

**Methodist Studies Seminar**

**Friday 6 December 2019**

**Manchester Wesley Research Centre**

**Organised by Cliff College and the Manchester Wesley Research Centre**

*The Oxford Centre for Methodism and Church History, Oxford Brookes University, and the Manchester Wesley Research Centre have worked in partnership for several years. In 2012, the centres established a bi-annual seminar series that has now extended to include the Wesley Study Centre, St John’s College, Durham University; Wesley House, Cambridge; Cliff College; and The Queen’s Foundation, Birmingham. The seminars provide an opportunity for established and emerging scholars of Methodist Studies to present the findings of their research. We conceive of Methodist Studies broadly and aim to provide opportunities for students of history, theology, literature, art, material culture and other fields related to Methodism.*

This year is the 75th anniversary of the establishment of Nazarene Theological College. In light of this, the main theme of the seminar is the history and theology of the Holiness Movement in the UK.

**9.30am Arrivals, Tea & Coffee**

**9.55am** **Welcome** (Drs George Bailey and Peter Rae)

**10.00am** *Scholarship on Fire: OR: σοφίσαι εἰς σωτηρίαν*

Dr Thomas A. Noble, Research Professor of Theology, Nazarene Theological Seminary; Senior Research Fellow, Nazarene Theological College (Chair: Dr Peter Rae)

**10.45am**  **Tea & Coffee**

**11.20am** *Radical Holiness Networks and Theological Education in the UK, 1870–2019*

Dr David Bundy, Associate Director, Manchester Wesley Research Centre (Chair: Dr George Bailey)

**12.10pm** *The Reception of and Reaction to the Holiness Movement within British Methodism in the 19th Century*

 Dr Tim Macquiban, Research Director, Englesea Brook Museum of Primitive Methodism (Chair: Dr Elizabeth Kent)

**1.00pm Lunch**

**1.50pm** *The Salvation Army and the Holiness Movement*

 Dr Glenn Horridge, Westminster Under School (Chair: Captain Stephen Oliver)

**2.30pm** *Practical Christianity and Methodist Advocacy for Ottoman Armenians (1894-1915)*

 Dr Stéphanie Prévost, Université Paris Diderot (Chair: Dr Julie Lunn)

**3.10pm Tea & Coffee**

**3.30pm** *God and the Ballot Box: Evidence from Victorian Britain, 1832-1910*

Samuel Mellish, Durham University (Dr Clive Norris)

**4.10pm Closing Announcements**

Registration:

There is no cost for attending the seminar or for the lunch which will be provided; however,

please register by 27 November by emailing, Geordan Hammond at:

ghammond@nazarene.ac.uk

Venue:

The Emmanuel Centre

Nazarene Theological College

Dene Road, Didsbury

Manchester M20 2GU

Directions: <http://www.mwrc.ac.uk/location/>

Livestreaming:

The presentations will be livestreamed on the MWRC YouTube page: <https://www.youtube.com/channel/UCv7KRNuHwpW3CJgNuOJB1bA>. Recordings of the presentations will later appear on the YouTube page.

*\*\*\*The 2020 seminars will be in Durham on Monday 11 May 2020 and in Oxford later in the year.*

**Abstracts of Papers and Author Biographies**

**Thomas A. Noble,** ***Scholarship on Fire: OR: σοφίσαι εἰς σωτηρίαν***

Nazarene Theological College, Manchester, traces its history back to its founding at West Hurlet House near Glasgow, in 1944 by Dr George Frame, the district superintendent of the British Isles District of the Church of the Nazarene. This international denomination was rooted in the Wesleyan holiness movement and the purpose of the college was to prepare its students for the Nazarene ministry. Over the succeeding seventy-five years, the college absorbed several other ‘Bible’ colleges and while it retains its original raison d’etre, it has been transformed into a recognized academic institution preparing students from many denominations for Christian ministry of many kinds through bachelor’s, master’s and doctoral degrees in partnership with the University of Manchester. This lecture will trace the continuity and change from 1944 to 2019.

**Dr T.A. Noble** is Research Professor of Theology at Nazarene Theological Seminary in Kansas City, Missouri. He has served as a professor there since 1996. Before that he taught theology for twenty years at Nazarene Theological College, Manchester, UK, where he also served as Academic Dean. He is still a Senior Research Fellow there, supervising PhD research in the University of Manchester. Among other books authored or edited, he published a centenary history of the Church of the Nazarene in the UK, *Called to Be Saints*, in 2006. He is a past president of the Wesleyan Theological Society and presently serves as president of the T.F. Torrance Theological Fellowship.

**David Bundy**, ***Radical Holiness Networks and Theological Education in the UK, 1870–2019***

After defining Radical Holiness networks and theological education, and after discussing issues of periodization, this essay argues that the Radical Holiness networks developed diverse paradigms, adapting British and foreign models, for facilitating theological education. The sources for this essay are the archives of the institutions where these exist, periodical publications, insider histories, and secular newspapers. From these documents it is demonstrated that there were a wide range of institutions and models, from university education to highly individualized local instruction, and that their influence extended around the world. The various institutions provided theological education and practical training for men and women, for the middle classes, and the socially excluded. Eventually these began to provide a route to accredited university level education. It argues against C. David Harley’s (2000) focus on the Edinburgh Mission Conference of 1910, and against the thesis of Graham Cheesman (2009) that there was a British Bible School Movement defined by (Glasgow) Bible Training Institute and Guinness’s Harley College.

**Dr David Bundy** is Associate Director of the Manchester Wesley Research Centre and Research Professor of World Christian Studies, New York Theological Seminary. He has written extensively on Methodism, Holiness Movements, Radical Holiness Movements, and Pentecostalism, as well as on early Asian and African Christianities.

**Tim Macquiban**, ***The Reception of and Reaction to the Holiness Movement within British Methodism in the 19th Century***

This paper will cover ways in which the Wesleyan and Primitive Methodist Connexions embraced or rejected features of the holiness movement, particularly the place of camp meetings and revivalist meetings, the influence of Phoebe Palmer and others, and Methodist involvement in conventions in Brighton, Oxford, and Keswick and precursors of the work of Cliff College.

**Revd Dr Tim Macquiban** is Research Director of the Englesea Brook Chapel and Museum of Methodism, President-designate of the Wesley Historical Society, and Member of the Archives and Records Advisory Group of the Methodist Heritage Committee. He has taught in the areas of church history and Methodist history at Wesley College Bristol (1990-93), Westminster College Oxford (1993-2002), and when Principal of Sarum College also in the areas of Christian Spirituality and liturgy (2002-08). More recently, he has served as Director of the Methodist Ecumenical Office and minister of the English-speaking Methodist Church at Ponte Sant’Angelo in Rome.

**Glenn Horridge**, ***The Salvation Army and the Holiness Movement***

This paper will briefly examine the background to, and establishment of, the Salvation Army in 1878 and its rapid early growth and development. It will then place it in the context of the Nineteenth-Century Holiness Movement and in particular examine how key figures such as James Caughey, Charles Finney, and Phoebe Palmer impacted the thinking of the Army Founders Catherine and William Booth. The latter’s Methodist background, the development of his theological pragmatism, and the effect of the 1882 Church of England/Salvation talks of union will be examined. The Salvation Army’s 1883 decision to abandon the sacraments and how this was gradually rationalised over successive decades will form the concluding section.

**Dr Glenn Horridge** was born and educated in Cambridge. He holds degrees in education and history. Glenn has been a teacher since 1982, mainly at secondary level, although currently he is Head of History at Westminster Under School. His doctorate, awarded from London University in 1990, was the first academic study of the origins and early days of the Salvation Army. He co-established the SA Historical and Philatelic Association which is devoted to the study of Salvation Army history. Glenn and his teacher wife Christine divide their time between London and their home in Wales. Glenn is the author of several books, the latest of which is *The Toll of War, Christ College Brecon 1914–1918.*

**Stéphanie Prévost**, ***Practical Christianity and Methodist Advocacy for Ottoman Armenians***

***(1894-1915)***

The centenary of the Armenian genocide has spurred new research into previous episodes of mass violence against Ottoman Armenians, especially the Armenian massacres of 1894-1896. Recent studies have tended to gloss over Nonconformist (often Liberal) advocacy for Ottoman Armenians. And yet, not only was it massive, but it was a pivotal moment of British Nonconformist engagement with world politics. This paper will address how the Armenian massacres of 1894-1896 spurred a long-lasting ethical turn and sanctified practical Christianity in the most socially-aware section of nonconformity, especially amongst those who gravitated in Radical Holiness circles, Methodist or otherwise. It will explore the strategies of *The Methodist Times* and of connected Methodist periodicals in their endeavours to make this cause a morally binding one over the period 1894-1915. The paper will contend that no matter how widespread as some Methodist (Liberal) editors – especially charismatic editorial figures like Hugh Price Hughes (1847-1902) or Percy W. Bunting (1836-1911) – wanted it to be in the long term, support to Ottoman Armenians remained a central issue mainly to those who had mobilised in 1894-1896. To them, the legacy of the 1890s Armenophile mobilisation was a long-lasting one which spurred transnational exchanges with Protestant figures of a similar mind, especially with a view to explore a more ethical form of world governance (underpinned by conciliation).

**Dr Stéphanie Prévost** is Senior Lecturer in 19th-century British history and culture at the

Université de Paris and holds a PhD in English Studies from Tours University on Britain and

the Eastern Question, 1875-1898. She has widely published widely on British-Ottoman relations,

British representations of the ‘East’ and non-state British actors in diplomacy, especially their role

in pre-WW1 humanitarian campaigns to aid Ottoman Armenians. She currently preparing a

monograph on British Liberals and the Eastern Question 1875-1915, investigating how the Armenian massacres of the 1890s represented a conceptual turning point in the Liberal ideological repertoire from Gladstonian Christian moralism to a firmer expression of early Liberal Internationalism. She was awarded the 2019 University of Manchester/Manchester Wesley Research Centre Joint Fellowship partly on the basis of that project.

**Samuel Mellish**, ***God and the Ballot Box: Evidence from Victorian Britain, 1832-1910***

What was ‘religious voting’ in Victorian Britain? The historical literature assumes the salience of a religious cleavage in Victorian Britain, particularly in regard to the electorate’s voting behaviour. Yet, the evidence provided is often limited to a specific geographic and electoral context. This ensures that we are without a comprehensive understanding of the significance of religion for the Victorian electorate. Given the supposed importance of this cleavage for the development of British politics, such a gap in our knowledge also begins to question the determinants of the contemporary British party-system. This paper addresses some of these concerns by introducing new data that allows for a systematic evaluation of the relationship between religion and politics in each constituency contest between 1832-1910, at both the individual and aggregate level. The data is taken from census and poll book records, which provides the opportunity to review the strength of such a cleavage, when it began, as well as the mechanisms behind its emergence. This is undertaken on a denominational basis, with comment provided on the Anglicans, Catholics, Methodists and Baptists. My findings point towards the salience of a religious cleavage in Victorian Britain, identifying religion as a key determinant of voting behaviour. However, I also find evidence that such a relationship may have been predetermined by parties’ strategic choices.

**Samuel Mellish** is an AHRC funded PhD candidate at Durham University with research interests focusing on the development of British politics in Victorian Britain. In particular, his work attempts to understand the role of religion and nation in the emergence of the contemporary British-party system.