to dedicate it to the Service of God. What
is implied in this, we shall easily see if we
consider 1. What we Must, 2. What we May
3. What we May not do, for.

We Must at all costs for reverence and pos-
tion of this Day. We must go to the Lord and ask
the Maker to be King, that He may reign in all;
Face of the Man to be the Second
His Last, we must
Him, we to His Law.
We must
to perfect the Image in our count. To bind
Mercy and Truth about our Neck to write
them deep on the Tablet of our Heart.
Not that our Mind need be ever Mo-
ment intent upon This: That might make
in vain;

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While John Wesley’s opposition to Calvinism is well known, he also devoted much of his later life to counteracting what he regarded as serious threats to Christian orthodoxy, namely the denial of original sin and the rejection of the doctrine of the Trinity. As a result he became involved in controversy with several leading Protestant Dissenters, including John Taylor of Norwich and Joseph Priestley. This article examines the relationship, sometimes friendly but more frequently uneasy, between Wesley and his followers and the Dissenting denominations. When prominent ministers among those denominations promulgated heterodox teaching over original sin and the Trinity, Wesley responded with a degree of vehemence that emphasized and indeed widened the differences between Methodism and the older Dissent, and hence shaped the identity of Wesleyan Methodism in the early nineteenth century.

Keywords: Calvinist, Calvinism, heterodoxy, Methodism, predestination, Trinity

I

On 5 April 1768, during one of his tours of Lancashire and Cheshire, John Wesley recorded in his Journal:

About noon I preached at Warrington; I am afraid, not to the taste of some of my hearers, as my subject led me to speak strongly and

This article is a revised version of the John Wesley Lecture given at Lincoln College, Oxford, on 23 May 2017. I am grateful for the invitation to give the lecture, to Lincoln College for generous hospitality, and to Peter Forsaith, William Gibson, Geordan Hammond, and David Wykes for their encouragement and advice.
‘PETALS ON A WET, BLACK BOUGH’
The Established Church, Methodism, and Dissent
in the Diocese of Llandaff in 1763
JOHN MORGAN-GUY

ABSTRACT
Focusing on the replies of the clergy to the queries of Bishop John Ewer in his 1763 Primary Visitation of his diocese of Llandaff, this article explores the strength and weakness of Dissent that they reveal, and the attitude of the clergy of the Established Church toward it. It reveals their understanding of Wesleyan and Calvinistic Methodism, and concludes that with few exceptions at this date, they did not regard it as a matter of deep concern.
Keywords: Visitation, clergy, Llandaff, Methodism, Dissent

When William Miles, prebendary of Salisbury and vicar of Llanblethian with Cowbridge for fifteen years, sat down in the early summer of 1763, took up his pen, and prepared to respond to his bishop’s questions as to the current spiritual condition of his diocese, ghosts of the past stood at his elbow. The first of his replies has gained some notoriety. Bishop John Ewer’s enquiry was for information on the numerical strength and the denomination of Dissenters. Miles focused upon the meeting house at Aberthin, a mile and a half north-east of Cowbridge itself, and its congregation. ‘Methodists of all trades

An earlier version of this article was given as a lecture in the Prebendal House at Llandaff Cathedral in 1991.

1. Ewer asked, ‘what number of families have you in your parish? Of these how many are dissenters? And of what sort or denomination are they? Is there any licenced or other Meeting House of dissenters in your parish? Who teaches in such Meeting House?’
John Wesley often referred to God's providence in his *Explanatory Notes upon the Old Testament* and *Concise History of England*. Examining these two sources primarily, this article shows the importance of providence in Wesley's theology. It concludes that Wesley closely interrelated providence and grace, that he recognized the complexity of causes in events, and that he sought to balance divine sovereignty and human freedom. Wesley grounded providence primarily in God's wisdom rather than in divine 'decrees'. Thus providence occupied the place in Wesley's theology that predestination did in Calvinism. Providence laced with grace is the larger structure of Wesley's theology.

Keywords: providence, grace, wisdom, predestination, history

Shortly after Donald Trump narrowly won the US presidential election, the pastor of a 'successful' church in the Wesleyan tradition wrote,

> Whether or not we happen to like or agree with Donald Trump, the Lord has given us the leader we have—just as he's given us the president before him, and the one before him, and the one before him. So we can rejoice, not so much in any human leader, but in the God who raises up leaders.

To many Christians, this sounds self-evidently true. What this pastor was referring to, without using the word, is God's *providence*. Providence was a major...
SCHISM AND THE SPIRIT IN HUGH BOURNE’S THEOLOGY
JAMES E. PEDLAR

ABSTRACT

It is normally argued that theological issues were not at stake in the separation of the Primitive Methodist Connexion from Wesleyan Methodism. While it is true that the flashpoint issues were methodological, there were underlying theological differences that contributed to the schism. Primitive Methodist co-founder Hugh Bourne had a pneumatocentric theology that prioritized the personal work of the Holy Spirit over the Spirit’s work through the community. His Spirit-centred perspective led the Primitive Methodists to a more participatory and egalitarian understanding of the church, but offered little reason to resist separation from Wesleyan Methodism when conflict arose.

Keywords: Hugh Bourne, Primitive Methodism, Holy Spirit, church, schism

The Primitive Methodist Connexion was founded near the beginning of a fractious era of British Methodist history. For seven decades following Wesley’s death, Methodism in Britain splintered into a variety of ecclesial bodies, most of which were eventually reunited. Several significant studies of these divisions were written during the height of mid-twentieth-century ecumenical fervour.

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The Oxford Centre for Methodism and Church History is a research centre of Oxford Brookes University that embodies the relationship between the university and the trustees of the former Westminster College, Oxford. The Centre is home to important resources, including the Wesley Historical Society Library and a number of archive and art collections, including the Methodist Collection of Modern Art. The Routledge Methodist Studies series of monograph research publications is also edited from the Centre. The Centre offers a small number of visiting research fellowships each year to enable scholars to come to Oxford to use its resources. The Centre also has a number of research students working in the broad field of religious history and culture. It also sponsors lectures, conferences, and other research activity. For more information go to: https://www.brookes.ac.uk/hpc/research/oxford-centre-for-methodism-and-church-history/ or contact the Centre's Director, Professor William Gibson: wgibson@brookes.ac.uk.
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