

Heitzenrater, Wesley and the People Called Methodists, Chapter 4a
Wesley Advocates **1 October 2017**

Consolidation of the Movement, 1744-1758

What was Wesley's threefold agenda for the 1744 Conference? How do they represent Wesley's recurrent concerns?

What do we learn from Hogarth (p. 164) about contemporary views of Methodists?

Why would the Act of Toleration in 1689 encourage the Wesleys to remain within the C of E?

Why and how did John Wesley break with the university community at Oxford? How do the Wesley portraits typically present him?

Describe the kinds of physical threats to Wesley and other itinerant Methodist preachers.

Who were the Jacobites, and where in the UK was the Jacobite threat especially pernicious? Why would anyone assume Wesleyan sympathy for the Jacobites and the Young Pretender? How did John Wesley set those rumours to rest? Ultimately what happened to the Jacobite cause?

What is especially significant about the August 1745 Conference—with regard to doctrine? to Methodist societies? to topics and tones of preaching? to medical help for parishioners? to publications?

Why did the Wesleys publish? What precisely did they publish—and for what audiences? What was the series *A Word to . . .*? What did Wesley publish specifically for children?

Who was "John Smith," and how did he concern Wesley and Methodism? How did Wesley define *faith*?

Describe the significance and uses of "grace, gifts, and fruits" to Wesley and Methodism. How might a believer evidence each? How might a preacher evidence each? By 1746 or so, where was Methodism strongest?

How did Methodism enter Ireland? How and where did it grow there?

Review the "Rules for Preaching" on p. 183. Do we need rules nowadays?

What is “covenant renewal,” and how did it become important to Methodism? What were Quarterly Circuit Meetings—and do we have a modern equivalent?

What were both purpose and result of the small-business loans? Of the medical dispensaries? Of the Poorhouse? Of Wesley’s schools?

Review the curriculum listed near bottom of p. 187. What do you think? Please note that JW himself created and published grammars in six languages. Might we revise contemporary curricula in the Wesleyan direction? Why or why not?

What was “Friday fast”?

Who were the “trustees,” and what did they do with regard to Methodist property? How does the notion of Methodists as dissenters rise with regard to registering property? How did JW respond to the idea?

Note that the 1748 conference, involving the Wesleys, Whitefield, and Harris resulted in their agreeing not to “preach controversially,” to avoid the topics of absolute election, irresistible grace, final perseverance of the saints, and perfection. How specifically did the principals disagree on these topics?

Given these doctrinal disagreements, why did the Wesleys allow Whitefield a “full rein to roam through the Wesleyan societies”?

Who was Grace Murray? What happened between her, JW, CW, and John Bennet?