

A profile portrait of John Wesley, an 18th-century Methodist minister, with long white hair and a black robe with a white collar. He is looking to the left.

RELIGION *of* THE HEART

JOHN WESLEY & THE LEGACY
OF METHODISM IN AMERICA

DEC 11, 2017 - MAR 9, 2018

AN EXHIBITION CURATED BY BRANDON WASON, PHD
CELEBRATING THE LEGACY OF MARGARET A. PITTS



EMORY

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PREFACE

Religion of the Heart: John Wesley and the Legacy of Methodism in America is an exhibition of materials that span three centuries, tracing the origins of Methodism in England and the rise and development of the Methodist movement in America. Since this is the first exhibition on John Wesley and Methodism in the exhibition gallery at Pitts Theology Library (constructed in 2014), it is the first time that many of these materials have been on public display. *Religion of the Heart* both commemorates the fiftieth anniversary of the United Methodist Church (organized in 1968) and honors the legacy of Margaret A. Pitts, who, through the Pitts Foundation, has helped expand the Methodist collections at the library.

Religion of the Heart draws on the extensive Wesleyana Collection at Pitts Theology Library. Robert Thursfield-Smith (1827-1907), an English iron manufacturer, assembled one of the largest collections of letters, pamphlets, and books related to early Methodism. Bishop Warren Akin Candler (1857-1941) arranged the purchase of Thursfield-Smith's collection in 1911. The collection was held at Wesley Memorial Church before being transferred in 1915 to the new

Candler School of Theology, Emory University. The Thursfield-Smith collection, along with other materials acquired over the past century, comprises the Wesleyana Collection at Pitts Theology Library, which is one of the premier collections of Wesleyana in the world today. Pitts Library's strong holdings in Methodist history, theology, archives, and manuscripts complement this Wesleyana collection.

Although the exhibition draws heavily on the Wesleyana and Methodist collections at Pitts Library, we are indebted to a number of other institutions that provided original materials or digital surrogates to enhance the exhibition. I thank the following people and institutions for their support: Courtney Chartier at the Stuart A. Rose Manuscript, Archives, and Rare Book Library, Emory University, Atlanta, GA; Thomas McCullough and Paul M. Peucker at the Moravian Archives in Bethlehem, PA; Mazie Bowen and Chuck Barber at the Hargrett Library, University of Georgia, Athens, GA; Adam Doskey at the Rare Book & Manuscript Library, University of Illinois at Urbana-Champaign, Urbana, IL; and Frances Lions and Dale Patterson at the General Commission on Archives and History of the United Methodist Church, Madison, NJ.

The exhibition was born out of a number of presentations I gave to Methodist History classes at Candler School of Theology, and so I would like to thank both Kevin Watson and Thomas Elliott for bringing their classes to Special Collections each semester. Bo Adams, Director of Pitts Theology Library, helped make this exhibition possible through his enthusiastic support and guidance. Special thanks go to the members of the Pitts Library Exhibitions Team, especially Hannah Parks and Sarah Bogue who provided feedback on the catalog, and Rebekah Bédard who tirelessly created all of the design work for the exhibition, including this catalog.

Brandon C. Wason
Atlanta, Georgia
January 12, 2018

INTRODUCTION

John Wesley (1703-1791), the founder of the Methodist movement, never intended to start his own denomination, but that is exactly what happened in 1784 when the Methodist Episcopal Church was established in the United States. Although Wesley himself would remain a member of the Church of England for his entire life, the foundation of a new church in the nascent United States was necessary to keep the Methodist movement there alive.

Religion of the Heart: John Wesley and the Methodist Legacy in America draws upon the Pitts Theology Library's extensive Wesleyana holdings and celebrates the legacy of Ms. Margaret A. Pitts. The exhibition looks at two aspects of Methodist history: (1) its rise and development in England and (2) its establishment and history in the United States. The first part presents materials related to the context of Methodist origins: John and Charles Wesley's childhood home, their involvement in the Oxford Holy Club, their sojourns to Georgia, and their religious experiences of 1738. It also considers how preaching, hymns, and the organizational structures of Methodism played a role in the movement's successes. The second part assembles materials that



reflect major periods and topics related to American Methodism, highlighting both its peaks and valleys. The exhibition explores issues related to church government, race, slavery, and gender as they relate to the United Methodist Church and its preceding denominations. As the United Methodist Church celebrates its fiftieth anniversary in 2018, it is hoped that this exhibition provides a context not only for looking back at the previous fifty years, but to three centuries worth of history that contributed to what the church is today.

The title of the exhibition, *Religion of the Heart*, is a term that John Wesley used in his writings to describe a state of possessing “righteousness, and peace, and joy in the Holy Ghost” (Romans 14:17). Religion of the heart is a phrase that highlights Methodism’s evangelical origins, as well as its commitment to social piety. “Let thy religion be the religion of the heart. Be thou poor in spirit; little, and base, and mean, and vile in thy own eyes; amazed and humbled to the dust at the love of God which is in Christ Jesus thy Lord!” (John Wesley).

GALLERY MAP

I. WESLEY & THE 18TH-CENTURY CONTEXT

The Origins and Early History of Methodism

- Case 1: The Wesley Family in Epworth
- Case 2: The Oxford Holy Club
- Case 3: The Wesleys in Georgia
- Case 4: John Wesley's Aldersgate Experience

Themes in Early Methodism

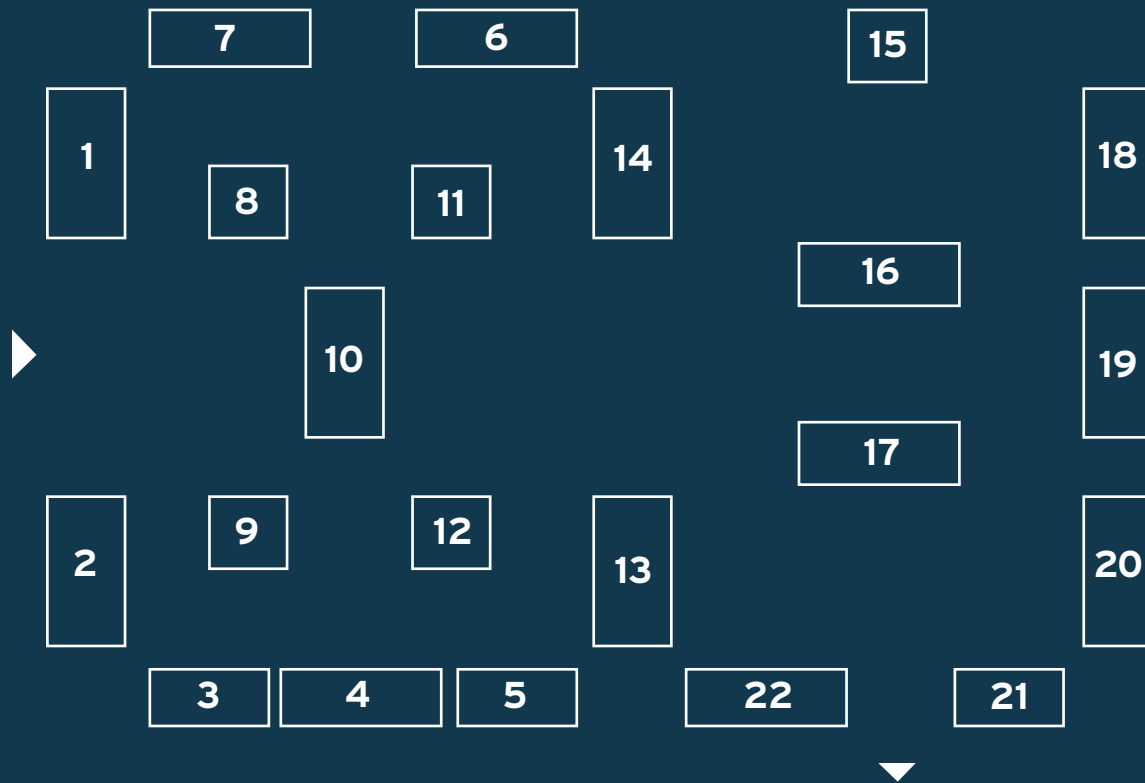
- Case 5: Hymns and Early Methodism
- Case 6: John Wesley and Biblical Interpretation
- Case 7: Plain Truth for Plain People: Wesley's Sermons

Major Figures in Early Methodism

- Case 8: Charles Wesley: More than a Hymn Writer
- Case 9: George Whitefield and Early Methodism
- Case 10: Portraits of John Wesley

Other Issues Related to Early Methodism

- Case 11: John Wesley's Calvinist Opponents
- Case 12: Organizing the Methodist Movement



II. THE METHODIST CHURCH IN AMERICA

The Foundation and Early Period of the Methodist Episcopal Church

Case 13: A New Church in America

Case 14: The Early Period of the Methodist Episcopal Church

Case 15: Methodism and Slavery

Case 16: Richard Allen and the African Methodist Episcopal Church

Case 17: Women, Ministry, and Methodism

Church Divisions and Unification

Case 18: A Divided Nation and a Divided Church

Case 19: Georgia Methodism after Reconstruction

Case 20: Extending the Kingdom: Methodist Foreign Missions

Case 21: The Long Road to United Methodism

Case 22: 50 Years of the United Methodist Church

TIMELINE

1703

John Wesley is born (June 17)

1707

Charles Wesley is born (December 18)

1714

George Whitefield is born (December 27)

1720

John Wesley becomes a student at Christ College, Oxford

1726

Charles Wesley becomes a student at Christ College, Oxford
John Wesley becomes a fellow of Lincoln College, Oxford

1729

Charles Wesley establishes the Holy Club at Oxford University

1736

John and Charles Wesley arrive in Georgia (February 5)

1737

John Wesley departs Georgia (December 2)

1738

Charles Wesley's spiritual transformation (May 21)
John Wesley's Aldersgate experience (May 24)

1739

John Wesley publishes *Hymns and Sacred Poems*

1742

Charles Wesley delivers a sermon at Oxford (April 4)

1744

John Wesley holds the first conference of preachers (June 25)

1746

John Wesley publishes the first volume of *Sermons on Several Occasion*

1755

John Wesley publishes *Explanatory Notes upon the New Testament*

1763

John Wesley composes a "model deed" that sets the doctrinal boundaries for Methodist preachers, limiting them to what is contained in Wesley's *Sermons on Several Occasions* and the *Explanatory Notes upon the New Testament*

1770

George Whitefield dies (September 30)
John Wesley preaches the sermon at Whitefield's funeral and Charles Wesley writes an elegy for Whitefield

1784

Francis Asbury is ordained at the Christmas Conference in Baltimore; the Methodist Episcopal Church is founded

1788

Charles Wesley dies (March 29)

1791

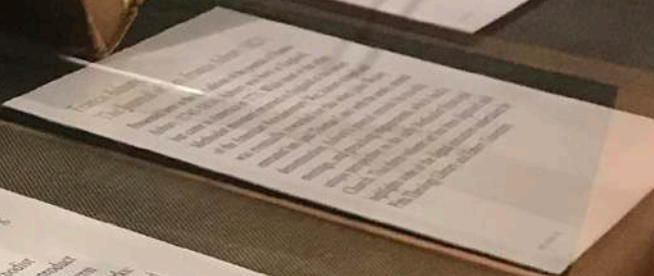
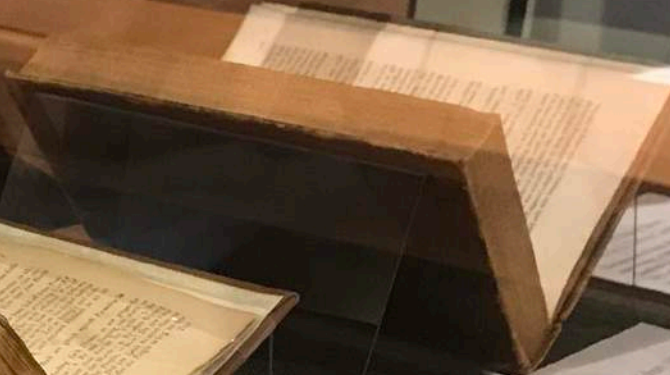
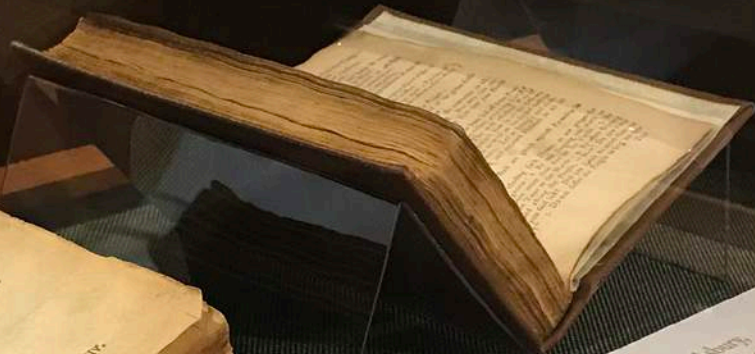
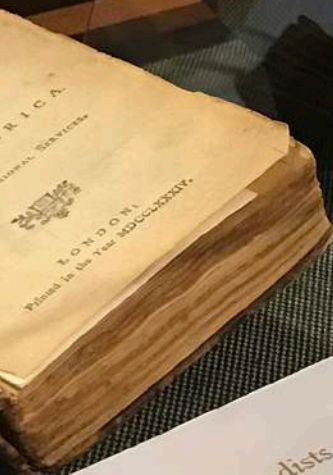
John Wesley dies (March 2)

Service of the Methodists in America (1784)

Wesley adapted the 1662 Book of Common Prayer (see case 2) to produce The Sunday Service of the Methodists in North America. In 1784, Wesley sent copies on bound books, which may explain why the two with different works. At the Christmas Conference, the Sunday Service was adopted as the liturgy of the Methodist Episcopal Church, and while elements of its use overall waned due to the preference for a more extemporaneous worship style.

Thomas Coke and Francis Asbury's Minutes of Several Conversations between the Rev. Thomas Coke, LL.D., the Rev. Francis Asbury, and Others ... Comprising a Form of Discipline (1785)

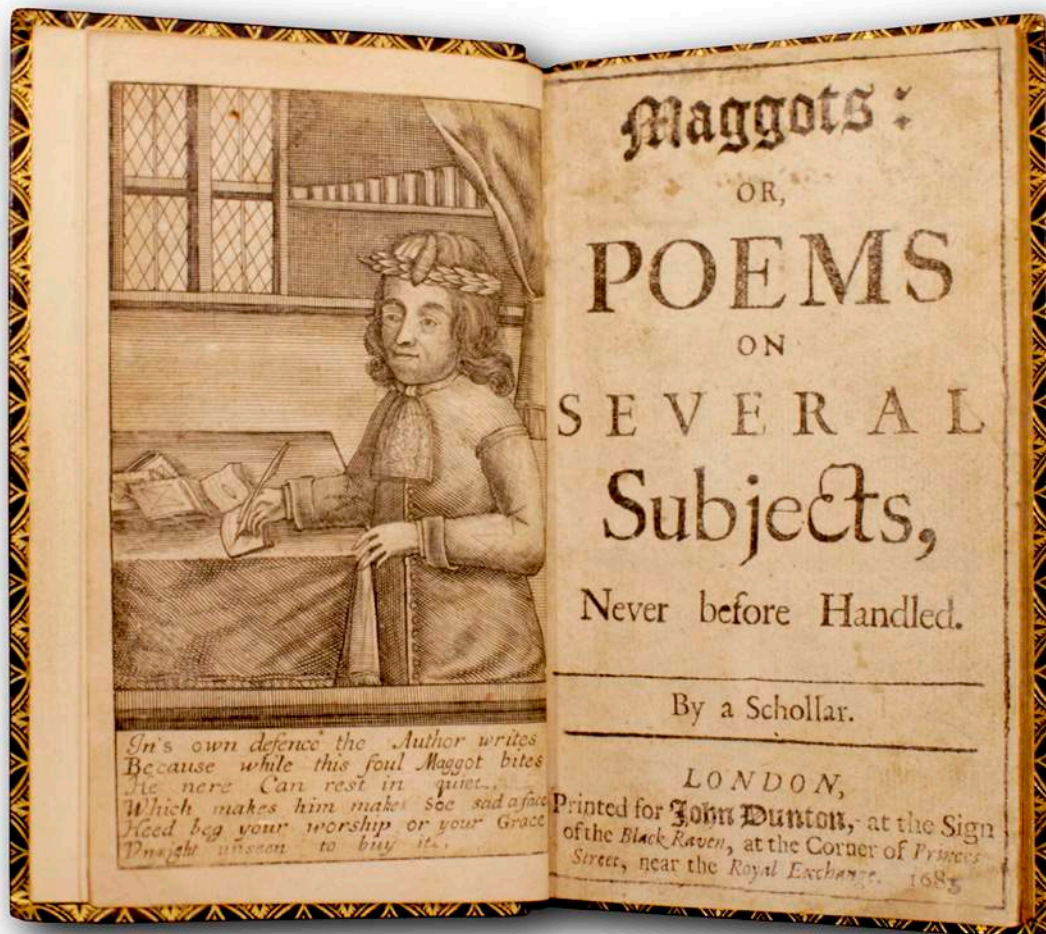
The first Book of Discipline for the Methodist Episcopal Church, produced in 1785, was a product of the Christmas conference. The title uses the term "Minutes of Several Conversations between the Rev. John Wesley and others." Using a question and answer format, the Discipline covered topics related to the history of the Methodist movement, the rules and practices of the Methodist Episcopal Church, and the Council's doctrine.



CASE 1

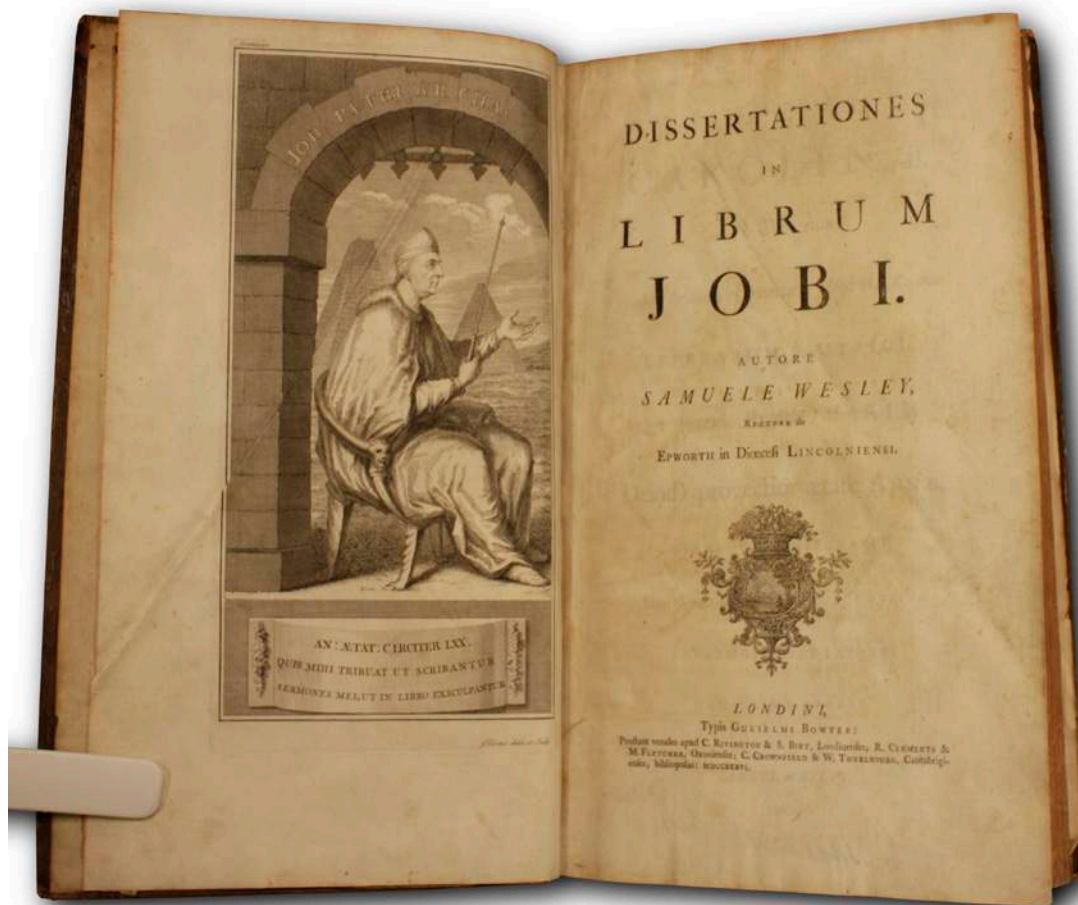
The Wesley Family in Epworth

John Wesley (1703-1791) and Charles Wesley (1707-1788) were born in Epworth, Lincolnshire, which was geographically and culturally distant from London's urban landscape and Oxford's academic setting. Epworth was poverty-stricken, hostile to outsiders, and widely undereducated. It became a difficult environment for the Wesley family to thrive. John and Charles Wesley's father, Samuel Wesley (1662-1735), was the rector of the parish church in Epworth and their mother, Susanna Wesley (1669-1742), played an instrumental role in their upbringing and education. Both of their parents had ties to Nonconformist movements, though they became proponents of Anglicanism. Of the nineteen children of Samuel and Susanna Wesley, only ten survived past infancy. Besides John and Charles, two of their more well-known children are Samuel Wesley (1690-1739) and Mehetabel (Hetty) Wesley Wright (1697-1750).



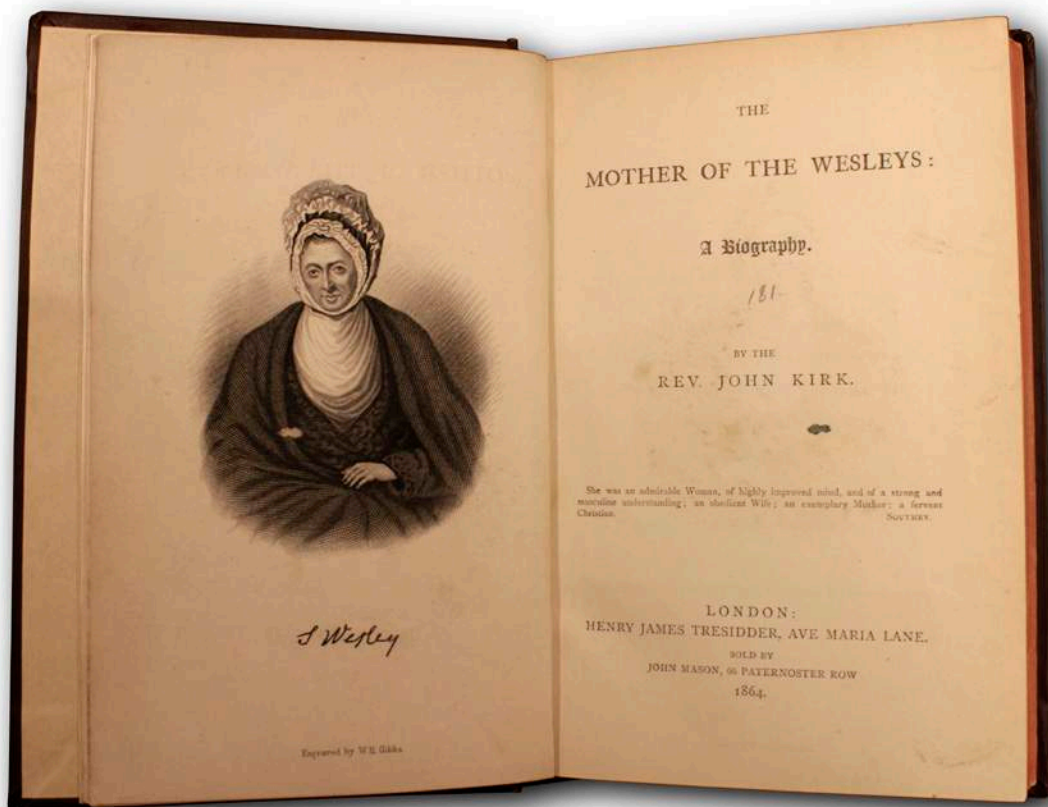
Samuel Wesley, *Maggots: Or, Poems on Several Subjects, Never Before Handled* (1685) [1685 WESL]

The witty and humorous poetry contained in this volume was written by a young Samuel Wesley (1662-1735) prior to his marriage to Susanna Annesley (1669-1742). It includes such poems as "A Pindaricque, On the Grunting of a Hog," "To My Gingerbread Mistress," and "On a Discourteous Damsel that call'd the Right Worshipful Author-(an't please ye!) Sawcy Puppy." Despite the juvenile content of this collection of poetry, Samuel, a graduate of Exeter College at Oxford, was a highly capable scholar proficient in classical and biblical languages. Samuel passed down his poetic talent to his children, which is evident in Charles Wesley's hymns and poems.



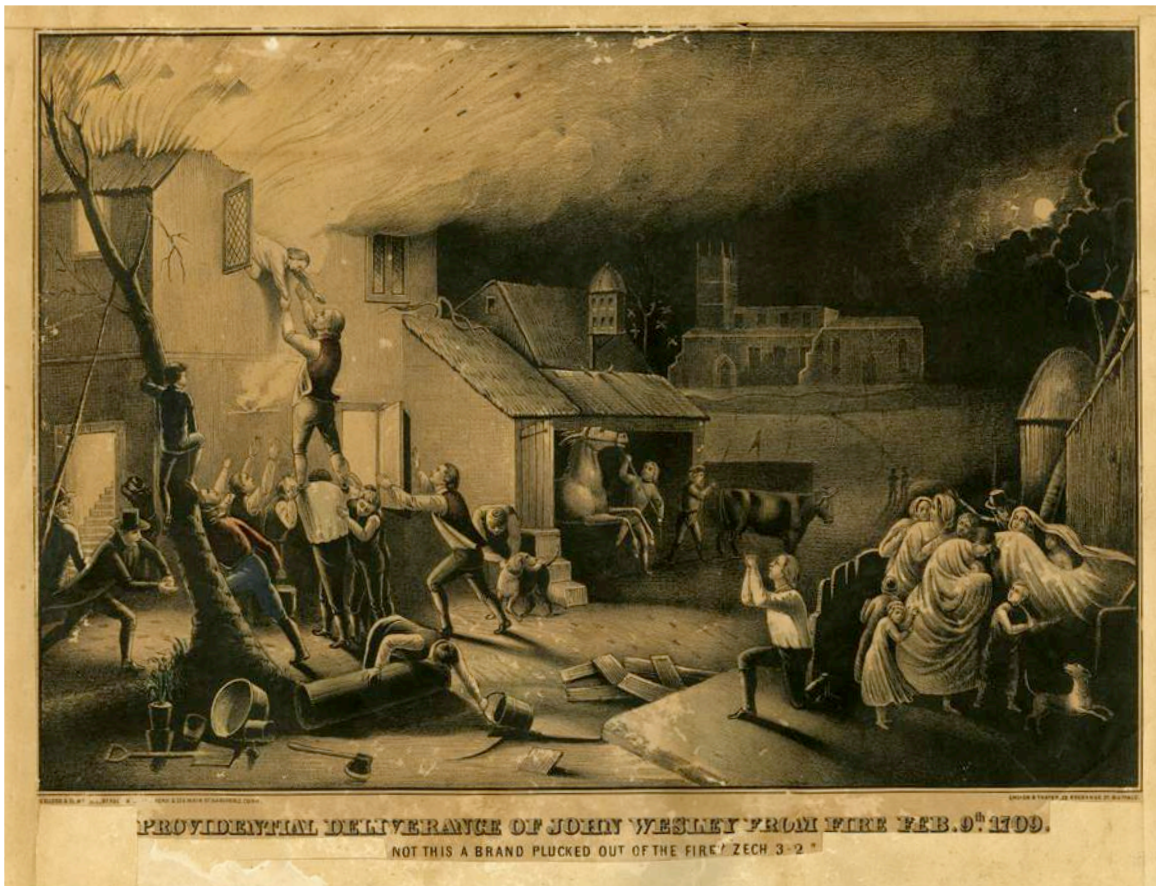
Samuel Wesley, *Dissertationes in Librum Jobi* (1736) [1736 WESL B]

Samuel Wesley, the rector of Epworth, spent twenty-five years working on what became his greatest academic contribution: *Dissertations on the Book of Job*. He had done considerable textual work on Job but lost everything in the 1709 parsonage fire. Starting over, Samuel consulted every commentary and text of Job he could acquire. Receiving help from his educated sons (Samuel, John, and Charles) as well as amanuenses, the aged Samuel Wesley finally completed the work, which was published posthumously. The book contains fifty-three essays, written in Latin, on topics related to Job and features a frontispiece image presenting Samuel Wesley in the likeness of Job.



John Kirk, *The Mother of the Wesleys: A Biography* (1864) [1864 KIRK]

The 1864 biography of Susanna (Annesley) Wesley by John Kirk (1813-1886) was the first major account of her life. Because of her influence on her sons, Susanna Wesley is often called “the Mother of Methodism.” Since childhood Susanna was an independent thinker and at the early age of thirteen, she left her father’s Nonconformist church and decided on her own to join the Anglican Church. When Samuel Wesley was in London for a year, she held her own Sunday afternoon services, which were more popular than the official services at the Epworth Church. His mother’s work in ministry had a profound influence on John Wesley’s own view of women’s suitability for ministry. Correspondence between Susanna and John show that she continued to play a role in his theological development as an adult.



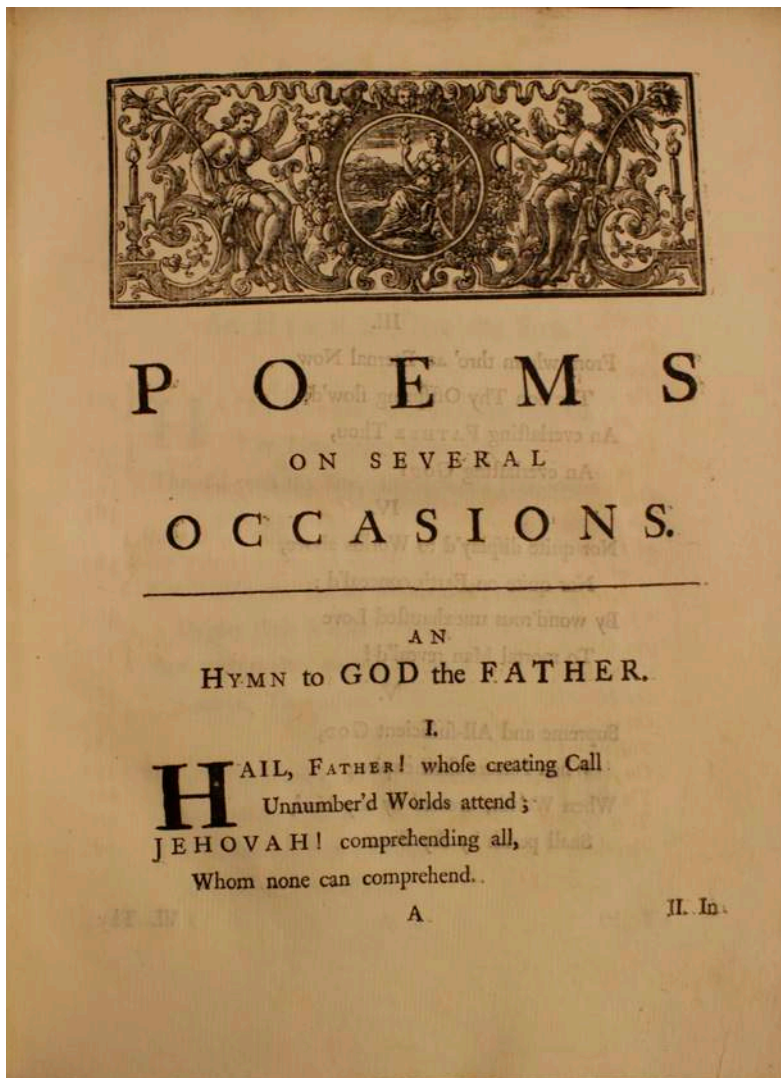
John Wesley's Escape from Fire [RG 020-3]

The Epworth rectory where the Wesley family lived caught on fire in 1709. Samuel Wesley was able to get his entire family out of the house safely, except for the six-year-old John Wesley. John found the bedroom window and two men came to his rescue—one climbing on the shoulders of the other. John's rescue from the fire had a profound impact on his life. Much later he would refer to himself, using the language of Zechariah 3:2, as “a brand plucked out of the burning.”



Charles Wesley's Baby Cap [RG 020-3]

As the Methodist movement in Britain and America grew, some Methodist followers started collecting materials associated with the movement's leadership. The Wesleyana Collection at Pitts Theology Library has a number of these artifacts, such as this baby cap of Charles Wesley. While it may be difficult to prove with certainty that this baby cap belonged to Charles Wesley, it does demonstrate the admiration some had for Methodist leaders. Other artifacts from the Wesleyana collection include a metal box owned by John Wesley, a pulpit used by John Wesley while preaching to the miners in Wales, and a medicine spoon owned by Francis Asbury. The foundation of the Wesleyana collection is the R. Thursfield-Smith collection of pamphlets, manuscripts, and first editions acquired by Bishop Warren Candler and donated to the Candler School of Theology in 1915.



**Samuel Wesley (the Younger), *Poems on Several Occasions* (1736) [1736
WESL Copy 2]**

Samuel Wesley (the Younger) (1690-1739) was the eldest son of Samuel and Susanna Wesley, and this collection of poetry demonstrates that he, like his brother Charles, received the poetic talents of his father. Samuel Wesley was the first of the brothers to study at Oxford (Christ Church) and had already completed his studies by the time John arrived there. Unlike his brothers, he never became a part of the Methodist movement, but a few of his hymns are still used by Methodists today since they were incorporated into John's collections.

CASE 2

The Oxford Holy Club

Oxford University was the location of the first rise of Methodism. When Charles Wesley was a student at Christ Church and John Wesley a fellow of Lincoln College, Charles started what later became known as the “Holy Club.” John stepped in later as its leader. The Holy Club was initially centered on spiritual growth and academic discipline, but the focus eventually expanded to include social concerns. John refused his ailing father’s wishes to take over the Epworth parish and parsonage on the grounds that Oxford was, like nowhere else, the place he can best “promote holiness in [himself] and others.” Whereas John saw Epworth as stifling, he found Oxford to be a fertile ground for ministry. Decades after John left Oxford, he reflected positively on his Oxford days in a letter to Charles: “Let me be again an Oxford Methodist! ... I did then walk closely with God, and redeem the time.”



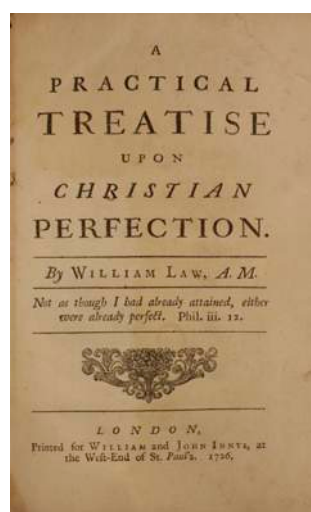
John Wesley and His Friends at Oxford [RG 020-3, reproduction of the engraving]

This engraving of the Holy Club is based on an 1858 painting by Marshall Claxton (1811-1881). Though the style of dress is more typical of Claxton's own period than that of the Wesleys, it seeks to capture a meeting of the Holy Club. The young John Wesley stands and teaches from the head of the table while other members of the club are seated around the table (from right to left): George Whitefield, William Morgan, Charles Wesley, Benjamin Ingham, and John Clayton. Thomas Broughton, who eventually left the Holy Club, appears discontented and seated at the right of the scene. An original engraving of Claxton's painting is housed in Pitts Theology Library's Special Collections.



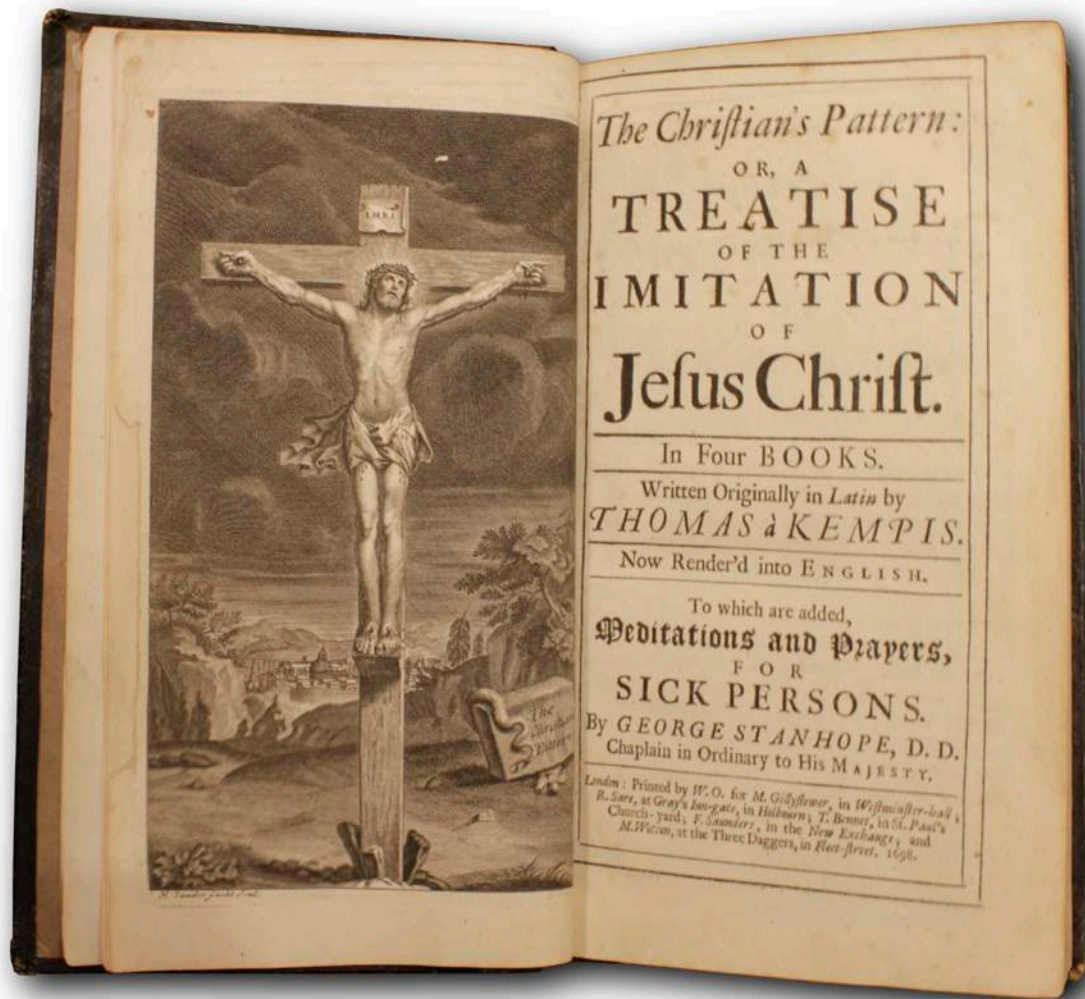
Church of England, *The Book of Common-prayer and Administration of the Sacraments* (1662) [1662 CHUR]

The Book of Common Prayer was the primary liturgical text for services of the Church of England and had a strong influence on the development of the English language. Thomas Cranmer (1489-1556) edited the first two editions (1549 and 1552). In 1662, *The Book of Common Prayer* underwent major revisions and it is this version that remained the standard in the Anglican Church for the subsequent centuries. John and Charles Wesley were life-long members of the Anglican Church and thus familiar with this edition. When John Wesley made provisions for the Methodist Episcopal Church in America, he issued *The Sunday Service of the Methodists in North America* (1784), which was a revision of the 1662 edition of *The Book of Common Prayer*. The copy presented here was printed in 1662 and owned by Edward Hyde (1609-1674), the first Earl of Clarendon and political advisor to Charles II.



William Law, *A Practical Treatise upon Christian Perfection* (1726) [1726 LAW]

The writings of William Law (1686-1761) were instrumental to early Methodism in Oxford. In *The Wisdom of God's Counsels* (1784), John Wesley claimed that William Law's works were the seeds that would grow up and spread to Oxford and the greatest part of the British Isles. In this influential work, Law contends that "Christians are called from a State of Disorder, Sin, and Ignorance, to a State of Holiness, and Resemblance of the Divine Nature." This appeal to holy living and resemblance of the divine nature appealed to those in the Oxford Holy Club. Because of Law's increasing interest in mysticism, however, Wesley and other Methodists rejected his later works.



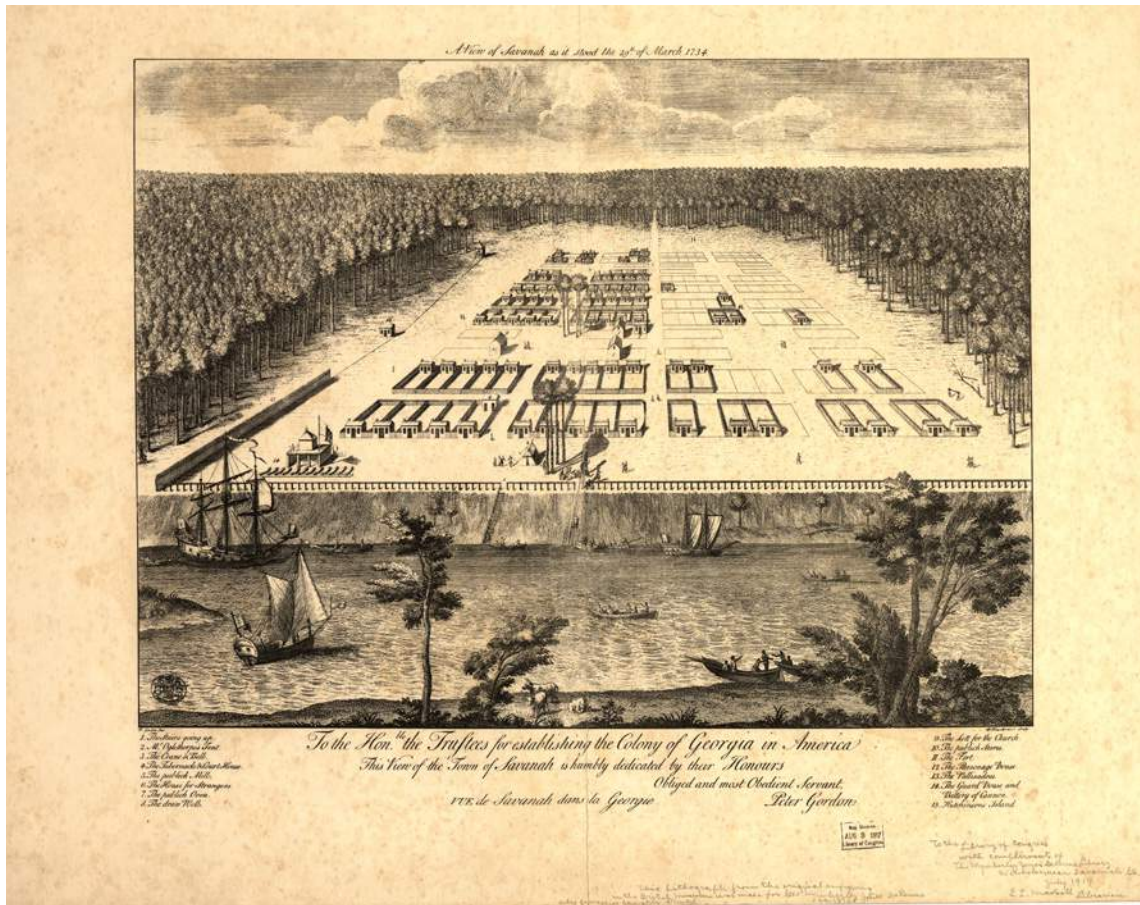
Thomas à Kempis, *Imitation of Christ* (1698) [1698 IMIT]

In 1725, John Wesley began reading Thomas à Kempis's *Imitation of Christ*, using the George Stanhope translation, and this work had a long and profound impact on his life. John's journal contains the following response to this work: "I began to see that true religion was seated in the heart, and that God's law extended to all our thoughts as well as words and actions. . . . I began to alter the whole form of my conversation, and to set in earnest upon a new life." Although he was put off by some of the book's Catholic doctrines, Wesley was quoted as saying that "Kempis was next to the Bible." In the 1735 preface to his own translation of Kempis's classic work, Wesley writes that it comprehends all that relates to Christian perfection.

CASE 3

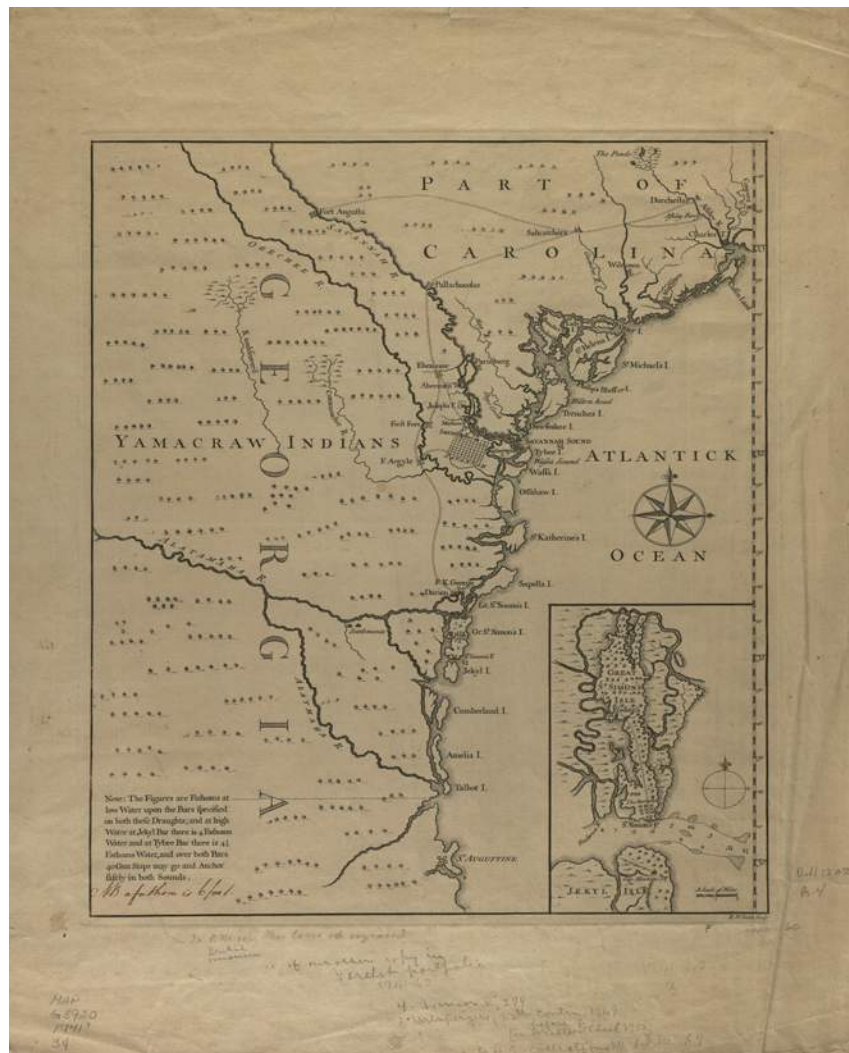
The Wesleys in Georgia

Despite his earlier claim that Oxford was the best place to exercise his ministry, John Wesley readily accepted James Oglethorpe's invitation to participate in the burgeoning colony of Georgia. In October 1735, John departed for Georgia along with three others: his brother Charles, Benjamin Ingham (1712-1772), and Charles Delamotte (1714-1790). They arrived in February 1736. The voyage to Georgia introduced the Wesleys to the Moravians, who would prove to be a major influence on both brothers. In Georgia, Charles Wesley became Oglethorpe's secretary, although he was unsuccessful in that role and departed after only six months. John Wesley was initially frustrated with the results of his ministry. He had hoped to establish a primitive Christian community among the native Americans, but his role as rector of Christ Church in Savannah distracted him from that goal. Wesley's strict application of high-church religion proved unpopular amongst many Savannah residents. His relationship with Sophia Hopkey turned sour and, in late 1737, John departed from Georgia on a negative note.



Peter Gordon, A view of the town of Savannah [sic], in the colony of Georgia, in South-Carolina. [Library of Congress Prints and Photographs Division]

Peter Gordon's *A View of Savannah as it stood the 29th of March 1734* gives the closest representation of what the Savannah settlement would have looked like shortly before John Wesley's arrival in February of 1736, though the colony was likely more developed by that time. Locations noted on the map include the Oglethorpe's Tent, the Tabernacle and courthouse, the lot for the church, the parsonage house, and the fort.



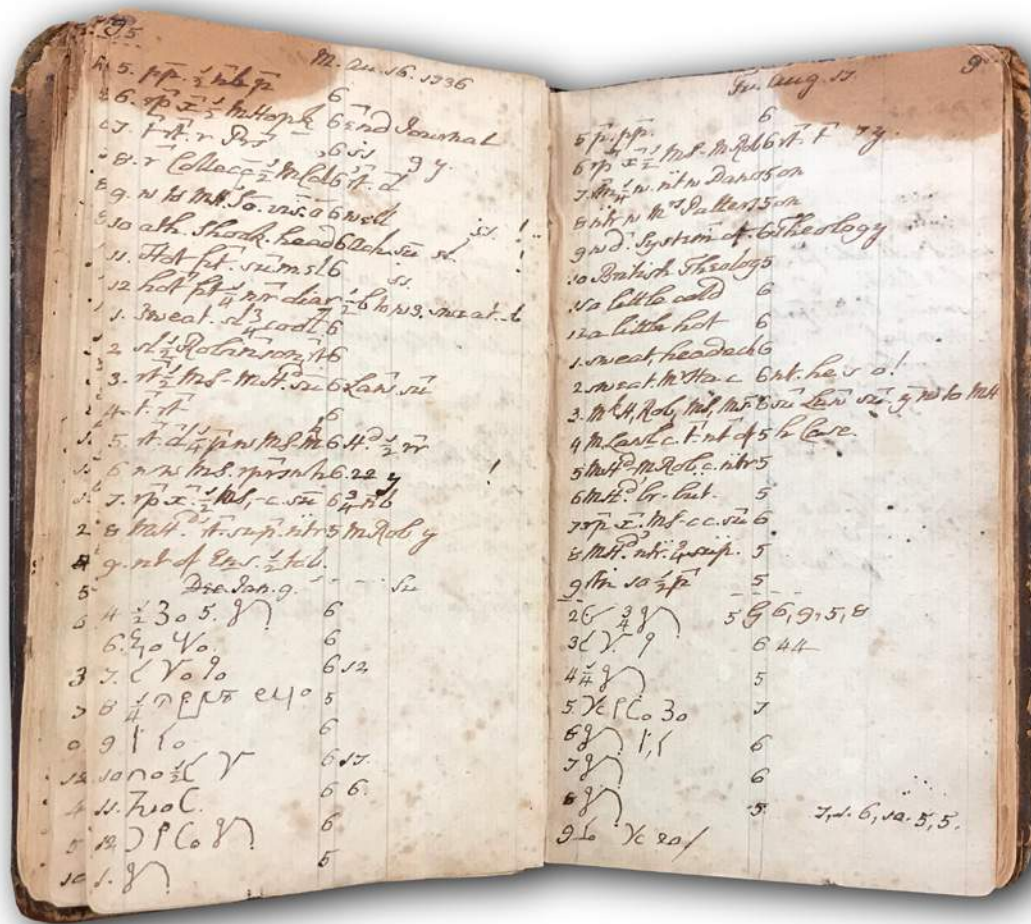
Richard William Seale, *Map of Georgia and Part of Carolina* (1741) [Courtesy of Hargrett Rare Book and Manuscript Library / University of Georgia Libraries]

This map, dating from 1741, depicts the coastline from St. Augustine in the south to Charles-Town (Charleston) in the north. At the center of the map is the colony of Savannah, then a newly established port strategically located between Charleston and St. Augustine. Inset is St. Simon's Island, the home to two English forts: Fort Frederica and Fort St. Simons. This map, though created shortly after the Wesleys were in Georgia, shows that the towns and settlements in Georgia were almost exclusively located on the coast at this time. Fort Augusta was a notable exception.



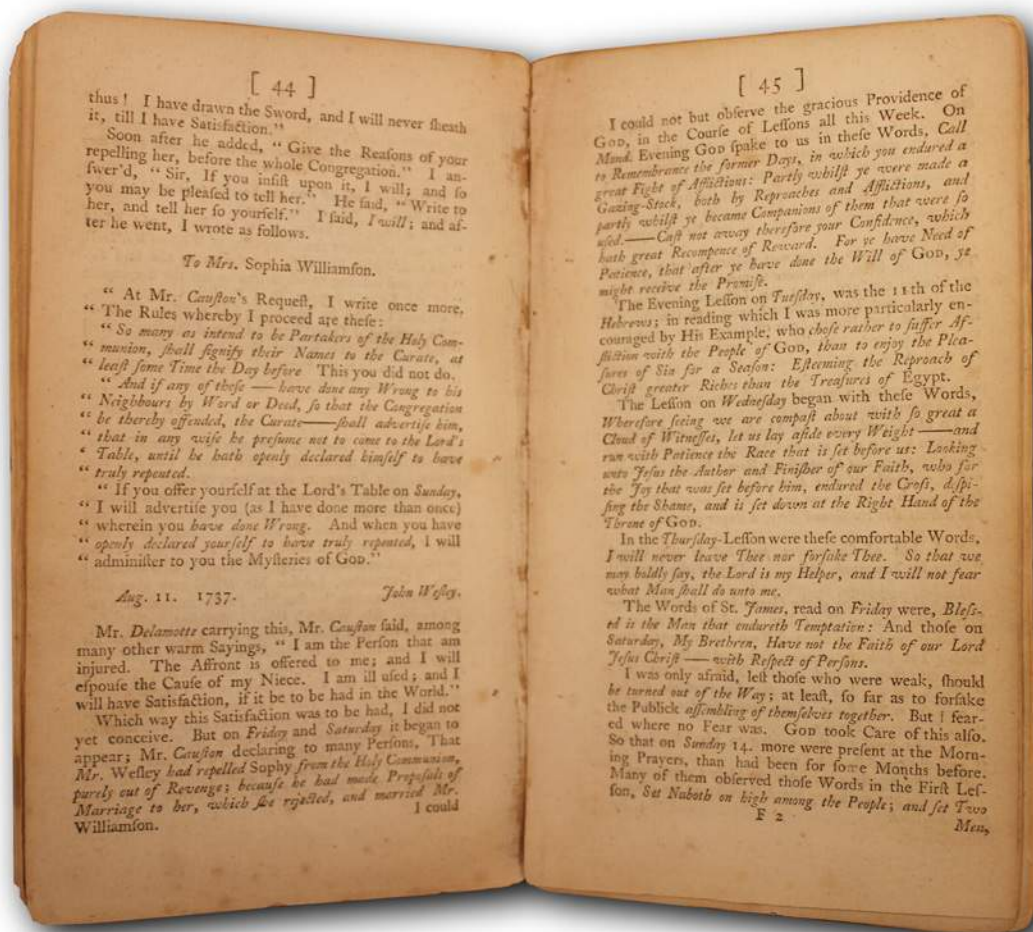
**John Wesley Preaching to Native American Indians [Wellcome Library
(no. 5463081), London)]**

John Wesley intended to go to Georgia, in a large part, in order to apply the principles of primitive Christianity amongst Native Americans. He felt that if an unchurched (or uncorrupted) people would accept the religion of the New Testament (similar to how religion was practiced in the Oxford Holy Club), then it would be a profound exemplar of primitive Christianity. In Savannah, Wesley met with five warriors of the Chickasaw nation and wrote that their people “appear the most likely of all the Americans to receive and rejoice in the glorious Gospel of Christ.” Limited by his parish duties in Savannah, however, Wesley was never successful at implementing that experiment.



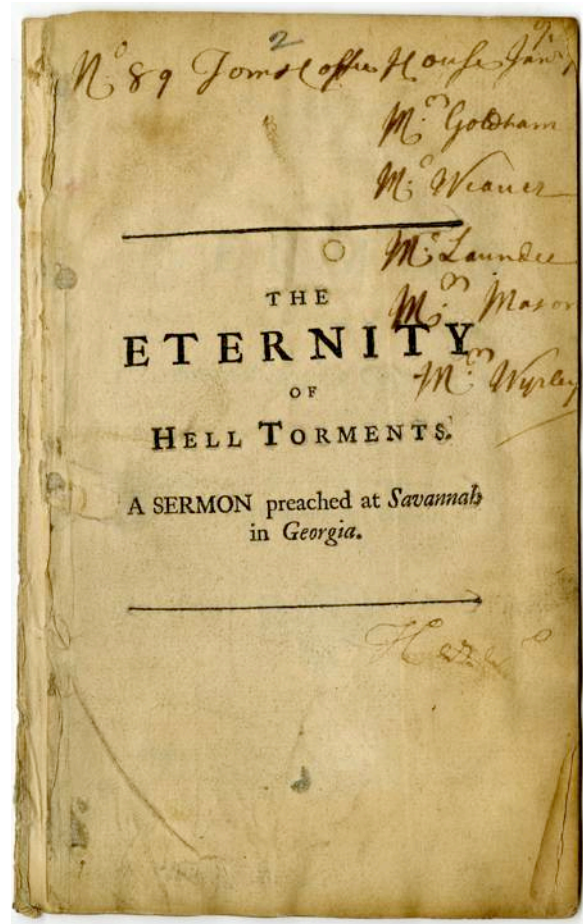
John Wesley, *Diary* (1736) [MSS 153]

This diary, written by John Wesley, dates to the period when he was in Savannah. Wesley used shorthand and wrote in a coded system that was only intelligible to people in his close circle of companions, including Charles Wesley and Benjamin Ingham. Methodist scholar Richard Heitzenrater discovered the key to this coded shorthand in 1969 while evaluating the papers of Benjamin Ingham. This made it possible for scholars to access Wesley's diary, which in its present form was never meant for publication. The opening of the diary shows not only this coded shorthand, but also how relatively terse Wesley's diary was.



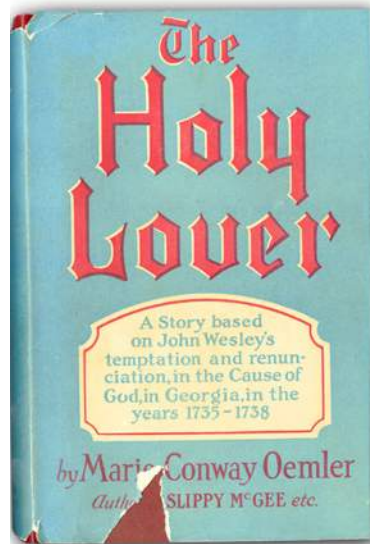
John Wesley, An Extract of the Rev. Mr. John Wesley's Journal From his Embarking for Georgia to his Return to London (1743) [1743 WESL B]

John Wesley's (edited) journal provides details regarding his trip to and stay in Georgia dating from October 14, 1735, to February 1, 1738. Although Wesley discusses various aspects of this period, he felt obliged to publish the journal in order to respond to accusations against him with respect to his relationship with Sophia Hopkey. John Wesley had considered Sophia Hopkey for marriage, but ultimately decided against it. She then married William Williamson and a controversy ensued after Wesley denied her communion in the Savannah church. Wesley defended his actions by explaining that his rationale for denying Sophia Hopkey communion was in accordance with ecclesiastical practice.



George Whitefield, *The Eternity of Hell Torments: A Sermon Preached at Savannah in Georgia* (1738) [1738 WHIT]

George Whitefield (1714-1770), though a member of the Oxford Holy Club, did not come to Georgia initially with the Wesleys, but he succeeded John Wesley as the rector of Christ Church, Savannah. Whitefield's sermon, *The Eternity of Hell-Torments*, was well received by the residents of Savannah. Its fire-and-brimstone content brings to mind another powerful sermon from the Great Awakening: Jonathan Edwards's *Sinners in the Hands of an Angry God* (1741). Whitefield's sermon focuses primarily on the eternality of hell, which he uses as a tool of evangelism directed at both "self-deluded sinners" and "Christians of a lukewarm, Laodicean spirit."



Affidavit of Robert Williams against John Wesley Regarding Savannah (1739) [MSS 153, Folder 11]

This affidavit, given by Captain Roberts Williams, calls into question Wesley's overall character as well as his particular behavior with respect to Sophia Hopkey while he was in Savannah. Williams claimed that Wesley "seduced the common persons, there settled, to Idleness," and "had been guilty of using too great familiarities with Mrs. Sophia Christiana Hopkey." In August of 1737, the Grand Jury for Savannah charged Wesley with speaking to Sophia Hopkey against her husband's consent and repelling her from the Holy Communion. After more than three months of trying to defend his actions, Wesley fled by night for Charleston, and from there he sailed back to England. He wrote: "I shook off the Dust of my Feet, and left *Georgia*, after having preach'd the Gospel there (not as I ought, but as I was able) one year and nearly Nine Months."

Marie Conway Oemler, *The Holy Lover* (1927) [1927 OEML]

The Holy Lover is a work of historical fiction about John Wesley's time in Georgia. Oemler (1875-1932) creates a humanizing portrait of Wesley by exploring his relationship with Sophia Hopkey. Wesley had ended this relationship in order to better attend to his religious pursuits, and Hopkey quickly married another man. The following is a sample of Oemler's work: "But as it was now, Sophy with the dew of her youth sparkling on her bright hair, threatened his God-ordained mission—whatever it might prove to be—and so endangered his freedom, and his pride of supremacy, that his colossal selfishness saw in her the Great Temptation."

CASE 4

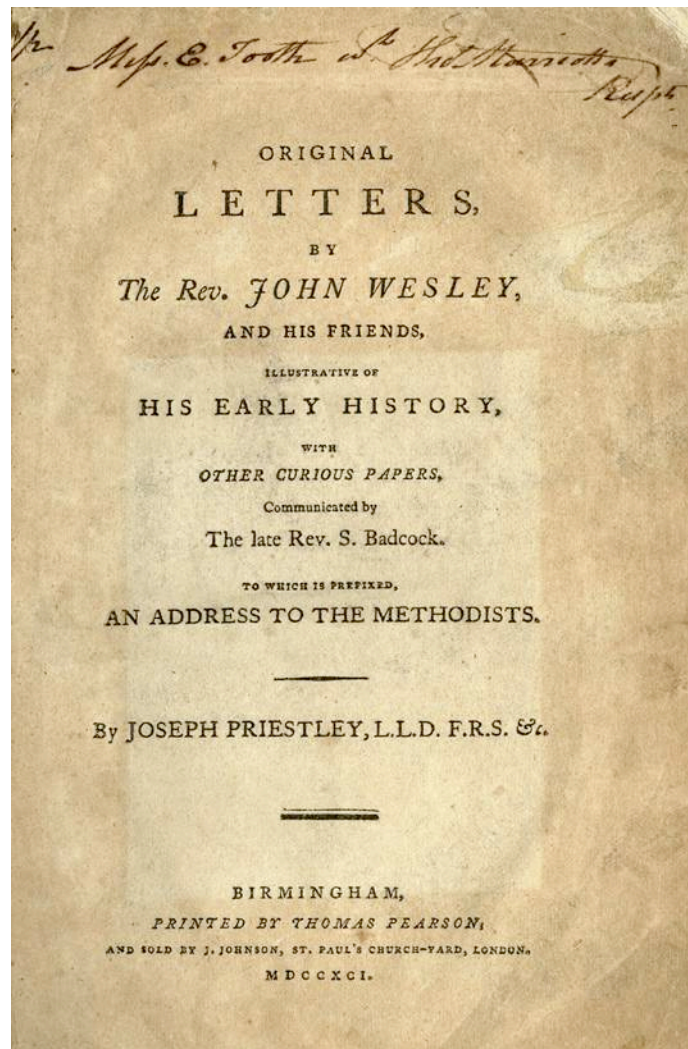
John Wesley's Aldersgate Experience

In early 1738, shortly after his return from Georgia, John Wesley fostered a relationship with the Moravian leader, Peter Böhler (1712-1775), who himself was set to depart for a mission in Georgia and South Carolina. At this time, Wesley thought of his faith as weak, but Böhler convinced him that there are no degrees of faith, and so he lacked a genuine saving faith altogether. The Moravians taught that a genuine faith would be accompanied by an unmistakable assurance. On May 24, 1738, Wesley attended a Moravian meeting on Aldersgate Street. There, during a reading from Martin Luther's preface to the book of Romans, Wesley felt his heart "strangely warmed." Wesley understood this as confirmation that he possessed saving faith. Still, Wesley continued to struggle with doubts and within a couple of years he departed completely from the Moravian view of faith, opting for a view more consistent with his experience. Though later Methodists often celebrate Wesley's "conversion" at Aldersgate, Wesley himself did not view the event as a paradigmatic conversion experience.



John Valentine Haidt, Portrait of Peter Böhler, undated [Image courtesy of the Moravian Archives, Bethlehem, PA]

On February 7, 1738, John Wesley met Peter Böhler (1712-1775), a Moravian missionary who had been ordained just two months earlier. Böhler was in London preparing to go to Savannah, and he connected with both John and Charles Wesley during his brief stay in the city. Böhler wrote to his bishop, Count Zinzendorf, his perceptions of the Wesley brothers: “The elder, John, is a good-natured man: he knew he did not properly believe on the Saviour, and was willing to be taught. His brother...is at present very much distressed in his mind, but does not know how he shall begin to be acquainted with the Saviour.” Böhler persuaded John that saving faith was instantaneous and accompanied by “dominion over sin, and constant peace from a sense of forgiveness.” Böhler also convinced him that his view of “degrees of faith” was false. As a result of his interactions with Böhler, John Wesley was primed for a new spiritual experience. This portrait of Peter Böhler was painted by a Moravian preacher, John Valentine Haidt (1700-1780).



John Wesley, *Original Letters* (1791) [1791 WESL B]

John Wesley, in a letter to his brother Samuel, dated October 30, 1738, reflected on his Aldersgate experience, writing: "I was not a Christian till May the 24th last past. For till then sin had the dominion over me, although I fought with it continually; but surely then from that time to this, it hath not: Such is the free grace of God in Christ." Wesley's view of his own salvation was not static. In his journal, dated January 4, 1739, he acknowledged the feeling of forgiveness that he experienced at Aldersgate, but then immediately questioned his current state: "But that I am not a Christian at this day I assuredly know as that Jesus is the Christ . . . I feel this moment I do not love God; which therefore I know because I feel it." Wesley continued to connect salvation with feelings, a view that he would reject after parting ways with the Moravians.



"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. . . . I then testified openly to all there what I now first felt in my heart."

Elmer T. Clark, *What Happened at Aldersgate* (1938) [1938 CLAR]

The year 1938 marked the bicentennial of John Wesley's Aldersgate experience, and many American Methodists held special celebrations to commemorate the event. The volume edited by Elmer T. Clark, *What Happened at Aldersgate*, is a collection of nineteen lectures that were delivered in Savannah as part of this commemoration. The contributors to this volume were prominent Methodists in the early twentieth century, including Harvey W. Cox (1875-1944), President of Emory University from 1920-1942. Each of the lectures explores how Aldersgate relates to aspects of Methodist or Wesleyan theology. The image shown depicts Wesley's Aldersgate experience during a reading of Martin Luther's preface to the book of Romans.

My Dear Brother
I thank you heartily for your kind Letter.
In it power to which I can say but very little.
With all my Heart I do forgive & forget men-
tioning my Name in print. Indeed I real-
ly think & ever thought since that unhappy
Difference happened, that I am a sinner
upon account of my having occasioned
it & I confess my Fault to you & beg your
Pardon. As for my Part I shall be heartily
glad to see you in London & to give you
a Kiss of brotherly Love. I think to be
in London within a fortnight. As for
the future I hope our carriage will be plea-
sed to prevent our falling out with one
another, & I join with you about uniting
together against the Devil & the World.
And I am indeed really sorry that
there ever has happened such Divisions
between you my dear Brother & John
Wesley & us, so that we almost are now
three parties altho' we are servants of
the same Master. O that the Lord would
heal this breach! Let us pray for it my Br.

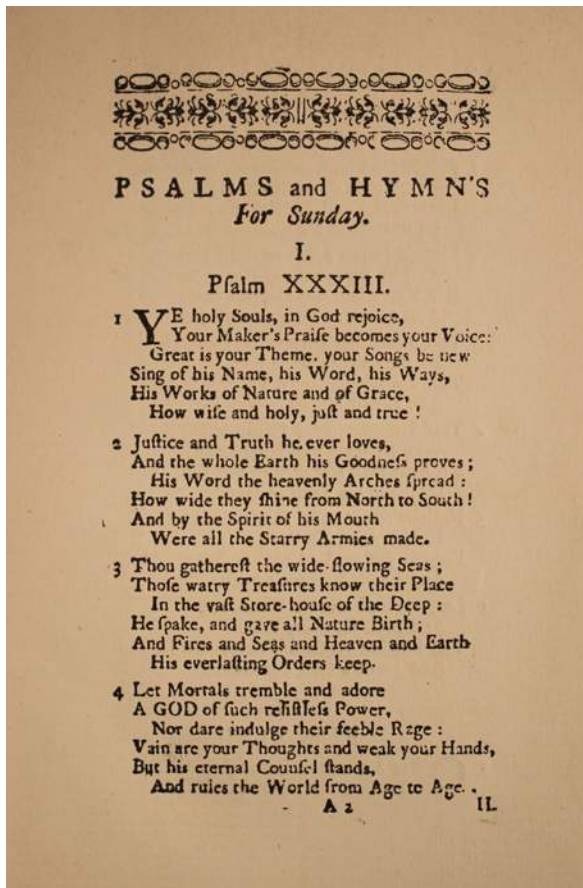
Peter Böhler, Letter to George Whitefield, undated. [Courtesy of the Moravian Archives, Bethlehem, PA]

Peter Böhler and George Whitefield crossed paths numerous times, and they had collaborated in preaching ministries and jointly created an orphanage and school for African American children. Eventually Whitefield and Böhler separated and Wesley separated from the Moravians. In this undated letter, Böhler writes the following to Whitefield: “I am indeed really sorry that there ever has happened such a division between you, my dear John Wesley and us, so that we almost are now three parties, although we are servants of the same Master. O, that the Lord would heal this breach!”

CASE 5

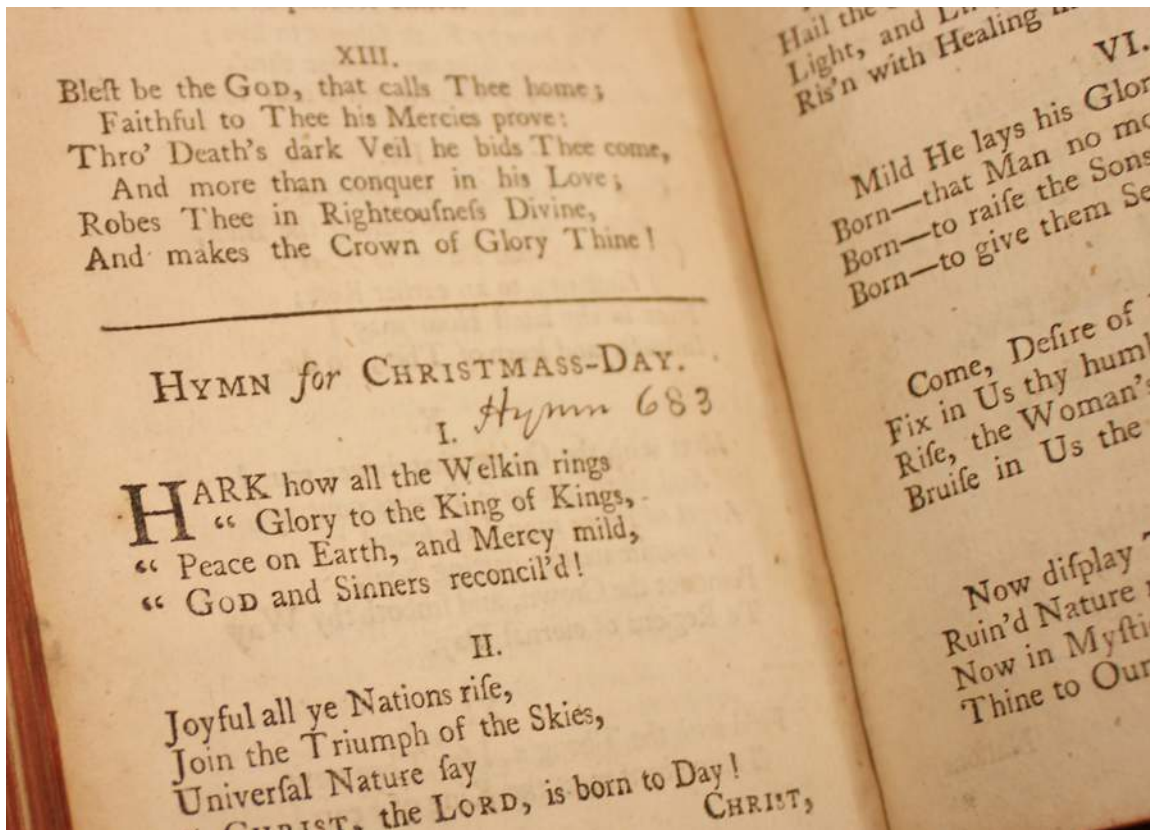
Hymns and Early Methodism

Singing the Psalms was the acceptable mode of worship in eighteenth-century Anglicanism. The Psalter was even popular among Nonconformists, which is why many, even Charles Wesley, produced new, metrical versions of it. Yet the singing of hymns, particularly outside of Anglican services, was gaining popularity in eighteenth-century Britain. The members of the Oxford Holy Club sang hymns, and, as early as 1737, John Wesley produced collections of hymns intended to supplement Anglican worship. John Wesley's various collections of hymns played a prominent role in Methodist tradition. Charles Wesley gained the reputation as the bard of Methodism, and John's role was primarily to edit collections and promote their use. Hymns continued to be a major characteristic of Methodism long after the Wesleys.



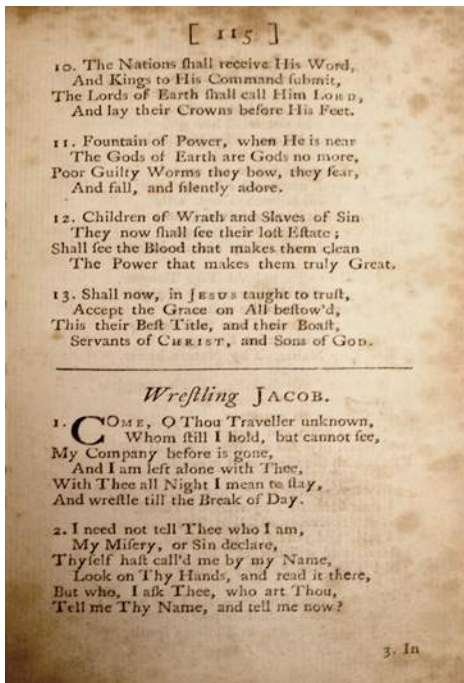
John Wesley, *Collection of Psalms and Hymns* (1737) [1882 WESL]

Although John Wesley's trip to colonial Georgia was fraught with failure and disappointment, he did produce a hymnal during his stay (published in Charleston, 1737). Not only was *A Collection of Psalms and Hymns* the first of many hymnbooks that John Wesley would publish, but it was also the first Anglican hymnal published in America. The hymnal likely had its origins, in part, in the hymn-singing practice of the Oxford Holy Club. The hymnal was the first to incorporate Wesley's translations of German hymns, which he would have learned from the Moravians aboard the *Simmonds* en route to Georgia. The 1737 hymnal is extremely rare and only two extant copies are known. Presented here is an 1882 reproduction.



**John and Charles Wesley, *Hymns and Sacred Poems* (second edition)
 [1739 WESL]**

In 1739, John and Charles Wesley published *Hymns and Sacred Poems*, which includes the first published examples of Charles Wesley's hymn writing, such as "Free Grace" ("And Can It Be that I Should Gain") and "Hymn for Easter-Day" ("Christ the Lord is Risen Today"). This work also includes "Hymn for Christmas-Day," which after some alterations became the popularly-known hymn "Hark! The Herald Angels Sing."



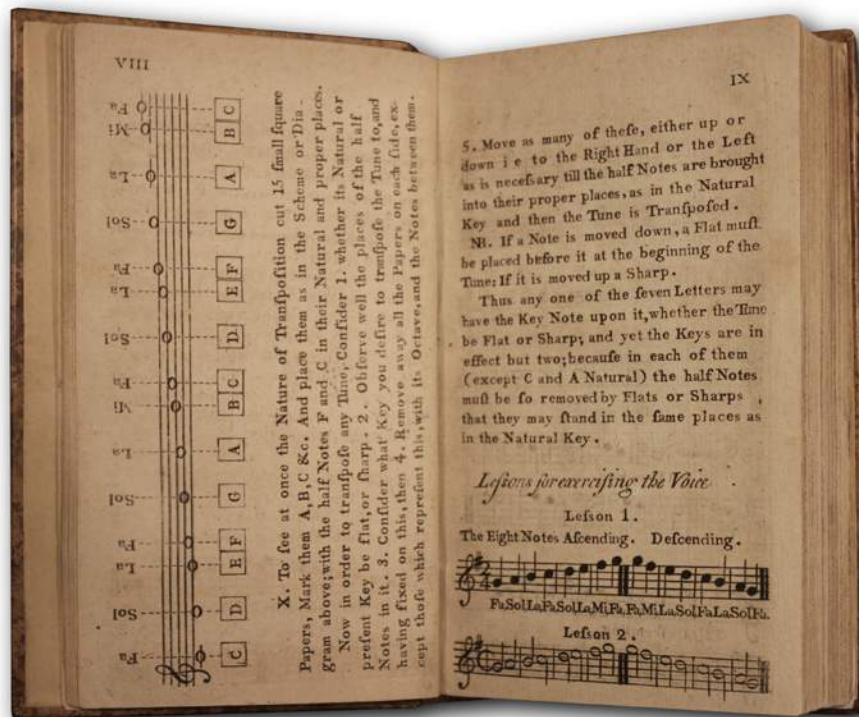
John and Charles Wesley, *Hymns and Sacred Poems* (1742) [1742 WESL C]

The 1742 edition of John and Charles Wesley's *Hymns and Sacred Poems* included, for the first time, a poem by Charles Wesley called, "Wrestling Jacob" (sometimes known by its opening line: "Come, O Thou Traveler Unknown"). The poem reimagines the experience of Jacob in Genesis 32 as spiritually wrestling with the Savior whose name is Love. John Wesley reported that the great English hymn writer, Isaac Watts (1674-1748), said this hymn "is worth all the verses which I have ever written."



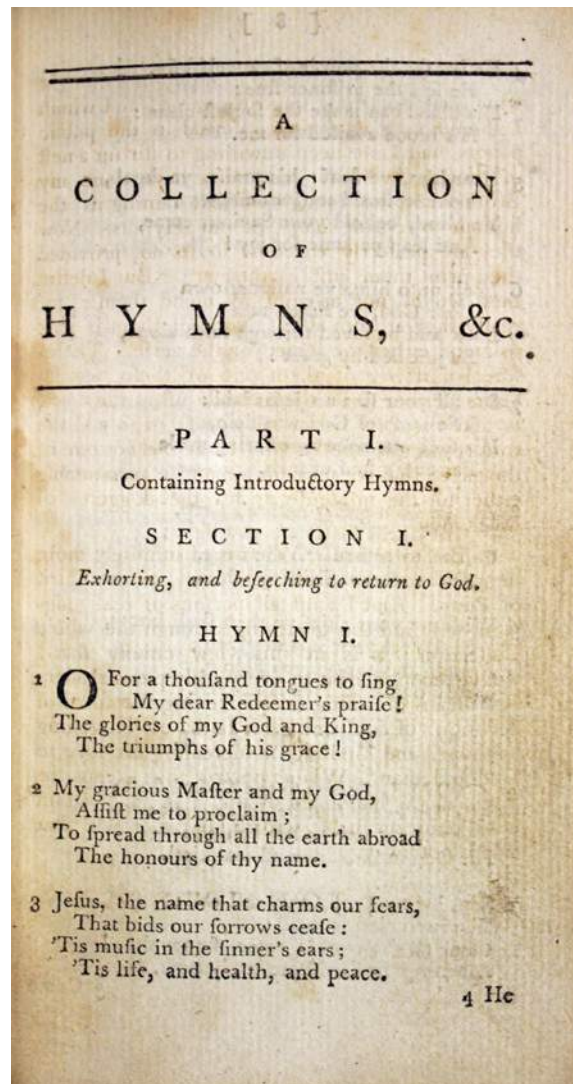
John Frederick Lampe and Charles Wesley, *Hymns on the Great Festivals, and Other Occasions* (1753) [1753 LAMP]

In 1746, Charles Wesley collaborated with John Frederick Lampe (1703-1751), a German composer, to publish *Hymns on the Great Festivals, and Other Occasions*. The work includes twenty-three hymns by Charles Wesley and one hymn by his brother Samuel Wesley, all of which are set to original music scores written by Lampe. Many of the tunes were incorporated into later works, such as John Wesley's *Sacred Melody*. Shown here is the second edition printed in 1753.



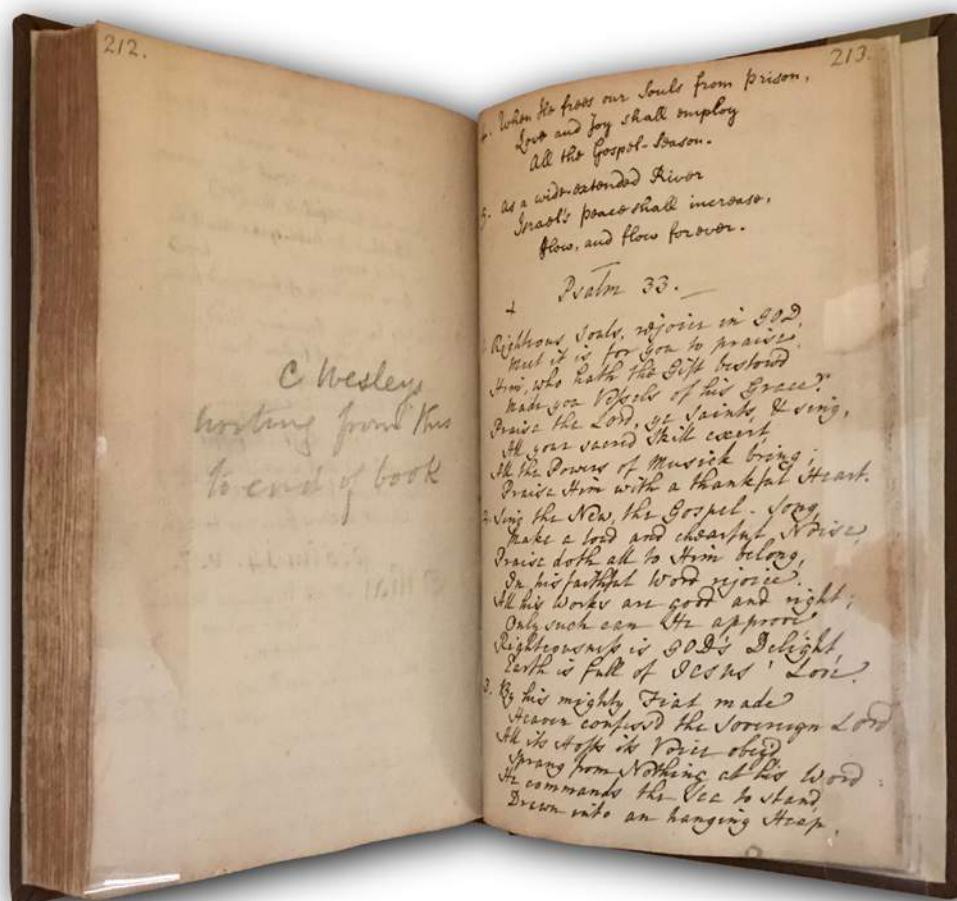
**John and Charles Wesley, *Sacred Melody* (1761) and *Select Hymns* (1765)
[1761 WESL C:1-2]**

This volume is two works bound together, both produced by John Wesley: *Sacred Melody or a Choice Collection of Psalm and Hymn Tunes* (1761) and *Select Hymns Designed Chiefly for the Use of the People Called Methodists* (1765). The first work is entirely engraved (not printed with moveable type), and includes practical instruction on how to sing the tunes used by Methodists. Wesley writes: "Let each of these Lessons be got off perfectly and by Heart in the Order they are here placed, so that they all may be sung readily and exactly both in Time and Tune." In the preface to the second work, John Wesley shows concern for the need of a portable and affordable collection of hymns: "I want the People called Methodists to sing true, the Tunes which are in common Use among them. At the same Time I want them to have in One Volume, the best Hymns which we have printed: And that, in a small and portable Volume, and one of an easy Price."



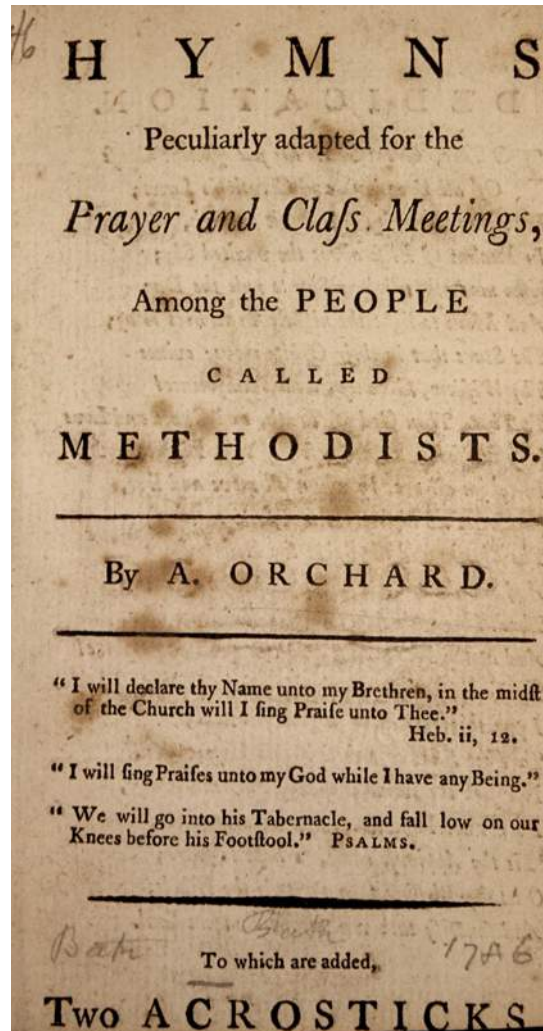
John Wesley, *A Collection of Hymns, For the Use of the People Called Methodists* (1780) [1780 WESL B]

This is the first edition of the highly-acclaimed hymnal that became the standard hymnal of Methodist worship in Great Britain and America. According to the preface, John issued this publication because it provided a comprehensive collection of hymns in one place in order to make them more accessible and more affordable. The volume contains 525 hymns curated by John, but the vast majority of the included hymns were written by Charles Wesley.



Charles Wesley, *Poetic Version of the Psalms* manuscript (c. 1750) [MSS 159]

The psalter played a prominent role within English worship and as a result there is a rich tradition of poetic (or singable) translations of the Psalms by Anglicans and Nonconformists alike. These include the works of Nahum Tate (1652-1715) and Nicholas Brady (1659-1726), Henry Ainsworth (1571-1622), and Isaac Watts (1674-1748). Charles Wesley's own attempt at producing a poetic edition of the Psalms is presented here. The majority of this bound manuscript is written in the hand of John Perronet (1732-1767), the youngest son of Charles's friend Vincent Perronet (1693-1785), but the last twelve pages were written in the hand of Charles Wesley himself (as shown).



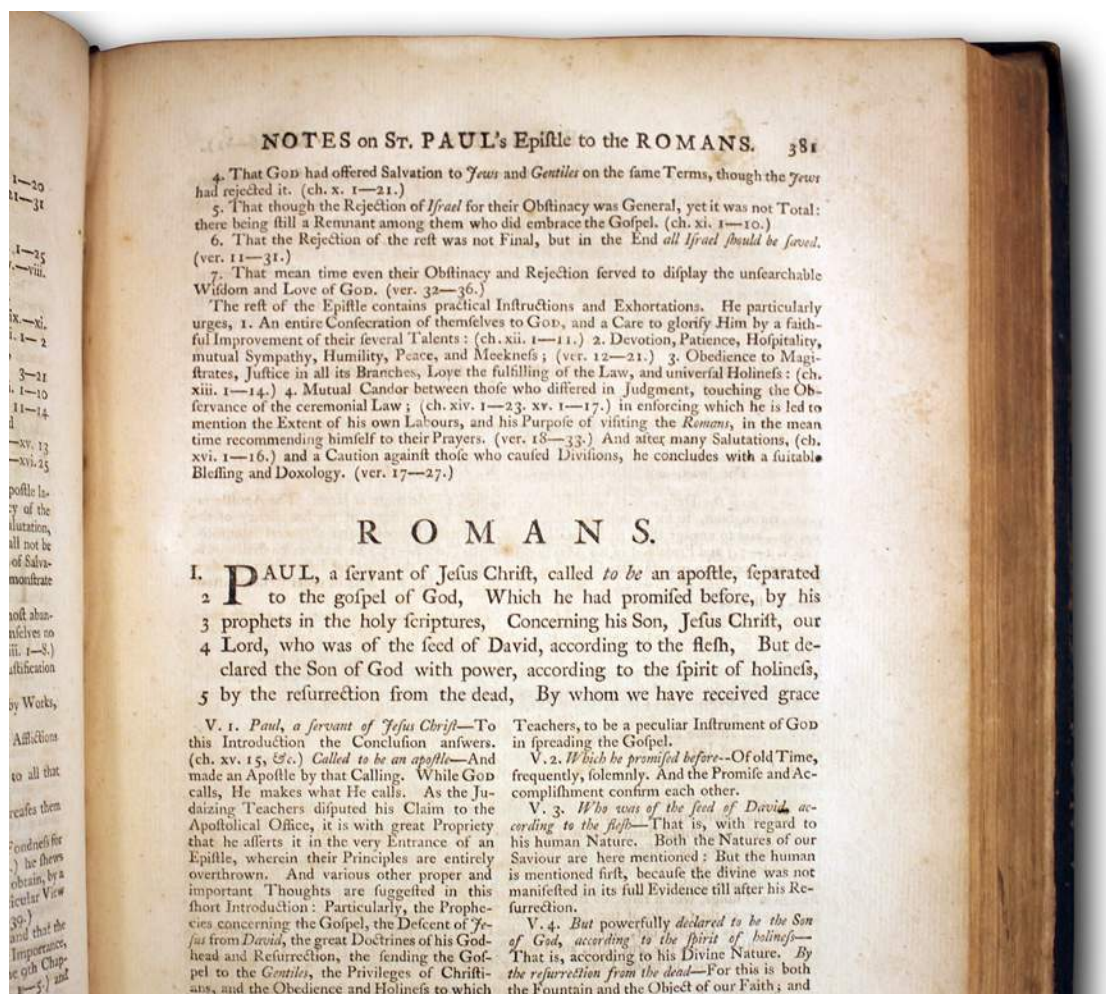
A. Orchard, *Hymns Peculiarly Adapted for the Prayer and Class meetings, among the People called Methodists* [1786 ORCH]

The hymn book by A. Orchard, otherwise unknown, provides a rare look at a collection of Methodist hymns not published by either John or Charles Wesley. The collection was published in 1786, which raises the question of why a new hymn book was necessary if, by this time, the Wesleys had produced numerous editions, both small and large. What the present work shows is that there were regional differences among the needs of the societies. Thus, this work reflects the hymns that were of value for class meetings in Bath and Bristol. The book also includes two acrostic poems, one that spells "Jesus Christ" and the other "John Wesley."

CASE 6

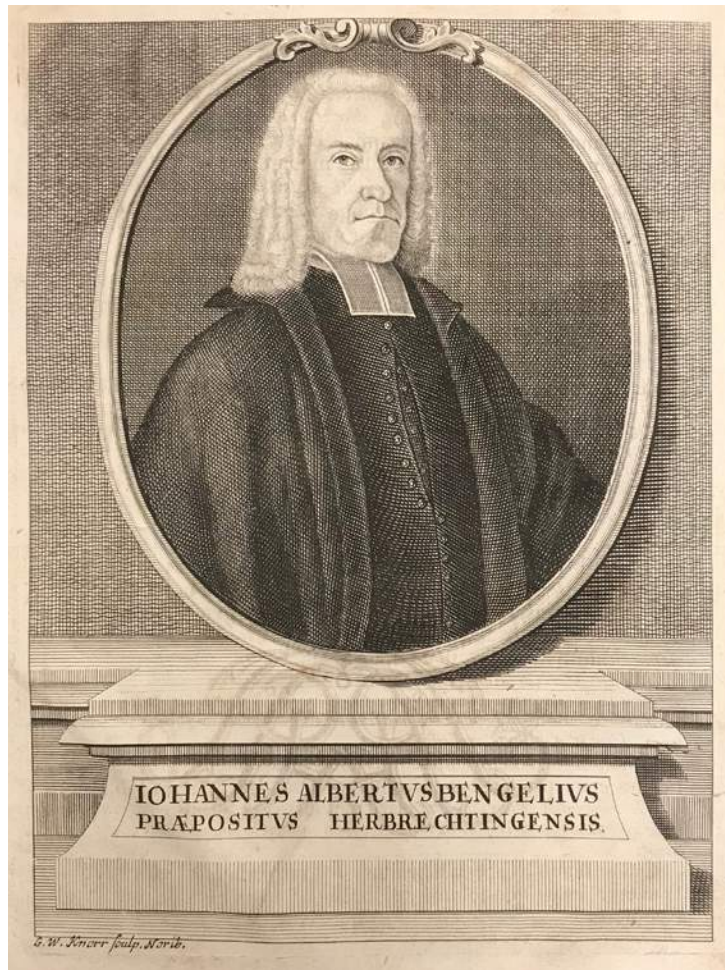
John Wesley and Biblical Interpretation

In the introduction to *Sermons on Several Occasions* (1746), John Wesley famously asserted, “Let me be *homo unius libri* [a man of one book].” This identity had a profound impact on Wesley’s theology and mode of expression, evident in his frequent employment of biblical language in his sermons, tracts, and letters. Despite thoroughly making use of the whole Bible, Wesley certainly had a canon within a canon, drawing often on First John and the Sermon on the Mount. For Wesley, First John represented “the deepest part of the Holy Scripture” and was the place where “sublimity and simplicity” are joined. Similarly, he identified the Sermon on the Mount as “the noblest compendium of religion which is to be found even in the oracles of God.” However, comments in his *Explanatory Notes* on the Bible were short, simple, and purposefully derivative. Nevertheless, Wesley’s view of the Bible captured in his *Explanatory Notes* and sermons set the boundaries of biblical interpretation within the Methodist movement.



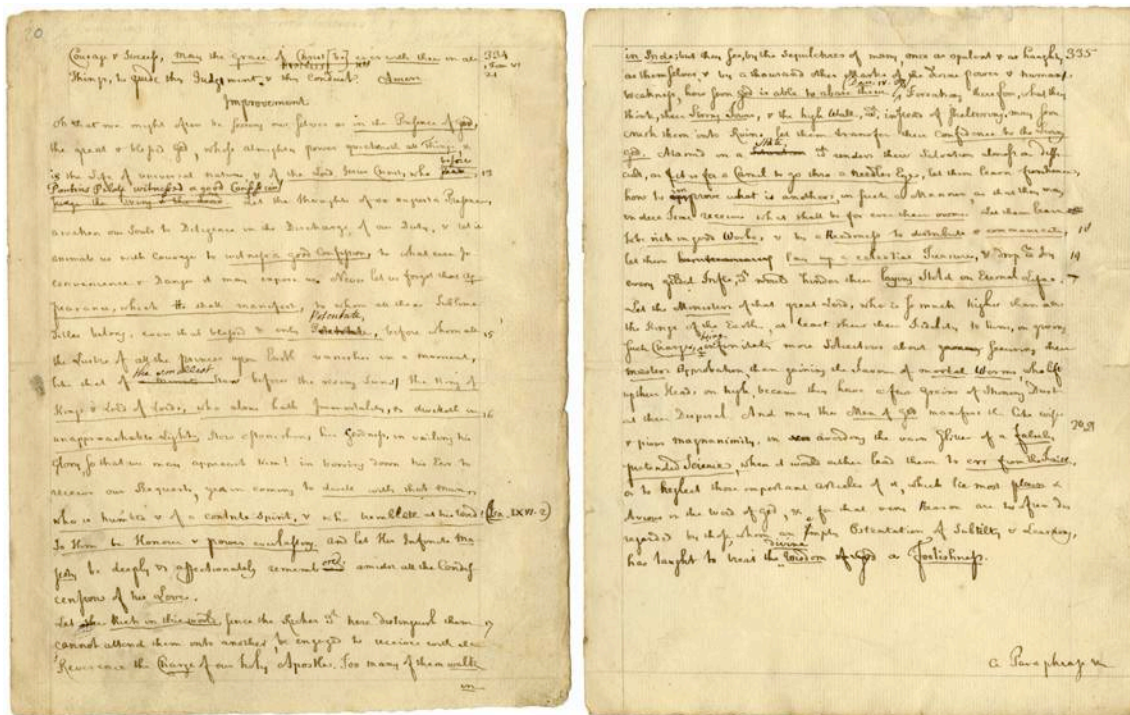
John Wesley, *Explanatory Notes upon the New Testament* (2nd ed) [1757 WESL C]

When he wrote his *Explanatory Notes upon the New Testament*, John Wesley had retired to Bristol in 1753 because of his deteriorating health. Facing the possibility of the end of his life (though he would live for nearly four more decades), Wesley thought the timing was right for this project he had previously considered. He wrote for an “unlearned” audience who “reverence and love the word of God, and have a desire to save their souls.” To aid in this goal, Wesley made “the notes as short as possible that the comment may not obscure or swallow up the text: and as plain as possible.” His notes also drew heavily on other sources such as Bengel’s *Gnomon Novi Testamenti* and Doddridge’s *Family Expositor*. Later, Wesley would promote his *Explanatory Notes* along with his published sermons as doctrinal standards for Methodist preachers. The second edition is shown here; see case 10 for the first edition of this work.



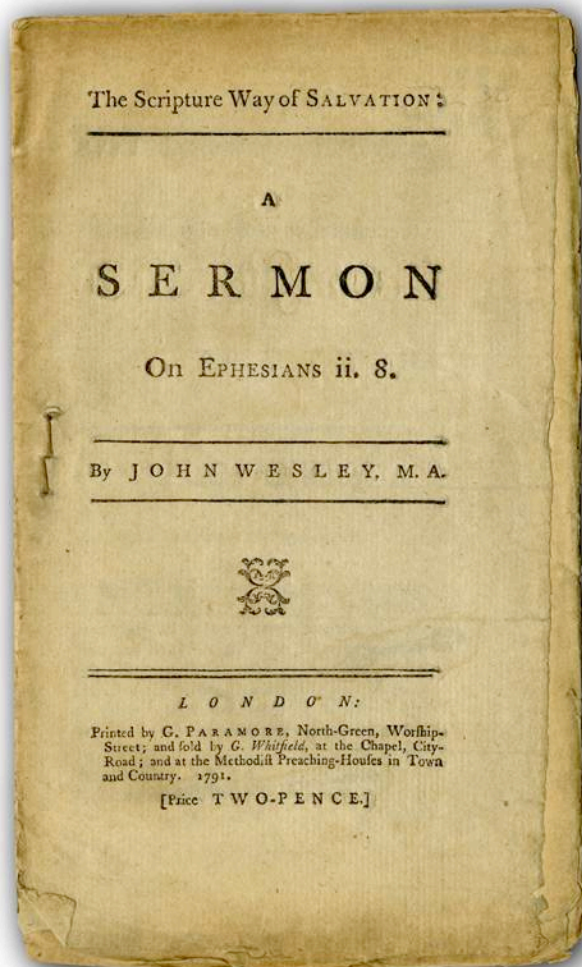
Johann Albrecht Bengel, *Gnomon Novi Testamenti* (1742) [1742 BENG]

Johann Bengel (1687-1752) was a German pietist who is often remembered for his text-critical work on the Greek New Testament. This work, *Gnomon Novi Testamenti*, is Bengel's brief but valuable commentary on the New Testament. The word *Gnomon* comes from Greek and is used of the "indicator" on a sundial. This captures the intent behind Bengel's *Gnomon*, which he states is "to point out or indicate, the full force of words and sentences, in the New Testament." The *Gnomon* had wide influence, particularly on John Wesley, who referred to Bengel as "that great light of the Christian World." Given that Bengel's commentary was written in Latin and made reference to the Greek text, it was not easily accessible to a general audience. Wesley, therefore, translated parts of it in his *Explanatory Notes upon the New Testament*.



**Philip Doddridge, Manuscript leaves of *Family Expositor* (circa 1750)
[MSS 442]**

Philip Doddridge (1702-1751) was an important figure in the Nonconformist movement of England. His book *The Rise and Progress of Religion in the Soul* was widely popular and helped lead to the conversion of the abolitionist William Wilberforce. But it was Doddridge's *Family Expositor* that proved to be most useful for John Wesley, who employed it as a source for his *Explanatory Notes upon the New Testament*. The *Family Expositor* is both a paraphrase of the New Testament and a commentary on it. The manuscript on display is Doddridge's own composition for the *Family Expositor*, the section on 1 Timothy 6:13-21.



John Wesley, *The Scripture Way of Salvation* (1791) [1791 WESL W]

The Scripture Way of Salvation is a theological treatise under the guise of a sermon on Ephesians 2:8. It is one of Wesley's that he preached on numerous occasions as a way to reiterate that saving faith is also sanctifying faith. Thus, Wesley sets out his view of the *ordo salutis* (order of salvation) in the sermon, and the title he gives the sermon demonstrates the centrality of the Bible for Wesley's soteriological convictions. He writes that faith and salvation "include the substance of all the Bible, the marrow, as it were, of the whole Scripture."

CASE 7

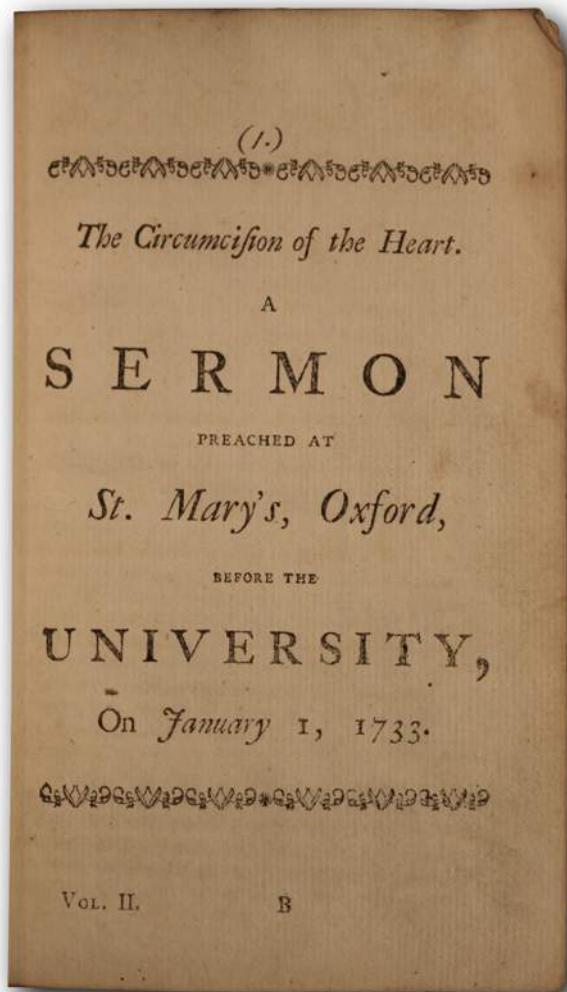
Plain Truth for Plain People: Wesley's Sermons

John Wesley may not have been recognized as the most eloquent preacher of his day, but being a preacher was central to his identity, and Wesley preached all over Britain. His sermons were frequently published, but the written sermons most often varied from the spoken sermons. According to Wesley, both written and spoken sermons contained the same theological substance. In the introduction to his collection of sermons published in 1746, Wesley indicates that his sermons were aimed at a broad audience (*ad populum*). Thus, despite his first-rate education at Oxford, he did not add excessive rhetorical flourish, but instead he composed sermons that contained “plain truth for plain people.”



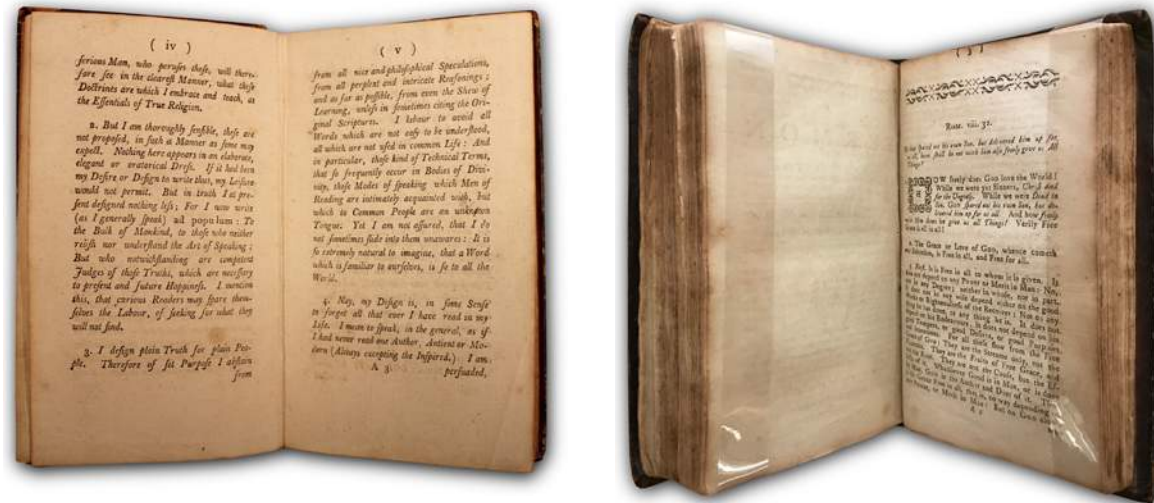
Martin Luther, *Eyn Sermon von der Betrachtung des heyligen Leydens Christi* (1519) [1519 LUTH BBB]

Martin Luther's (1483-1546) *Eyn Sermon von der Betrachtung des heyligen Leydens Christi* (A Sermon on the Contemplation of the Holy Suffering of Christ) is an example of how Luther used the printing press to his advantage. Luther disseminated information through *Flugschriften*, short pamphlets that could be put easily in the hands of a literate audience. In a similar way, John Wesley's sermons were made to be portable, affordable, and sharable. Sermons and tracts by both Luther and Wesley typically underwent multiple editions and were reprinted by different printers. One striking difference in practice, however, is that Luther used images to help in the interpretation of the pamphlet (depicted here is Christ as the man of sorrows), whereas Wesley refrained from using images almost entirely.



**John Wesley, *The Circumcision of the Heart* (1748)
[1748 WESL D]**

John Wesley's *The Circumcision of the Heart* was preached on New Year's Day, 1733, at Oxford University (updated for inclusion in the second volume of *Sermons on Several Occasions* (1748), exhibited here). Thus, the sermon is a representative example of John Wesley's earliest preaching. Despite the theological developments that took place throughout Wesley's life, he always looked positively upon this sermon. In 1778, he wrote: "I know not that I can write a better [sermon] on 'The Circumcision of the Heart' than I did five and forty years ago." Preaching on Romans 2:29, Wesley defined circumcision of the heart as a "habitual disposition of the soul" (i.e., "holiness"), which implies being "cleansed from sin," "renewed in the image of our mind," and becoming "perfect, as our Father in heaven is perfect."



John Wesley, *Sermons on Several Occasions: In Three Volumes, Third Edition* (1769) [1769 WESL V:1]

John Wesley's *Sermons on Several Occasions* is a goldmine for understanding his theology, a point not lost on Wesley himself. In the preface, unlike anywhere else, Wesley reflects on his approach to sermon writing, in which he seeks to present the truth of Scripture—and Scripture alone—in a manner that is clear to people in all walks of life. Not every sermon published by Wesley was included in this collection, and the collection also contains one sermon by Charles Wesley (*Awake thou that sleepest*, 1742). What was included, however, has become, according to Wesley's "Model Deed" (1763), a doctrinal paradigm for preachers in the Methodist Societies.

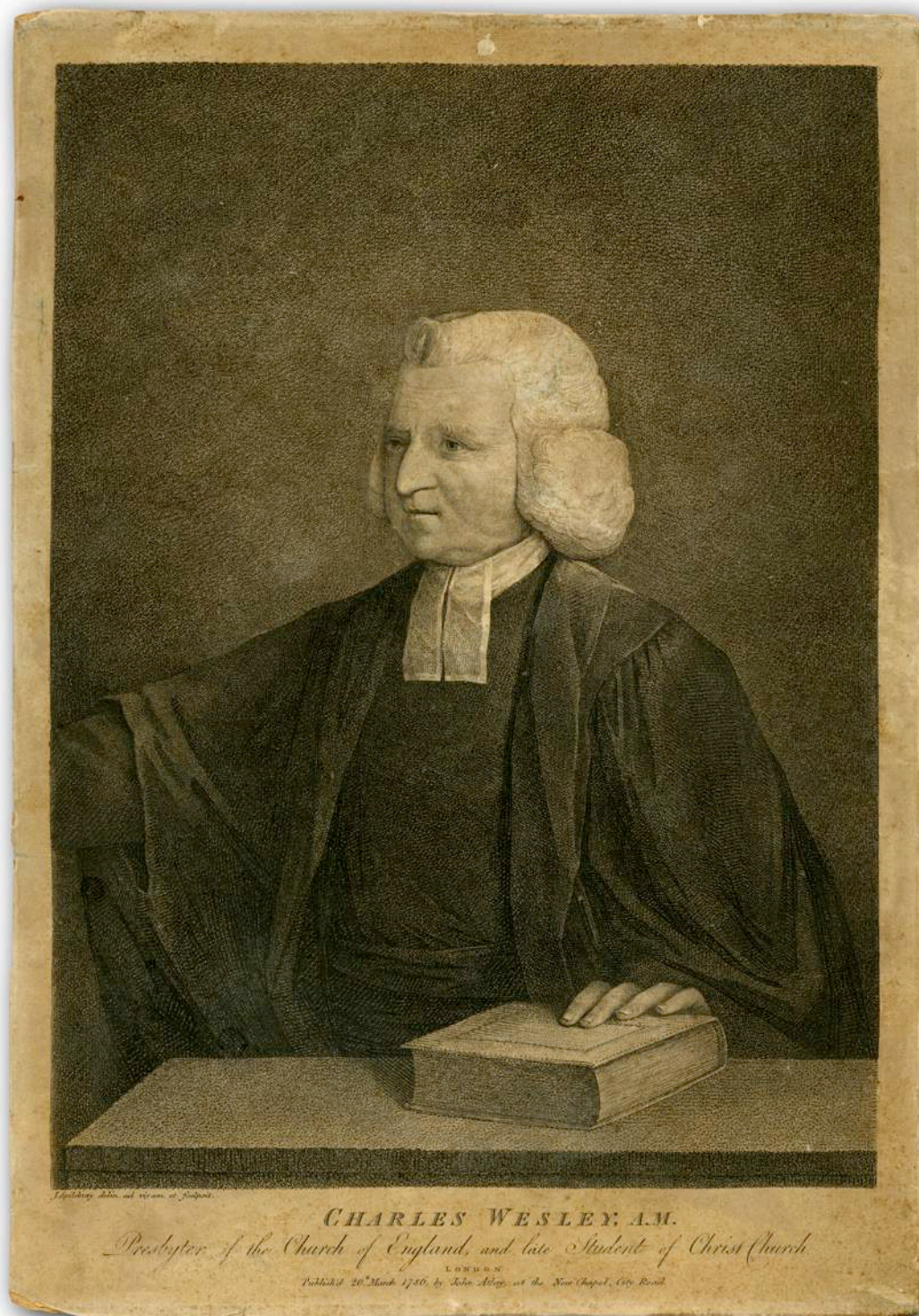
John Wesley, *Free Grace: A Sermon Preach'd at Bristol* (1765) [1770 WESL D:7]

In the sermon, *Free Grace*, originally published in 1739, John Wesley famously rails against the doctrine of predestination, which sparked a schism between him and his close friend, George Whitefield. For Whitefield's response to this sermon, see case 9. This present volume not only contains the sermon *Free Grace* but a number of other works by John Wesley and others, which were printed and published separately, but bound together into a single volume. The practice of binding together multiple works was common in the eighteenth century and was a function of convenience and preservation. It was also cheaper than binding each work separately. This particular volume was owned by Richard Sause (d. 1802), whose name is imprinted on the cover. Sause was a Dubliner who became an early founder of Methodism in New York. He was an original trustee of Wesley Chapel, John Street, New York, and an associate of Francis Asbury (1745-1816).

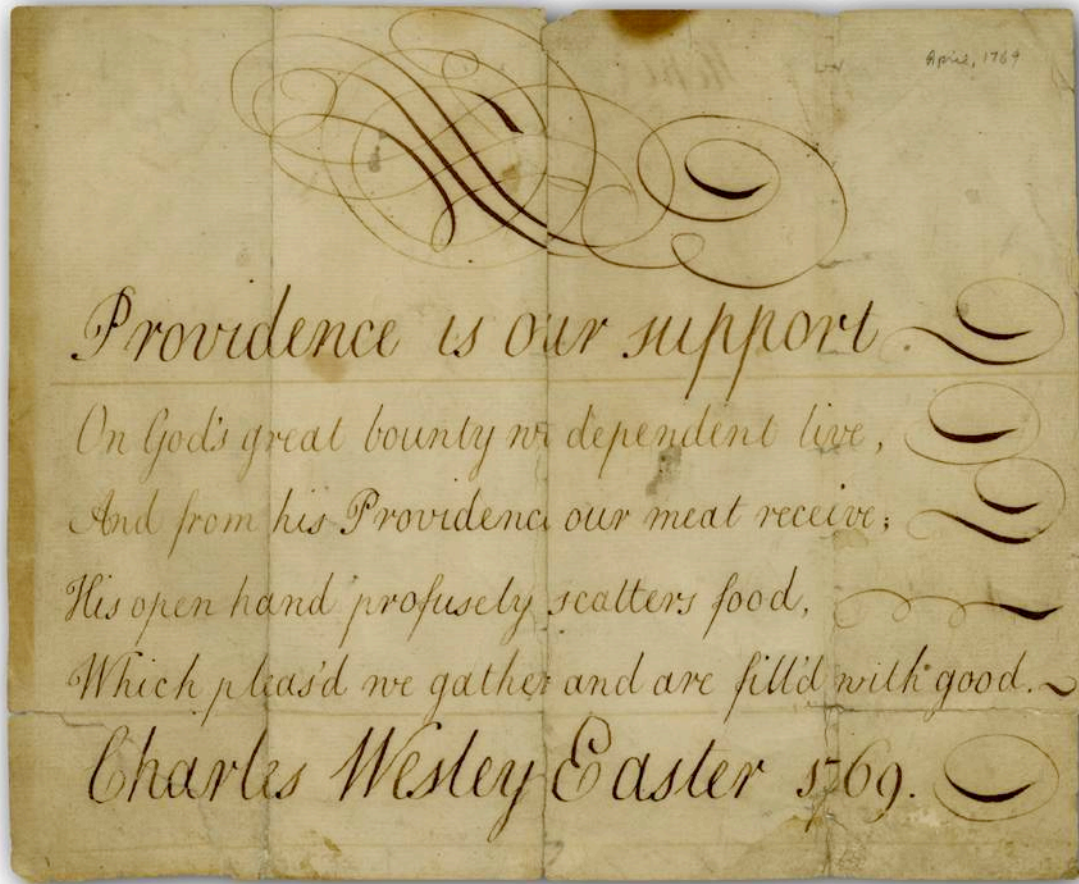
CASE 8

Charles Wesley: More than a Hymn Writer

Despite being best remembered for writing hymns, Charles Wesley was a powerful preacher who brought creativity and thoughtfulness to the composition of his sermons. He had an impressive resume of his own: he was the founder of the Holy Club in Oxford, the assistant to James Oglethorpe in Georgia, and a leading evangelist who helped extend the Methodist movement across the British Isles. Charles had a spiritual experience similar to John's just days before John's heart was "strangely warmed." Charles also maintained a relentless commitment to the Church of England. His view that Methodism should only operate within Anglicanism (not separate from it) put him at odds with his brother, particularly when John ordained Thomas Coke (1747-1814) and made provisions for a newly established Methodist church in America.



Charles Wesley, A.M. Presbyter of the Church of England, and late Student of Christ Church. Engraved by Jonathan Spilsbury, 1786. [RG 020-3]



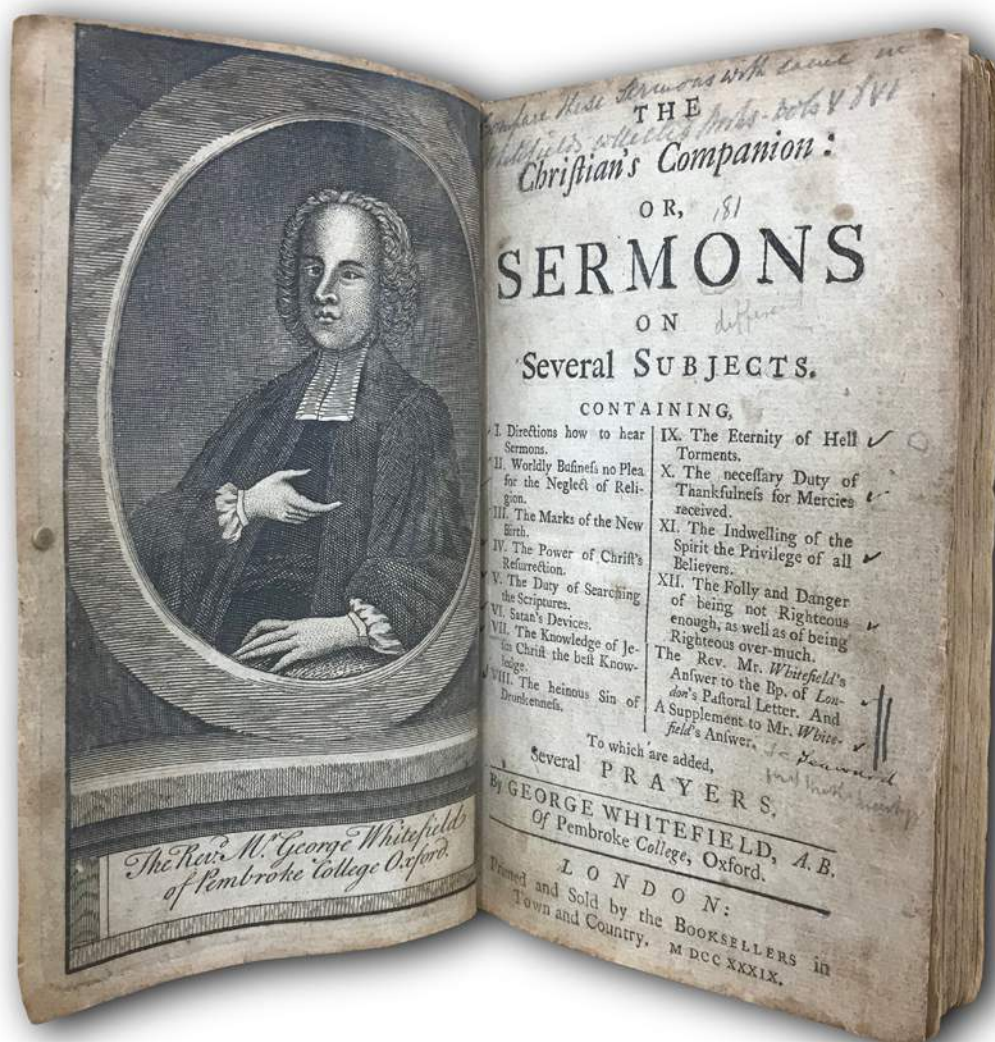
**Charles Wesley, "Providence Is Our Support," Easter 1769
[MSS 159]**

This manuscript note, written in Charles Wesley's hand, demonstrates an aesthetic creativity working in tandem with his use of verse. The source of the short poem is uncertain, but a variation of it is found in two compendia dating to the 1750s and 1760s that feature prose and verse for use in schools.

CASE 9

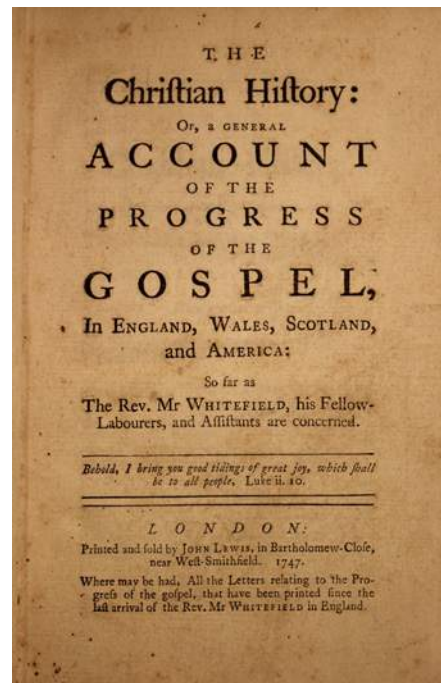
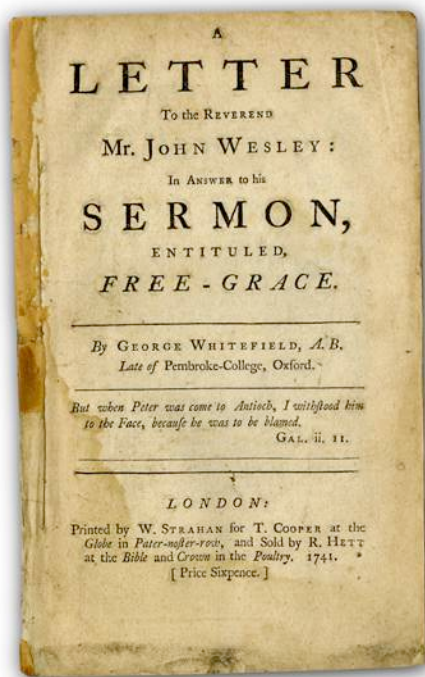
George Whitefield and Early Methodism

As a member of the Oxford Holy Club, George Whitefield (1714-1770) was a close associate of John and Charles Wesley, and he played an important role in the early Methodist movement. Whitefield accepted Calvinist doctrine, which distinguished his branch of Methodism from that of the Wesley brothers. In 1738, Whitefield served as rector of the Savannah church, taking over for John Wesley who had vacated that position the year prior. The following year Whitefield returned to England to raise money for a Savannah orphanage. During this period, his evangelical work escalated and he established congregations in Bristol and London. When Whitefield returned to Georgia, he handed these congregations over to John Wesley. In 1740, Whitefield established the Bethesda orphanage and then went on a preaching tour to help spark what became known as the “Great Awakening” in North America. Though eventually going separate ways, Whitefield and the Wesleys remained on good terms, and John Wesley preached at Whitefield’s funeral in London in 1770.



George Whitefield, *The Christian's Companion: Or, Sermons on Several Subjects* [1739 WHIT V]

In *The Christian's Companion: or, Sermons on Several Subjects*, George Whitefield seeks to educate his readers on how to hear and respond to sermons. The book also includes a number of sermons which cover diverse topics such as “the marks of new birth,” “the heinous sin of drunkenness,” and “the eternity of hell torments.” The frontispiece shows a young George Whitefield, from the period of time that he and the Wesleys were partners in ministry.



George Whitefield, *A Letter to the Rev. Mr. John Wesley* (1741) [1741 WHIT]

In 1740, John Wesley published his sermon *Free Grace*, in which he criticized the Calvinistic doctrine of predestination, claiming that it is “not a doctrine of God” and is “full of blasphemy.” In response to Wesley’s sermon, George Whitefield (1714-1770) published this response: *A Letter to the Rev. Mr. John Wesley: In Answer to His Sermon, Entitled, Free-grace* (1741). The title page gives a quotation from Galatians 2:11, which represents the relationship between these two men: Whitefield presents himself as Paul who stands up to the erring Peter (Wesley). Whitefield still respected Wesley and in the preface to this work he writes: “Known unto God are all his Ways from the Beginning of the World. The great Day will discover why the Lord permits dear Mr. Wesley and me to be of a different Way of thinking.”

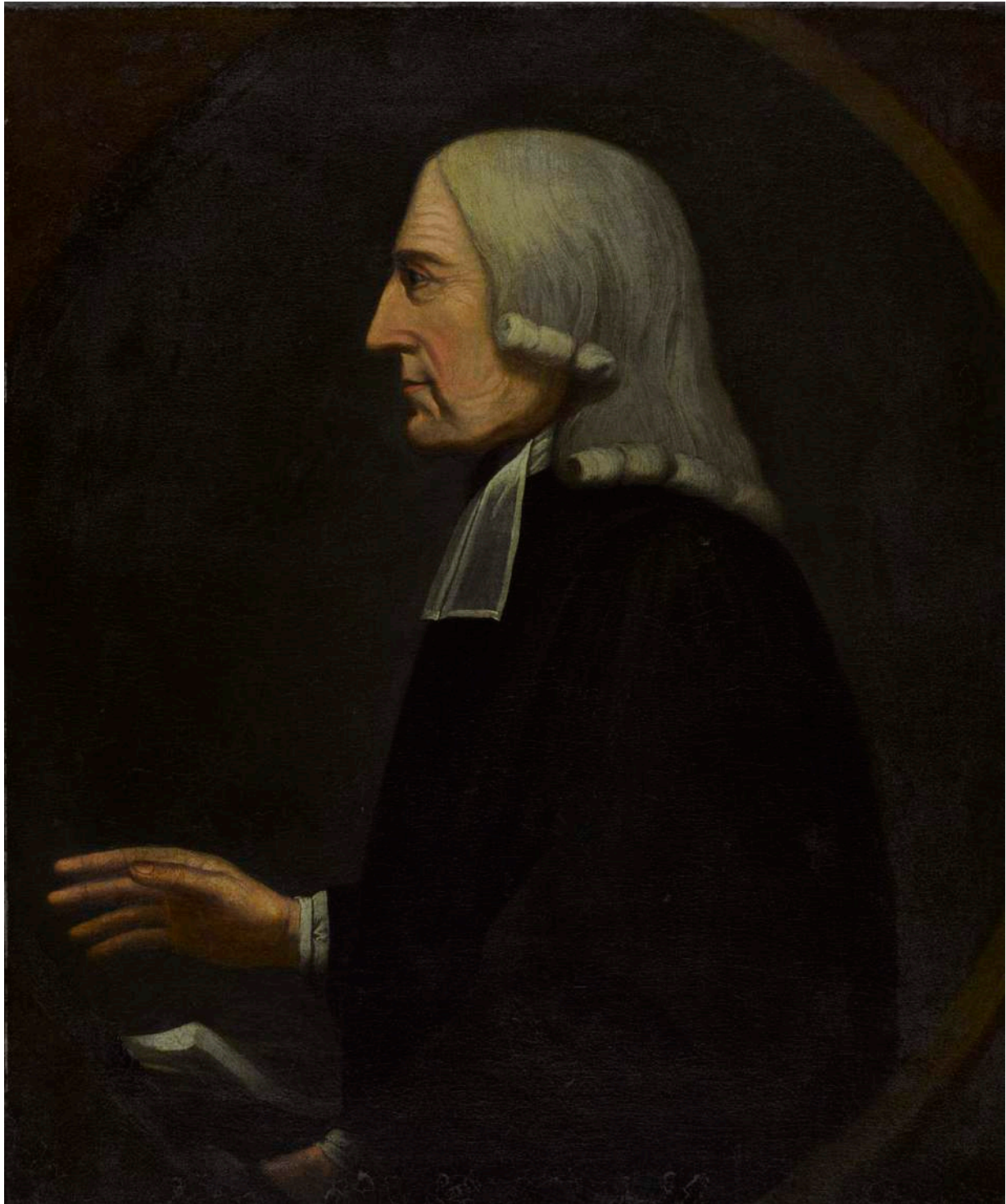
George Whitefield, *The Christian History: Or a General Account of the Progress of the Gospel in England, Wales, Scotland and America* [1748 WHIT]

This account of the Evangelical movement in England, Wales, Scotland, and Colonial America is given from the perspective of George Whitefield and his associates. It publishes correspondence between individuals such as George Whitefield, Howell Harris (1714-1773), James Ingram, and Jonathan Edwards (1703-1758).

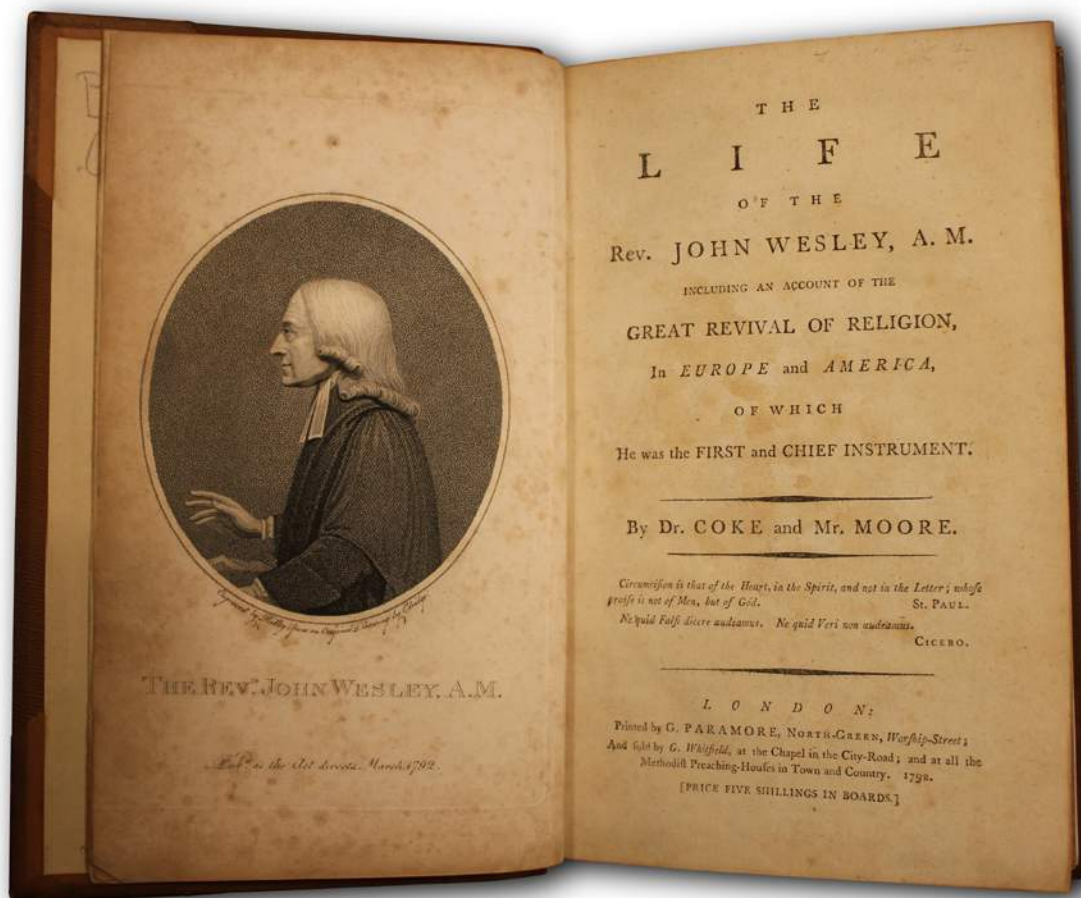
CASE 10

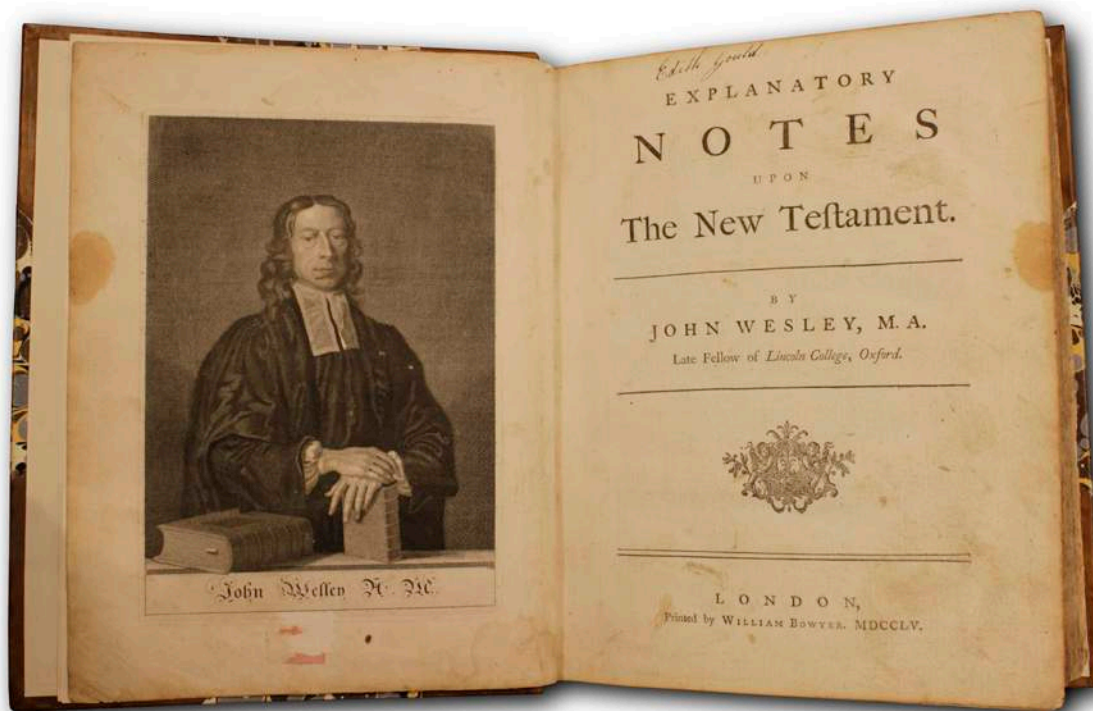
Portraits of Wesley

John Wesley sat for a number of portraits during his lifetime, and Wesley himself approved of many of the representations of his appearance. There were also independent or even antagonistic portrayals of him, especially as more people opposed his movement. The painting reproduced here is housed in Pitts Theology Library's Special Collections. It is attributed to Henry Edridge (1768-1821) around 1790, towards the end of Wesley's life. Despite Wesley's own claims that certain portraits were "an exact likeness" or "a most striking likeness," the only exact representation of his face is the impression of it preserved in his death mask (now at Drew University).



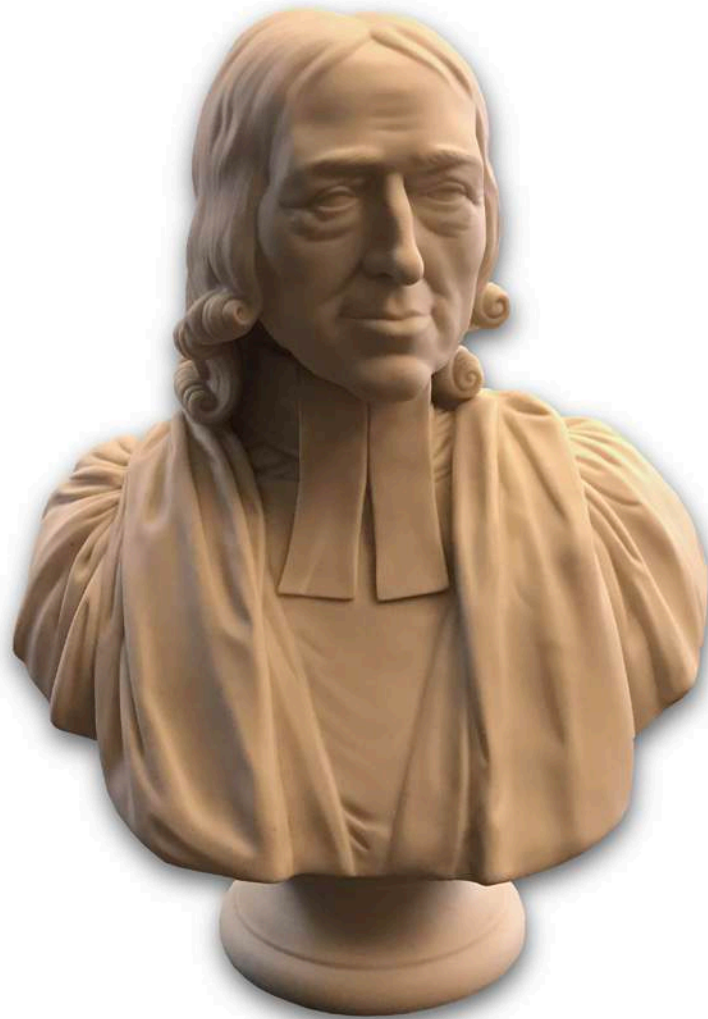
Portrait of John Wesley. Attributed to Henry Edridge (circa 1790) [RG 020-3]





**John Wesley, *Explanatory Notes upon the New Testament* (1755)
[1755 BIBL A]**

The image that John Wesley chose for the frontispiece of his *Explanatory Notes upon the New Testament* emphasizes his role as Fellow of Lincoln College: a younger Wesley wears a clerical uniform with the Geneva tabs and is shown with his original hair. A Bible sits on the table while he holds another book with his crossed hands. This engraving by John Downes (1722-1774) was an adaptation of the 1742 painting by John Williams. Downes's engraving is rather close to Williams's portrait, although Downes removes the bookshelf and drape behind Wesley and instead presents him in front of a solid background.



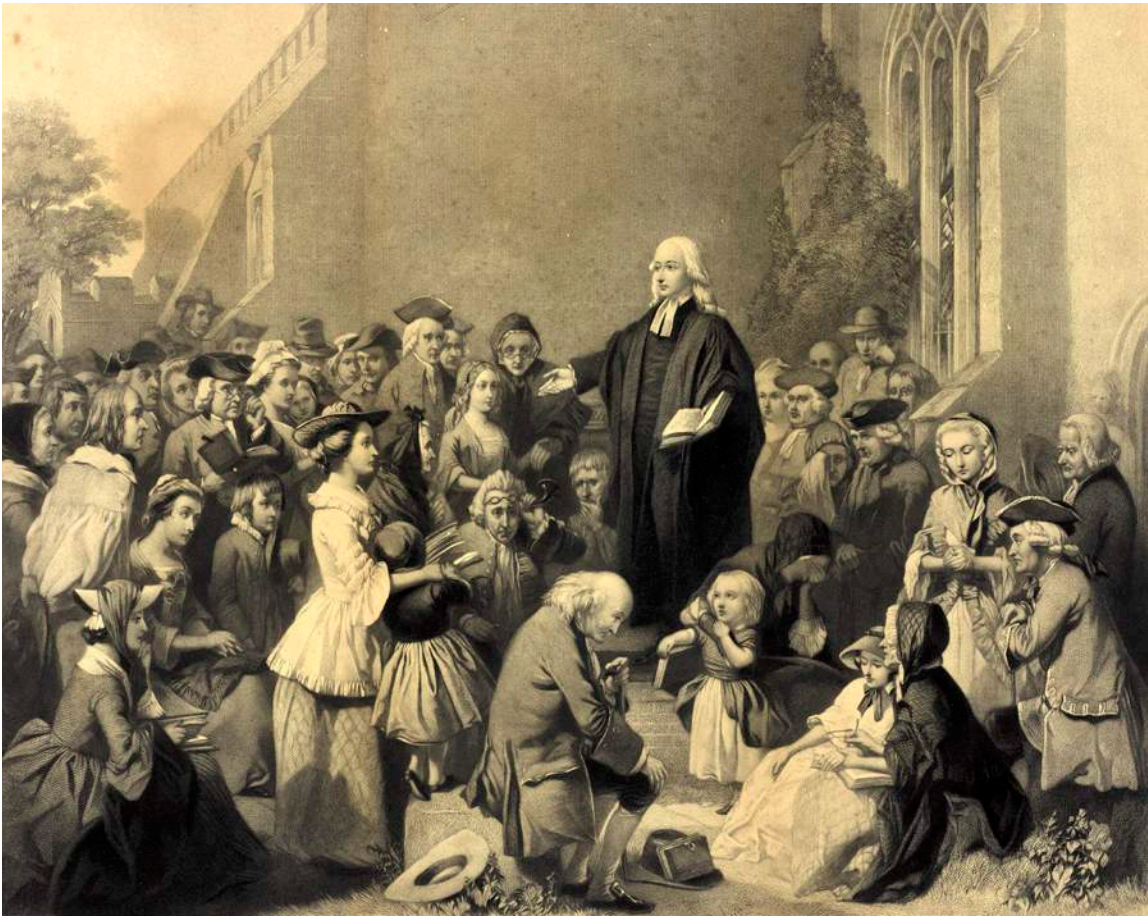
Anonymous, Bust of John Wesley, nineteenth century [RG 020-3, Box 16]

This bust presents John Wesley as an older, noble figure, wearing his wig with two rows of curls and Geneva tab collar. This bust was once attributed to the handiwork of Louis-François Roubiliac (1702-1762), but it likely dates to the early to mid-nineteenth century and is a copy of the bust attributed to either Samuel Manning, Sr. (1788-1842) or Samuel Manning, Jr. (1816-1865). It is one of thirty-two busts and ceramic representations of John Wesley in the Wesleyana collection at Pitts Theology Library.



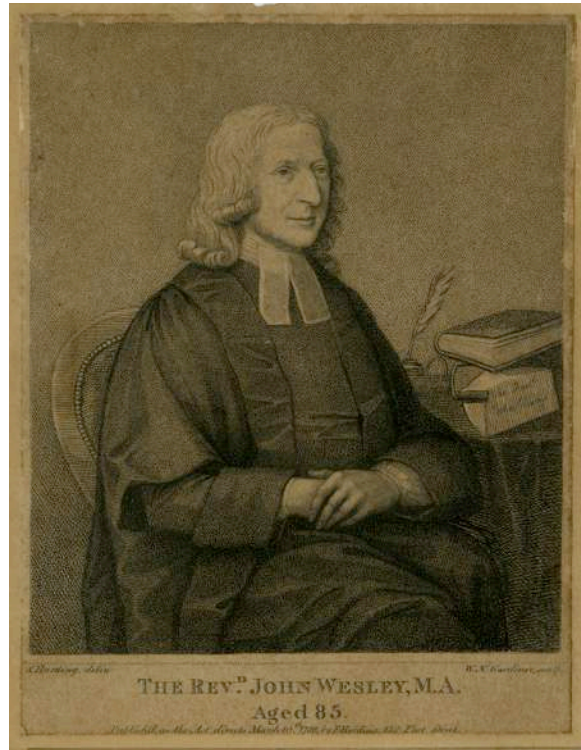
Anonymous, Portrait of John Wesley painted on wooden panel, nineteenth century [RG 020-3, Box 2]

This anonymous portrait depicts John Wesley as preaching from an open Bible with one hand on the Bible while the other hand makes a preaching gesture. Wesley's robe blends in with the darkly painted background. This painting has its origins in the 1787 portrait by William Hamilton, R.A. (1751-1801), but the painting most likely used an 1827 engraving of Hamilton's portrait by John Jackson (1801-1848), since the facial features of this painting more closely match that of Jackson's engraving.



Alfred Hunt, *The Revd. John Wesley, M.A., Preaching on His Father's Tombstone in Epworth Churchyard*, engraved by J. B. Hunt, undated [RG 020-3, Box 43]

This scene, painted by Alfred Hunt (c. 1850), depicts the historical circumstances on which John Wesley preached at his father's tomb in Epworth in 1742. Because of his reputation, John was forbidden from preaching in his father's old church (the church of John's youth), and therefore he delivered an afternoon sermon and drew a large crowd.

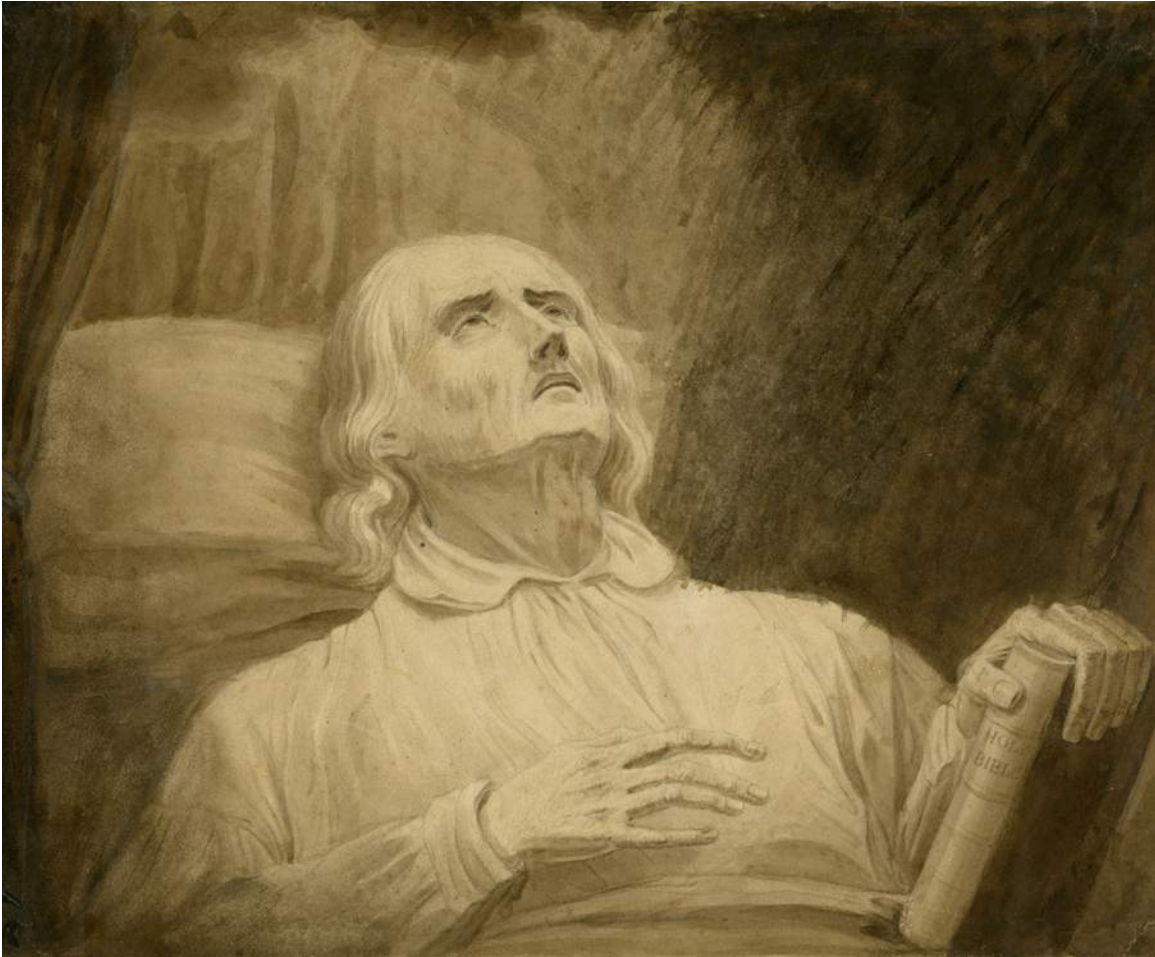


John Kay, *Ninty Four Years [sic] Have I Sojourned upon this Earth Endeavoring to Do Good* (1790) [RG 020-3, Box 3]

John Kay (1742-1826), the Scottish engraver and caricaturist, created this image during Wesley's 1790 trip to Edinburgh. It presents a profile-view of John Wesley, walking arm-in-arm with two of his friends: the physician James Hamilton (1749-1835) and the clergyman James Cole (active 1790). A later copy of this image, also held by Pitts Theology Library, notes that it "was taken by an original genius who was expert in sketching with great accuracy the figures of eminent persons who visited [Edinburgh]." Later copies also correct the date to eighty-seven years, since Wesley did not live to be ninety-four.

William Nelson Gardiner, *The Revd John Wesley, M.A. Aged 85* (1788) [RG 020-3, Box 40]

William Nelson Gardiner's (1766-1814) engraving of John Wesley presents him as a scholar, wearing a wig, seated next to a table. On the table is a book, a quill pen, and a piece of paper that says, "The Revd. John Wesley." Gardiner's engraving is based on the painted portrait of Wesley by Johann Zoffany (1733-1810).



Richard Westall, *The Death of Rev'd. John Wesley*, sepia drawing, undated [RG 020-3, Box 40]

Richard Westall's (1765-1836) image of John Wesley on his death bed varies significantly from the better-known *Death Bed of the Rev. John Wesley* by Marshall Claxton (1813-1881) shown on the right. Claxton's painting includes a room full of people and Wesley's hands folded together, presumably for prayer. Westall's depiction shows only the upper body of Wesley, lying on his bed with one hand clutching a Bible. Both deathbed scenes include Wesley gazing up toward heaven.





William Combe, *Fanatical Conversion; Or, Methodism Displayed* (1779)
[Reproduction courtesy of the Rare Book & Manuscript Library, University of Illinois at Urbana-Champaign.]

Not every portrayal of Wesley was sympathetic to the Methodist leader. Reproduced here is a depiction of John Wesley as a fox. It was printed for the frontispiece to William Combe's (1742-1823) satirical poem *Fanatical Conversion; Or, Methodism Displayed*, which mocks Methodism as enthusiastic. According to the accompanying explanation, the frontispiece draws on events between 1735 and 1773, described in Wesley's journals, and it "faithfully represents some of the most *credible*, though not the most *ridiculous*, of those pretendedly *supernatural* Occurrences, in a Course of *Fanatical Conversion*."

CASE 11

John Wesley's Calvinist Opponents

Although critics of John Wesley and his movement came from diverse perspectives in the eighteenth century, ardent opposition came from Calvinists, even from within Methodism. Wesley agreed with Augustine (354-430) that humans have a depraved and corrupted human nature attributed to Adam's fall, but Wesley did not agree with the Calvinist doctrine of unconditional election, or predestinarianism. As early as 1741, George Whitefield, a Calvinistic Methodist, published a response to Wesley's sermon *Free Grace*. Richard Hill (1732-1808), a supporter of Calvinistic Methodism, wrote multiple works attacking John Wesley. Calvinistic Baptists, such as John Gill (1697-1771) and Anne Dutton (1692-1765) also engaged Wesley on this topic.

LOGICA WESLEIENSIS, &c.

NOTHING is more common than to hear the drunkard affirm that every one is overtaken but himself; he cannot see plainly, he cannot speak distinctly, his senses are all confused and muddled, and therefore, for want of the proper exertion of his own organs and faculties, he is apt to imagine that every object around him is disordered and turned out of its due course; never suspecting that the real cause of all this arises from the fumes of his own heated imagination.—Just so it is with the unhappy man who is intoxicated with passion; he sees every thing with a jaundiced eye; and because he himself is transported with pride, envy, rage, &c. &c. instead of blaming his own evil tempers, he is sure to lay all the fault upon whatsoever was the innocent cause of stirring up those tempers in his heart, or of making them fume out through the lips or pen.

Poor Mr Wesley has, during the course of near forty years, been publishing various tracts and volumes in divinity, some written by himself, some by others, all either prefaced, abridged, or strongly recommended by Mr Wesley, as “all true, all agreeable to the oracles of God (A),” and as expressing his real sentiments in a much better manner than he was able to do himself (B). These publications, upon being compared one with another, unfortunately all fall together by the ears; inasmuch that out of them the author of *Pietas Oxoniensis* collects upwards of one hundred gross contradictions, and begs Mr Wesley would inform the world by what art they are reconcilable.—At this the sweetness of Mr Wesley’s temper is much more ruffled than is consistent with his own character of an adult believer, i. e.

B

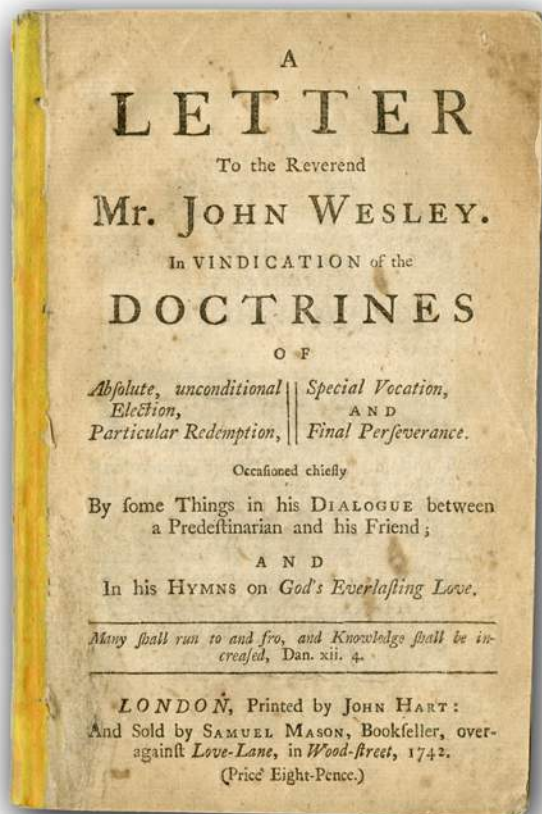
one

(A) Preface to Christian Library.

(B) Preface to Goodwin against Imputed Righteousness.

Richard Hill, *Logica Wesleiensis: Or, The Farrago Double Distilled* (1773) [1772 HILL:4]

Richard Hill (1732-1808) was a Calvinistic Methodist and avid critic of John Wesley. In *Logica Wesleiensis*, Hill belittles the efficacy of Wesley’s anti-Calvinistic writings: “He begins to charge, prime, cock, and fire at Calvinism without mercy; but alas! there is paper, smoke, and fire in plenty; but if you can bear the stench, (which indeed is very nauseous) you may walk before the mouths of those cannons without the least fear of being wounded.” Wesley’s *Some Remarks on Mr. Hill’s Farrago Double-Distilled* (1773) is a line-by-line response to Hill’s tract.



**Below: Mrs. Anne Dutton.
Engraved by Thomas B. Welch,
undated. [1834 MEMO]**



Anne Dutton, *A Letter to the Reverend Mr. John Wesley: In Vindication of the Doctrines of Absolute, Unconditional Election, Particular Redemption, Special Vocation, and Final Perseverance* (1742) [1742 DUTT]

Anne Dutton (1692-1765) was a Calvinistic Baptist who wrote extensively on theological topics and corresponded with other prominent religious figures in the eighteenth century such as George Whitefield (1714-1770), Selina Hastings (1707-1791), Philip Doddridge (1702-1751), and John Wesley. Anne Dutton's voice is of particular significance as a woman writing in a theological sphere dominated by men. In this letter to John Wesley, she responds to his work *A Dialogue between a Predestinarian and his Friend*. Honing in on the phrase, "Jacob have I loved, but Esau have I hated" (Romans 9:13), Dutton repudiates Wesley for not accepting the view that God unconditionally elects some to everlasting life and leaves others to perish eternally.

London
Dec. 11. 1773

My Dear Brother

A person with all y^e qualifications
you mention, is not every day to be
met with. I do not recollect such
an one at present. If I meet with,
or think of one, I will send you word.

I advise you, not by any means
to intangle yourself with a Predestinarian.
A sensible, well-temper'd Woman, fearing
God, tho not much awakened, is far
preferable.

Wishing you may
have light from God in this & all things,

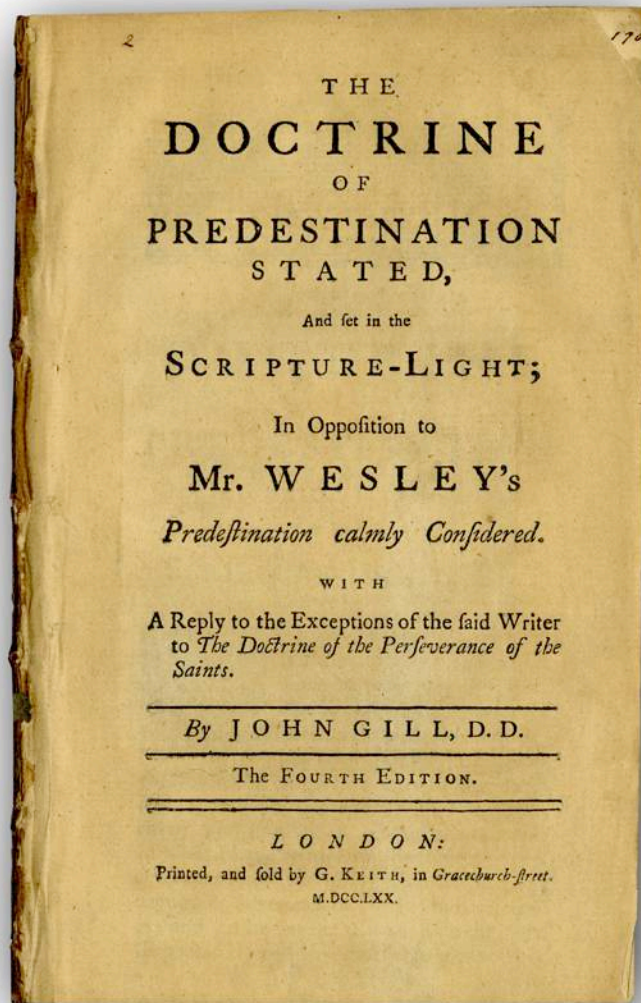
I am

Your Affectionate Brother

John Wesley

John Wesley, Letter to Peter Garforth, December 11, 1773 [MSS 153]

Peter Garforth (d. 1811), a miller from Skipton, England, had written to John Wesley seeking relationship advice. In this hand written letter, Wesley seeks to dissuade Garforth from having a relationship with a Calvinist woman: "I advise you, not by any means to intangle yourself with a Predestinarian. A sensible, well-tempered Woman, fearing God, tho not much awakened, is far preferable."



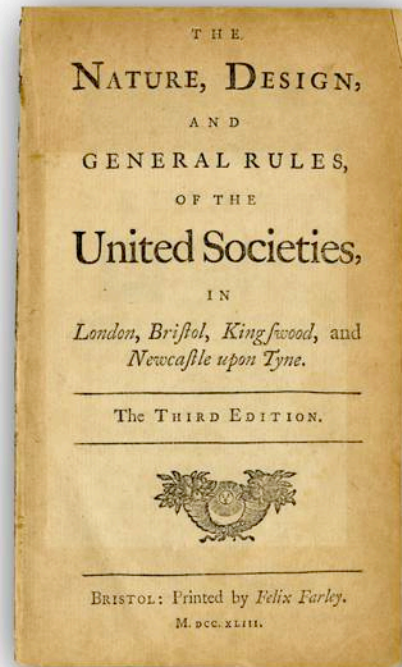
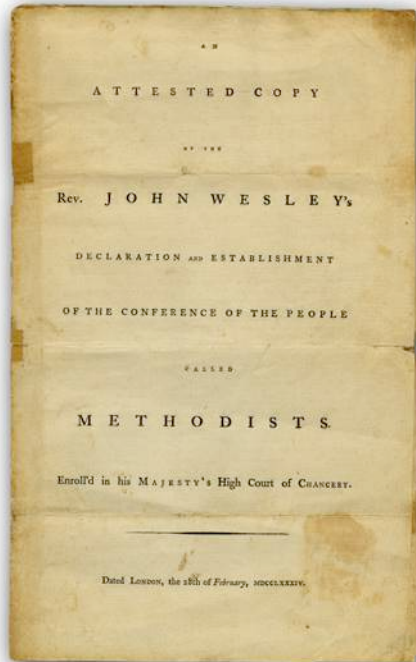
John Gill, *The Doctrine of Predestination Stated, and Set in the Scripture-Light* (1770) [1770 GILL]

John Wesley and the Baptist theologian, John Gill (1697-1771), sparred over the Calvinistic doctrines of predestination and perseverance. In *Predestination Calmly Considered*, Wesley critiques predestination on scriptural grounds and because it leads to antinomianism, which he caricatures with the following quotation: "Therefore I may safely Sin a little longer; for my Salvation cannot fail." In his response, *The Doctrine of Predestination Stated, and Set in the Scripture-Light*, Gill presents scriptural proofs for predestination and criticized Wesley for simply writing a harangue against reprobation (God's election of some to damnation).

CASE 12

Organizing the Methodist Movement

From as early as the late 1730s, the Methodist movement quickly expanded under John Wesley's leadership. He used the language of a mustard seed to describe its growth: "I was now considering how strangely the grain of mustard seed, planted about fifty years ago, has grown up." Yet the expansion of Methodism involved numerous challenges such as implementing a system of bands and classes, trying to maintain unity within the movement's diverse proponents, determining the movement's role with respect to the Church of England, and planning for the survival of Methodism after his death.



John Wesley, *An Attested Copy of the Rev. John Wesley's Declaration and Establishment of the Conference of the People Called Methodists* (1784)
[1784 WESL C]

John Wesley was a shrewd administrator of the Methodist movement. With the help of Thomas Coke (1747-1814), John Wesley submitted this “Deed of Declaration,” which moved to legally establish the “Conference of the people called Methodists.” This deed made provisions to protect the movement and its property after his death.

John Wesley, *The Nature, Design, and General Rules, of the United Societies*
[1743 WESL D]

The Nature, Design, and General Rules, of the United Societies narrates the beginnings of United Societies in London and describes the rules of the Societies and classes. In this work, Wesley notes that there is only one requirement of admission into the Societies: “a Desire to flee from the Wrath to come, to be saved from their Sins.” For people already in the Societies, they must “continue to evidence their Desire of Salvation,” which Wesley expounds upon in the latter half of the short pamphlet.

8
London
March 2. 1770

Dear Matthew

The way you propose for clearing
the Circuit, is I think the very best that
can be devised. Only let your Fellow-
labourers second you heartily, & the
thing will be done.

* Four or five Circuits exerted them-
selves nobly. Had all the rest done the
same, our burden would have been quite
removed. Well, We will fight, till we die.

I am, Dear Matthew,
Your Affectionate Friend & Brother
J Wesley

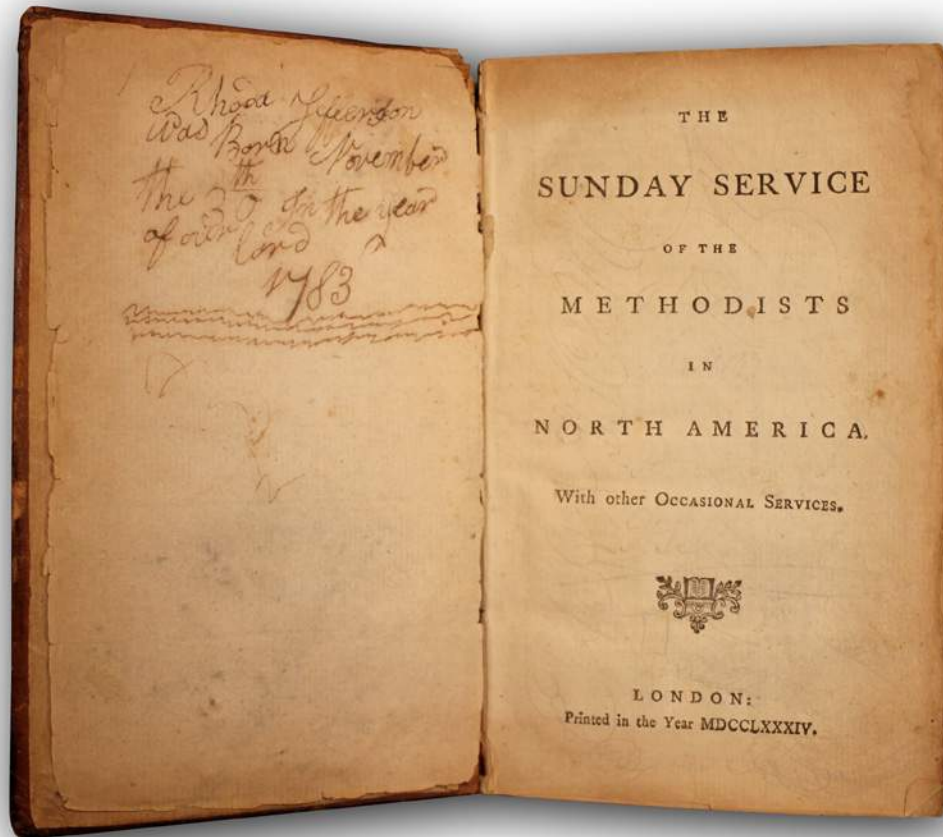
John Wesley, Letter to Matthew Lowes, March 12, 1770 [MSS 153, Box 1, Folder 6]

One of the ways that John Wesley managed the Methodist movement was through correspondence with local and itinerate preachers. In this letter to Matthew Lowes (1721-1795), who was at the time an itinerate preacher in Northern England, Wesley commends a proposition made by Lowes, discusses the performance of Methodist circuits, and encourages Lowes with hearty language: “Well, We will fight, till we die.”

CASE 13

A New Church in America

Methodism in America began before the American War of Independence with preachers like Philip Embury (1729-1775), Robert Strawbridge (d. 1781), and Francis Asbury (1745-1816). After the conclusion of the American War of Independence, Wesley, despite opposing the separation of the American colonies from England, felt that it was necessary to make arrangements for a Methodist church in America, one completely separate from the Church of England. He edited *The Sunday Service of the Methodists in North America* and ordained Thomas Coke (1747-1814) to be a superintendent of the new organization. Members of the American connexion met for a constitutional convention at Lovely Lane Chapel in Baltimore in December of 1784, a meeting that became known as the “Christmas Conference.” At this conference, Francis Asbury was ordained as co-superintendent. It was also decided at this conference that the new church would be called the “Methodist Episcopal Church.”



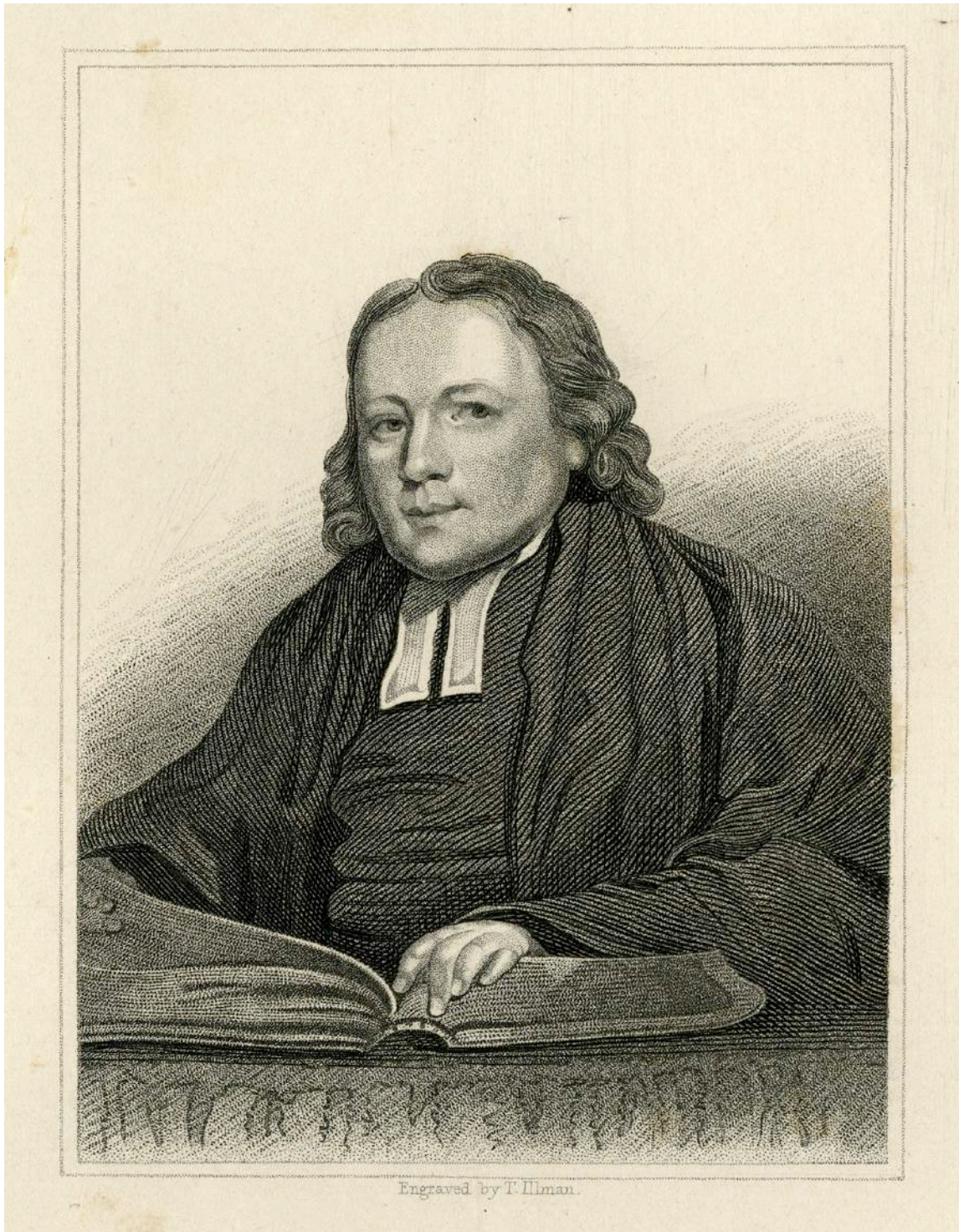
**John Wesley, *The Sunday Service of the Methodists in North America* (1784)
[1784 METH:1]**

John Wesley adapted the 1662 *Book of Common Prayer* (see case 2) to produce *The Sunday Service of the Methodists in North America*. In 1784, Wesley sent the *Sunday Service* in loose-leaf form to circumvent duties on bound books, which may explain why the two copies owned by Pitts Theology Library are each bound with different works. At the Christmas Conference, the *Sunday Service* was adopted as the liturgy of the Methodist Episcopal Church, and while elements of its liturgy continued to be used by Methodists in America, its use overall waned due to the preference for a more extemporaneous worship style.



Thomas Coke Ruckle, *The Ordination of Bishop Asbury*, engraved by A. Gilchrist Campbell (1882) [RG 020-3]

This depiction of Francis Asbury's ordination as a superintendent, or bishop, of the Methodist Episcopal Church was painted by Thomas Coke Ruckle (1811-1891), who trained at the Royal Academy. It depicts a kneeling Francis Asbury and four gentlemen laying hands on him (from left to right): Thomas Coke (1747-1814), Philip William Otterbein (1726-1813), Richard Whatcoat (1736-1806), and Thomas Vasey (1742-1826).

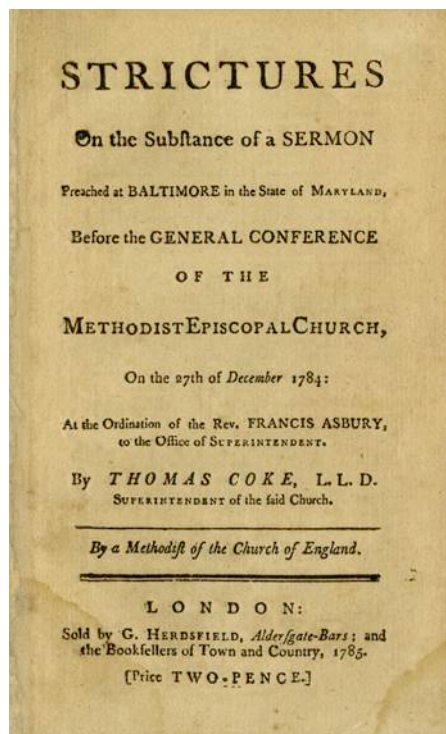


Rev. Thos. Coke, L.L.D. Engraved by T. Illman, undated. [MSS 357]



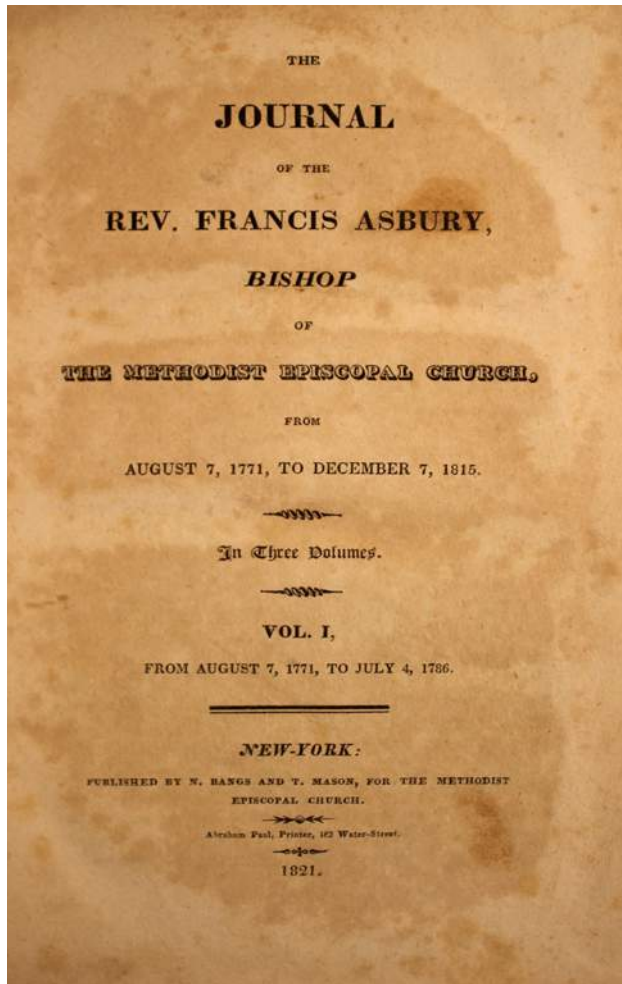
Thomas Coke and Francis Asbury, *Minutes of Several Conversations between the Rev. Thomas Coke, LL.D., the Rev. Francis Asbury and Others . . . Composing a Form of Discipline* (1785) [1784 METH A:2]

The first Book of Discipline for the Methodist Episcopal Church, produced in 1785, was a product of the Christmas conference. The title uses the term “conversations,” which is modeled on the English works: “Minutes of Several Conversations between the Reverend John Wesley and others.” Using a question-and-answer format, the Discipline covered topics related to the history of the Methodist movement, the rules and structure of the Methodist Episcopal Church, and the Church’s doctrine.



A Methodist of the Church of England, *Strictures on the Substance of a Sermon Preached at Baltimore . . . at the Ordination of the Rev. Francis Asbury* (1785) [1785 METH]

On December 27, 1784, Thomas Coke preached a sermon at Francis Asbury’s ordination as a bishop in the Methodist Episcopal Church. Coke’s sermon, published as *The Substance of a Sermon Preached at Baltimore...*, considered the “grand characteristics of a *Christian Bishop*.” An anonymous tract, *Strictures on the Substance of a Sermon Preached at Baltimore...*, responds to extensive quotations from the sermon and criticizes the ordination of Coke and Asbury as well as the separation of American Methodists from the Church of England. It is commonly held that Charles Wesley was the author of this tract.



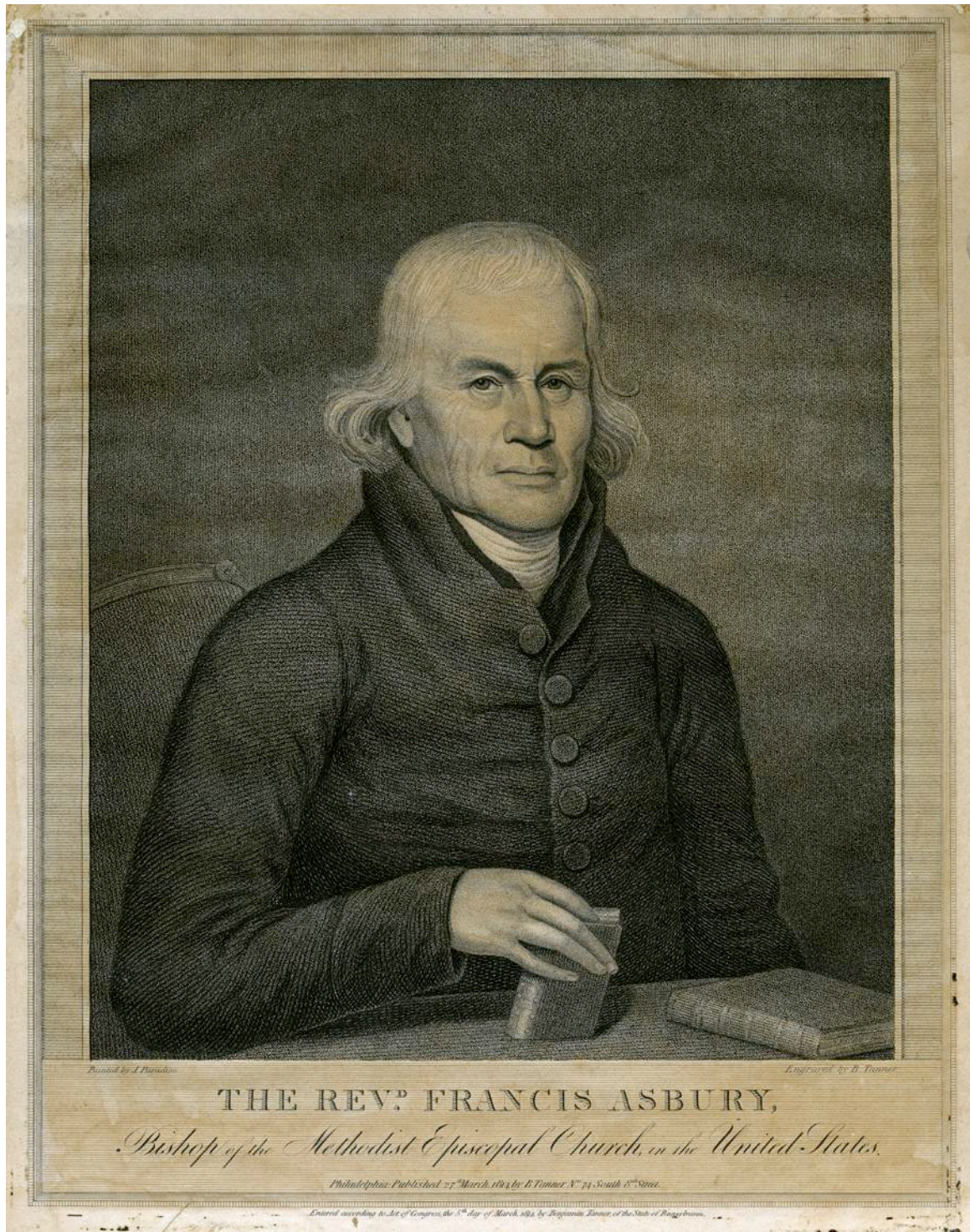
Francis Asbury, *The Journal of Rev. Francis Asbury* (1821) [1821 ASBU V.1]

Presented here is the first edition of the journal of Francis Asbury (1745-1816). Asbury was born in England, but came to America in 1771. While most of the other Methodist ministers returned to England at the outset of the American War of Independence, Asbury stayed and was eventually rewarded for this when John Wesley entrusted him (and Thomas Coke) with the newly created denomination. Asbury's journal records his travels, meetings, and preaching engagements, which shed a unique perspective on the early Methodist Episcopal Church. This three-volume set has been digitized and highlights some of the digital initiatives undertaken by Pitts Theology Library and Emory University.

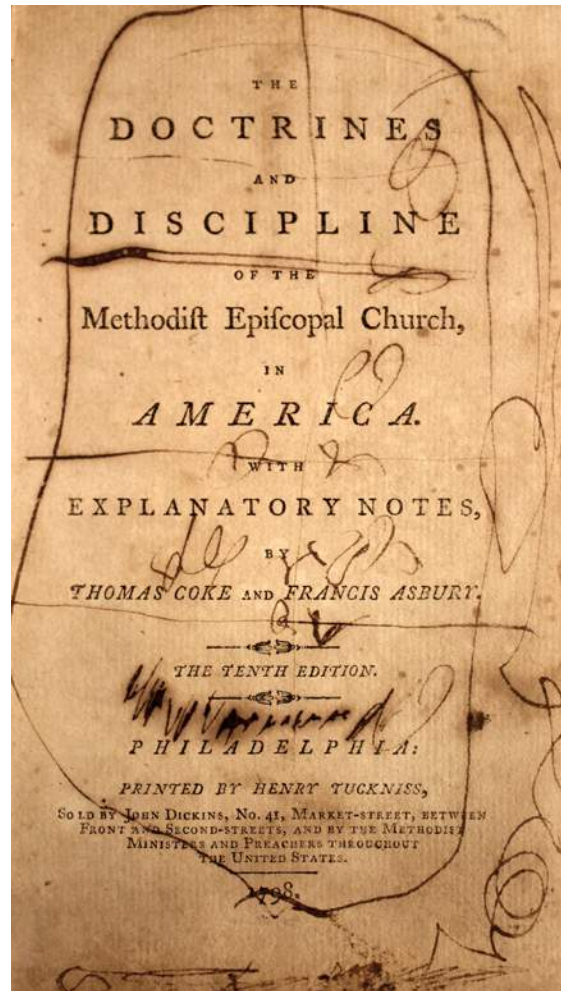
CASE 14

The Early Period of the Methodist Episcopal Church

Under the leadership of its first two bishops, Thomas Coke (1747-1814) and Francis Asbury (1745-1816), the nascent Methodist Episcopal Church suffered various controversies and growing pains. There were questions regarding the government of the church, particularly the role of the episcopacy, which was a departure from the British Methodist movement under John Wesley. The church also faced challenges of being a biracial denomination in a society disinterested in equality. This challenge resulted in the separation of some African American members who desired more autonomy in their congregations. During the Second Great Awakening (1790-1840), the Methodist Episcopal Church grew substantially as its itinerate preachers (or circuit riders) expanded the church's reach, and camp meetings provided the space and circumstances for revival.

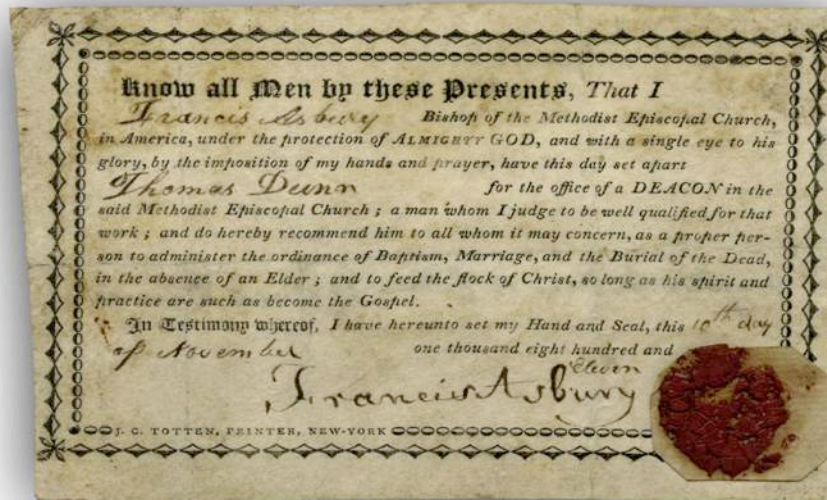


The Revd. Francis Asbury. Printed by J. Paradise. Engraved by B. Tanner, 1814 [RG 020-3]



Thomas Coke and Francis Asbury, *The Doctrines and Discipline of the Methodist Episcopal Church, in America: with Explanatory Notes* (1798) [1798 DOCT]

This particular edition of the *Doctrines and Discipline of the Methodist Episcopal Church in America* contains the explanatory notes of Bishops Thomas Coke (1747-1814) and Francis Asbury (1845-1816). The authors provide scriptural, theological, and historical explanations to Methodist doctrine, practice, and polity. Particularly of interest are the sections related to the episcopacy, since the Methodist Episcopal Church was the first church within the Methodist movement to have bishops. Asbury and Coke clarified the role of the bishop in the church and the limitations of its power and emphasized that “nothing has been introduced into Methodism by the present episcopal form of government, which was not before fully exercised by Mr. Wesley.”



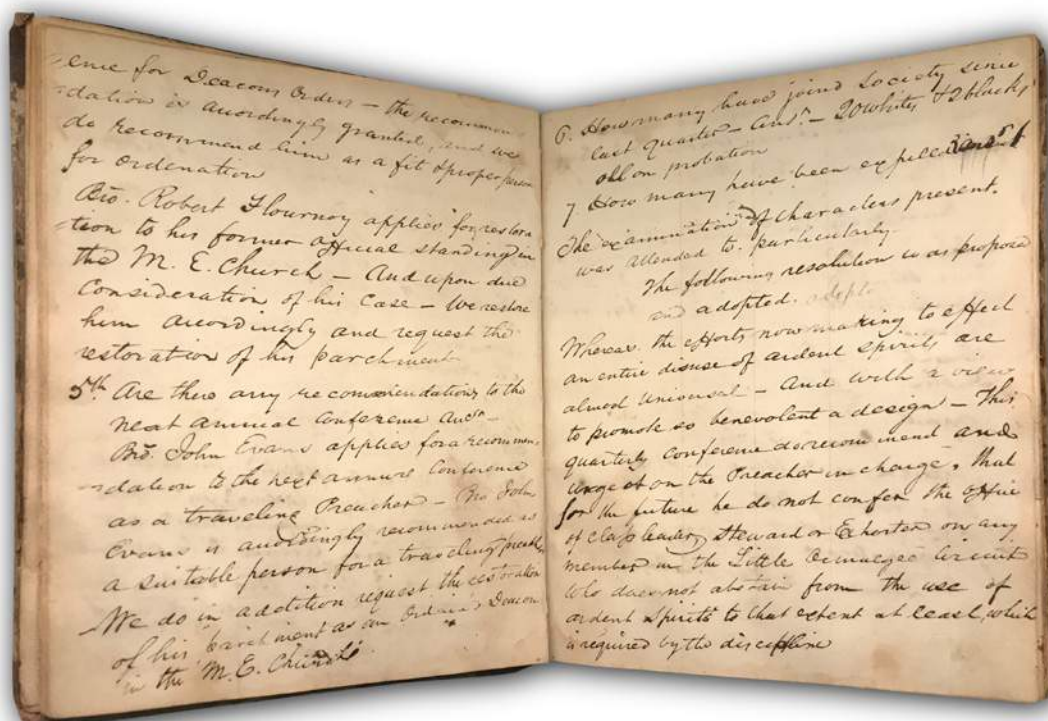
Francis Asbury Artifacts [RG 030-2]

These two pieces are associated with Francis Asbury (1745-1816). The first is the diaconal ordination certificate for Thomas Dunn (1782-1852) dated to November 10, 1811. The certificate was filled out and signed by Francis Asbury who ordained roughly 4,000 ministers. The second piece is a spoon identified as Francis Asbury's medicine spoon.



Methodist Episcopal Church, Love feast tickets, 1825-1840 [MSS 441]

Although the love feast, or the Agape, is a service around a shared meal, it is distinct from the Lord's Supper. John Wesley first observed a Moravian love feast when he was in Georgia. He wrote: "It was begun and ended with thanksgiving and prayer, and celebrated in so decent and solemn a manner as a Christian of the apostolic age would have allowed to be worthy of Christ." In the Methodist Episcopal Church, love feasts were practiced on a quarterly basis and the pastor (or circuit preacher) issued tickets with the Scripture printed on them that allowed members of a certain religious standing to participate in the service. Asbury and Coke, in 1798, wrote, "This is of no small moment for the preservation of our discipline and the purity of our church." These tickets are from Savannah, dating from 1825-1840.



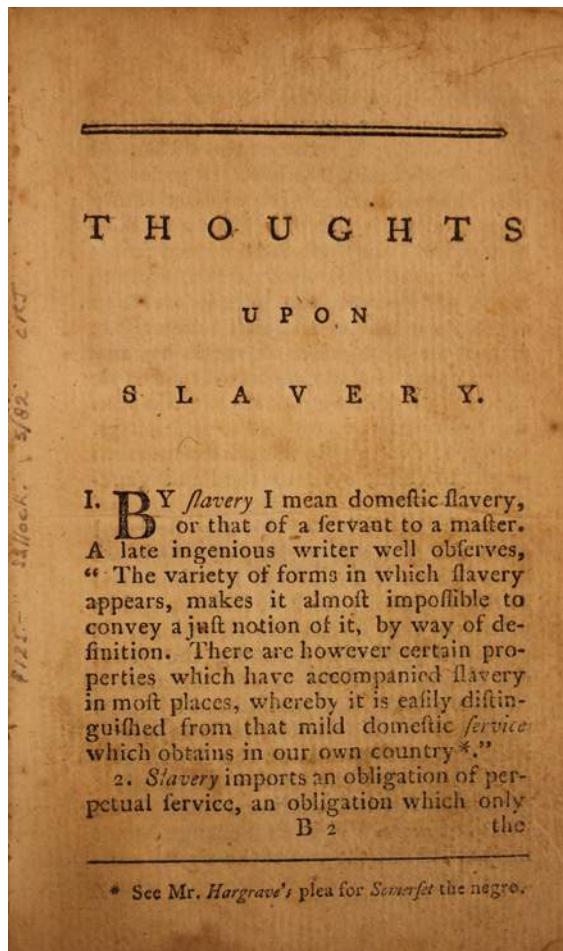
Telfair Circuit (Methodist Episcopal Church, South) record book, 1829-1850 [MSS 408]

This manuscript records the basic activity of the Methodist Episcopal Church in Telfair County, Georgia, from 1829 to 1850. Telfair county was undeveloped and sparsely inhabited by English-speaking settlers at this time, which made it a difficult assignment for circuit preachers. The manuscript records minutes related to the circuit, such as resolutions, complaints, disputes, trials, and finances. Records such as this one complement the more widely-attested storylines of the annual and general conferences by showing what Methodist administration looked like in a small, out-of-the-way circuit.

CASE 15

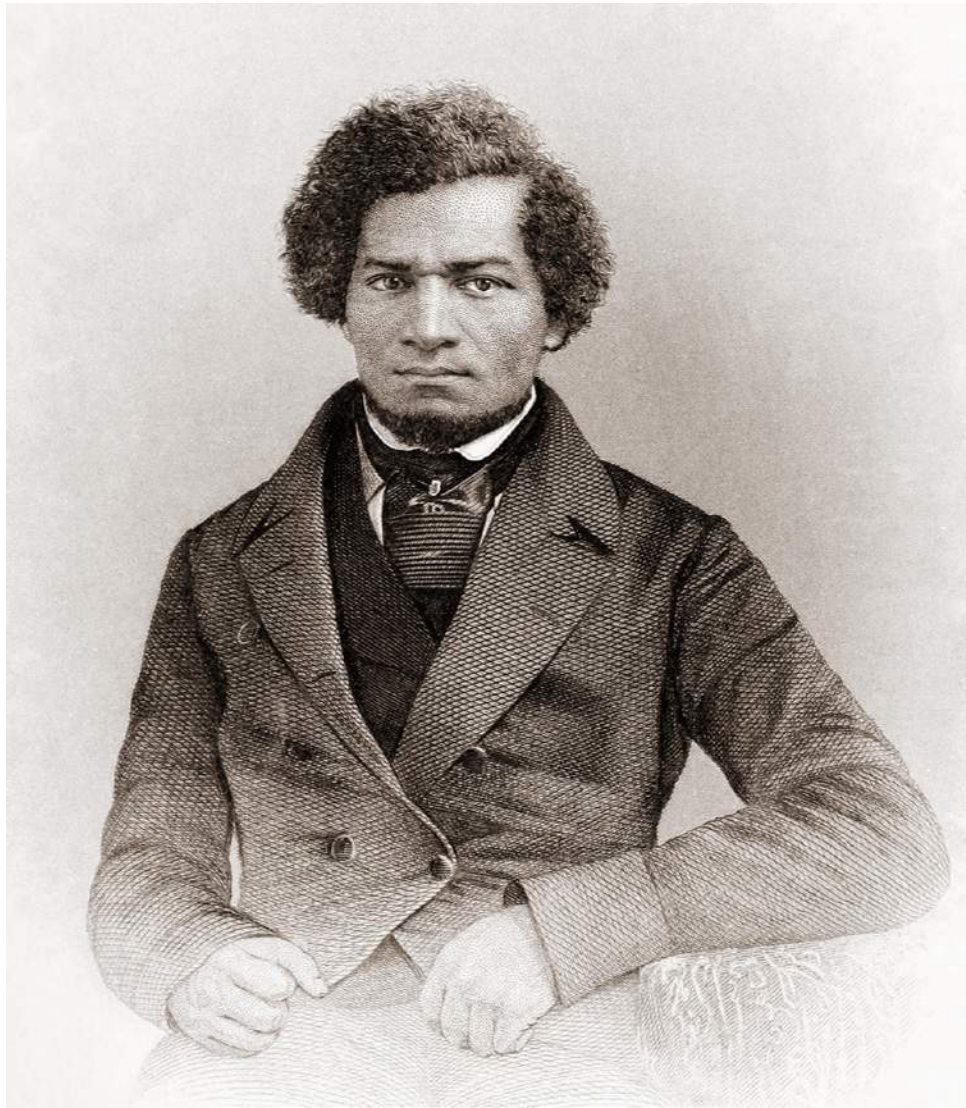
Methodism and Slavery

From its beginnings, Wesleyan Methodism opposed the institution of slavery. John Wesley openly attacked it in his tract, *Thoughts upon Slavery*. Even before the founding of the Methodist Episcopal Church in 1784, the minutes from the 1780 Baltimore conference of preachers in connection with John Wesley declared that “slavery is contrary to the laws of God, man, and nature, and hurtful to society.” During the Christmas Conference of 1784, similar language was used to condemn slavery in the declaration that slavery is “contrary to the golden law of God, on which hang all the law and the prophets.” Many Methodists in the South chose not to accept this view, effectively suspending the anti-slavery rules. In 1836, William Capers (1790-1855) sought to secularize the issue, writing, “We regard the question of the abolition of slavery as a *civil* one, belonging to the State, and not at all a *religious* one, or appropriate to the Church.” Eventually the subject of slavery would become the defining issue that split the Methodist Episcopal Church along north-south boundaries in 1844. The movement’s toleration of slavery stands as the darkest segment in the history of American Methodism.



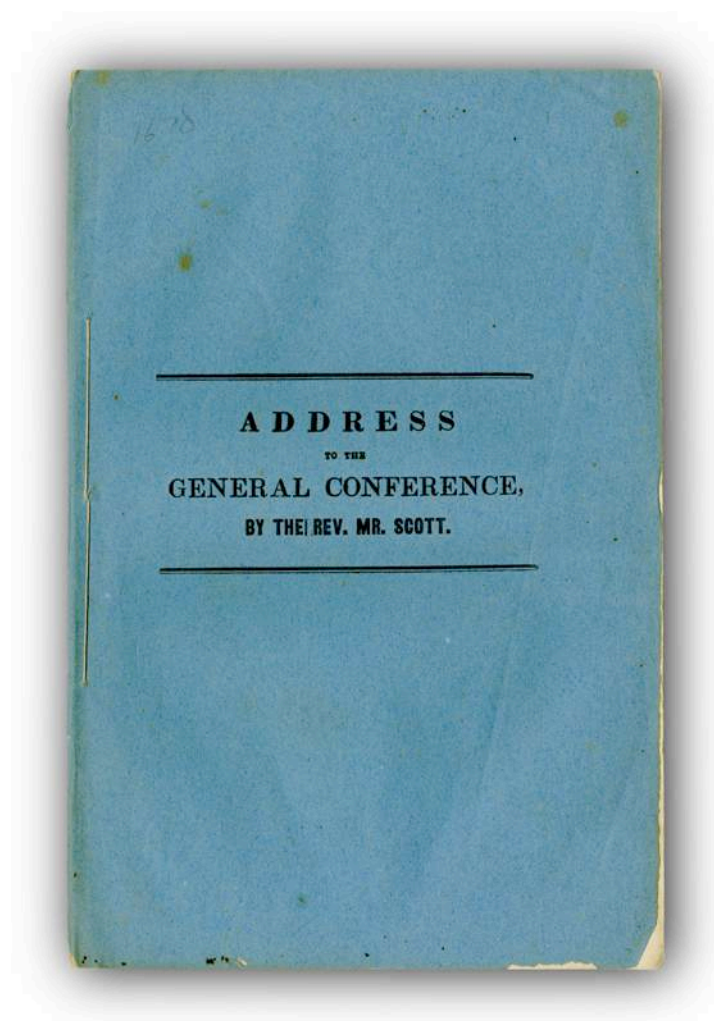
John Wesley, *Thoughts upon Slavery* (1774) [1774 WESL]

In *Thoughts Upon Slavery*, John Wesley described the historical circumstances surrounding slavery in the eighteenth century. He rejected the negative stereotypes perpetrated against the inhabitants of the Western coast of Africa. He condemned the vicious practices of procuring slaves. And he denounced the inhumane treatment of slaves in America. Wesley appealed to captains, slave traders, and slave holders to refrain from their vile practices, reminding them that “God will reward every man according to his works.” He also wrote: “Liberty is the right of every human creature, as soon as he breathes the vital air. And no human law can deprive him of that right, which he derives from the law of nature.”



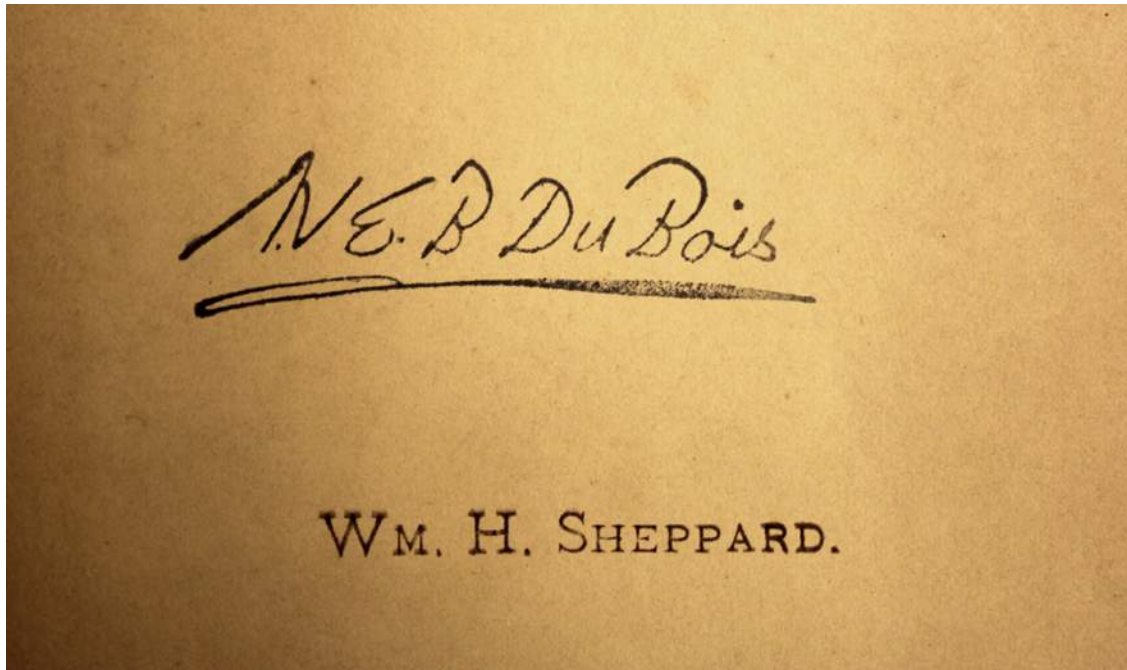
Frederick Douglass on his Methodist Slave Owner [Wikimedia Commons]

In *Life of an American Slave* (1845), Frederick Douglass (1818-1895) wrote the following regarding Methodism and slavery: “In August, 1832, my master attended a Methodist camp-meeting held in the Bay-side, Talbot county, and there experienced religion. I indulged a faint hope that his conversion would lead him to emancipate his slaves, and that, if he did not do this, it would, at any rate, make him more kind and humane. I was disappointed in both these respects. It neither made him to be humane to his slaves, nor to emancipate them. If it had any effect on his character, it made him more cruel and hateful in all his ways; for I believe him to have been a much worse man after his conversion than before.”

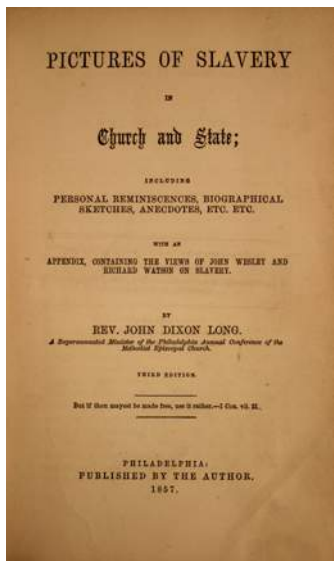


Orange Scott, *Address to the General Conference of the Methodist Episcopal Church* (1836) [1836 SCOT]

Orange Scott (1800-1847) became a member of the Methodist Episcopal Church in 1820. He was a minister in the New England district, but also a very strong proponent of abolitionism. At the 1836 General Conference in Cincinnati, Scott decried the evils of slavery, upholding what he saw as the Wesleyan perspective. Yet Scott found very little support, since many of the delegates were not in favor of abolitionism or wanted to avoid the divisive issue of slavery altogether. His *Address to the General Conference* preserves his stance as well as the statements and positions of others at the meeting. Frustrated at the Methodist Episcopal Church's position on slavery, Scott left the denomination and helped to start a new church, the Wesleyan Methodist Connexion in the early 1840s.



**John Dixon Long, *Pictures of Slavery in Church and State* (1857)
[1857 LONG A]**

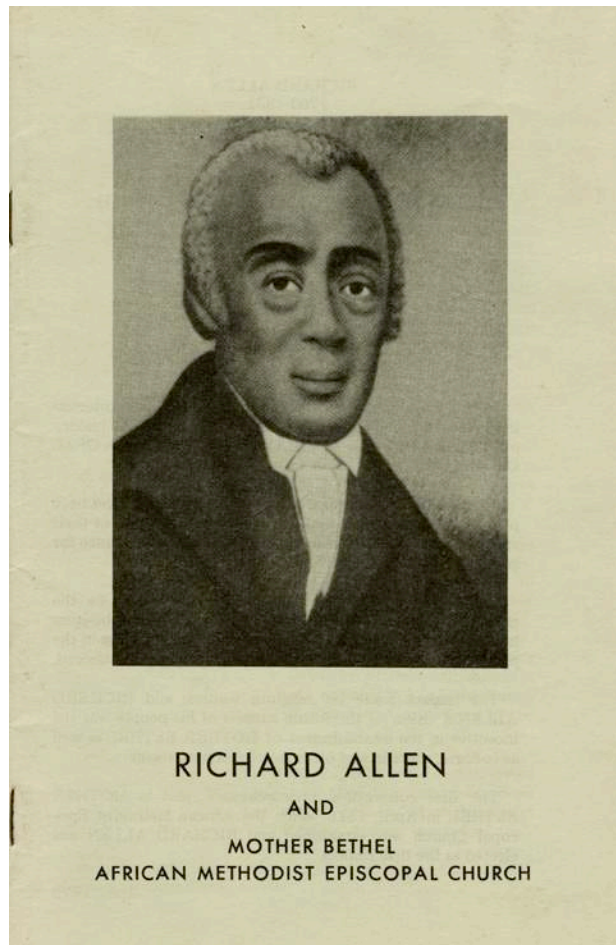


John Dixon Long (1817-1894) was an abolitionist, a minister of the Methodist Episcopal Church, and the child of a slave owner. After observing “a vast deal of pro-Slavery sentiment” in Philadelphia, Long published the controversial and polarizing book, *Pictures of Slavery in Church and State*. This work, which contains Long’s memories, biographical sketches, testimonies, and the views of John Wesley and Richard Watson (1781-1833) on slavery, was well received by abolitionists, such as Frederick Douglass. This copy is particularly special since it was formerly owned by William Henry Sheppard (1865-1927), a prominent 19th-century African American Presbyterian missionary who is well-known for exposing violent oppression in the Congo. It was then owned by Benjamin W. Arnett (1838-1906), who was a bishop in the African Methodist Episcopal Church. Then, in 1909, it was purchased by the influential scholar and civil rights activist, W. E. B. Du Bois (1868-1963).

CASE 16

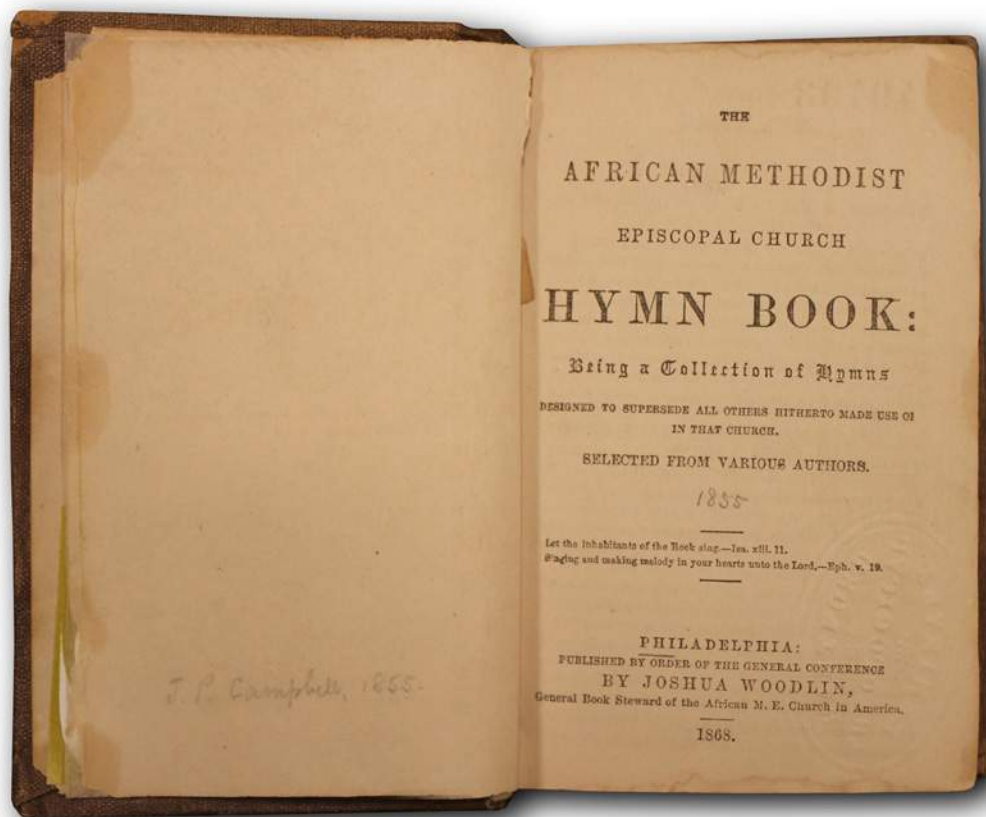
Richard Allen and the African Methodist Episcopal Church

In 1787, Richard Allen (1760-1831), Absalom Jones (1746-1818), and other African American members left St. George's Methodist Episcopal Church in Philadelphia, after they experienced discrimination and segregation-by-force from white members. Allen started the Mother Bethel African Methodist Episcopal Church in Philadelphia (1793). Not only did the name acknowledge its Wesleyan heritage, but it also showed the close ties this new church had with the Methodist Episcopal Church. In 1815, Allen brought together four other African American congregations to form a separate denomination known as the African Methodist Episcopal Church, and Allen was its first bishop. As a denomination, the church primarily operated above the Mason-Dixon Line until the conclusion of the Civil War. During Reconstruction, the African Methodist Episcopal Church grew substantially in the South, and today it is one of the largest denominations in the United States.



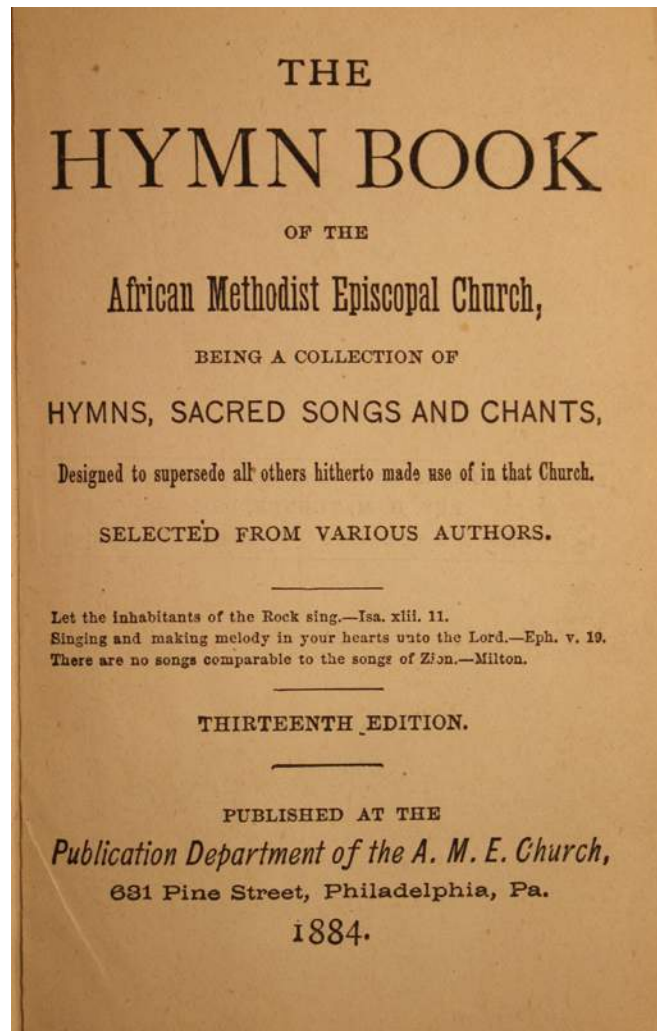
F. Leonard Williams, *Richard Allen and Mother Bethel African Methodist Episcopal Church* (1979) [1979 WILL A]

Richard Allen (1760-1831) was the founder of the African Methodist Episcopal Church. He was originally a member of the Methodist Episcopal Church and was present at the 1784 Christmas Conference when Francis Asbury was consecrated as bishop. Despite the official language condemning slavery, the Methodist Episcopal Church failed to hold its African American members in equal standing with those of English descent. In 1793, Richard Allen started Mother Bethel African Methodist Episcopal Church, but continued to keep ties with Francis Asbury and the Methodist Episcopal Church. In 1816, Allen assembled five African American churches to create the new denomination and was consecrated as its first bishop. Allen would then go on to lead the church and help foster its growth until his death in 1831.



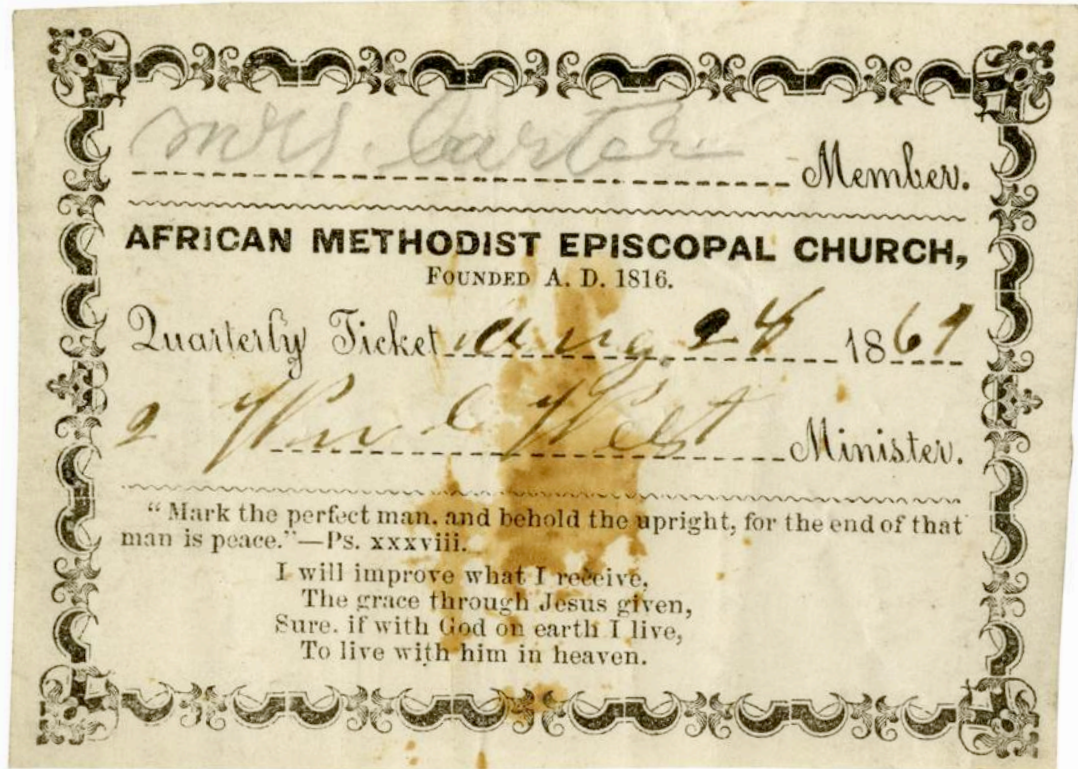
African Methodist Episcopal Church, *The African Methodist Episcopal Church Hymn-Book* (1868) [1868 AFRI]

This edition of *The African Methodist Episcopal Church Hymn Book* is a reprint of the 1855 edition, which contains commonly used hymns in the AME Church, the majority of which were composed by Charles Wesley. The *Hymn Book* was intended to be used both in church services and in private devotions. The preface notes that “within its pages are to be found hymns suited to almost any condition in life.” Scripture reference are added to each hymn in order to “lead the mind on to higher attainments of spiritual devotion and life.”



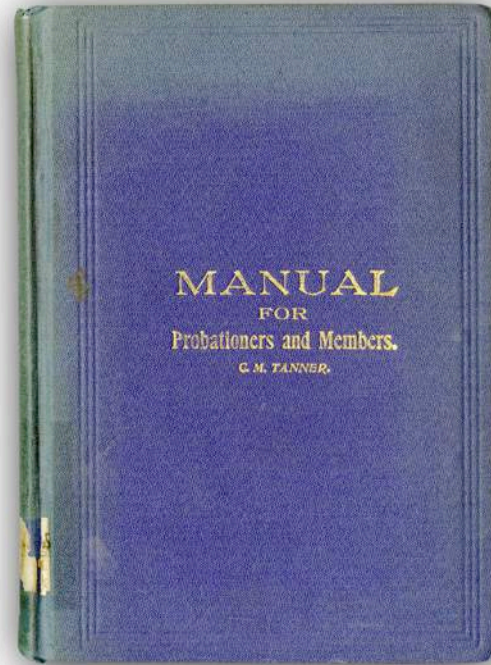
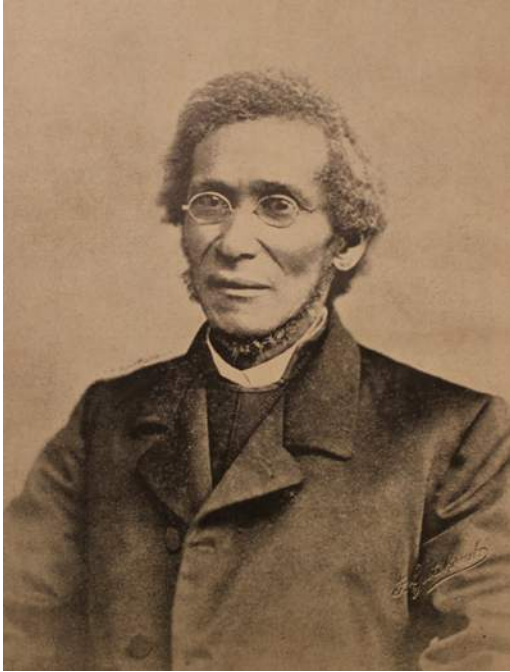
African Methodist Episcopal Church, *The Hymn Book of the African Methodist Episcopal Church* (1884) [1884 HYMN A]

In 1868, the bishops of AME Church gave Henry McNeal Turner (1834-1915) what he called the “arduous and perplexing” task of revising the *Hymn Book*. Turner was a towering figure in the denomination: he led its publishing house and was elected bishop in 1876. He also represented Macon in Georgia’s state senate. Turner’s hymnal was first published in 1876; displayed here is the 1884 printing. Nearly half of the hymns were of Wesleyan origins, but Turner also assembled together greater diversity of hymns, including two hymns by W. H. Young for the Anniversary of Freedom and fifty-nine revival songs, or “Zion songs,” most of which were anonymous.



**African Methodist Episcopal Church, Quarterly ticket, August 28, 1861
[MSS 441]**

Rev. William C. West issued this quarterly ticket to a Mrs. Clark. Quarterly Tickets were used in the African Methodist Episcopal Church to admit class members to a quarterly love feast, a meal featuring bread and water. The love feasts were separate from communion, although these meals often preceded communion, being thought of as a form of preparation for communion.



Daniel Alexander Payne, *Recollections of Seventy Years* (1888) [1888 PAYN]

Daniel Payne (1811-1893) was the sixth bishop of the African Methodist Episcopal (AME) Church and one of the Church's most influential members. Payne was born free and grew up in the Methodist Episcopal Church. Education played a major role in his upbringing as well as his vocation. He attended Luther Theological Seminary at Gettysburg and by his early thirties, he had joined the AME Church. Within the AME Church, Payne promoted the educational preparedness of the clergy. In 1852, he was elected to the episcopacy and, in 1856, he helped establish Wilberforce University, later becoming its president, serving as the first African American president of a college in the United States.

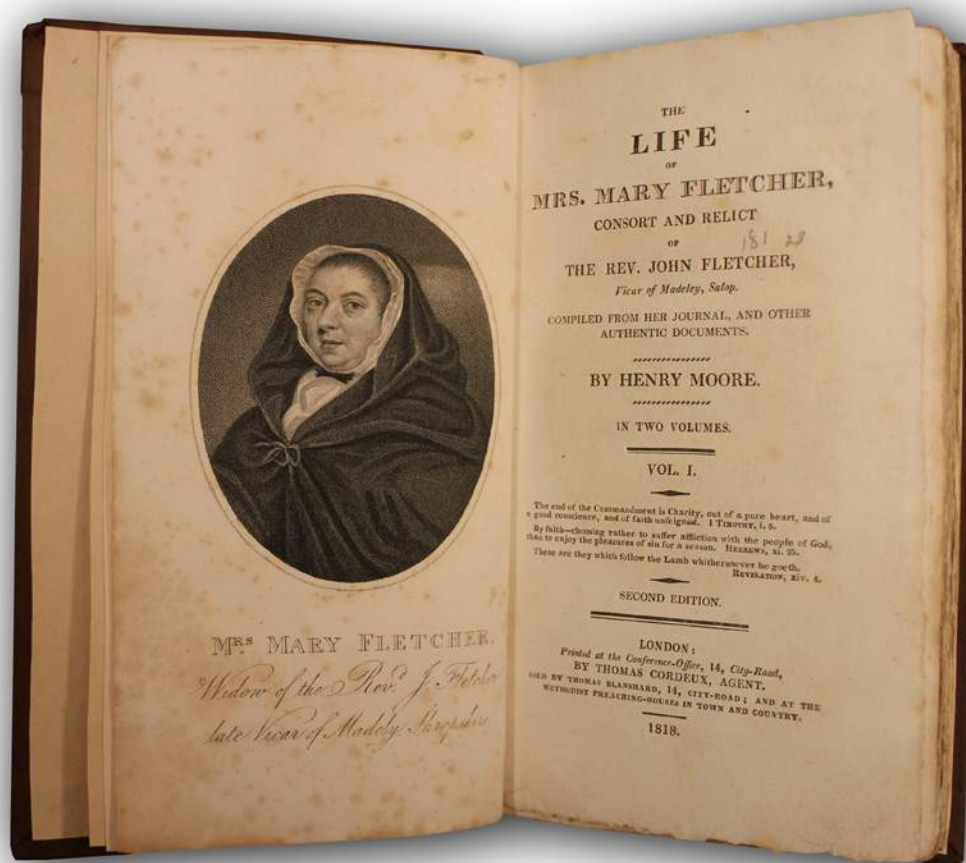
C. M. Tanner, *A Manual of the African Methodist Episcopal Church: Being a Course of Twelve Lectures for Probationers and Members* (1900) [1900 TANN]

This manual, intended for the instruction of probationers and new members, contains twelve lectures on the spiritual growth, theology, and polity with respect to the African Methodist Episcopal Church. The author recounts the history of the denomination with its origins in John Wesley and the late eighteenth-century context that engendered the departure of Richard Allen and others from the Methodist Episcopal Church. In addition to the lectures, there is also a catechism adapted from the catechism of the Protestant Episcopal Church.

CASE 17

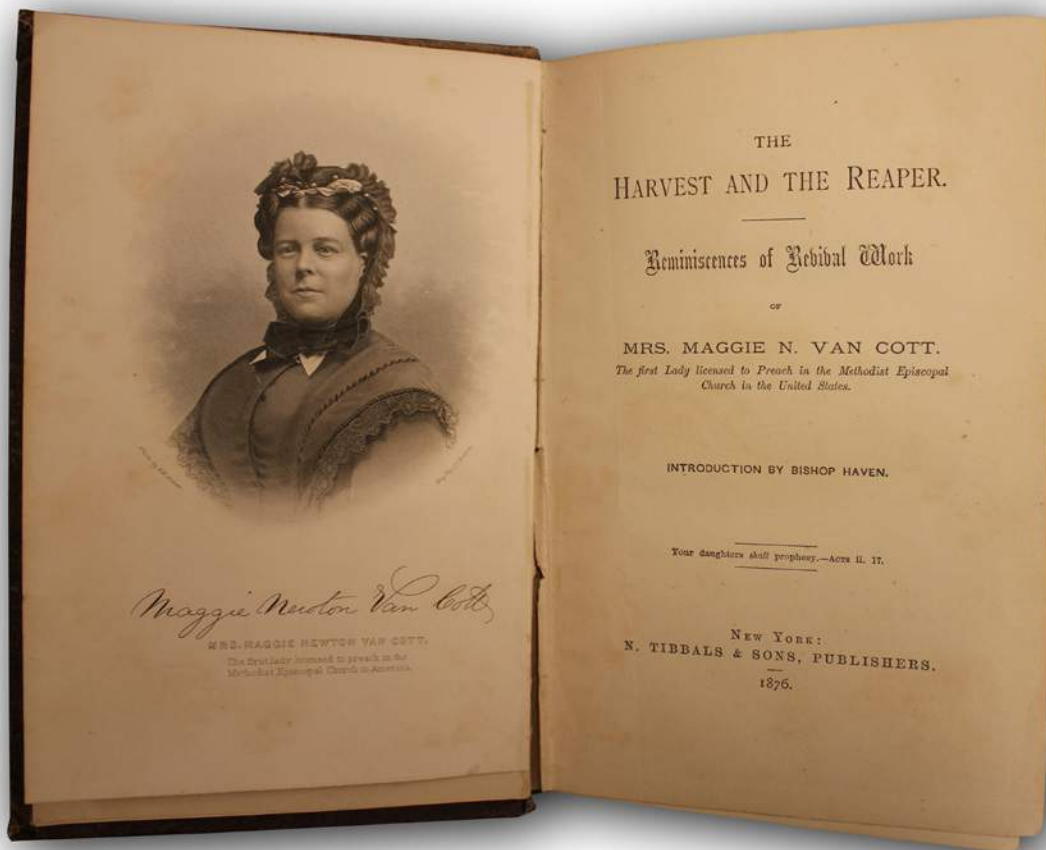
Women, Ministry, and Methodism

Women played a more prominent role in British Methodism in the eighteenth century than in American Methodism in the nineteenth century. This difference was partly due to the strong influence Susanna Wesley had on John and Charles Wesley. Women like Grace Murray (1716-1803) held positions of leadership within the Methodist Societies and others, such as Mary Bosquenet Fletcher (1739-1815), had developed reputations as gifted preachers. When the Methodist Episcopal Church was formed in the fledgling United States, though, women's roles were cut back. Through a series of gains and setbacks, women were not granted full clergy rights until the General Conference of the Methodist Church in 1956. Later, the United Methodist Church would promote women to key leadership roles: Marjorie Matthews was the first woman to be elected bishop in 1980 and Leontine T.C. Kelly was the first African American woman to be elected bishop in 1984.



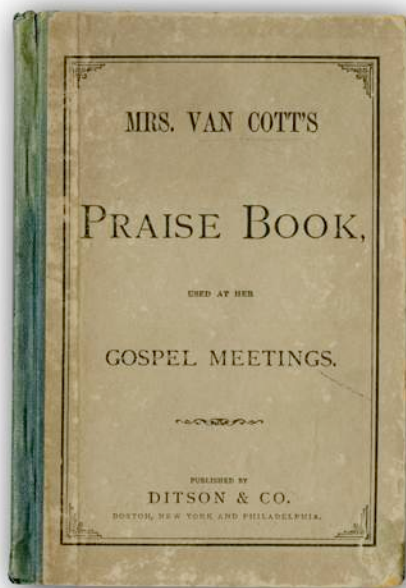
Mary Fletcher, *The Life of Mrs. Mary Fletcher: Consort and Relict of the Rev. John Fletcher, Vicar of Madeley, Salop* (1818) [1818 FLET V.1]

Mary Bosanquet (1739-1815) was born in London to a wealthy family, but she preferred to live a frugal life. She left home in 1760 to join John Wesley's society at the Foundry. She established a Christian community in Leytonstone, where she preached and led Methodist class meetings. She also took on the upbringing of Sally Lawrence, an orphan, who herself had a compelling ministry. In 1781, Mary married John Fletcher (1729-1785), the close friend of John and Charles Wesley and Methodist leader and writer. Her gift for preaching was widely known and she often preached to large crowds. Mary Bosanquet Fletcher was certainly not the only woman in leadership positions within Wesley's circles, but she was one of the more famous ones.



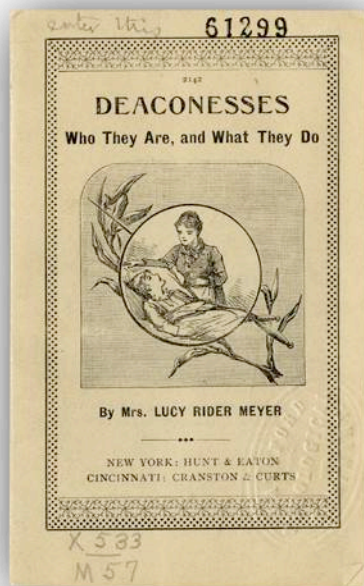
Maggie Newton Van Cott, *The Harvest and the Reaper: Reminiscences of Revival Work of Mrs. Maggie N. Van Cott, the First Lady Licensed to Preach in the Methodist Episcopal Church in the United States* (1876) [BV3785 .V3 A3]

In *The Harvest and the Reaper*, Maggie Newton Van Cott (1830-1914) recounts her experiences as a popular preacher and the first woman licensed to preach in the Methodist Episcopal Church. The work is not only a testimony to a particular woman preacher, but it also makes a case for women ordination within Methodism. The title page includes a quote from Acts 2:17: “Your daughters *shall* prophesy.” She records a wonderful statement she made to her brother-in-law, who was making light of her preaching: “I believe my tongue is my own, John, and I will use it when I please, where I please, and as I please.” The memoir also contains an introduction by Bishop Gilbert Haven (1821-1880) and an essay by David Sherman (1822-1897), both of whom were Methodists that supported the ordination of women.



Maggie Newton Van Cott, Mrs. Van Cott's Praise Book Used at Her Gospel Meetings (1877) [1877 COTT]

Maggie Van Cott's preaching ministry was so popular that she issued her "Revival Praise Book" for use at her gospel meetings. The *Praise Book* contained typical revival songs such as "What a Friend We Have in Jesus," as well as one of Maggie Van Cott's own contributions, "Savior, Look in Love on Me." Also included are two temperance songs and all four stanzas of "The Star-Spangled Banner" by Francis Scott Key (1779-1843).



Lucy Rider Meyer, *Deaconesses: Who They Are, and What They Do*, undated [18-- MEYE]

Lucy Rider Meyer (1849-1922) was instrumental in forming the deaconess movement within the Methodist Episcopal Church. Meyer viewed this movement as being modeled on an early Christian practice of a female diaconate. She and her husband, Josiah Shelley Meyer (1849-1926), founded the Chicago Training School for City, Home, and Foreign Missions in order to train people for Christian work. Training and study for deaconesses would often include subjects such as the Bible, sacred history, work methodologies, and elementary medicine. Meyer produced this pamphlet to promote the deaconess movement and to bring wider exposure to the needs of deaconess homes.

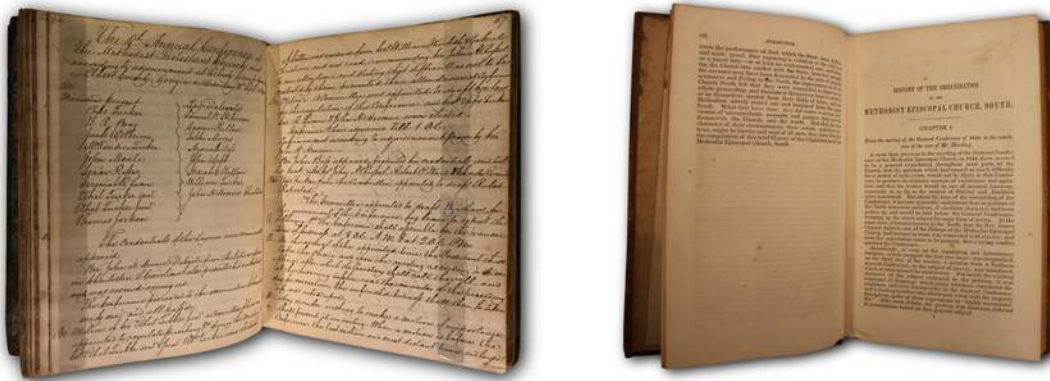
CASE 18

A Divided Nation and a Divided Church

The Methodist Episcopal Church experienced significant divisions in the early nineteenth century, which resulted in the following new denominations: the African Methodist Episcopal Church (1816), the African Methodist Episcopal Zion Church (1821), and the Methodist Protestant Church (1828). Yet the largest division was a major split along geographical barriers due to the issue of slavery. In 1844, the General Conference suspended the Southern bishop James Osgood Andrew (1794-1871) for owning slaves. The Southern delegates protested this suspension and eventually moved to separate from the denomination altogether. The Methodist Episcopal Church, South was formed and remained a separate denomination from the Methodist Episcopal Church until the two bodies (along with the Methodist Protestant Church) merged in 1939.



The General Conference of the Methodist Episcopal Church, South. Convened in Nashville, Tennessee, on the first day of May 1858. Drawing by A.F. Bellows. Engraved by J.C. Buttre, circa 1860. [RG 020-3]



Methodist Protestant Church, Georgia Conference records, 1830-1850 [RG 027]

In the early 1800s, a growing number of people in the Methodist Episcopal Church wanted better representation of lay members within the organizational structure and wanted to limit the powers of the episcopacy. In 1828, they started the Associated Methodist Churches, which, in 1830, they renamed to the Methodist Protestant Church. On display here are the bound conference minutes for the Georgia Conference of the Methodist Protestant Church, 1830-1850.

Methodist Episcopal Church, South, *History of the Organization of the Methodist Episcopal Church, South* (1845) [1845 METH A]

After it became widely known that Bishop James Osgood Andrew (1794-1871) was a slave owner, the 1844 General Conference of Methodist Episcopal Church debated the matter at length. The organization voted to request that Andrew step down from the episcopacy. However, Southern Methodists, who did not favor the resolution supported and passed the Plan of Separation, which would create two distinct ecclesiastical organizations. This work details the events preceding and following the 1844 conference from the perspective of the Methodist Episcopal Church, South.

Oxford Jan^y 16 1850

My dear brother

I am sorry to learn that your health has been so poor during your late trip. I sincerely trust however that it is restored by this time. Our Southern Episcopacy is feeble at best and it would seem so far as we can judge that we can badly afford to be deprived of our most vigorous man. The church is the Lord's house and he knows what is best and will do right. It is with extreme regret that I give up my beloved nephew to the work to which you have assigned him. He however regards it as a call from God and I may not object. I have some little doubts about his constitution but so far as purity of character devoted to the work and promising talents so you have done well in your choice. I send you by him \$155 which is your portion of the dividends from the conference which I have attended. I should be glad to hear something from you at your leisure in reference to the work of the next year's conf. I am yours affectionately

James O. Andrew

James Osgood Andrew, Letter to Robert Paine, January 16, 1850 [MSS 404]

The collection of letters received by Bishop Robert Paine (1799-1882) sheds light on the mechanics of the episcopacy in the Methodist Episcopal Church, South, during the years preceding and following the Civil War. In this letter, Bishop James Osgood Andrew (1794-1871) reflects on Paine's health and the present condition of the church's bishops: "Our Southern Episcopacy is feeble at best and it would seem so far as we can judge that we can badly afford to be deprived of our most rigorous man."



**Methodist Episcopal Church, South, General Conference photograph (1866)
[RG 020-8]**

The 1866 General Conference of the Methodist Episcopal Church, South, met in New Orleans. It was the first General Conference following the Civil War. The Conference was faced with the challenge of repairing the church, which had financial troubles and a decreased membership. At the end of the war, three quarters of the African American members left the Methodist Episcopal Church, South, in favor of denominations led by African Americans. This led to the Conference paving the way for a new Colored Methodist Episcopal Church, as it was decided that African American members should have their own “separate ecclesiastical jurisdiction.”



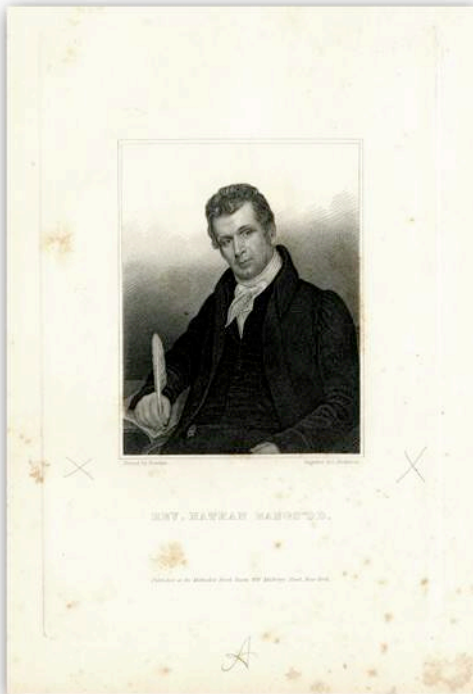
"The Southern Methodist Bishops," *Harper's Weekly* print (1866) [RG 020-8]

When the Methodist Episcopal Church, South, met for their first General Conference in 1846, there were only two bishops: Joshua Soule (1781-1867) and James Osgood Andrew (1794-1871). That year, the General Conference appointed two additional bishops: Robert Paine (1799-1882) and William Capers (1790-1855). Only twenty years later, after the Civil War, this number would more than double. In 1866, James Osgood Andrew, the senior bishop of the church, argued for additional bishops to be added to handle the increased workload, and that year the General Conference added four bishops for a total of ten, but Joshua Soule's death in 1867 would bring that number to nine.



**Methodist Episcopal Church,
Georgia Conference records,
1867-1897 [RG 073]**

In 1865, John H. Caldwell (1820-1899), a minister of the Methodist Episcopal Church, South, defected to the Methodist Episcopal Church (the northern church) after his Southern audience rejected his anti-slavery sermons. The following year, Caldwell and others met with Bishop Davis W. Clark (1812-1871) and they organized the “Georgia and Alabama Mission District” under the supervision of the Kentucky Annual District. The mission sought to ease racial tensions under an integrated conference. It later became the Georgia Conference of the Methodist Episcopal Church.



**Engraved Portraits of the First
Methodist Divines, circa 1840-
1861 [MSS 357]**

This mid-nineteenth-century volume contains forty-five engravings of Methodist theologians, leaders, and clergy members. Before being donated to Emory in 1915, one of its previous owners was Judge George La Vallon Barry. Barry, a Southern Methodist from Georgia, marked the abolitionists in the collection with a capital A beneath the image and an X on the page. Ten portraits bear these markings, including the portrait pictured here.

CASE 19

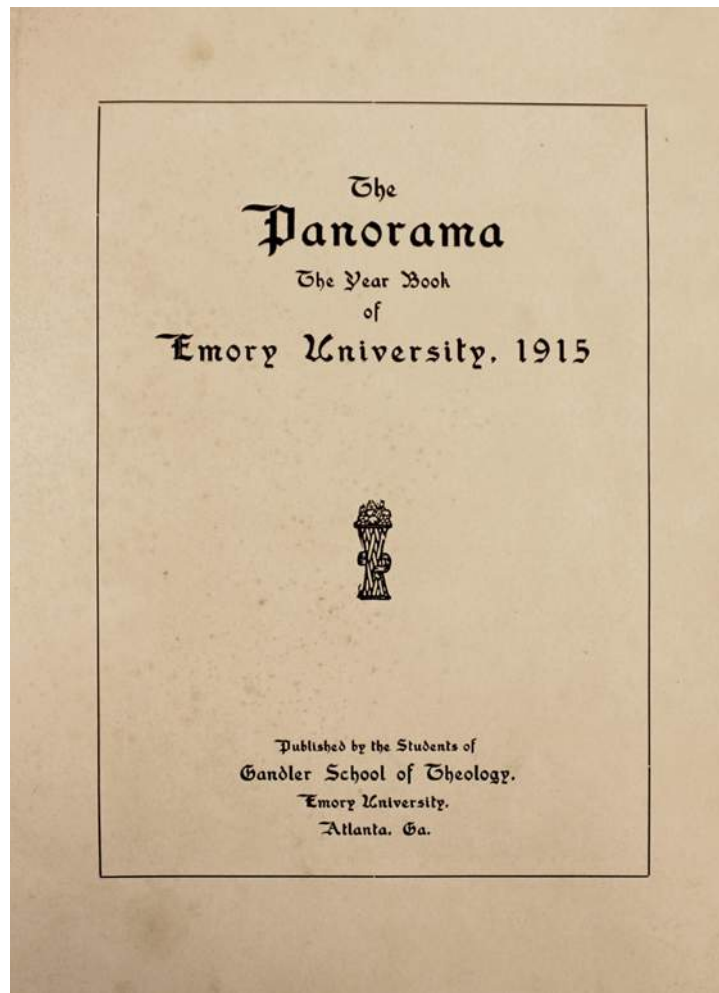
Georgia Methodism after Reconstruction

Though the Methodist Episcopal Church split over the issue of slavery, the abolishment of slavery did not immediately mend the two culturally distinct denominations. Methodism in Georgia in the late nineteenth and early twentieth centuries was still very much divided, with separate conferences or denominations for whites and African Americans. The Methodist Episcopal Church, South, was socially conservative and many of its members participated in the Temperance movement. The Methodist Episcopal Church, South, experienced considerable growth after the Civil War, tripling in size from 1870 to 1910. This is also the period in which the influential bishop, Warren Akin Candler (1857-1941), rose to prominence. In 1914, Candler and his brother, Asa Griggs Candler (1851-1929), were instrumental in establishing Emory University in Atlanta and Candler School of Theology.



Methodist Episcopal Church, South, Orphan's Home of the North Georgia Conference photograph card (1904) [RG 067]

The Orphan's Home was originally established to provide for children who were left without parents after the Civil War. The orphanage has continued to provide basic care and education for children since then, functioning as an important benevolence ministry of the North Georgia Conference. By the turn of the twentieth century, there were more than 125 students living at the home. The Orphan's Home is now the United Methodist Children's Home and recently moved to a new location in Tucker, Georgia.



Candler School of Theology, *The Panorama* [1915 PANO]

In 1914, the Methodist Episcopal Church, South, needed a new institution of higher learning after Vanderbilt University cut ties with the Church. Atlanta was chosen for a location and Asa Griggs Candler (1851-1929) provided the financial backing for the institution, which affiliated with Emory College, Oxford. Thus, Emory University and Candler School of Theology were born. The Theology School was named after Asa's brother, Bishop Warren Akin Candler (1857-1941), who was the University's chancellor. The first two classes were held at the Wesley Memorial Building in Atlanta until a new building was completed in Druid Hills. *The Panorama* is the 1915 yearbook of Candler School of Theology and includes photographs of the professors and students, comics, poems, and quotations.



Mary Williams Bible Class, Wesley Memorial Methodist Church (Atlanta, Ga.) (1926) [RG 022]

In 1878, a Woman's Foreign Missionary Society was formed in the Methodist Episcopal Church, South, and in the following years women's organizations within the church grew substantially. This group photograph is from Mamie (Mary) Williams's Bible Class at Wesley Memorial Methodist Episcopal Church. Mamie Williams (born circa 1875) was a graduate of Wesleyan College, Macon, and active in the Women's Christian Temperance Movement. She was married to Marvin Williams (1874-1937), who was the pastor of Wesley Memorial when this photograph was taken.

CASE 20

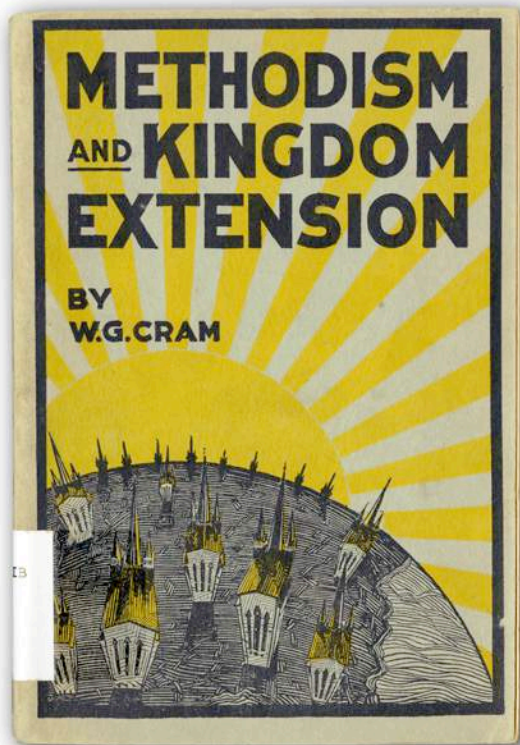
Extending the Kingdom: Methodist Foreign Missions

Foreign Missions in the Methodist Episcopal Church, South, expanded during the years 1870 and 1910, due in part to a reorganization of the Board of Missions in 1870, but also because the South was beginning to rebound economically and was able to cover missionary expenditures. In 1878, the church also founded a Woman's Missionary Society in order to support and promote foreign missions within the churches. Methodist missionaries who traveled to foreign lands in the late 1800s and early 1900s were revered for their sacrifices. They often traded comfort for discomfort and entered dangerous circumstances because they understood it as their calling to respond to Christ's Great Commission to go into all the world.



**Lewis Frederick Havermale papers, "West China Mission Log" (1924-1925)
[MSS 351]**

Lewis Havermale (1886-1965) and Clara Havermale (1883-1965) were missionaries to China through the Methodist Episcopal Church. This scrapbook, or "mission log," dates to 1924-1925 and contains correspondence, photographs, biographical information, and statistical information about the West China Mission of the Methodist Episcopal Church. It is a remarkable example of a missionary scrapbook due to its meticulous composition and carefully-drawn graphs.



W. G. Cram, *Methodism and Kingdom Extension* (1930) [BV2550 .C7]

This book was written by a Methodist missionary, W. G. Cram (1875-1969), and produced by the General Commission on Benevolences, which supported the missionary efforts of the Methodist Episcopal Church, South, in the 1930s. Cram's work records the ongoing missionary efforts of the Methodist Episcopal Church, South, both foreign and domestic. He encourages further missionary work to "push on to even greater accomplishments in world evangelism," which he sees as a form of extending God's kingdom, particularly through Methodist churches (the cover depicts a series of monolithic church buildings covering the globe).

Sadie Maude Moore papers, *Photograph album* (1929-1940) [MSS 059]

Sadie Maude Moore (1899-1982) was a Methodist missionary from Statesville, Georgia. In 1924, Moore began her missionary career in Korea and in 1953 began teaching at the Methodist Theological Seminary of Seoul. Featured here is one of the seven scrapbooks that document her work in Korea.



William Jackson Callahan papers, Photograph album (circa 1920s) [MSS 063]

William Jackson Callahan (1866-1936) was a graduate of Emory College, Oxford. He went to Japan originally as a teacher, working with the YMCA. While in Japan he met his wife, Martha Taylor (born 1866). In 1893, the two were married in Nagasaki and they remained missionaries in Japan. The Callahan collection contains the journals, ledgers, writings, and photograph albums of the Callahans, which not only sheds light on their missionary efforts, but also speaks to early twentieth-century American perspectives on Japan.



Fred Prosper Manget papers, photographs (circa 1910s-1950s) [MSS 362]

Fred Prosper Manget (1880-1979) was a doctor, public servant, and medical missionary. In 1906, Manget received his medical degree from the Atlanta College of Physicians and Surgeons (later Emory University School of Medicine). He arrived in China in 1909 and was stationed briefly in Suzhou (Soochow), but spent the bulk of his career in Huchow (Chekiang Province), where, in 1924, he opened a modern 200-bed hospital. Manget's work in the hospital was integral to the mission strategy of the Methodist Episcopal Church, South, in which medicine, education, and church were all interconnected.



CASE 21

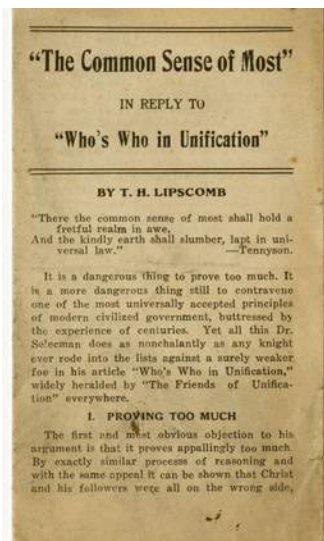
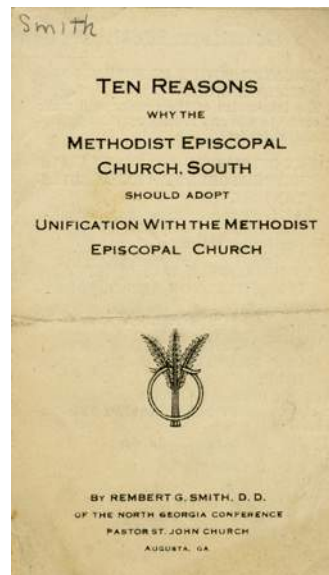
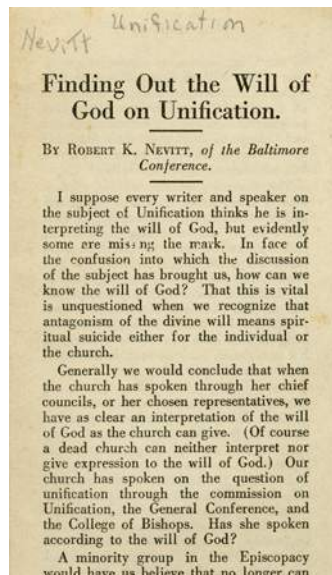
The Long Road to United Methodism

The Methodist Episcopal Church split into northern and southern denominations in 1844, and it was not until 1939 that the two bodies reunited. The road to this unification was an arduous one. As early as 1876, in Philadelphia and at Cape May, New Jersey, there were initial conversations about unification. Major discussions, however, began in 1916, and it soon became clear that reunification would be complicated. When the two bodies reunited along with the Methodist Protestant Church, this created the largest Protestant denomination at the time, called simply the Methodist Church. Yet the unification resulted in segregation of African American churches into a “Central Jurisdiction.” This segregation was reversed in 1968 when the church was restructured as the United Methodist Church. The United Methodist Church was the result of a merger between the Methodist Church and the Evangelical United Brethren Church.



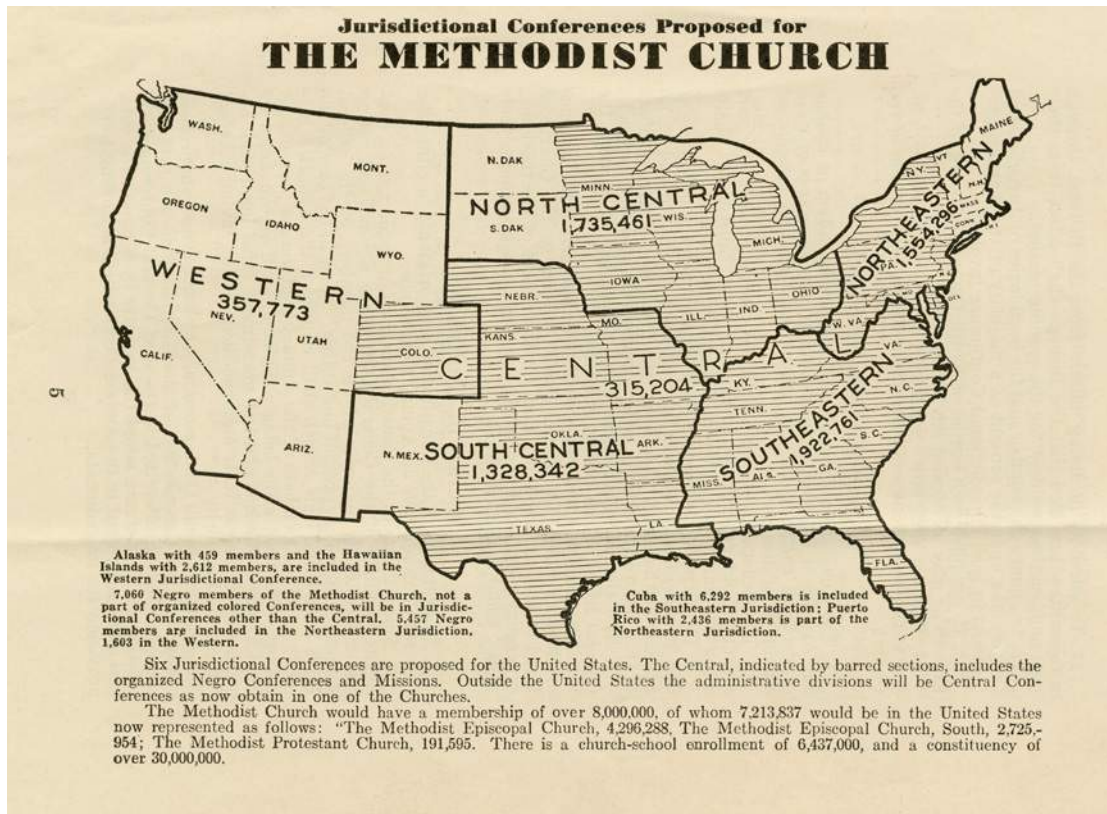
Methodist Episcopal Church, Georgia Conference records, Cape May Commission photograph (1876) [RG 073]

By the 1870s both the Methodist Episcopal Church and the Methodist Episcopal Church, South, were open to conversations about improving their fraternal relationships. Delegates from one church attended the General Conference of the other church and vice-versa. In 1876, both churches sent five commissioners each (three ministers and two laypersons) to meet at Cape May, New Jersey, “to remove all obstacles to formal fraternity between the two churches” and “to adjust all existing difficulties.” The commission unanimously adopted a “Declaration and Basis of Fraternity,” which declared that both churches were legitimate branches of episcopal Methodism and stipulated rules governing adverse claims to church property. The declaration was final and binding.



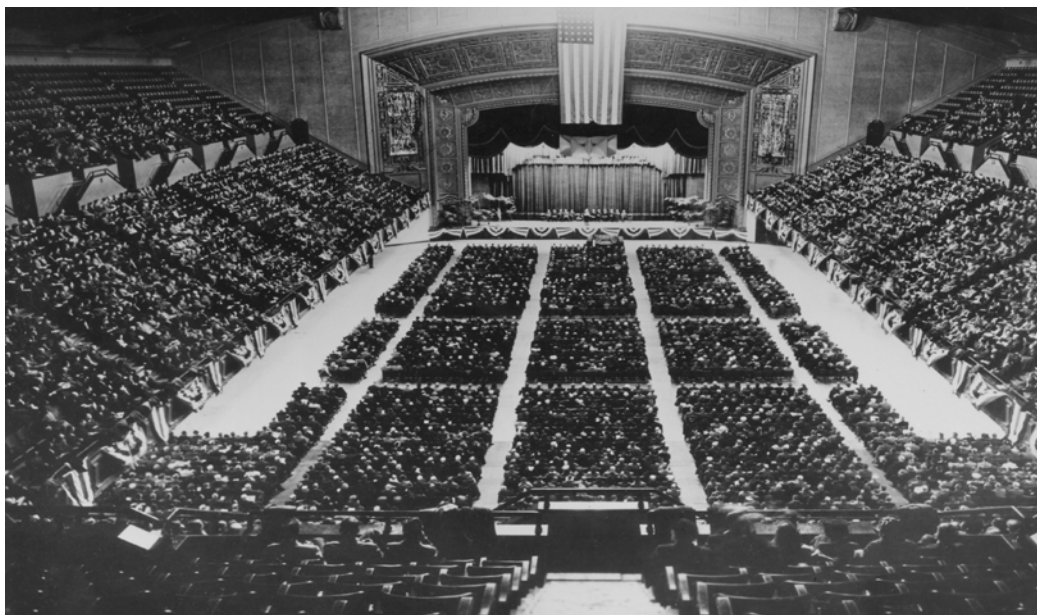
Collection of Documents pertaining to Methodist Unity (1916-1939) [MSS 440]

Many perspectives on the unification of the two Methodist Episcopal denominations are represented in this collection of letters, articles, pamphlets, and flyers. Some Southern Methodists resisted union out of a concern that it might reduce the identity of Southern Methodism or limit the powers of the episcopacy. The National League against Racial Segregation in the Church of Jesus Christ produced a flyer criticizing a union that sacrificed "the unrestricted and unquestioned equality of Children of God and brethren in common fellowship." Others, however, looked to the spirit of reconciliation and the potential for more resources for mission and ministry as reason to support union.



The Plan of Union Proposed for the Methodist Church and Unanimously Endorsed by the Commissions on Interdenominational Relations and Church Union, undated [MSS 440]

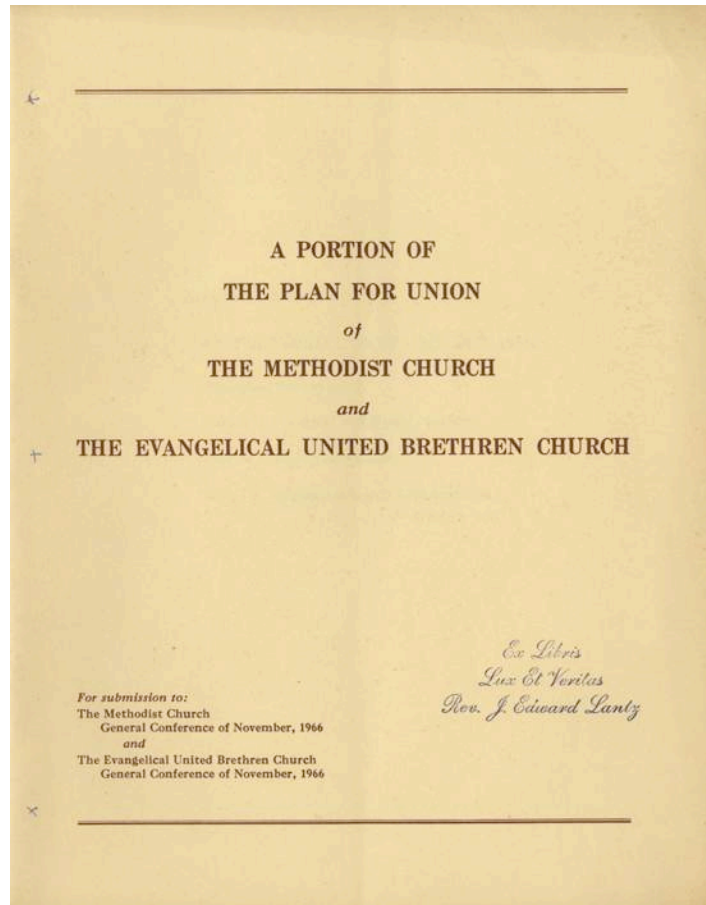
This map shows the jurisdictional conferences that were created when the Methodist Church was formed in 1939. Jurisdictional conferences are geographical divisions of the church that are comprised of multiple annual conferences. Most of the African American churches in the Methodist Church were not included in these regional jurisdictions but instead were part of the Central Jurisdiction, which marginalized and segregated African American Methodists. The shaded regions on the map show the extent of the Central Jurisdiction. This form of segregation was eliminated in 1968 when the Methodist Church became the United Methodist Church.



Above: Uniting Conference of the Methodist Church, Kansas City, Missouri, 1939. Photograph courtesy of the General Commission on Archives and History of the United Methodist Church.



Above: Uniting Conference of the United Methodist Church, Dallas, Texas, 1968. Photograph courtesy of the General Commission on Archives and History of the United Methodist Church.



A Portion of the Plan for Union of the Methodist Church and the Evangelical United Brethren Church (1965) [MSS 380, Box 5]

The two denominations, the Methodist Church and the Evangelical United Brethren Church, began officially preparing for union years in advance of the actual event. This work, printed in 1965, contains the historical statement, the doctrinal and social principles, the constitution, and an outline of the organization and administration of the new United Methodist Church. In 1966, the General Conferences of the two churches approved this plan and paved the way for the union that took place on April 23, 1968.



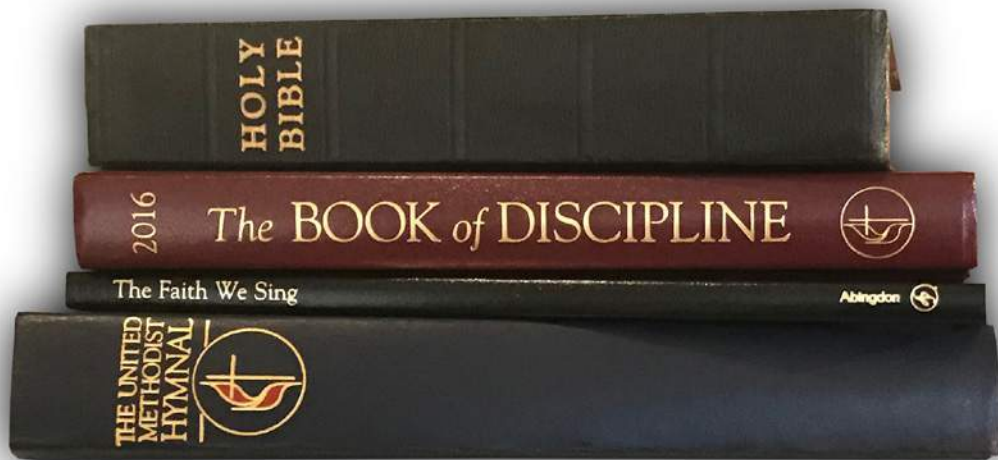
Uniting Conferences Badges and Medals [MSS 134]

The name badges worn at many twentieth-century Methodist General Conferences included a ribbon and commemorative medal. The ribbons indicated a person's role as bishop, delegate, or alternate. The two medals featured here are from the two uniting conferences of 1939 and 1968. They were worn by Nolan B. Harmon (1892-1993) who was a delegate at the 1939 conference and a bishop at the 1968 conference. This large medallion commemorates the 1968 conference and depicts founders of the two uniting churches: Philip William Otterbein (1726-1813), Jacob Albright (1759-1808), John Wesley (1703-1791), and Francis Asbury (1745-1816).

CASE 22

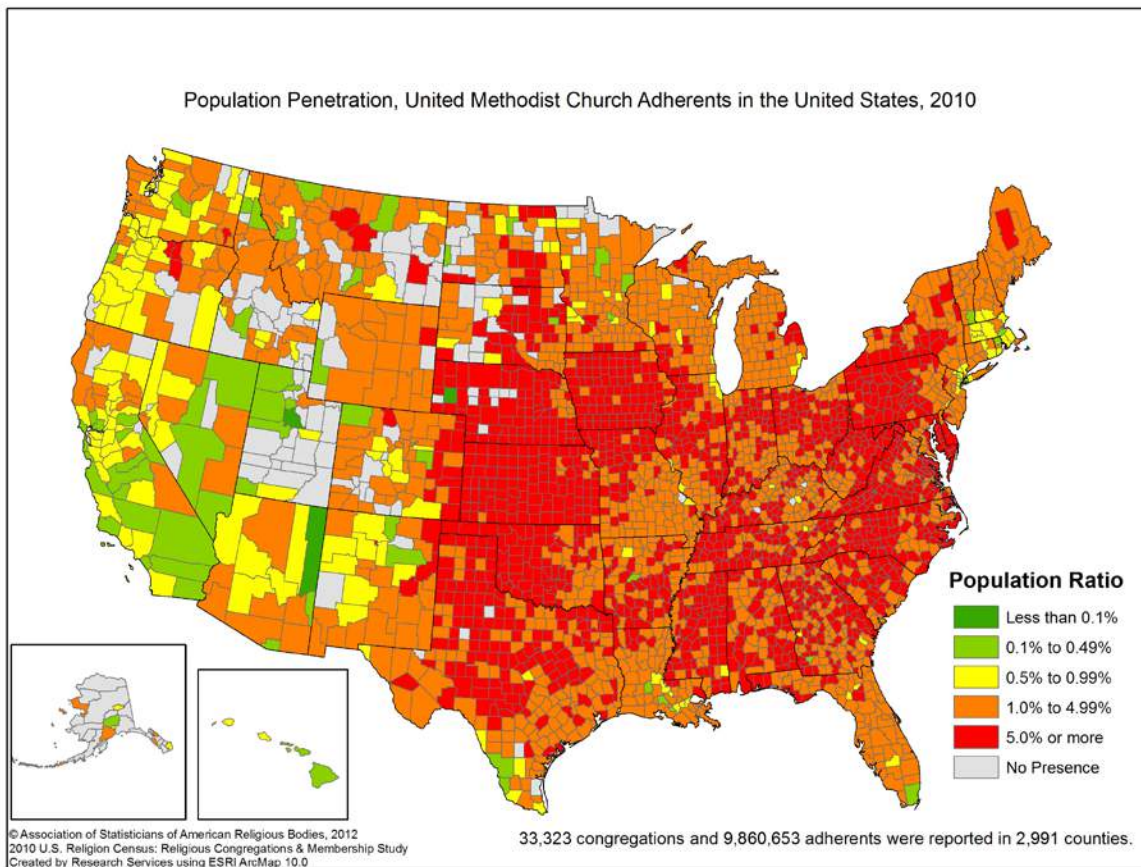
Fifty Years of the United Methodist Church

The year 2018 marks the fiftieth anniversary of the United Methodist Church. The denomination remains the second largest Protestant denomination in the nation, though its membership and attendance in America have declined in recent years. The denomination both focuses on the discipleship of its members and reaches outward through global ministries and disaster relief. The continents of Africa and Asia have been at the center of much of the denomination's recent growth. Many view one of the strengths of the United Methodist Church in America to be its social and cultural multivalence; it is the denominational home to both George W. Bush and Hillary Clinton. Yet the denomination is at a crossroads, particularly with respect to the issue of human sexuality, which many fear may lead to a major schism.



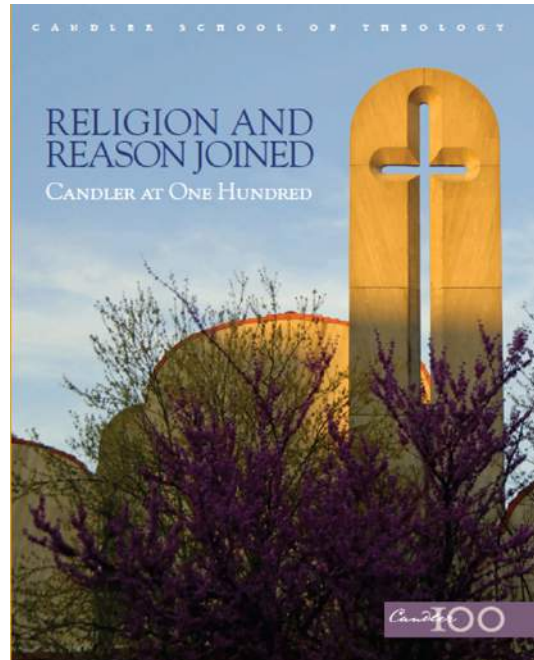
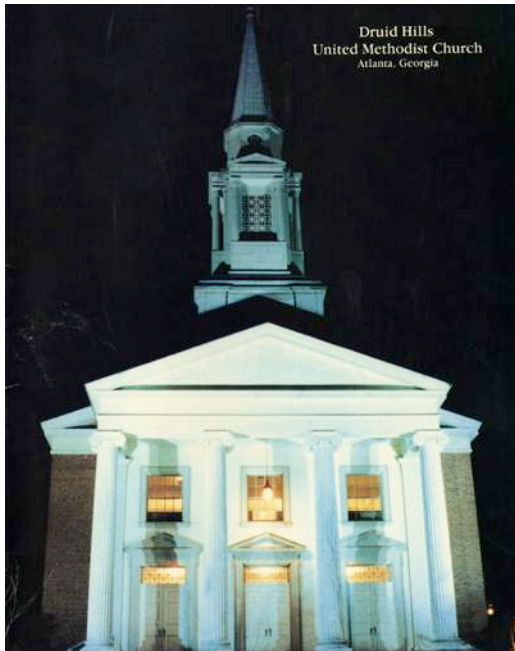
Books of the Trade

Books central to the United Methodist Church include the Bible, *The Book of Discipline* (2016), and *The United Methodist Hymnal* (1989). The Bible is, for the United Methodist Church, the “primary source and criterion for Christian doctrine,” although Methodists also view other “creative vehicles of the Holy Spirit” that contribute to the theological task: tradition, experience, and reason. The Book of Discipline contains the laws, plans, and polity of United Methodist governance. *The United Methodist Hymnal* is the main hymnal used by the United Methodist Church in English-speaking congregations. In addition to hymns, the *Hymnal* also contains the liturgies for worship services and ceremonies. According to *The Book of Discipline*, John Wesley’s *Sermons* and *Explanatory Notes upon the New Testament* continue to function as models of doctrinal exposition.



“Population Penetration, United Methodist Church Adherents in the United States, 2010,” Map (2012) [U.S. Religion Census 1952 to 2010]

This map represents the percentage of United Methodist adherents in each county of the United States according to the 2010 U.S. Religion Census: Religious Congregations and Membership Study. The largest percentages of adherents are in the Bible Belt, Great Plains, and Rust Belt. According to the UMC’s General Council on Finance and Administration, the Southeastern Jurisdiction is the largest jurisdiction in terms of membership and the North Georgia Conference is the largest annual conference in terms of membership.

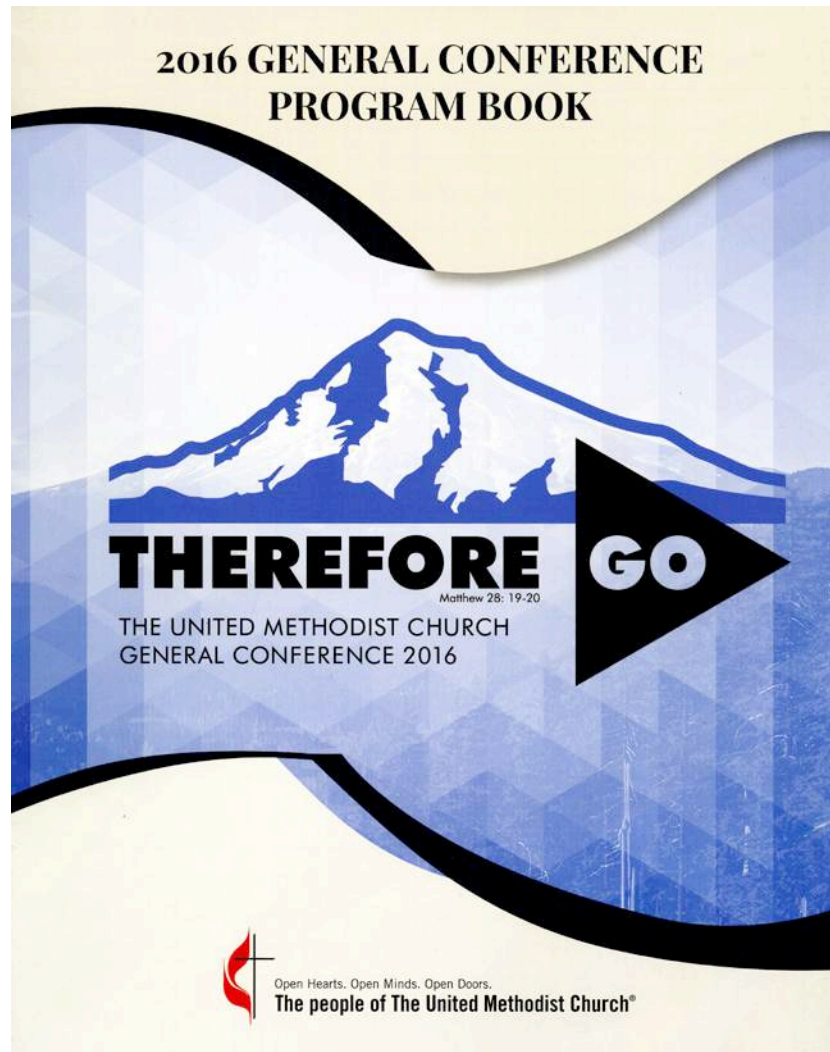


Druid Hills United Methodist Church records, photograph, undated [RG 077]

With the changing landscape of mainline Protestantism in the United States, the United Methodist Church faces both challenges posed by aging churches and opportunities for new congregations. For instance, in March 2016, Druid Hills United Methodist Church (Atlanta, Ga.) closed its doors and the congregation merged with Epworth UMC to form Neighborhood Church in Candler Park. Pitts Theology Library, the archives repository of the North Georgia Conference, holds the records for closed churches like Druid Hills UMC, as well as district and conference level records.

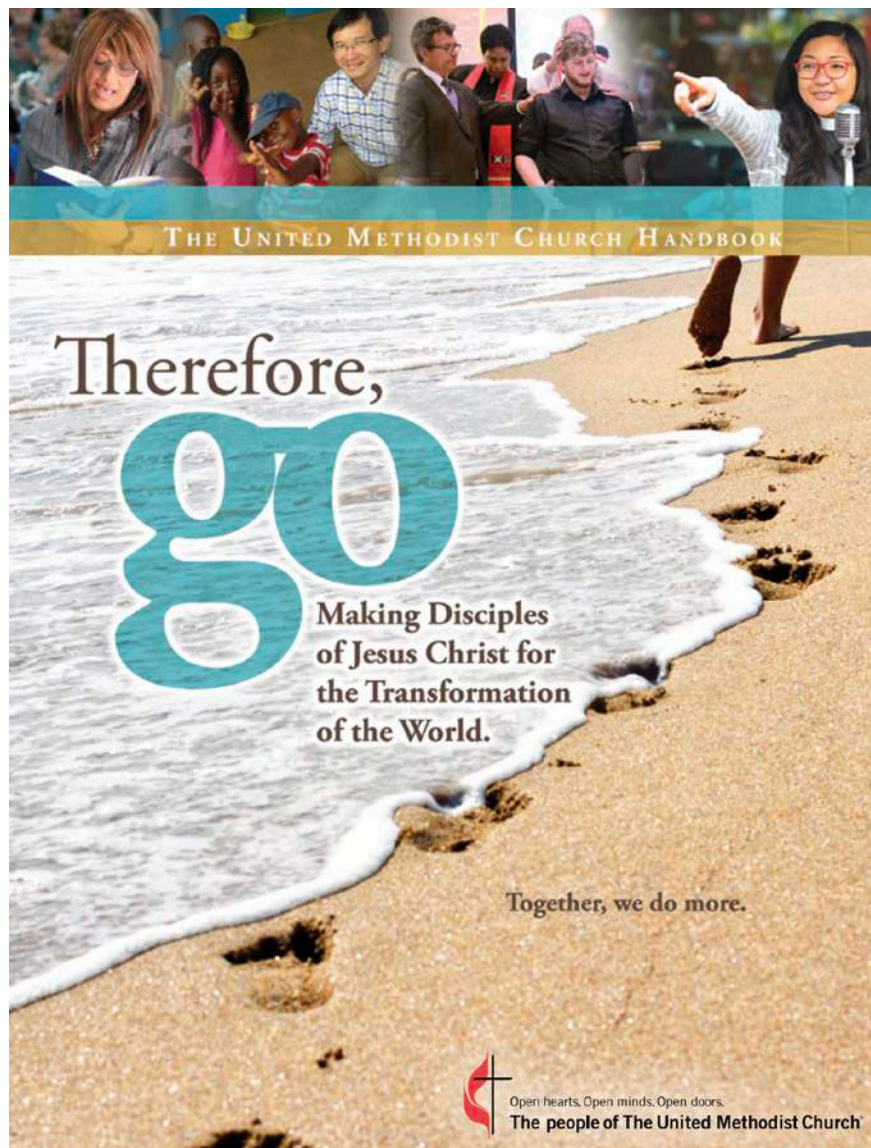
Gary S. Hauk, *Religion and Reason Joined: Candler at One Hundred* (2014)

Religion and Reason Joined looks at the hundred-year history of the Candler School of Theology. Initially established as an institution of the Methodist Episcopal Church, South, today people from various expressions of Methodism and from other traditions comprise Candler's faculty and student body. Candler remains one of 13 United Methodist theological schools. Both the school's faculty and alumni have contributed to and continue to shape the United Methodist Church at every level.



**United Methodist Church, *General Conference 2016 Program Book*
[Acc. 2016-045]**

The General Conference of the United Methodist Church convenes every four years; it is the primary legislative body of the church and is the only authorized body to speak in an official capacity for the church. The delegates to the General Conference comprises an equal number of clergy and laypersons. The theme of General Conference 2016 was the Great Commission, and at the conference the church set a goal of creating one million new disciples by 2020. The General Conference also approved the Commission on a Way Forward, designed to explore avenues toward maintaining unity amidst growing tensions in the church related to human sexuality. A special session of the General Conference will meet in 2019 to address this topic.



**The United Methodist Church, *The United Methodist Handbook* (2017)
[2017 UNIT]**

Intended for new members or visitors, *The United Methodist Handbook* gives an introduction to the United Methodist Church today. It provides an overview of United Methodist beliefs, organizational structures, history, and mission.

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