

Heitzenrater, Wesley and the People Called Methodists, Ch. 5a
Wesley Advocates **22 October 2017**

The Maturing of Methodism (1758-1775), pages 223-261

What main disputes occurred amongst the Methodists during the 1750s?

On the whole, how can we characterize relations between brothers JW and CW during these two decades?

What were JW's views on baptizing infants and children? Why?

JW wished to "live peaceably with all men"—how did the dissenting preachers make that difficult for him?

What sort of disorder did Wesley find at Norwich, a society especially attached to Whitfield and his Tabernacle? How did JW address that disorder?

Who was John Fletcher? Early on, what difficulties did he present for Wesley? Later, what was Fletcher's role with the Wesleys?

Wesley consistently urged preachers to address "the three grand scriptural doctrines—original sin, justification by faith, and holiness consequent thereon." What position did Wesley assume in the 1760s with regard to each? What did JW mean by "actual holiness"?

At the August 1758 Conference, in the *Minutes*, how did Wesley define perfection?

What "regeneration" did JW associate with baptism?

How did JW and CW respond when the three preachers in Norwich administered the Lord's Supper? Why?

Why did JW insist on calling Methodist buildings "preaching-houses" rather than "churches"?

What was the issue about "instantaneous perfection"? How did the 1761 Conference attempt to resolve it?

By about 1760, how large was the London society of Methodists?

How important was conformity amongst preachers? How did the General Fund and the Preachers' Fund operate? Whom did they serve?

Review pp. 238 and 239: what did JW write, and of what importance were those works? How did they contribute to educating preachers? To educating Methodists in the societies?

How did the Model Deed function? How did it help JW control the preaching-houses?

By the 1760s, how did JW regard the 39 Articles, the BCP, and the Book of Homilies? Of what value were they for Methodists?

At the top of page 240, in the *Minutes*, what does Wesley reveal about his views regarding the C of E and Methodists?

Although Whitefield preached regularly in Wales, apparently mainly in Pembrokeshire, by 1763, JW found that Whitefield had established no regular societies, no discipline, no order or connection—nine of ten once awakened are now faster asleep than ever. And so?

Why did JW produce a short history of Methodism? What did his history reveal about Whitefield, Cudworth, Rely, Bell, Maxfield, and others? What did Wesley attempt to clarify with these details?

By 1765, please note, there were 30 circuits and 20,000 Methodists.

What did JW advise his Methodists with regard to their money, their dress, their horses, their hymns and singing?

Troubles continued in Norwich, this time regarding time of Methodist preaching services. What was the problem?

At the 1765 Conference, JW continued to address the main challenges to Methodism: Calvinism, antinomianism, and worldliness. And he completed his commentary on the OT, with a frontispiece showing JW preaching outdoors. But what did his new sermons focus on?

Why is prevenient grace of such importance to JW? What about the necessity of good works? How does he fit these emphases into his emphasis on salvation by faith? (Please read closely p. 245, last paragraph, through p. 247.)

According to JW, what is the role of the Holy Spirit with the believer?

What controversy arose over imputation and impartation of Christ's righteousness? Which does JW stress? Why?

What did JW mean that “wrong opinions may be destructive of true religion, but right opinions no not guarantee it”?

What was JW’s “winter solstice of [his] soul”?

What did Briggs mean when he wrote JW: “I think you have all the knowledge of all you experience; but not the experience of all you know” (p. 251)?

What were penny minutes? Who bought and read them?

By the 1765 Manchester Conference, please note, there are 39 circuits and 92 preachers. Amazing.

What roles did women play in early Methodism?

What is the “witness of the Spirit”? Why does it matter to JW?

In writing about repentance, JW offered three main points—what were they (p. 256)? Are they are important to contemporary Methodists? How does JW define sin? Why is “willful” significant?

Why was Rutherford, and how did he address JW’s seeming contradictions? And how did JW respond?

On p. 259, read JW’s advise about hymn singing. What does he emphasize and why?

When a preacher contended that he had no gift for working, say, with children, how did JW respond? Why?

When JW and CW discovered the “ordination” of three preachers from a so-called Bishop Erasmus, how did they respond? Why?