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

2019 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 completing work on my latest book, Renew Your Wesleyan DNA, which encourages readers to pursue God’s mission in their lives and churches by engaging with the essential strands of Wesleyan theology cherished by global Methodism.

My back page summary asks, “Are you one of the millions of Christians who belong to a Methodist/Wesleyan church? Do you want to be better informed about John Wesley and Wesleyan theology? Want to know more about the church to which you belong? Need renewed encouragement for mission?

The answers to these questions are vitally important, especially for the ministers and lay leaders of our churches.

We need to be able to articulate that John Wesley is one of the most influential Christian leaders since apostolic times. His global family of churches ministers in over 160 countries and influences about 100 million people. It bears different names, including Methodist, Holiness, Nazarene and Wesleyan. Wesley also influences Pentecostalism and the Salvation Army. He fervently believed that Methodism was raised up by God to spread scriptural holiness around the world. Such divine mission work continues today—and you and I have the privilege of being part of it.

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UNFORGETTABLE MONTGOMERY

I will never forget something that happened to me a few weeks ago. I was part of a group of ecumenical church leaders who got to sing “Lift Every Voice and Sing” at Dexter Avenue King Memorial Baptist Church in Montgomery, Alabama. In 1954, Dexter Avenue Church was the first pastorate of then 26-year-old Martin Luther King, Jr. Under his leadership this church became a central meeting place for African-American community leaders planning and implementing the Montgomery Bus Boycott which sparked the modern Civil Rights Movement (1954-1968) with its sweeping social changes in American society.

The “Lift Every Voice and Sing” experience was like singing “He Lives” at the garden tomb in Jerusalem or “And Can It Be That I Should Gain” at Wesley’s Chapel, City Road, London. The confluence of past, present, and future in that place coupled with a diversity of voices raised together in this historic anthem reverberated to the deepest parts of me and is still resounding.

I came to this experience as part of the annual convocation of an ecumenical organization called Christian Churches Together. Their meeting, themed “A Historic Moment of Lament, Transformation and Hope” marked the quad-centennial of “Lift Ev’ry Voice and Sing” is often referred to as the Black National Anthem. The song, first a poem, was written by James Weldon Johnson (1871–1938) and set to music by Johnson’s brother John Rosamond Johnson. It was written for exercises marking Abraham Lincoln’s birthday in 1900 and performed on that occasion by a choir of 500 black school children. It appears in The United Methodist Hymnal (No. 519) and has been sung for more than a century powerfully voicing a cry for liberation and affirmation for African-American people.

Continued on page 3
My book describes the life and times of John Wesley, the global Methodist expansion of the nineteenth century, essential theological “DNA,” and a current overview description of the global John Wesley’s “family of churches.” In mid-November I launched the book at our South Pacific Regional Conference of the Wesleyan Methodist Church (the book is published by Australia’s Cypress Project ISBN 978-0-9804172-9-6. Type “Wesleyan DNA, Richard Waugh” into the Amazon online search function for Kindle and print-on-demand purchase options). A book review will be in next year’s bulletin.

Researching and writing the book has been a fascinating task as I sought to blend both theological interpretation and historical analysis. Many of the readers of this newsletter will know the same interesting experience from their own work.

What we affirm theologically is all important in our ministries and churches. A good example of the positive outworking of Wesleyan theology that has continuing significant historical impact is that John Wesley—throughout his long eighteenth-century ministry—worked intentionally and passionately to promote what he called a “catholic” or universal spirit of goodwill and co-operation among Christians. St. Augustine once wrote, “In essentials unity; in non-essentials liberty; in all things charity.” It was a sentiment John Wesley was so fond of quoting that some attributed the very words to him!

Wesley was deeply concerned that Christians demonstrate charity and tolerance for theological opinions different from their own, so long as they do not undermine basic doctrinal foundations. He said all Christians are called to embrace the historic faith, as the Scripture clearly states, “. . . [we] urge you to contend for the faith that was once for all entrusted to the saints” (Jude 1:3b).

Such saving faith about Jesus Christ has been entrusted to us—to be accepted, taught, promoted—and firmly upheld.

The unity of all Christians in Christ is not some sort of future ideal to be hoped for, but rather a present work to be engaged here and now, as we declare, “If your heart is as true to mine as mine is to yours, give me your hand” (2 Kings 10:15).

The work of the World Methodist Council in all its many activities, including our own World Methodist Historical Society, is an expression of our commitment to promote Christian unity, ecumenism, evangelism, and education around the world.

In my own South Pacific context, this year we held an important historical symposium to mark the bicentenary of the first visit of pioneer Wesleyan missionary Rev. Samuel Leigh to Aotearoa/New Zealand in the months of May and June of 1819. This visit of Rev. Leigh was the foundation for the establishment of the first Wesleyan Mission in 1822, the second Christian mission established in New Zealand. We had over 100 participants and were grateful for the commendation and a financial grant from the World Methodist Historical Society. Thank you to Rev. Dr Terry Wall for preparing a summary of the symposium which is a feature of this bulletin.

In your own context, please do all you can to identify approaching anniversary dates which can give churches and conferences wonderful opportunities to learn and appreciate about their history, give thanks for earlier sacrificial labor, and be strengthened for continued pursuit of the mission of God.

We are fortunate to have the privilege of sharing in such important historical work and so we offer this World Methodist Historical Society bulletin for your encouragement and to be passed on to many others.

In Christian Service
The Rev. Dr. Richard Waugh
Auckland, New Zealand

-WMHS-

**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.

-WMHS-

**DR. DALE PATTERSON**
UMC ARCHIVIST-RECORDS ADMINISTRATOR ANNOUNCES RETIREMENT

The Archivist-Records Administrator at the General Commission on Archives and History (GCAH) of The United Methodist Church for the past twenty-six years, Dr. Dale Patterson, will retire at the end of 2019.

GCAH General Secretary, Rev. Alfred Day III, said, “Dale Patterson has raised the level of respect and accessibility of the UMC’s archival holdings to the highest possible level. He has

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the forced transatlantic voyage of enslaved African peoples to Jamestown, Virginia. The gathering was appropriately set in Montgomery because of the city’s significant place in the America’s nineteenth-century slave trade and a century later it was a location where events critical in this nation’s struggles to end racial segregation, insure equal rights and opportunities for African Americans took place.

A day of pilgrimage began at the Equal Justice Initiative’s Legacy Museum. Exhibits traced the evolution of American enslavement of Africans and the racism it fostered from kidnappings in Africa, forced subjugation and servitude, Emancipation, Reconstruction, the Jim Crow era, lynching, legalized segregation, assumed racial inferiority and a new age of Jim Crow where mass incarceration of blacks—their guilt presumed and their person’s subjected to shoot-first policing—is slavery’s contemporary manifestation.

A slave pen replica, auction block, photographic timelines, audio testimonies, and life-sized sculptures dramatize slavery’s lethal legacy, none more graphically displayed than a collage of the actual signage (pictured below) used to explicitly message White Supremacy:

I was born in 1951. These signs and others like them were posted during my lifetime. What I was witnessing was not ancient history but part of my life and times.

Still haunted by these reflections, we moved on to the central square at the Peace and Justice Center, a sculptural memorial to more than 4,000 blacks who were terrorized and murdered by lynching. Pilgrims walked among coffin-shaped hangings suspended from the shrine’s ceiling, each bearing the name of ones whose last gasps for breath came the end of a rope. The path among and through them lead to words on a wall, read to the sound of falling water:

For those hung and beaten.
For those shot, drowned and burned.
For the tortured and terrorized.
We will remember.

With hope because hopelessness is the enemy of justice.
With courage because peace requires bravery.
With persistence because justice is a constant struggle.
With faith because we shall overcome.

Our next stop was a marker remembering the Muskogee Nation, recognizing the original inhabitants displaced in Montgomery’s development as a white European settlement. Afterwards, we visited the site of the nineteenth-century slave market, ironically the location today of an ornate fountain bearing no witness to the place’s original grievous purpose, save a state historical society marker. We next traveled to the bus stop where Rosa Louise McCauley Parks boarded a bus and broke the law when she refused to relinquish her seat to a white rider. Our final stop was Dexter Avenue Baptist Church, in the shadow of the state capital where Governor George Wallace for many years was segregation’s enforcer.

This pilgrimage was the prelude to pilgrims singing—my unforgettable moment—chills-up-and-down-my-spine intoning, lament, transformation and hope:

Stony the road we trod, bitter the chastening rod,
felt in days when hope unborn had died;
yet with a steady beat did not our weary feet
come to the place for which our fathers sighed.

The place for which our fathers sighed . . . . Kidnapped, sold to be serfs, shackled by an elaborate narrative of racial inferiority forming an American caste system. Terrorized with the threat of violence and lynching, presumption of guilt and dangerousness.

We have come over a way that with tears has been watered,
we have come treading a path thru the blood of the slaughtered,
out of the gloomy past, til we now stand at last
where the white gleam of our bright star is cast.

“We have come over a way that with tears has been watered . . . .” “Segregated now, segregation tomorrow, segregation forever,” were words spoken by a Methodist churchman. Segregation by customs and law. Old Jim Crow. New Jim Crow. Public education in America as segregated as before Brown vs. Board of Education. Mass incarceration. Police shooting young black men: Eric Garner, Michael Brown Jr., Labuan McDonald, Tamar Rice, Rumiain Brisbane, Eric Harris, Walter Scott, Alton Sterling, Philando Castile, Terence Crutcher, Stephon Clark. Ferguson, Missouri; Charlottesville, Virginia; and Emmanuel AME Church Charleston, South Carolina.

—Lift Ev’ry Voice and Sing— (No. 419, vs.2) in The United Methodist Hymnal
Ibid.
Emotions stirred by this day in Montgomery linger. Tears still well up revisiting the anthem’s words and new images that bear their meaning in a lasting impact and a commitment to tell this story so that slavery’s first born child, racism, and its siblings white supremacy, fear and hate of the other will be exposed, confessed, processed to healing and reconciliation, uprooted and undone.

*History, despite its wrenching pain, cannot be unlived, but if faced with courage, need not be lived again.*

- Maya Angelou

To say my pilgrimage in Montgomery was a “good day” does not seem right. Perhaps it was a good day like Good Friday is “good.” Good as in the shocking, awesome and terrible goodness revealed on a certain Friday when the evils of the Lord’s trial, sentencing, mocking, scourging crucifixion, death and burial did not have the last word but instead burst forth in resurrection, new life and ways beyond the old ordering and boundaries. The moral arc of the universe bends to this story.

In the meantime there is still much work to be done. We must continue to tell painful truths and confess the wrongs of the past still lingering into the present and repent. Any hope for forgiveness without repentance is “cheap grace.” We must process healing and reconciliation, abiding in one another as we move along the way. We must press onward to and through unfinished social change and transformation until racism and any exclusivism is completely uprooted and undone.

There is a song calling the cadence:

*Lift every voice and sing, till earth and heaven ring, ring with the harmonies of liberty; let our rejoicing rise high as the listening skies, let it resound loud as the rolling sea. Sing a song full of the faith that the dark past has taught us; sing a song full of the hope that the present has brought us; facing the rising sun of our new day begun, let us march on til victory is won.*

Alfred T. Day III  
October 11, 2019

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4 “Lift Ev’ry Voice and Sing” (No. 419, vs.3) in *The United Methodist Hymnal* (Nashville: United Methodist Publishing House, 1989).

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**CHARLES PHILLIPS:**  
**A METHODIST BEFORE THE COMING OF METHODISM**  
by Malcolm T. H. Tan

Chairman, Board of Archives & History (TRAC)  
The Methodist Church in Singapore

Methodism came to Singapore from Calcutta, South India via Rangoon, Burma when a party of four landed at Singapore Harbor (Tanjong Pagar Dock) on February 7, 1885: missionary appointee, the Rev. William Oldham; Presiding Elder of the South India Annual Conference, the Rev. James Thoburn; Mrs. Thoburn; and their church organist Ms. Julia Battie. Consequently, the Methodist Church in Singapore (MCS) will celebrate its 135th Anniversary next year in 2020. However, before the coming of Methodism, there was already a British Wesleyan Methodist active in Christian service in the Island, a Mr. Charles Phillips (1835–1904). He first came to Singapore in 1864 as a British Soldier. He then stayed on after his time in the Army. Because of the absence of a Methodist Congregation, he found himself attracted to the Presbyterian Church at Princep Street. In the words of Oldham: “A godly Wesleyan, Charles Phillips, who in the absence of any Methodist Church was an elder in the Presbyterian kirk.”

According to Presbyterian sources, Charles Phillips worked with the founding Pastor of the Malay Chapel at Princep Street, Benjamin Keasberry, even before the Chapel became part of the English Presbyterian Mission in 1886, when it was then renamed The Straits Chinese Church. Keasberry was an effective missionary to the Malay Muslims and Charles Phillips, who was also fluent in Malay, was able to help translate hymns from English to Malay, often preaching for the Chapel as a lay preacher in both languages. Today the church is known as Princep Street Presbyterian Church.

Beyond the work of the Malay Chapel/Straits Chinese Church, Charles Phillips worked with businessman Philip Robinson, who had brought the Brethren Church to Singapore to promote the Sunday School movement as a form of outreach to the unchurched. He also started the Christian Institute at Middle Road, not far from Princep Street, where local young men were gathered for recreational activities and daily worship. It also became a center for outreach to unchurched Europeans in Singapore. In the words of William Oldham: “Being an earnest man, he (Charles Phillips) had built a chapel at his own expense, in which he himself preached to the humbler Europeans and served their families in several ways.” In 1872, Phillips was appointed Superintendent of the Sailor’s Home. Besides his ministry with sailors, he also reached out to those in prisons and in hospitals.

Even before 1883, Charles Phillips wrote often to James Thoburn in India, to visit Singapore and to consider starting a Methodist Mission on the Island because of the “urgent need” for the preaching of the Gospel to the various peoples gathered there from all over. It was in the Annual and Regional Conferences of 1883 in India—presided over by Bishop John Hurst—that it was decided that a missionary should be appointed and sent
by Indian (American) Methodism for the then British colony of Singapore, said to be “a strategic center for commerce and Christian Mission.” The Rev. William Oldham was consequently appointed by the American Methodist Episcopal Church through its South India Annual Conference meeting at Hyderabad on November 20, 1884.

Rev. William Oldham and the accompanying Mission team arrived in Singapore on February 7, 1885 and had an unforgettable welcome. Rev. Oldham wrote,

On reaching Singapore this strange episode occurred: There had been no opportunity to notify Mr. Phillips . . . , nor did he know anything of the others of the party. But when the steamer reached the dock he was there. He immediately walked up to Dr. Thoburn, saluting him by name, and then, turning to the rest of us, he said, “Well, you have brought these friends with you to help.”

Dr. Thoburn was perplexed and said, “How did you happen to be here, and how did you know us?”

Mr. Phillips replied: “I saw you last night in my sleep. I saw this steamer coming into dock, and on it were you and your party, just these who are with you. I was therefore on the dock waiting to welcome you. Now, come along; you are all four to stay with me.”

Later in 1889, Oldham gave his assessment, “I have no hesitation in saying this is a Divinely created agency of marked power.”

Charles Phillips eventually died in 1904 after 40 years of faithful Christian service in Singapore. His ministry was indeed Wesleyan in character, as it combined evangelism and ecumenism, having a great passion to reach the previously unreached with the Gospel and with a willingness to cooperate with all who also desire to serve the Lord Jesus.

Sources:
An Overview of the History of Princep Street Presbyterian Church, 1843–2013 (Singapore, Internal Publication).

The Legacy of Douglass Grant: A notable indigenous Australian who in early life was the sole survivor of a vicious massacre in north Queensland. Raised and educated...
in Sydney by a Scottish Presbyterian immigrant family, he spoke with a distinct Scottish burr. Subsequent associations through employment on the historic Belltrees station in the Hunter Valley led to his enlistment in World War I, wounding at the first battle of Bullecourt in France, and time as a POW. Following slave labor in the coal mines, he was finally recognized as an Australian POW, but placed in a concentration camp for Muslim and Sikh prisoners from European allied forces. Grant’s education and leadership qualities there led to his placement in charge of 5,000 POWs and to him saving the lives of 300 prisoners. Upon his return to Australia, he became a charismatic advocate for indigenous needs and rights.

More on the Man on Australia’s $20 bill and Methodist Associations with the Australian Inland Mission

Many visitors to Australia take time to learn something of Australia’s indigenous people, and also of Rev. Dr. John Flynn (“Flynn of the Inland,” whose image appears on the current Australian $20 bill), the Australian Inland Mission (AIM) founded in 1912 based on an extensive report by Flynn, and the Royal Australian Flying Doctor Service (RFDS) which subsequently emerged from Flynn’s work as Superintendent of the AIM.

Our Libraries marked the AIM centenary in 2012 with a limited edition monograph on the AIM and a re-print of Flynn’s Call to the Church, the foundational document for the AIM. During 2019 we have revisited our earlier research on John Flynn, Australia’s indigenous people, and other ethnic groups in Darwin and elsewhere in northern Australia, with particular reference to Methodist history.

John Flynn’s early heritage was Methodist, his father being a school-teacher and Methodist lay preacher in Victoria. Orphaned in early life, he was cared for in Sydney by maternal relatives and was baptized in a suburban Methodist Church in Sydney. Returning to his native Victoria and his father’s care, Flynn had then joined a nearby Presbyterian Church, and had followed his father into the Victorian teaching service.

Believing he had been called to the Presbyterian ministry, and following Home Mission service and participation in the 1909 Shearers’ Mission, he was ordained in 1911 and appointed to the position of Smith of Dunesk Missionary in South Australia. This was a special Presbyterian ministry founded in 1894 established under a bequest from a Scottish widow, and aimed at assisting the indigenous people of South Australia.

Pressure over several years for a Presbyterian presence in Australia’s northerly port in Darwin (formerly known as Palmerston) and a ministry to both indigenous and other ethnic groups in Darwin and other isolated areas in northwest Australia, culminated in an initiative substantially led by Flynn’s elder sister Rosetta (at right), then editor of the regular Women’s Column in the Presbyterian Messenger to establish a fund to carry such a project forward.

John Flynn was clearly the ideal person to undertake an extensive study and bring reports and recommendations to the 1912 General Assembly of the Presbyterian Church of Australia (GAA) and was commissioned to do so. The AIM became a special ministry of the Presbyterian Church, but Flynn’s report emphasised the necessity of non-denominational and non-sectarian strategies to address the needs of the people of Darwin. Flynn specifically recommended ongoing financial assistance to the Methodist Church in Darwin (first known as Palmerston and later as Port Darwin), referring to Methodist outreach dating from the 1870s, and led to our renewed research interest in that work.

This research then also identified the key role played by the 1910–1912 Darwin Methodist minister Rev. Isaac Bennett, which was not specifically referred to in Flynn’s formal report to the GAA. In his first post-ordination circuit, Rev. Isaac Bennett had quickly become an advocate for the Darwin Aboriginal community, and for indigenous children in particular, as evidenced by a letter from Mr. Bennett quoted in the Brisbane Telegraph on April 23, 1912. A copy of this letter is held on Mr. Bennett’s biographical file at the Unice Hunter Library.

In separate published correspondence dated September 23, 1912, John Flynn had paid the following tribute to Rev. Isaac Bennett: “… It was he who met our deputation which visited Korea two years ago, and conducted the members around the blacks’ [indigenous] camps of Darwin. The impressions gathered by Miss Davies, Revs. F. Paton and [F. J. L.] Macrae during that inspection were responsible for those letters which led to the opening of our Northern Territory Fund . . . . [W]e may perhaps call Mr. Bennett the pioneer of our latest Presbyterian movement.”

Flynn’s reference to “our deputation” is incorrect—it was an initiative of the inter-denominational and international Laymen’s Missionary Movement (LMM), but in fact included two Presbyterian missionaries commencing service in Korea in 1910.

John Flynn was commissioned to produce two reports during his 1912 visit to Darwin, one by the federal Home Mission Committee of the Presbyterian Church which led to the establishment of the AIM as outlined above. A second report commissioned by the Australian Presbyterian Board of Missions (APBM), which at this time had responsibility for Presbyterian work among the indigenous people of Australia and also the dominant ethnic population in the north (the Chinese), has been a long-term interest of several researchers.

Our own inability to locate this report, for which we held secondary evidence, also stimulated our own recent research interest and led to the mystery surrounding this report being finally resolved. Tabled at an APBM Executive meeting in September, 1912 attended by Flynn and also his friend, James R. B. Love (a South Australian teacher, later a Presbyterian minister), Flynn’s report was withdrawn for “re-casting” (i.e., amendment and further editing). Flynn had earlier spoken in favour of a proposed “Honorary Commission” to James Love to study the situation and needs of the indigenous people over...
the following two years which was duly granted.

It is clear from other evidence that Flynn never intended that his own revised report be circulated or published, and it is unfortunate that these actions, inter alia, have given rise to occasional allegations of racism on Flynn’s part. Post-graduate and other researchers in Australia and elsewhere might consider the range of potential subjects for in-depth study briefly touched upon in the previous paragraphs.

We then reviewed the early Methodist outreach in Darwin on which Flynn had based his 1912 recommendation for ongoing financial assistance to the Methodist Church. Darwin and the Northern Territory at first were the responsibility of the South Australian Wesleyan Conference, but Rev. Isaac Bennett’s 1910–1912 appointment was made by the Queensland Conference, which had been formed by division of the then NSW Wesleyan Conference. These structural changes were also highly significant to our most recent research.

From Port Darwin to Port Hunter

Early Wesleyan clergy serving in Darwin included the Scottish born Rev. William Stewart (1855–1941). Little is presently known of William Stewart’s early life and antecedents or of the circumstances of his emigration to South Australia at some time after 1875. He was however put forward as a candidate for the ministry by the Northern District of the South Australian Wesleyan Conference on November 2, 1880. Accepted by the 1881 Conference he was then sent out to his first appointment as a probationer in the Gumbowie circuit.

While living and working in Glasgow, William Stewart had met Catherine (Katie) Kelvey, born in 1848 and some years his senior. A courtship began and was continued by correspondence following William’s emigration. At the time of their first meeting, Katie Kelvey lived in the Cathcart Road (Glasgow) parsonage with her brother Rev. Henry Frederick Kelvey and his young family, who had been stationed there by the 1875 British Wesleyan Conference. Katie’s half-brother Charles Roger Kelvey had also entered the Wesleyan ministry in Britain.

Katie Kelvey had undertaken training with the YWCA and at the time of the April, 1881 British census, she was employed as Lady Superintendent of the “Young Women’s Institution” located at 8 Sandon Terrace in Liverpool, Lancashire. Following confirmation of William’s status, he was appointed to the Palmerston (Port Darwin) circuit by the 1882 Conference, and Katie immediately followed him to South Australia. The couple were married at North Adelaide on April 24, 1882 by the President of the South Australian Conference.

Arriving in Port Darwin on the steamer Nelson William Stewart preached his first sermon on June 4. A few weeks later it was reported that the newlywed couple seemed determined to make personal contact with all to whom they had been sent to minister by comprehensive house to house visitations—apparently something of an innovation in itself in Darwin at that time as indicated in this report.

Rev. Arch Grant’s history Palmerston to Darwin highlights Mr. Stewart’s concern for the indigenous community and also for the Chinese residents of Darwin, including his strong advocacy for the appointment of a Chinese speaking minister or catechist if the Chinese community was to be reached with the Gospel.

Following the return to NSW of Rev. Edward Youngman after several years’ mission work in China in 1885, the 1888 Wesleyan General Conference appointed Mr. Youngman to Palmerston (Darwin), in consequence of William Stewart’s advocacy. Rev. William Stewart (at right) was then transferred from the South Australian Conference to the NSW Conference in exchange for Edward Youngman.

William and Katie Stewart then served in various NSW circuits, the last being Waratah and Mayfield in 1917–1918, following which William Stewart became a supernumerary. The former Mayfield circuit, with Stockton, is today the Port Hunter congregation of the Uniting Church, and home of the Eunice Hunter Memorial Library.

Although partial histories have been produced over the years, no definitive history of Methodism in Waratah and Mayfield prior to the inauguration of the Uniting Church in 1977 presently exists. Research on William and Katie Stewart, and other “parsonage people” serving the Mayfield circuit, therefore continues with a view to the production of such a definitive history in due course.

- WMHS -

EPWORTH OLD RECTORY

Towards the end of 2018 preparations began to make 2019 a year of celebration to mark the 350th anniversary of the birth of Susanna Wesley. This launches the Old Rectory’s strategic focus on Susanna, her story and values—driving a missional agenda based on this aspect of the Old Rectory’s heritage. The aspiration is to use the Women’s collection (the archive of the various movements of Methodist women, which is deposited and continues to be collected at the Old Rectory) as a way of linking our heritage with the modern story of faith. Vice Chair of Trustees, Jenny Carpenter, wrote a special prayer for the anniversary year which has been used extensively and is offered to visitors to the Old Rectory as a prayer card.

In January 2019, on the actual day of Susanna’s birthday, the Old Rectory was open in the early evening for a prayer vigil themed on Susanna’s values. Visitors moved through key rooms, each with a focus on a saying of Susanna, with a linked Bible verse and hymn. Visitors were then invited to consider the theme in a modern context—these encouraged visitors to write intercessory prayers, think about areas of the world affected by climate change and to think about the role of education in their own lives. The evening concluded with prayers in Susanna’s kitchen.
We have continued to develop a program of community events—this year all with a link to Susanna and her nurturing of the family. In 2019, there have been two open air theatre performances, a dance event and a music day. These events bring in new audiences who would not otherwise come to the Old Rectory. An exciting new venture was a Flower Festival in early June, approximately 50% of the visitors coming to the Old Rectory for the first time. The rooms were transformed with inspirational displays. Although it was called a flower festival in fact the designers used succulents and foliage rather than traditional arrangements. It was clear from the comments received that visitors were both amazed and challenged by the displays.

In July the Old Rectory welcomed the delegates from the Methodist Heritage Conference, who were meeting at the University of Lincoln. The President of Conference, the Reverend Dr Barbara Glasson, presided at Holy Communion held in the garden, with the elements distributed in Susanna’s kitchen. This was a powerful witness to passers-by and a reminder of Susanna’s prayer meetings attended by many local people in the early 1700s. As part of this event a new quilt was dedicated by the minister of Winterton Methodist Church, with which Epworth Old Rectory has developed a particular link this year. The quilt has been worked on by women from different local churches.

The property has needed attention this year, with a new boiler being installed and, thanks to a grant from the Methodist Church, new facilities being added in the form of a new shop space and much improved toilets. In addition, a team of volunteers has worked on a new resource to improve the visit for disabled visitors. Due to the lack of a lift to the second floor, visitors who cannot manage the stairs have to miss those rooms. A new photobook gives images of all the areas of the Old Rectory giving everyone the chance to learn the stories of the house. These improvements make it much easier to offer hospitality to our visitors, a key objective.

A new website has been developed with a modern, fresh look (www.epwortholdrectory.org.uk). Do please have a look—even if you can’t visit us in person.

Sarah Friswell, Chair of Trustees
September, 2019

The Historical Society of The United Methodist Church (UMC) had its annual meeting this year September 11–13 in St. Louis, Missouri, USA. The Historical Societies/Commissions of the Southcentral Jurisdiction and the Missouri Annual Conference were our hosts and all of our sessions were held at Grace United Methodist Church in Saint Louis.

Speakers presented on a variety of topics that represented Missouri Methodism, American Methodism and the history of St. Louis. All the presentations were engaging and informative. Dr. Robert Moore, National Parks Historian shared about the history of St. Louis including its religious roots. Ms. Elizabeth Terry spoke on the topic of “Missouri: Mother of Conferences” and shared how the Missouri Annual Conference gave birth to many others. The Honorable Stephen Limbaugh, United Methodist layperson, shared with us the history of the Old McKendree Methodist Church (one of the 49 officially designated Heritage Landmarks of the UMC) and the first annual conference held in Missouri (or west of the Mississippi River for that matter). Dr. John Wigger, author of “American Saint,” was our keynote speaker. In addition, John Wright, a layperson and one of our hosts, shared with us the history of Grace UMC and the surrounding community.

Our own past president Pat Thompson gave a chronology of the 30 years of the Historical Society. Janith English, Principal Chief of the Wyandot Nation of Kansas made a very timely presentation as well.

This year’s Ministry of Memory Award went to Ms. Nell Thrift, newly retired Archivist for the Florida Annual Conference. Her work on behalf of not only her annual conference, but the Southeastern Jurisdiction and The United Methodist Church over several decades was duly recognized.

The 2019 Saddlebag Award for a book published in 2018 went to Dr. Ashley Boggan Dreff for “Entangled: A History of American Methodism, Politics, and Sexuality.” Dr. Dreff gave a presentation based on her book at our awards banquet.

In addition to all our official activities, attendees had the opportunity to visit the Gateway Arch and grounds as well as ride on a paddlewheel boat on the Mississippi River. We wish
to offer our profound thanks to our hosts for our 2019 meeting in St. Louis as well as all our HSUMC organizers.

Next year we will be meeting with the good folks from South Georgia and the Southeastern Jurisdiction at St. Simons Island, Georgia, which includes a trip to Savannah to learn about the trials and travails of the brothers Wesley on their mission to the colonies with General Oglethorpe prior to their return to England. We hope that you can join us on this journey. Registration is limited and will begin in February, 2020. Registration information may be found at https://files.constantcontact.com/a1c488db601/dcad554-a671-41ad-ade4-e9eb29c0cf86.pdf.

The HSUMC has a Facebook page as well as a page on the General Commission on Archives and History website. Please “like” us and join us in this adventure we know as the ministry of memory.

In Christ’s service,
Rev. Ivan G. Corbin, President

-WMHS-

BICENTENARY CONFERENCE
Auckland, New Zealand, May 24–25, 2019
by Rev. Dr. Terry Wall

(Note: parts of this report were previously published in Touchstone magazine).

In 2022, the John Wesley family of churches in New Zealand will mark 200 years since the pioneer missionary, Rev. Samuel Leigh, arrived to establish the first Wesleyan Mission. The first event in preparation for the commemorations was held May 24–25, 2019 in the Wesley Hall at St. John’s/Trinity Colleges in Auckland. Numbers were restricted to 100 participants and some remained on the waiting list.

The symposium brought together different strands of the John Wesley family in New Zealand, the Methodist Church of New Zealand, the Wesleyan Methodist Church, the Church of the Nazarene and other Christians. Worship over the two days reflected the variety of liturgical styles represented in these denominations.

Dr. Helen Laurenson, chair of the bicentenary committee welcomed participants to the symposium. She emphasized the importance of the event in bringing together those of a Methodist heritage and said that the participants looked forward to investigating again our history from a number of points of view. Rev. Dr. Richard Waugh, National Superintendent of the Wesleyan Methodist Church of New Zealand, brought greetings from the World Methodist Historical Society of which he is president. Their General Secretary, The Rev. Alfred T. Day III wrote, “I trust your meeting will be full of the empowering energy that comes whenever the past intersects with the present.” Dr. Waugh also brought greetings from the Auckland Church Leaders Meeting and the National Church Leaders Meeting, both of which he chairs.

Devotions at the beginning of the symposium were led by Dr. Arapera Ngata. She began by saying that this was an opportunity to celebrate. She spoke of the challenges missionaries faced to survive, negotiate protection from local Maori and learn Te Reo. Drawing on Jesus’ parable of the mustard seed, she reflected that the tree had grown to maturity and the gospel provided shelter for many. In our meeting together we would “visit understandings of how history will help to develop directions for our future.”

The archbishops of the Anglican Church in their greeting referred to Samuel Leigh’s first visit to New Zealand in May, 1819. They wrote, “Leigh, a close friend of Samuel Marsden, came to New Zealand on the encouragement of Marsden, to recuperate after a period of ill-health. He made a valuable contribution immediately to ecumenical relations in mediating a dispute between members of the Church Missionary Society in the Bay of Islands. So truly it can be said that Leigh initiated the first ecumenical partnership between Anglicans and Methodists in Aotearoa.”

The President of the Methodist Church of Great Britain, the Rev. Michaela Youngson and the Vice-President Bela Gnanapragasam sent greetings. Among other things they said, “As we contemplate some of the Methodist missionary endeavours we are bound to seek their meaning in our own times, perhaps as inspiration for our mission today, perhaps as a challenge to clarify the unique and enduring gifts which ‘the people called Methodist’ have to offer.” Dr. Glen O’Brien brought greetings from the Uniting Church of Australia.

Eight specialists in their field were invited to offer papers. From the buzz of conversation around the book stall and during meal times, they succeeded in stimulating conversation. Two panels provoked further discussion, the first led by Rev. Dr. Allan Davidson on Methodist influence in the Pacific, a second led by Professor Peter Lineham on “What Now, What Next?” Peter Lineham commented that engaging with our history brings with it a moral responsibility to act on what we discover. Te Aroha Rowntree set forth a challenge: “If you want to find out why Maori converted to Christianity, stop asking Pakeha, and begin asking Maori. There is no point in our being in the room if we are not part of the conversation.”

Here is a summary of each of the key presentations:

The British Context
Dr. Roshan Allpress

The background to the emergence of British missionary societies was outlined by Roshan Allpress of Laidlaw College. Eighteenth-century Britain was characterized by urbanization and globalization. Evangelicals were prominent in developing business, banking and industrial networks. They employed these mercantile, shipping and imperial networks as models for mission. Clergy co-operated with evangelical merchants whose entrepreneurial energy imagined opportunities for spreading
Christian faith. Thus an infrastructure for spreading the gospel emerged through boards and committees of highly committed people who were in touch with sympathetic philanthropists who would donate to the projects. Out of this enthusiasm came the Church Missionary Society (1798) and the Wesleyan Mission Society (1814).

**The Maori Context**
Dr. Te Aroha Rowntree

Dr. Rowntree reminded us that Maori scholar Dr. Ranginui Walker had written of the coming of the missions as cultural invasion. She accepted that there was truth in this claim, but that it was not the whole truth. We should not forget that Maori were not passive agents in this encounter. Initially they were the stronger party and to some extent the missionaries and their families were dependent upon indigenous welcome. As we look back in order to find our way forward we can recognize that the missionaries both transgressed and affirmed Maori culture. Dr. Rowntree provided the historical background to Leigh’s establishment of the Wesleyan Mission at Whangaroa in 1823. Tensions surrounding the burning of the Boyd still existed in the 1820s. The sacking of the mission was related to Pakeha misunderstandings of Maori culture and conflict within different branches of Maori iwi.

**Catherine and Samuel Leigh**
Professor Glen O’Brien

Our Australian visitor, a specialist in the history of Methodism in Australia, concluded that Samuel Leigh made a small but important contribution to establishing Methodism in this part of the world. The one biography of Leigh by Strachan “averts the gaze from dispossession of land.” Leigh had rejected Calvinist theology in favour of Wesley’s Arminianism. Though his education was limited, he was a strong advocate of Wesley’s system. New South Wales Governor MacQuarrie initially did not welcome Leigh but later saw him as no threat to the Church of England. In fact, Leigh became isolated from his own preachers in the colony and found the Anglican chaplains more congenial. Driven by humanitarian concern, Leigh nevertheless still shared in the attitude of European superiority. While Leigh was humourless and intense, not a team player and threw his weight around, he can still be seen as a pioneer of mission in Aotearoa, New Zealand.

**Indigenous Evangelism**
Rev. Gary Clover

Drawing on research from his recently published major study *Collision, Compromise and Conversion during the Wesleyan Hokianga Mission, 1827–1855*, Gary Clover demonstrated the complexity of the question of conversion. He noted that there was both Maori resistance and welcome of the gospel. In particular, a new generation of younger chiefs showed interest in the technology, trade, and literacy introduced by missionaries. The publication of the gospels and Christian liturgy in Te Reo by the CMS made an impact. Some Maori began to believe that printed scriptures had more authority than traditional lore. There was a contest of ideas and when some Maori were eventually converted they became effective interpreters and evangelists of the gospel. Maori were able to give lively personal testimonies to the saving grace of Christ and of the transformation that it had brought into their lives. By 1852, there were 322 indigenous Wesleyan catechists and preachers. In many respects Maori spirituality prepared a way for the gospel.

**Pakeha Missionaries and Their Wives**
Rev. Dr. Susan Thompson

Susan Thompson shared her quest for history and writings of the wives of Wesleyan missionaries. She concluded that in the literature of the missionary endeavours, “women were rendered mostly invisible.” Morley’s *History of Methodism in New Zealand* (1900) has “only passing mention” of the women. Rita Snowden’s 1956 lecture “Ladies of Wesleydale” was the first attempt to take missionary wives seriously and was followed by Ruth Fry’s book *Out of the Silence*. A recent article by Paul Moon contended that often missionaries and their wives worked together in teams. But what of writing by the women themselves? Little has survived. A rigorous search will yield fruit and Susan said that “the historian lives in hope of further discoveries.” She suggested a number of tantalizing leads that could be followed. It is time that their service was recognized. The determination and devotion of the women is evident in Catherine Leigh affirming that “nothing that she had heard had shaken her faith in God.”

**Treaty to Tribulation**
Dr. Geoffrey Troughton

In the 1830s, mission societies such as the CMS, LMS and WMS expressed opposition to colonisation to select committees because of the damage it would do to indigenous peoples. When annexation happened the same societies adopted a pragmatic approach. Methodist missionaries, especially Hobbs, played a significant part in winning Maori over to sign the Treaty at Mangungu. The Governor Hobson thanked Hobbs for his “active, zealous and able assistance.” After the treaty signing the mission of the church looked promising. However, with the land wars, Methodism especially lost Maori members. Missionaries sought to minister to both Maori and settler, and Maori believed that Wesleyan missionaries betrayed them. Though CMS missionaries continued to oppose the land wars, Geoff Troughton argued that Wesleyans developed a theological justification based on Romans 13. The priorities of the settlers began to dominate in mission strategies. This narrative, a sad and embarrassing part of our history, should not be forgotten.

**Maori and Methodism in the Nineteenth Century**
Dr. Arapera Ngaha and Rowan Tautari

Dr. Ngaha submitted that it was only now that western thought might be willing to take Maori oral tradition seriously. Traditional Maori stories were imbued with a spirituality that focussed on creation. They reflect a deep communitarian belonging that binds Maori to this place which is their home.
She went on to say that accepting Christianity was not a big step for Maori. Rua Rakena took D. T. Niles’ flower pot theology and applied it to Aotearoa, the land of the long white cloud, which could just as easily mean the land of enduring light in Te Reo. Alien cultural baggage needed to be stripped from the plant before it could be planted deep in the soil of this land. Samuel Leigh began translating prayers into Maori soon after his arrival. His legacy today is a strong Maori community in the Southern Hokianga.

Rowan Tautari spoke about the continuing impact on Maori across generations of decisions related to land in the nineteenth century. The clash of cultures often had its sharpest point in differing understandings of land ownership. Rowan demonstrated how complex land issues can be in relation to two case studies.

Early Methodist Beginnings in the Pacific
Rev. Dr. Lindsay Cameron

Our second visitor from Australia, Lindsay Cameron, took a long view at the development of Methodist missionary work across the South Pacific, from Australia and New Zealand, to Tonga, Samoa and Fiji, and later to Papua New Guinea, the Solomon Islands and Bougainville. He traced threads of the early conflict between Samuel Leigh’s Wesleyan mission strategy and Samuel Marsden’s “civilizing strategy” through the following century of missionary work across the Methodist work. Marsden’s strategy of introducing civilization before evangelization was rejected by Leigh and the other Methodists, but elements of it continued to appear in the South Pacific until Rev. John Francis Goldie introduced a hybrid of “civilizing” strategy in his “Industrial Missions” in the Solomon Islands. In this progress from The Bay of Islands through Polynesia and Melanesia to the Roviana Lagoon, the Methodists mirrored the shift from evangelical theology to liberal theology in Australia and New Zealand, so that industrial mission was effectively the social gospel on the mission field. The transition from an evangelical “individual-life-changing gospel” to a liberal “humanistic, society-changing gospel” can still be detected today in the lasting differences between the Polynesian and Melanesian national churches.
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