PACIFIC/NEW ZEALAND WESLEYAN BEGINNINGS

Greetings to supporters of the World Methodist Historical Society; who foster the legacy of the Wesleys and who cherish the Wesleyan historical heritage.

2018 will soon be drawing to a close and another year of service to our Lord and Saviour Jesus Christ, including our historical research and writing. In recent months I have been working here in New Zealand with an ecumenical planning group formed to mark the bicentenary of the short stay of Rev. Samuel Leigh in Aotearoa/New Zealand in the months of May and June of 1819. This visit of Rev. Leigh sowed the foundation for the establishment of the first Wesleyan Mission in 1822, the second Christian mission established at “… the ends of the earth.” The 1819 visit was the first ecumenical encounter in New Zealand, between lay Anglicans (Church of England) and Rev. Leigh, the first ordained Wesleyan to visit.

To mark the bicentenary, a historical symposium will be held at Trinity/ St Johns College, Auckland, May 24-25, 2019, sponsored by the Church of the Nazarene, Methodist Church of New Zealand and the Wesleyan Methodist Church of New Zealand. The date seems appropriate due to the Methodist-Wesleyan significance of May 24th. All Methodist historians are welcome. Please see symposium information in this newsletter with further details.

While the bicentenary will be of most relevance to churches of the John Wesley stream in New Zealand, the occasion also has some international significance.

MEET JOHN STEWART

The upcoming 200th anniversary of The United Methodist Church’s General Board of Global Ministries (GBGM) next year has reintroduced American Methodists to a figure whose life and legacy has faded into the background over the years—John Stewart (1786-1823). Stewart is a key figure in the story surrounding the Wyandott Indian Mission (1819) in Upper Sandusky, Ohio. The Wyandott Indian Mission is one the 49 United Methodist Heritage Landmarks, the most sacred places in global United Methodism.

A contemporary of early American Methodist Episcopal Church leaders like Francis Asbury, Richard Whatcoat, and William McKendree, Stewart was the Methodist Episcopal Church’s original missionary and became the inspiration for the first permanent denominational mission enterprise. His outreach engaged Native Americans from the Wyandott (or Huron) nation settled in northern Ohio after the French and Indian War (1754-1763).

When I recently traveled to this Heritage Landmark with colleague General Secretary Thomas Kemper and members of the GBGM team, we learned more about Stewart’s unique calling, vision and life’s work at the Wyandott Indian School. We left the visit shaking our heads in astonishment and with some regret that we did not previously sufficiently know or lift-up this difference-making disciple.

1 In researching this article the name Wyandott appears interchangeably in at least three different forms—Wyandot, Wyandott and Wyandotte. I have chosen the form Wyandott because of its longstanding use in relationship to The Wyandott Indian Mission School as a United Methodist Heritage Landmark.
The Wesleyan Methodist Conference in Great Britain from about 1813 encouraged the forming of district missionary societies and these became a fitting legacy of the good work of Thomas Coke. In 1818, the conference formed the Wesleyan Methodist Missionary Society. The new society had a big challenge and worked to raise missionary funds throughout the circuits of Great Britain.

An early appeal to the newly formed missionary society was for help to establish and grow Methodist work in Australia and the South Pacific. Work had already begun in Sydney by schoolteachers establishing class meetings. Missionary Rev. Samuel Leigh was sent from England and arrived in Australia in 1815, the first ordained minister in the region. Despite vast distances, work was expanded all over the continent with many more societies, circuits, and schools established. Methodism eventually became Australia’s third largest denomination.

In mid-1819, Leigh spent a short time in New Zealand. This visit sowed the seeds for Leigh to eventually return to England and to fundraise for a mission to the indigenous Maori people in New Zealand. Thanks to the generosity of British Methodists, sufficient funds were given to enable this far-flung mission to proceed. Rev. Leigh with his wife Catherine and other lay leaders founded the mission in the Bay of Islands, north of Auckland in 1822. Work focused on evangelization of the Maori people, and its subsequent work had profound ups and downs. The circumstances of the early missionaries and their work with Maori is described eloquently in Rev. Gary Clover’s new 2018 book, Collision, Compromise and Conversion during the Wesleyans’ Hokianga Mission 1827-1855: A Critical Study of Hokianga Māori, Missionary, and Kauri Merchant Interactions. (Further details later in this newsletter). As in Australia, New Zealand Methodism became well established.

In the South Pacific Islands, British missionaries, via Australia and New Zealand, also commenced work in the early 1820s. The island nation of Tonga was the first to adopt Christianity and Methodism has dominated ever since. The Free Wesleyan Church of Tonga is still the largest denomination today, and is the church of the royal family. Mission work extended to Fiji in the early 1830s, mostly by Pacific Island lay evangelists, and the Methodist Church of Fiji and Rotuma is still the main Christian presence today. In Samoa, Methodism became well-established, along with other Christian traditions. Methodist work began in New Britain in 1875 and the Solomon Islands in 1902; the latter by Australian Methodists, led by both Pacific Island lay evangelists and trained missionaries.

The nineteenth-century advance of Wesleyan missionaries in the South Pacific region is a remarkable story. While much of the work is unrecorded—especially the work of lay indigenous workers—the surviving mission society records contain much rich and fascinating information, and continuing research initiatives are being undertaken to recover previously lost accounts and intriguing stories.

I encourage you all to plan ahead and constantly look for anniversary times of importance. There can also be the opportunity for ecumenical cooperation as some of these anniversaries and their significance can relate to several denominations. These occasions can be utilized by the church today to learn and appreciate its history, give thanks for earlier sacrificial labour, and be strengthened for continued pursuit of the mission of God.

In the context of such important historical work, we offer this World Methodist Historical Society Bulletin for your encouragement and to be passed on to many others. The often cited John Wesley quote, “I look upon all the world as my parish,” continues to be so relevant.

In Christian Service
Richard
Auckland, New Zealand
October 5, 2018

-WMHS-

ANNOUNCING 2019

WESLEYAN STUDIES SUMMER SEMINAR

Asbury Theological Seminary and Asbury University announce their sixth Wesleyan Studies Summer Seminar to be held June 3-27, 2019. This seminar has been established to develop and support research, writing and publication in the broad field of Wesleyan studies. The seminar promotes the work of serious researchers by:

• Making the scholarly resources of Asbury Seminary and Asbury University available to participants.
• Fostering dialog between researchers from a diversity of backgrounds.
• Creating an environment for conversation, study and networking among scholars in the field of Wesleyan studies.

The Wesleyan Studies Summer Seminar is designed for those who are working on articles, dissertations and book length manuscripts in the field of Wesleyan studies with an eye to publication. The Wesleyan Studies Summer Seminar will take place from June 3-27, 2019, with sessions being held on Monday and Thursday afternoons.

Applications must be received by January 14, 2019. Applicants will be notified of their acceptance by March 18, 2019.

This seminar is limited to ten persons. Application includes:
• Application Form
• Full vitae
• Description of the current research project
• Projected plan for publication

The application form can be found online at asbury.to/wesleyanstudies

Announcement via: Dr. Kenneth J. Collins
Professor of Historical Theology and Wesley Studies
Asbury Theological Seminary
Wilmore, Kentucky USA
John Stewart was born in Virginia to Baptists of mixed European and African descent (1786). Leaving home to move to Ohio, he began a long personal journey through a difficult spiritual wilderness. Robbed of all his possessions during the trek, he turned to alcohol to dull the pain. Drinking, dissolute living, and depression brought him to the brink of death. He thought about ending his life until one day he heard a voice calling his name. He saw no one, but to him the voice was real enough that it brought him to his senses. If this story was being told in a feature film, the Negro Spiritual “Hush, Hush, Somebody’s Calling My Name” would be playing in the background.

The era of John Stewart’s life coincided with the popularity of camp meetings—evangelistic, religious, revival gatherings held in frontier forest clearings where enthusiastic preaching, inspired singing, impassioned praying, deep personal reflection and come-to Jesus conversions were commonplace. American Methodist evangelism flourished in the camp meeting environment and indeed much of the MEC’s growth in its early years was seeded in these early camp meetings. The journals of the likes of Francis Asbury and William McKendree are full of references to camp meetings on their dramatic effects on people’s lives.

John Stewart’s turning-point came at a camp meeting. While in prayer at a camp meeting, Stewart heard a voice again. It said: “Declare my counsel faithfully.” By these words Stewart sensed God saying to him “tell other people about me!” For a time Stewart struggled against this calling, to the point that the inner turmoil caused serious illness. Fearing death, he vowed to commit himself to mission work among Native Americans and to follow this calling to the northwest Wyandott country in and around today’s Upper Sandusky, Ohio.

Those who write about Stewart life say he “sang and preached his way to the Delawares on the way to the Wyandotte.” Don’t you love that visual? His preaching was interspersed with singing. It is so Methodist! Apparently the enthusiasm expressed in his ministry was contagious.

After reaching the Wyandott, he was befriended by another person of African descent, Jonathan Pointer. Pointer was first captured by and now living with the Wyandot. Pointer, fluent in Wyandott language, interpreter for and confidant to Tarhe, the paramount Wyandotte chief, was invaluable in helping John Stewart connect.

Stewart’s preaching and singing resulted in friendship and religious conversion by Wyandott chiefs and leading women in their community. They said the Christian message John Stewart presented brought them inner peace they hadn’t known before. This peace brought reconciliation to estranged and fractured relationships in the tribe, not to mention the significance of the Methodist’s temperance message at a time when “strong drink” (something Stewart knew about) was becoming a serious problem in their tribal community.

With neither money nor credentials, only the passion of his experience of God’s grace and enthusiasm grounded in his calling, Stewart began work with the Wyandott in the winter of 1816. The obstacles he faced were formidable. A black man was perceived as an inferior human being in the eyes of many whites—not to mention the law—despite Methodism’s egalitarian appeal and engagement of blacks. The call to mission Stewart heard and accepted from “the voice” was to people with their own experience and reasons to be suspicious of outsiders.

Stewart also faced impediments from other religious groups already working the area. Stewart’s early success with the Wyandott made missionary competitors envious to the point of accusing him of dishonesty and threatening to expose him as a runaway slave—a serious, life-threatening, incarcerating, deportable charge. They said he had no credentials to follow the call he’d embarked on. Through all of this, Stewart persevered with courage and determination.

The Methodist quarterly conference licensed John Stewart a “missionary pioneer” in 1818 on lands “allotted to” the Wyandott by the US government. The following year, the Ohio Conference established an official mission to the Wyandott. The Methodist Episcopal Church supported his mission work financially and appointed missionaries to assist him. Stewart’s work and example inspired the formation of The Methodist Missionary Society in 1820, the forerunner to today’s General Board of Global Ministries.

John Stewart’s health was never robust and he found he could do less and less even though he was still a relatively young man. His friends collected enough money to buy him a small farm, where he lived with his wife until his death (1823) at 37 years of age. By the time he died, Stewart noted he had not only “declar[ed] my counsels faithfully,” his personal experience
of the life-changing love of God in Jesus Christ had brought many Wyandott to experience the same. His passion and vision started a mission school in Upper Sandusky not FOR but WITH the Wyandott. This mission school was NOT the “kill the Indian save the man,” type of Indian schools Methodists and other churches were infamously and perilously party to 25 years later. The Wyandott Indian Mission School of John Stewart and those who followed in his footsteps was a school run by blacks, whites, and Indians side by side. In this school Native American culture and identity would not be shamed but be a key in coming-together, established in the vision of a black man to have a school and a church together.

The words he spoke to his spouse, on his deathbed, embody his testimony from the first voice he’d heard decades before to and through his following its lead: “be faithful.”

As a result of his faithful efforts, John Stewart was adopted into the Wyandotte nation. Thirty years later, a Methodist Church (now UMC) was named in his honor. In more recent times, the church sponsors a Native American awareness day in the Upper Sandusky public schools, bringing local and national leaders of the Wyandott nation in for a day of immersion in Wyandott language, culture and history. And all because this extraordinary Methodist missionary John Stewart inspired the conviction that Wyandotte life has been and still needs to be woven into the mainstream of Upper Sandusky life.

In this spirit, GBGM will, as part of its bicentennial celebration in 2019, turn the title of the land of the Wyandott Indian Mission back to the Wyandotte Nation—its original owners. Sadly, like most American stories with the indigenous peoples, the Wyandott, despite John Stewart and the Mission School’s positive influence, were forced from Upper Sandusky due to increasingly intolerant white-European encroachment and the enforcement of an 1830 Indian Removal Act in what amounted to a another “trail of tears.”

John Stewart’s story gets at the heart of Christian mission. Words like acceptance, tolerance, collaboration, and breaking down barriers come to mind. Mission and ministry WITH instead TO and FOR others come to mind and stands in stark contrast to words like arrival, assessment, exploitation, occupation, forced assimilation or alienation—all too common in the paradigm of the history of Christian mission.

Stewart’s experience of “coming to his senses” because of God’s goodness and love; compelled him to do difference-making good for others. To have a sense conversion and calling so strong it defied internal and external perceptions of inferiority, insurmountable obstacles, unknown terrain, lack of credential and ill health.

I grew up in an era (1950s and 60s) when the idea of being a missionary was to be sent to some far off land. Later in my life, the church recovered a sense that missions could and needed to be in cities and rural areas here in the US where human need is as great as any far off land. I have come to realize that mission is neither near nor far. It is, in the contemporary expression of the General Board of Global Ministries, an “everywhere to everywhere” enterprise.

Even more than that, mission is embodied in a person like John Stewart. Mission in Methodist history is often centered in and motivated by people experiencing God’s grace, agonizing over their life circumstances and surroundings and sensing God meeting them right where they are. God’s love calls to the best in them and calls the best out of them, to be holy difference-makers. Mission is moving-out and ahead, not being able to sit still because of what God has done and will do.

“Declare my counsel faithfully” the voice said to John Stewart. Go tell what I have done for you. Go tell my story, the voice still says. Is that voice speaking to you? Where you are? God open our ears.

Wyandott Chief Billy Friend told about the mission statement of the cultural committee of the nation: “to preserve the future of our past.” I have never heard a better mission statement for all of us in the history and mission business of Methodists everywhere in the world.

Rev. Alfred T. Day

-WMHS-

THE BRITISH METHODIST HERITAGE COMMITTEE UPDATE

The UK Methodist Heritage Committee has overall responsibility for a number of key heritage sites and archives: one, Epworth Old Rectory, is owned by the World Methodist Council, but all of them are so important to understanding and presenting the story of Methodism that they invite a sense of ownership among Methodists around the world. As well as overseeing these sites, the Committee is seeking to make British Methodists more aware of the potential of our heritage buildings, objects and records for use in mission.

In 2018 the Methodist Heritage Committee marked ten years since its inception with a special event, “Telling Our Story: ten years of Methodist Heritage,” held at Wesley Memorial Church, Oxford. The Committee is now making plans for its future work, under the chairmanship of Lord Alan Beith, lifelong Methodist and former MP who now sits in the House of Lords. He recently took up the role of Chair of the Heritage Committee, succeeding Sarah Friswell who, after 6 years as Chair, is now working with Epworth Old Rectory (see separate report).
Here are some reflections on recent achievements.

• Since the launch of its new facilities in 2017 the New Room, Bristol, has welcomed record numbers of visitors with the museum, café, library and meeting rooms holding a full program of events, and the Friday lunchtime Communion services attracting an increased number of attendees. The Education Officer continues to develop the schools program both hosting visits and going out to schools.

• Trustees and Directors at Epworth Old Rectory have been fine-tuning their Forward Plan, which sets out a vision for the development of the work at Epworth over the next five years, with a renewed focus on telling the story of the Wesley family at Epworth, showing how Susanna Wesley’s faith and practice influenced the development of Methodism and exploring its relevance for today.

• Heritage visitor numbers continue to increase at Wesley’s Chapel, John Wesley’s House and the Museum of Methodism, including an increased number of visiting groups.

Options are being explored for the digitization of the Wesleyan Methodist missionary records deposited at the SOAS Library, University of London. Conservation work needs to be undertaken before digitization can happen. If the digitization process can be completed, it will make this world-class collection freely available for research, family history and other areas of research and teaching.

The Committee’s work continues to grow and develop with many exciting projects on the horizon, including the next Methodist Heritage Conference, which will be held in July of 2019.

TRUSTEES OF EPWORTH OLD RECTORY UPDATE

Since January of 2018, I have had the privilege of being the Chair of Trustees of Epworth Old Rectory. The trustees are indebted to Rev. Graham Carter, who served as Chair of Trustees for nine years, during which time the Rectory has seen major changes including the uncovering of the hearth of the original house before the 1709 fire.

As 2018 draws to a close, I can report on various developments and plans. Over the past 12 months, in addition to the steady flow of visitors who come as individuals or groups, nearly 2,500 people came to Epworth Old Rectory to attend one of the community events. Events such as the Farm Day, Music Day and Candlelit Tours attract people from across the age range. Many attendees at these events have never been to the Old Rectory before. In particular, the candle-lit tours give the opportunity for costumed guides to talk about the faith of the Wesley family. These atmospheric evenings conclude with a light supper in Susanna’s kitchen, giving further opportunity for a conversation about faith.

A highlight of this year was the opening of a new exhibition entitled “Over the Rainbow” by General Secretary of the World Methodist Council, Bishop Ivan Abrahams. This was particularly fitting as the exhibition is a reminder of events in 1990 when women in Methodism gave support to the anti-apartheid movement. The exhibition was curated by a young volunteer at the Rectory, Amy Wilkinson. On “Mandela Day” in July, a special showing of Harriet Gavshon’s film The Ribbon (the inspiration for the original 1990s event) took place at Wesley Memorial Church, Epworth, followed by a thought-provoking act of worship led by Rev. Angela Long.

Supported by a team of volunteers, Gillian Crawley, the Manager, works hard to ensure that visitors receive the very best experience. Church groups are encouraged to visit Wesley Memorial Church as part of their visit. The impact of these visits is reflected in the Visitors’ book comments:

• “Wonderful pilgrimage.”
• “The Spirit [of God] is in this house and my soul is uplifted.”
• “Visiting the Rectory, seeing my Methodist heritage has helped strengthen my faith.”
• “Sitting listening to Susanna’s story in the kitchen, listening to her letter to Samuel being read was one of the most inspirational and spiritually moving moments of my life. Very emotional.”

The trustees are looking now to the further development of the mission and ministry of the Old Rectory. The hope is to improve the interpretation around the story of Susanna Wesley, and how her deep faith influenced the way in which she nurtured her family. This brings the possibility of developing themes such as the provision of universal education, the role of women in Church and society, and equal rights for all. The launch of these ideas will be in 2019, when we mark the 350th anniversary of the birth of John Wesley.
of the birth of Susanna with an exciting program of events including a Flower Festival and newly written drama about Susanna. Epworth Old Rectory aims to convey a profound spiritual and social message that is relevant to its twentieth-first century visitors wherever they come from and whatever their faith or philosophy.

Sarah Friswell, Chair of Trustees
October 2018

-WMHS-

AUSTRALASIAN CENTRE FOR WESLEYAN RESEARCH (ACWR) CONFERENCE REPORT

The ACWR met in Sydney for its 9th Annual Scholarly Conference September 7-9, 2018. The theme of the Conference was Incarnation, Salvation, and Healing: Wesleyan Perspectives on Human Flourishing. Distinguished Wesley scholar Dr. Randy L. Maddox of Duke Divinity School was the keynote speaker and gave three outstanding addresses:

- “John and Charles Wesley’s Appropriation of and Growing Challenge to the ‘Vulgar’ Reduction of ‘Salvation’”
- “John Wesley’s Mature Emphases on Salvation for the Whole Creation.”

The Conference drew a record number of participants and an array of fascinating multidisciplinary papers including the following:

- David McEwan, “Expect from Him Not What You Deserve but What You Want—Health of Soul and Health of Body: Relating Inward and Outward Health to Human Flourishing”
- David Wilson, “Human Flourishing: Perspectives from Maslow, Rogers, Seligman and Wesley”
- Dean Smith, “Healing our Ambivalence: Transcending the Dualisms at the Heart of the Evangelical Mind”
- Emma Moore, “How Relationality Facilitates Human Flourishing: A Neurobiological and Christological Conversation”
- Glen O’Brien, “John Wesley on the State of the Nation and its People”
- Ian Maddock, “Same Words, Different Language: Wesley, Whitefield and the Forging of Methodist Identity in 1739”
- Kate Bradford, “Care of Souls in the Classic Tradition: Revisiting Thomas Oden”
- Kay Fulcher, “How do We Ensure the Church’s Message and Mission is not Influenced and Even Altered by Western Cultural Norms?”
- Kevin Brown, “Omri in Context: An Israelite King between History and Theology”
- Kirsty Beilharz, “Human Flourishing until Death: Living Well until the Very End”
- Matthew Seaman, “Exploring Salvationist Understandings of Holiness in the Anthropocene”
- Peter Bolt, “‘Let the Anger Cease’: George Te Ara as a Case Study of the Encounter between Human Trauma and Gospel Healing”
- Rob Fringer, “Reverberations of Isaiah’s Servant in Galatians: Aspects of Believers’ Incarnation, Salvation, and Corporate Healing in Paul’s Language of Call/Calling”
- Rod Eadie, “Theology of the Body, Expressions and Performance: Examining Psychosomatic Congruity through Martial Arts”
- Victoria Lorrimar, “Human Biotechnological Enhancement and Christian Perfection”

Denominations represented by the presenters included Anglican, Baptist, Church of the Nazarene, Salvation Army, Uniting Church, United Methodist Church, and Wesleyan Methodist Church. Institutions represented included Sydney College of Divinity (which hosted the Conference), Eva Burrows College, Kingsley Australia, Nazarene Theological College, Sydney Missionary and Bible College, Trinity College, Brisbane and the University of Divinity. The Conference ended with a service of Holy Communion, with Professor Maddox presiding.

A number of important decisions were made at the Conference. The ACWR journal Aldersgate Papers has been renamed The Journal of Wesleyan Thought and will be an open access online journal with a hard copy available via a print-on-demand option. The Centre’s website has been fully redeveloped by ACWR executive member Matthew Seaman and includes a full set of back copies of the journal and other valuable digital resources https://www.acwr.edu.au/. Jemila Isaacs of Eva Burrows College has been appointed the new Secretary of the ACWR replacing Glen O’Brien, who has served in that role for many years. Dr. Dean Smith continues as Director.

Since the conference was held, Pilgrim Theological College, Melbourne has become a full partner of the ACWR. According to its website,

Pilgrim Theological College is an initiative of the Uniting Church Synod of Victoria and Tasmania, providing a rich tapestry of ecumenical theological education under the leadership of a Faculty of eminent scholars. We are a college of the University of Divinity, which is internationally recognized for promoting the highest standards of scholarship in theology, philosophy and ministry. Situated within the Centre for Theology & Ministry in Parkville, Melbourne, students at the College are from varied countries, cultures, denominations and ages, forming a diverse and vibrant educational community.

The ACWR is absolutely delighted to welcome Pilgrim as a partner, believing that its participation will strengthen the ACWR’s scholarly engagement and contribute to the ongoing presence of Wesleyan theological discourse in the Uniting Church in Australia. The Basis of Union calls upon the Church to “listen to the preaching of John Wesley in his Forty-Four Sermons (1793) [and] will commit its ministers and instructors to study these statements [along with documents that express the theology of the Protestant Reformers], so that the congregation of Christ’s people may again and again be reminded of the grace which justifies them through faith, of the centrality of
the person and work of Christ the justifier, and of the need for a constant appeal to Holy Scripture.”

The next Conference will be held in Melbourne in 2019 with theme, venue, and speaker yet to be decided. For further information please visit the ACWR website or contact the Director, Dr. Dean Smith: dsmith@ntc.edu.au.

-WMHS-

“GREAT FAITH AND SMALL BEGINNINGS”

James Thoburn (1836-1922)

Methodist Mission landed on the British Island colony of Singapore in Feb 7, 1885. The vision was larger than just that tiny Island. The grand strategy was for Singapore to be the platform for Methodist Mission throughout the entire Malay peninsula and archipelago. James Thoburn, Presiding Elder and strategist from the South India Annual Conference (Hyderabad) of the Methodist Episcopal Church, led his team to what he referred to as Methodism’s “farthest eastern outpost.” A seasoned risk taker, Thoburn committed personnel to the project without the necessary Conference funding. Thoburn was gambling on the hope that the recently established Methodist Episcopal Mission in Rangoon, Burma (1879) would provide the needed funding when he came calling in 1885 en route to Singapore to launch Methodism in Maritime Southeast Asia. Thoburn’s risk paid off when Rangoon Methodists provided the needed funds. From Singapore, Methodism eventually spread as far as Manila in the Philippines (February, 1900).

Methodism actually owes an initial debt to the Baptists of Rangoon, which is seldom acknowledged. When Thoburn first visited Rangoon in 1875, the monsoon season brought storm and rain. Thoburn testified: “We were kindly received by Baptist friends, and invited to use the small chapel, in which at that time the Baptist missionaries held their English service.” After two weeks of revival/evangelistic meetings where Thoburn preached twice a day, Methodist Mission was firmly planted in Burmese soil with its own congregation and land acquired for a church building. In true ripple effect, Baptist generosity (in the initial use of their chapel) enabled Methodism to be planted in Rangoon.

As mentioned, Rangoon Methodists later generously helped to financially launch Methodist Mission in Singapore. Methodist mission work extended north to the peninsula and then from Singapore to the rest of the archipelago and beyond, to Ma-

nila in the Philippines. Truly, we must never despise the day of small things and beginnings (Zechariah 4:10).

Rev. Malcolm T. H. Tan
Chairman, Board of Archives & History (TRAC)
The Methodist Church in Singapore

-ANNOUNCING 2019 SYMPOSIUM “METHODISM IN AOTEAROA: ORIGINS AND IMPACT”

Three strands of the New Zealand/Aotearoa Wesleyan/Methodist tradition: the Methodist Church of New Zealand - Te Haahi Weteriana o Aotearoa; the Wesleyan Methodist Church of New Zealand; and the Church of the Nazarene, will join together to present a two-day symposium at St. Johns/Trinity College, Auckland, New Zealand, on May 24-25, 2019.

The symposium marks the bicentenary of the arrival of Rev. Samuel Leigh to Aotearoa / New Zealand for a short stay from May 5 to June 17, 1819, accompanying CMS Missionary Rev. Samuel Marsden, to Rangihoua, Bay of Islands, Northland, New Zealand, which preceded his return to establish a Mission Station at Kaeo, near the Whangaroa Harbour, in Northland, New Zealand on January 22, 1822 along with his wife Catherine.

The program will feature international and national presenters and commentators engaging with Wesleyan/Methodist origins in Aotearoa/New Zealand to better understand the work of early missionaries and the response of Maori, the indigenous people. It is hoped that this engagement will help the Churches to an awareness of their part in the contemporary expression of God’s mission in the light of our past.

On Friday, May 24, 2019 (Wesley Day), the following papers will focus on the theme: “The British Context: A Background to Samuel Leigh” by Roshan Allpress; “The Maori Context” by Te Aroha Rountree; “Leigh in Australia and New Zealand” by Glen O’Brien; “Indigenous Evangelism” by Gary Clover; “Pākehā (European) Missionaries and their Wives” by Susan Thompson; “Early Methodist Beginnings in the Pacific” by Lindsay Cameron; and “Tongan, Samoan, Fijian Reflections on Methodist Influence on their People and Culture” by Setaita Veikune, Tovia Aumua and Iaitia Tuwere.


Further information and registration details are available from the Secretary of the Planning Group, Rev. Ian Faulkner, ian.faulkner2017@gmail.com.

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Further information and registration details are available from the Secretary of the Planning Group, Rev. Ian Faulkner, ian.faulkner2017@gmail.com.
JOHN RYLANDS LIBRARY REPORT

Colleagues may be interested to know that The John Rylands Library in collaboration with The Methodist Church in Britain has now completed work on transcribing the 153 conversion testimonies first digitized in September, 2016 as the Rapture and Reason project.

These narratives contain previously unpublished accounts written by people from all backgrounds who were converted during the eighteenth-century Evangelical Revival. The collection crosses lines of gender, education and class. Spirituality and everyday life merge to provide unique insights into the most important mass movement of the eighteenth century. Subjects covered include marital status, capital punishment, psychology of religious belief, the Georgian workplace and abortion. These documents, never intended for publication, provide an intimate glimpse into the grassroots of the first Wesleyan societies.

The transcripts were created by a team of Methodist Church volunteers and total 165,000 words of text. They are now available online alongside the digitized images of the manuscripts via the Rapture and Reason site (http://www.library.manchester.ac.uk/search-resources/manchester-digital-collections/digitisation-services/projects/rapture-and-reason/). The transcripts retain the spelling, syntax and grammar of the original documents, which will facilitate linguistic analysis and also provides access to the original voices of the Revival. Among the many academic uses to which this collection can be applied is network analysis and Dr. Gareth Lloyd will be speaking on that theme at the AAR 2018 at a symposium on “Friends, Foes and Facilitators: Evangelical Networks from Wesley to Whitefield and Beyond" (Sunday, November 18 from 9:30am - 1 pm at the Sheraton Downtown, Denver Colorado – online program entry M18-103).

The collection is already being used by the British Methodist Church as a devotional resource and as a vehicle to explore early evangelical spirituality.

The collection is freely available for anyone to use, subject to the terms of a creative commons license held by The University of Manchester. There are opportunities for members of the public to volunteer to contribute to further project development, which will include annotation of the transcripts with biblical references and other background commentary.

For more information about the collection or volunteering opportunities, please contact Dr. Gareth Lloyd, Curator of Methodist Archives and Manuscripts (Gareth.lloyd[@]manchester.ac.uk). Also, see the blog “Rapture and Reason Revisited” that was posted recently on the John Rylands Library website (https://rylandscollections.wordpress.com/2018/10/29/rapture-and-reason-revisited/).

Gareth Lloyd
October 27, 2018

OPEN ACCESS TO ONLINE RESOURCES ANNOUNCEMENT

Members of the World Methodist Historical Society with interest in John and Charles Wesley will want to be aware of three open-access web resources that have been made available recently.

First, The Wesley Works Editorial Project, which is producing the Bicentennial Edition of The Works of John Wesley, has not only recently published volume 32, Wesley’s Medical and Health Writings; it has also launched a website providing some important supplementary materials (https://wesley-works.org).

Readers are particularly encouraged to check out the tab titled “Online Resources.” Here they will find such research aids as an extended Register of John Wesley’s preaching (listing the text of every sermon he preached, when it is identified) and a biographical guide to persons that appear in John Wesley’s journal and letters.

The “Online Resources” page also provides access to a growing number of background texts that aid in reading the published volumes of the Bicentennial Edition. In particular, see the section on John Wesley’s “In-Correspondence,” which provides transcriptions of the full text of all known surviving letters written to John Wesley. These letters provide insights into the larger Wesley family and the multiple voices in early British Methodism: https://wesley-works.org/john-wesleys-in-correspondence.

Second, The Center for Studies in the Wesleyan Tradition at Duke Divinity School is just wrapping up a major project, where they provide open-access transcriptions of all of the poetry of Charles Wesley (both that he published and his manuscripts that survive) and all of the hymn collections of John Wesley. Together, these resources greatly increase the ability to study both the two brothers and which hymns were most accessible and used in early British Methodism.

http://divinity.duke.edu/initiatives/cswt/charles-published-verse
http://divinity.duke.edu/initiatives/cswt/charles-manuscript-verse
http://divinity.duke.edu/initiatives/cswt/john-wesley

Third, The Fourteenth Oxford Institute of Methodist Theological Studies convened in August of 2018. By December an open-access archive of the papers delivered at that meeting will be available on their website: https://oxford-institute.org/archives.

-WMHS-

NEWS FROM THE EUNICE HUNTER MEMORIAL LIBRARY, MAYFIELD, NSW

A RESOURCE CENTRE FOR THE WMHS IN AUSTRALIA

Much has happened over the later months of 2017 and through 2018 of both interest and deep concern to the wider Church in Australia, and especially to many members of the Uniting Church in Australia (UCA) inaugurated in 1977 and of its Methodist,
Congregational and Presbyterian antecedents. (Although the former Methodist Church of Australasia entered the UCA as a body, many individual members and also congregations of the then Congregational and Presbyterian denominations elected to remain outside the UCA.)

Our 2017 contribution to the *WMHS Bulletin* noted a deep division over some years in Australia on the subject of same gender marriage and a plebiscite on possible changes to the Australian (federal) marriage legislation.

The history of recent revival and confessional movements in Australia within the antecedent denominations of the Uniting Church and since the “union” of 1977 has not to our knowledge been fully documented. As a first step to documenting this history (clearly significant to the life and work of the ACC in the Uniting Church as successor to these earlier movements), the Eunice Hunter Memorial Library is seeking to assemble a collection of formal records and publications of these bodies, including the *Aldersgate Journal* published by the former Aldersgate Fellowship and also publications of the Revival Fellowships, EMU (Evangelical Members of the UCA), etc.

Subscribers and readers of the *WMHS Bulletin* both in Australia and in our overseas networks are earnestly requested to assist in bringing this need to the attention of any who might be able to assist in this connection.

Rev. Robert O. Evans OAM, a retired Methodist and Uniting Church minister in NSW, is well known in Australia and more widely for his research and writings on the theme of revival in the Church, his role as President of the Uniting Church Historical Society until early 2018, and his extensive personal library on revival assembled over many years. His OAM (Order of Australia Medal) was awarded several years ago for his work in astronomy.

Bob (pictured above at his home with his home-made 12” telescope), having sustained a minor stroke late in 2017 asked us whether we would be interested in receiving additional volumes from his revival library, some of which had been previously placed with us on long term loan.

Bob was hospitalized January 3rd following a more serious incident, and we were advised that Bob wanted us to accept his entire library, including his extensive revival collection, on the basis that we keep the latter collection intact. This condition was immediately agreed to and nearly 3,000 books, papers, and microform were then transferred to our custody over following weeks and months, including a large quantity of Methodist and Presbyterian material relevant to the USA and particularly the “second great awakening.” We have little doubt that the Evans Revival Collection at the Eunice Hunter Library is the most extensive private collection of such material in Australasia. A catalogue to the Bob Evans Revival Collection as of November of 2017 is available on-line.

We are delighted that Bob has since made a reasonable recovery and is continuing to research and publish in his special area of interest. His latest work, focusing on *The Revival* magazine published in England in the late 1850s and 1860s, is presently with the printer. Earlier in the year an extensive collection of material on the “second great awakening” selected and edited by Rev. Robert Evans was published under the title *The Kentucky Revival: Selected Core Documents*.

More recent activity at the Eunice Hunter Library has been directed at integrating the catalogues to the Robert Evans and Eunice Hunter collections with that of the Ferguson Memorial Library and Archives of the Presbyterian Church in NSW, thus markedly expanding the accessibility of each of these reference collections to researchers, who by arrangement can now work on material in either Sydney or Newcastle.

To support the outreach ministries of various churches in the Newcastle and Hunter Valley areas and to further raise the profile of the Eunice Hunter Library, 2018 has seen the initial issues of a new magazine (the *Mayfield Messenger*) and a continuation of our Occasional Papers series commenced in 2014, the latter more closely focussed on the Hunter Valley than in previous years.

Australia and New Zealand commemorate “Remembrance Day” (formerly Armistice Day) on the 11th of November—the anniversary of the signing of the Armistice which brought WWI to a close on November 11, 1918. This year’s Remembrance Day is thus also the centenary of the signing of the WWI Armistice in a railway carriage in France (see painting above).

The Eunice Hunter Library in association with the Mayfield Uniting Church is holding a special commemorative service in the Mayfield UC to coincide precisely with the centenary of the signing of the Armistice at 11am on November 11, 1918. This will be followed by a series of special presentations
primarily featuring non-combatants associated with local churches, and other aspects of the war and its aftermath. One presentation will focus on the special work of American born former Newcastle Congregational minister Rev. Dr. Loyal Lincoln Wirt in his role as international Commissioner of the Near East Relief agency following the Armistice. The various presentations are being incorporated into a numbered limited edition commemorative publication titled *ANZAC, Armistice . . . and Aftermath*.

Daryl Lightfoot / Sue Pacey (Co-Directors)

-WMHS-

NEW PUBLICATION


Early contact era Hokianga was different. It was a unique bicultural blend of the Ngāpuhi confederation of tribes (still the largest “iwi” in New Zealand), kauri milling settlers and merchants, and missionaries of the Wesleyan Missionary Society. One of the missionaries was the Rev. William White, a little known, but extra-ordinarily far-sighted Superintendent of the Mission from 1830-1836. Long after he was dismissed for alleged financial irregularities, forbidden land transactions, an explosive temper, and sexual philandering, he cast a long shadow over the Hokianga Mission and the entire Hokianga Māori and Pākeha (European) community.

While Clover’s book investigates the nature of Māori “conversion,” it also narrates an absorbing tale of early contact era Māori and Pākeha relationships from 1827-1855, saints and rogues, foresight and failure, and the Hokianga Wesleyan Mission’s rise and decline. Amidst immense turmoil and change, Hokianga Māori adopted and “Māorified” European technology and Christianity, and William White moved far beyond the traditional missionary mould to help develop and retain his “Mihanere” (Missionary) chiefs’ tribal lands. They entrusted White with large tracts, to hold in trust, to prevent their elders disposing of it for “trinkets and blankets” of paltry worth. At Māngungu, in its chapel, school, farm, and sawyers’ pits, the chiefs learnt skills to participate in the newly emerging cash economy of the kauri settlers. For a time, with White’s mentoring, the chiefs were successfully competitive against their settler kauri trading rivals. But White’s personality flaws, today identified as a “Borderline Personality Disorder,” and his missionary and settler opponents, had White dismissed. Then larger outside forces—especially rapid Māori population loss from waves of epidemics for which they lacked immunity, and after 1840, the collapse of the kauri timber economy, and colonial government impositions—saw all the three earliest Hokianga mission stations, Māngungu, Waimā and Pākanae, abandoned by 1855.

The author draws particularly upon the scholarship of the late Associate-Professor Dr. John M. R. Owens of Massey University, Palmerston North. Dr. Owens’s unpublished 1969 PhD thesis on the Wesleyan Mission to New Zealand drew scholarly study of culture change and Māori “conversion” in the Hokianga redresses this neglect.

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1 In the Māori language the macron denotes a long vowel. Hence ā denotes a long “aah” sound, ē “air,” ī “eeh,” ō “oar,” & ū “ooh” as in ewe. The “ng” sound in “Māngungu” is the same as found in English words like “finger,” and so is pronounced, “Maah ngu ngu.”

2 Peter Lineham, Professor of History, Regional Director of the College of Humanities and Social Sciences, Massey University, Albany, Auckland, New Zealand, private communication to the author (March 2, 2018).

upon anthropology for the concept of “transculturalization” to understand human behaviour within the context of the enormous commercial, cultural and religious changes which transformed the lives of both Māori and their missionary mentors. To examine how and why Hokianga Māori adopted all things European, a phenomenon he describes as a “conversion to modernity,” Clover, too, draws upon insights from other disciplines to assist historical explanation, including sociology, world mission literature, and psychology, as well as today’s early contact era historians. He encapsulates this process as an essentially societal and part-secular three phase process of “trade, transmission and transformation,” far broader than a simple religious conversion to “Missionary” Christianity.

This was not conversion as the missionaries understood it. For most Māori, it was a relatively shallow, nominal “engraftment” of Christian influence onto their traditional, customary “ethnic” religion. The relatively small number of actual, individual conversions, Clover defines narrowly within the religious terms the missionaries knew as a largely cathartic, spiritual and psychological crisis in which the converts’ dwelling “two hearts,” their “indigenous” heart and their “Christian” heart, came to a place of reconciliation and peace in God. The converts then sought baptism and joined the missionaries’ class meeting where they received instruction in Christian living, literacy, numeracy, and were held accountable to grow in their Christian holiness.

Wiremu Pātene’s 1841 testimony to the Rev. John Waterhouse, the Wesleyans’ South Seas Superintendent, well shows the phenomenon of the “two hearts”:

I have long been a worshipper of God; but my heart has been divided in two parts; with one part I loved God, with the other the world. I know that this is not right, and I desire to give my whole heart to God. I know this is the only way for my heart to be light. When I think about God, the Holy Spirit brings joy into my soul; [now] my prayer to God is, that I may be fully his. This is the end of my speech.

Some Māori chose to remain independent of the Wesleyan Mission because it was under the patronage of their traditional enemies. When French Marist missionaries of the Society of

Mary began to evangelize in the Hokianga from 1837, others turned to Catholicism as a “denomination of dissent.” One traditional tribal tōhunga (a specialist of traditional ritual and knowledge) was Penetane Papahurihi who became the celebrated prophet Te Ātua Wera (“The Red” or “Fiery God”). From 1834 his independent religious movement, the Nakahi faith (centered around the serpent of Genesis), merged traditional customary rituals and beliefs with Christian prayers and concepts.

But in the Hokianga from late 1833, it was “the effectiveness of Māori speaking to Māori in the cause of the mission,” that enabled Missionary Christianity’s precepts to be transferred into Māori idioms. By this process, particularly young mission-educated Māori, within twenty years created a new, indigenous, “Māorified” Christianity. They were the principal means by which Christianity was adopted and adapted to meet Māori commercial, cultural and religious needs. Many had been enslaved, others were young chiefs of a minor line. As each learned to read and write “The Book” they restored or enhanced their mana (authority, status) and became the “Indigenous Agency” of native teachers, class leaders, catechists, and assistant-missionaries who, before any European missionary reached many districts, led the evangelization of New Zealand from the Far North to the far south of the South Island. Hence by 1842, the Anglicans’ first Bishop of New Zealand, George Selwyn, could claim that 60% of Māori people were Christians. As one missionary observed, “Though he may be of the lowest rank of the slaves, yet if his superior attainments have raised him to that office [of teacher], the most respectful deference is paid to his Authority and his word is law.”

But the “Native Agency” retained many aspects of the ancient, pre-Christian tōhunga. Thus their missionary-led Māori Christianity did not represent a clean break from pre-Christian Māori religion. Theirs’ was slightly above the bar of orthodoxy the missionaries set, while heterodox independent prophets like Te Ātua Wera were slightly below, as two sides of the same

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2. Lawrence M. Rogers, ed., Early Journals of Henry Williams (Christchurch: Pegasus Press, 1962), 400. Also, Owens, thesis, 527. As Papahurihi, Te Ātua Wera was originally a class member of the CMS missionary John King at Te Puna near Rangihoua. He moved to live at Whirinaki in the Hokianga with his Te Hikutū relatives about late 1834.
At Māngungu the indigenous evangelists were men like: John Leigh Tutu, Moses Rewa, Richard Watson Patuone, Simon Peter Mātangi, William Pātene, Abraham Te Tāonui, and two martyrs Matiu (Matthew) and Rihimona (Richmond). In South Taranaki the key pioneering Wesleyan evangelist was Wiremu Nera Ngātai, a returned slave released from the Hokianga about 1836. His teaching produced four more Wesleyan martyrs, Te Pū-taka-rua, Te Awaroa, Te Matoe and Te Hau Maringi from South Taranaki’s Ngāti Ruanui tribe, killed for their Christian faith by Whānganui Māori between 1836 and 1839. Similarly in the Waikato, and at Wellington where four Māngungu “native” teachers, Minarapa Te Rangi-hatu-ake, Hori More (George Morley), Paora (Paul) and Hemi (James) were left at Te Āro pa, Port Nicholson, in 1839, until a European missionary could be sent. So on through Cook Strait, Banks Peninsula to Otago and Southland. Thus for Dr Raeburn Lange, a modern New Zealand historian of missions: “in the dissemination of new religious ideas, and the insertion of Christianity into Māori culture, Māori initiatives were no less significant than the much chronicled deeds of the missionaries from Britain and Europe.”

The “indigenized,” “nativized” or “Māorified” Christianity that Māori agents developed helped Māori society embrace European “modernity” during the 1840s and 1850s. It transcended tribal identity and transformed an isolated, subsistence-based culture into the still evolving, distinctive and innovative “Māoritanga” (Māori cultural identity) of today. It’s what makes New Zealand unique. Today’s autonomous Māori churches, and the culturally distinctive Māori Church partnerships within Pākehā New Zealand’s historic European denominations, are today’s modern religious expressions of this dynamic Māoritanga.

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NEW PUBLICATION


Women figured prominently in the foundation and expansion of Methodism in continental Europe. Historians of the past, however, constrained by the exclusionary conventions of their age, failed to identify these women fully and document their role and influence within the life of the movement. While they frequently acknowledge that women played instrumental roles in the establishment of Methodism on the continent, they provided very little detail concerning the women to add texture to this historical tapestry.

With support of the General Commission on Archives and History, we basically started the search for traces of the numerous unnamed women in the world-wide larges UMC archive collection on the campus of Drew University in Madison, New Jersey. We had the first amazing discoveries and conclusions about indigenous women in Bulgaria and Italy who became alphabetized by British or American missionary’s wives by reading the Bible. They soon were officially commissioned by the newly founded Methodist Women Foreign Missionary Society (1869). These “Bible-Women” read the Bible to women and children with whom men from abroad had less (or no) chance to connect with. The interesting discovery was how they worked in Orthodox respectively a Roman Catholic context where Methodists surprisingly had to learn that they couldn’t take up basic preparations for Protestant missions as Pietism, revival movements etc. The Bible–Women ever-increasingly extended their work—beside catechetical guidance in Sunday Schools or other group meetings—to social workers.

Our lecturing and writing about these interesting discoveries gave rise to the invitation of the editors of the “Routledge Methodist Studies” series for a new volume about women pioneers in continental Europe. While we went on evaluating the source material that we collected, we invited others to join our efforts to identify more women and their very different and creative answers to their specific contexts in the variety of European countries with different confessional, social-political
and cultural contexts and a variety of languages. A European Methodist Historical Conference with the topic “Mission empowered by Methodist women. Who evangelized Europe?” in Ruse, Bulgaria, 2015, organized by the European Section of the World Methodist Historical Society and co-funded by the General Commission on Archives and History of The United Methodist Church brought people with new insights and interest together. Some of them became contributors with chapters in our book—a collection of essays with efforts to remedy the neglect, therefore, discuss the rightful place of women in early European Methodism, identify particularly significant women, and locate the women pioneers in a more fully developed historiography of Methodism.

This volume gives voice to a broad range of religious issues and concerns during the critical period in European history between 1869 and 1939. We make an effort here to break new ground in research related to women and their imprint on the establishment of Methodism in Europe. The research reflected in this collection of essays suggests some important interpretive themes, such as the ability of women to network effectively, their capacity to engage in God’s work without the need of applause, their skill in navigating difficult cultural and national boundaries, and perhaps even the indispensable nature of their ministry. In spite of the fact that the women discussed in this book were all products of their age, shaped by attitudes that were simultaneously constraining and liberating, their pioneering efforts illustrate the powerful connection between women and mission, and potentially help to define more fully these kinds of relationships for the future.

We identified—beside the women at the grassroots in the growing congregations—four main “categories” of guiding women that also will need more detailed researches in the future: Bible Women, Deaconesses, Women Missionaries and Distinguished Individuals.

The content: There are seven chapters that give a broader overview about Methodist missions and contexts in Europe and in specific countries as “Uncovering the Story of Women Pioneers in European Methodism: An Introduction,” “Methodist Bible Women” and “Methodist Women Missionaries in Italy and Bulgaria” (Paul Chilcote & Ulrike Schuler); “The Pioneering Deaconess Movement in Germany” (Mareike Bloedt); “The European Roots of the American Methodist Deaconess Movement” (Margit Herfart); “Methodist Women’s Mission Societies in Germany and Switzerland” (Ulrike Schuler); and “Methodist Women Pioneers in Belgium, Czechoslovakia, and Poland” (Paul Chilcote & Ulrike Schuler). The second part focuses on “Portraits of Pioneer Women” and is compiled by Paul Chilcote: “Baroness Amelie von Langenau: Pioneer of Methodism in Austria” (Michael Wetzel); “Anna Eklund: Methodist Pioneer in Russia” (S T Kimbrough, Jr.); “Ines Piacentini Ferreri: Pioneer of ‘Wholesome Feminism’ in Italy” (Andrea Annese); and finishes with the shorter “Sketches of Methodist Women Pioneers” from different contributors such as “Maria Charlotte Hydén: Finnish Methodist pioneer” (Lars-Eric Norby); “Fedrikke Nielsen: Norwegian Methodist Pioneer” (Thor Bernhard Tobiassen); “Mary Ellen Piggott: Methodist missionary wife in Italy” (Jacqui Horton); “Mary Bagger: Scandinavian Pioneer Nurse and Deaconess” (Lars-Eric Norby); and “Mary Matthew: Pioneer of Methodism in Macedonia” (Christina Cekov). An index shall help to find names, places and institutions.

The purpose of this volume is to examine the role and influence of these women pioneers, to tell the story of their loves and labors, and through this documentation and interpretation to open more questions for further study than this volume, in itself, can resolve.

The book is devoted in honor of those women whose stories have been reclaimed and in memory of all those nameless women, whose lost history may never be uncovered, but are also known by God. We hope that these discoveries inspire readers to go on doing researches in their contexts and add what they have explored maybe in some years in a follow-up volume.

Paul W. Chilcote & Ulrike Schuler

-Historical Bulletin-

Historical Bulletin is the newsletter of the WMHS. Currently it is being published on an annual basis in an electronic format. Apology is offered to those who are not able to access electronic resources but availability through the internet allows for much wider distribution globally. It also allows the Society to eliminate dues, the payment of which was very inconvenient for those outside the United States. There are two ways to see the current bulletin: it is posted on the GCAH website at http://archives.gcah.org/handle/10516/1151 or you can sign up for email distribution by contacting Michelle Merkel-Brunskill, Executive Assistant at the General Commission on Archives and History, at mmerkel@gcah.org. All past issues are also available at http://archives.gcah.org/xmlui/handle/10516/1151.

-A DEBT OF GRATITUDE TO MARY K. CALKIN-

The World Methodist Historical Society is grateful to Mary for her many years of service to the WMHS as Director of World Catalogue of Methodist Manuscripts Collections. Mary has resigned from a post she has served faithfully for more than 20 years. She sends greetings and best regards to WMHS associates and friends from her Tennessee home. Please feel welcome to reach out to Mary yourself to thank her for all her good work: 1925 Memorial Blvd., Apartment 109, Murfreesboro, TN, 37129; E-mail: mkcalkin@gmail.com. We also extend our thanks to The Rev. Leland Cardin from the Tennessee Annual Conference, UMC, USA, who was instrumental in reestablishing contact with Mary.

-World Methodist Historical Society-
February 21, 2018 post
As a research aid and an aid to thinking about the shape of the global Wesleyan/Methodist movement, I have compiled maps indicating the presence of member denominations of the World Methodist Council, the ecumenical body bringing together over 70 Methodist, Wesleyan, and related United/Uniting denominations. The WMC does not include all Methodist/Wesleyan denominations everywhere, but its members include the vast majority of Methodist/Wesleyan Christians.

Using information found on the WMC site, information on the sites of member denominations, and data from the World Christian Database, I compiled a list of all countries where one or more member denominations of the WMC have congregations. I also made a distinction between national denominations (those denominations with members and churches primarily in a single country) and international denominations (those denominations with members and churches in multiple countries, often on multiple continents).

Using that list, I generated a global map highlighting those countries with at least one WMC member denomination. Here is a static version of that map. Here is an interactive version of that map.

I also then generated a series of regional maps indicating which specific international denominations operated in particular countries, along with the presence of national autonomous and/or united/uniting denominations in each country. Here is a .png file of the map for Africa. Here is a .png file of the map for Asia. Here is a .png file of the map for Central America and the Caribbean. Here is a .png file of the map for Europe. Here is a .png file of the map for North America. Here is a .png file of the map for Oceania. Here is a .png file of the map for South America. Here is a PDF file with all seven regional maps.

There are a couple of caveats to the data and therefore the maps:

1. The data are not perfect. There’s no assurance these maps are 100% accurate or will stay that way for long. Denominations start work in new countries occasionally or have unofficial or unlicensed congregations that may not appear on the public lists.

2. It neglects Korean Methodist Church mission. I know the Korean Methodist Church conducts extensive mission work throughout the world, but I am unfamiliar with how this work is structured in terms of the ecclesial relationships between mission congregations and the Korean Methodist Church.

3. The maps only show presence, not relative membership levels in each country. These vary quite widely from the millions to the dozens. I know such data would be useful, and I may be able to produce it later, but to do so would require an extra challenge of data collection and map making.

4. It is surprisingly difficult to determine what should constitute a “country” for these maps. This difficulty arises not only because of instances of disputed sovereignty, but also because of a number of semi-autonomous relationships between territories and colonial governments. In the Caribbean, I have leaned toward a looser definition of country than elsewhere.

Readers are encouraged to draw their own insights and conclusions from these maps.

Analysis of the Locations of World Methodist Council Denominations

February 23, 2018 post
Earlier this week, I posted a series of maps indicating which World Methodist Council (WMC) member denominations have churches in which countries or territories. As indicated in that post, there are a few disclaimers: the data’s not perfect; it neglects Korean Methodist Church mission; it only shows presence, not relative membership; and it’s hard to decide whether to classify some territories separately from their ruling country. Nevertheless, it’s still possible to draw several conclusions about WMC member denominations and thus the Wesleyan/Methodist movement as a whole from this data.

First, a word on the types of denominations that are part of the WMC may be useful. I have separated WMC member denominations into either national and international bodies.

National bodies are of three types:

1. Autonomous churches formerly affiliated with either British or American Methodism (located in Oceania, Asia, Africa, and especially Latin America).

2. A few autonomous churches recently started in Latin America independently of British or American Methodists.

3. United/Uniting denominations incorporating Methodist churches at one point affiliated with British Methodists or the Evangelical United Brethren (in Oceania, Asia, Africa, and Europe).

International bodies are of four types:

1. The Methodist Church of Southern Africa (MCSA) and the Methodist Church in the Caribbean and the Americas (MCCA) are regional denominations, as indicated in their names.

2. There are three historically African-American churches that now including branches in Africa, the Caribbean, South America, India, and Europe (mostly the UK). These are the African Methodist Episcopal (AME) Church, the African Methodist Episcopal Zion (A.M.E. Zion) Church, and the Christian Methodist Episcopal (CME) Church.
3. The United Methodist Church is a semi-global denomination present in some but not all areas of the world, whose presence/absence was shaped by a series of autonomy departures, mostly in the 60s and 70s.

4. There are three global holiness denominations, located on all continents with no or little history of autonomous separations; therefore, these three are the most widely spread. These are the Church of the Nazarene, The Wesleyan Church, and the Free Methodist Church.

The Korean Methodist Church may deserve to be a fifth type of international church. I know they have member congregations in the United States that are fully integrated into their system of governance. I do not know what the relationships between the parent denomination and newly planted mission churches in other countries are like.

Now, some conclusions drawn by looking at the country-level data:

1. There is a wide range in terms of Wesleyan/Methodist denominational presence in particular countries, from a hundred or fewer members to a million or more members in one denomination in one particular country.

2. Countries with no Wesleyan Methodist presence are mostly Muslim and/or have a small population. This finding is not particularly surprising, as the difficulties in prompting Muslim conversions and the restrictions on religion in Muslim-majority countries are well-documented, and one might reasonably expect small population countries to be less able to support a variety of denominations.

3. Countries with a lot of Wesleyan/Methodist denominations are mostly former parts of the British or US empires. 80% of those countries with 5+ denominations present and all of those countries with 7-8 denominations present are former parts of the British or US empires. (The US empire was less extensive and less formal than the British Empire, but I’m including here the US Virgin Islands, Haiti, the Philippines, and Liberia, all of which were controlled at times by Americans or American settlers.) Again, given the extensive literature on the relationship between mission and empire, especially Protestant mission and the British Empire, this finding is not particularly surprising.

4. The Democratic Republic of Congo, Togo, and Mozambique stand out as particularly receptive to Wesleyan/Methodist denominations, despite lacking an Anglo-American colonial past. All three countries have 6 WMC member denominations. Cote d’Ivoire has 5 WMC member denominations and no Anglo-American colonialism, which is also notable. While all four countries have neighbors with British colonial pasts, more research into why these countries in particular have been receptive to Wesleyan/Methodist traditions would be welcome.

5. Despite the Wesleyan/Methodist movement’s roots in European Pietism and European Enlightenment thought, Europe is not terribly receptive to Wesleyan/Methodist denominations. Most European countries (other than the United Kingdom) have 1-3 WMC member denominations, and their memberships are small. Strong state churches, historic restrictions on religious freedom, and current secularization are all part of this story, but it is worth asking whether there are any other factors at play here.

6. The Wesleyan/Methodist movement is stronger in Latin America than Europe. In most Latin American countries, autonomous Methodist churches and the three holiness churches all have a presence. While many are small, membership is often higher than that in similarly-sized European countries. Latin America shares some cultural history with Europe. It, too, has had dominant state (Catholic) churches and historic religious restrictions. Given these similarities, the question then becomes, why has Wesleyanism/Methodism done better in Latin America than Europe?

7. Southeast Asia is one of the hot new mission fields for Wesleyan/Methodist work, attracting both UMC and holiness mission work. Thailand and Cambodia have new mission work from four denominations, Myanmar has new mission work from three denominations, and Vietnam, Laos, and Indonesia have all attracted two denominations in recent years. All of these new branches of Wesleyanism/Methodism are currently small but growing. More work needs to be done on why Southeast Asia has been such a focus for Wesleyan/Methodist growth in recent years.

Finally, it is worth noting that competition may or may not be good for Wesleyans/Methodists. According to Rodney Stark and Roger Finke, the presence of large numbers of denominations may provide options for religious consumers and/or indicate a de-regulated religious market. They argue that both these factors generally promote high levels of religious affiliation. Thus, competition may be good for membership. Nevertheless, competition also involves duplication of effort, confusion among members and potential converts, conflicts over access to resources, and a potential failure to embody the unity of Christ. Thus, while data shows where WMC member denominations are and are not located, it cannot determine whether these patterns of presence are ultimately good or bad.

More World Methodist Maps:
The link below includes maps showing total Methodist/Wesleyan membership by country, Methodism/Wesleyanism as a percentage of each country’s population, and the total membership, including United/Uniting churches, of World Methodist Council bodies broken out by continent.
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