News in Brief

Dr. James R. Webb, Superintendent of the Savannah District, South Georgia Conference, is in charge of the plan for placing a statue of the young John Wesley on a public square in Savannah. He reports that $20,000 was raised in the Methodist churches of Georgia on May 21, the Sunday the appeal for funds was made in all the churches. The churches of the Georgia Conference, Central Jurisdiction, joined the congregations of the North and South Georgia Conferences, Southeastern Jurisdiction, in taking an offering to assist with this project to commemorate appropriately the service of John Wesley in Georgia from 1735 to 1737. Mr. Marshall Daugherty, chairman of the Art Department, Mercer University, Macon, Georgia, has been commissioned to fabricate the Wesley statue. Dr. Webb says that the plan now is to make a statue with the facial features shown in J. M. Williams' portrait of John Wesley when he was about 39 years old. The portrait is in Didsbury College, Bristol, England. Mr. Daugherty secured a photograph of this portrait before beginning his work. The completed statue will represent John Wesley standing with an open Bible in his left hand and his right hand uplifted as if preaching to the people. Dr. Webb says that the total undertaking will cost about $50,000. The problem now is to raise the additional money needed to complete the work. Bishop John Owen Smith of Atlanta is giving good leadership in the cause.

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In a previous issue of *Methodist History* (Vol. III, No. 4) we referred to the plan of a group of ministers in the United Church of Canada to reassemble the Barbara Heck House. A newsletter sent out in the spring of 1967 by the Barbara Heck Foundation, Box 524, Gananoque, Ontario, announced that blasting for the basement and foundation of the house was to begin immediately. The letter says, "This centennial year of Canada's Confederation will mark the rebuilding of this historic landmark." The plan now is to develop a vacation center on the 80 acres surrounding the site of the Heck House. By offering accommodations to tourists who camp in the park it is expected that there will be some income for maintaining the place. Some $50,000 has been invested in the site so far, much of it in loans. Utilities have been installed. Rev. Douglas Pilkey, Minister of St. James United Church, Montreal, is president of the board of directors. The site is at Landon Bay, Ontario, just four miles from the International Bridge at Ivy Lea. The Barbara Heck Foundation has created memberships in the foundation. Annual Memberships are $10 and Life Memberships $100. Members will receive the Foundation's Newsletter which is issued from time to time and they will be given an attractive membership card.
The Library of the Association of Methodist Historical Societies in the World Methodist Building at Lake Junaluska is constantly on the lookout for old Annual Conference journals, Disciplines of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, and other books on Methodism. We aspire to have as complete a library on Methodist history as possible. Recently we were gratified to receive the 1791 Discipline as a gift from Mrs. R. E. Evans, 511 North High Street, Hillsboro, Ohio. The library is grateful for this donation. We understand that Mrs. Evans' family were early settlers in Ohio. This volume is now on our shelves and it contains a bookplate indicating the name and address of the donor.

The Historical Library in the World Methodist Building at Lake Junaluska is making an effort to secure a complete run of Disciplines of the three Methodist bodies which united in 1939. We realize that it may never be possible to secure actual volumes for some of the years, but we hope eventually to have Xerox copies of those which we cannot obtain in original print. If we could secure the following years, it would be a big step toward achieving our goal: Methodist Episcopal Church, 1797, 1801, 1814, 1816, 1821, 1825, 1826; Methodist Episcopal Church, South, 1850, 1854; Methodist Protestant Church, 1838, 1850, 1864, 1870, 1874, 1880, 1884, as well as 1859 published in Springfield, Ohio, and all other editions published there between 1859 and 1877 with the exception of 1864.

To obtain a complete set of Methodist Protestant Disciplines may be the most difficult part of the task we have set for ourselves. Between the years 1858 and 1866 two Methodist Protestant bodies were in existence, each claiming to be the Methodist Protestant Church. This was caused by the drawing away of nineteen annual conferences in the north and west in 1858 over the slavery issue. Publications for this church were issued in Springfield, Ohio by the Western Methodist Protestant Book Concern. Then in 1867 these nineteen annual conferences united with a small group of Wesleyan Methodists and took the name The Methodist Church from 1867 to 1876. During those years Disciplines were issued for the Methodist Protestant Church in Baltimore and for The Methodist Church in Springfield, Ohio. In 1877 the two Methodist Protestant groups reunited and remained one until unification with the two episcopal Methodisms in 1939.

Such are some of the problems we face in trying to collect a complete file of Methodist Disciplines. If anyone can help us either by offering copies for sale or by lending them to be copied, we will be most grateful.
We have reason to believe that some Annual Conferences at their 1967 sessions drafted petitions or adopted resolutions asking that a church building or a historic location within their bounds be made a national Methodist historical shrine and that notice of such action has not been supplied either to the Association office at Lake Junaluska or to the Association's Committee on Shrines and Landmarks. Since the Committee on Shrines and Landmarks is scheduled to meet toward the end of November for the purpose of reviewing all nominations for shrines and preparing its report for the General Conference in Dallas next April, we urge conference secretaries and conference historical society officers to see that copies of petitions and resolutions, along with pertinent historical data, be sent at once, if this has not already been done, to the Association of Methodist Historical Societies, Lake Junaluska, North Carolina.

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Our correspondence shows that after five years some people who are genuinely interested in the subject of Methodist history are still not aware that The Methodist Church publishes Methodist History. Rather frequently we receive a letter from someone saying that he has just learned about this magazine and wishes to subscribe. It will be appreciated if our friends will mention the periodical to others. To encourage new subscriptions we will give a Bicentennial Medallion to every new subscriber in the next few months, or until our supply of the medallions is exhausted. Our subscription rate is still a bargain—$3.00 for one year or $5.00 for two years.
Book Reviews


This is a carefully prepared bibliography on the subject indicated. The compilers started with the assumption that “religion is a universal phenomenon and that, as such, religions perform similar functions, if not universally, in at least a sufficient number of cultures to make cross-cultural comparisons meaningful.” They have prepared a bibliography which will be helpful to research students who wish to approach religion from that point of view.

The compilers frankly state that this is not a complete bibliography. It is limited to books and articles published since 1945 which are available to English-speaking scholars. It includes more than 6,000 items which fall under nine general headings arranged by the compilers as follows: definitions of religion; descriptions of religion; history and development of religion; religion as related to other social institutions and behavior; religion and social issues; religion and social change; the impact of religious belief on behavior; religion, textbooks, analytic articles, and readers; and bibliographies of religion and encyclopedias. Each of these general headings has from 5 to 28 sub-headings and sub-sub-headings so that in all there are 132 distinct classifications in the bibliography.

The reviewer notes with regret that the three-volume History of American Methodism published in 1964, and the periodical Methodist History are not included in the bibliography.

—Albea Godbold

Freiday, Dean (Editor), Barclay’s Apology in Modern English. Alburtis, Pa.: The Hemlock Press, 1967. 465 pp. Paperback $3.50; cloth $7.50.

Robert Barclay (1648-1690), a Scotchman, was the premier apologist for the Society of Friends. His work, An Apology for the True Christian Divinity Held by the Quakers (1678), was the first reasoned analysis of the Quaker doctrine and it has remained the Quaker classic in the field. Barclay was one of 12 Quakers who, under the leadership of William Penn, received a patent for the province of East New Jersey, and for a time (1682-1688) he was made nominal governor.

Though the Apology has been faithfully kept in print since its first appearance nearly 300 years ago, Freiday notes that the numerous historical, patristic, theological, and biblical references are obscure without the use of many reference works. He says that the impediments to smooth reading give a quaint and disconnected effect with the result that few people today read the work.

Freiday began his editorial work as an attempt to put the substance of the Apology into briefer compass and in modern English. But as he progressed he was captivated by Barclay’s style and logic and in the end
he compromised by treating the *Apology* as if it were a manuscript submitted to an editor today. As the editor, Freiday abridged the work in some places to accelerate the pace, and he reworded it in spots for the purposes of clarity and readability. At times he “transphrased” rather than paraphrased the text. Where Barclay’s argument seemed dated, Freiday did not hesitate to elide the text, but where Barclay was truly inspired he kept many fine pages with little or no change.

In his introduction Freiday gives several pages of incisive comment on the relationship of Quakerism to Methodism. He says that though John Wesley referred to the *Apology* as “that solemn trifle,” even so the founder of Methodism, using his flair for good editing, made a 26-page pamphlet on predestination out of material he took from Barclay’s work. The pamphlet was reprinted several times down to 1816.

The editor declares that his hope for closer ecumenical relations and greater depth in unity with all Christians prompted the years of effort he devoted to the preparation of this edition of the *Apology*. The volume contains a good subject index, an index of scripture references, and a list of the persons and works cited. Freiday has made Barclay readable.

—Albea Godbold


This short history of a rural Missouri church might well bear the subtitle, “How Dear to My Heart.” To read through its pages is to drink again at the never-failing springs of nostalgia which never lie far from the beaten path of routine and duty. The story of the Hurley congregation could be duplicated in thousands of parishes throughout Methodism: and, for all of the rush to metropolis, the book reminds us that our communion was and remains a denomination of small churches.

There is a charm to the history. Mrs. Hair writes winsomely and sympathetically about the characters who found the white frame church the stage for their spiritual lives. But the changing scenes she describes are not for play-acting; rather here are vignettes of lives warm and vibrant, a blessing and blessed through the church.

*The Discipline of The Methodist Church* provides that there may be a Committee on Records and History amenable to the Quarterly Conference. Although it is not an official office in the church, Mrs. Hair took seriously her responsibility as “Church Historian” and fulfilled the Disciplinary provision of preparing “a history of the local church . . . preserving the same in permanent form.” Although many churches might not go to the expense of a printed volume, this example should inspire them to some suitable record other than membership rolls and Quarterly Conference records.

One might think that a small church like Hurley would be provincial and out of touch with the world. Such was not the case. To be sure, the press of world events sent Hurley’s sons out into the world: but the author has a keen sense of how the connectional program of the church opened windows to the world. Missionaries, the benevolent program, a close connection with a Methodist college, the passing parade of minis-
ters who went on to wider responsibilities, all made their contribution. Mrs. Hair records it out of love and not out of boastfulness: Hurley is a small church, Hurley is a great church. Could not, should not, the same be true of every church?

—J. C. Montgomery, Jr.
District Superintendent
Cape Girardeau-Farmington (Mo.) District


This is a much needed handbook. The dramatic story of Irish Methodism which it relates deserves to be better known. The Methodists in Ireland have witnessed to Christ with indomitable energy and vital faith through experiences of hardship, famine, and persecution. The key word in Irish history is emigration. Irishmen are everywhere, it seems, except in Ireland. The population of Ireland today is one-half what it was in 1844. The Methodist membership in 1964 was 32,000 as against 44,314 in 1844. Yet in a shrinking population the Methodist Church has moved sturdily forward. Today it provides the two largest Protestant colleges in Ireland, Methodist College in Belfast and Wesley College in Dublin. Although the Methodist membership is less than one percent of the population, it is increasing in relation to the total population. The caliber and courage of these dauntless Christians command our admiration even as their personal buoyancy wins our regard.

As Mr. Jeffery tells the story, we see it whole—John Wesley’s 21 visits to Ireland, the growth of the societies through the witness of preaching, the developing life of a church concerned with bringing every area of human experience under the leadership of Christ. One curious aspect of Irish Methodism is that the President of Irish Methodism is not the President of the Irish Methodist Conference. When the Irish Conference convenes, the presiding officers is the President of the British Conference, and the President of Irish Methodism becomes vice-president of the Irish Conference. This tradition which dates back to John Wesley is made clear in the book.

The most dramatic part of Mr. Jeffery’s story is the way in which Irish Methodism has continually transformed adversity into blessing. Calamities forced immigration that spread the leaven of the Irish all over the world. The results of the emigration have been amazing, not the least among them being the founding of Methodism in America. Both Philip Embury in New York and Robert Strawbridge in Maryland emigrated from Ireland. Not only in America but also in many places over the world the Irish have been first to plant the banner of Methodism—South Africa, Ceylon, Australia, France, Spain, India, Newfoundland, Nova Scotia, New Zealand, and Canada. Irish Methodism is truly a church of the dispersion. In 1961 this unique church of the world elected as President of Irish Methodism Dr. Charles Ranson, who was living in the United States!

The reviewer questions one statement in the book. Mr. Jeffery says that William Hammett began work in Antigua in 1786 and was therefore
a founder of West Indian Methodism. The record shows that Methodism in Antigua, the first in the New World, was started by Nathaniel Gil­bert in 1760.

As an American Methodist who spoke at Ballingrane Church in County Limerick, Ireland, in 1960 (the bicentennial of the departure of Embury, Barbara Ruckle Heck, and others for America), this reviewer wonders why the author mentions the Ruttle house at Ballingrane but does not mention the Ruttle now living in it. These people are direct descendents of Barbara Heck and are active members of the Ballingrane Church today. They participated in the celebration at Ballingrane in 1960, and one of them, Miss Barbara Ruttle, spoke at the Bicentennial of American Methodism in Baltimore in 1966.

Mr. Jeffery concludes by quoting John Wesley, “Have patience and Ireland will repay you.” What Wesley saw with the eyes of faith, we can see in the actual history of Irish Methodism and we are indebted to Mr. Jeffery for this fine book.

—Lowell M. Atkinson, Pastor
First Methodist Church
Montclair, New Jersey