

to dedicate it to the service of GOD. what
is implied in this, we shall easily see, if we
consider 1. what we must, 2. what we may
3. what we may not do^{or} of it.

1. We must if we will obey this Com-
mand at
it was giv
of this Day
We must
Word, into
Firmamen
thinking o
and on the
the Make
Acts, in t
ant Kind
in partic
Face of the
Man to b
the Secon
his Last,
we must
Him; we
to his Lik
We must
to perfect his Image in our souls, To bind
Mercy and Truth about our Neck to write
them deep on the Tablet of our Heart.

Not that our Mind need be every Mo-
ment intent upon this: That might make

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‘HERE IS THE VOICE OF THE PEOPLE’
Authority and Conflict in Eighteenth-Century Methodism

CLIVE MURRAY NORRIS



ABSTRACT

This article discusses issues of authority and conflict in John Wesley’s Connexion in the eighteenth century, drawing on the example of the itinerant preacher Thomas Wride (1733–1807), who was embroiled in constant controversy. It explains that the tensions between Wride and his congregations and colleagues arose not simply from his alleged eccentricity, but reflected deep-seated differences about worship and discipline. A thoughtful and energetic pastor, and a dutiful administrator, Wride’s punctiliousness and insensitivity in enforcing adherence to the movement’s rules as he saw them undermined his effectiveness. His career, as recorded in his own often colourful words, exposes struggles within early Wesleyan Methodism that are not always evident in the movement’s extensive official history.

Keywords: eighteenth century, itinerant preaching, Wesleyan Methodism, Thomas Wride

Although Thomas Wride’s portrait, capturing him at the age of fifty-five, appeared in the *Arminian Magazine* in 1788, he does not feature much in the literature of Methodism.¹ He never achieved any significant position within the

I am most grateful to Dr John Lenton for his advice and assistance in preparing this article, including granting me access to—and permission to quote from—his transcription of the Thomas Wride papers at the University of Manchester (discussed below), as well as Wride’s entry on his database of Wesleyan preachers; and to my reviewers. The article is based on a paper given at the Methodist Studies Seminar, Oxford Centre for Methodism and Church History, on 3 December 2016.

1. A copy of this portrait, naming Wride, ultimately prompted this enquiry in the 26 April 1884 edition of *Notes and Queries*: ‘He . . . presents very much the appearance of a

SOPHIA CHAMBERS, FOUNDER OF THE HOLINESS CHURCH

A Case Study of Victorian Entrepreneurial Religious Leadership

DAVID BUNDY



ABSTRACT

The Holiness Church, founded by Sophia Chambers (1838–87), is one of the rare religious denominations in any country founded and led by a woman. The central primary source is the periodical created and edited by Chambers, the *Holiness Advocate*. The article argues that Sophia Chambers's leadership approach provides an additional exception to common scholarly conceptions of women's ministry, leadership, and gender roles of the late Victorian period. To make this argument, the extant sources for Sophia Chambers and the Holiness Church are provided, narratives of her life and of the history of the Holiness Church during her lifetime are reconstructed, and her theological framework is examined. At her death, she left the leadership in the hands of four of her male subordinates. The developments in the transition of power and their effect on the church are examined before reflecting on her approach to leadership. It demonstrates that the 'two spheres' paradigm is not adequate for understanding Chambers.

Keywords: Sophia Chambers (1838–87), Holiness Church, Victorian women, Radical Holiness Movements

The Holiness Church, founded by Sophia Chambers (1838–87), was an interesting and ephemeral presence on the British Victorian landscape. It was one of those rare denominations in any country founded and led by a woman. Mrs Chambers, as she was primarily named in the sources, remains mysterious as are most of the persons associated with her. There is not much information on them outside the periodical *Holiness Advocate*, the subtitle of which

‘GRACIOUS INTENTIONS’
Church, Government, and Colonial Crisis

PETER S. FORSAITH



ABSTRACT

This article examines the content, context, and implications of two letters of 1774 among the papers of the second Earl of Dartmouth, one from Revd John Fletcher, vicar of Madeley, Shropshire, the other from Thomas Rankin, a Methodist itinerant preacher in America (in which he mentioned Fletcher). The central issue is the nature of the preferment, which Lord Dartmouth seems to have offered to Fletcher. In turn this raises issues around the relationship between the national church in England and the Methodist movement, and also ecclesiastical aspects of the growing political crisis in North America, on the verge of revolution.

Keywords: John Fletcher, William Legge, second Earl of Dartmouth, Thomas Rankin, Methodism, Church of England, Colonial America

Among the extensive papers of the Earls of Dartmouth in the Staffordshire County Records Office are two letters of 1774 concerning John Fletcher (1729–85), vicar of Madeley, Shropshire.¹ They were written to the politician William Legge, the Earl of Dartmouth (1731–1801), then Secretary of State for the Colonies.² Fletcher was a Swiss, Jean de la Fléchère, who came to England at the age of twenty, fell in with Methodists, and was for twenty-five years the incumbent of the parish which included the proto-industrial area around the

1. Papers of the Legge family, Earls of Dartmouth, whose principal seat was Sandwell Park, Staffordshire.

2. Peter Marshall, ‘Legge, William, Second Earl of Dartmouth (1731–1801)’, in *Oxford Dictionary of National Biography* [hereafter *ODNB*] (Oxford: Oxford University Press, 2004; online edn, October 2013).

FIVE WOMEN IN MINISTRY ARTICLES TRANSCRIBED FROM *TONGUES OF FIRE*

PRISCILLA POPE-LEVISON

ABSTRACT

This article contains complete transcriptions of five articles with a focus on women's ministry published in *Tongues of Fire*, the monthly periodical of a late nineteenth-century British holiness organization, known as the Pentecostal League of Prayer, or the League. Richard Reader Harris (1847–1909), founder of the League, wrote three of the five articles, including his most declarative statement in support of women, titled 'Female Ministry'. Women authors penned the remaining two transcribed articles: Ms Rains, 'A Word to Women: Zechariah v. 9', and Dr Katherine Bushnell, 'Women Preachers: Why Obscure the True Reading?' While the League welcomed more than one hundred women into all of its organizational positions, these articles represent the extent of written affirmations for women in ministry.

Keywords: Holiness Movement, women's preaching, Pentecostal League of Prayer, Richard Reader Harris, Catherine Booth, Katherine Bushnell, Adam Clarke

The Pentecostal League of Prayer and Women

In 1891, Richard Reader Harris founded the League to promote holiness via ecumenical weekly prayer groups, known as League Centres, as well as through large religious meetings with preaching, singing, and praying. Harris explained his rationale for founding the League in this statement: "to

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