HISTORICAL BULLETIN

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EDITORIAL -- WHO'S MAINLINE? AND SO WHAT?

Recently, in the USA at least, persons interested in religious history and religious denominational life have been running into the word "Mainline." It seems, to read some of the books and articles, that several leading denominations in the US--denominations that have felt they were "in the middle of things"—are now being told that they are "out of it." They are even being criticized, by some, for leaving the Mainline and for choosing to be shunted to "sideline" status. It's almost as if they are now "sidetracked."

Probably this set of images comes from the Olden Days, before the universal automobile, when the USA (and other developed countries) was held together by a network of railroads--parallel steel rails, plus the passenger and freight cars that ran on them. Thus the "Main Track" and "Main Line."

Somehow this word "Mainline" got attached to the leading Christian denominations in the US, particularly the large Protestant faiths: Methodist, Baptist, Presbyterian, Congregational, Episcopal. They were, according to historians of American religion, the communions worth studying. If one were to examine the leading events and persons in these denominations, so the story went, one had caught the essence of American religion.

Lately, however, these leading denominations have discovered to their horror that they are no longer "mainline", that they have become "sideline" or even "oldline." Thus public attention, especially in popular magazines of news and commentary, has begun to focus instead on two other religious groupings, formed or reformed in the 20th century.

The first group includes the Church of the Nazarene, the Assemblies of God, the Churches of Christ, and the Churches of God, among others. The second group includes denominations formerly "outsiders"--Roman Catholic, Lutheran, Mormon, for example, plus the Southern Baptists, who make up a category of their own. All these newer, or newly predominant, churches, have not exactly joined the "mainline" flocks, but have really displaced them. Certainly this is so in popular interest, headline personalities, and perhaps (shudder) in their effect on national life. (What of "in the sight of God?" That may be another issue.)

All of this is to say that the communions of the World Methodist Council, and of the World Methodist Historical Society—60-plus churches in number and located in more than 90 nations--have an opportunity to watch the working out of these changes in American religion.

We trust that our sisters and brothers in other countries will indulge us USA Christians in this fascinating (though probably also parochial?) concern. Perhaps there is a caution here, not only for the USA, but for all Christians. The seeking after preeminence--typically USA in college basketball, for example--may have unduly infected Church life.

Moral: If you think you are "mainline", watch out; somebody is probably gaining on you.

--Theodore L. Agnew

NEW HISTORIOGRAPHER FOR THE AFRICAN METHODIST EPISCOPAL CHURCH: CHANGING OF THE GUARD

Information has recently come to HB that Dr. Henderson Davis, Historiographer of the African methodist Episcopal Church since 1980, has completed his service in that position and has officially retired. His successor is Dr. Dennis C. Dickerson, elected by the General Conference at its meeting in Fort Worth in July, 1988.

Dr. Davis is the twelfth person to have filled the responsibility of Historiographer, the line beginning with Bishop Daniel A. Payne, who in 1848 was instructed by the General Conference to prepare the first history of the denomination. Dr. Davis continued the AME tradition of having a general officer "to collect, write and disseminate historical information about the Church's theology of liberation and its long fight to affirm the spiritual and temporal freedom of the world's oppressed."

During the AME Bicentennial in 1987 Dr. Davis contributed to general planning, with articles, pamphlets, and reprinted works. His spouse, Mrs. Ruth V. Davis, gifted portrait painter, assisted Dr. Davis in the AME Bureau of Research and History. Her portrait of Bishop Richard Allen, founder of the AME Church, hangs in the World Methodist Council building at Lake Junaluska, North Carolina.

On December 3, 1988, a special service of recognition for Dr. Davis and the late Mrs. Davis (she having died in August) was held in Bethel AME Church, Indianapolis.

We are grateful to Dr. Dennis C. Dickerson, new Historiographer, for this information, and we wish him a successful and productive term in his new responsibility. He may be reached at P. O. Box 301, Williamstown, MA 02167.

A COMING EVENT--HISTORICAL CONVOCATION (UNITED METHODIST, USA)

Plans are in nearly final form for the United Methodist Church's First Historical Convocation, June 30-July 3, 1989, at Lake Junaluska, North Carolina. Sponsoring agency is the denomination's General Commission on Archives & History, with Charles Yrigoyen, Jr. (WMHS's executive secretary) in charge. The United Methodist Church's newly formed Historical Society will also be formally organized as part of the activities. The three days' events will feature a keynote address by Dr. Larry Tise, and papers by Dr. Frank Baker, Dr. Richard Heizenrater, Dr. Albert Outler, and Dr. Jean Miller Schmidt.

The Convocation will meet parallel with the North American Section of the World Methodist Council, which also meets June 30-July 2 at Lake Junaluska. The joint worship service, Sunday, July 2, will have Bishop Vinton R. Anderson as preacher. Bishop Anderson was in charge of the African Methodist Episcopal bicentennial celebration in 1987-88, and is his denomination's ecumenical officer.

Registration for the Convocation at "advance rates" continues through May 15. For information, contact Rev. Arthur Swarthout, Program Coordinator, P. O. Box 127, Madson, NJ 07940.

PROPOSED HISTORICAL CONFERENCE AT ROME IN 1990 -- "THE ROOTS OF CHRISTIAN PERFECTION"

Planning continues for the projected historical convocation in 1990 to celebrate the 1500th anniversary of Desert Spirituality, especially as it relates to John Wesley and his interest therein. The Conference theme is "The Roots of Christian Perfection."

Initial contacts by WMHS President James Udy with the Benedictines in Rome have met with favorable response, including both their willingness to participate in the event and their possible providing of housing for participants in the Conference.

More specific details are in order:

1. TIMING of the Conference is of the highest importance. Some persons favor early autumn, say September 1990, to avoid the height of the tourist season. Others--especially scholars who teach in universities and theological seminaries--prefer July as being more convenient to their schedules. Let us know your opinion.

2. PARTICIPANTS must be identified. One or two have already spoken up. If you would be willing to present a paper on a subject related to the Conference theme, please let Executive Secretary Charles Yrigoyen, Jr., know as soon as possible (WMHS, P. O. Box 127, Madison, NJ 07940).

"ENGLISH SCHOLAR SEEKS SITE OF JUDGE WHITE'S CHAPEL"

This headline appears in the January 1989 issue of Northeastern United Methodist Historical Bulletin (more about this publication elsewhere).

The "English Scholar" referred to is Dr. John Vickers, biographer of Thomas Coke and long active in the Wesley Historical Society. The article relates his coming to Delaware, USA, on September 18, 1988, "to retrace the steps of Thomas Coke's 1784 preaching tour on the Delmarva Peninsula." His companions were Allen Clark, former curator of Barratt's Chapel and Museum, and Ed Sharp, current curator.

The trio endeavored to "locate and visit all the original sites of churches and homes where Coke preached on his tour from Barratt's Chapel to the organizing conference of the Methodist (Episcopal) Church in Baltimore."

They consulted evidence which included a deed dated August 17, 1781, from the Kent County (Delaware) Deed Records Office, and they believe that they did indeed locate Judge White's Chapel. Francis Asbury had begun raising funds for construction of the chapel in 1780, and preached in the completed building on October 6, 1782.

Messrs Vickers, Sharp, and Clark, as reported by the last-named, came to a surprising realization--"that most of the eighteenth century churches were built near a stream or a branch located along the upper prongs of one of the many rivers that penetrate the Peninsula . . . White's Chapel was no exception." Thus early American Methodists responded to needs of their largely rural people. And Dr. Vickers and companions fixed a 1784 site.

REGIONAL BRANCH -- BRISTOL BRANCH OF THE WESLEY HISTORICAL SOCIETY (UK)

Recently received is Bulletin Number 53 of the Bristol Branch's series of valuable historical publications.

This number is devoted to the lecture, "Methodism and Revolution", by Stuart M. Andrews, MA, Head Master of Clifton College. Presented November 26, 1988, at Westbury Park Methodist Church, Bristol, the well written and cogently argued lecture examines the Lecky-Halevy thesis, to the effect that Wesley's Methodism may have helped Britain avoid violent revolution at the end of the 18th century. Andrews pays attention to critics of this thesis, including the Hammonds, E. P. Thompson, and Eric Hobsbawm, and cites examples from working-class persons as well as editor-reformer Hugh Price Hughes.

Andrews concludes: "Methodism may not have been responsible for saving England from political revolution, but it helped to change the face of British society." We thank Mr. Andrews for his wise words and the officers of the Wesley Historical Society's Bristol Branch, for continuing to present historical research of high quality.

REGIONAL BRANCH -- BALTIMORE CONFERENCE (UNITED METHODIST CHURCH)

Another historical society with a specific local base is the Baltimore Conference Historical Society (United Methodist).

This society, long and lovingly led by Executive Secretary Edwin Schell, maintains the Lovely Lane Museum in the church of the same name, at 2200 St. Paul Street, Baltimore, MD 21218. This museum is truly a treasure trove, having been dedicated in 1955 by Bishop G. Bromley Oxnam (The Methodist Church, as the denomination was then known).

The Lovely Lane congregation, it will be remembered, was host to the Christmas Conference--the one that formed the Methodist Episcopal Church in 1784. The Lovely Lane sanctuary, located on its present site more than a century ago, is itself a denominational treasure. The pastor, Dr. Emora T. Brannan, holder of a Ph.D. in church history from Drew University, assures us that the renovation program for Lovely Lane, begun in connection with the 1984 Bicentennial General Conference, continues vigorously. All contributions are welcome.

The 1989 meeting of the Baltimore Conference Historical Society will be held May 20, with a bus tour featuring "a smorgasbord of Methodisms" at Delta, Pennsylvania--African Methodist Episcopal Zion, Bible Methodist, Welsh Calvinistic Methodist (now a Presbyterian church), and United Methodist. The dinner meeting on May 20 will be addressed by Robert K. Feaster, president of the United Methodist Publishing House, speaking on "Two Hundred Years of Book Business for the Church."

REGIONAL BRANCH -- NORTHEASTERN JURISDICTION (United Methodist Church)

Among the regional subdivisions of the United Methodist Church none is more active historically than the Northeastern Jurisdiction. This region encompasses United Methodist work in twelve states of the USA and the Commonwealth of Puerto Rico. Its Commission on Archives & History publishes a quarterly, the Northeastern United Methodist Historical Bulletin (not to be confused with this publication, of course).

Neatly printed in four pages, the January 1989 issue highlights their coming annual meeting, which is to be held at at Lycoming College, Williamsport, PA, May 9-11, 1989. The 48-hour program includes a bus tour of selected United Methodist sites in the area, as well as the usual general sessions and devotionals--to say nothing of dinners, lunches, and breakfasts. Registrations may be made with Rev. James Williams, 1510 Elizabeth Road, State College, PA 16801. Early deadline is April 1, absolute deadline May 1.

WESLEY HISTORICAL SOCIETY (United Kingdom) ANNUAL LECTURE

The annual lecture of the Wesley Historical Society (UK) is set to occur during the Methodist Conference in Leicester, during July 1989. Featured will be the presentation by Dr. John A. Vickers, BA, BD, whose theme will be "Methodism and Dissent."

The Society, we are reminded, "is both a learned society and a fellowship of people interested in Methodist history. Study of and research into the origins, history, literature and organisation of ALL the branches of Methodism (in spite of the Society's name) is encouraged." Membership is available to any institution or individual for an annual rate of L 5 (British Isles) or $12 (USA).

METHODIST ARCHIVES & HISTORY NEWSLETTER 1989

Courtesy of Mr. John H. Lenton, British Secretary, WMHS, we have received the above-named publication. We thank him therefor.

Highlights of the Newsletter include:

1. Dr. E. Dorothy Graham has recently succeeded the Rev. William Leary as Connexional Archives Liaison Officer, with responsibility for liaison with District Archivists.

2. The Archives, in their location at the John Rylands University Library, Deansgate, Manchester, M3 3EH, are attracting increased interest, especially from genealogical researchers. These persons are reminded of a pamphlet, "My Ancestor Was a Methodist," by Rev. William Leary; are directed to remember to consult Methodist materials in the several County Record Offices.

3. Methodist-related sites have received notice in 1988, including St. Paul's Cathedral, where a statue of John Wesley was unveiled on September 17, it being a bronze cast of the Manning Statue in Westminster Central Hall. Likewise at Wednesbury, "the mother-church of Methodism in the midlands," the plaque has been reinstated on the plinth which marks the spot where John Wesley preached from the horse-block.

4. Methodist Publishing House (UK) now has available two Methodist Guides, respectively to "London and the South East", and "Lincolnshire & East Anglia"; and a revised edition of "Methodism and the Wesleys: a reader's guide."

JOHN WESLEY'S CHAPEL ("The New Room")

We thank the Rev. A. Raymond George for "The Warden's Letter, Autumn 1988", in which he reviews events of the year 1987-88. "The 250th Anniversary of Aldersgate," he writes, "has brought us two trainloads and many coachloads of visitors," many of them from the USA. Two services were held in the New Room on Sunday, May 22, 1988. The Anniversary date itself, May 24, included: a communion service; dedication of a new plaque commemorating Charles Wesley and his son Samuel; a lecture by Bishop Oliver Tomkins (C of E), "A Church Strangely Warmed: The Church of England's Debt to Methodism"; and an evening rally addressed by Rev. Dr. Kenneth Greet. "So ended a notable weekend," Warden George relates, "which attracted a good deal of attention from the media."

Several events planned for 1989 will relate to the 250th Anniversary of the New Room itself, with planned services and commemorations extending from April 2 to September 30.

ED. NOTE--We are grateful to our Brother George for keeping us "posted" both as to review of the year past and preview of the year to come.

EPWORTH OLD RECTORY

Through Newsletter No. 12, Autumn 1988, Warden P. W. Greetham relates high points of the Wesley Celebration year. He recalls, perhaps with tongue in cheek, the year's inaugural prayer, "Lord give us stamina." Main projects at the Rectory were to establish an audio-visual room in a previously unused garage, and to create a slide-tape entitled "The Home of the Wesleys." Renovations of the year included a refurbishing of Old Jeffrey's Chamber and the rebuilding of a long collapsed section of the back garden wall. "We hope," concluded Warden Greetham, "that the stimulus of this celebratory year will not be lost upon those interested in the beginnings of Methodism and that people will want to come here in 1989."

EDITOR'S NOTE--The Old Rectory is well worth a visit, frequently repeated. The Epworth Community, both Anglican and Methodist, is proud of its many Wesley connections, and we commend Epworth, Warden Greetham, and his able staff, to traveler and scholar alike.

REGIONAL BRANCH--CENTRAL ILLINOIS (UNITED METHODIST CHURCH)

Still another publication of a Methodist historical society has come to our notice. It is The Central Illinois Historical Messenger, published quarterly by the Commission on Archives and History of the Central Illinois Conference, United Methodist Church. (Parenthetical note--the editor was born, reared, and educated within the bounds of that conference).

The Messenger for October-December 1988 is at hand. Most of it is devoted to printing the annual Peter Cartwright Memorial Sermon. Delivered by Rev. Leo C. Ewing on September 18, 1988 at Pleasant Plains, Illinois, the sermon was entitled "He Built an Altar to the Lord." Ewing's spouse is a descendant of Cartwright, who lived from 1785 to 1872 and was a leading pioneer preacher in several states of the US Midwest. Among Cartwright's other distinctions, he served as "presiding elder" (district superintendent) for fifty years. His home church at Pleasant Plains is one of the twenty-two historic shrines of the United Methodist Church, and is still an active local church of the denomination.

The Messenger also lists accessions during 1988 to the Commission's library and archives, which are located in the conference headquarters building at Bloomington, Illinois.

HB is pleased to acknowledge the Historical Messenger, and felicitates the Central Illinois Commission for their industry.

REGIONAL BRANCH--TEXAS (UNITED METHODIST CHURCH)

Among our valuable "exchanges"--to use a word often found in 19th century newspapers, including Christian Advocates --are the notices and publications of the several branches of our denominational historical societies.

Here we are pleased to notice the activities of the Texas United Methodist Historical Society, which includes persons from seven annual conferences (yes, Texas has all or portions of that many!). The Society usually holds its annual meeting in close proximity to Perkins School of Theology, Dallas. The Society "exists to collect, preserve, research, promote, encourage continued interest in all matters relative to Methodist history (especially in TEXAS)." Membership dues are $3 regular, $5 sustaining, $10 contributing; and members need not necessarily be

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REGIONAL BRANCH--TEXAS -- Continued

Texans.

This year's meeting, held February 9-10, included a paper on the late Dr. Alfredo Nanez, historian of the Rio Grande Conference, by Dr. Edwin E. Sylvest; "Sketches of Outstanding United Methodists of Texas", by Dr. Walter Vernon; a dinner address, "Oliver's Travels: One Bishop's Journey; a Chronological Account of the Comings and Goings of Oliver Eugene Slater", by the author; a visit to the archives of Highland Park United Methodist Church, Dallas, the host church; and presentation of the Kate Warnick local church history awards, named for the longtime curator of the Methodist Collection at Perkins. The Society relies often on the specialized knowledge of Rev. Roger Loyd, present curator of the Methodist Collection, Bridwell Library, Perkins School of Theology. Newly installed president of the Society is John C. Johnson, 215 Zion Hill Road, Weatherford, TX 76086.

HB is pleased to note the extensive nature of activities of this branch of the historical societies of our World Methodism--and invites all branches to keep us informed of your meetings, projects, etc.

RADICAL REFORM AND LIVING PIETY: CREATIVE TENSION OR INEVITABLE EXCLUSION?

A paper presented to the 1984 meeting of the North American Sector of the WMHS by Lee M. Haines. It is part of an upcoming denominational history entitled Reformers and Revivalists.

Introduction

In 1861, when Lucius C. Matlack, one of the founders of the Wesleyan Methodist Connection, was considering the scheduling of a string of camp meetings across Illinois, he said that he would hold these meetings "to vindicate the identity of radical Reform with living piety." (1) Matlack's phrase puts side by side two elements of religion which certainly were highlighted in the 1843 to 1867 period of American Wesleyan Methodism's history. And the relationship of these two elements, radical reform and living piety, provides not only a framework on which the whole history of what is now The Wesleyan Church can be structured, but on which much of the history of Methodism can also be structured. In fact the relationship of these two elements has been at the center of much that has happened to Protestant Christianity since the latter part of the seventeenth century.

The groundwork for relating living piety to radical reform had been laid in three great revival movements, movements which sprang up in areas far removed from each other, but which affected each other profoundly. The movements involved included Pietism in Germany, the Evangelical Revival in the British isles, and the Great Awakening in the English colonies on the Atlantic coast of North America. All three arose in protest against forms of Christianity which had crystallized creeds and liturgies until no life was to be found in them, which had made religious experience and expression virtually emotionless, and which had lost touch with the common man and real life. All three movements were characterized by renewed study of the Scriptures, by the use of small groups, and by a call for a conscious new birth and at transformed life. All three aroused intense opposition. All three revitalized existing churches and/or produced new, dynamic fellowships. All three also led to the establishment of charitable and benevolent enterprises and missionary activity on a previously unparalleled scale, thus contributing to the reform of society as well as the reform of the church.

John Wesley himself said that God's design in raising up the preachers called Methodists was not to form a new sect, "but to reform the nation, particularly the Church; and to spread scriptural holiness over the land." (2) His life demonstrates how far he carried reform in ministering to the whole man and in seeking the correction of social ills even through political channels. The Methodist Episcopal Church transplanted Wesley's objectives to America, broadening his wording to say "to reform the continent." (3) And early American Methodism did become involved in various types of social and moral reform. It was particularly radical in its original opposition to slavery and in its support of temperance.

However, as the Methodist Episcopal Church mushroomed in the sixty years from 1784 to 1844 from one of the smaller church bodies to the largest religious body in America, it found itself increasingly becoming a part of the establishment and discovered that it was increasingly difficult to maintain its status as an agency of reform. At no point was compromise so evident as in the matter of slavery, in which the original radicalism of Wesley and Asbury had been replaced by the undisguised involvement of many of the ministers and members and the grudging acceptance of the status quo by virtually all of the others lest the peace of the church be disturbed. As a result, when William Lloyd Garrison launched the radical abolitionist movement in the 1830s the Methodist Episcopal Church as a whole looked upon this as extremism indeed. And those Methodists who responded to his ideas found themselves isolated on the fringes of church life as dangerous radicals.

What followed is interesting indeed. It is not surprising that Methodist abolitionists withdrew to establish a new organization. But while Garrison pursued his radicalism in the direction of becoming anti-Constitutional, anti-human government, and anti-church, the Methodist abolitionists pursued their radicalism in the direction of a new church body dedicated to emphasizing both radical reform and living piety, proposing that both could be equally emphasized in a creative tension. And since another great revival movement, the Second Awakening, had teamed in the early nineteenth century with many other philosophical and social currents to escalate once again the charitable, benevolent, and missionary activities and had spawned a veritable host of reform emphases and agencies, the new church body broadened its concern far beyond slavery to encompass virtually all of these reformatory concerns.

The new church body really had its origin in November 1842 with the issuance of the first number of the True Wesleyan. In that first issue the editors declared:

> The real moral reforms of the age, though in a sense subordinate to vital godliness, are nevertheless so closely allied to it, that the advancement of the latter is essential to the progress of the former. They are but the application of Christian truth to existing evils. (4)

The call for the Utica Convention which actually organized the Wesleyan Methodist Connection mentioned both the commitment to reform and the commitment to the preservation and promotion of experimental and practical godliness. (5) And George Pegler, pastor of the host Wesleyan Methodist chapel in Utica, New York, declared, "We believe there is sufficient piety and radicalism to entertain all who will attend." (6)

The question which we wish to pursue in this study is, How successful was the attempt to identify radical reform with living piety? Did the Wesleyan Methodists of America succeed in maintaining equal emphasis on both and hold them in creative tension? Or would their experience indicate that the tendency will always be for one or the other t

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RADICAL REFORM AND LIVING PIETY--Continued

move to a dominant position in any given period of church history? Perhaps the answer can contribute positively to the continuing debate about the relative importance of social and political activism on the one hand and the conversion and sanctification of individuals on the other in the mission of the church.

Radical Reform

The new Connection made it clear from the beginning that it would emphasize social and moral reform loudly. The Utica Convention's most significant change in the traditional Methodist Articles of Religion was to adopt a new one entitled, "Of Relative Duties," which provided a theological basis for reform. It called for families and nations as well as individuals to be guided by the twin commandments of love for God and neighbor, and declared:

> Wherefore all men are bound so to order all their individual and social acts, as to render to God entire and absolute obedience, and to secure to all men the enjoyment of every natural right, as well as to promote the greatest happiness of each in the possession and exercise of such rights. (7)

The 1852 General Conference subsequently amended this by inserting the words "and political," so that men were bound to order their individual, social, and political acts so as to obey God and to secure for others their rights and their happiness in such rights. (8)

Indeed, the new Connection preferred to call itself a "band of reformers." Articles in the True Wesleyan declared that John Wesley had been a reformer and so had the Apostle Paul, and Jesus Christ was the greatest Reformer of all. One writer declared that "Reform and Anti-Reform, are the two antagonistic forces in the moral world." (9) H. B. Knight, publishing agent 1856-58, declared that the reformatory principle was "anti-sin" and that the position of the Wesleyan Methodists was to reprove "sin, and seek its destruction, even if complicated with civil government and surrounding denominational sanction." (10) As a result of this emphasis, Wesleyan Methodists wore with pride the appellations of "radical," "liberal," "progressive," and "aggressive." They were suspicious of "conservatism," for this so often meant maintaining the status quo even if "principle" had to be sacrificed to "expediency," which to them was "compromise" or "accommodation." And so confident were they in the eventual triumph of their principles, that they fully expected reform to usher in the millenial age of righteousness, justice, and peace. (11)

Slavery

The reform which of course was most important to Wesleyan Methodists was that of calling for the abolition of slavery. It was this which had called them into being and in their sermons, lectures, addresses, and writings it was given the preeminence. The attack on slavery involved a fourfold appeal--to Methodist tradition; to social-political trends, involving something of the natural-rights philosophy incorporated in the Declaration of Independence, and also appealing to the example of civilized behavior set in British and Latin American emancipation of the slaves; to the Scriptures; and to the basic humanity of those they addressed.

The Wesleyans did not isolate themselves from some forms of abolitionist extremism. In the aftermath of the Harpers Ferry incident, two Wesleyan Methodist ministers, John Croker and Nathan Wardner, visited the Brown family, (12) and following John Brown's execution, Luther Lee, one of the founders of the Connection, preached a sermon in his honor, "Dying to the Glory of God." The sermon declared Brown to be a "noble son," an "honest man," a "hero," and a "Christian." (13)

It was probably inevitable that those who took their reform so seriously also became involved at least unofficially with political parties. Wesleyans were often urged to use their ballots to elect men pledged to abolitionism. In 1855, Lucius C. Matlack, then editor of The Wesleyan, traced the political heritage of abolitionism from the Liberty Party through the Free Soil Party and the Free Democrats to the Republicans. (14) Luther Lee had in fact helped to organize the Liberty Party. (15) In the early True Wesleyan, delegates to the Utica Convention were informed in advance of the national Liberty Party Convention to begin in Buffalo, May 24, 1843, and were told they could attend there and then come on to the formation of the Wesleyan Methodist Connection. (16) One writer claimed later in 1843 that every Liberty Party editor who had belonged to the Methodist Episcopal Church was now a Wesleyan Methodist. (17) In 1848, Luther Lee, as editor of the True Wesleyan, supported the Free Soil movement in its columns. (18) And the following year, the Mansfield, Ohio Circuit announced that it was going to deal with any member who had voted for Zachary Taylor (a Whig) as being guilty of an immoral act. (19)

Wesleyan Methodists also responded to slavery with what would later have been called civil disobedience. From the time that the British Empire emancipated its slaves, Canada became a haven for escaped slaves from the United States. And the so-called "underground railroad" that developed to assist the fugitives ran through the areas where Wesleyans were most numerous. When the U.S. Congress adopted the Fugitive Slave Law in 1850, requiring the citizens of the northern states to assist southern masters to recover their "property," Wesleyan indignation knew no bounds. Not only did the denominational paper and the preachers denounce the law, but Wesleyans announced their intention to violate it at every opportunity. (20) And they did so.

It is interesting that the Wesleyan Methodist Connection probably struck its most telling blow against slavery not in the new group's ongoing existence but in its formation during 1842-43. Wesleyan Methodist congregations had been forming since 1839. And with the publication of the first issue of the True Wesleyan, secession from the Methodist Episcopal Church began in earnest across the northern states. Anti-slavery feeling was so strong among Methodists in New England that it appeared that a large majority might join the new body. New York Methodists were also deeply disturbed. The northern Methodist Episcopal leadership reacted quickly. Four anti-slavery conventions were held by New England Methodists before the Wesleyans met in Utica. (21) Those who had previously tried to silence the Methodist abolitionists were now making anti-slavery statements themselves. This about-face did stem the tide of northern departures to the Wesleyans. But it also alarmed southern Methodists. And in 1844, when representatives from the two regions clashed at the Methodist Episcopal General Conference, they found themselves at an impasse and the nation's largest religious body suffered schism. The Wesleyan Methodists claimed credit for this schism, and some historians of the larger bodies tended to agree with them. Some have gone so far as to say that the departure of the Wesleyan Methodists assured the Union of victory in the Civil War, since the departure triggered the division of the largest denomination in the nation and arrayed northern Methodism against slavery. (22) Even if these interpretations be dismissed as oversimplification, it appears that the Wesleyan Methodists by their act of organization did contribute to the much more significant schism of the Methodist Episcopal Church and did thus contribute to the eventual abolition of slavery.

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RADICAL REFORM AND LIVING PIETY--Continued

Alcoholic Beverages

Behind slavery, the next most important reform to Wesleyan Methodists was that of opposition to alcoholic beverages. The crusade against intemperance had been the first of the great moral crusades to emerge. It began at about the time of the War of 1812 and grew slowly in strength with the American Temperance Union formed in 1836 on a platform of total abstinence. By 1846 the temperance forces had won passage of the Main Law, the first statewide prohibition law, and soon other states followed. (23) It was between these last two dates that the Wesleyan Methodist Connection was organized, and it became the first religious body to require total abstinence as a test of membership. Luther Lee, who believed that the reformer's work was progressive and that he seldom saw where his work would lead when he first began, (24) recounted the various steps by which temperance reform had moved from anti-drunkenness to anti-liquor business. (25) Wesleyans were increasingly committed to total prohibition, and they worked to pass such laws wherever they could.

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NOTES

1. American Wesleyan, Jan. 30, 1861, p. 18.

2. The Works of John Wesley, 14 vols. (London: Wesleyan Conference Office, 1872; reprinted at Grand Rapids: Zondervan Publishing House, 1958-59), 8:299. (Hereafter referred to as Works.)

3. The Doctrine and Discipline of the Methodist Episcopal Church (New York: Daniel Hitt and Thomas Ware for the Methodist Connection in the U.S., 1812), pp. 3-4. The section in which these words are included is printed over the names of Francis Asbury and William McKendree.

4. True Wesleyan, Jan. 7, 1843, p. 2.

5. True Wesleyan, April 22, 1843, p. 62.

6. True Wesleyan, March 18, 1843, p. 44.

7. Discipline, 1843, p. 15.

8. Handwritten minutes in "Wesleyan Methodist Connection, Conventions and General Conferences, Book of Minutes, 1842-1887," p. 111.

9. The Wesleyan, May 12, 1853, p. 73.

10. "Our Position and Mission," The Wesleyan, Oct. 14, 1857, p. 162.

11. Luther Lee, "The Signs of the Times," True Wesleyan, Sept. 30, 1848, p. 158; "Is the World Growing Better or Worse," True Wesleyan, June 22, 1850, p. 98.

12. The Wesleyan, Nov. 16, 1859, pp. 176-77.

13. The Wesleyan, July 25, 1860, p. 266. See Donald W. Dayton, Five Sermons and a Tract by Luther Lee (Chicago: Holrad House, 1975).

14. "Abolitionism-Politics," The Wesleyan, June 13, 1855, p. 94.

15. Donald W. Dayton, "The Sermons of Luther Lee: A Study in the Social Impact of Perfectionistic Revivalism," an unpublished paper presented to the Pietism Section of the American Academy of Religion, October 30, 1976, p. 6.

16. True Wesleyan, March 25, 1843, p. 47.

17. True Wesleyan, Oct. 21, 1843, p. 166. Some anti-slavery papers known or believed to have been published by Wesleyan Methodists after the Utica Convention include: The Wesleyan Expositor by Edward Smith in Pittsburgh, 1844 and again at Mansfield, Ohio, in 1851-52, followed by the Christian Statesman there, 1853-56; Wesleyan Review by Luther Lee at Syracuse, N.Y., 1844; The Reformer by H. S. Gilmore and J. Walker in Cincinnati, 1844; The American Citizen by L. C. Matlack in Philadelphia, 1845; Liberty Press by A. G. Meacham in Illinois, 1848-49; The Western Evangelist by S. A. Baker in Detroit, 1851-52, and possibly the same man with the Michigan Free Democrat, 1852; Voice of the Fugitive by Henry Bibb, escaped slave, in Detroit, 1851-54; The Herald of Freedom and afterwards The Wilmington Independent by J. Wesley Chaffin, et al., Wilmington, Ohio, 1852-55; The Provincial Freeman by Samuel R. Ward and A. McArthur in Toronto, 1854. For a study of the journalistic aspect, see Charles Allen Lyons, "A Study of Orange Scott and the True Wesleyan, 1843-47, as Related to the Abolitionist Movement" (unpub. M.A. thesis, School of Journalism, Michigan State University, 1974).

18. "The Issue Joined," True Wesleyan, March 25, 1848, p. 47.

19. True Wesleyan, Jan. 13, 1849, p. 6.

20. Luther Lee, "The Law for Catching Men," True Wesleyan, Sept. 21, 1850, p. 150; see also True Wesleyan, Nov. 2, 1850, p. 174; Nov. 9, 1850, p. 178.

21. True Wesleyan, Jan. 28, 1843, p. 14; March 4, 1843, p. 34; March 18, 1843, p. 43.

22. "Journal of the New England Annual Conference of the Wesleyan Methodist Connexion of America," handwritten, June 14, 1844, pp. 24-25; Southern Christian Advocate quoted in the True Wesleyan, July 13, 1844, p. 111; "New England Correspondence" in the Northern Christian Advocate, quoted in the True Wesleyan, Dec. 18, 1852, p. 200; Dr. Whedon, Methodist Quarterly Review, cited by Adam Crooks in the American Wesleyan, November 28, 1866, p. 188. Cf. also Charles Baumer Swaney, Episcopal Methodism and Slavery, With Sidelights on Ecclesiastical Politics (Richard G. Badger, 1926; repub. New York: Negro Universities Press, 1969), pp. 109-13, 126-28, 143. For an astute evaluation of the importancence of the churches in the conflict and its outcome, see Sydney E. Ahlstrom, A Religious History of the American People (New Haven: Yale University Press, 1972), p. 673, including footnotes.

23. Ahlstrom, A Religious History of the American People, p. 426.

24. "The Philosophy of Reform," The Wesleyan, Sept. 15, 1853, p. 146.

25. "An Appeal in Behalf of the Maine Law," The Wesleyan, Oct. 6, 1853, p. 158.

NORTH AMERICAN SECTOR, WORLD METHODIST HISTORICAL SOCIETY, CONFERENCE JUNE 18-21, 1989
Victoria University, 73 Queen's Park Crescent, E., Toronto, Ontario M5S 1K7

An excellent three-day programme, hosted by the Canadian Methodist Historical Society and Emmanuel College, Victoria University, is announced by Neil Semple, coordinator. Events will begin with dinner Sunday, June 18, and conclude with lunch Wednesday, June 21.

Papers are to be presented by noted scholars, including Frank Baker, Richard Heizenrater, Theodore Runyon, Patricia Dirks, Goldwin French, Neil Semple, Melvin Dieter, Rosemary Gagan, Rosemary Skinner Keller, Russell Richey, and Nancy Hardesty.

A business meeting of the WMHS has been scheduled for Tuesday, June 20, from 4:00 to 5:15 p.m.

Registration, at $25 Canadian, payable to the Canadian Methodist Historical Society, should be sent to:

Elizabeth Muir
Room 202, United Church House
85 St. Clair Avenue E.
Toronto, Ontario M4T 1M8
CANADA

For information on housing and meals, write immediately to Muir, asking for "Accommodation Request" form.

--Editor

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HISTORICAL BULLETIN
WORLD METHODIST HISTORICAL SOCIETY

Volume 18 Second Quarter 1989

EDITORIAL

If we were doing this in true newsmagazine style, we would have a column of "transitions" involving persons of historical significance. It would go something like this:

ELECTED: Rev. Lee M. Haines, to the position of General Superintendent, the Wesleyan Church, effective in mid-1988. Readers will note that we conclude the publication of Superintendent Haines' paper, "Radical Reform and Living Piety: Creative Tension or Inevitable Exclusion." This paper was delivered at the 1984 North American Sector meeting at Asbury College. HB offers congratulations, if a bit belated, to Superintendent Haines on his election.

DIED: Rev. Pierce E. Cook, Jr., president of the Historical Society of the Southeastern Jurisdiction, United Methodist Church, on February 13, 1989. HB joins others in expressing our sorrow at this significant loss from the ranks of Methodist historians.

DIED: Bishop T. Otto Nall, United Methodist Church, February 21, 1989. Bishop Nall, elected in 1960, had earlier served 38 years in the publishing work of the Methodist Episcopal Church and the Methodist Church, having edited the Christian Advocate, among other responsibilities. Some years ago the editor of HB had occasion to write Bishop Nall about editing Epworth Herald, the church's magazine for youth. In his reply Bishop Nall recalled them as "happy days." HB offers condolences to Mrs. Nall and family.

DIED: Bishop Paul A. Washburn, on May 6, 1989. Elected in 1968 at the closing session of the Evangelical United Brethren General Conference, Bishop Washburn was the first bishop consecrated in the newly formed United Methodist Church. A noted ecumenist, Bishop Washburn wrote An Unfinished Church (Abingdon, 1984). His subtitle tells more: "A Brief History of the Union of the Evangelical United Brethren Church and the Methodist Church." HB offers condolences to Mrs. Washburn and family.

Theodore L. Agnew

WMHS EXECUTIVE COMMITTEE MEETING

Executive Secretary Charles Yrigoyen, Jr. has alerted executive committee members of the World Methodist Historical Society to a meeting of the executive committee in Zurich, Switzerland, September 24-29, 1989, exact days and hours to be set. This meeting is in connection with the meeting during those days of the Executive Committee of the World Methodist Council. Agenda for this meeting is expected to include:

(1) The Benedictine Event, Rome, Fall 1990, on Desert Spirituality and the Wesleyan Movements; further details are to be worked out in planning for this event.

(2) A possible Historical Conference in connection with the 16th World Methodist Conference, Singapore, Summer 1991; initial planning for a possible Asian-Australasian-Pacific event is needed.

(3) The status and future of the World Methodist Historical Society and of the Historical Bulletin; as always, these interesting subjects will be up for review and further planning.

Editor

WELCOME TO A NEW PUBLICATION

Recently received is a copy of Newsletter No. 1, under date of March 20, 1989, published by the Historical Commission of the European Council of the Evangelical Methodist Church of the German Federal Republic and West Berlin. Editor of the publication is Karl Heinz Voigt, who may be addressed at: Koenigsallee 70, D 1000 Berlin 33.

In this lively six-page Newsletter Editor Voigt offers a review by Dr. Hans Hauzenberger (Switzerland) of the 1988 Conference at Hotel Viktoria in Reuti Hasliberg, Switzerland, an event which we have noticed in earlier issues of HB.

Voigt also notes the existence of hopes and plans for a regional conference for historians especially from German-speaking nations, to be held at Stuttgart, March 2-7, 1990.

This regional conference in 1990 would be a preliminary for another, wider-reaching Regional Conference for all Europe in 1992. Suggested theme for these coming conferences is the relationship between the Holiness Movement and the Methodist Churches at the end of the 19th century.

We welcome Editor Voigt and his co-sponsor, Professor Michel Weyer of the Methodist Seminary at Reutlingen.

Editor

COMING EVENTS -- CANADIAN MEETING JUNE 18-21, 1989

Plans approach fruition for the Conference of the North American Sector, WMHS, June 18-21, 1989, at Victoria University, 73 Queen's Park Crescent, E., Toronto Ontario M5S 1K7, CANADA.

Coordinator Neil Semple, your plans look well made; best of luck with their implementation.

WMHS Executive Committee members, remember the business meeting of the Society, Tuesday, June 20, 4:00-5:15 p.m., exact venue to be announced.

The Editor of HB hopes to be able to publish an account of the Conference in a coming issue.

Editor

COMING EVENTS -- HISTORICAL CONVOCATION June 19-21, 1989

The first Historical Convocation of the newly formed Historical Society of the United Methodist Church fast approaches -- at Lake Junaluska, North Carolina, June 30-July 3, 1989. Program coordinator Rev. Arthur Swarthout, well done!

Elected as president of the Historical Society is Dr.

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HISTORICAL CONVOCATION -- Continued

Robert W. Sledge, Professor of History, McMurry College, Abilene, Texas. Dr. Sledge is author of works on Methodism, notably his Jesse Lee Prize-winning Hands on the Ark (General Commission on Archives & History, UMC, 1975), of which the subtitle tells more of the content -- "The Struggle for Change in the Methodist Episcopal Church, South, 1914-1939." HB offers congratulations to Dr. Sledge.

The full program, we feel sure, will be enjoyed by all participants at the Convocation.

A parallel conference of the North American Section, World Methodist Council, will also be meeting at Lake Junaluska June 30-July 2. Sunday morning worship service, combined for both the Historical Convocation and the North American Section meeting, will feature a sermon by Bishop Vinton R. Anderson, ecumenical officer of the African Methodist Episcopal Church and compiler of that denomination's Bicentennial booklet of celebration in 1987.

Editor

COMING EVENTS -- MOUNT ALLISON UNIVERSITY (CANADA) OCTOBER 6-8, 1989

Just received is detailed information about a most interesting conference, to be held October 6-8, 1989, at Mount Allison University, Sackville, New Brunswick, Canada.

Sponsored by the Canadian Methodist Historical Society and the host university, the conference title is "The Contribution of Methodism to Atlantic Canada." Keynote addresses are to be given by Sir Owen Chadwick, formerly Regius Professor of History and Master of Selwyn College, Cambridge University (UK); and by Dr. John Webster Grant, Professor Emeritus of Church History, Emmanuel College, Toronto. Fourteen invited speakers will examine different aspects of Methodism's contribution. Also featured are a Methodist Hymn Festival and a Wesleyan Covenant Service, plus an optional field trip to Methodist-related sites on the Isthmus of Chignecto.

Registrations may be made ($10 to September 25, $15 thereafter) with:

Office of Conferences and Summer Programmes
Mount Allison University
Sackville, New Brunswick E0A 3C0, CANADA.
Phone 506/364-2251.

Contact person is Dr. Charles H. H. Scobie, head of the Department of Religious Studies, Mount Allison University.

Editor

OBSERVANCES -- UNITED METHODIST PUBLISHING HOUSE BICENTENNIAL

WMHS members will recall with gratitude the commitment to literacy and to education of our founder, John Wesley. Thus it is appropriate to note that Methodist publishing in the United States is 200 years old.

This anniversary of the 1789 founding of the United Methodist Publishing House was observed when the Publishing House Board met in Philadelphia, Pennsylvania, March 28-29, 1989.

Principal addresses were made on the occasion by Dr. Robert K. Feaster, president of UMPH, and by Brian Thornton, head of the British Methodist Publishing House. The Board visited Old St. George Church, Philadelphia, one of the national historic shrines of the United Methodist Church. There they were greeted by "Rev. John Dickens" (first publishing agent and pastor of St. George's), portrayed by Dr. Fred Maser (historian and also a former pastor); and by "Bishop Francis Asbury", portrayed by Rev. Robert L. Curry (present pastor).

HB joins other units of world Methodism in offering congratulations to Dr. Feaster and the United Methodist Publishing House for their two centuries of achievements.

Editor

OBSERVANCES -- SEMI-CENTENNIAL OF THE UNITING CONFERENCE OF 1939

Exactly fifty years to the day and hour after the Uniting Conference joined the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, the South Central Jurisdiction Commission on Archives and History (UMC) celebrated this earlier ecumenical milestone with a day-long observance in Kansas City, Missouri, May 10, 1989.

Sermon at the worship celebration was delivered by Bishop Eugene M. Frank, who had been a Kansas pastor (MEC) at the time of the uniting conference.

One delegate from 1939 attended the observance, Louise Miller (Southwest Missouri, MECS). About twenty others had attended the Uniting Conference as visitors, choir members, or (in the case of two now-retired clergy) as seminary students on a field trip from their studies at Garrett Biblical Institute, Evanston, Illinois.

The commemorative worship service included selections from the ritual used in 1939 at the culminating session, massed choirs singing the "Hallelujah Chorus" from Handel's "Messiah", and a justifiable modicum of pride.

Commemoration also featured a tour of Kansas City landmarks including the Municipal Auditorium, where the Uniting Conference business sessions were held; various local Methodist churches in downtown and near-downtown locations, especially at Grand Avenue Temple; and a banquet at Saint Paul School of Theology, Kansas City.

Chairperson of the SCJCA&H is Dr. A. Mark Conard, Wichita, Kansas. He concurred with the statement by Delegate Miller, echoed in Bishop Frank's sermon, that, important as the 1939 events had been at the time, it is now more significant to look to the future.

HB editor was pleased to note, among those participating in the celebration, Rev. C. Jarrett Gray (retired, Missouri West Annual Conference) and Mai H. Gray (recent national president, United Methodist Women); the Grays are parents of C. Jarrett "Jarry" Gray, research assistant GCA&H and expert compositor of HB.

Editor

REGIONAL BRANCH -- NORTHEASTERN JURISDICTION (UMC)

The Northeastern Jurisdiction Commission on Archives and History held its regular annual meeting May 9-11, 1989, at Lycoming College, Williamsport, Pennsylvania.

Principal feature of the meeting was the day-long bus tour of United Methodist-related historic sites in the vicinity, including Priestly House at Northumland, Old Stone Church at Berwick, and the Patterson Campground.

This particular Commission on Archives & History is signi-

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REGIONAL BRANCH--NORTHEASTERN -- Continued

ficant in the United Methodist Church in that two of the most important national historic shrines are located within its borders, both being still-functioning local churches -- John Street Church, New York City, and Old St. George's Church, Philadelphia. Both congregations date from pre-Revolutionary days.

This CA&H is noteworthy as well in its being the only continuing organized unit of the Northeastern Jurisdiction, which has usually held regional organizations in disfavor.

Editor

REGIONAL BRANCH -- SOUTHEASTERN JURISDICTION (UMC)

The Southeastern Jurisdiction Historical Society has called its 1989 business meeting for Monday, July 3, at 3:15 p.m., at Lake Junaluska, North Carolina. This will come immediately on the heels of the national Historical Convocation, also at Lake Junaluska, June 30-July 3.

The Jurisdictional Newsletter, "SEJ/HS Notes" also notices the death, on February 13, 1989, of their chairperson, Rev. Pierce E. Cook, Jr. We noted this sad occurrence in another column.

Editor

REGIONAL BRANCH -- Texas United Methodist Historical Society

In HB 89:1 we carried a brief notice of the annual meeting of this Society, Dallas, February 9-10, 1989. Two continuing activities of the TUMHS are worth special mention.

One of these activities relates to the marking of sites related to Methodist history in the region. After application by TUMHS, the United Methodist General Conference in 1988 designated the Rutersville Cluster Landmark, located about midway between Austin and Houston.

At Rutersville in 1840 the Texas Republic chartered Rutersville College (the first Protestant institution of higher education in the Republic). Rutersville was also in later years the center for the Methodist Episcopal Church work among German-speaking immigrants. The TUMHS is also arranging for a Texas State Historical marker for the Rutersville site to note the holding there of the first annual conference session in Texas, December 25-29, 1840.

The TUMHS meeting also noted the presentation of a volume compiled by Mulkey Owens which gives the texts of 352 markers pertaining to Texas Methodist history.

A second activity of TUMHS, one that is worthy of emulation in each regional branch, is the awarding of prizes for the best local church history produced each year. Two categories are awarded -- to "small churches" (fewer than 400 members); and "large churches" (400-plus members).

Editor

UMC SHRINE REDESIGNING ITS EXHIBITS

John Street United Methodist Church, New York City, one of the denomination's national historic shrines, is in the process of organizing a new permanent exhibition, "Emerging Church, Emerging Nation: Wesely Chapel, 1768-1817." Wesley Chapel was the congregation's first name. The present church edifice, the third, was built in 1840.

The project has received support from the New York State Commission on the Arts, the New York Council for the Humanities, the UMC General Commission on Archives & History, the Park Avenue Methodist Trust Fund, and other community and individual donors. Rev. Warren Danskin, present pastor, expects that the museum and exhibits will be opened by late 1989.

Among items in the church's collection are:

(1) furniture, including the original pulpit, a Windsor chair used by Captain Thomas Webb, a rocking chair used by Philip Embury, and round pews used for class meetings;

(2) the Wesley Clock, dating from the first building, and traditionally believed (though unverified) to have been sent as a gift by Mr. Wesley;

(3) love feast bowls from the early and mid-19th century;

(4) the first telephone installed in the church (1878);

(5) the original deed, Philip Embury's Bible, and other Wesley memorabilia (presently locked in a safe).

Editor

RADICAL REFORM AND LIVING PIETY:
CREATIVE TENSION OR INEVITABLE EXCLUSION?

Continued from the last issue. The paper was originally presented to the 1984 meeting of the North American Sector of the WMHS by Lee M. Haines. It is part of an upcoming denominational history entitled, Reformers and Revivalists.

Secret Societies

The anti-masonic or anti-secret society movement had its origins in 1826 with the apparent murder of Captain William Morgan of Batavia, New York. In the reaction which followed Morgan's disappearance many became suspicious that Masons controlled public offices, juries, and even the state legislature. A wave of anti-masonry swept across the nation.

Political anti-masonry eventually was absorbed into the new Whig organization. But behind the political aspect there was a deeper moral and religious reaction to Masonry. Many churchmen believed that Masons had committed a crime to cover up their secrets and had then conspired to cover up the crime. Furthermore, Masonry had replaced the church for many of its members. Its oaths were considered profane. It was rumored to use alcoholic beverages with abandon. Its titles and rituals reminded religious Americans of monarchy as well as infidelity. Its secrecy was thought to be hiding even worse secrets. Religious anti-masonry found a champion in Charles G. Finney, the great Presbyterian evangelist of the mid-nineteenth century, and also took root among some of the developing denominations. (26)

Opposition to secret societies found strong support in New England as well as in western New York, and it was in these two areas particularly that Wesleyan Methodism sprang up. At the Utica Convention, it was soon evident that the topic could not be avoided. From some parts men had come with instructions from their associates to press for a rule against secret societies; from other parts they had come with instructions to avoid such a rule. (27) The debate was one of the most heated of the Convention. It is evident from the oral debates and the many written articles that the division was not between those who had been lodge members and those who had not--some of both were found on both sides. The dividing line was the reformatory principle--if a man believed that belonging to a lodge was in and of itself sinful he wanted a rule against it, and if he did

--Continued on Page 4--

RADICAL REFORM AND LIVING PIETY--Continued

not believe this, even if he thought lodge membership unadvisable, he did not want an absolute rule against it. For the time being a compromise was worked out, leaving the question of secret societies to the annual conferences and local churches. (28)

The matter was not left long at rest. Some of the annual conferences called for more definitive action, and the issue was debated in the columns of the denominational periodical. When the first General Conference assembled at Cleveland, Ohio, October 2-11, 1844, this was still the most controversial topic. Debate was again lengthy and various parliamentary maneuvers were attempted. But by a vote of 22 to 15, the General Conference voted to replace the old statement which left the matter to the annual conferences and local churches with the following:

> We will on no account tolerate our ministers and members in joining secret oath-bound societies, or holding fellowship with them, as in the judgment of the Wesleyan Methodist Connection, it is inconsistent with our duties to God and Christianity to hold such connections. (29)

The majority would not agree to this being handed down to the annual conferences for ratification as a new test of membership. As a result, some said the new rule was admonitory, others that it was a law to be enforced.

LaRoy Sunderland, the most radical of the founders, withdrew from the Connection because of the new rule, even though he was no longer active in any lodge. (30) The debate raged on in the periodical, and quarterly and annual conferences adopted resolutions on one side or the other.

When the 1860 session of the General Conference met October 3-10 at Fulton, New York, it adopted by a vote of 33 to 15 and sent down to the annual conferences an anti-lodge statement which was ratified by early 1862. (31) The increasing opposition to the lodge seems to have been one of the determining factors in Luther Lee's decision to return to the Methodist Episcopal Church, which he did early in 1867. (32)

War

The so-called "Peace Crusade" had its beginning with the Society of Friends as did many of the reform movements. Their activity led to the organization of the American Peace Society in 1828, the New England Nonresistance Society in 1838, and the League of Universal Brotherhood in 1846. (33).

At the Utica Convention, the new Connection incorporated in its new Discipline this statement:

On Peace

We believe the gospel of Christ to be every way opposed to the practice of war, in all its forms; and those customs which tend to foster and perpetuate the war spirit to be inconsistent with the benevolent designs of the Christian religion. (34)

Discussions in the periodical relative to the war-peace issue also involved the legality of self-defense and the related issue of capital punishment.

Opposition to war was put to the test in times of strife. Wesleyans were strongly and uniformly opposed to the war with Mexico, although this opposition may have been intensified by pro-slavery support of the war and the fear that expansion in the Southwest would bring more slave territory; Luther Lee called the American commander in that conflict the "chief" of "murderers and robbers." (35) On the other hand, some Wesleyans felt that anti-slavery men in Kansas had a right to defend themselves. In fact, when the Reverend William C. Clark was brutally assaulted because of his abolitionist stand by pro-slavery men in Missouri while returning from Kansas, he said that he still believed in peace principles toward men but in Colt's revolvers for the two-legged beasts of Missouri! (36)

The Civil War proved to be too much of a test for most Wesleyan pacifism since Wesleyan hatred for slavery was stronger than Wesleyan hatred for war. Matlack saw the war as a judgment on the whole nation:

> All will suffer. All classes, sections, parties have sinned. The patriot and the traitor--both must die. The sin of the American people is too deep, to [sic] dreadful to be atoned for now by repentance. Without shedding of blood there cannot be remission. (37)

When one reader protested that support of the war effort in the columns of the American Wesleyan was a violation of the Discipline statement against war, Cyrus Prindle, one of the founders and then serving as publishing agent, replied that this was not war, it was the putting down of treason.

> . . . we rejoice to see a united people coming to face them before God and the world, and repel their unprovoked aggressions. May God judge between us and our foes, and give triumph to the right. (38)

And with this Matlack agreed:

> The present struggle is not a war between nations. It is the resistance of an armed mob of felons against the Chief Magistrate of the Nation. . . . With all my anti-war sentiment I am unable to cry peace to the wicked traitors, or admonish Abraham to put up his sword. (39)

Wesleyans not only gave verbal support to the war, but many took up arms and went to the front.

Perhaps it is not surprising that with many Wesleyans accommodating their anti-war principles to allow their participation in putting down the Southern "rebellion," the 1864 session of the General Conference softened the statement in the Discipline somewhat:

ON PEACE

> We believe the Gospel of Christ to be intended to extirpate the practice of war, and hence we cannot but deprecate those customs which needlessly foster and perpetuate the war spirit; we will not cease to pray and labor that the period may soon arrive when "Nations shall learn war no more." (40)

Tobacco

While Wesleyan Methodists were involved in reforms that were attracting support from other segments of society, they were also involved in some against which very few voices of protest were being raised. One of these was opposition to the use of tobacco. John Wesley had prohibited the use of tobacco and snuff as well as "spiritous liquor" for the bands, his inner circle. (41) Early American Methodists often attempted to discourage its use. (42) It was not surprising that the "reformers" followed suit.

Much of the action in the early years was taken by the annual conferences. But by 1860 the denomination as a whole expressed its concern through a portion of the report of the Committee on Reforms adopted by the General Conference. It requested members to cease from any use of tobacco. (43)

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RADICAL REFORM AND LIVING PIETY--Continued

The basis of opposition to tobacco was in part a concern about its effect on the body, although the scientific proof of its evil effects was still largely in the future. There was also a concern over stewardship, the waste of money on tobacco at the expense of things more wholesome and important. There was also concern about its addictive nature. But perhaps the theme played on the most was that of the filthiness of tobacco, for the most common use of it at that time was chewing, even more than smoking, and the crude way in which the chewing was done is evident from some of the articles and even the actions of the conferences. This was especially so in the interior, frontier areas of the country. On L. C. Matlack's first visit to Indiana, he had a violent reaction to the untidiness of many he saw there, and tobacco contributed to the general effect.

> The continual grinding of the weed in their bread mills, keeps up a spouting stream of discolored saliva which they are as careless to keep off their chins and shirt bosoms, as they are to keep the mud off their boots. (44)

The indiscriminate spitting did not exempt the interior of the church building either. This caused the Indiana Conference in 1853 to say that the use of tobacco "also defiles the house of God, rendering it unfit for the worship of God, especially for those who kneel in time of prayer." (45) And in 1859, the same conference, when its session was held at the new Lee Chapel, had to "request the members who use tobacco not to spit upon the floor of the new church." (46)

Women's Rights

The women's rights movement in America had its beginnings in the mid-nineteenth century, and primarily grew out of the active role of women in the temperance, abolitionist, and other reform movements. (47) It was but natural that the abolitionist Wesleyans should also play a part in winning for women their rights. The way was prepared by their associates in reform, Evangelist Charles G. Finney, who encouraged his women converts to speak in public for Christ, and Oberlin College, the first co-educational school, which under Asa Mahan as president and Finney as theology professor graduated some of the future leaders of the women's rights movement.

Wesleyan support of women's rights was not universal, nor was it always unreserved. When the first Woman's Rights Convention, traditionally marking the launching of the movement, was held in the Wesleyan Methodist chapel in Seneca Falls, New York, July 19-20, 1848, the women arrived at the appointed hour to discover that the pastor had had second thoughts and the building was locked. They put a small boy through an open window, he unlocked the door, and the convention proceeded as scheduled. (48)

Gradually Wesleyan support for the movement intensified. In 1852, when the New York State Temperance Convention was held in Syracuse, it refused to recognize the delegates of the Woman's State Temperance Society or to hear Miss Susan B. Anthony. Luther Lee defended the women's right to participate, and when his efforts failed he invited them to the Syracuse Wesleyan Methodist chapel, where he was pastor, for an evening service. (49)

By 1853, L. C. Matlack, then editor of The Wesleyan, declared that he was for women having the right to vote. (50) Some Wesleyans agreed with him for reasons other than just a concern for women's rights--the votes of the women would help to bring prohibition of alcoholic beverages and other reform laws! (51) By 1867, the General Conference itself adopted a "Report on the State of the Country" which supported Kansas in its attempt to give the franchise to women. (52)

In 1853 Luther Lee preached the ordination sermon of Miss Antoinette L. Brown, the first woman to graduate from the theological course at Oberlin College, and traditionally counted as the first woman to be fully ordained to the ministry. His text was Galatians 3:28, which was also a favorite anti-slavery text. He argued exegetically that there was no valid objection to the ordination of women on biblical grounds, pointing out their major role in the New Testament, and arguing that in the Pauline passages often arrayed against women as preachers, "the apostle's injunction was not given as a general rule, but as a remedy for a specific difficulty." (53) The sermon was immediately published and its sale announced in the denominational paper. (54) Editor Matlack followed up with a strong editorial:

> Woman is our equal in all respects. Her rights, as ours are to be known by her ability and opportunity to act. She may appear, fittingly in the highest professional positions, as in the common pursuits of life. We concede her right to free thought, free speech, freedom of the platform, forum, pulpit, bar, and ballot-box.

He went on to cite Lee's sermon, and gave a lengthy quote from Edward Smith's Christian Statesman. Smith, one of the more radical of the founders, had expressed his delight over the sermon, and added:

> We are much encouraged to hope that the day is not far distant when woman will take her proper place in the church of God. That day must come before the world can be saved. (55)

As to women's leadership in the church, acceptance of this also came gradually. A writer in the True Wesleyan in 1847 knew of no women in the meetings of class leaders or stewards or in the quarterly conferences which were composed of officers, nor in the "ministerial ranks," (56) and Luther Lee questioned the legality of women class leaders in 1849. (57) But in 1851, Edward Smith reported his pleasure over the election of a woman as steward of a circuit near Cleveland, (58) and by 1862 the Cleveland church had a woman as Sunday school superintendent. (59) By 1860, the Illinois Conference had granted a ministerial license to Mrs. Mary A. Will, and in 1861 it ordained her--the first woman in the Wesleyan Methodist Connection to be granted full standing as an elder. (60) By 1867, Mrs. Mary Drake of the Iowa Conference was preaching along with her husband, the president of that conference. (61)

The ordination of Mrs. Will set off a controversy in the 1864 session of the General Conference. The Committee on Conference Records, by a split vote decided by the chairman's affirmative vote, declared the ordination to be unscriptural. But the General Conference by vote of 38 to 8 amended the committee's report to say that it declined to take any action on the matter and left it with the annual conferences. The same session tabled a resolution that would have disapproved of licensing and ordaining women, and also declined to provide for such licensing and ordaining on the basis that the Scriptures were not sufficiently clear to warrant it. (62)

Miscellaneous Reforms

Wesleyan Methodists were so consciously committed to opposing anything wrong or sinful that virtually an endless catalog of questionable items were discussed at least once in the denominational periodical. The current review will have to limit itself to the items in which General Conference or annual conference action revealed more of a consensus.

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RADICAL REFORM AND LIVING PIETY--Continued

The Utica Convention committed the ministers and member of the new church to simplicity in lifestyle. To the rather brief section in the Methodist Episcopal Discipline on dress, two further questions and answers were added, insisting on "cheap, as well as plain dress," and "cheap" as well as "plain" furniture. The latter question also prohibited high-priced carriages. (63)

The first General Conference, in 1844, adopted a rule on instrumental music as follows: "We recommend the churches to dispense with instrumental music." (64) This rule was to be carried in the Discipline until it was deleted in 1899. (65)

The Utica Convention in 1843 touched the area of funeral customs by inserting a note at the end of the section on dress and furniture: "We disapprove of Christians changing their apparel in mourning for the dead." (66)

The 1844 session of the General Conference adopted a resolution relative to Sunday observance: "Resolved. That we will not tolerate in any of our people, the becoming stockholders in Sabbath breaking companies or corporations." (67)

At the Utica Convention in 1843, George Pegler presented a resolution on "Free Seats" which was not adopted; (68) however, while many New England Wesleyan Methodist churches did follow the custom of "renting" or leasing their pews for a certain amount each year in order to underwrite local expenses, many Wesleyans opposed the practice and the Rochester Conference stated its opposition officially. The 1867 General Conference established a Church Building Aid Association and provided that only free-seated churches would secure aid. (69)

The 1852 session of the General Conference adopted a report from its Committee on Reform which included a statement denouncing the "Land Monopoly"; (70) this concern for free or cheap land for settlers moving westward also shows up in Miriam's Timbrel, a Wesleyan songbook featuring reform hymns and songs, in the lines:

> Yet thousands of hands want acres,
> And thousands of acres want hands. (71)

In keeping with this, beginning with the January 3, 1855, issue of The Wesleyan, each issue for an extended period carried in the upper lefthand corner a statement of what the paper advocated which ended with the following: "The rightfulness of the universal claim to a homestead, in order that the Scripture may be fulfilled which predicts that 'they shall sit every man under his vine and fig-tree, and none shall make him afraid.'"

Living Piety

Revivals

While the Wesleyan Methodists were known as reformers, they were also known as revivalists. Luther Lee called in 1847 for revivals which would seek the salvation of souls as the most important work of the church. (72) In 1848-49 and again later in 1849 he ran two series of editorials on revivals, the first series being entitled, "The Philosophy of Revivals." At least part of these were incorporated in his book, The Revival Manual, published in 1850. (73) In 1853, in an article, "Labor To Promote Revivals," he declared that there were more conversions among Wesleyan Methodists proportionately than among the great denominations, but there was room yet for improvement. (74) A few months before Lee's article, L. C. Matlack declared in an editorial, "Natural Increase of the Connection":

> The truth is, that scarce one-half of our people were ever members of the M. E. Church. A portion of the other half are from other denominations, but the main part of them have been graciously given, by the new birth, in answer to the prayers and efforts, and travail of God's children, among us. (75)

Judging from the notices of revivals sent to the denominational periodical and comments by the various editors, it appears that there were five waves of revival which visited the Connection during the 1843-67 period. The most important one began in 1856 and mounted in strength through 1857 and 1858, and really continued at least through 1862. The timing of this revival wave is especially significant since late 1857 marked the beginning of the great "prayer meeting revival" which swept through the major cities of America under lay leadership in 1858 and from there around the world--Timothy L. Smith has designated 1858 as the annus mirabilis. (76) It is also the period of the organization of the Free Methodist Church and the outbreak of a revival of holiness preaching and promotion among Wesleyan Methodists.

Christian Perfection

As has been indicated, revivals in the Wesleyan Methodist Connection beginning with the latter 1850s laid strong emphasis on the preaching of Christian perfection, John Wesley's doctrine of entire sanctification. Many of the Methodist abolitionists were also strong advocates of holiness. Aaron Lummus, who had been the original proprietor, editor, and publisher of what became Zion's Herald, the official Methodist Episcopal paper based in Boston, withdrew from the older church and became a Wesleyan Methodist in 1843. He attacked errors concerning Christian perfection in articles in Zion's Herald as early as 1825 and had also authored Essays on Holiness. (77) Timothy Merritt, who had authored in 1825 a small book entitled The Christian's Manual, a Treatise on Christian Perfection, and who founded in 1839 the Guide to Christian Perfection, later the Guide to Holiness, was an outspoken New England abolitionist and a close associate of Orange Scott and the others who founded the Wesleyan Methodist Connection. (78)

In the first issue of the True Wesleyan, in the article entitled "Our Course," the founders of the Connection declared:

> We intend also, that the subject of Christian holiness as taught by our standard writers and embodied in the experience of early Methodists, shall have suitable place and space in our columns. --We rejoice to know that at present, this work is advancing in a remarkable degree, both among ourselves and others. Many have recently experienced its fulness and are its living exemplifications, both in word and deed. This is ominous of great good, both to the church and to the world. In it we rejoice, and our humble efforts shall be directed to forward it. (79)

Later in 1843, Scott published in Boston The Christian's Book, consisting of extracts on Christian perfection from the writings of Wesley, Fletcher, Upham, and Mahan. (80)

In 1844, at the first General Conference, a new article of religion on "Sanctification" was adopted and sent down to the annual conferences for ratification. The article which was finally approved and inserted in the 1844 Discipline was slightly different in wording.

> Of Sanctification
> Sanctification is that renewal of our fallen natures by the Holy Ghost, received through faith in

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> Jesus Christ, whose blood of atonement cleanseth from all sin; whereby we are not only delivered from the guilt of sin, but are washed from its pollution, saved from its power, and are enabled, through grace, to love God with all our hearts, and to walk in his holy commandments blameless. (81)

This made the Wesleyan Methodist Connection the first religious body to have an article of religion on sanctification.

During the 1844-48 quadrennium, the useful life of the Connection's chief founder, Orange Scott, came to a premature close with his death at the age of 47. In 1845 he had toured virtually all of the conferences, and upon returning home had written a series of letters in the True Wesleyan entitled, "'Advice to the People called' Wesleyans." (82) The second of the letters was on "Holiness of Heart."

> There is no one thing of so much importance to our young Connexion as holiness of heart and life.... Deep experience in the things of God, is essential to the peace and usefulness of all Christians; but especially is it essential to any class of Christian Reformers. (83)

One of the themes which was sounded loud and long during these early years was the Wesleyan conviction that true holiness would lead inevitably to reform. Jotham Horton was apparently the writer who after denouncing holiness that permitted slavery went on to say:

> Holiness is not an abstraction. It is not confined within the limits of church homilies, doctrinal or even biblical phrases. It is a living, loving, active principle. It is eminently practical. (84)

J. P. Campbell, a black Wesleyan preacher, declared:

> I cannot conceive that we shall be sanctified wholly, soul, body, and spirit, until the spirit of caste, a lump of the old leaven of malice and wickedness, is purged out from among us. We may increase in numbers, but we shall not in graces, until this accursed thing is removed. (85)

Luther Lee also described holiness as eminently practical, and said, "Indeed, when holiness ceases to act, it ceases to exist." (86) L. C. Matlack bemoaned the fact that the authors of works on Christian perfection were too often apologists for slavery and expressed his indignation over the failure to pray for slaves in "sanctification prayer meetings." (87) And when the great prayer meeting revival broke out in 1857-58, Wesleyans were critical because no agitating subjects were allowed in prayer and testimony--one man in New York City was rebuked for praying for an end to slavery. (88)

The Holiness Revival

Most of what appeared on entire sanctification in the denominational periodical for the first half of the 1843-67 period involved discussions of the doctrine or exhortations to seek and practice the experience. Occasionally there were personal testimonies concerning its experience and somewhat rarely reports of revivals in which several persons had experienced it. It may well have been the infrequency of testimonies and revival reports that led one writer, using the name "Episcopos," to deplore the neglect of holiness among Wesleyans.

> It seems to me that among Wesleyan Methodists in the United States, with all of our reforms in ecclesiastical economy, and in regard to liberty, and temperance, the most important reform of all--the sanctification of our souls,--is strangely neglected. (89)

Beginning in 1855, there came a change in this. From that year on, reports of revivals in which numerous persons testified to a work of sanctification rapidly increased. By 1858, Cyrus Prindle, then serving as both editor and publishing agent, summarized the six western conferences which he had visited by saying, "a present and full salvation, were themes of common import, and were urged upon the attention of all, as the great things needed. (90)

The strongest center of holiness emphasis developed in the Illinois Conference. The revival there erupted in full force in 1860 and continued at a high level for years afterward. (91) The 1860 session of the Illinois Conference at Wheaton was a high point. B. T. Roberts, whose expulsion by the Genesee Conference of the Methodist Episcopal Church had been upheld the previous spring by that denomination's General Conference, and who had led in the establishment of the Free Methodist Church that fall, visited the session and preached on holiness in the College chapel. He was thrilled with the results.

> Such a time of breaking down among ministers we never witnessed before. Some of their strongest men wept like children. . . . Several came out very clearly in its enjoyment before we left. (92)

Congregationalist Jonathan Blanchard, who had just become president of Wheaton College (formerly Illinois Institute, operated by the Wesleyans), supported the holiness message. L. C. Matlack, formerly president of the school, was now elected president of the Illinois Conference and was to travel the conference for at least the first six months. He had been to Buffalo the preceding spring to observe the Methodist Episcopal General Conference and had apparently stayed at B. T. Robert's home. Matlack now confessed his need and put himself on record as seeking a holy heart. He planned the holding of four-day meetings on each Illinois circuit for the purpose of calling the people to consecrate their "souls anew to God." (93)

Prindle had visited the Illinois Conference session. He summarized the 1856-60 quadrennium by saying, "We have in that time become more settled in the vitalities of holiness, . . ." (94) And at the 1860 session of the Wesleyan Methodist General Conference, the Committee on an Address to the Churches closed the first paragraph of its report thus:

> And may the very God of peace sanctify you wholly; and, we pray God, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Nor can we doubt this result in all your hearts that are willing, since faithful is he that calleth you, who also will do it. (95)

The revival in Illinois continued. It was in January 1861 that Matlack coined the phrase around which this study is structured. He said that the four-day meetings were going so well that he planned to continue traveling the conference for the rest of the year if that was desired, and if so he would schedule a string of camp meetings "to vindicate the identity of radical Reform and living piety." (96) The first lady pastor, Mary A. Will, reported that her Nora Circuit had seen 130 converted and believers were being sanctified although holiness preaching was meeting opposition. (97) When the summer series of camp meetings was held, Matlack himself testified to having received the answer to his prayer for a pure heart in his own entire sanctification. (98)

Other revival reports indicating a specialization in holiness came from Iowa, New York, Indiana, Wisconsin, and Michigan. In 1862 Prindle summarized his western tour in

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glowing terms:

> My visit to our brethren in the West this year has satisfied me that a deeper work of grace is now enjoyed than at any former period. The baptism of the Holy Spirit has really come down upon many, and is still coming upon them. Long shall I remember my visit for this reason. It was good to be there and share with them in the "showers of blessings." (99)

On June 1, 1863, the first number of a new monthly holiness periodical was issued, called the Way of Holiness. (100) The 1864 session of the General Conference elected a new editor in the person of Adam Crooks, former missionary to North Carolina, and a lifelong holiness enthusiast. The Address to the Churches adopted at that session admonished, "Rest not brethren short of an entire surrender to God, a work which shall make an end of sin, and fully establish the reign of God in the soul." (101) Following the adjournment of the General Conference, Crooks declared in the first paragraph of his "Salutatory" editorial:

> Being the organ of a Connection of Christian Churches, the primal objects of the American Wesleyan should be the success of Christian enterprise--"the spread of scriptural holiness, over these lands"--consisting in piety and purity, correct faith, genuine experience, and corresponding practice. "Holiness unto the Lord" should radiate from ever [sic] issue. (102)

When the next session of the General Conference was held in 1867, the opening sermon was preached by C. F. Hawley, "after which many of the brethren tarried to make a deeper consecration of all to God." The scene was repeated on the second evening following a sermon by D. P. Baker. (103) The Address to the Churches began its concluding paragraph as follows:

> Finally, and above all things, dear brethren, would we exhort you to more complete consecration to God to greater zeal--to increased hungerings and thristing after righteousness--an intenser, deeper, broader, higher type of personal piety, and a fuller sympathy with Christ in the great work of saving souls. Here alone is the secret of power and unfailing source of success. Greatly do we need the baptism of the Spirit, and to abound in its rich and blessed fruits of love, joy, peace, longsuffering, meekness, gentleness, patience, faith. (104)

From Reform to Piety

If one reads carefully these statements from the late 1850s into the 1860s, he notes a change in tone, a shift in emphasis from reform to piety. The shift first became a conscious one as Wesleyans began discussing which were the better methods of reform. H. Gregory, who had been a ministerial member of the Utica Convention, wrote a series of articles on "Christian Perfection" for the church paper in 1858. In the final one, he said:

> And here let me express my own convictions, which are, that we have relied too much upon our correct reformatory principles, to the neglect somewhat of personal holiness. The Church that is blessed with the greatest proportion of members that enjoy the blessing of perfect live, will possess the greatest moral power, and everything else being equal, will accomplish the most good. May God in mercy, make us a holy people. (105)

L. C. Matlack concurred some three and one-half years later.

> God's plan for correcting the evils in society--for repairing the damage sin has done--for saving the souls of men, is a peculiar one, and indicative of infinite wisdom. It is not by urging outward conformity to a law, so much as by adjusting the inner man to the purity and symmetry and power of a perfect model. (106)

And George B. Smith, reporting a revival at Shadey Valley, Ohio, declared, "We are convinced that holiness is the only sure foundation for Christian reformers to build a permanent revival on." (107) Perhaps the most significant expression of the new way of thinking is in the Illinois Conference's report on reforms adopted at its 1866 session. Its opening sounded an historic emphasis.

> Nothing is plainer than the necessity of reform; not a revival but a reformation. The lethargy, slothfulness, want of interest in the salvation of souls, neglecting the social means of grace, worldly conformity, avarice, loving of pleasure, and popularity, in the professed followers of the meek and lowly, self-sacrificing Jesus, speak louder than words, and say, we must reform.

The report celebrates the victory over slavery but points out that "the human unregenerate heart is still the same; . . ." "All merely external reforms are but the changing of a corrupt fountain into another channel." there is only on New Testament method of reform and that is a purifying of the heart. So at the "head of moral reform" they place a section on holiness, concluding it by saying, "Holiness in heart and life embrace all moral reform, and the want of this is seen in the following subjects." There follow sections on slavery and caste, property, temperance, tobacco, licentiousness, secret societies, worldly conformity, war, and lethargy. (108) So, the secret of outward social reform was being seen more and more as inner, personal reform. For Wesleyans the pendulum was swinging from radical reform to living piety.

From Exclusion to Tension Again (?)

The limits of this study will not permit us to pursue details beyond the 1843 to 1867 period. It must be said that the Wesleyan Methodist Connection attempted a noble experiment in those years. The ministers and members set out to identify radical reform and living piety. The synthesis was rather fully achieved in the lives and ministries of a few individuals. It was probably achieved for short periods of time in some of the congregations or even the annual conferences. But one of the elements tended to become do dominant and the other subordinate. In the early part of the period, radical reform was more dominant for much of the Connection, while in the later years living piety was assuming dominance. So the Wesleyan Methodist experiment did not prove conclusively that a long-term synthesis can be achieved.

Following 1867, the swing of the pendulum accelerated. There were many factors involved in this.

The old national reform alliance broke up after the Civil War. Abolitionism was the only reform emphasis on which everyone had agreed. And many abolitionists had no interest in opposing other aspects of racism.

Jonathan Blanchard, with whom the Wesleyan Methodists had been connected in the founding of Wheaton College, decided that the lodge had been the power behind slavery. (109) And he led many reformers, including many Wesleyans, in a

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furious post-Civil War attack on masonry as the most important reform issue--to the exclusion of most other issues.

The old "classic" Wesleyan Methodist leaders were now all dead or they had returned to the Methodist Episcopal Church. A second generation of leaders was emerging with a different perspective on reform. The holiness revival had for nearly twenty years been turning some Wesleyan Methodists in a different direction. A conflict between those favoring the holiness emphasis and those questioning some of its aspects now developed and by the time the holiness specialists emerged victorious there was little emphasis on radical reform in quite the way there had been earlier. There was now a shift from political action to social action, and from public reforms to personal reforms and piety.

There were social currents which affected the Connection from without. Following the Civil War there came a period of intense industrialization and urbanization and an emphasis on materialism--a whole new set of complex problems emerged. Among evangelicals the earlier optimism of postmillennialism was challenged by the pessimism of premillennialism and dispensationalism. New alignments were formed as the fundamentalist-modernist controversy emerged. The government became increasingly involved in social welfare. And "modernists" were often identified by the Wesleyans with the "social gospel" and socialist tendencies. The radical reformers' children and grandchildren became social and political conservatives with little memory of their roots. By the middle of the twentieth century, living piety almost excluded radical reform.

In all honesty, it must be said that there are now a few feeble signs of renewed interest among some Wesleyans in radical reform. Will this emphasis be received again? Will the attempt at a synthesis be made once more? Some of us think it may. And it is our hope that a true and lasting balance may be achieved.

NOTES

26. Whitney R. Cross, The Burned-over District: The Social and Intellectual History of Enthusiastic Religion in Western New York, 1800-1850 (Ithica, NY: Cornell University Press, 1950), pp. 112-25; William H. Brackney, Religious Antimasonry: The Genesis of a Political Party 1826-1830 (Ann Arbor: University Microfilms, 1976). Brackney, "The Fruits of a Crusade: Wesleyan Opposition to Secret Societies," Methodist History, July 1979, pp. 239-52.

27. Utica Daily Gazette, June 10, 1843; Arthur T. Jennings, History of American Wesleyan Methodism (Syracuse, NY: Wesleyan Methodist Publishing Association, 1902), pp. 60-61. Jennings' description of the debate as being a New York vs. New England matter, which is followed by Brackney, "The Fruits of a Crusade," is not wholly justified.

28. Discipline, 1843, p. 93.

29. "Wesleyan Methodist Connection, . . . Book of Minutes, 1842-1887," pp. 62-63; Discipline, 1845, p. 93.

30. Sunderland was already becoming involved in mesmerism and psychic phenomena and had already begun a career on the lecture tour demonstrating mass hypnotism. He remained unattached to any religious body, apparently became involved in spiritism and was considered apostate by his former brethren. See True Wesleyan, Nov. 18, 1843, p. 183; Nov. 14, 1846, p. 183; Jan. 4, 1851, p. 2; "What a Fall!" The Wesleyan, March 25, 1857, p. 46; May 13, 1857, p. 74; Christian Advocate (New York), May 28, 1885, p. 341; June 4, 1885, pp. 357-58; June 11, 1885, p. 375; Wesleyan Methodist, June 3, 1885, p. 2. For Sunderland's part in helping to transplant Swedenborgianism to America, see Cross, The Burned-over District, pp. 343-44.

31. Minutes of the Fifth Quadrennial Session of the General Conference of the Wesleyan Methodist Connection (Syracuse, NY: Wesleyan Methodist Book Concern, 1860), p. 29.

32. Lee declared that the anti-secrecy rule would not be carried into the merger, and blamed it for defeating the Wesleyan Methodists, American Wesleyan, March 23, 1866, p. 50. Brackney, in "The Fruits of a Crusade," includes Matlack with Lee in opposition to the rule. This is not borne out by the record. In an editorial in The Wesleyan, June 20, 1855, p. 98, Matlack declared that not only had he never been a member to such society but that he was strongly and permanently opposed to such societies. He had voted for the rule prohibiting membership in 1844 ("Wesleyan Methodist Connection, . . . Book of Minutes, 1842-1887," pp. 62-63), and for the statement in 1852 that the General Conference ordained it as law (p. 120), and declared his support of the rule in an editorial, "Secret Societies" (The Wesleyan, Jan. 19, 1854, p. 10). In 1860 he voted against going back to the original Utica rule (The Wesleyan, Oct. 31, 1860, pp. 321-22). In 1866, less than a year before Lee, Matlack, and Prindle rejoined the Methodist Episcopal Church, ("Rival Worships," American Wesleyan, April 25, 1866, p. 66), and emphasized that holiness of heart would settle the issue: "Entire consecration of heart and life, as religion requires, is impossible with such fellowship maintained. . . . The fires of a thorough cleansing will sweep away every refuge of lies. The searching process of self examination necessarily precedent to perfect submission will tear out all this thing, root and branch." Prindle vacillated a bit more than Matlack on the issue although he had never been a lodge member (The Wesleyan, Oct. 27, 1852, p. 172), but he eventually took a strong position against the lodge as expressed in his book, Masonary and Oddfellowship: An Inquiry Whether Christians Should Acquire or Retain Membership in These Fraternities (Syracuse, NY: Wesleyan Methodist Publishing House, 1862).

33. Ahlstrom, A Religious History of the American People, pp. 645-47.

34. Discipline, 1843, p. 95.

35. True Wesleyan, Jan. 8, 1848, p. 6.

36. The Wesleyan, Nov. 7, 1855, p. 181. One writer said that defense by freedom lovers was not sinful even though enemies might be slain--it was their duty to do so (Kansas Defensive War," The Wesleyan, March 26, 1856, p. 50).

37. American Wesleyan, May 15, 1861, p. 78.

38. American Wesleyan, May 22, 1861, p. 82.

39. American Wesleyan, May 22, 1861, p. 82.

40. Discipline, 1864, p. 100.

41. "Directions Given to the Band-Societies, December 25, 1744," Works, 8:273-74; see also "Letter to Mr. S., at Armagh," Works, 12:247-48.

42. William Warren Sweet, Circuit-Rider Days in Indiana (Indianapolis: W. K. Stewart Co., 1916, pp. 70-71.

43. "Wesleyan Methodist Connection, . . . Book of Minutes, 1842-1887," pp. 179-80.

44. True Wesleyan, Oct. 2, 1852, p. 158.

45. Minutes of the Indiana Conference, 1849-67, handwritten, 1853, p. 90.

46. Minutes of the Indiana Conference, 1849-67, 1859, p. 222.

47. Ahlstrom, A Religious History of the American People, pp. 643-44.

48. Alice Felt Tyler, Freedom's Ferment, Phases of American Social History to 1860 (University of Minnesota Press, 1944; rep. Freeport, NY: Books for Libraries Press, 1970), pp. 453-54.

49. True Wesleyan, July 3, 1852, p. 106; Lucille Sider Dayton and Donald W. Dayton, "Women in the Holiness Movement" (background study for seminar at 1974 CHA Convention, Louisville, KY), p. 18.

50. "Common Sense," The Wesleyan, Aug. 18, 1853, p. 130.

51. "Not One Woman for Rum!" The Wesleyan, Nov. 10, 1853, p. 177.

52. "Wesleyan Methodist Connection, . . . Book of Minutes, 1842-1887," p. 237; American Wesleyan, Oct. 16, 1867, p. 163.

53. Woman's Right to Preach the Gospel, A Sermon Preached at the Ordination of the Rev. Miss Antoinette L. Brown, at South Butler, Wayne County, N.Y., Sept. 15, 1853 (Syracuse, NY: Luther Lee, 1853). See also Donald W. Dayton, Discovering an Evangelical Heritage (New York: Harper and Row, 1976), p. 83.

54. "Sermon Extraordinary," The Wesleyan, Sept. 29, 1853, p. 154; Oct. 1853, p. 166.

55. The Wesleyan, Oct. 27, 1853, p. 170.

56. I. V. Smith, replying to George Pegler on secret societies, True Wesleyan, July 24, 1847, p. 117.

57. True Wesleyan, Nov. 30, 1849, p. 190.

58. True Wesleyan, Aug. 23, 1851, p. 134.

59. American Wesleyan, June 25, 1862, p. 98.

60. The Wesleyan, Oct. 10, 1860, p. 310. When Matlack visited her circuit, he reported that husband and wife were co-pastors (American Wesleyan, May 15, 1861, p. 78). But one of the male members soon set the record straight --Sister Will was the pastor and the church was as well governed as it had ever been. He went on to say, "As woman is blamed with the fall of man, we think she should have the privilege of proclaiming his redemption" (American Wesleyan, June 12, 1861, p. 64). See also "Wesleyan Methodist Connection, . . . Book of Minutes, 1842-1887," p. 208.

61. American Wesleyan, March 20, 1867, p. 46.

62. "Wesleyan Methodist Connection, . . . Book of Minutes, 1842-1887," pp. 189, 208.

63. Discipline, 1843, pp. 62-63.

64. Discipline, 1845, p. 68.

65. Minutes of the Fifteenth. . . General Conference, 1899, pp. 35-36.

66. Discipline, 1843, p. 63. This continued in the Discipline until the 1968 merger which produced the Wesleyan Church.

67. "Wesleyan Methodist Connection, . . . Book of Minutes, 1842-1887," p. 63.

68. "Wesleyan Methodist Connection, . . . Book of Minutes, 1842-1887," p. 19.

69. The Rochester Conference action is recorded in True Wesleyan, May 20, 1848, p. 81. For New England churches which followed the practice, see True Wesleyan, Feb. 19, 1848, p. 30; March 25, 1848, p. 48; April 15, 1848, p. 61; May 6, 1848, p. 73; May 11, 1848, p. 77. The General Conference action is recorded in "Wesleyan Methodist Connection, . . . Book of Minutes, 1842-1887," pp. 244ff.

70. True Wesleyan, Oct. 23, 1852, p. 169.

71. Cited by Matlack in The Wesleyan, Oct. 24, 1855, p. 172. Hymn 98, "The Acres and the Hands," in Miriam's Timbrel, or Sacred Songs, Suited to Revival Occasions; and also for Antislavery, Peace, Temperance, and Reform Meetings, 2nd ed., rev. and enlarged, comp. by John P. Betker, with a Supplement, comp. by the Publisher (Mansfield, O.: Published by E. Smith, for the Wesleyan Methodist Connection of America, 1853), pp. 124-26.

72. True Wesleyan, Jan. 30, 1847, p. 18.

73. See True Wesleyan, Dec. 22, 1849, p. 200. The book, The Revival Manual, was published in New York City by the Wesleyan Methodist Book Room, 1850.

74. The Wesleyan, Sept. 22, 1853, p. 150.

75. The Wesleyan, Jan. 20, 1853, p. 10.

76. The Wesleyan, March 17, 1858, p. 42; see Timothy L. Smith, Revivalism and Social Reform in Mid-Nineteenth Century America (New York: Abingdon Press, 1957), Chapter IV.

77. John Leland Peters, Christian Perfection and American Methodism (New York: Abingdon Press, 1956), p. 102; True Wesleyan, April 8, 1843, p. 53; May 13, 1843, p. 74.

78. Lucius C. Matlack, The History of American Slavery and Methodism, from 1780 to 1849 and History of the Wesleyan Methodist Connection of America, in two parts (New York: 1849; reprinted, Freeport, NY: Books for Libraries Press, 1971), pp. 157, 165-69, 179, 185; The Antislavery Struggle and Triumph in the Methodist Episcopal Church, with an introduction by D. D. Whedon (New York: Phillips & Hunt, 1881; reprinted New York: Negro University Press, 1969), pp. 110, 113, 122, 126, 127. See also Timothy L. Smith, Revivalism and Social Reform, p. 116; Donald G. Mathews, Slavery and Methodism, a Chapter in American Morality, 1780-1845 (Princeton, NJ: Princeton University Press, 1965), p. 175. The True Wesleyan, Feb. 8, 1845, p. 23, reported that a New Jersey minister (apparently M.E.) had been prohibited by his presiding elder from promoting the Guide to Christian Perfection, because it was published in New England under abolitionist influence.

79. True Wesleyan, Jan 7, 1843, p. 2.

80. True Wesleyan, Aug. 3, 1843, p. 123. The only extant copy of which the present writer is aware erroneously bears the publication date of 1844.

81. Discipline, 1848, p. 15.

82. The reason for the strange punctuation of the title is that Scott was paraphrasing Wesley's title, "Advice to the People Called Methodists." The series consisted of four letters, printed on the front pages of four consecutive issues of the True Wesleyan, beginning with the issue of December 6, 1845; the four letters are quoted in their

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entirety in Lucius C. Matlack, The Life of Orange Scott: Compiled from His Personal Narrative, Correspondence, and other Authentic Sources of Information, in Two Parts (New York: C. Prindle and L. C. Matlack, 1851), pp. 244-58.

83. "'Advice to the People Called' Wesleyans," True Wesleyan, Dec. 13, 1845, p. 197.

84. "Entire Holiness," True Wesleyan, Jan. 28, 1843, p. 15.

85. True Wesleyan, April 22, 1848, p. 65.

86. "Holiness," The Wesleyan, Sept. 1, 1853, p. 138.

87. "Entire Holiness," The Wesleyan, Oct. 27, 1853, p. 170.

88. "The Late revival in Its Relation to Humanity," The Wesleyan, May 26, 1858, p. 84; H. B. Knight, The Wesleyan, Sept. 8, 1858, p. 144.

89. "Spiritual Letters,--No. iii," True Wesleyan, Aug. 5, 1848, p. 125.

90. The Wesleyan, Oct. 27, 1858, p. 172.

91. J. A. McGilvra wrote the history of this revival in two articles entitled, "Holiness Work in the Wesleyan Methodist Connection," Wesleyan Methodist, April 27, 1887, p. 2 and May 4, 1887, p. 2.

92. Roberts' account in his periodical, the Earnest Christian, is copied in The Wesleyan, Oct. 17, 1860, p. 314.

93. The Wesleyan, Oct. 3, 1860, p. 306; Oct. 10, 1860, p. 310. Cf. Roberts' account as copied, Oct. 17, 1860, p. 314; and McGilvra's history, Wesleyan Methodist, April 27, 1887, p. 2. See also The Wesleyan, May 30, 1860, p. 235 for Matlack's address while in Buffalo.

94. The Wesleyan, Oct. 17, 1860, p. 314.

95. The Wesleyan, Oct. 31, 1860, p. 322.

96. American Wesleyan, Jan. 30, 1861, p. 18.

97. American Wesleyan, Jan. 23, 1861, p. 15; Feb. 20, 1861, p. 30.

98. American Wesleyan, July 24, 1861, p. 118; Sept. 11, 1861, p. 146; Oct. 23, 1861, p. 170; July 23, 1862, pp. 114-15.

99. American Wesleyan, Oct. 15, 1862, p. 162.

100. "Wesleyan Methodist Connection, . . . Book of Minutes, 1842-1887," pp. 222, 227.

101. "Wesleyan Methodist Connection, . . . Book of Minutes, 1842-1887," pp. 212-13.

102. American Wesleyan, June 28, 1864, quoted in E. W. Crooks, Life of Rev. A. Crooks, A.M. (Syracuse, NY: Wesleyan Methodist Publishing House, 1875), p. 126. The files of the

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denominational paper for 1863-65 are missing.

103. American Wesleyan, Oct. 16, 1867, p. 163.

104. American Wesleyan, Oct. 16, 1867, p. 164.

105. The Wesleyan, March 17, 1858, p. 41.

106. American Wesleyan, Aug. 21, 1861, p. 134.

107. American Wesleyan, Feb. 19, 1862, p. 30.

108. American Wesleyan, Oct. 10, 1866, p. 159.

109. See Richard Stuart Taylor, Seeking the Kingdom: A Study in the Career of Jonathan Blanchard, 1811-1892, Ph.D. thesis, Northern Illinois University, 1977 (Ann Arbor: University Microfilms International), pp. 504-36.

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HISTORICAL BULLETIN

WORLD METHODIST HISTORICAL SOCIETY

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PASSING THE TORCH (AN EDITORIAL)

When Albert C. Outler died on September 1, it was indeed the passing of a giant. Notices of his death and tributes to his memory have appropriately listed highlights of his career. We try our hand at a few of his roles.

A scholar par excellence, Albert Outler put the world in his debt with his meticulous editing and annotating of John Wesley's Sermons. A professor without peer, he invited generations of clergy to become aware of theology's precise beauty. An ecumenist seldom matched and never exceeded, he brought to Christians, both Roman Catholic and Protestant, new insights into the contemporary scene, especially those related to the Second Vatican Council. A churchman in all that he did, he honored United Methodism and taught his colleagues valued lessons through service as general conference delegate.

Yet Albert Outler made what may be his most lasting contribution as commission chairperson and chief drafter of the United Methodist Doctrinal Statement of 1972. Here he guided his denomination to a fresh understanding of the bases of Christian truth -- the commonly designated "Wesleyan Quadrilateral" -- comprising the elements of Scripture, Tradition, Experience, and Reason.

All these roles came last July as Albert Outler and his good spouse Carla attended the First Historical Convocation of the newly formed Historical Society of the United Methodist Church. His presence in meeting rooms, his corridor conversations, especially his accustomed witty give-and-take at table, made the Convocation a memorable experience.

Then came Outler's own paper, the last of the formal four major addresses of the program. Entitled "Through a Glass Darkly: Our History Speaks to our Future," the essay was a closely reasoned and logically argued explication of the 1972 Statement of "Our Theological Task." Intended to avoid both doctrinal dogmatism and doctrinal indifferentism, the Statement emerged in Outler's words as an inclusive document, inviting insights from sources Methodist, United Brethren, ecumenical, and interfaith. He stoutly affirmed the legitimacy of the Statement's pluralism and challenged his fellow United Methodists to a responsible theologizing for the future. In so doing he defended his generation's handiwork against what he feared had become massive misconceptions in the process leading to adoption of the 1988 Theological Statement. And thus he concluded, rising virtually to the emotional peak of a "Here I Stand."

In the half-hour of questions and comments that followed the standing ovation, Dr. Outler proved as careful in elaboration, as precise in citation, as inclusive in spirit as he himself could have wished. Therefore the concluding comment from the floor struck this observer as especially appropriate. A member of the 1988 Theological Commission offered his own view, that their intent was less to displace, and more to reaffirm the 1972 document through elaborating and restating certain of its principal points. This irenic commentary seemed graciously to acknowledge and accept Dr. Outler's propositions.

It was as if Albert Outler had held out the beacon of truth, and that it had been grasped by Richard P. Heitzenrater, the Albert C. Outler Professor of the History of Christianity at Perkins School of Theology.

Truly, had not the torch thus been passed?

Theodore L. Agnew
Editor, *Historical Bulletin*
World Methodist Historical Society

SUMMARY OF WMHS EXECUTIVE COMMITTEE DECISIONS, AUGUST & SEPTEMBER 1989

Officers and members of the WMHS met in Hotel Viktoria, Hasliberg-Reuti, Switzerland, in connection with the recent Executive Committee meeting of the World Methodist Council, September 25-30, 1989. At least seven members plus visitors were present, including: James Udy, Executive Secretary Charles Yrigoyen, Jr., *Historical Bulletin* Editor Theodore Agnew, Michel Weyer (Secretary, European Historical Commission, UMC), Faith Richardson (Treasurer, Historical Society, UMC), Julio Sabanes (Argentina), Zablon Nthamburi (Kenya), Jean Hanson, Jean Yrigoyen. A preliminary meeting of Udy, Yrigoyen, and Agnew at the Udy Family Retreat near Columbus, Ohio, on August 25-26 had proved most helpful in sorting correspondence and doing other work.

A capsule summary of actions taken at Hotel Viktoria includes:

1. Reports by President, Executive Secretary (including Treasurer's Report), and Editor as preliminaries to the WMHS report to the WMC Plenary on September 30; approved for submission.

2. Report of Director of *Union Catalog of World Methodist Archival and Manuscripts Collections*, received with gratitude; substance is printed elsewhere in the issue of *HB*.

3. *HB* Editor received general encouragement to enhance the "newsletter" character of *HB*, including especial attention to activities and conferences

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WMHS EXECUTIVE COMMITTEE -- Continued

of the member societies and communions of WMHS; regular feature to be a Calendar of Coming Conferences. [For current list, see elsewhere in this issue of *HB*.]

4. Possible revisions of Constitution of WMHS were considered; these are to be refined and printed in a future issue of *HB*, for consideration and action at the next Quinquennial Meeting of WMHS.

5. Executive Secretary Yrigoyen was authorized to negotiate with Fred Maser about the job description for a Development Officer; interim person, if available, to be designated for approval at Quinquennial Meeting of WMHS.

6. Planning and calendaring of series of meetings during next five years was done. [Again, see Calendar elsewhere in this issue of *HB*.]

Respectfully submitted
Ted Agnew, Acting Sec.

WORLD METHODIST HISTORICAL SOCIETY
Meeting, Tuesday, June 20, 1989
Ted Agnew's Minute

Sixteen members of the WMHS, being in attendance at the North American Sector meeting of the WMHS and the Canadian Methodist Historical Society, convened on call in Room 119, Emmanuel College, Victoria University, Toronto, Ontario, Tuesday, June 20, 1989. Executive Secretary Charles Yrigoyen, Jr., called the meeting to order at 4:10 p.m.

ATTENDING: Charles Yrigoyen, ExSecy; Ted Agnew, Editor of *Historical Bulletin*; Frank Baker, Bill Lamb, Edward Jackman, Jean Yrigoyen, Russell Richey, Richard P. Heitzenrater, Neil Semple, J. Ernest Nix, R. Wayne Kleinsteuber, Roy A. Rauschenberg, Joe Buckles, Robert C. Freeman, Allen B. Clark, Nellie Baker.

The following business was transacted:

1. *CATALOG OF METHODIST ARCHIVAL AND MANUSCRIPT COLLECTIONS.* Homer L. Calkin reviewed progress to date on this project, which was established in 1976 and for which he assumed responsibility in 1979. Parts 2, 3, and 6 (Sec. 1) are presently available; Parts 6 (Secs. 2, 3, 4, 5) and 5 are intended to be issued during 1989 and 1990. Details of his report are attached (Annex 1 and 2). General approbation and gratitude for this labor of love were expressed.

2. *HISTORICAL BULLETIN.* Ted Agnew, editor, reviewed the situation of the publication, noting that the four issues per year with rising costs and fixed revenues are creating a financial squeeze. Suggestions being invited, these were offered:

Bill Lamb, president CMHS, offered publicity for WMHS to CMHS members; Yrigoyen cheerfully accepted mailing lists and any other assistance.

Dick Heitzenrater suggested a cost analysis of three issues per year, with the same content as the present four, to save mailing costs of one issue (presently first class or letter rate).

Frank Baker suggested that *HB* be principally a News Bulletin, possibly including a list of papers read at meetings and sources of separate publication of papers, but not to attempt to publish papers in *HB*. Yrigoyen noted that John Vickers had offered a similar suggestion by letter.

Russ Richey suggested that the local sponsoring group be responsible for publishing their own papers, as is being done by CMHS for the 1989 meeting.

Roy Rauschenberg suggested that *HB* might include a precis of papers, with responsibility for providing these to be up to the individual authors; as a model, he suggested publications of learned societies in his area.

Agnew mentioned that he intends to publish in *HB* a summary of this Conference, on the pattern of reports of the 1988 British and Swiss regional conferences.

3. FUTURE CONFERENCES AND MEETINGS. Yrigoyen led a discussion which noted these planned events:

1990, Spring or Summer -- European Sector, planning for which is under way among German-speaking Europeans; Holiness Movement is focus.

1990, Summer or Fall -- Joint conference with Benedictines, Rome; Weslevan Spirituality is focus; further details are to be worked on by President Udy, Yrigoyen, and Agnew at meeting in August, and at full Executive Committee meeting in Switzerland in September.

1991, Summer -- in conjunction with World Methodist Conference, Singapore; details to be worked out at Executive Committee meetings in August-September; it was recognized that it might be a short historical conference, but it is important to continue a WMHS presence at WM Conferences.

1992, Spring -- Oxford Institute; planning is in hands of Institute officers.

1993, date not set -- possible British Sector meeting of WMHS.

1994, date not set -- next North American Sector meeting; Yrigoyen invited group to Madison, NJ, for this event; 1994 will be 250th anniversary of the first British Conference. General acceptance.

Meeting adjourned at 4:55 p.m.

Ted Agnew, Minute-eer

A WELCOME LETTER

World Methodist Historical Society
(an affiliate of World Methodist Council)
British Section Secretary:

JOHN H. LENTON M.A., M.Phil.
21 Vineyard Road,
Wellington, Telford,
Shropshire TF1 1HB
England

1/9/1989

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A WELCOME LETTER -- Continued

Dear Ted,

Information for the next *Historical Bulletin*. We are planning to hold the next WMHS/WHS Regional Conference from the 2nd to the 5th April 1991 at Westminster College, Oxford. The title will be "Methodists and Society," and speakers will include the Revs John Munsey Turner and Professor John Kent, also Hugh Macleod and D. W. Bebbington. The cost will be about L75, and more information can be obtained form the Rev. T. S. A-MACQUIBAN, M.A., ST IVES, WHITEHILL ROAD, HOLMFIELD, HALIFAX, HX2 9UH, GREAT BRITAIN. You may also want to note, for future reference, that Tim will be moving on 1st Sept. 1990 to WESLEY COLLEGE, HENBURY RD, WESTBURY ON TRYM, BRISTOL, BS10 7QD.

Would you also put in something about the General Conference. The only definite thing at the moment is the decision to hold it in late July 1993, and to encourage participation world wide. We are thinking about Cambridge, England, as the venue and are looking for ideas for a theme. The front runner at the moment is "Dynamics of Church Growth." Any ideas you have on a possible theme would be most welcome.

With all good wishes,

Yours sincerely

JOHN H. LENTON

[EDITOR'S NOTE: Thank you, John Lenton, for this informative letter. We trust that publishing it *in extenso* will be not unwelcome. Let the world constituency of the WMHS note the items discussed, and please consider sending suggestions to our valued British Section Secretary.]

EDITOR'S REPORT ON CANADIAN Methodist HISTORICAL SOCIETY
TORONTO, June 18-21, 1989

The Editor is delighted to make this summary report of the excellent Toronto Conference of the North American Section, World Methodist Historical Society, at Victoria University, June 18-21, 1989. Host institutions were Emmanuel College and the Society. Eleven scholars, both from Canada and from the United States, presented papers. About a hundred registered. Sessions were exceptionally well attended, and searching questions, often ten or more following each paper, evidenced interest. A complimentary banquet was provided by Emmanuel College. CMHS President Bill Lamb, Program Coordinator Neil Semple, and General Manager Elizabeth Muir deserve special credit.

Four devotional sessions were led by Dr. Gordon Harland. His themes were: "No Other Foundation," "The Cross," "Grace," and "Pilgrimage." Setting for the first service, in the chapel of Victoria College, found us gazing appreciatively at stained glass windows featuring Milton, Wesley, Luther, and Isaac Newton, with Victoria's seal in the central window.

Three of the invited papers dealt with Our Founder, the Reverend John Wesley, M.A., Oxon.

Frank Baker (introduced by Phyllis Lucas as a "cirplanologist", collector of circuit plans), spoke convincingly on "John Wesley at Leisure," despite quoting Wesley's sentence "Leisure and I have taken leave of one another." Wesley made creative use of leisure, whether traveling or in the homes of followers, enjoying the freedom from busy-ness or hurry, especially using the time for reading and for writing. But this written record is only the tip of the iceberg of leisure usage, Baker acknowledged.

Richard Heitzenrater, in "Reckoning Up the Accounts: John Wesley as Historian of Early Methodism," provided an exquisite textual analysis of John Wesley's "three rises of Methodism," basically derived from the account in "A Short History of the People Called Methodists" (1781). Examining many varied sources, Heitzenrater concluded that Wesley tended to: (1) set the date of origin more precisely than warranted; (2) incorporate later elements; (3) give himself a more central role than was clear to others at the time. Thus Wesley oversimplified the story. Heitzenrater rejected the notion that Wesley was either intentionally inaccurate or constructively reconstructive; he rejected the view that the accounts reflect simple foibles of the mind; and he maintained that the accounts must be read in the context of struggles current at the time of preparation. Altogether, present-day critical scholarship would dictate that all sources should be used, and used critically. Heitzenrater clearly affirmed Frank Baker's informal comment, "John Wesley was no liar."

Theodore Runyon, as the only theologian (with Gordon Harland) at the conference, offered "Wesley and Orthopathy: The Category of Experience." He analyzed Wesley's sermon "The Almost Christian" and contrasted Wesley's "The Altogether Christian," finding three dimensions: (1) the altogether Christian, one who is being ontologically transformed toward the divine goal for creation (ONTOLOGY); (2) experience mediates the knowledge of God by engaging and transforming the answer (EPISTEMOLOGY); (3) the "Altogether Christian" is one whose words and actions express and transmit the divine love being received, the love by which God creates partners and co-workers in the redemption of creation (ETHICS). Acknowledging that "it would have been nice if John Wesley had written a systematic theology and sorted all these things out," Runyon offered "orthopathy" as a tentative term for the way Wesley saw experience. An informal question after the paper's conclusion asked for a precise meaning of "orthopathy." Frank Baker suggested "right experience." Runyon countered, "No, right attitude."

Four papers dealt with the Methodist experience in Canada.

Patricia Dirks, in "Canada's Methodists Respond to the 'Big Boy' Problem, 1900-1925," analyzed efforts to enable "the churches and not the devil to get a grip on Harry." Thus they would reverse the tendency of teenage male not to join the church. The efforts included expanded denominational and interdenominational programs, especially the YMCA and the Boy Scouts. Funds, however, were never adequate, and the number enrolled never got much beyond a tenth of the goal.

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TORONTO CONFERENCE -- Continued

Yet the efforts furthered interdenominational cooperation. Dirks in responding to a question about confirmation summarized her conclusion, "They were after young people to join the church, however that was done."

Neil Semple dealt at length with "The Transformation of Methodist Revivalism in Nineteenth-Century Ontario," moving from camp meetings and protracted meetings through mass evangelism, with Canadians James Caughey and Ralph Horner applying techniques of Moody, Sankey, and Talmage. The Methodist Church meanwhile became a well-developed middle-class entity, with "an inordinate trust in education." Semple made fruitful comparisons between "right wing" (holiness) and "left wing" (social gospel) forces, identifying both as the Canadian arm of larger international movements, seeing both respond to the call for lay leadership, both assume that all mankind is open to salvation, both lack denominational loyalty, and both thus contribute to the transformation of the 19th century pattern of organized church life.

Rosemary Gagan, in "The Background and Beliefs of Women Methodist Missionaries, 1881-1925," saw the Canadian experience in the context of other recently published works dealing with the USA side of the story. Gagan concentrated especially on the three hundred female missionaries appointed for foreign and domestic work by the Woman's Missionary Society of the Canadian Methodist Church. They were an "elect sisterhood," carefully recruited and carefully trained, knowing that they would work only among women. On the one hand denying social convention (choosing a career rather than home or family), they found missionary life a respectable way to earn a living, and a sound way to live "Victorian." Thus piety, adventure, and economic necessity were all at work. With rigid standards that led them to the search for personal perfection, they were living the social gospel before its time.

Goldwin French, retired president of Victoria University, edified the banquet audience with a comprehensive survey of Victoria's century and a half of history. He subtly pointed out the proper solution for certain current educational issues, and in a dining hall named for his predecessor Nathaneal Burwash evoked that worthy's leadership in bringing intellectual respectability to Canadian Methodism.

Four papers likewise dealt with American (i.e., USA) Methodism.

Melvin Dieter, in "The Nineteenth Century Holiness Revival and the Methodization of American Quakerism," presented the story of Hannah Whitall Smith in terms of a subtitle, "Hannah Among the Methodists." According to analysis based on some of 25,000 family letters recently acquired by Asbury College, Smith and her husband Robert Pearsall Smith actively participated in a variety of religious and cultural matters in Britain, Germany, and the USA. Their species of revivalistic Quakerism ("better a live Methodist than a dead Quaker") became a key to their intense involvement. William James, the Bloomsbury Set, and the family of Kaiser Wilhelm I all were among those affected by or associated with the Smiths. The Smiths' wealth and Quaker respectability helped.

Rosemary Skinner Keller, in "Vocational Journey and Vocational Identity, the Life and Work of Georgia Harkness," presented an overview of the career of the first female theology professor in a Protestant seminary. Living from 1891 to 1974 and rooted in rural upstate New York, Harkness studied at Cornell (Phi Beta Kappa) and Boston University School of Theology, seeking a career as religious educator ("this was my call if I could not be a missionary"). There followed sixteen years as a college teacher, a depression period she called "the dark night of the soul," and fruitful professorships in applied theology at Garrett and the Pacific School of Religion. Ordained a local deacon and local elder, she was a delegate to the 1956 General Conference at which The Methodist Church authorized complete ordination of women; Harkness received a standing ovation from the Conference. Her host of books include many in popular theology; her spirit shows in the statement, "There is no situation in the Christian life in which spiritual defeat is final."

Russell Richey, "The Four Languages of Early American Methodism," brought a fruitful analysis of the rhetoric of Wesley's US followers in the 1790s. The four languages are: (1) popular-evangelical, seen in revivalism; (2) Wesleyan, lived out in the movement; (3) Episcopal, in which the Methodist Episcopal Church is seen as "a surrogate Anglican church;" (4) republican, whereby ideas from British Whiggery, via the American Revolution, moved toward a national Christian unity. Each had its specific place in American Methodism, each produced stresses and sometimes divisions, with all participants claiming all four languages. Richey concluded, "Is it Babel or Pentecost?"

Nancy Hardesty, in "Methodists and the W.C.T.U.: Cooperation and Conflict," presented a narrative centering on the early years of the female temperance organization, with its strong Methodist analogues and strong Methodist leadership. Highlighted was Frances Willard, "the most beloved woman in 19th Century America." Willard's "Do Everything" policy brought WCTU support of other female causes, especially woman suffrage -- "Women are born to be branchers out," she was quoted, and "Women think in the concrete." Hardesty focused on the opposition to Willard and all her causes by Methodist male leaders, notably James M. Buckley, editor of the *New York Christian Advocate*. Though delayed, women were eventually empowered in the church, and during the struggle they were emboldened; by their numbers they had become a critical mass and would not be denied.

These summaries are inadequate in presenting the full range of any paper. Yet comments and questions thereon echoed with phrases such as, "This is a Methodist 'Amen' to what has been said." For availability of the papers in collected form, see an adjoining column.

Editor

HISTORICAL CONVOCATION--THE UNITED METHODIST CHURCH

HB is pleased to record the highly successful first Historical Convocation of the newly formed Historical Society of the United Methodist Church. Held at Lake Junaluska Assembly, North Carolina, June 30-July 3, the convocation drew nearly four hundred registrants.

Splendid papers, delightful reminiscences, fruitful visiting, and lively performances were all features of the gathering. Conference chairperson was Rev. Arthur Swarthout, associate general secretary of the United Methodist General Commission on Archives & History. Other CA&H staff members, led by General Secretary Charles Yrigoyen, Jr., performed yeoman service in producing a memorable event.

Three pieces dealt with the United Methodist Church in history: an opening keynote address by Dr. Larry Tice (serving to answer the question "whence"); a banquet address by Historical Society President Dr. Robert W. Sledge (giving a view of "where"); and a personal testament by Dr. Albert C. Outler (to the theme of "whither").

Reminiscences of earlier historical organizational days in United Methodism came from a live panel including the three successive general secretaries of CA&H, Dr. Albea Godbold, Dr. John H. Ness, Jr., and Dr. Yrigoyen; plus Dr. Kenneth E. Rowe (Drew University) and Rev. Edwin Schell, curator of Lovely Lane Museum (Baltimore Conference), and, happily, Dr. Fred Maser in more informal moments.

Outstanding papers came from Dr. Frank Baker (on Wesleyan roots), Dr. Richard P. Heitzenrater (on early American roots), Dr. Jean Miller Schmidt (on the present state of United Methodist historiography), and by a panel of Drs. Artemio R. Guillermo, Roy D. Barton, and Grant S. Schockley on the history of ethnic groups in the United Methodist Church, a study currently being produced.

In addition, convocation participants heard a personal interpretation of Charles Wesley by Steven Kimbrough and a concert by the Lake Junaluska Singers. Sabbath sermons by Bishop Thomas Stockton (UMC, Virginia Area) and by Bishop Vinton R. Anderson (African Methodist Episcopal Church) provided worship highlights.

Altogether, the Historical Convocation set a high standard for the future. It is anticipated that convocation papers will be published in an early issue of *Methodist History*, official organ of the UMC Commission on Archives & History and of the Historical Society.

Ed.

CONFERENCE ON THE CONTRIBUTION OF METHODISM TO ATLANTIC CANADA

A highly successful conference on "The Contribution of Methodism to Atlantic Canada" was held on the campus of Mount Allison University, Sackville, New Brunswick, from October 6 to 9, 1989, with more than a hundred registered.

Keynote speakers were Sir Owen Chadwick, former Regius Professor of History and Master of Selwyn College, Cambridge University, who gave paper on "Methodist Origins: The British Isles," and Dr. John Webster Grant, Professor Emeritus of Church History, Emmanuel College, Toronto, who spoke on "Methodist Origins: Atlantic Canada."

Fourteen other invited speakers explored the influence of Methodism not only on the religious life of Atlantic Canada but on such areas as music, literature, education, and society. The program included a field trip which visited sites of Methodist historical significance in the isthmus of Chignecto, a Methodist Hymn Festival at Sackville United Church, and a Wesleyan Covenant Service in the Mount Allison Chapel.

Methodism came to the Atlantic Provinces of Canada with the arrival of Lawrence Coughlin in Newfoundland in 1765, and them with the settlement of Yorkshire farmers in the present Nova Scotia/New Brunswick border area in the early 1770s. In time Methodism became on the leading Protestant denominations and a major force in the region.

Mount Allison University was a singularly appropriate location for the conference as it is situated in the area settled by the first Yorkshire Methodists, and since it became from 1839 onwards the site of the various Methodist educational institutions for the Maritime Provinces; from these Mount Allison University developed. The conference was planned as part of the University's Sesquicentennial celebration.

Chairperson of the Conference was Dr. Charles H. H. Scobie, Cowan Professor of Religious Studies, Mount Allison. His organizing skills were evident throughout, and other host university personnel were gracious and resourceful.

Greetings to the Conference were invited from Rev. J. William Lamb, president of the Canadian Methodist Historical Society, and from the Editor, representing the World Methodist Historical Society. The Editor expresses appreciation for all courtesies shown him and his Canadian-born spouse, Dr. Jeanne LeCaine Agnew.

In his enthusiasm for the Mount Allison Conference the Editor was about to apply the epithet "peerless," then he remembered that this is the second splendid conference of 1989 to bear the imprimatur of the Canadian Methodist Historical Society. Like the earlier Toronto Conference, that of Mount Allison hopes to have major papers published. Inquiries thereon should be addressed to Dr. Scobie, Mount Allison University, Sackville, N.B. EOA 3C0, CANADA.

Editor

FORTHCOMING SYMPOSIUM -- THE METHODIST UNITING CONFERENCE OF 1939 (USA)

SUBJECT: "The Uniting Conference of 1939: Its Influence, Impact, and Importance."
WHERE & WHEN: Wednesday, November 1 (noon) to Thurs-

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UNITING CONFERENCE -- Continued

day, November 2 (noon), Saint Paul School of Theology, 5123 Truman Road, Kansas City, Missouri 64127.

COSPONSORS: Saint Paul School of Theology (Dr. Susan S. Vogel); and South Central Jurisdiction Commission on Archives & History (Dr. A. Mark Conard).

SPEAKERS: Dr. Dale Dunlap, Dr. Rosemary Skinner Keller, Dr. Gerald F. Moede, Dr. Robert W. Sledge, Dr. William B. McClain.

REGISTRATION: Fee of $25 (check payable to "Saint Paul School of Theology"), 5121 Truman Road, Kansas City, Missouri 64127.

LODGING AND MEALS will be available, at modest cost, at the Center for Renewal, Saint Paul School of Theology. Registration for these may still be attempted by telephone: call AT ONCE to Dr. Susan Vogel, 816/483-9600.

RATIONALE: The Uniting Conference of 1939, which brought into being The Methodist Church, was a major milestone in the history of the denomination. Issues included women's rights, ecumenism, racial and ethnic concerns, and the jurisdictional system, all of which continue to affect the United Methodist Church, through the later (1968) merger of the Evangelical United Brethren Church with The Methodist Church.

Editor

1990 CANADIAN METHODIST HISTORICAL SOCIETY CONFERENCE

Preliminary notice of the 1990 meeting and conference of the Canadian Methodist Historical Society was made at the Toronto meeting June 18-21, and reaffirmed at the Mount Allison meeting of the Society on October 6-8, 1989. Worth noting is the fact that this will be the third such event in a twelvemonth.

Conference chairperson for 1990 is Bob Stewart, who announces that the venue will be Metropolitan United Church, Victoria, British Columbia, June 3-6, 1990.

Ten papers are being arranged, with the keynote address being Dr. N. Keith Clifford's "Methodists and the United Church of Canada: 'And Are We Yet Alive?'" The banquet is to be highlighted by a performance by Dr. Randi Warne as "Nellie McClung: Loved and Remembered." Sessions will feature papers on Methodist Women, The Gospel Worker, and Methodism in the Canadian West

For registration information, write Bob Stewart, B.C. Conference Archives, 6000 Iona Drive, Vancouver, BC, V6T 1L4, CANADA.

PROGRESS REPORT ON *UNION CATALOG OF WORLD METHODIST ARCHIVAL AND MANUSCRIPT COLLECTIONS*

HB is pleased to record the following report from Dr. Homer L. Calkin, who is compiling and editing the volume whose title is shown above. This project is sponsored by the World Methodist Historical Society.

Dr. Calkin submitted his report to the WMHS Executive Committee for its meeting September 26-27 at Hasliberg-Reuti, Switzerland. The report goes like this:

REPORT ON *CATALOG OF METHODIST ARCHIVAL AND MANUSCRIPT COLLECTIONS*

[This report will cover three phases of the project: 1) work completed; 2) work underway; and 3) work projected for the period from 1989 to 1992.]

Works completed, 1980-1985: Work was well underway by 1980. Since then three parts have been completed and are available for sale. They are: Part 2, **ASIA**, Taiwan; Part 3, **AUSTRALIA AND THE SOUTH PACIFIC ISLANDS**, which covers 48 depositories in Australia, Fiji, New Zealand, Papua New Guinea and Tonga; and Part 6, Section 1, **GREAT BRITAIN AND IRELAND**, which covers the Methodist Archives and Research Centre, The John Rylands University of Manchester Library.

Sale of these volumes has been made to libraries, organizations and individuals in Australia, New Zealand, Tonga, Great Britain, Ireland, Canada, and the United States.

Work currently underway, 1986-present: Work has been concentrated during this period on four volumes covering Great Britain and Ireland. They are:

GREAT BRITAIN AND IRELAND, Other Depositories, includes information on records in the New Room, Bristol, the School of Oriental and African Studies of the University of London, the Wesley Historical Society, British residential schools and more than 40 other depositories throughout the United Kingdom. Completion is scheduled for mid-1990.

GREAT BRITAIN AND IRELAND, Circuit and Chapel Depositories, information on more than 10,000 circuits and societies whose records are in County and City Record Offices. This part of the project will be divided into five sections: Southern England, South Central England, North Central England, Northern England, and Scotland, Wales, and the Islands, with an index to include all five. (Note: this has been done because of the size of the project and to make portions of it more available to persons and organizations interested in local areas of Great Britain.) Completion is scheduled for late 1989 and early 1990.

GREAT BRITAIN AND IRELAND, Other denominations, information on records of other Methodist denominations not related to the Methodist Church of Great Britain, including the Independent Methodist church, the Wesleyan Reform Union and Calvinistic Methodism. Completion is scheduled for 1990.

GREAT BRITAIN AND IRELAND, Ireland, information on records in 35 depositories in Northern Ireland and the Republic of Ireland. This volume is complete except for one major depository from which no information regarding its holding has been received. Completing is scheduled for 1990.

--Continued on Page 7--

***UNION CATALOG* -- Continued**

CANADA: Work was started on this portion of the project in June 1989. From July 15 to August 20, more than 150 depositories throughout Canada have been written. As of this time, replies with detailed information about record pertaining to the United Church of Canada and its predecessors have been received from more than 30 depositories ranging in size from local historical societies to the National Archives of Canada and from the Yukon to Newfoundland. Work on compilation will start in October 1989. Completion is not expected until 1990 since two major United Church of Canada depositories are planning the compilation of detailed inventories of their record in 1990-91, and these will not become available to me before that time.

EUROPE: Initial work has been started on denominations in Europe. Letters have been sent to 23 denominations, and I am now awaiting replies. I have not attempted to estimate completion time yet.

Projected work, 1990-1991: Normally, it requires two to three years from the time the first steps are taken and information becomes fully available. Only then can compilation be started and the section for any country be issued. With this in mind, the tentative schedule for writing denominational administrative personnel and depositories, as well as other public and private ar-chives and historical societies, is as follows: **Africa,** 1990; **Central America and the Caribbean,** 1990; **South and Southeast Asia,** 1990-1991; and **South America,** 1992.

This leaves on very major area: the **United States.** This is long range. I continue to gather information for many states, but I have not reached the point that a few states may be completed in 1990-91.

Homer L. Calkin

All volumes, those already published and those to come, may be ordered from:

Dr. Homer L. Calkin
3830 Columbia Pike, #202
Arlington, VA 22204 USA
ph 703/920-4910

VOLUMES PRESENTLY AVAILABLE:

Part 2, ASIA -- US $10, postpaid
Part 3, AUSTRALIA & THE SOUTH PACIFIC ISLANDS -- US $30, postpaid
Part 6, Section 1, GREAT BRITAIN AND IRELAND (Methodist Archiyes) -- US $40, postpaid

BRISTOL BRANCH -- BULLETIN No. 54

In one of this summer's mailings arrived *Bulletin* No. 54 of the Bristol Branch, Wesley Historical Society.

Its substance is a lecture entitled "19th Century Methodism in the Kingswood Area of Bristol," delivered at Warmley Tower Methodist Church on Saturday, March 4, 1989, by Mr. C. Jeffrey Spittal, on behalf of Mr. Roy King, J.P.

The lecture had been scheduled two years earlier for that Saturday, and Mr. King had invited the Branch to his own church for the occasion. Unfortunately, Mr. King died suddenly on February 20, and his funeral was held in the Warmley Tower Church on February 24. Mrs. King and the family insisted that the Branch meeting and lecture to held as planned.

Therefore Mr. Spittal stepped into the breach and read the substance of Mr. King's address, supplementing it with his own considerable knowledge.

Among points emphasized were "the somewhat spikey individuality" of the Kingswood District's inhabitants, the economic development of small and medium-sized industrial enterprises, and the social vacuum (i.e., no traditional ruling class) which permitted Methodists and their allies to be a *de facto* local establishment.

HB joins other friends of the Kings in expressing condolences to Mrs. King, and pleasure that the planned lecture was so satisfactorily carried out.

Editor

WESLEY HISTORICAL SOCIETY -- PROCEEDINGS

Recently received is the Februarv 1989 issue (Volume XLVII, Part) of the *Proceedings* of the Wesley Historical Society. Also included is the title page and contents for Volume XLVI (1987-1988), especially valuable for those who bind their *Proceedings*.

Among the many highlights of this issue is the lead article by Frank Baker, "Charles Wesley's Productivity as a Religious Poet." Dr. Baker, felicitously as always, analyzes the near nine thousand products of Charles Wesley's pen, both published and manuscript. He laments the progressive decline in utilizing Charles's later output, and the similar tendency in Methodist hymnody to include fewer of Charles's products with each new hymnal.

"Only great hymns survive beyond their own generation," Baker writes. "And a great hymn demands three elements: a clear spiritual message, craftsmanship of the highest order, and an indefinable something which we may term familiarity, or even luck. ... [Charles] wrote too many for a large proportion to become truly great by frequent congregational use." yet, "Charles Wesley still proclaims his searching spiritual message in memorable words, if not to the congregation at worship, at least in the sacred silence of the study."

The February issue also includes notice of the Annual Tea, Annual Meeting, and Annual Lecture of the Societv, at St. Andrew's Anglican/Methodist Church, Leicester Forest East, on June 26, 1989.

Featured was to be the Lecture, bv Dr. John A. Vickers, B.A., B.D., entitled "Good Red Herring: A Dissenting View of Early Methodism."

Editor

WESLEY WORKS PROJECT -- RECENT DEVELOPMENTS

At the recent Historical Convocation at Lake Junaluska, USA (June 30-July 2) this progress report on the Wesley Works Project came from Dr. Richard P. Heitzenrater, now chief editor.

Dr. Heitzenrater paid a handsome tribute to Dr. Frank Baker, whom he dubbed "the father of the project." Begun thirty years ago, the project has drawn funding support from British sources, from several United Methodist seminaries, and from a host of individuals and annual conferences, plus generous backing from the United Methodist Publishing House, under the leadership of Dr. Robert Feaster. Editorial work has drawn on the talents of numerous scholars, notably Dr. Albert C. Outler, chief editor of the four volumes of Wesley sermons.

Published to 1989 are nine volumes, four by the Oxford University Press and five by Abingdon (the UM Publishing House's trade name). One volume, VII (Hymns), has been out of print but is currently being reprinted.

Another volume was published during the summer of 1989, Volume IX, *The Methodist Societies*, edited by Dr. Rupert E. Davies. Other volumes will follow at the rate of several per year.

Persons desiring to subscribe to the entire set should write Dr. Robert K. Feaster, United Methodist Publishing House, 201 Eighth Avenue South, Nashville, TN 37302, or Dr. Richard P. Heitzenrater, Perkins School of Theology, Southern Methodist University, Dallas, TX 75275.

Ed.

A REGIONAL HISTORICAL OBSERVANCE
CENTRAL ILLINOIS CONFERENCE (UMC)

One of the more active Commissions on Archives & History in the United Methodist Church is that of the Central Illinois Conference. This commission, currently led by Rev. Richard Chrisman, has a tradition of highly varied programs. None of their activities is more interesting than their annual Peter Cartwright Memorial Observance.

The 1989 Perter Cartwright Memorial Lecture was presented on September 17 by Dr. Robert Bray, literature professor at Illinois Wesleyan University. Place was the Pleasant Plains, Illinois, United Methodist Church, which with associated sites in the immediate area is one of the designated Historical Shrines of the United Methodist Church.

Cartwright, who lived from 1785 to 1872, was in many ways the representative Methodist clergyperson of the 19th century. Circuit preacher, presiding elder ("district superintendent" today) for 50 years, General Conference delegate 13 times, Cartwright wrote a lively autobiography that captured much of the spirit of frontier Methodism and thus of American frontier religion.

HB Editor admits to a personal interest in the subject, since Peter Cartwright was the subject of his doctoral dissertation (Harvard University, 1953). Likewise Editor delivered one of the earlier Peter Cartwright Memorial Lectures. Other years have featured memorial papers by Central Illinois Conference clergy, including Richard Chrisman, and sermons by Cartwright collateral descendants and others, especially by Bishop Woodie White, Illinois Area, United Methodist Church.

Editor

PAPERS OF THE TORONTO CONFERENCE (June 18-21, 1989)

Readers of *HB* will be pleased to know of the availability of papers given at the Conference at Victoria University, Toronto, June 18-21, 1989.

For $10 Canadian (or equivalent), one may obtain the available papers from:

Canadian Methodist Historical Society
C/O United Church Archives
Queen's Park Crescent, East
Toronto, Ontario M4S 2C4 CANADA

Annual membership in the Society is $15, while those attending the Toronto Conference found a combination offer of "Membership and Papers $20." Cheques should be made out to "Canadian Methodist Historical Society."

Ed.

TRANSITION -- DEATH OF DR. JOHN H. SATTERWHITE

WMHS members will be saddened to learn of the death on May 23, 1989, of Dr. John Henry Satterwhite, eminent historian of the African Methodist Episcopal Zion Church and member of the WMHS Governing Board.

Born in Newberry, South Carolina, Dr. Satterwhite had a notable career. A graduate of Benedict College (South Carolina), he earned B.D. and M.S.T. degrees at Oberlin and Boston University, and later received honorary D.D.s from Johnson C. Smith University and Benedict College.

Dr. Satterwhite taught at Livingstone College, Salisbury, North Carolina, from 1938 to 1940; was dean and professor of theology at Hood Theological Seminary (Livingstone College) from 1940 to 1956; and became professor of systematic ecumenics at Wesley Theological Seminary, Washington, DC, serving as the first black faculty member, from 1958 to 1974.

Ecumenical and historical work both characterized Dr. Satterwhite's career. From 1974 to 1977 he served as associate general secretary of the Consultation on Church Union. He was secretary of the AMEZion historical society, and from 1980 to his death served as editor of the AMEZion *Quarterly Review*. He has been described as "the moving spirit" behind the proposed merger of the AMEZ denomination with the Christian Methodist Episcopal Church, scheduled for completion in the early 1990s.

--Continued on Page 9--

SATTERWHITE -- Continued

Dr. Satterwhite leaves his spouse, Lucille C. Mills, and two offspring. His host of friends and acquaintances in historical, ecumenical, civic, and ethnic organizations join in mourning his passing. *HB* adds its condolences to the many others that have been received by the widow and family.

HB is grateful to the AMEZion official organ, *The Star of Zion*, for many details contained in these paragraphs.

Editor

NOTICE OF DECEASE -- MRS. MONK BRYAN

HB takes notice, with deep regret, of the recent decease in July 1989 of Corneille Bryan, wife of Bishop Monk Bryan. The Bryans, residing at Lake Junaluska, North Carolina since retirement in 1984, had served in the Nebraska Area of the United Methodist Church. Bishop Bryan has long been a solid friend of activities historical and archival, and Mrs. Bryan has presided over their home and travels. The Bryans graced the head table at the banquet of the recent Historical Convocation at Lake Junaluska, and Bishop Bryan presided at that banquet function.

HB joins the many friends of the Bryans in expressing our sense of loss, and we offer condolences to Bishop Bryan.

Editor

CALENDAR OF COMING HISTORICAL CONFERENCES

1990 (1) 2-7 March Regional Conference (European Historical Commission, UMC; for German-speaking countries)
Stuttgart, West Germany
Christian Perfection / Sanctification / Holiness
CONTACT: Dr. Karl Heinz Voigt, Koenigsallee 70, in D 1000 Berlin 23; or
Dr. Michel Weyer, Bellinostrasse 35, D 7410, Reutlingen, German Federal Republic (DBR)

(2) 3-6 June Canadian Methodist Historical Society
Metropolitan United Church, Victoria, BC
Methodists and the United Church of Canada, etc.
CONTACT: Dr. Bob Stewart, BC Conference Archives, 6000 Iona Drive, Vancouver, BC V7T 1L4, CANADA

1991 (1) 2-5 April WMHS/WHS Regional Conference
Westminster College, Oxford
Methodists and Society
CONTACT: Rev. T. S. A-Macquiban, M.A., St. Ives, Whitehill Road, Holmfield, Halifax HX2 9UH, GREAT BRITAIN

(2) 19-22 Aug. WMHS World Conference and Regional Conference for Asia
Singapore (in conjunction with World Methodist Conference)
The Legacy of Wesley in Southeast Asia
CONTACT: Dr. James Udy, Yaraando Life Centre, 88 Nollands Road, Fiddletown, NSW 2159, AUSTRALIA; or
Dr. Charles Yrigoyen, Jr., P.O. Box 127, Madison, NJ 07940 USA

(3) Summer Historical Society of UMC, Second Historical Convocation
CONTACT: Dr. Charles Yrigoyen, Jr. [above]

CALENDAR--Continued

1992	(1)	Spring or Summer	Regional Conference (European Historical Commission) Relations between Christian Perfection, etc., and Methodist Church in Europe, end of 19th century CONTACT: Dr. Karl Heinz Voigt; or Dr. Michel Weyer [above]
	(2)	Summer	Oxford Institute of Methodist Theological Studies place, topic, and dates to be announced CONTACT: Dr. Richard P. Heitzenrater, Editor of *Oxfordnotes* (Newsletter), 6005 Bishop Blvd., Dallas, TX 75275 USA
1993	(1)	Late July	WMHS/WHS World Conference Probably Cambridge, England Dynamics of Church Growth (tentative topic) CONTACT: Rev. John Lenton [address in letter, above]
	(2)	Summer or Fall	Joint Conference WMHS/Benedictines, in Rome CONTACT: Dr. James Udy [address above]
1994	(1)	Summer or Fall	North American Sector, WMHS, in Madison, NJ CONTACT: Dr. Charles Yrigoyen [above]

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HISTORICAL BULLETIN

WORLD METHODIST HISTORICAL SOCIETY

Volume 18 Fourth Quarter 1989

AN EDITORIAL MOMENT

Occasionally we are flattered by someone inquiring about subscription rates to the *Historical Bulletin* of the World Methodist Historical Society.

Let us respond by saying that subscriptions to *HB* are included in the membership fee for the WMHS itself.

And that amount, which surely must be one of the best bargains in these parlous times in the whole planet, are:

Annual membership	$5.00 US
Quinquennial Membership	$20.00 US
Life Membership	$100.00 US

There! And, until the next Quinquennial Meeting (now set for Singapore, in July, 1991), those figures will stay -- exactly as they have since 1971.

Membership Payments: Executive Secretary Charles Yrigoyen, Jr., P.O. Box 127, Madison, NJ 07940. THANKS FOR ASKING!

Theodore L. Agnew, Editor

ANNOUNCING

1990 ANNUAL MEETING

WESLEYAN THEOLOGICAL SOCIETY

The 1990 annual meeting of the Wesleyan Theological Society will be held on November 2-3, 1990, at the Nazarene Theological Seminary in Kansas City, MO.

The Topic of this meeting will be "Wesley and Eastern Orthodoxy: Theological Influences, Convergences, Implications." This meeting will seek to assess Albert Outler's suggestion that John Wesley's theology is best understood in light of its roots in early Greek theologians. The implications of such a perspective on the Wesleys' understanding of such issues as spirituality, sanctification, and human responsibility will be evaluated.

The keynote speaker for the meeting will be Canon A. M. Allchin. Canon Allchin is currently the Director of the St. Theosevia Center for Christian Spirituality at Oxford University. He has been a central participant in the ongoing Anglican-Eastern Orthodox dialogues. He has also produced significant essays on the question of the similarities between Eastern Orthodoxy and the Wesleys.

For further information on this meeting, contact:

Randy L. Maddox, Ph.D.
Sioux Falls College
Sioux Falls, SD 57105

WORLD METHODIST HISTORICAL SOCIETY

PROPOSED AMENDED CONSTITUTION

EDITOR'S NOTE: This proposed amended Constitution is submitted to the membership of WMHS in compliance with existing language of Article VIII, which requires that proposed amendments be submitted "for consideration by all members at least two months prior to the quinqennial meeting." The next quinquennial meeting, of course, is that scheduled for Singapore, July 1991.

This propose Constitution incorporates proposed amendments prepared by WMHS officers and perfected by those members of WMHS who attended the meeting held in Switzerland in September, 1989; this meeting, however, was not a "quinquennial" meeting, thus being able only to forward the proposed amendments to the membership. We now do so.

Members are invited to propose any amendments they wish to have considered; any such proposals will be submitted in a coming issue of *Historical Bulletin*.

For your information, we summarize the differences between the existing language and that which is proposed.

ARTICLE I. NAME. Drop reference to former name "International Methodist Historical Society".

ARTICLE II.1 PURPOSE. Add "including . . . incorporated" [to include uniting churches in Canada, Australia, India, Zambia, etc.].

ARTICLE III. MEMBERSHIP. Drop former Paragraphs 2, 3 [no longer relevant]; and substitute new Paragraph 2, as printed.

ARTICLE IV. OFFICERS. Paragraph 2, ADD new title "General Secretary" [replacing "Executive Secretary"].

-------- Paragraph 3, First sentence is simplified; 2nd sentence is added.

ARTICLE V. ELECTIONS. Substance divided between 2 Paragraphs.

ARTICLE VI. MEETINGS. In 2nd sentence, last 7 words are added.

ARTICLE VII. FINANCES. Paragraph 1, language is made more flexible. Paragraph 2, language is simplified.

ARTICLE VIII. AMENDMENTS. No change.

CONSTITUTION (With Proposed Changes)
WORLD METHODIST HISTORICAL SOCIETY

I. NAME

The name of this organization shall be the World Methodist Historical Society.

--Continued on Page Two--

PROPOSED AMENDED CONSTITUTION -- Continued

II. PURPOSE

1. To identify and coordinate the activities of the historical agencies of all the denominations which have their roots in the Methodist movement of the eighteenth century, including those United or Uniting churches in which Methodist denominations have been incorporated.
2. To promote the organization of historical agencies in Methodist or Methodist-related denominations.
3. To assemble in regional conferences representatives of Methodist and Methodist-related bodies who are interested in Methodist history.
4. To disseminate information about the activities of Methodist historical agencies, especially through the *Historical Bulletin*.
5. To encourage and assist in the preservation of books, documents, artifacts, buildings, and sites connected with Methodist history.

III. MEMBERSHIP

1. Any interested person may become a member of the Society on payment of the membership subscription, and thus be entitled to receive its publications and to vote in its general meetings.
2. Institutional membership may be secured by any local church, institution, or other interested organization on payment of the membership subscription, and thus be entitled to receive the Society's publications.

IV. OFFICERS

1. There shall be a President, who may serve no more than two consecutive five-year terms, and whose continental area shall be different from that of his/her predecessor.
2. Other officers shall include Vice Presidents from Africa, the Americas, Asia, Europe, and Oceania, the exact number to be determined at the quingennial meeting, a General Secretary, a Treasurer, a Director of the World Catalogue of Methodist Collections, and an Editor. The term of office of the above shall be five years. They shall be eligible for reelection.
3. There shall be an Executive Committee composed of the officers, the immediate Past President, no more than five At-Large members elected at the quinquennial meeting, and a representative named by the Oxford Institute of Methodist Theological Studies. The Executive Committee may nominate or appoint an Associate General Secretary who shall serve as the development officer for the Society.
4. Between sessions of the Society the Executive Committee shall consider suggestions made by members, fill vacancies, arrange for meetings, designate official representatives to historical gatherings and celebrations, convey official greetings, publish the *Historical Bulletin*, and perform all other business of the Society. The initiative in all matters shall be taken by the President and the General Secretary in consultation by correspondence with all accessible members of the Executive Committee.

V. ELECTIONS

1. Elections shall take place at the quinquennial meeting of the Society.
2. Six months prior to the quinquennial meeting of the Society, the President shall appoint a nominating committee of three persons which shall propose a list of nominations for all offices. Suggestions may be made to the committee by any member of the Society, and all such names should be accompanied by a reasoned statement about the persons recommended.

VI. MEETINGS

The Society shall meet every five years near the time and place of the World Methodist Conference. The Executive Committee may arrange for special or regional meetings at any other time during the quinquennium.

VII. FINANCES

1. The amount of the membership subscription shall be determined by the Executive Committee.
2. The Executive Committee may solicit contributions and grants from any interested organizations and individuals.

VIII. AMENDMENTS

Proposed amendments to this Constitution must be submitted in writing to the General Secretary at least six months prior to the quinquennial meeting of the Society, and he/she shall then mail copies for consideration by all members at least two months prior to the quinquennial meeting.

Constitution original adopted, August 18, 1971
Constitution amended, 1981.

COMMUNICATION
JOHN WESLEY'S 'FIRST SERMON'

1. It has long been part of Methodist folklore that John Wesley preached for the first time in the parish church of South Leigh, near Oxford. A plaque on the pulpit of that church records the fact, quoting Wesley's own words from his Journal, 16 October, 1771:

> I preached at South Leigh. Here it was that I preached my first sermon six and forty years ago. One man was in my present audience who hear it... (*Standard Journal*, edited by Nehemiah Curnock, V.432)

Wesley had not preached at South Leigh in the intervening years. Local tradition (reported in the *Methodist Recorder*, Winter Number, 1904, pp. 46-7) says that on this later occasion he preached, not in the church, but in a house; and that the name of the man who had been present on the earlier occasion was Winter.

2. Curnock (following Luke Tyerman, *Life and Times of John Wesley*, I.44) gives an imaginary reconstruction (based on the 1771 extract quoted above) of the day on which Wesley preached his first sermon in South Leigh church. He dates this on September w6th, 1725, the Sunday after Wesley's ordination as a deacon. But he also notes the curious fact that Wesley's diary for that Sunday is left blank. The diary for the following Sunday, October 3rd, reads: 'Preached and read prayers at Fleet Marston and Winchenden'.

3. E. Ralph Bates (*Proceedings of the Wesley Historical Society*, Vol. XL (February, 1975), pp. 7-16) questions the traditional version on two counts:
(a) the silence of Wesley's diary for September 27th; and
(b) the absence of any reference to sermon preparation in the diary before September 26th, compared with several references in the following week.

--Continued on Page Three--

JOHN WESLEY'S 'FIRST SERMON' -- Continued

Bates conjectured that Wesley's reference in 1771 to 'my first sermon' means not 'the first time I preached,' but 'the first sermon I wrote.' This is confirmed by the detailed evidence of Wesley's early manuscript diaries and by surviving manuscripts of his early sermons. These have been made available through the work of Dr. Richard P. Heitzenrater (e.g. his article in *Proceedings*, Vol. XXXVII (February 1970), pp. 110-28).

4. On the basis of the evidence produced by Heitzenrater and Bates it can now be asserted that:

(a) Wesley preached for the first time in his life on the second Sunday after his ordination, October 3rd, 1725; and this was at Fleet Marston. He preached again that afternoon at Winchendon (1). Both are recorded in his diary for the day.

(b) His text was Job 3:17, and he repeated this sermon various places between 10th October 1725 and 12th February 1727 (2).

(c) It was on this last date, 12th February 1727, that he preached this 'first sermon' at South Leigh. But this was the thirteenth or fourteenth time he had preached it.

(d) The sermon on Matthew 6:33, conjectured by Curnock to be his first sermon, was in fact his second (3) (composed between 7th and 21st November 1725 and first preached at Binsey on the 21st).

5. According to V. H. H. Green (*The Young Mr. Wesley*, p. 136n), Wesley returned to Fleet Marston and Upper Winchendon on three Sundays in 1730; and there is one further reference to his preaching at Fleet Marston, on 19th March 1732 (when his text was Exodus 20:8). After the beginning of his itinerant ministry in 1739, there is no record of his revisiting the Vale of Aylesbury.

6. Fleet Marston is now in the care of the Redundant Churches Fund, who are in the process of completing a programme of structural repair and renovation. Over the years a total of over L28,000 has been spent by the Fund. The Director is excited at the news of Wesley's association with the church and has enthusiastically welcomed the interest shown on behalf of Methodism. Visits by Methodist 'pilgrims will be welcomed and there will be local arrangements for access to the church. Occasional services are still held and might be held by special arrangement with the vicar of Waddesdon, once the repairs are completed.

The World Methodist Historical Society (including the British Section) has given its support to the work being done by the Fund and hopes that Methodists in various parts of the world will want to contribute to the preservation of a building with such significant associations. Contributions towards the cost of restoration will be very gratefully received and should be sent to:

The Redundant Churches Fund
St Andrew by the Wardrobe
Queen Victoria Street
London EC4V 5DE.

John A. Vickers

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1. I.e. Upper Wichendon, a parish closely associated with Fleet Marston. (Both are now incorporated in the parish of Waddesdon.)

2. Nearly a decade later Wesley wrote an entirely different sermon on the same text (Job 3:17) and preached it at Great St. Mary's, Oxford on September 21st, 1735, just before he sailed for Georgia. This sermon was published in London, the first of his sermons to be printed.

3. Or possibly his third. Wesley preached at 'Shipton' on October 10th 1725 and again on October 24th, presumably using a different sermon on the second occasion. In the absence of evidence that he had by then written another sermon of his own, we may assume that he read one composed by someone else.

CALENDAR OF CURRENT COMING HISTORICAL CONFERENCES

1990 (1) 2-7 March Regional Conference (European Historical Commission, UMC; for German-speaking countries)
Stuttgart, West Germany
Christian Perfection/Sanctification/Holiness
CONTACT: Dr. Karl Heinz Voigt, Koenigsallee 70, in D 1000 Berlin 23; or
Dr. Michel Weyer, Bellinostraase 35, D 7410, Reutlingen, German Federal Republic (DBR)

(2) 3-6 June Canadian Methodist Historical Society
Metropolitan United Church, Victoria, BC
Methodists and the United Church of Canada, etc.
CONTACT: Dr. Bob Stewart, BC Conference Archives, 6000 Iona Drive, Vancouver, BC V7T 1L4, CANADA

(3) 2-3 Nov. Wesleyan Theological Society (See Page One above)

1991 (1) 2-5 April WMHS/WHS Regional Conference
Westminster College, Oxford

Methodists and Society
CONTACT: Rev. T. S. A-Macquiban, M.A., St. Ives, Whitehill Road, Holmfield, Halifax HX2 9UH, GREAT BRITAIN

(2) 19-22 July — WMHS World Conference and Regional Conference for Asia
Singapore (in conjunction with World Methodist Conference)
The Legacy of Wesley in Southeast Asia
CONTACT: Dr. James Udy, Yaraando Life Centre, 88 Nollands Road, Fiddletown, NSW 2159, AUSTRALIA; or
Dr. Charles Yrigoyen, Jr., P.O. Box 127, Madison, NJ 07940

(3) 28 June-1 July — Historical Society of UMC, Second Historical Convocation
CONTACT: Dr. Charles Yrigoyen, Jr. [above]

1992 (1) Spring or Summer — Regional Conference (European Historical Commission)
Relations between Christian Perfection, etc. and Methodist Church in Europe, end of 19th century
CONTACT: Dr. Karl Heinz Voigt; or Dr. Michel Weyer [above]

(2) Summer — Oxford Institute of Methodist Theological Studies
place, topic, and dates to be announced
CONTACT: Dr. Richard P. Heitzenrater, Editor of *Oxfordnotes* (newsletter), 6005 Bishop Blvd., Dallas TX 75275 USA

1993 (1) Late July — WMHS/WHS World Conference
Probably Cambridge, England
Dynamics of Church Growth (tentative topic)
CONTACT: Rev. John Lenton, 21 Vineyard Road, Wellington, Telford, Shropshire TFI 1HB, ENGLAND

(2) Summer or Fall — Joint Conference WMHS/Benedictines, in Rome
CONTACT: Dr. James Udy [address above]

1993 (1) Summer or Fall — North American Sector, WMHS, in Madison, NJ
CONTACT: Dr. Charles Yrigoyen [above]

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