NEWS IN BRIEF

A Methodist Philatelic Society has been formed to encourage the study of philately associated with Methodism; to provide a medium of communication on all related philatelic subjects; to publish a Quarterly Newsletter; and to provide the usual facilities of a philatelic society. The subscription cost is eight shillings annually or one dollar (U. S.). The inaugural meeting was held in the Methodist Church, Darlington Street, Wolverhampton, England, September 19, 1970. The present membership numbers more than 160 persons, of whom forty are from the United States. A commemorative envelope was issued for the Inaugural meeting and may be ordered for one shilling, six pence (18c). In 1971 a booklet on U. S. Methodism on stamps and postmarks will be published and a commemorative envelope for the 200th anniversary of the departure of Francis Asbury for America will be issued. Address inquiries or memberships to Tom Aungiers, 5, Cherry Walk, Cheadle Hulme, Cheadle, Cheshire, England.

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In the April 1970 edition of Methodist History there appeared a list of doctoral dissertations that had been issued on American Methodism and John Wesley subjects. This list was not as complete as we had hoped. Since then we have received additional listings and will prepare a Supplement for the April 1971 edition. It is hoped that any reader discovering one or more omissions from the first list will notify us of the author, subject, institution and year.

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More than 300 persons from nine states attended the formal recognition services, Sunday, October 11, 1970, of Whitaker's Chapel near Enfield, North Carolina, as a national United Methodist historic shrine. The simple, white clapboard church, which dates as a house of worship from 1740, was the cover for the October 1970 issue of Methodist History. In December 1828 the first Annual Conference of the former Methodist Protestant Church was organized at Whitaker's with twenty-six ministers and laymen in attendance. It protested the undemocratic representation policies of the Methodist Episcopal Church. The present structure was built in 1850 on the same site as the original and second chapels. In 1880, it was rolled across the road on logs and placed beside the church cemetery which dates from the early nineteenth century. Vesper services are held monthly (third Sunday) under the auspices of the North Carolina Conference Commission on Archives and History.

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In July 1970 the 200th anniversary of Methodist preaching in Bordentown, New Jersey, was recognized.

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The Liberty congregation in Williamson County, Tennessee, recently presented the church building to the Tennessee Conference
as a historic site. The Western Conference of the Methodist Episcopal Church met in the Liberty community in 1808 with Bishop William McKendree in the chair.

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From September to December 1970, the Broad Street Church, Burlington, New Jersey, observed its Bi-Centennial anniversary. In 1770, Captain Webb preached in the courthouse of Burlington and Francis Asbury was heard there a year later. Asbury became the church's first trustee.

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The Embury Church, Cambridge, New York, celebrated the 200th Anniversary, October 10-12, 1970. Originally located at Ashgrove, a few miles away, Philip Embury and those who moved with him from New York City, started the congregation. A thirty-three page booklet has been written dealing with Philip Embury and the development of Methodist work in his area. It may be obtained from Mr. Kenneth A. Gottry, 39 E. Main Street, Cambridge, New York 12816 for $1.25.

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The Story of Canterbury Methodism, first published in 1961, has been reprinted by the trustees of St. Peter's Methodist Church as part of Canterbury's celebration of the 800th anniversary of the martyrdom of Thomas a Becket. Since Canterbury will receive a large number of American Methodist visitors during this observance year, it is hoped this publication will help them become aware of its Methodist associations. St. Peter's has the distinction of claiming Dr. Thomas Coke as one of its original trustees. Copies may be obtained from Dr. John A. Vickers, 87 Marshall Avenue, Bognor Regis, Sussex, England, at $1.35, which includes the postage cost. Profits from the booklet will go to church funds.

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Last October 195 members of the Baltimore Conference Historical Society flew by KLM chartered service on a Methodist Heritage Tour of England. Visits were made to Epworth, Oxford, Bristol and London where sites significant to the Wesleys were viewed. Asbury's boyhood home at West Bromwich was also visited. Dr. and Mrs. Frank Baker, Duke University, served as Wesley tour guides. The group was largely composed of ministers and laity of the Baltimore Conference, although four presidents of annual conference Commissions on Archives and History (Iowa, Baltimore, Central Texas and Southern New Jersey) and three staff members of the general Commission on Archives and History were included. The tour was managed by Rev. Frank Wanek, Baltimore, who used it as a pilot experience of this kind. He has already agreed to conduct a similar tour in 1971 for a neighboring conference Historical Society at a probable cost of $350. Several other annual conference Historical Societies have been in contact with him about leading similar tours for their own respective societies.

Persons who may wish to visit on their own the major Methodist
sites in England will be interested to know that a 32-page booklet, *A United Methodist Heritage Tour of England*, has been prepared by Dr. Frank Baker covering specifically the places visited by the Baltimore Conference Historical Society. It condenses the major Wesleyan historic sites so that these may be visited within four days. The booklet may be obtained from our Lake Junaluska office at $1.25 (postage included).

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The American Society for Eighteenth-Century Studies was formed at Cleveland, Ohio, in April 1970 and incorporated in the State of Illinois the same month. Within two months membership was 854. Regular membership fee will cost $12, although the student rate is only two dollars. A quarterly *Eighteenth-Century Studies*, which includes the *News Letter*, privilege of reduced rates for the annual volume of selected papers delivered at the annual meeting and other publications, and an associate membership in the International Society for Eighteenth-Century Studies will be received by regular members. Applicants should write to the American Society for Eighteenth-Century Studies, Founders Hall 404, University of Southern California, Los Angeles, California 90007. The 1971 meeting will be held at the University of Maryland, College Park, Maryland, April 22-24.

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The Third International Theological Seminar will be held June 12-July 3, 1971, in Germany, at the Universities of Hamburg, Berlin and Munich. The seminar is designed as a continuing education program for professional and lay religious leaders. It is conducted by outstanding German theologians, philosophers and scientists, in the English language. Approximately one week is spent at each German city with accommodations in local hotels. In Hamburg such distinguished theologians as Hans Bolewski, Klaus Koch, Bernhard Lohse, Hans Margull and Helmut Thielicke will lead seminars on political theology, the social criticism of the prophets, the modern Catholic approach to the Reformation, theology and literature, comparative religion and the theology of Tielhard de Chardin.

In Berlin the seminar will focus upon the dialogue between religion and medicine. Prominent German physicians, psychiatrists and medical directors such as Hermann Domrich, Guido Groege, K. W. Hommerich and Rudolf Lomeyer will discuss such issues as the ambiguity of the hospital, theology and anthropology, psychological origins of disease, and Freudian Psychology from a Christian perspective. Helmut Gollwitzer will deal with new questions in theology and sociology. In Munich the seminar will continue the emphasis upon interdisciplinary problems. Horst Burkle, Jurgen Moltmann and Wolfhart Pannenberg will direct seminars about religion and medicine, play and festivity and the relevance of anthropology for theology. Klaus Baltzer and Leonhard Goppelt will offer seminars in biblical studies with special implications for contemporary social problems.
For full information write to Dr. John Holden, 729 South Paulina Street, Chicago, Illinois 60612.

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In the October, 1970 issue of *Methodist History*, page 61, an account of the gravestones of William and Mary Losee was related. These stones were given by the United Methodist Church, Hempstead, New York to the trustees of the Old Hay Bay Church in Canada as a memorial to Losee, who built the church in 1792. In the account a statement was made that the legends were difficult to decipher, but as nearly as possible they were reported. Since the publication the stones have been cleaned and restored, so that the legends may be easily read. In view of this and for the sake of accuracy, we give them in their corrected form:

SACRED

to the memory of
Rev. WILLIAM LOSEE
who departed this life
October 16, 1832
in the 76th year of
his age

SACRED

to the memory of
MARY LOSEE
widow of the late
Rev. William Losee
who departed this life
January 26, 1834
in the 80th year of
her age

(This information was supplied by the Rev. J. William Lamb, a trustee of the Old Hay Bay Church and a historian of the Bay of Quinte Conference, United Church of Canada.)
HISTORIC ANNIVERSARIES

Centennials

Bethel Church, near Sheridan, Arkansas, Little Rock Conference
Benezette Church, Elk County, Pennsylvania, Western Pennsylvania Conference
Binghamville Church, Binghamville, Vermont, Vermont Conference
Blooming Grove Church, Blooming Grove, Ohio, East Ohio Conference
Blue Mound Church, Blue Mound, Illinois, Central Illinois Conference
Central Church, Phoenix, Arizona, Southern California-Arizona Conference
Coin Church, Coin, Iowa, Iowa Conference
Elkton Church, Elkton, Ohio, East Ohio Conference
Emmanuel Church, Fox Lake, Minnesota, Minnesota Conference
Fairbury Church, Fairbury, Nebraska, Nebraska Conference
First Church, Crossville, Alabama, Alabama-West Florida Conference
Flat Rock Church, Flat Rock, Alabama, North Alabama Conference
Glencoe Church, Glencoe, Ohio, East Ohio Conference
Holly Springs Church, Holly Springs, North Carolina, North Carolina Conference
Iconium Church, Iconium, Iowa, Iowa Conference
Keith Church, Keith, Ohio, East Ohio Conference
Knoxville Church, Knoxville, Pennsylvania, Central Pennsylvania Conference
Little York Church, Eder, Ohio, East Ohio Conference
Luther Church, Luther, Iowa, Iowa Conference
Malvern Church, Malvern, Iowa, Iowa Conference
Mitchellville Church, Mitchellville, Iowa, Iowa Conference
Mt. Teabo Church, Mt. Teabo, New Jersey, Northern New Jersey Conference
Newton Grove Church, Newton Grove, North Carolina, North Carolina Conference
Noble Center Church, Noble Center, Iowa, Iowa Conference
Northwood Church, Northwood, Iowa, Iowa Conference
Peoli Church, Peoli, Ohio, East Ohio Conference
Prescott Church, Prescott, Arizona, Southern California-Arizona Conference
Rowley Church, Rowley, Iowa, Iowa Conference
Shenandoah Church, Shenandoah, Iowa, Iowa Conference
Vickrey Church, Vickrey, North Carolina, Western North Carolina Conference
Walnut Grove Church, Hurdle Mills, North Carolina, North Carolina Conference
Winfield Church, Winfield, Iowa, Iowa Conference
125th Anniversaries
First Church, Des Moines, Iowa, Iowa Conference
Fishermen's Church, Brooklyn, New York, New York Conference
West End Church, Pittsburgh, Pennsylvania, Western Pennsylvania Conference

150th Anniversaries
Asbury-First Church, Rochester, New York, Western New York Conference
First Church, Shelbyville, Tennessee, Tennessee Conference
First Church, Willimantic, Connecticut, Southern New England Conference
Jeromesville Church, Jeromesville, Ohio, East Ohio Conference
Mercer Church, Mercer, Pennsylvania, Western Pennsylvania Conference
New Salem Church, Marysville District, Tennessee, Holston Conference
Simpson Church, Moundsville, West Virginia, West Virginia Conference
Springville Church, Olean District, New York, Western New York Conference
Zion Church, Hobbsville, North Carolina, North Carolina Conference

175th Anniversary
Westmoreland Church, Westmoreland, New York, Northern New York Conference

200th Anniversaries
Broad Street Church, Burlington, New Jersey, Southern New Jersey Conference
Embury Church, Cambridge, New York, Troy Conference

Annual Conferences and Institutions
The Centennial of the North Alabama Conference was observed with a special session held November 16, 1970 in First Church, Gadsden, Alabama.

The North Mississippi Annual Conference met in special session, November 30, 1970, at First Church, Water Valley, Mississippi, in recognition of its 100th anniversary as an annual conference.

Ohio Northern University, Ada, Ohio, has begun its Centennial Year.

The Poland Annual Conference observed its 50th Anniversary at its last session.

A Centennial Anniversary for the former White River Conference, Methodist Episcopal Church, South, now a part of the North Arkansas Conference, was held in First Church, Wynne, Arkansas, in late 1970.

This first volume of what promises to be the most adequate biography of George Whitefield written to date appropriately appears on the bi-centenary of his death. Arnold Dallimore, the author, minister for the past twenty years of the Baptist Church at Cottman, Ontario, is writing a definitive work in which, in this volume, he has corrected and re-interpreted some widely held false impressions of George Whitefield. In the process he not only presents the 18th century evangelist in a clearer light but calls for a new appraisal of the personalities of John and Charles Wesley who disagreed with Whitefield particularly on the subject of Calvinism. The biographers of the Wesleys, he claims, have represented them as semi-legendary figures and have all too often placed most of the blame for the break with Whitefield on the shoulders of Whitefield himself. This first volume tells Whitefield's story to the year 1740, and the author reveals with compassionate understanding the steps Whitefield took to avoid a break which was being fostered by John Wesley's attitude and conduct.

In this first volume of his biography, also, the author states that he has "endeavored to give [his] portrait of Whitefield both reality and depth." In this he has not only succeeded but has also written in such an entertaining and readable style that one reaches the end of the book eager to pursue the story into the next volume which is in preparation. The author has located several source materials, particularly a diary, not heretofore used, and, as he says, he "has put some well known material to new use, extracting from them material usually overlooked."

Beyond this Arnold Dallimore has presented a lucid picture of 18th century England and America and has added, as side pieces, word portraits of some of the associates of Whitefield including Howell Harris, Griffith Jones, John Cennick, William Seward and others. He has also shown in bold relief the falsehoods which have harmed Whitefield's memory, and he has satisfactorily explained Whitefield's difficulties with the Moravians at Bethlehem.

He has not failed, moreover, to portray the weaknesses of Whitefield's character, but he has written with an historic perspective that makes his readers understand although not always excuse Whitefield's foibles. He portrays the excesses of the early Journals, the foolish attack on Archbishop Tillotson, the 17th century divine, and Whitefield's mistaken attitude toward slavery. The author also explains the circumstances out of which these grew and presents them against the background of the times, and the backdrop of Whitefield's enduring contribution to evangelical truth and church history.

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A notable weakness of the book is its lack of an index which is promised for volume two. The least satisfactory part of the book for me was the superficiality of its doctrinal discussion with the implication that John Wesley lacked a doctrine of grace.

Frederick E. Maser
Philadelphia, Pennsylvania


In these two volumes on religious refugees appears for the first time a comprehensive treatment of Jewish and Christian groups in the role of exiles. Volume I begins with the refugees of the Old Testament times and takes the story through 1865. Volume II brings the account up to the present time.

The author is professor of history of Christianity at Garrett Theological Seminary. He received his B.D. and Ph. D. degrees at Yale, where he studied with Roland Bainton, who wrote the Foreword for Norwood’s study. Dr. Norwood’s doctoral dissertation of “The Reformation Refugees as an Economic Force” led him into a much wider chronological and geographical study than was covered by his dissertation. His thirty-three page bibliography from which he has drawn his materials is impressive not only because of its length but more particularly because of its breadth of coverage. This reviewer can think of only a few volumes that might have been added to the list.

Although primarily an historical treatment, the books present theological issues, economic factors, social implications, and psychological forces which combined to help direct the way history moved. The author skillfully weaves in these forces which combined to make it impossible to offer simplistic explanations for the presence of “strangers and exiles” who could not easily find a “continuing city.” Although the author avoids judgmental attitudes, he does find much of man’s inhumanity to man but he also points out the presence of much nobility and compassion and thus states, “And that for me makes the story worth writing.” His four-page Preface is a masterpiece, delineating clearly the scope, limitations and objectives of his study.

In Volume I, the author presents a brief introduction to the wanderings in the Old Testament before turning to New Testament times. Especially helpful here is the discussion of the various ways religious leaders have interpreted “The Parable of the Great Banquet,” the “Parable of the Tares,” and the New Testament advice on what to do in time of persecution. Next come the discussions of ancient Christian refugees, the Jewish Diaspora to 1492, the medieval church and the inquisition, and the medieval Christian refugees. Part II of Volume I, from 1517 to 1685, covers religious liberty in the Reformation, the wars of religion, refugees in England and on the
Continent, the Roman Catholic experiences with persecution, and the impact of the radical reformers. The volume ends with a study of denominationalism and religious liberty, oppression, and enlightenment. Volume II traces first the religious refugees from the Old World to the New and then the mass movements of religious populations brought on by revolutions and two world wars.

The reviewer found Norwood's history of the Waldensian migrations especially interesting and clarifying. He is pleased also with the manner in which Professor Norwood covers and objectively reports the Mennonite migrations of the past four centuries. He appreciates also the way in which the author clarified the position of John Wesley on religious persecution. The book, however, is not a history of any particular group but it covers the whole range of religious persecution which resulted in migrations and the slow growth of a new understanding of freedom as well as of the true nature of the church. In one sense the book is almost an encyclopedia, but it is much more than that; it is a well-written, highly readable account of a significant aspect of the history of civilization.

Melvin Gingerich
Mennonite Historical Committee
Goshen, Indiana

Editor's Correction: In the October, 1970 issue, pages 65 and 66, in which Dr. William B. Gravely presented a review of A Bibliography of Black Methodism by Mr. J. Gordon Melton, there are two corrections being submitted by the reviewer. 1. Near the bottom of page 65, the first correction listed by the reviewer should be changed from page 13 item 3 read Semi-Centennial to page 13 item 3 read Semi-Centenary. This refers to the book by Daniel Alexander Payne which title corrected should read Semi-Centenary and Retrospect of the A.M.E. Church, 1818-1876. 2. The third line on page 66 should be eliminated, since the author Mr. Melton was correct in reference to the manuscript Life and Travels of Bishop Wood. There were A.M.E. Zion bishops by both names, Bishop Wood and Bishop Hood. The reviewer inadvertently referred to the latter, while the author was considering the autobiographical manuscript by Bishop John Wesley Wood. Both the editor and reviewer apologize to Mr. Melton for these errors in this review and commend our readers to accept and use A Bibliography of Black Methodism as an initial undertaking in the development of a comprehensive list of primary and secondary sources in black Methodism. JHN
PUBLICATIONS FOR SALE

Order from
Commission on Archives and History
Lake Junaluska, North Carolina 28745

Conference Histories:
Clary, George E., Jr.: *The Beginnings of the South Georgia Conference*. Published by the South Georgia Conference Historical Society, 1967, 21 pp. softback, 50c.
Wentworth, B. F.: *How Methodist Faith was Established in State of Maine*. Photoduplicated, 12 pp., $1.00.

Local Church History:

General Publications:
Clark, Elmer T.: *The Warm Heart of Wesley*, hardback, 1950, 78 p., 75c (few copies).


Jason, William C., Jr.: *Black Power as It Relates to The Methodist Church*, Published by Northeastern Jurisdiction Commission on Archives and History, 1970. 20 pp. 50 cents.

*The Historical Trail*, special Bicentennial issue of the Southern New Jersey Conference Historical Society, $1.00 each.


*Methodist History*, approximately 64 pages, quarterly, single price, $1.25; yearly subscription, $5.00; two years, $8.00.


**Pamphlets:**

Smeltzer, Wallace Guy: *How to Write and Publish the History of a United Methodist Church*, second printing, 1969, 14 p., single copy free; additional ones, 10c each or $1.00 per dozen.

Clark, Elmer T.: *Charles Wesley*, second printing, 20 p., 5 cents each.


*The Fourteen Original Historical Shrines of The United Methodist Church*, reprinted by permission of Together Magazine, 1966, 16 p., 45c per dozen; $3.25 per 100.

**Miscellaneous Items:**

Film Strip: "Live or Die, I Must Ride," 80 frames, 1966, limited supply, special price—$5.00. (Methodist Church history, narrated by
Lowell Thomas).
Grave Marker: bronze marker, $20.00; in quantity of five or more, $15.00 each.
Medallions: Methodist Bicentennial Medallion, bronze, shows four earliest church structures in American Methodism erected in the 1760's, $1.00.
Prints: Color Prints of Susanna Wesley, Charles Wesley, Thomas Coke, and Francis Asbury, taken from the Frank O. Salisbury portraits, and John Wesley, taken from the Jackson portrait, 50c per set.
Slides: Color Slides of the five portraits listed above and the World Methodist Building, Lake Junaluska, N. C., 25c each.

NEW ITEMS

The *Battle Ground Story*, detailing the history of the Battle Ground Collegiate Institute and later the camp meeting and Assembly, published by former Northwest Indiana Conference, The Methodist Church, 36 pp., illustrated, no date, softback, 65c.

Nicely, Myrtle L.: *Methodism's Glorious Days*, a history of Crawfordsville District and Battle Ground School of Missions, former Northwest Indiana Conference, The Methodist Church. 66 pp., illustrated, no date, softback, $1.00.