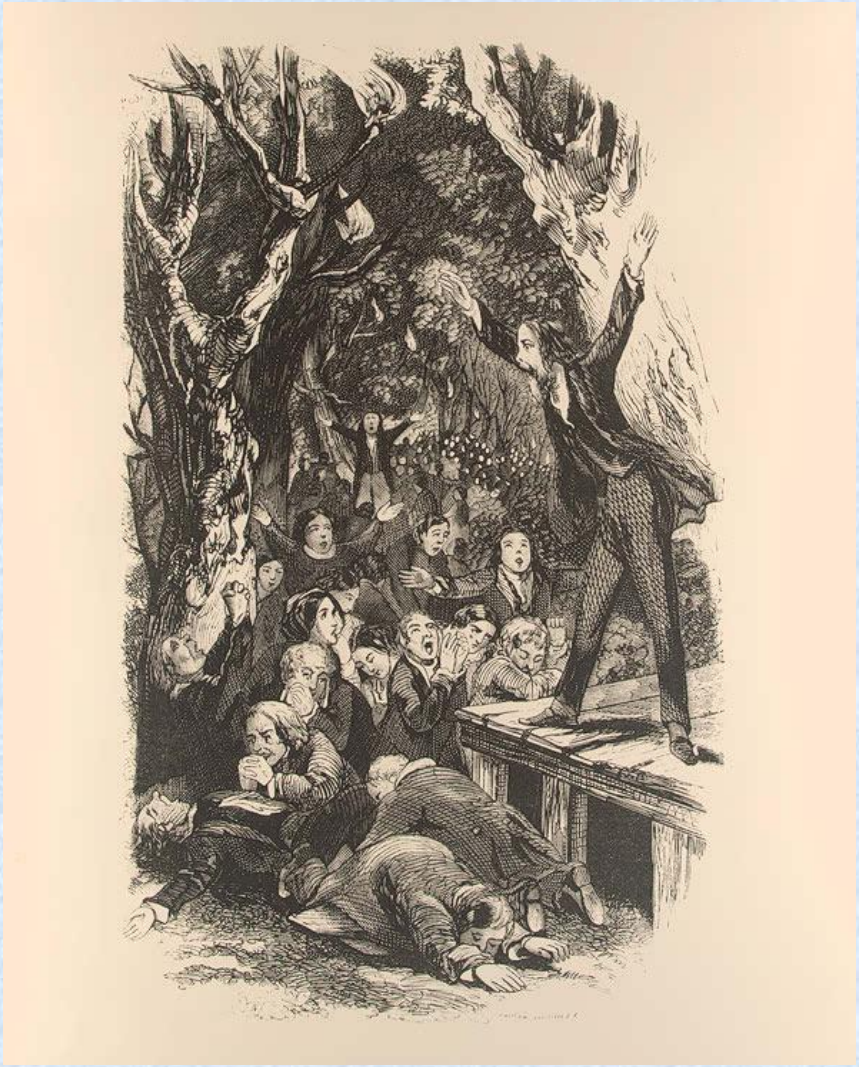


Methodism

Birth of the Evangelical Movement

"Evangelicals"

- Lutherans were known as Evangelicals in contrast with the followers of John Calvin, who were known as Reformed.
- The 18th-century religious revival that occurred in continental Europe (the Pietist movement), in Great Britain (the Methodist revival), and in North America (the Great Awakening) was generally referred to as the *Evangelical revival*.
- These movements emphasized *conversion experiences, reliance on Scripture, and missionary work* rather than the sacraments and traditions of the established churches.



"Methodism"

- emphasized
  - the Holy Spirit
  - Assurance of salvation
  - Transformed lives
  - personal relationship with God
  - partnership of ordained ministers and laity in the worship and administration of the church
  - small groups for mutual encouragement and edification.



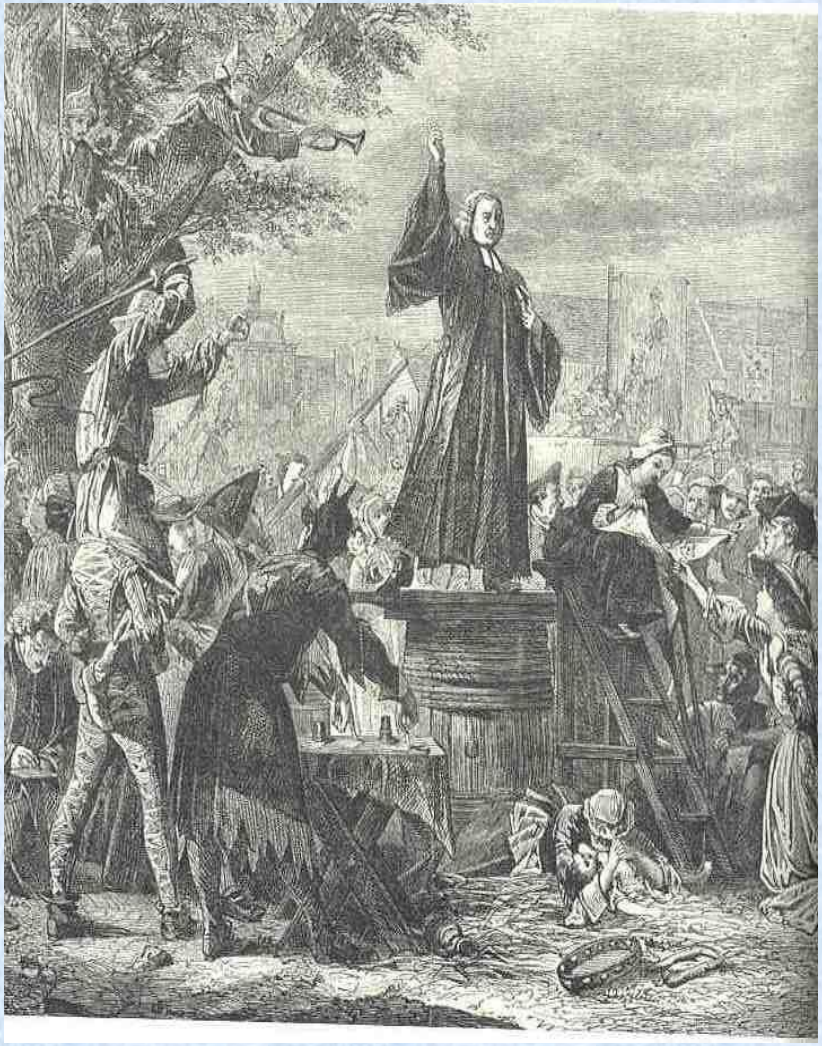
Other Methodist Teachings

- infant baptism
- Lord's Supper in which they believe Christ to be truly present, though they have no precise definition of the manner of his presence.
- worship everywhere is partly liturgical, partly spontaneous



John Wesley

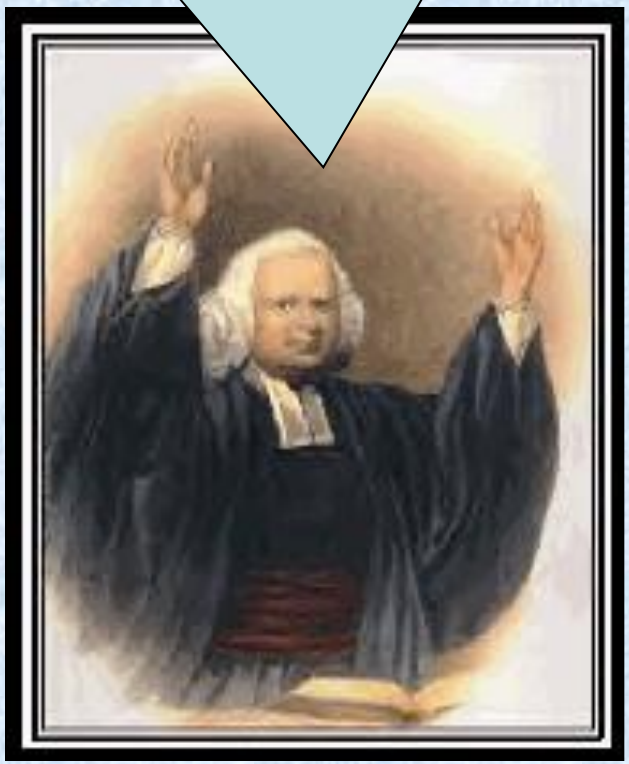
George Whitefield (1714-1770)



- fiery preaching and evangelist.
- son of a tavern keeper.
- attended Oxford on work/study program.
- founding member of 'The Holy Club' with Wesleys
- ordained into the Anglican ministry at the age of 22.
- suffered from asthma
- experienced his own conversion in 1735, speaking of its "inexpressible peace."
- In 1736 he would preach his first sermon and he became an immediate success.

Whitefield's message

"Ye must be born again. How this glorious Change is wrought in the Soul cannot easily be explained."




The Marks of the New Birth.

A

SERMON

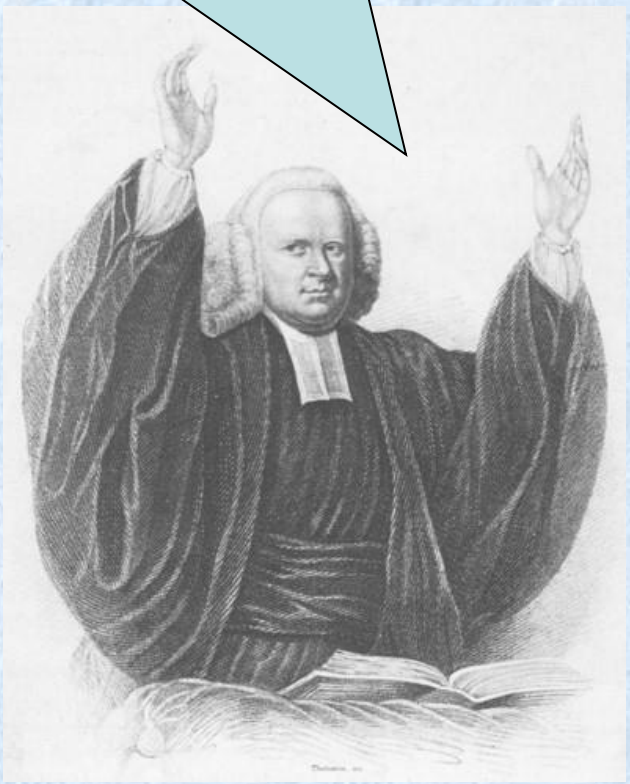
St. Mary, White-Chapel

OXFORD

- emphasized
  - the rebirth and renewal
  - indwelling Spirit
  - mighty spiritual change and transformed heart
- rejected of baptismal regeneration in infant baptism.

Whitefield's "Revivals"

"The reason why congregations have been so dead is because dead men preach to them."



- shut out of many Anglican pulpits, so Whitefeld took to the open air.
- Thousands came to hear him preach, and one visit to Scotland drew some 40,000 people.
- his preaching to the coal miners who were alienated from organized churches.
- His form of Calvinistic Methodism would spur on the revivals in Ireland, Scotland, and Wales as well as England and America.
- Scotland fifteen times
- American colonies seven time

1770 Whitefield Died Preaching

- At Exeter, the people pleaded with him to preach. A friend tried to dissuade him, "Sir, you are more fit to go to bed than to preach.“
- Praying, "Lord Jesus, I am weary in Thy work, but not of it," George stood atop a large barrel and told the growing crowd, "I will wait for the gracious assistance of God, for He will, I am certain, assist me once more to speak in his name."
- He preached for two hours on the text, "Test yourselves to see if you are in the faith."
- That night, he paused a few moments on a stairway and spoke by candlelight. He then went to bed, deathly ill. By six a.m., he was dead.

•"Let the name of Whitefield perish, but Christ be glorified! And let me be but the servant of all!"



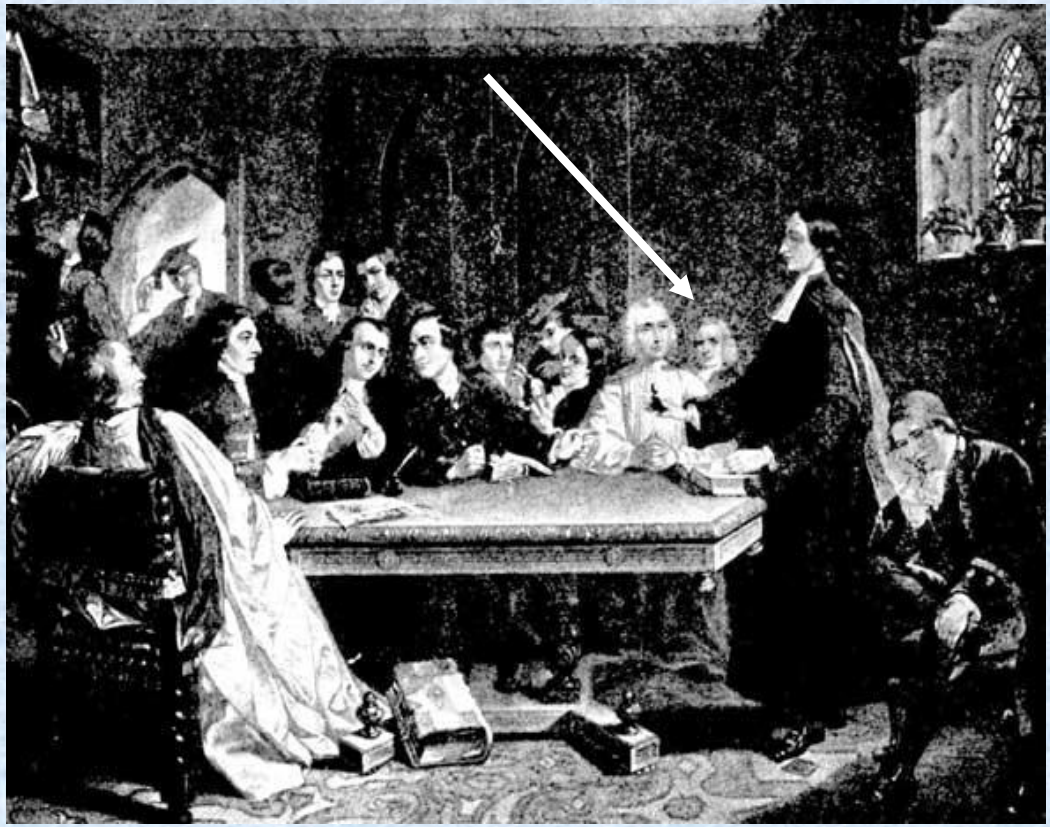
John Wesley (1703-1791)



- The 15th child of a former Nonconformist minister
- graduated from Oxford University
- became a priest in the Church of England in 1728.
- An important event happened in 1709, when Wesley was barely rescued from a fire that burned down their home. He was considered a "brand plucked from the burning," and believed his life had a special calling.
- His writings include *The Character of a Methodist*, *A Plain Account of Christian Perfection*, and *The Question, "What Is an Arminian?" Answered*.

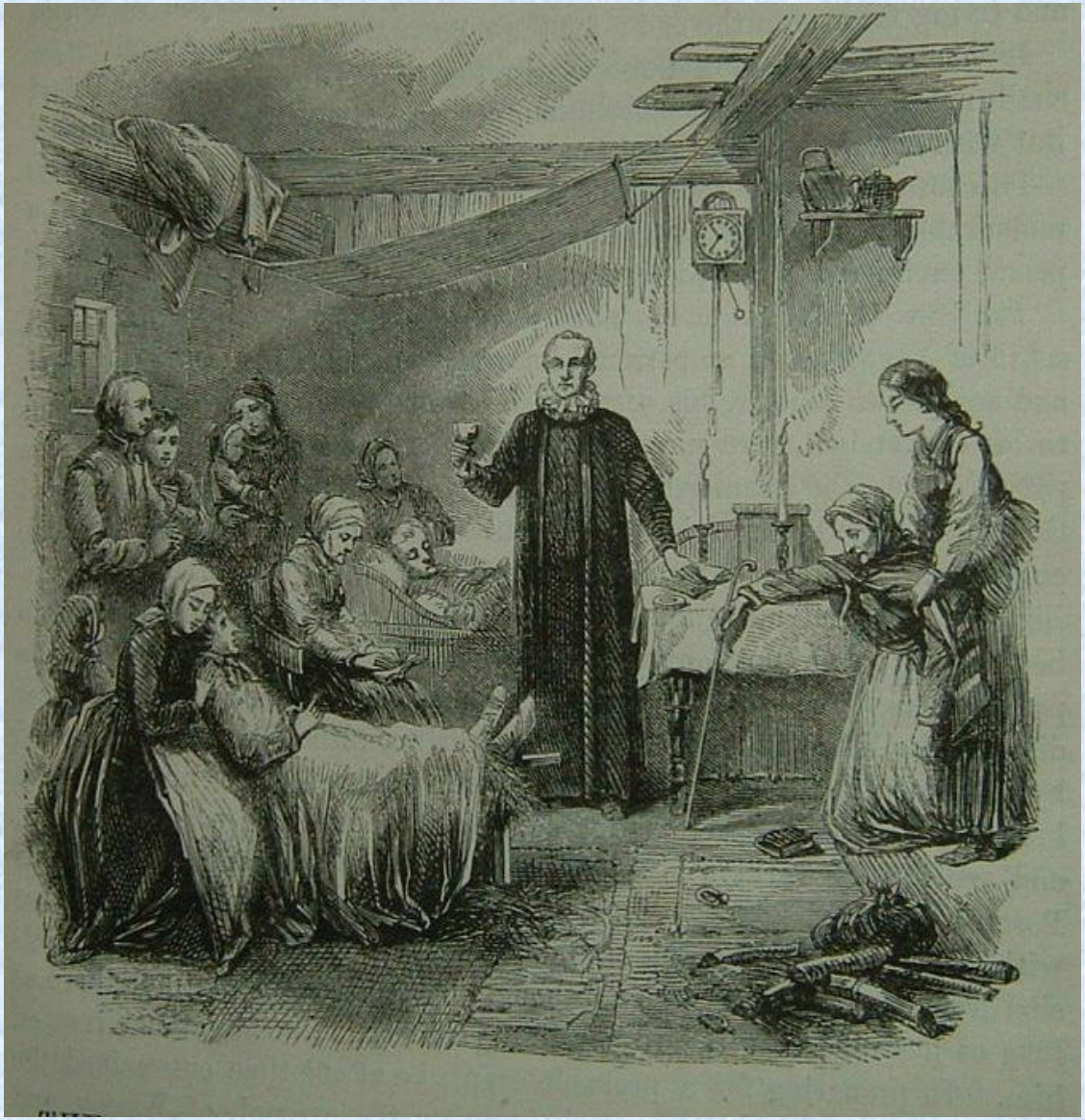
Holy Club

- At Oxford, Wesley found himself a member and soon the leader of a group of earnest students, including Charles Wesley and George Whitefield.
- pledged to frequent attendance at Holy Communion, spiritual journals serious study of the Bible
- disparagingly called “Methodists” because of their emphasis on methodical study and devotion.
- Many in Oxford ridiculed those that attended the Club, calling them such names as "Bible Moths," "Enthusiasts"



Methodist Good Works

- HC fasted two days a week.
- regular visitation of the filthy Oxford prisons.
- Visited workhouses and poor people, distributing food, clothes, medicine, and books and also running a school.



1725 Wesley Dedicates Life to Christ

In the year 1725, being in the twenty-third year of my age, I met with Bishop Taylor's "*Rule and Exercises of Holy Living and Dying*." In reading several parts of this book, I was exceedingly affected; that part in particular which relates to purity of intention. Instantly I resolved to dedicate all my life to God, all my thoughts, and words, and actions; being thoroughly convinced, there was no medium; but that every part of my life (not some only) must either be a sacrifice to God, or myself, that is, in effect, to the devil.



1726 Gets "Religion of the Heart"

In the year 1726, I met with Kempis' "*Christian's Pattern*." The nature and extent of inward religion, the religion of the heart, now appeared to me in a stronger light than ever it had done before. I saw, that giving even all my life to God (supposing it possible to do this), and go no farther would profit me nothing, unless I gave my heart, yea, all my heart, to him. I saw, that "simplicity of intention, and purity of affection," one design in all we speak or do, and one desire ruling all our tempers, are indeed "the wings of the soul," without which she can never ascend to the mount of God.



1727 Wesley Rededicates Life to Christ

A year or two after, Mr. Law's "*Christian Perfection*" and "*Serious Call*" were put into my hands. These convinced me, more than ever, of the absolute impossibility of being half a Christian; and I determined, through his grace, (the absolute necessity of which I was deeply sensible of;) to be all-devoted to God, to give him all my soul, my body, and my substance

Will any considerate man say, that this is carrying matter too far? or that anything less is due to Him who has given himself for us, than to give him ourselves, all we have, and all we are?



Unsuccessful Missionaries (1735-37)

In 1735 both John and Charles Wesley set out for Georgia to be pastors to the colonists and missionaries (it was hoped) to the Indians.

- Meets Moravians on ship
- They were unsuccessful in their pastoral work and did no missionary work.
- "Methodist" practices antagonized the settlers.
- John W. had a crush on Miss Sophia Hopkey, who when Wesley declinied o marry her, married another man, and Wesley unwisely excommunicated her!
- In December 1737 he fled from Georgia.



Coastal Georgia

Pietist Influence

- The Wesley brothers returned to England doubting their faith.
- They looked for help from the Moravians who had assurance of their salvation because of a vital, personal relationship with Jesus Christ.
- In London John met a Moravian, Peter Böhler, who convinced him that what he needed was simply faith.
- He made a trip to Zinzendorff's estate and there would observe Moravian worship and organization, adopting many of their practices for his Methodist movement.



1738 Charles Wesley's "Conversion"

•"I now found myself at peace with God, and rejoiced in hope of loving Christ . . . I saw that by faith I stood; by the continual support of faith."



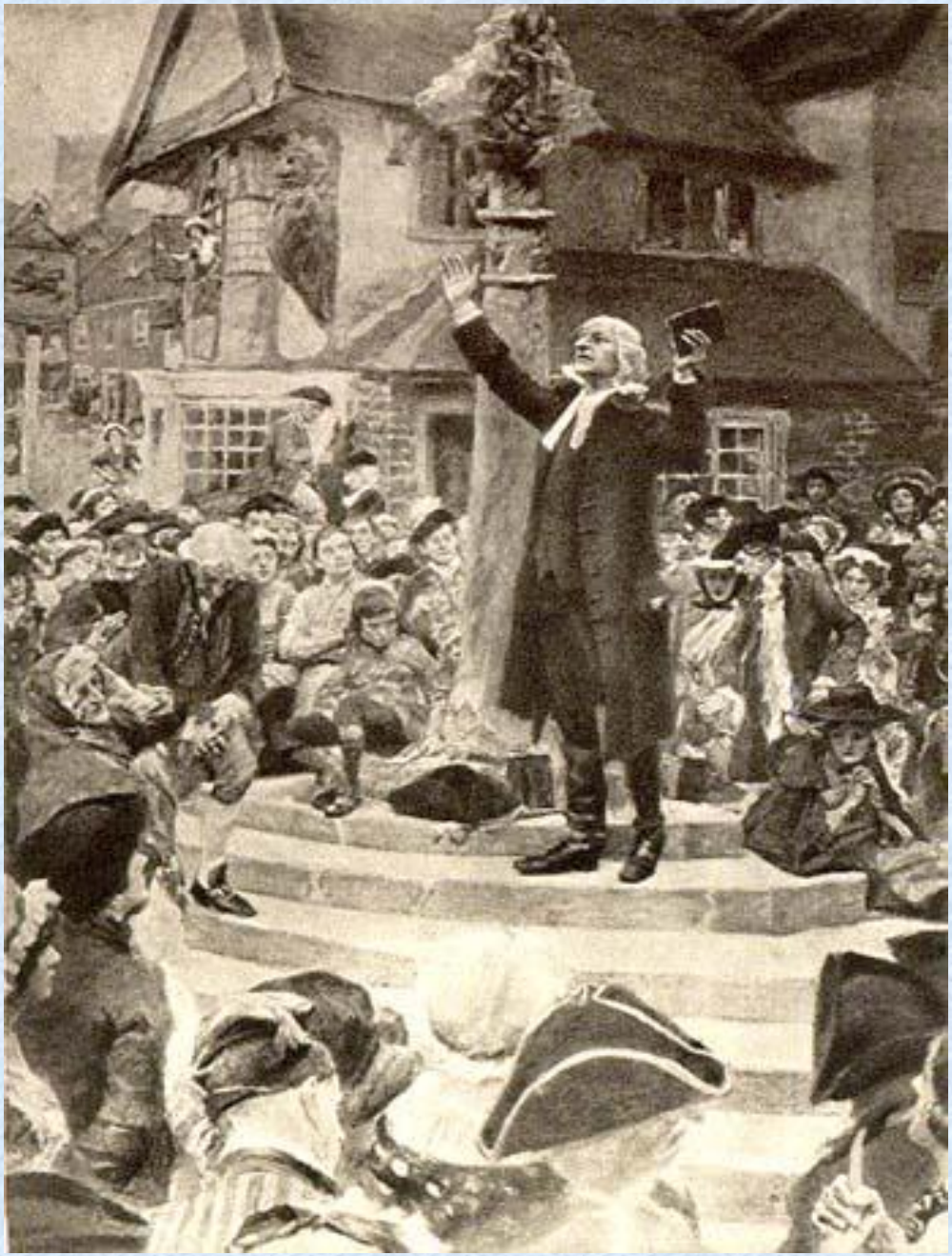
- Charles experienced his conversion while reading Luther's commentary on Galatians
- Charles wrote more than 6,000 hymns to express the message of the Revival.

Wesley's "Conversion" (?) May 24, 1738
Or Was It a "Second Blessing"?

- On May 24, 1738, in Aldersgate Street, London, during a Moravian prayer meeting, Wesley's intellectual conviction was transformed into a personal experience while Luther's preface to the commentary to the Letter of Paul to the Romans was being read.



"About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away ***my*** *sins, even* ***mine****, and saved* ***me*** *from the law of sin and death."*



1739 Joins Whitefield's Revivals

- John Wesley was invited by his friend George Whitefield to come to the city of Bristol and help to preach to the coal miners, just outside the city, where human conditions were at their lowest.

Wesley On “Receiving Christ”



- the Pietist notion of a personal relationship with Christ would become the hallmark of Wesley's preaching.
- Christ has won salvation for every person, but each individual must "receive Christ," an eighteenth-century term popularized by Wesley.

Methodist Revival in England

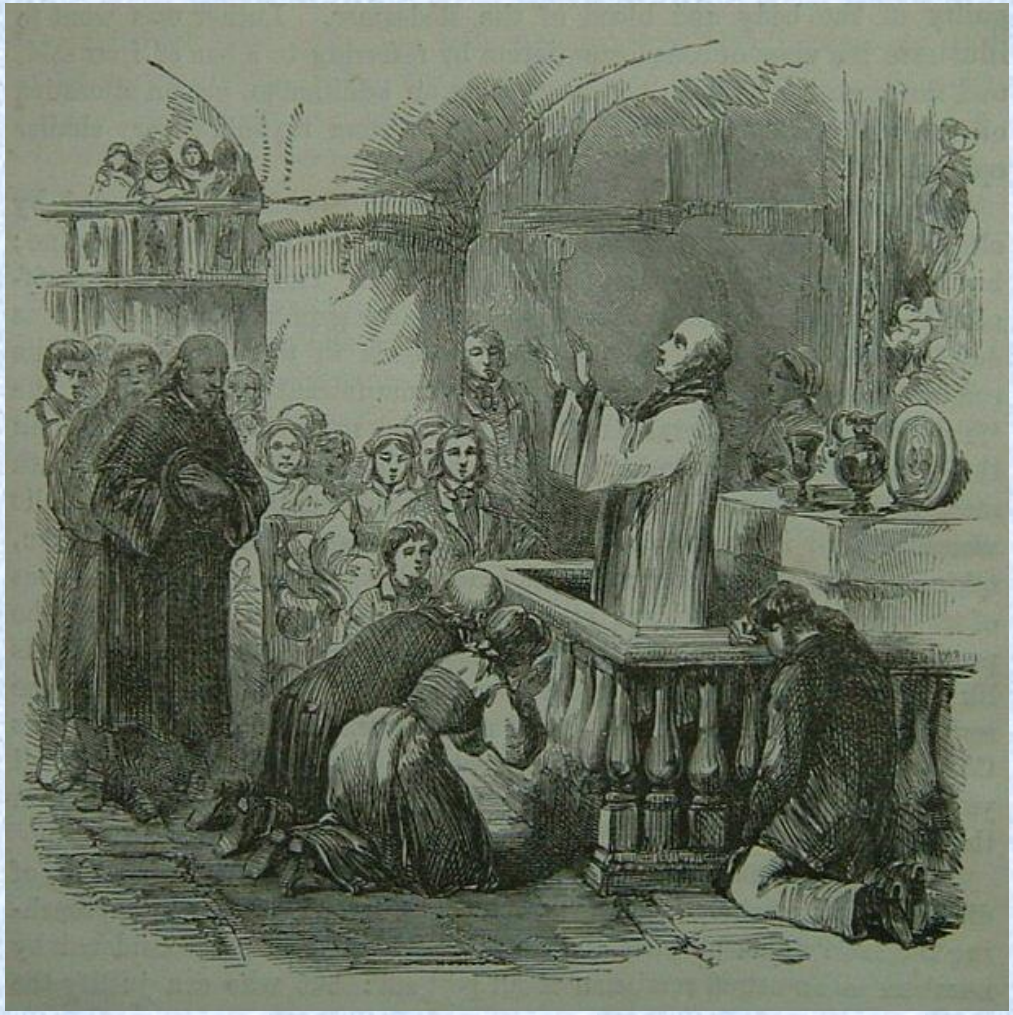
- Soon Whitefield and Wesley were preaching all over England
- experienced great opposition from the established Church of England
- Pulpits were frequently closed to them, so the Wesleys took to open-air preaching, in the marketplace, in fields, in parks, wherever they could be heard.



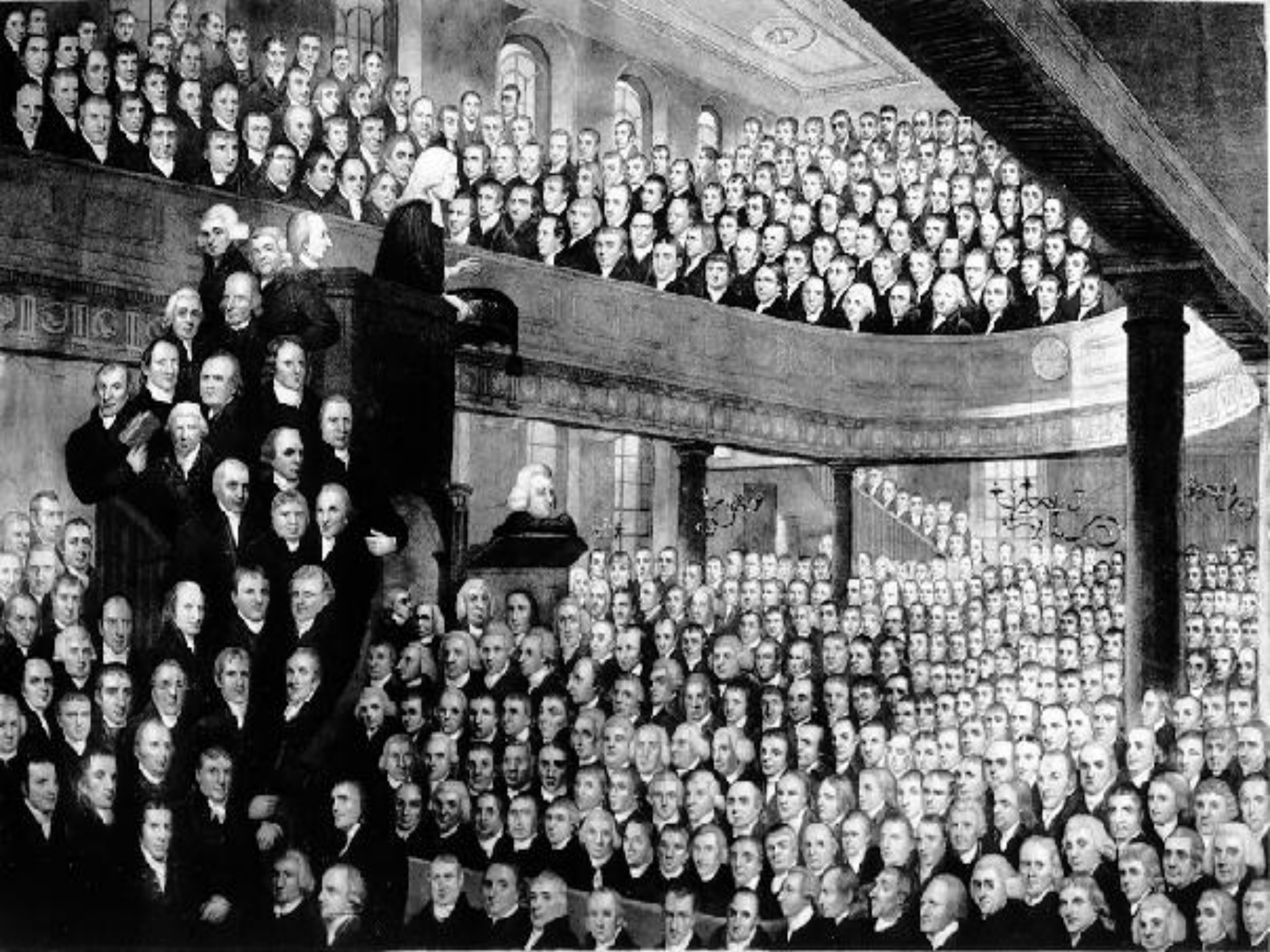


•Collapsible Field pulpit

Wesley On Faith



- Faith for Wesley was very personal, it being an awareness of God's love for me, whereas with the Reformers, it was more trust in the accomplished work of Christ on the cross.
- Faith requires grace: "First, God worketh in you; therefore you can work- otherwise it would be impossible." *On Working Out Your Own Salvation,* 3.4



Wesley On Free Will



"Now if man be capable of choosing good or evil, then he is a proper object of the justice of God, acquitting or condemning, rewarding or punishing. But otherwise he is not. A mere machine is not capable of being either acquitted or condemned."
Wesley, *Works*, X.233-4

". . . there is a measure of free-will supernaturally restored to every man."
Predestination Calmly Considered, sec. 45.

Wesley on Predestination



- Wesley hated the doctrine of predestination, emphasizing that God wants all men to be saved, that the doctrine of election contradicts this notion and is simply unfair, that if election were true men could not be held responsible, and that it undermines the assurance of believers.
-

Wesley's Notion of "Prevenient Grace"

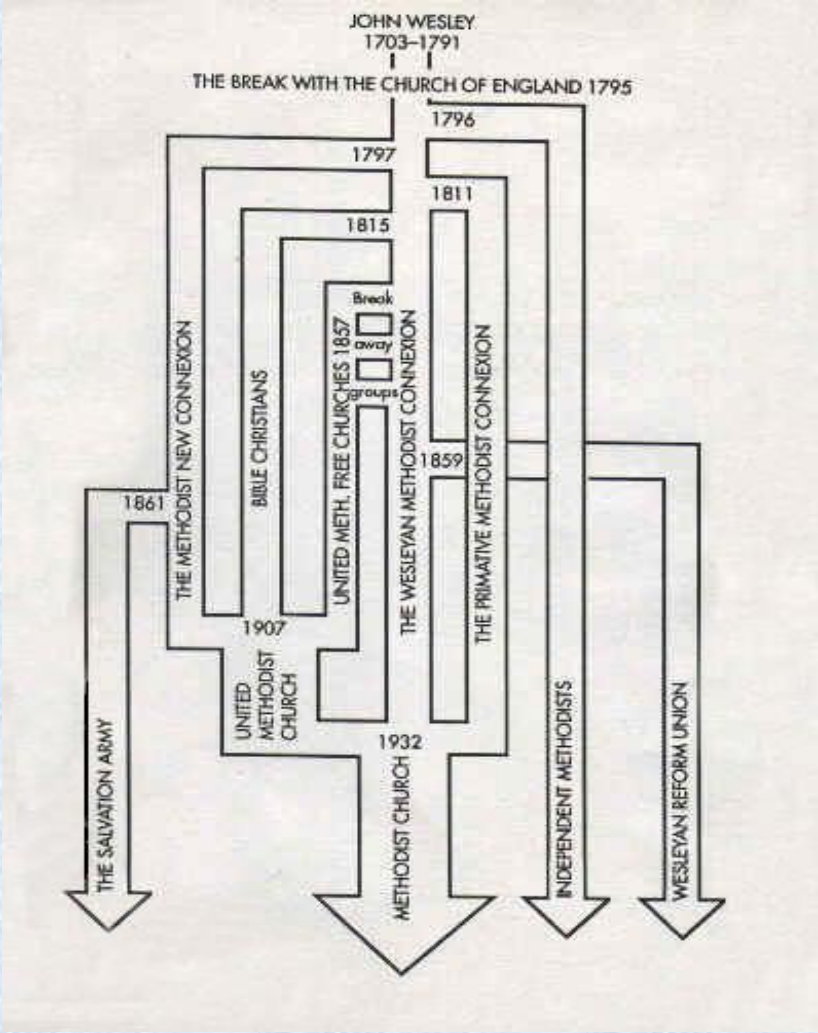
- Wesley taught a 'prevenient grace' whereby God has given man certain grace that comes before saving grace.
- Wesley taught that God had restored to mankind something like the freedom Adam had before the Fall.
- Things like the Law, reason and natural conscience were all part of the prevenient grace that could be used to drive men toward God.
- Wesley also taught that a person can lose his or her salvation by choosing to turn from God, but that individual can also decide to turn back to God later

"Everyone has a greater or less measure of this" (i.e., "prevenient grace"),



Wesley's Perfectionism

- Wesley taught "entire sanctification" was given by God's Spirit, usually after conversion.
- Because Jesus has commanded us to "be perfect as our heavenly Father is perfect," this must be possible for us to attain. Because God would not command us to do something we were incapable of doing, otherwise we could not be held responsible if we do not accomplish it.
- we are given the power to live free from known sin in our lives.
- Wesley distinguished between voluntary and involuntary sins, and he taught that a believer can live his life completely free from the former.



Wesley's Desire to Avoid Labels

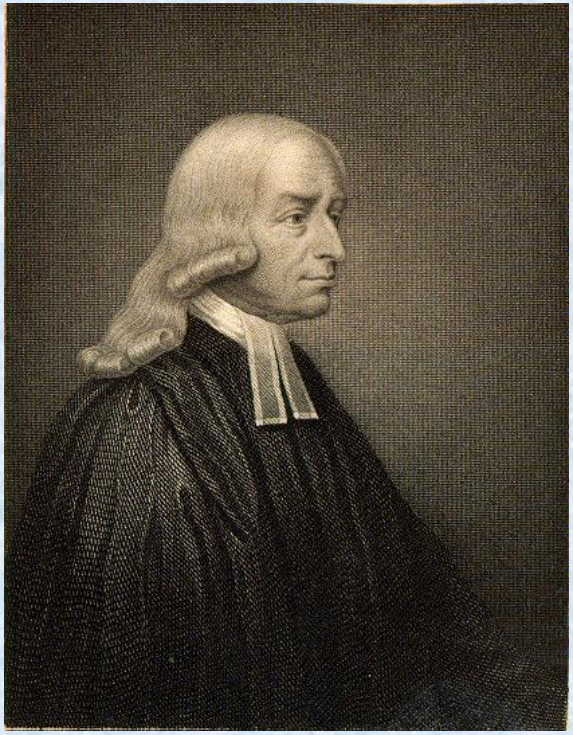


Is it not the duty of every Arminian Preacher, First, never, in public or in private, to use the word *Calvinist* as a term of reproach; seeing it is neither better nor worse than calling names? …And is it not equally the duty of every Calvinist Preacher, First, never in public or in private, in preaching or in conversation, to use the word Arminian as a term of reproach?!

Whitefield And Wesley Split

- Whitefield was a staunch Calvinist
- Wesley and Whitefield separated because of Wesley's Arminianism.
- Whitefield was more than charitable about the differences between the two men, once answering when asked if he would see Wesley in Heaven: "No, I think not. He will be so close to the throne and we so far away that we will not be able to see him."





Wesley's Unhappy Marriage

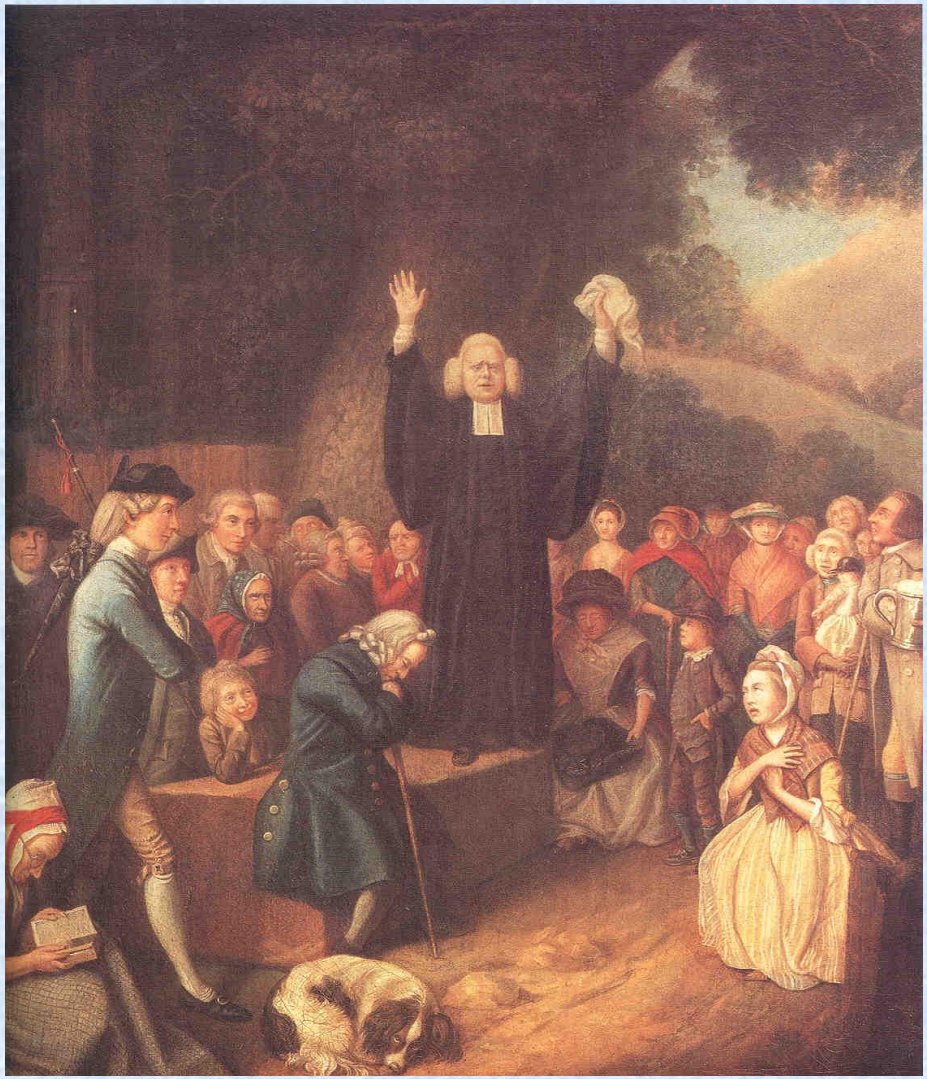
- In 1751, Wesley married a widow, Mary Vazeille.
- He put his ministry before marriage and neglected his wife.
- His marriage was terrible.
- They separated and she moved away in 1771.

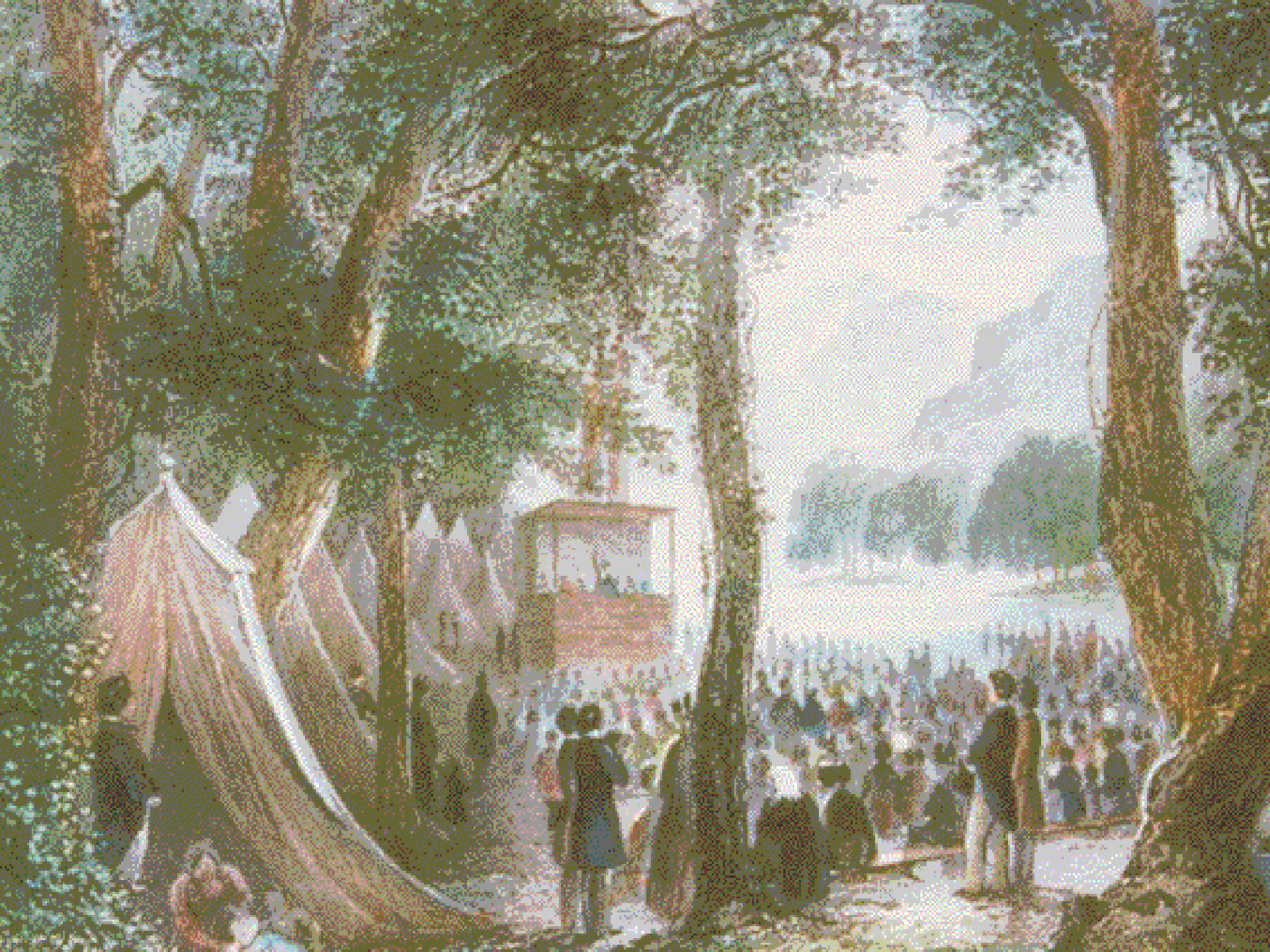


Mary Vazeille Wesley

American Great Awakening

- Whitefield was the chief catalyst for the Great Awakening.
- The revivals of the Great Awakening shook Britain's colonies during the 1730s through 1750s.
- it touched men and women whose spiritual needs had been neglected by the legally established church.
- up and down the eastern coast of America, Whitefield preached four separate sermons per day.
- In homes, in meetinghouses, and in open fields, rich and poor, black and white, men and women gathered to hear powerful messages of a personal God and salvation.







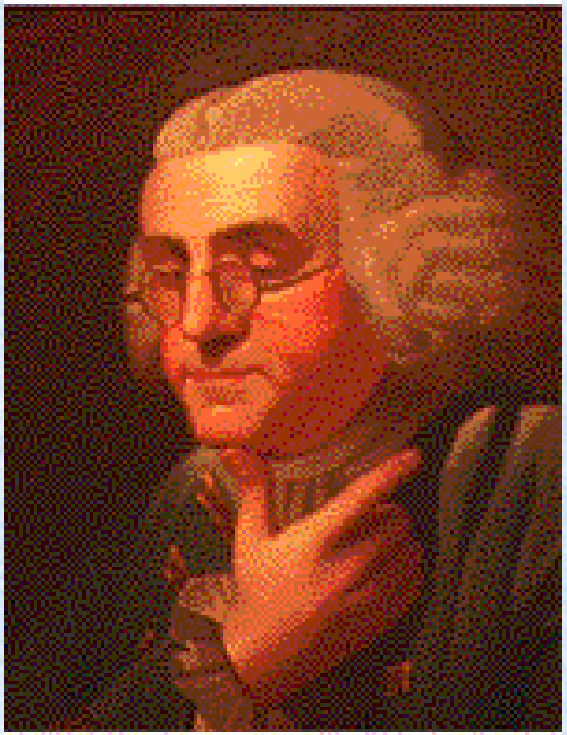
Lith. of P.S. Duval & Co. Phila.

SACRAMENTAL SCENE IN A WESTERN FOREST.

Ben Franklin on Whitefield

- Heard Whitefield preach in Philadelphia
- *"He had a loud and clear voice, and articulated his words and sentences so perfectly, that he might be heard and understood at a great distance, . . .*

. . .I had the curiosity to learn how far he could be heard, by retiring backwards down the street towards the river; and I found his voice distinct till I came near Front-street, when some noise in that street obscur'd it. Imagining then a semi-circle, of which my distance should be the radius, and that it were fill'd with auditors, to each of whom I allow'd two square feet, I computed that he might well be heard by more than thirty thousand."



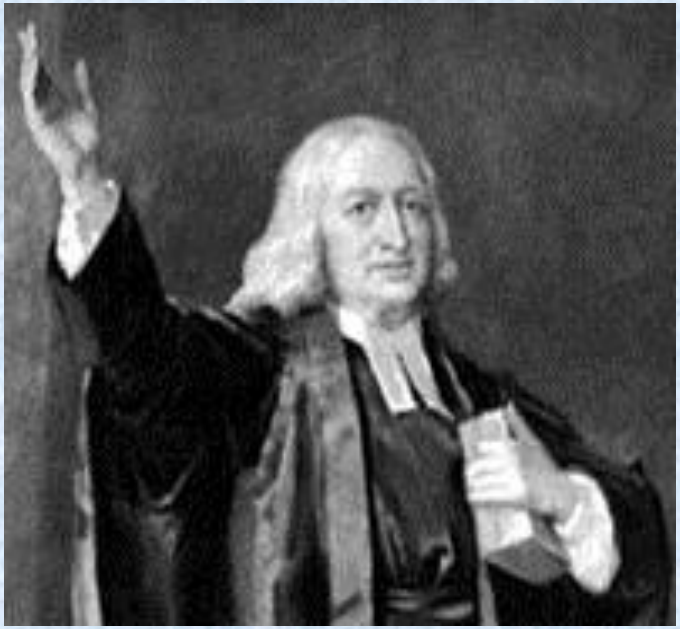
- Excerpt from The Autobiography of Benjamin Franklin



The Revd. Mr. Whitfield Preaching at Leeds, 1749.

Wesley Forms Methodist Societies

- Wesley then introduced "bands" similar to those of the Moravians—i.e., small groups within each society that were confined to members of the same sex and marital status who were prepared to share intimate secrets with each other and to receive mutual rebukes.
- For such groups Wesley drew up *Rules of the Band Societies* in December 1738
- Because most ordained clergymen did not favor his approach, Wesley was compelled to seek the services of dedicated laymen, who also became itinerant preachers and helped administer the Methodist societies.




METHODIST CENTRAL HALL

Methodist Circuit Riders

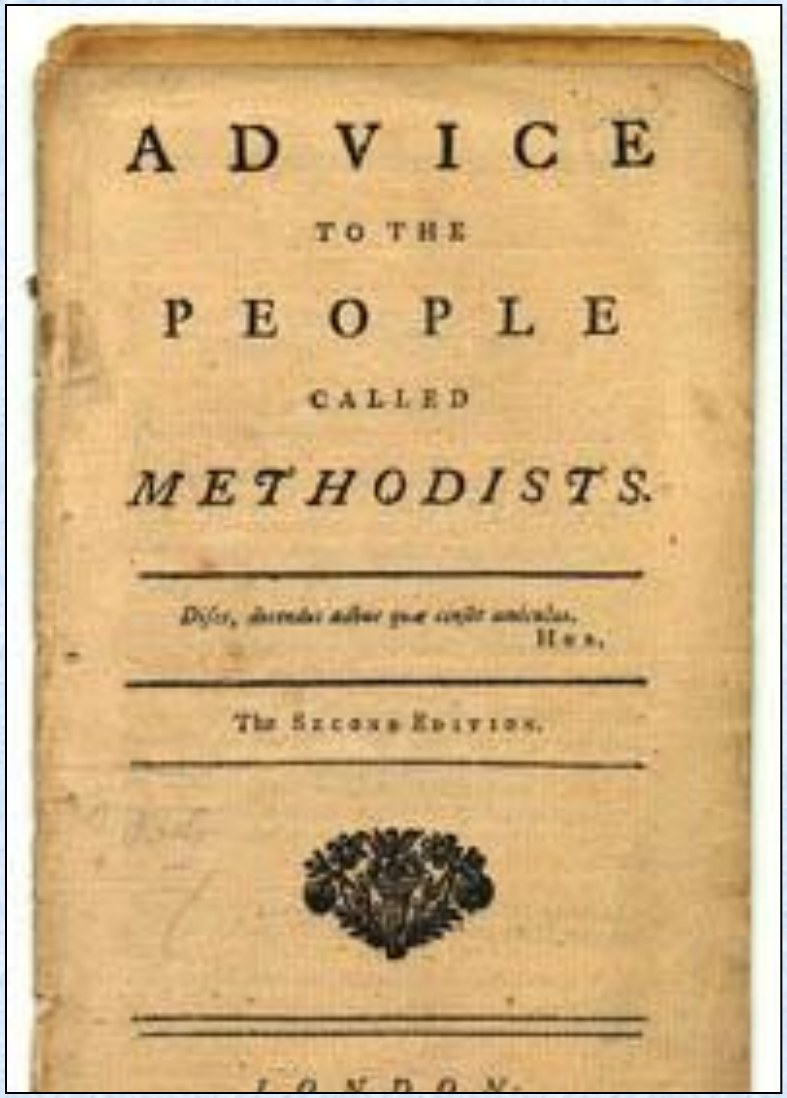
- To promote new societies he became a widely traveled itinerant preacher.
- in fifty years he traveled over 400,000 kilometers, mostly on horseback, preaching God's Word to all that would listen.
- Following the example of Wesley in England, American Methodist pastors were sent out to cover circuits … several charges in different locations. Their usual mode of transportation was the horse, and they became known as Circuit Riders.





Wesley's 1784 Twenty-Five Articles

- creed that was prepared by John Wesley in 1784.
- an abridgment of the Thirty-nine Articles of the Church of England that excluded references to specifically English situations and went beyond the original in excluding the strict Calvinist interpretation of predestination.
- In general, Wesley simplified and liberalized the Church of England creed.


ADVICE

TO THE

PEOPLE

CALLED

METHODISTS.

Heb.

The Second Edition.

1795 Methodism Formally Breaks With Church Of England



- In spite of Wesley's wish that the Methodist Society would never leave the Church of England, relations with Anglicans were often strained.
- or several years John Wesley tried to persuade the Church of England to ordain Methodist bishops. His requests met with rejection.
- In 1784 John began ordaining ministers himself when the bishop of London refused to do so (despite Charles's disapproval)
- In England it did not formally break with the church until 1795.