SUPPLEMENT TO CHECKLIST OF
DOCTORAL DISSERTATIONS ON
METHODIST AND RELATED SUBJECTS

Lists were published in April 1970 and April 1971. The following list of dissertations covers studies prepared since the 1971 publication, and a few listings which had been omitted earlier. The editors ask that titles not listed here be sent for inclusion in a later supplement.


Glass, Joseph Conrad. A Study of the Premarital Sexual Standards and Sources of Sexual Information of Methodist Youth Leaders, including a comparison of their standards to those of their parents, friends, and peers. N. C. State University, 1971.


Hosman, Glenn Burton, Jr. The Problem of Church and State in the Thought of John Wesley as Reflecting His Understanding of Providence and His View of History. Drew University, 1970.


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Thomas, Mary Martha. *Southern Methodist University, the first 25 years, 1915-1940*. Emory University, 1971.


A CALENDAR OF HISTORIC EVENTS

by William Cardwell Prout

1722
June 17 Zinzendorf permitted some Moravians to settle on his estate in Saxony. This settlement, called Herrnhut, was later visited by John Wesley in August 1738. (Am. Ency., Vol. II, 1903, under Moravian; Stevens, Vol. I, History of Meth., p. 97.)

1747
This summer Thomas Williams, one of John Wesley's preachers, introduced Methodism into Ireland by his preaching on the streets of Dublin and formed the first Methodist Society in Ireland in Dublin. (Wesley's Journal, Vol. III, pp. 310, 312n.)

June 11 The date of Wesley's preface to Primitive Physick. The last edition during Wesley's life time was the twenty-third in 1791. (Wesley's Journal, Vol. I, p. 180n; Vol. III, p. 301n.)

1772
Thomas Webb returned to England from America to interest the English Methodists (Wesleyans) in American work. (Buckley Vol. I, p. 136; Bucke, ed., Vol. I, p. 80)

Robert Williams preached the first Methodist sermon in Virginia at Norfolk, from the door-step of the Courthouse. (Stevens, one vol. ed., p. 48; several others)

In late autumn, Asbury made his first visit to Maryland. (Asbury's Journal, Oct. 1772) Philip Gatch was "called out" by Rankin and began his itinerant ministry on a circuit comprising the whole of New Jersey. Philip Gatch and William Watters were the first two native Methodists preachers reported in the Minutes. They joined the Conference in 1774. (Minutes for 1774; Stevens, one vol. ed., p. 82 ff)
June 22
Joseph Pilmore organized the first Methodist class in Baltimore in the Dutch Church, the fruit of the work of Williams, King, and Webb. (Pilmore's *Journal*)

1797
In the listing of appointments of the Methodist Episcopal Church, the term "elder" was dropped in favor of "presiding elder." (Minutes for 1796 and 1797)


June 5
It is probable that this year Jacob Albright and four laymen friends held their Pentecost meeting. The location is uncertain. It could have been held at the home of Peter Walter in Bucks County near Quakertown, Pennsylvania. This home was one of the early preaching places for the Albright people. Peter Walter was the first class leader of the new denomination—later known as the Evangelical Association. (Albright: *A History of the Ev. Ch.*, p. 52, 62)

July 29

1822
The first American Negro settlement in Liberia. Some freed slaves organized a Methodist congregation on the ship which took them to Africa. (Lewis: *Methodist Overseas Missions, 1956*)

Between 1822 and 1844 the Methodist Episcopal Church founded thirteen colleges. (Bucke, ed., Vol. I, p. 560)
The Rev. Walter Lawry, an English Wesleyan minister from Sidney, Australia, established a mission on Tonga, in the Friendly Islands. (Simpson p. 865; Holt p. 115; Clark p. 127)

British Methodist work began in New Zealand with the Maoris. (Lee & Sweet p. 132)

June 17

William Stillwell, James Covel, and Silvester Hutchinson, elders who had withdrawn from the Methodist Episcopal Church, ordained Abraham Thompson, James Varick, and Leven Smith as elders in the African Methodist Episcopal Zion Church. This action brought about the complete and final separation of this body from the parent church. (Bucke, ed., Vol. I, p. 614)

July 18

Following complete separation from the Methodist Episcopal Church, James Varick was elected the first superintendent (i.e. bishop) of the African Methodist Episcopal Zion Church. This action took place at an adjourned session of the second conference of this body. (Simpson p. 17; Bucke, ed., Vol. I, p. 609, 614.)

1847

The eminent W. W. Orwig of the Evangelical Association was not in favor of establishing a theological seminary for the denomination, further evidence of anti-intellectualism in American religious thought during this period. (Albright p. 212)

Otterbein College in Westerville, Ohio, was founded by three conferences of the United Brethren in Christ. (Webster’s Geographical Dictionary, p. 1251)

Following plans for a Theological School made in Boston in 1839, the school opened this year in Concord, New Hampshire, as the Methodist General Biblical Institute, under John Dempster, founder, the first regular theological school of American Methodism. In 1867, the school was removed to Boston, reorganized, and became part of Boston University. (Simpson p. 125, 248, 306, 389; Buckley Vol. II, p. 134)
April 24

William Roberts of the New Jersey Conference and J. H. Wilbur of the Black River Conference landed in San Francisco, then a small Mexican village named Yerba Buena. These men have the distinction of being the earliest Methodist missionaries in the area. Although on their way to Oregon, they formed a class in San Francisco of six members, the first Methodist society in California and the first Protestant organization on the Pacific Coast south of Oregon. (Hurst, Vol. 6, p. 1000; Simpson p. 154, 780; Clark p. 235)

1872

Misses Maria Brown and Mary Q. Porter opened a school for girls under the W.F.M.S. (M.E. Church) at Peking, China, the first missionaries from the Woman's Foreign Missionary Society to reach Peking. (Lewis p. 160)

The International Sunday School Convention approved the Uniform Lesson system begun by the Methodist Episcopal educator, John H. Vincent, in Chicago some years before. (Sweet p. 228; Lee & Sweet p. 87)
The manuscript of the forthcoming Encyclopedia of World Methodism—17,500 typewritten pages, some 3,000,000 words—was delivered to the Methodist Publishing House, Nashville, Tennessee, February 29, by Bishop Nolan B. Harmon, general editor; Dr. Albea Godbold, chairman of the editorial committee; and Louise L. Queen, administrative assistant in the Commission on Archives and History and coordinator of the Encyclopedia manuscript.

During the past fourteen years the Encyclopedia has been a joint undertaking of the World Methodist Council and the Commission on Archives and History, Doctors Lee F. Tuttle and John H. Ness, Jr., executive secretaries, respectively.

When the late Elmer T. Clark became executive secretary of both of the above organizations in 1951, he called attention to the need for an Encyclopedia of Methodism, pointed out that none had been compiled since the Cyclopedia of Methodism published by Bishop Matthew Simpson in 1876, and announced that the compilation of such a work would be undertaken in due time. In 1958 he began work on the project, writing articles himself and enlisting the cooperation of many others in America and Great Britain.

Because of advancing years, Clark relinquished responsibility for the Encyclopedia in 1964, and Bishop Harmon then became general editor. He engaged area editors and writers in every part of the world where branches of Methodism are found, and they supplied appropriate articles on the history, the institutions, and the leaders of Methodism in their countries, conferences, and regions.

Following the merger of the Evangelical United Brethren and Methodist Churches in 1968 to form The United Methodist Church, Dr. Ness supplied articles on the former E. U. B. Church for the Encyclopedia.

In addition to Godbold, Ness, Queen, and Tuttle already mentioned, Frank Baker, Robert J. Bull, Bishop F. Gerald Ensley, Frederick E. Maser, and Frederick A. Norwood served as members of the Editorial Committee.

In the nature of the case the major portion of the Encyclopedia pertains to Methodism in America and Great Britain.

The total manuscript delivered to the Methodist Publishing House on February 29 contains some 7,000 articles of varying length, about 800 illustrations, an extensive bibliography of Methodism, and a number of tables and maps. The name of the writer along with the literary sources he used will appear at the end of each article.
article. The work will have a comprehensive index. It will be printed probably in three volumes as large or larger than the Interpreter's Bible. Publication, according to Dr. Emory S. Bucke, book editor, may take two or three years.

Albea Godbold
BOOK REVIEWS


For the person who must grind daily at the homiletical mill, another book on preaching seems less than exciting. Far too often such books turn out to be nothing more than the rehashing of traditional sermonic romanticism coupled with exhortations on procedural gadgetry. It is refreshing to find an author who sets himself to the task of establishing a philosophy and theology of preaching unbiased by the "sacred cows" of long-established sentimentalism. This goal, whether or not achieved, is always worthy and needed.

Dr. Thor Hall, in his book *The Future Shape of Preaching*, has approached a difficult assignment in a unique and challenging way. For the preacher who is looking for a new gimmick to achieve instant mastery of an ancient art, the book will be a disappointment; but for the tired and sometimes disillusioned homiletician who is willing to rethink the role of the sermon, Dr. Hall provides positive stimulation. One must be prepared to read the book and pause for reflection—not because the style of writing is awkward or labored but because the ideas are weighty and intricate and demand personal evaluation.

"The role of preaching," says Dr. Hall, "is to help contemporary man understand the nature and content and consequences of (the Christian) message in terms of his own context and thought forms." Preaching is a communal event in which the preacher is not the separated deliverer of a foreign word; rather, he gives utterance to the church's consciousness of the Gospel. It is a function which one member of the Christian community assumes on behalf of the whole for the purpose of fostering an honest encounter between the human situation and the Gospel of Christ. For this to happen the preacher must be sensitive to contemporary concerns, have an awareness of the theological content of the faith, and appreciation of the impact of modern communications media, and a personal involvement with the message. The sermon, concludes the author, is not a static product but an immediate "event" in the life of the church.

Dr. Hall has succeeded in a penetrating analysis of the world of mass media and its implications for the preacher. He has established a strong case for the importance of preaching in the church in our time. But even more important, he has lifted sermon preparation from the level of mechanics to a matter of understanding the dynamics of preaching as a process of communication. At times he leaps from argument to conclusion a bit too hastily, leaving the reader to wonder if his conclusions are always warranted. All in all, however, the book constitutes the important reflections of a learned mind. The preacher who reads it will be challenged by the directions in which he is pointed, and that is a part of the aim and purpose of good writing. The involved and serious reader will not be comforted by this book, but he will find new hope for the conviction that an old practice can still have meaning in a new age.

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Nowhere are ferment and confrontation in the Church more visible than in its worship. Word-oriented Christians, mostly middle-and-older
adults, have hung the "do not disturb" sign on the familiar worship forms. At the same time others—mostly, but not all, younger—are restless and impatient with archaic language and obscure symbolism. Many a conscientious minister casts about for some formula to reassure the uneasy traditionalists and at the same time "communicate with the youth." All too often the result is sporadic sallies into "contemporary worship" which confuse some and fail to placate the rest. But what's a pastor to do?

In *New Forms of Worship*, Dr. James F. White presents a carefully-reasoned three-point rationale for liturgical evolution. He proposes that three norms—pastoral, theological, and historical—be marshalled in the evaluation of forms of worship, be they old or new. For Dr. White the pastoral dimension involves knowing where the people are in their life styles and providing expression of real-life experience in the liturgy. The theological norm demands that the forms of worship reflect the Christian faith. He notes that communication today, including that in worship, is moving away from the high-definition media—as in the clearly-explicated sermon—to low-definition media, leaving more to the imagination and input of the worshiper. The historical dimension is illustrated by a review of Christian worship, demonstrating how the re-enactment of the drama of salvation history bridges time to give meaning to life in the present.

After revealing some of the liturgical innovations which in the past have reflected cultural change in their time, Dr. White points directions for continued evolution in worship practices in the 1970's. While he writes from the milieu of the scholar—as a professor of Christian worship in the Perkins School of Theology—he addresses the pastor and layman who need disciplined understandings of the potentials in sounds and sights, physical movement, sign activities, worship space, and preaching.

—Patti B. Rankin  
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