that Greve asserts that Wesley's Puritan heritage was 'perhaps the most significant' factor in shaping his piety (5).

**John E. Griswold, 'Mystics and the Authority of Experience in John Wesley's Theology', Boston University, 1999.**

This 'dissertation demonstrates that between 1736 and 1790 Wesley consistently criticized mystics as unscriptural, unreasonable, poor examples of Christian life who rely too much on the authority of their experiences for their religion'. On the other hand, Wesley recognized a few 'exceptional mystics' as an exception to this rule. Griswold argues that many interpreters of Wesley's relation with mystics have anachronistically evaluated Wesley based on nineteenth and twentieth century developments of mysticism. 'The dissertation...challenges recent renderings of the whole of Wesley's theology insofar as they regard the authority of scripture as always superior to (Maddox, Collins) or never deeply challenged by (Cobb) the authority of experience. It mitigates against the view (Ruynon) that, for Wesley, experience is subject to a test from scripture within a Christian community'.

**Geordan Hammond, 'Restoring Primitive Christianity: John Wesley and Georgia, 1735-1737', University of Manchester, 2008.** [cf. 'John Wesley and Georgia: Success or Failure?', *Proceedings of the Wesley Historical Society* 57 (October, 2008); 'John Wesley's Mindset at the Commencement of his Georgia Sojourn: Suffering and the Introduction of Primitive Christianity to the Indians', *Methodist History* 47 (October, 2008); 'High Church Anglican Influences on John Wesley's Conception of Primitive Christianity, 1732-1735', *Anglican and Episcopal History* (forthcoming); Versions of Primitive Christianity: John Wesley's Relations with the Moravians in Georgia, 1735-1737', *Journal of Moravian History* (forthcoming)].

According to Randy Maddox, 'Hammond offers the most extended analysis to date of how John Wesley's ministry aboard the *Simmonds* during his trip to Georgia and in his parish ministry in Georgia were shaped by his interests in the ecclesial practices of primitive Christianity. The study opens with a very helpful survey of patristic study in the Church of England, and of the particular influence of the Nonjuror vision of the early church on Wesley' [accessed at: <[http://www.divinity.duke.edu/wesleyan/docs/Recent\\_Dissertations.pdf](http://www.divinity.duke.edu/wesleyan/docs/Recent_Dissertations.pdf)>].

**J. Steven Harper, 'The Devotional Life of John Wesley, 1703-38', Duke University, 1981.**

**Richard Paul Heitzenrater, 'John Wesley and the Oxford Methodists, 1725-1735', Duke University, 1972.**

'The purpose of this study is to examine the origin and development of Oxford Methodism during the period 1725-35, focusing on the life and thought of John Wesley as the leader of the movement'. This study was the first to rely 'upon a close analysis of all of John Wesley's extant diaries from the Oxford period as well as a previously unexamined diary of Benjamin Ingham and a little-known diary of George Whitefield, both Oxford Methodists'. One of the key contributions of this study is that Heitzenrater was the first scholar to fully decipher Wesley's Oxford diaries. Heitzenrater gives 'particular attention...to the intellectual and spiritual activities of John Wesley and his company of friends, and the practical implications of these developments upon the organizational patterns and social programs of the Oxford Methodists'. 'The central portion of the study presents a detailed account of the stages of growth within the movement, pointing out those persons, ideas, and events which influenced particular developments'. Heitzenrater emphasizes Methodist groups met in several Oxford colleges 'bound together by a common attempt to pursue a life of holiness and willing to follow the general methods of devotion and self-denial which had come to characterize John Wesley's own search for salvation'.

**Paul W. Hoon, 'The Soteriology of John Wesley', University of Edinburgh, 1936.**

In Hoon's words, 'This thesis attempts to ascertain and record in a systematic form the theology of John Wesley as contained in his prose writings' (i). This study was one of the first attempts to outline Wesley's theology in a systematic matter. In the preface to his work, Hoon explains that his decision to frame his thesis around Wesley's soteriology 'was suggested by Wesley himself (ii).

**Glenn Burt Hosman, Jr. 'The Problem of Church and State in the Thought of John Wesley As Reflecting His Understanding of Providence and His View of History', Drew University, 1970.**

**James E. Hull, 'The Controversy between John Wesley and the Countess of Huntingdon', Edinburgh University, 1959. [microfilm].**

Hull portrays Wesley and the Countess of Huntingdon as 'two rugged individualists'. He re-examines the Countess' underappreciated role in the Evangelical Revival. Hull maintains that the controversy between the two had 'disastrous consequences for all parties concerned, and for the Church universal'.

**R. W. Ireson, 'The Doctrine of Faith in John Wesley and the Protestant Tradition: A Comparative Study' University of Manchester, 1973.**

**Eric Evans Jordan, 'The Ideal of Sanctity in Methodism and Tractarianism with Special Reference to John Wesley and John Henry Newman: A Comparative Study', University of London, 1958.**

This is a comparative study of the origins of Methodism and Tractarianism and their two great leaders. The focus of the thesis is on comparing and contrasting Wesley's and Newman's 'ideals of sanctity'. These movements were creatures of their time that

demanded a high ethical standard of the individual and the church. While both men sought to reform the individual and church on the basis of early 'Catholic' Christianity, they developed different doctrines of sanctification.

**Luke L. Keefer, Jr. 'John Wesley: Disciple of Early Christianity', 2 vols. Temple University, 1982.**

**Norman Lawrence Kellett, 'John Wesley and the Restoration of the Doctrine of the Holy Spirit to the Church of England in the 18<sup>th</sup> Century', Brandeis University, 1975.**

**Young Taek Kim, 'John Wesley's Anthropology: Restoration of the *Imago Dei* as a Framework for Wesley's Theology', Drew University, 2006.**

**Donald Henry Kirkham, 'Pamphlet Opposition to the Rise of Methodism: The Eighteenth-Century English Evangelical Revival Under Attack', Duke University, 1973.**

**Diane Kathleen Cunningham Leclerc, 'Original Sin and Sexual Difference: A Feminist Historical Theology of a Patristic, Wesleyan, and Holiness Doctrine', Drew University, 1998.** [A revision of this thesis was published as *Singleness of Heart: Gender, Sin, and Holiness in Historical Perspective*, Pietist and Wesleyan Studies 13 (Scarecrow Press, 2001); NTC Library: 233.14 L462s].

**Roderick Thomas Leupp, '“The Art of God”: Light and Darkness in the Thought of John Wesley', Drew University, 1985.**

**Gareth Lloyd, 'Charles Wesley: A New Evaluation of His Life and Ministry', University of Liverpool, 2002.** [A revision of this thesis was published as *Charles Wesley and the Struggle for Methodist Identity* (Oxford University Press, 2007); MWRC Library: 287.092 W513L (R)].

'It is the aim of this study to access Charles' place in Methodism's early history and also his legacy, which was very different from that of John Wesley. It will discuss in detail the tension that was an important and ever-present aspect of the early evangelical movement, controversy that was inextricably intertwined with the character and opinions of Charles Wesley. Such conflict, as we shall see, has been acknowledged by historians but its depth and impact has been consistently understated. It will be argued that the nineteenth-century British Methodist Church represented in large measure a deviation from the original vision behind the Revival and that Charles Wesley's damaged reputation was based on his championship and personification of the early ethos' (5). Other aspects of early Methodism examined by Lloyd include: the tense relationship between Charles and John Wesley, and an evaluation of 'early Methodist people'. Lloyd's study is based on the manuscript sources from the Methodist Archives at the John Rylands University Library of Manchester.

**Chris Lohrstorfer, ‘Know your Disease, Know your Cure: A Critical Analysis of John Wesley’s Sources for his Doctrine of Original Sin’, University of Manchester (Nazarene Theological College), 2006.**

‘This thesis is a study in the sources of John Wesley’s doctrine of Original Sin’. Lohrstorfer sees four steps in the development of Wesley’s doctrine: first, in 1730, with his ‘use of biological or consequential language he gleaned from Peter Browne’; second, in 1733, ‘was the inclusion of Augustinian, and later, Macarian disease language used to describe sin’; third, in 1757, Wesley entered the long-standing debate on Original Sin with his *The Doctrine of Original Sin According to Scripture, Reason, and Experience*; fourth, his reading of Henry Woolnor ‘on the doctrine of traducianism’. In addition to the authors mentioned above, Lohrstorfer uncovers the ‘the influence of Richard Lucas on Wesley’s early doctrinal development, particularly his problematic issues such as, fear of death as a proof of lack of salvation, the necessity of ‘the witness of the Spirit’ for salvation, and the difficulty with faith for immediate conversion’.

**Daniel Joseph Luby, ‘The Perceptibility of Grace in the Theology of John Wesley: A Roman Catholic Consideration’, Pontificia Studiorum Universitas A.S. Thoma Aq. in Urbe, 1984.**

**Bruce Rodger Marino, ‘Through a Glass Darkly, the Eschatological Vision of John Wesley’, Drew University, 1994.**

‘The purpose of the...study is to contribute to a more systematic understanding of this aspect of Wesley and hopefully encourage additional research in this neglected area. The major conclusions are: (1) Although never articulated as such, Wesley had a detailed and comprehensive system of general and personal eschatology. (2) That system was similar to many of his contemporaries. (3) His major innovations were in the areas of the philosophical underpinnings and theodicy. (4) His system was extremely well-integrated not only with the rest of theology as a necessary element but was also a fully functioning part of a coherent world view. (5) His search for assurance of salvation not only motivated his eschatological researches but may have been partially satisfied by them’ (1).

**Rex Dale Matthews, ‘“Religion and Reason Joined”: A Study in the Theology of John Wesley’, Harvard University, 1986.**

‘This study attempts to assess John Wesley’s claim that ‘to renounce reason is to renounce religion, that religion and reason go hand in hand, and that all irrational religion is false religion’. It focuses on Wesley’s understanding and use of a trio of closely related concepts—reason, faith, and experience—and tries to place them firmly into their 18<sup>th</sup>-century religious and intellectual context’. Matthews argues that ‘Reason, according to Wesley, is regrounded’ from an empiricism that must rely on the physical senses, to ‘the experience of faith, and so enabled to play its proper role in the guidance and governance of the religious life’. According to Matthews, Wesley believed reason ‘can never of itself *produce* faith, yet [it] can serve to *regulate* the life of faith’ (375). In typical Anglican fashion, Wesley worked to balance ‘the Scylla of pure rationalism and the Charybdis of outright ‘enthusiasm’ by stressing both the objective ground and the subjective appropriation of the ‘witness of the Spirit’ (366).

**Kelley Steve McCormick, 'John Wesley's Use of John Chrysostom on the Christian Life: Faith Filled with the Energy of Love', Drew University, 1983.**

This study seeks to show how Wesley was directly and indirectly influenced by Chrysostom. Once this is established 'the primary purpose and task of this study will show how Wesley borrowed from Chrysostom, in constructing his own distinct assessment of the Christian life' (8). It is argued that the key 'affinities in Wesley's teaching on the Christian life with Chrysostom' can best analysed by 'the dialectic of faith/good works or faith alone/holy living' (10). McCormick contends that 'faith filled with the energy of love' as mediated by the Eastern patristic fathers is the 'real legacy of the founder of Methodism' (11).

**David B. McEwan, 'An Examination of How John Wesley's Theological Methodology Functions in Pastoral Practice, Illustrated by His Doctrine of Christian Perfection', University of Queensland, 2006.**

'This thesis investigates the theological methodology of John Wesley as he used it in pastoral practice'. McEwan argues that the long-established view that Wesley's was a 'pastoral theologian is correct and this has implications for his approach to theologising'. This study implicitly challenges the feasibility of Wesleyan quadrilateral as a lens for understanding Wesley as a theologian. McEwan's 'analysis emphasises the fundamental nature of Christianity as a relationship of love, based on trust rather than an intellectual comprehension of doctrine; it is essentially a matter of the heart rather than the head'. The last part of the study turns 'to an examination of Christian perfection as a doctrine and its application in pastoral practice'.

**Herbert Boyd McGonigle, 'John Wesley – Evangelical Arminian', University of Keele, 1994.** [A revision of this thesis was published under the title: *Sufficient Saving Grace: John Wesley's Evangelical Arminianism* (2001)].

'This thesis attempts to explore the development of John Wesley's understanding of the biblical doctrines of election and predestination'. After looking at the beginnings of Arminianism in Holland and England, McGonigle examines John Wesley's rejection of Calvinism as 'highlighted in three significant theological conflicts'. First, 'the 'Bristol Dispute of 1739-1741'; second, 'the distinction between imputed and imparted righteousness that was thrashed out in the years 1758-1766'; third, 'the 'Minutes Dispute of 1770-1775 when the tension between the Arminian Methodists and the Calvinistic Methodists was at its height'. The study closes with a exploration of 'John Wesley's objections to what he believed to be the Antinomian tendencies of high Calvinism, and also summarises his doctrine of prevenient grace by which he sought to avoid both Pelagianism and Antinomianism'.

**Lawrence Dennis McIntosh, 'The Nature and Design of Christianity in John Wesley's Early Theology: A Study in the Relationship of Love and Faith', Drew University, 1966.**

**Arthur Christian Meyers, Jr. 'John Wesley and the Church Fathers', Saint Louis University, 1985.**

‘This dissertation follows the development through John Wesley’s long lifetime of his acquiring competence as a patristic scholar and ecclesiastical historian’. ‘This study was motivated’ by the desire ‘to examine the circumstances that caused Wesley, during his lifetime’ to comment on his high regard for the church fathers. Myers’ work is largely an attempt to catalogue Wesley’s use of the church fathers. Ted Campbell has noted that he seems to have been ‘inspired by the enterprise (mentioned in the text) of linking Methodism to its Catholic roots’ (*John Wesley and Christian Antiquity*, p. 136 n. 6).

**Richard A. Miller, ‘Scriptural Authority and Christian Perfection: John Wesley and the Anglican Tradition’, Drew University, 1991.**

Miller’s study asks ‘Was Wesley’s claim valid that he did not differ from the theological position of the Church of England?’ He concludes ‘that although he differs at some points from the letter of Anglicanism, Wesley’s claim is legitimate regarding the spirit of Anglicanism’ (1). The main component of his study is an examination of the authority of Scripture justified by its implications for doctrinal development. Richard Hooker’s *Of the Laws of Ecclesiastical Polity* is the primary source for evaluating the Anglican position on Scriptural authority; this is compared to Wesley’s methodology. The subordinate authorities of tradition, reason and experience are treated in relation to the doctrine of Scriptural authority. The latter portion of the study focuses on Wesley’s doctrine of Christian perfection in relation to his methodology – this shows how he applied his doctrine of Scriptural authority. Miller argues that Wesley’s basic methodology and teaching was in line with sixteenth century Anglicanism, but his most significant departure from the Anglican tradition was in his doctrine of Christian perfection which he maintained was in keeping with the spirit of early Anglicanism.

**Gilbert Leslie Morris, ‘Imagery in the Hymns of Charles Wesley’, University of Arkansas, 1969.**

Morris asserts that ‘scholarship dealing with the poetical qualities of Charles Wesley’s hymns is meagre’ and that ‘Imagery studies, common enough on the seventeenth century religious poets, are rare in the field of hymnody’. Therefore, he offers the first study of imagery in the hymns of Wesley. He argues ‘that the hymns of Charles Wesley employ the same poetic techniques which he used in his secular poetry, and that these techniques are often highly complex’ (3-4). Morris points out that Wesley drew on the seventeenth century school of metaphysical poets (e.g. Donne and Herbert), but he was ‘not a metaphysical poet’ (383). In comparing the hymns of Wesley with Isaac Watts, Morris states that ‘The tone of Charles Wesley’s hymns was in contrast to that of Watts, for Wesley leaned toward a more subjective, more personal and intimate tone, while Watts usually set forth the glory and majesty of God’ (399). As one might expect, Biblical imagery is the primary source for the imagery found in his hymns. His brilliant use of Biblical imagery along with his ‘innovations with metre’ are Wesley’s greatest contributions to hymnody (405).

**Chang Hoon Park, ‘The Theology of John Wesley as “Checks to Antinomianism”’, Drew University, 2002.**

**William Parkes, ‘The Arminian Methodists 1832-1837 (the “Derby Faith”): A Case Study in Wesleyan Deviation’, 2 vols. Keele University (M.Phil.), 1994.**

**A.H. Speedie Paske, ‘The Influence of Arminius Upon the Theology of John Wesley’, 2 vols. University of Edinburgh, 1939.**

**David Petts, ‘Healing and the Atonement’, University of Nottingham, 1993.**

**Barbara Prosser, “‘An Arrow from a Quiver’” Written Instruction for a Reading People John Wesley’s *Arminian Magazine* (January 1778 – February 1791)’, University of Manchester, 2008.**

**Wilma Jean Quantrille, ‘The Triune God in the Hymns of Charles Wesley’, Drew University, 1989.**

Quantrille’s study proceeds from the basis that ‘little effort has been made to explore seriously the content of the hymns as Christian theology’ although their comprehensive nature makes them a valuable ‘source for theological reflection’ (1). This is an examination of Charles Wesley’s doctrine of the Trinity through a study of his hymns. An effort is made to assess the importance of Wesley’s thought in relation to the history of Christian theology. Quantrille concludes that the doctrine of the Trinity is central to Wesley’s hymns which ‘are a call to faith and to participation in the very life of God’ (166).

**David Rainey, ‘John Wesley’s Doctrine of Salvation in Relation to His Doctrine of God’, University of London (King’s College), 2006.**

This thesis is an ‘investigation [of] the coherency and consistency’ of ‘John Wesley’s doctrine of God and doctrine of salvation’. ‘The plan of this thesis is to demonstrate that though his doctrine of God followed a scripturally based creedal foundation, his doctrine of salvation embroiled him, at times, in heated controversies’. His doctrine of God was formulated from a Trinitarian standpoint and formed the basis of his doctrine of salvation (292). His appropriation of these doctrines was from within the western Augustinian and Reformation tradition (286-96). An analysis is made Wesley’s doctrine of salvation as ‘established from the three offices of Christ as Prophet, Priest, and King’.

**Robert Vincent Rakestraw, ‘The Concept of Grace in the Ethics of John Wesley’, Drew University, 1985.**

**John Rutherford Renshaw, ‘The Atonement in the Theology of John and Charles Wesley’, Boston University, 1965.**

This thesis deals with the problem of the Wesleys doctrine of the atonement grappling with the fact that ‘nowhere in his writings does [John] Wesley specifically single out this doctrine for detailed treatment’ (2). Renshaw focuses on four main areas: ‘(1) to determine what the Wesleys understood by the atonement; (2) to trace the influences which contributed to the formation of their viewpoint; (3) to discover the implications of their concept of atonement in several aspects of their theology, notably, in

its Christological and soteriological perspectives, and in relation to their doctrine of the church and sacraments; and (4) to inquire critically into the truth of their doctrine of atonement' (2-3). Renshaw argues that the Wesleys doctrine of the atonement has much in common with the 'Anselmian-Reformation tradition', but they contributed to this tradition by teaching that 'the objective ground of atonement is related to experiential reality and ethical response, with the total situation an expression of God's redeeming love in Christ' (297).

**William George Anthony Van Reyk, 'Christian Ideals of Manliness During the Period of the Evangelical Revival, c. 1730 to c. 1840', University of Oxford, 2007.**

This thesis argues 'that there was a considerable commonality to Christian ideals of manliness during the period of the Evangelical Revival: ideals of manliness cut across Church-party and denominational divisions. At the heart of this thesis is the theme of the ideal of the imitation of Christ. The imitation of Christ itself was an ideal of personhood, and the thesis examines the huge variety of ways in which this was interpreted and understood' (ii). The thesis contains chapters on 'The Imitation of Christ', 'The Single Life, Marriage and Domesticity', 'Education', 'Society: Duty, Charity and the Calling', 'Occasional' Solitude, Recreations and the Sabbath', and 'Self-Denial, Suffering and Death'. John Wesley is discussed in each chapter of this thesis.

**Charles Allen Rogers, 'The Concept of Prevenient Grace in the Theology of John Wesley', Duke University, 1967.**

'The purpose of this study is to examine the nature of prevenient grace in relation to fallen man, its role in the process of salvation, and its significance in Wesley's theology'. Rodgers notes that his is the first systematic study of Wesley's doctrine of prevenient grace – a concept that has been 'little understood'. His methodological approach to the study is based on a conviction that the doctrine 'is best understood in the light of the background and sources which contributed to his own theological education, and in light of the issues which he faced in the course of his endeavours in the Revival' (ix). Rodgers concludes that 'This grace, for Wesley, is the foundation of a soteriology which avoids predestination, "stillness," antinomianism, and human self-determination, while at the same time maintaining both the doctrine of *sola gratia* and a place for human participation'.

**Mark Powell Royster, 'John Wesley's Doctrine of Prevenient Grace in Missiological Perspective', Asbury Theological Seminary (D.Miss.), 1989.**

**Paul Samuel Sanders, 'An Appraisal of John Wesley's Sacramentalism in the Evolution of Early American Methodism', Union Theological Seminary, 1954.**

This thesis shows that 'Wesley is best understood as fundamentally a churchman, possessing a keen appreciation of the church as a means of grace, and emphasizing the Lord's Supper both as a converting ordinance and an effectual means of continuous sustaining grace'. 'Wesley's view of Baptism' was 'never systematically set forth' and was 'ambiguous'. Its central theme in so far as it can be ascertained 'was upon Baptism as incorporation into the covenant people of God'. 'The Eucharist was seen as an effectual means of communion with and participation in the Real Presence of the Living

Christ'. Sanders argues that 'In Wesley there is found an effective synthesis of sacramentalism and evangelicalism' which although 'not overthrown completely' by early American Methodism, the two tended to be separated to the effect that sacramentalism was thought to be 'less important than evangelism'. According to Sanders, what is needed is for Methodists to develop 'an adequate doctrine of the church'.

**John Nelson Russell Score, II, 'A Study of the Concept of Ministry in the Thought of John Wesley', Duke University, 1963.**

For Score 'Wesley's ministry is an expression of his sense of dedication to the discovery of God's will, the following of that will, and the guiding of others into a like obedience'. That Wesley's ministry was propelled by a 'theological standpoint' has not been sufficiently understood by his Methodist descendants. Score believes Wesley's theology of ministry contrasts with the dominant motif of contemporary Anglican theology which stressed 'the role of morality in religion'. The study stems from the conviction that 'Wesley's theology in its fullness...is embodied in his ministry'.

**J. Brian Selleck, 'The Book of Common Prayer in the Theology of John Wesley', Drew University, 1983.**

This thesis is a descriptive study of John Wesley's use of the Book of Common Prayer in his theology. Selleck shows that Wesley was nurtured by prayer book devotion throughout his life. He never ceased to believe that the prayer book was a useful aid to public and private worship. Selleck emphasizes that the post-Aldersgate Wesley treated the BCP in a flexible manner; maintaining his belief in its efficacy for use in worship while being willing to adapt his use of it to fit different circumstances.

**Neville Thomas Shepherd, 'Charles Wesley and the Doctrine of the Atonement', University of Bristol, 1999.**

This is a study of Charles Wesley's doctrine of the atonement based almost entirely on an analysis of the concept as found in his hymns. In Shepherd's words, 'This thesis sets out to examine, clarify, and subject to a critique Wesley's doctrine of the atonement by taking two different perspectives. Firstly, it attempts to place his thought within the context of his own age, and to see to what extent it was in line with the thought of his contemporaries, and how far it can be considered to be a creative expression of his own. Secondly, it explains the similarities and differences between Wesley's thought and that of modern theologians, and asks more generally whether his theology has any permanent value for us in the present' (1). He concludes 'that Wesley covered virtually all theories of the atonement. Thus, for him, Jesus is our substitute, but he is also our representative; his death was a ransom for sinners, and also a victory over death and the powers over darkness; he is our great High Priest, who offered his life a sacrifice, who prays for us, and who cleanses us by his blood'. Shepherd notes five areas of Wesley's doctrine 'which make him distinctive in his own age, an inspiring for later generations'. 'The importance he attaches to the Godhead acting in unity; The link he makes between incarnation and atonement; The link he makes between atonement and holiness; His mysticism, which arises out of a love shown by God in the cross; The ability to communicate all of these in verse' (230).

**Mitsuo Shimizu, 'Epistemology in the Thought of John Wesley', Drew University, 1980.**

**Robb W. Shoaf, 'The Theology of William Burt Pope: A Nineteenth-Century Wesleyan Systematic', Drew University, 1990.**

**Joseph Harrison Stringer, 'John Goodwin, The Unorthodox Puritan: With Special Reference to his relation to Methodism', [no information on university] 1965.**

This thesis consists of a survey of the 'Life and Works of John Goodwin', and 'A Survey of Goodwin in relation to the doctrines of grace – predestination, free-will, prevenient grace, justification, perseverance and assurance, the means of grace'. In the latter section of the thesis, Stringer concludes that Goodwin's Arminianism was 'often confused with Pelagianism'. The third section of the study focuses on Goodwin's 'in relation to Methodism'. Stringer argues that while Goodwin is not a direct predecessor to the Methodist movement, 'his doctrine of grace is strikingly similar to that of John Wesley'. Wesley's views on the abovementioned doctrines of grace are compared with Goodwin.

**Donald A. D. Thorsen, 'Theological Method in John Wesley', Drew University, 1988.**

Traditionally Wesley has been appreciated more for his role as promoter of the Evangelical Revival than as a serious theologian, but Wesley did engage in eighteenth century theological debate and claimed to expose a consistent theology. This claim led Thorsen to an investigation of 'the nature of his theological method', which Wesley never explicitly outlined. Some clues to this problem are found in Wesley's indebtedness to the thought milieu of his day. Through John Locke, 'Wesley found an inductive method of investigation which could be applied to theology as well as to science' (344). Wesley was also highly influenced by 'the theological method which he inherited from the Anglican tradition' (9). Thorsen concludes that Wesley 'employed a distinctive theological method in his writings'. 'He refined Anglican theological method by integrating experience along with reason and tradition as genuine sources of religious authority complimentary to the primary religious authority of Scripture' (343). Thus, Thorsen essentially contends that Wesley added the authority of experience to the traditional Anglican trinity of Scripture, reason and tradition.

**John Horton Tyson, 'Interdependence of Law and Grace in John Wesley's Teaching and Preaching', University of Edinburgh, 1991.**

'The purpose of this study is to prove that from 1738, in Wesley's preaching and teaching, both law and grace are proclaimed and function together in strict interdependence'. 'Wesley's doctrine of the moral law is dependent upon grace in that the desire and ability to fulfil the law comes only by the grace of faith. Wesley's doctrine of grace is dependent upon the law in that faith can be maintained and strengthened only through obedience, and in that without obedience to the moral law the fruits and purpose of grace are made void. Without the doctrine of grace, his doctrine of law is mere legalism. Yet without the law, his doctrine of grace is utterly frustrated, since the

ultimate purpose of grace in Wesley's thinking is to make possible that sanctification which is the fulfilling of the law.' 'The key points of interdependence are these:

1. That there are degrees of faith ranging from a low species of faith to Christian perfection and beyond (Christian perfection is not static).
2. This faith must be strengthened and maintained through obedience.
3. Faith alone is absolutely necessary to justification and sanctification.
4. Justifying faith necessarily issues in dominion over all outward sin and in increasing dominion over inward sin.
5. Justification must precede sanctification'.

**John R. Tyson, 'Charles Wesley's Theology of the Cross: An Examination of The Theology and Method of Charles Wesley As Seen in His Doctrine of the Atonement', 2 vols. Drew University, 1983.**

**G. Clinton Walker, III, 'John Wesley's Doctrine of Justification in Relation to Two Classical Anglican Theologians: Richard Hooker and Lancelot Andrewes', Baylor University, 1993.**

**Mark L. Weeter, 'John Wesley's View of Scripture', University of Wales, Lampeter, 1997.**

**Barbara Ann Welch, 'Charles Wesley and the Celebrations of Evangelical Experience', University of Michigan, 1971.**

**James Bray Wiggins, 'The Pattern of John Fletcher's Theology: As Developed in his Poetic, Pastoral and Polemical Writings', Drew University, 1963.**

Wiggins asks whether historians have been justified in largely ignoring Fletcher and concludes that his thought is relevant for today. The purpose of his thesis is to analyse and 'the theological thought of Fletcher'. Wiggins' aim in this task 'is to permit Fletcher to speak for himself'. According to Wiggins, Fletcher's thought was generally directed towards issues of his day. This study 'explicates the spectrum of interests out of which Fletcher's thought emerged', interpreting his thought in its own right 'rather than placing it within the framework of Methodist theology or within Wesleyan thought'.

**Ronald Gordon Williams, 'John Wesley's Doctrine of the Church', Boston University (Th.D.), 1964.**

**Charles Randall Wilson, 'The Correlation of Love and Law in the Theology of John Wesley', Vanderbilt University, 1959.**

Wilson's study begins from the basis that Wesley's theology of love and law have often been 'presupposed', but rarely examined 'systematically and analytically' (8). His study is an attempt 'to explicate the place and function which these two ideas have in Wesley's thought, not only in their independence but also in their interaction' (9). Wilson argues that Wesley's theology is distinctive based on his joining together love and law. This distinctive conjunction is realised the Wesley's doctrine of holiness as perfect love (194-200).

**Kenneth Alexander Wilson, 'The Devotional Relationships and Interaction between the Spirituality of John Wesley, the Methodist Societies and the Book of Common Prayer', Queen's University, Belfast, 1984.**

Wilson's study fills a gap in existing Wesley scholarship by treating the subjects of Wesley's spirituality, the Methodist Societies and the Book of Common Prayer together. In his conclusion, Wilson argues that Wesley sought to balance individual and communal spirituality; the three main strands that nurtured his personal piety were the Prayer Book, Mysticism and Moravianism; his 'doctrines of assurance and holiness are a good indication of the general tone of his spirituality'; 'Wesley achieved a unique union between free and fixed forms of worship'; the Methodist 'Societies provide us with a mirror of Wesley's own spirituality'; the Societies ceased to reflect Wesley's spirituality by separating from the Church after his death; the Methodists split from the Church due to 'Wesley's complex personality', 'lack of adequate structures within Anglicanism', and 'Wesley's spirituality itself'.

**Jung Yang, 'The Doctrine of God in the Theology of John Wesley', University of Aberdeen, 2003.**

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## **Master of Philosophy Theses**

### **Geoffrey Griggs, ‘An Assessment of Charles Wesley’s Contribution to the Evangelical Awakening’, 2005.**

Griggs’s study asserts that Charles Wesley has been neglected by Methodist historians probably due in part to the desire to downplay the gradually ‘growing divergence of opinion’ with his elder brother John (10). His research illustrates Charles’s instrumental role as an evangelist and especially his work as a pastoral overseer of numerous Methodist societies. Charles’s pastoral work enabled John to spend additional time evangelising new areas. In summary, Griggs’s ‘thesis finds that Charles Wesley, despite his occasional doubts and concerns as to his own spiritual state, made a substantial contribution to the rise of the Wesleyan Methodists particularly in the early years and that in many respects he was very much the equal of his elder brother John. Effectively through the hymns are Charles Wesley’s lasting legacy to the Church today’ (4).

### **John Stuart Isherwood, ‘An Analysis of the Part Played by William Seward as Supporter of the Rev George Whitefield in the Years 1738-1740’, 1995.**

Isherwood contends that ‘Seward played the leading role in establishing Whitefield as the first inter-continental preacher of the new brand of evangelicalism which created and sustained revivals of Evangelical religion on both sides of the Atlantic’ (i). ‘The thesis shows how Seward’s influence was one of the factors in furthering the deterioration of the harmonious relationship which existed among the “Methodists” in the early years of the Revival. Paradoxically, it also shows that Seward’s ministry helped to lay the foundations of an ecumenism, inspired by a common love for Calvinist doctrines, which crossed the Dissenting/Anglican divide’ (ii). His primary contribution to Whitefield’s ministry was ‘the publicity he gave to it’ through newspapers, magazines, and financial support for the publication of Whitefield’s Journals – a legacy that long outlived his short life (105).

## **Master of Arts Theses**

### **Graham E. Allen, ‘An Investigation into the Preaching Ministry of Jonathan Edwards and its Contribution to our Understanding of the Work of the Spirit in Today’s Church’, 1997.**

Allen contends that Edwards’ concern for ‘the life of holiness’ has been neglected in recent discussions of his work and theology. His work is divided into three sections in which Edwards’ ministry is examined, ‘his understanding of the life of holiness is evaluated’, and contemporary applications are made (7).

### **Samuel Kofi-Annan Arthur, ‘A Critical Examination of Pauline Texts John Wesley Used in his Doctrine of Christian Perfection’, 2003.**

This is a systematic analysis of the Pauline texts John Wesley used in developing his doctrine of Christian perfection. Arthur compares Wesley’s exegesis with that of contemporary scholars.

### **Cary L. Balzer, ‘A Critical Analysis of the Admissibility of Entire Sanctification and other Alleged Developments in John Wesley’s Doctrine of Christian Perfection’, 2001.**

‘The purpose of this study is to examine...alleged developments in Wesley’s doctrine of Christian Perfection in order to ascertain if, in fact, theological development occurs, the nature of that development, and specifically to analyse the maturation of Wesley’s thought in the light of the three-stage model proposed by Maddox’ (3). Balzer argued that there was development, but not ‘major doctrinal shifts’; therefore, we should interpret Wesley’s theology through a developmental methodology (69).

**Brian Robert Barber, ‘An Examination of the Influence of Moravianism on John Wesley and the Origins of the Methodist Movement’, 1996.**

Barber contends that the Moravians played a key role in the development of Wesley’s theology, the development of Wesleyan worship (particularly hymnody), and Methodist organisation.

**Beryl Clayton, ‘John Wesley’s Understanding of Christian Holiness as Love of Neighbour’, 2006.**

Clayton describes ‘John Wesley’s ministry’ as ‘quite unique and holistic, involving care for the body, mind and soul of the people he came into contact with’ (1, 51). Wesley’s ministry was motivated by the concept of ‘pure love’, which is nothing more or less than: the love of God and neighbour’ (1). This study is centred around rise of Methodism at Oxford, Georgia and London and the instrumental role of the religious societies as a means of promoting social holiness.

**Douglas Leslie Cooney, ‘“Living From the Centre”: The Spirituality of the Reverend John Wesley an Inheritance and a Legacy’, 2001.**

‘The pursuit, development and promotion of the inner life of holiness is a hallmark of that branch of Christendom known as Methodism. It was the pursuit of inner holiness which characterized the life of John Wesley from childhood onwards and Scriptural holiness was the centre from which Wesley lived and ministered’ (1). The essay concludes with a study of contemporary spirituality in the Church of the Nazarene in the light of the Wesleyan heritage.

**James Gregory Crofford, ‘Justification in John Calvin and John Wesley: A Comparative Study’, 2005.**

Crofford’s study asks whether Wesley’s statement that he did ‘not differ from him [Calvin] a hair’s breadth’ on the doctrine of justification is a true representation of the facts. Crofford concludes, ‘the differences are not a “hair’s breadth,” but considerable, and remain a tension in the dialogue between Christians of Calvinistic and Wesleyan persuasion’ (62).

**John Austin Dolan, ‘Perfectionism in Crisis: Conflict in John Wesley’s Methodism in the 1760s’, 1997.**

This thesis examines ‘chronologically some of the developments of his [Wesley’s] perfectionist teaching during the 1760s, and the controversies which accompanied them’ (5). Several issues fuelled the perfectionist controversies including: ‘the term ‘perfection’ itself [which] inevitably led many people to think that he [Wesley] meant a permanent state which could be measured by objective moral standards, rather than something which was to be understood in relational terms and which had to be sustained moment by moment. Equally, the measurement of perfection against sin rather than love caused confusion, as Wesley was demonstrably inconsistent in his use of terminology, particularly when he spoke of the destruction of sin’ (90). Nonetheless, Wesley’s perfectionist teaching has continued to inspire Methodists.

**Hiroo Kudo, 'John Fletcher's Concept of Christian Holiness with Particular Reference to the Doctrine of the Baptism of the Holy Spirit', 1997.**

Kudo deals with three major themes of John Fletcher's theology in his thesis: "the promise of the Father" in connection with his [Fletcher's] doctrine of dispensations and "the subsequent blessing to the new birth" in connection with the assimilation of the baptism of the Holy Spirit with entire sanctification, and "the baptism of fire" in connection with the agency of heart holiness" (81). According to Kudo, Fletcher's doctrine of baptism in the Spirit is complimentary to and an essential aspect of John Wesley's doctrine of Christian perfection.

**Allan Longworth, 'The Soteriology of John Wesley from 1725 to 1738 with Particular Reference to his Sermons of that Period', 1993.**

In his thesis, Longworth argues that "excepting the Moravian concepts of "faith alone" and "assurance" the basic elements to Wesley's soteriology were already in place years before May 24<sup>th</sup>, 1738" (3). He points out that "From his earliest days Wesley understood this holiness in terms of "entire love," which involves freedom from sin, "real" happiness, and love of neighbour, and ultimately issues in the complete reversal of the Fall. The full restoration of the *Imago Dei*. All of which indicates the relevance of Wesley's pre-Aldersgate soteriology to on-going Wesley studies" (70).

**Margaret A. McCormack, 'A Critical Investigation of how the Wesleyan Doctrine of Entire Sanctification was Transformed into the Pentecostal emphasis on Power for Service', 2000.**

The subject of this thesis is the transformation of the Wesleyan doctrine of entire sanctification into the Pentecostal doctrine of Baptism in the Holy Spirit and the relation between these doctrines. McCormack makes the point that substantial difference of emphasis has resulted from the Wesleyan stress on holiness in the Pauline corpus coupled with the Pentecostal stress on baptism in the Holy Spirit in the book of Acts (69).

**Denise G. Ness, 'Phoebe Palmer: Cultural and Gender Influences on American Holiness Teaching', 2006.**

Ness's thesis examines "the religious and cultural climate of America" in the nineteenth century "and how that culture shaped this daughter of Methodism and Methodism itself" as well as how Palmer's "gender shaped her experience and her teaching" (2). She contends "any alterations that Phoebe Palmer is credited with making to John Wesley are culturally determined by the nineteenth century American revivalistic milieu" (2). Palmer's teaching of the "shorter way" in the context of nineteenth century America tended to promote the experience of Christian perfection diminishing "the role of Christian nurture and growth in grace" (43). Palmer's faithfulness to the call of God in her life helped pave the way for subsequent female holiness preachers (44).

**David J. Rigby, 'The Witness of the Spirit in Christian Experience: A Study in the Life and Teachings of John Wesley', University of Birmingham, 1962.**

**David Paul Christopher Smith, 'The Spirituality, Social Effects and Lasting Impact of the Welsh Revival of 1904/5', 1997.**

Smith critically addresses several issues in relation to the Welsh Revival including: evaluating what is a 'real' movement of God's Spirit; what the leaders of the revival believed about guidance by the Holy Spirit; the relation between experience and knowledge; baptism in the holy spirit; the nature of sin; and Pentecostalism as the Revival's lasting legacy. Smith sees the Revival as a demonstration of God's providential power, yet he also believes 'human pride and party spirit' were present 'as evidence of the depth of human sin' (77).

**Daniel Cornelius Taylor, 'John Wesley's Concept of Religious Education: Teaching Children and Adults for Christian Holiness', 1999.**

'The aim of this dissertation is to examine John Wesley's Concept of Religious Education, demonstrate that his educational programmes enhanced spiritual growth, and that it provided an ideal opportunity for the formation and expansion of his ministry' (12). Taylor argues four main points: 'First, children, and adults of all ages and social strata can be taught true religion, holiness and love of God. Second, that John Wesley emphasised the doctrine of Christian holiness, which transformed the lives of his converts, and helped them experience God in dynamic ways, and that they consequently impacted their communities. Third, that instruction in God's word is essential for spiritual growth, formation and expansion of Christianity. Fourth, that most of John Wesley's concepts of religious education are relevant today' (12).

**Jurgen Rainer Woithe, 'Christian Mysticism and Its Influence on John Wesley', 2004.**

Woithe argues 'that mysticism had a great influence on John Wesley – at all stages of his life. His experience at Aldersgate Street did not compel Wesley to reject mysticism, he continued to 'use mysticism to address specific needs as to the spiritual development of the people called Methodists' (2). The eastern mysticism of Macarius played a significant role in the development of Wesley's concept of Christian perfection (59).

**Colin Henry Wood, 'Personalities and Powers Crises in the British Holiness Movement 1934-1976', 1996.**

This thesis examines the International Holiness Mission (1906-1952) and the Calvary Holiness Movement (1934-1955) two churches which merged with the Church of the Nazarene. Wood concludes that 'The schism of 1934 in the IHM is to be regretted and should have been avoided' (90). He also believes that the 1976 decision 'by the General Superintendents of the Church of the Nazarene in connection with the 'Gifts of the Spirit', was an unnecessarily negative and hard-line approach' (90).

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