

HISTORICAL BULLETIN

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from our PRESIDENT

Dr. Ulrike Schuler

I am pleased to report that the European Methodist Council (EMC) formally encourages the World Methodist Historical Society–European Section (WMHS-ES) to hold periodic historical conferences on the European continent. This support is important as we look forward to the next European Methodist Historical Conference as announced in the *Historical Bulletin*, Vol. 39, No. 2, 2012, with the theme: “Mission Empowered by Methodist Women. Who Evangelized Europe?” It will be held in Russe, Bulgaria, September 9-12, 2015. It is a great honor that the EMC has decided to hold their meeting in connection with the WMHS-ES’s conference in 2015 so that the four European bishops of the European Central Conferences as well as other church leaders are expected to participate.

The hope is that all World Methodist Council churches will participate and will present foundational information about the largely unknown work of women to spread the gospel. In most of the histories of Methodist mission in Europe, scholars have devoted very little attention, if any, to the role and influence of women in any of these developments although they sometimes as an aside mentioned the “immense role” of women. Rarely is any serious labor devoted to the pioneering work of women. As before at European Methodist Historical Conferences, a cultural event is planned so that participants can experience the life of the church in Bulgaria with their sisters and brothers from a different political and historical background as well as a different confessional context, namely that of the Orthodox church.

There are also closer connections emerging between the European Continent including Scandinavia and the British Section of the World Methodist Council. The Wesley Historical Society (WMS) in Great Britain invited Methodists from Continental Europe to their Residential Conference at the High Leigh Conference Centre Hoddesdon Hertfordshire on Saturday, June 28, 2014. In the annual lecture Professor Michael Hughes will focus on “Methodism and the Challenge of the First World War.” As president of the WMHS, I felt honored to accept the invitation as chair of this meeting. “It is entirely appropriate, hugely symbolic and will emphasize the conciliatory role of the study of history and of Christian witness in the twenty-first century,” wrote Dr. John A. Hargreaves, General Secretary of the Wesley Historical Society/WMC–British Section, in his invitation letter that the British ask a “German Methodist

from our GENERAL SECRETARY

Dr. Robert Williams

My apologies for not getting out a *Historical Bulletin* last spring but sometimes other demands get in the way. I would not object if someone else would like to serve as editor. If so, please be in touch with me. I am pleased that the email list continues to grow and numbers 186. We do mail 52 newsletters via regular post.

The major change that will be occurring in my life is that I am planning on retiring as General Secretary of the General Commission on Archives and History of The United Methodist Church on July 1, 2014. It has been our practice for some years that the General Secretary of that Commission has been elected General Secretary of the WMHS. However, that is a separate office and the two do not have to be linked. I have been pleased to serve in both capacities. The WMHS election is for five years and would continue until the next World Methodist Conference in Houston, Texas, USA, August 31- September 4, 2016. I will work with my successor as to what is the best way to transition into the future. The WMHS is an important network of persons around the world who want the Wesleyan Heritage to be known and to thrive.

As we look ahead to the next World Conference, I do not yet know what time will allotted for affiliate organizations to hold a meeting during the conference. I would think that a bus trip to important heritage sites in the Houston would be appealing as the bus trip around Durban was the best attended meeting of the WMHS in quite some time.

I have received two books on world Methodism for which I am grateful: *American Proestantism in the Spanish Antilles until 1898*, by Guillermo Cabrera Leiva, Ediciones Universal, Miami, FL 2012 and *DeOxford até nós: Quem são os metodistas?* by Ronald Gripp Donato, 2013.

May God bless our efforts to strengthen the church worldwide and bring persons to Christ through the impact of the Wesleyan heritage.

-WMHS-

**THE WORLD METHODIST HISTORICAL SOCIETY
REPORT TO THE WORLD METHODIST COUNCIL
LONDON, ENGLAND
SEPTEMBER, 2013**

Ulrike Schuler, President
Robert J. Williams, General Secretary

Structure and Nature of the Organization

The WMHS very much appreciates its relationship as an affiliate organization of the World Methodist Council as this is essential to the viability of the WMHS. We welcome making these ties ever closer and would welcome conversation about ways to do that. We are about the “ministry of memory,” that is, relating identity, vision, and mission to our collective memory.

Officers are elected at the meeting of the Society held at the time of the World Methodist Conference. The General Secretary of the General Commission on Archives and History of The United Methodist Church has served as the General Secretary of the WMHS. Other officers are a president, treasurer, regional vice-presidents, and editor of the Historical Bulletin.

The two income streams are membership dues which are \$5 per year or \$20 for five years and a \$2000 annual grant from the Ruck Foundation which is administered by the General Commission on Archives and History. Expenses include the publication of a semi-annual newsletter, grants for regional conferences, the seminar held at the time of the World Methodist Conference, and support of other projects as requested.

The current financial assets are \$18,493 invested with the United Methodist Development Fund and \$3816 in a checking account. Current membership is 201.

Some initiatives that have been done during the period after the last World Methodist Council

• *The organization of a European Section of the WMHS*

The most important initiative since the last World Methodist Conference has been the organization of a European Section for the Society at a meeting at the Reutlingen School of Theology in Reutlingen/Germany in October, 2012. While interested participants from Switzerland, Russia and Denmark only were able to send written innovating ideas to the “vision group” that was invited, there were representatives from Council related churches from Portugal, Italy, Germany, Austria, Macedonia, Hungary, Bulgaria, Finland and Norway as well as the General Secretary of the Wesley Historical Society from Great Britain as observer of the WMHS-British Section. There has been a Continental-European Methodist Historical Society but that became mainly a United Methodist committee for about 35 years. Well-recognized European conferences were held and the lectures published afterwards. In order to widen the relationships, a Methodist Historical Society for Europe was organized with the hope of including all the World Methodist

Council member churches. A World Methodist Historical Society–European Section (WMHS-ES) was established in addition to the WMHS–British Section. Dr. Leif-Göte Björklund/Finland was elected as chair and Dr. Judit Lakatos/Hungary as vice-chair. She also serves as the European delegate in the General Commission on Archives and History of The United Methodist Church. It is planned to build up a network with corresponding members of all annual conferences of Wesleyan-Methodist Churches to provide for a regulated exchange of information. A European historical conference is planned, probably in September, 2015, in Ruse/Bulgaria. The subject will be “Mission empowered by Methodist women. Who evangelized Europe?” (working title). The conference will include the beginning of Methodist missions in the different European countries such as Bible women who read the Bible for women and in families, foundations of girl schools especially in Roman Catholic and Orthodox contexts, women teachers in those schools as well as Sunday schools, deaconesses and foundations of deaconess homes and also the essential influence of women-missionary societies.

• *Networks in progress on other continents*

Also, on the African Continent, initiatives are underway to build structures for closer networking in Methodist History. The African vice-president of the WMHS, Dr. Beauty Maenzanise, is leading the effort to build closer connections of those who do historical work or teach at theological institutions. We hope that a WMHS-African Section will be organized and a conference will be organized before 2015. An informal meeting was held at the Oxford Institute of Methodist Theological Studies in August of those who were present from Africa.

Some personal connections and email conversation has occurred with people in Uruguay, Brazil and Argentina for South America and South India, Malaysia, and China for Asia. We hope that progress will be made soon in that direction. We try to support building structures that will assist with collecting resources (written and oral history), establishing archives, trying to find resource material as mission reports or sources stored abroad, motivating to prepare regional historical conferences that always—according to the Methodist theological task—include theological reflections.

The Work of the Society

1. Publish the semi-annual newsletter, the Historical Bulletin. If someone requests to receive the newsletter electronically, there are no dues to the Society. The dues indicated above are solely requested from those wanting a print version of the newsletter mailed to them. Mailing for those outside the United States is extremely expensive.
2. Continue to support efforts to create a complete data base on manuscript collections in Methodist archives around the world.
3. \$500 grants are made when requested for regional historical conferences.
4. The Society is anxious and willing to provide a program at the next World Methodist Conference as an affiliate of the

Council in keeping with past practice. Plans will be formulated as soon as the structure of the Conference is announced. At the 2011 Conference in Durban, South Africa, the Society sponsored an afternoon bus tour of historic sites in the area with over 70 participants. It was the largest attendance at any WMHS session at a Conference.

5. Discussion is underway for a North American Section of the Society in order to bring together historians for various denominations in North America that are part of the Wesleyan tradition.

A Final Word

Dr. Albert C. Outler said in an address in 1980: "I hope . . . you have clearly distinguished, in your minds and hearts, the crucial difference between a sense of heritage (i.e., claiming the past for the future) and a sense of nostalgia (i.e., the mortgaging of the future to the past)."

-WMHS-



The plaque indicating the site of the Foundry was refurbished in time for the meeting of the World Methodist Council at Wesley's Chapel, London, September, 2013. The WMHS contributed \$500 toward this project.

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NEWS FROM THE WMHS AUSTRALIAN RESOURCE CENTRE

The year 2013 marks a highly significant anniversary in the history of Australia, and especially that of the State of New South Wales. Two hundred years ago, the explorers Blaxland, Wentworth, and Lawson succeeded in crossing the "Blue Mountains," part of the Great Dividing Range running north and south, and which separates the State's coastal fringe from the rich agricultural slopes and plains to the west. The then Colonial Governor, Lachlan Macquarie, immediately ordered

that a road be surveyed, and two years later travelled that road to proclaim the township of Bathurst in 1815. Shortly after his return to Sydney, the Colony's capital, Governor Macquarie met Rev. Samuel Leigh, pioneer Wesleyan missionary who arrived in August, 1815, on the *Hebe* in response to an appeal by early lay leaders to the British Conference.

Fifty years after the Blue Mountains crossing, a Wesleyan chapel was opened at Perthville, some 5 kilometres from what is now the city of Bathurst, and in which worship has been maintained continuously over the past 150 years. This former Methodist (now Uniting) Church celebrated its 150th Anniversary during May, 2013, coinciding with the celebration of 'Proclamation Day', the annual commemoration of Governor Macquarie's 1815 visit to Bathurst. We were privileged to be invited to provide a "roadshow" historical display, dramatic presentation, and hymn-fest during the celebrations as part of the outreach ministry of the WMHS Australian Resource Centre in association with the Ferguson Memorial Library and Archives of the Presbyterian Church in New South Wales.

The first Wesleyan minister to preach in Bathurst was Rev. Walter Lawry, who visited and preached in the town in 1820, and was subsequently appointed to Tonga. Thus began a continuing association between Methodism in Bathurst and in Tonga, including the 1857 conversion experience of John Hartley Roberts, later lay missionary to Tonga and Principal of the Government College, a copy of whose biography (*Tamai of Tonga*) is held in our Library, and also visits by the Tongan Boys College Choir in 1928 and 1933. (The 1928 touring party included Crown Prince Taufa'ahau and also Princess Fusipala, half-sister of the late Queen Salote Tupou III of Tonga.)

This association extends down through Methodist ministers who served both in Bathurst and in Tonga to the present Bathurst Uniting Church parish minister, Rev. 'Oto Faiva, born on the island of Tongatapu in 1964, and his family, who were delighted to see these associations featured in our display and to recognize a member of their own extended family in a photo of the Tongan Boys' College choir. We also included in the display Rev. Dr. James Moulton's translation of what is believed to be the first hymn translated into the Tongan language. (Rev. Benjamin Rhodes, one of Wesley's preachers, wrote a 4-part poem titled *Messiah* in 1787, and his hymn "My heart and voice I raise to spread Messiah's praise," taken from this poem, was translated into Tongan shortly after the arrival of Rev. Nathaniel Turner in 1827.)

A history compiled by Mr. Clive Hamer under the title *Members of God's Household* for the Perthville celebration highlighted a number of unresolved questions and apparent anomalies in earlier histories of what became the Bathurst Wesleyan circuit, some of which were substantially resolved in the course of planning and research for the recent celebration.

During preparations for the celebration, some members of the Perthville congregation located a number of photograph albums

which had been left in the church by John Loudon-Shand, who in 1961 had purchased *Orton Park*, and was a keen photographer with an interest in history. Inside the cover of one of these albums was a note to the effect that in 1962, his son, John Jnr. had discovered the foundations and some broken bricks on the Orton Park property from the first Wesleyan Chapel.

Orton Park was originally the property of pioneer Wesleyan lay preacher William Lane, and named in honour of Rev. Joseph Orton, to whom belongs the distinction of formally organizing Wesleyan Methodism in the Bathurst area following his appointment as Superintendent of the Wesleyan South Seas Mission in 1831. (Joseph Orton had previously served as a Wesleyan missionary in Jamaica, where he had encountered the wrath of the slave-holders and subsequently been imprisoned for six months for breach of a 1826 law clearly aimed at limiting ministry to the unfortunate slave population.)

According to the surviving journals of Rev. Joseph Orton, who visited Bathurst in 1832, 1833, and 1834, it was William Lane who in November, 1834, gave land for a Wesleyan Chapel.

A letter written many years later by Joseph Orton's son, John, was published in the New South Wales Wesleyan paper, *The Weekly Advocate*, and states that this first chapel was opened by Rev. Joseph Orton himself. This letter gives details of William Lane's donation of land and the dimensions of the first chapel, and also describes an incident which arose at the time of the chapel's opening by Joseph Orton. Orton's intention to follow the strict Wesleyan practice of opening the chapel with the reading of the (Anglican) Church Service was vigorously opposed by the local people. (The impasse was solved by a special meeting of the Trustees and a resolution that "the Service be read for the once only.")

Based on John Orton's letter, this first Bathurst Wesleyan Chapel—ie. that on *Orton Park*, must have been opened by Rev. Joseph Orton prior to his departure for Hobart in January, 1836. The subsequent history of this chapel is largely unknown, but it would seem that at some time prior to mid-1850 and the deaths of Mary and William Lane in 1854 and 1855 respectively, the chapel on *Orton Park* fell into disuse and was eventually demolished. (There is no reference to Orton Park as a preaching place in the May-August, 1850, Bathurst Wesleyan Preaching Plan.)

As part of the Perthville celebrations, a tour of *Orton Park* was arranged with Mr. David Scott, Manager at Bathurst for OMYA P/L, the present owners. OMYA is an international company involved in the extraction and processing of limestone for use in a range of commercial and industrial applications. This company has expended a very considerable sum on restoration of Orton Park House, and work is ongoing. Mr. Scott himself has an evident interest in the early history of the property, and pointed out the clearly recognisable site of the original chapel to the visitors.

Both our WMHS Resource Centre (the Eunice Hunter Memorial Library) and the Ferguson Memorial Library are blessed with dedicated volunteers involved in extensive indexing projects covering both church and local history, and it is precisely through such projects that we are able to assist in resolving difficulties such as those associated with early Bathurst Wesleyan history. The two Libraries now also use identical software and formatting for the various indexes and data bases, thus permitting sharing of information across denominational and other boundaries, and a more extensive integration of our data systems is ongoing.

Further "Roadshow" displays have been requested by churches celebrating significant anniversaries later this year, and focused indexing and research is ongoing in relation to these events, together with ongoing work on two local "church in community" histories to which we are presently committed.

The quarterly seminar programme at the Eunice Hunter Library continues, and the presentation on Rev. Nathaniel Pidgeon and his role in the establishment of the Sydney City Mission at our February seminar constitutes our contribution to this issue of the WMHS *Bulletin*.

Our May seminar reviewed the history of religious revivals (both Methodist and Presbyterian) on the Manning River in northern New South Wales in the second half of the nineteenth century. An unnamed minister who witnessed the Free Presbyterian revival of 1860 described this revival as similar to those experienced in the "Great Awakening" in America around this time.

Some twenty years after this revival, the English-born Wesleyan revivalist and holiness preacher Rev. William George Taylor was sent from our northern State of Queensland to the then Manning River Circuit and a further revival broke out almost immediately, continuing throughout his three-year term in the circuit.

This seminar coincided with our planning for another "Roadshow" display at the annual Wingham Scottish Festival as a further joint outreach initiative of the Eunice Hunter and Ferguson Memorial Libraries, and also forms part of our ongoing research for a detailed history of the evangelical churches on the Manning River, to which we are committed over the next few years.

A new book on Wesleyan mission history was launched very recently under the title *Pacific Missionary: George Brown*. George Brown was an explorer, linguist, amateur anthropologist, photographer and collector, but chiefly a missionary. He lived in Samoa and the New Guinea Islands, and travelled widely in the Pacific. His life was a mix of significant and visionary church leadership together with controversy bordering on notoriety.

Andrew Thornley, Pacific historian, who launched the book in

Sydney described well-known author and former Methodist lay missionary teacher Margaret Reeson's account of the establishment of the Methodist Mission in New Britain in 1875 as "most moving . . . one of the most revealing and empathetic accounts of culture contact that one would wish to read."

This history is available either in hard copy author autographed at A\$43 posted in Australia (multiple copies and postage overseas by negotiation) or as an e-book through ANU E Press. Further information may be obtained via email at rdreeson@bigpond.com or by phone on +61 2 6262 3677.

Elsewhere in Australia, research continues on various topics in the context of ongoing work on a new history of Methodism in Australia with which the Australasian Centre for Wesleyan Research is extensively involved. In a recent communication detailing progress on this project, Rev. Dr. Glen O'Brien notes that "one very pleasing side product of [the project methodology] is the stimulation of research related to the book project without being part of the final volume."

The former mainstream Methodist body, (the Methodist Church of Australasia in this country), was absorbed into the Uniting Church in Australia in 1977. The maintenance of everything good in that tradition, and the lessons to be learned from its special contribution to the socio-religious life of the nation over 200+ years, thus require a continuing commitment to research and study at all levels, and to its application, accessibility, and proclamation in ways both comprehensible and confrontational at all levels in what is increasingly a non-Christian society.

The April, 2013, issue of *ACCatalyst*, journal of the Assembly of Confessing Congregations within the Uniting Church in Australia (ACC), included an abridged version of the 2012 Robert Iles Memorial lecture delivered by Brian Edgar, Professor of Theological Studies at the Asbury Theological Seminary. Titled "A Tale of Two Cities," this lecture focused on understanding the relationship between Christ and culture. This issue also included an article by Rev. Dr. Glen O'Brien titled *John Wesley and Evangelical Experience*, and a reflection on the meaning of "Amen!" by Rev. Perry Smith, a minister in the Uniting Church in Australia who originally trained at Cliff College, Derbyshire, England.

The 2013 ACC National Conference and Annual Meeting was September 12-14 at Paradise Point Uniting Church on the Queensland Gold Coast, the theme being "Recovering Confidence in God's Word." A central concern of the ACC at this time is the future of marriage in Australia with particular reference to the issue of "gay" marriage in the context of the coming national general election.

With prayerful best wishes to all readers of the *Bulletin*,

-Daryl Lightfoot and Sue Pacey

-WMHS-

REPORT FROM DR. RICHARD WAUGH, PRESIDENT WESLEYAN METHODIST CHURCH, SOUTH PACIFIC CONFERENCE, NEW ZEALAND

Australian Methodist History

The major project to record the influential history of Australian Methodism is proceeding. The third workshop on the project was held at the Adelaide College of Divinity, December 7-8, 2012. *Methodism in Australia: A History* will be published by UK scholarly publisher Ashgate as the third volume in its Methodist Studies Series. The final manuscript is due March 24, 2014.

Australasian Centre for Wesleyan Studies (ACWR)

The current issue of the ACWR's journal, *Aldersgate Papers*, is a special themed issue on Australian Methodism as well as carrying papers from the Stream/ACWR Conference in Auckland New Zealand in August, 2012. The Methodist papers are:

- "Methodists and the Campaigns for Six O'Clock Hotel Closing in NSW," Samantha Frappell
- "The Empire's Titanic Struggle: Australian Methodism and the Great War," Glen O'Brien
- "Looking Again at the History of South Australian Methodism," David Hillard
- "Methodists in South Australian Public Life," Donald Hopgood
- "Methodist Ministerial Education in the Victoria and Tasmania Conference," Norman Young

The Fifth Annual Conference of the ACWR was held in Sydney, July 26-27, 2013, at the Uniting Church Theological College on the theme "Holy Trinity-Holy People." The keynote speaker was Dr. Thomas Noble, Senior Research Fellow at Nazarene Theological College, Manchester, UK and Professor of Theology, Nazarene Theological Seminary, Kansas City, Missouri, USA.

The Stream Conference ("Celebrating the Wesleyan Theological Stream")

The Stream annual theological conference often contains historical content of Methodism and was held in Auckland, New Zealand, on August 15-17, 2013, at East City Wesleyan Church. The theme was "The Warmed Heart and its Outworkings," and various speakers presented papers on Wesley's heart-warming experience of 275 years ago and how such salvation assurance is vital today for ministry and mission. For more information contact Rev. Dr. Richard Waugh, rjw@wesleyan.org.nz.

Bicentenary of Christianity in New Zealand

Rev. Samuel Marsden of the Church Missionary Society (Anglican) preached the first gospel sermon in New Zealand on Christmas Day, 1814. Bicentenary planning is now underway for a year of programmes and initiatives in New Zealand to commemorate and celebrate the milestone. See www.gospel2014.org for more information. Rev. Samuel Marsden befriended Rev. Samuel Leigh of the Wesleyan Missionary

Society and Leigh first visited New Zealand with the help of the Anglicans in 1818 and established the first Wesleyan mission in New Zealand (“the ends of the earth”) in 1822. Wesleyan theology has continued to be influential in New Zealand ever since.

At the 13th Oxford Institute for Methodist Theological Studies held August 12-19, 2013, Dr. Glen O’Brian presented a paper on “Methodist Missionary Responses to the Religions of the Southern World” to the working group on Wesley/Methodist Historical Studies.

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THE WESLEY HISTORICAL SOCIETY CELEBRATES ITS 120TH ANNIVERSARY



The Rev. David Leese, Superintendent Minister, Wesley Memorial Church, Dr. John A. Hargreaves, General Secretary WHS, the Rev. Dr. Martin Wellings, Superintendent Minister Wesley Memorial Church, Oxford and Professor Edward Royle, President WHS.

The WHS celebrated its 120th anniversary by holding its Annual Meeting and Lecture at Epworth on Saturday, June 29, and joining with local congregations for a service of thanksgiving at Epworth Memorial Church on Sunday, June 30, 2013. It was particularly appropriate that the WHS reflected upon its roots by holding its Annual Meeting and Annual Lecture at the Wesley Memorial Methodist Church, Epworth, whose construction in 1889 as a memorial to John and Charles Wesley, like the foundation of the WHS, was a product of a growing recognition of the formative influence of Methodist history on Methodist identity in the 1880s. In this landmark decade, George Stampe (1836-1918), a Wesleyan timber merchant based at nearby Grimsby, but born at Tetney, Lincolnshire, who served for many years as the Wesley Historical Society treasurer and the Rev. Richard Green (1829-1907), a Wesleyan minister and historian, born in Birmingham, who served as the founding president of the Wesley Historical Society, both played instrumental roles in the origins and development of the Wesley Historical Society.

The society, which began as a small informal group of

enthusiasts among whom a manuscript journal was circulated in 1888, by 1893 had been formally constituted to serve the needs of a growing wider membership. Its membership has continued to grow and in the current decade has achieved a remarkably stable worldwide membership of over 500, including nearly 100 institutional members in Britain and overseas. It remains British Methodism’s only learned society with its own journal and library serving students with a research interest in Methodism but also aiming to engage with the wider Methodist constituency and beyond, helping anyone who is interested in tracing their Methodist ancestry to understand more about a dynamic movement which shaped so many family histories in the last two and three-quarter centuries. The society’s familiar logo is based on the cameo portraits of John and Charles Wesley, derived from the memorial to the two brothers in Westminster Abbey, and also featured in the beautiful stained-glass window of the Epworth Memorial Church and it was appropriate that in the year which also marks the 275th anniversary of the evangelical conversions of John and Charles Wesley that we should be meeting and worshipping beneath this exquisite stained glass roundel (see below).



The roundel stained-glass window at Epworth Memorial Church.

Our weekend of celebration included not only an appropriately themed lecture by the Rev. Margaret Jones, entitled “Grand-daughters to Susanna: Women’s discipleship in Wesleyan Methodism, 1800-1850,” chaired by the Rev. Dr. Martin Wellings, but also a service of thanksgiving with the congregation of the Wesley Memorial Church and the congregations of the adjoining churches of Haxey, Owston Ferry, and Westwoodside, which enabled us to combine celebration of our heritage with a first-hand experience of the twenty-first century worship and mission of the Wesley Memorial Church, situated within the quarry from which the Methodist movement was hewn. The Saturday programme included two Heritage Walks exploring the impact of both Wesleyan Methodism and the Methodist New Connexion on Epworth led by the Rev. David Leese and Barry Clarke, and two guided tours of Epworth Old Rectory, including a twilight costumed tour arranged by the Rev. Dr. Claire Potter. The service on the Sunday morning at the Epworth Memorial Church led by the Rev. David Leese, included hymns of Charles Wesley and Isaac Watts, two with a brass ensemble accompaniment; an anthem by an augmented

choir; prayers led by the Rev. Stuart Gunson and the Rev. Dr. Claire Potter and readings by Professor Edward Royle, President of the WHS and Dr. John A. Hargreaves, General Secretary of the WHS. In his challenging sermon, the Rev. Dr. Martin Wellings, Superintendent minister of the Wesley Memorial Church at Oxford, whose architect was also responsible for the design of the Wesley Memorial Church at Epworth, reflecting on our need to reclaim our heritage, urged that we re-engage with the key principles of the movement which John Wesley began, not least his conviction that the good news of Jesus was for everyone and not just churchgoers. Moreover, through the publicity for these events we were able to exchange greetings with the Market Rasen Church, which was celebrating its 150th anniversary during this weekend.

Lincolnshire was “especially susceptible to John Wesley’s message” as Professor David Bebbington commented in his illuminating Annual Lecture of June 18, 2013, at the Manchester Wesley Research Centre on Secession and Revival in Louth in the mid-nineteenth century, and was it good to welcome Dr. Geordan Hammond and a large contingent from the Manchester Wesley Research Centre to our meeting today, including students from as far afield as California and Malaysia. In his Annual Report, the General Secretary, Dr. John A. Hargreaves, focused on the vision of the society’s founders in particular George Stampe, Grimsby timber merchant, and how Lincolnshire had nurtured other leading Methodist historians not least the Rev. Dr. John A. Newton, the Society’s President Emeritus and the late Rev. William Leary. He noted that it was pleasing to welcome members of the Lincolnshire Wesley Historical Society, together with representatives of Wesley Historical Society Regional Historical Societies from Yorkshire, Lancashire, the North East, Scotland, Ireland, Wales, Shropshire, the East Midlands and greetings from the Cumbrian Wesley Historical Society. It is interesting that one of the very earliest publications of the Wesley Historical Society was a list of Methodist local histories compiled chiefly by George Stampe from his personal collection signalling the society’s early commitment to encouraging research into the regional and local history of Methodism, and also beginning to acquire a collection of resources, now accommodated at Oxford Brooke’s University and ably administered by Dr. John Lenton. We have now re-arranged the date of our annual Library Sub-Committee and Wesley Historical Society-Oxford Brooke’s University Liaison Committee to enable attenders to participate in the annual John Wesley Lectures at Lincoln College, thereby strengthening our links with the Oxford Centre for Church History and Methodism.

The Wesley Historical Society continues to seek to extend the influence of its *Proceedings*, issued three times a year, under the joint editorship of Deacon Dr. Ronald Aitchison and the Rev. Dr. David Ceri Jones, which welcomes contributions of articles and reviews, particularly on local history. The *Proceedings* are supplemented by the invaluable annual bibliography of Methodist literature, edited by Dr. Clive Field, and a varied and growing output of occasional publications, edited by Professor

David J. Jeremy. It is also seeking to develop its online presence and we are delighted that Dr John Vickers’ son, Stephen, and daughter, Hilary Campbell, have kindly volunteered to help sustain the online *Dictionary of Methodism in Britain and Ireland* by providing technical and editorial assistance. The online *Proceedings* also continues to attract a widespread and growing interest amongst scholars and we hope that it might be supplemented soon by a cumulative online bibliography of Methodist literature and an e-newsletter to Wesley Historical Society Regional Historical Societies edited by Professor Michael Collins. The Wesley Historical Society founder and first president, the Rev. Richard Green gave the Fernley Hartley lecture on the mission of Methodism in 1890 revealing that the Methodist Church’s current emphasis on combining heritage and mission has been an integral dimension of the Wesley Historical Society from its inception and we were pleased to welcome to our AGM, Jo Hibbard, the Methodist Church Heritage Officer.

Like John Wesley’s vision, our perspectives are also global and we are looking forward to sharing in the celebrations of global mission in Leeds in October, 2013, to mark the bicentenary of the inauguration of the embryonic Methodist Missionary Society in the Leeds District in 1813. We have also had an input into the re-structuring of the European section of the World Methodist Historical Society at a conference at the Methodist theological seminary at Reutlingen in Germany, where I represented both the WHS and the British WMHS, and which decided to hold its next conference in 2015 in Bulgaria focusing on the role of women in mission. I was also able to bring greetings from the WHS to the congregation of Reutlingen MC on the concluding Sunday of the Conference during their harvest thanksgiving service, which had many similarities with our own including the singing of a rousing German version of “We plough the Fields and Scatter.” In 2014, the WHS Annual Lecture will form the concluding event of the Wesley Historical Society Residential Conference to be held from June 26-28, at the High Leigh Conference Centre, Hoddesdon, Hertfordshire, addressing the theme of “Methodism and Conflict,” appropriately in the year which marks the centenary of the outbreak of the First World War with the Annual Lecture to be given by Michael Hughes, Professor of Russian and International History at the University of Liverpool. Thereafter we return to an exciting future programme of Annual Meetings exploring Methodist history at other key heritage sites in the UK: at Engelsea Brook in 2015, when our lecturer will be the Rev. Stephen Hatcher, focusing on Primitive Methodism, at Newcastle Brunswick in 2016, when our lecturer will be Professor Richard Watson focusing on Charles Wesley’s reputation as a poet and in 2017, at Kingswood School, Bath, when Gary Best will share his research on John Cennick, Methodism’s first local preacher, which will bring us to another landmark anniversary in 2018, when we celebrate our 125th anniversary.

-Dr. John A. Hargreaves

-WMHS-

**WESLEY HISTORICAL SOCIETY ANNUAL MEETING
HIGH LEIGH CONFERENCE CENTRE
HODDESDON, HERTS
JUNE 28, 2014**

For the first time, the Wesley Historical Society Annual Meeting and Lecture will take place on the final day of the Wesley Historical Society's triennial residential conference at the High Leigh Conference Centre, Hoddesdon, Hertfordshire, EN11 8SG on Saturday, June 28, 2014. The Wesley Historical Society Annual Lecture will be given by Professor Michael Hughes, Professor of Russian and International History in the University of Liverpool, and the lecture will be open to both members and friends of the Wesley Historical Society and those attending the Conference from June 26-28, 2014. The theme of the conference is "Methodism and Conflict" including papers on the role of Methodist military chaplains; Methodism and conscientious objection and Methodism and the occupation of the Channel Islands, 1940-1945. This specially arranged joint programme commemorates the centenary of the outbreak of the First World War and in addition to the Annual Lecture there will also be the opportunity to attend the AGM and the concluding open forum discussion of the Conference (further details of which will be available from the Conference Secretary, the Rev. Dr. David Hart, 1b, Whiteladies Road, Bristol, BS8 4NU in the autumn of 2013; conferencesecretary@wesleyhistoricalsociety.org.uk).

This presents an opportunity for members and supporters to attend both events and we hope that many will wish to participate in this way, but we also welcome day visitors, arriving for 10:30 a.m., when refreshments will be available. It may also be possible to book overnight accommodation and to order lunch at the conference venue (enquiries to Rev. Dr. David Hart). The Annual Lecture will take place at 11:00 a.m. and the AGM at 2:00 p.m. followed by an open forum concluding at 4:00 p.m.

Michael Hughes is Professor of Russian and International History at the University of Liverpool. He has written numerous books and articles on Russian history and Anglo-Russian relations in the twentieth century. Michael also has a long-standing interest in the role of the churches—and religion more generally—in shaping responses to war and other forms of conflict. It was this interest that prompted him to research and write *Conscience and Conflict: Methodism, Peace and War in the Twentieth Century*. Michael is particularly interested in studying how Christians have in the past responded to the challenge of deciding whether to use force in particular situations of conflict and violence. He is a member of the Anglican Church and was for many years a Lay Reader in the Church of Wales.

The Annual Lecture entitled "Methodism and the Challenge of the First World War" will explore how the Christian response to any situation of conflict or war must necessarily be situated in a clear review of the specific circumstances involved. The "messiness" of history nevertheless means that it is seldom easy

to make definite judgements about the rights and wrongs involved in any particular case. The outbreak of war in 1914 posed a particular challenge for the various Methodist connexions in Great Britain. There had over the previous few years emerged a definite strand of unconditional pacifism within Methodism, which assumed that the use of force could never be justified, although it was always outweighed by those who believed that such a position was neither ethically nor practically defensible. The conflict with Germany and Austro-Hungary sharpened this conflict. Methodists in Great Britain struggled to carve out a position that would allow them to reconcile their patriotism and their commitment to the injunction to "love thy neighbour as thyself." For further information about the Annual Lecture please contact General Secretary, Dr. John A. Hargreaves: tel. 01422 250780; e-mail johnahargreaves@blueyonder.co.uk

-John A. Hargreaves

-WMHS-

**NATHANIEL PIDGEON AND THE
SYDNEY CITY MISSION**

Nathaniel Pidgeon, born in 1803 in County Wexford, Ireland, arrived in Sydney with his wife and children in May, 1841. Members of his extended family also left Liverpool for NSW including his parents—a total of 16 in all—embarking on the emigrant vessel, *Orestes*.

He kept a journal from which excerpts were self-published in two parts under the title *The Life, Experience, and Journal of Nathaniel Pidgeon*. Published in 1857, the first part includes a description of his early life, and the voyage to the Colony during which his father died and was buried at sea. Three children in the party died on the voyage out, and two others soon after arrival in Sydney. Nathaniel also records his preaching and pastoral activities on board ship on the journey. The remainder of the first part of his published journal extracts details his early ministry in Sydney up until February, 1857.

Some 1000 copies of the first part of Nathaniel's *Life, Experience* . . . were published and distributed, and from material in the second part, it seems to have had a far-reaching impact and to have generated much support, financial and otherwise, for his work over the following years. The second part of his story covers the period from April 7, 1857 to January 1, 1864, during which Pidgeon's Sussex Street Mission and the Sydney City Mission were formally established, and was published (with what seems to be a reprint of the first part) in 1864. The Eunice Hunter Memorial Library holds a photocopy of the 1864 publication.

The year 1864 appears to have been a very difficult year for the Sydney City Mission, formed after the arrival of Benjamin Short, an insurance agent from London. The City Mission was confronted with significant financial problems, two of the three

missionaries engaged in the work having to be retrenched. Whether this was due to the alienation of some well-to-do supporters through a perceived association with Nathaniel Pigeon's independent mission, his methods and his, at times, quite confrontational preaching is a matter for further research. It is however perhaps significant that Pidgeon's published *Life, Experience, and Journal* . . . concluded on January 1, 1864.

On arrival in Sydney, Nathaniel visited the Wesleyan minister Rev. William Schofield at the Mission House, presented his letter of removal, and joined Mr. Schofield's Class. Having had earlier associations with the Primitive Methodists, he seems to have found the Wesleyan prayer meetings somewhat cold, and soon commenced various outreach initiatives of his own, while retaining his involvement with the Wesleys, who however declined his request to undertake street preaching.

He was however placed on the Prayer Leaders' Plan, and received some appointments in the smaller chapels and cottage churches in the city and surrounding suburbs. With the commencement of a Wesleyan work in suburban Lane Cove, Nathaniel then assisted one of the Class Leaders for a time.

Around 1842/1843, four local preachers left the Wesleyan Society and formed themselves into a separate body stating that they desired "greater scope for usefulness" and also wished to preach in the open air. These four, Charles Garrett, J. Kingsbury, John Walker, and Joseph Bennett, all of whom apparently had associations at some earlier time with the Primitive Methodist Church, called themselves "Australian Methodists." (There was at this time no organised Primitive Methodist work in Sydney.)

Due to his lack of accreditation as a Local Preacher prior to arrival in Sydney and consequent lack of opportunity, and his own former associations with Primitive Methodism, Nathaniel Pidgeon soon identified with the breakaway group. He was disturbed however at their lack of Christian love and clear antipathy towards the Wesleys from whom they had separated.

Transferred to Maitland in the Hunter River valley area north of Sydney in respect of his employment, he remained for eight months, maintaining his Wesleyan Methodist involvement in lieu of forming a congregation of the breakaway "Australian Methodists," but preaching independently in the open air throughout his residence there. (With the distinct exception of those in the Roman Catholic hierarchy who actively opposed his ministry, there is clear evidence that Nathaniel Pidgeon at all times also maintained a strong ecumenical position. He records an unnamed Presbyterian settler as having placed a horse at his disposal as and when required.)

While In Maitland, Pidgeon, a cabinet maker by trade, became associated with "Mr. Williams" (almost certainly Vincent George Williams, himself a cabinet maker, initially an Anglican lay reader in Maitland, General Superintendent of the Maitland

Wesleyan Sabbath School, later associated with both the Presbyterian and Congregational Churches, and father-in-law of the Wesleyan minister Rev. Henry Wiles).

Although not specifically recorded, Nathaniel would have enjoyed a close association with the Irish-born Maitland Wesleyan pioneer, Jeremiah Ledsam, who had arrived in Maitland in 1837 with credentials from the Irish evangelist Gideon Ouseley, and also the family of William Lee of Woodville, who arrived in early 1842, and whose barn was used for Wesleyan services following the appointment of Rev. Frederick Lewis to the Hunter River circuit in 1844. (William Lee's son George Lee later proceeded to the Wesleyan mission in Tonga where he served for almost 12 years from May, 1857 to January, 1869.)

Other prominent Irish Methodists in and around Maitland at this time included Robert "Bishop" Belford who arrived on *Portland* in 1838, had met the Irish-born Wesleyan Rev. John McKenny on arrival, and then proceeded to Maitland where he was assisted to obtain employment by the Irish born Presbyterian minister Rev. Robert Blain. (With Jeremiah Ledsam, Robert Belford subsequently conducted the first Wesleyan service in the open air at Morpeth, a few miles downriver from Maitland.)

Perhaps not surprisingly given his Irish background, Nathaniel Pidgeon was an admirer of the controversial American camp meeting revivalist Rev. Lorenzo Dow, and his journal states that he preferred selections from Dow's Hymns for open air meetings because "the language is awakening." Pidgeon had read Lorenzo Dow's own journal and "received much benefit from the same." In his own journal he proceeds to narrate something of Dow's work in Ireland, and states that the man responsible for his (Pidgeon's) own conversion, when himself leaving Ireland for America, had shaken hands with Dow and made a covenant "to meet in heaven."

Returning to Sydney, Nathaniel briefly resumed involvement with the "Australian Methodists" but petty jealousies emerged, causing Pidgeon to seek out the Wesleyan minister "W. D." (not positively identified, but may be a printer's error for "W.B."—Rev. William Binnington Boyce). He was duly received back into the Wesleyan communion, raised a class in connection with the Princes Street chapel, and received a letter authorising him to engage in street-preaching. A preaching Band was formed and soon after, "Brother T. R." joined the group. (Thomas Roseby Snr. was then a young man associated with the Pitt Street Congregational Church, with whom Nathaniel Pidgeon in the second part of his memoir later claimed an association in ministry extending over some 18 years.)

Nathaniel Pidgeon and his co-workers followed many of the Primitive Methodist means of taking the Gospel out to the people over following years, including Camp Meetings and "processioning" the streets prior to services in either one of the existing chapels or a cottage meeting, for which Nathaniel had opened his own home. This increasingly caused offence to

some of the Wesleyans, and after an incident in which Pidgeon reproved a senior churchman for giving priority to a regatta above a camp meeting, Nathaniel and “Brother R.” (Thomas Roseby, Sr.) found themselves left off the Wesleyan Plan.

About this time it was suggested that Nathaniel give up his business and become a full-time City Missionary, and with his wife’s consent, he embarked in faith on the new venture. The first part of his *Life, Experience, and Journal* . . . thereafter includes extracts from his “Daily Journal” from May 7, 1850 to February 13, 1857, on which latter date Pidgeon records the Chairman of the Wesleyan Tea Meeting in the York Street School Room announcing that “the Wesleyan Church has no more to do with the City Mission.” (This had followed a Camp Meeting in suburban Pyrmont earlier in the month, where well-attended meetings under canvas every night for a week had resulted in a number of professed conversions. Pidgeon recorded that “For holding these meetings, I was called disorderly and censured at a Leaders’ Meeting.”)

Thereupon, Nathaniel Pidgeon sent his resignation to the then Superintendent of the Sydney North Circuit, noting that his love of Methodism was unchanged, and that the only fault he found was “with those who rule.” Again he asserts that his principal reason for leaving was that he might have greater liberty in pursuing his calling as a City Missionary. He then advertised for friends of the City Mission to form a committee to carry on the work “independent of any Church government,” and that this was duly done.

The first part of Pidgeon’s *Life, Experience, and Journal* . . . closes with a poem “Addressed to the Leaders of The Christian City Mission”, the name first given to his work after a separation from the then Committee in 1851 due to their efforts to restrict his freedoms (90-91) and titled *The Advance (or a word of encouragement)*, dated Sydney, December 20, 1851. The composer was “T. R.” (undoubtedly Thomas Roseby, Sr.).

The second part of Nathaniel Pidgeon’s *Life, Experience, and Journal* . . . covers the period from April 7, 1857 to January 1, 1864, during which period both Pidgeon’s Sussex Street Mission and the Sydney City Mission were formally established, the latter following the arrival of Benjamin Short in the Colony from England.

Benjamin Short, an insurance canvasser and agent for the AMP Society, had been actively involved with the London City Mission’s work in London’s East End, and saw many similarities between the East End and the poorer quarters of Sydney. Benjamin Short, with the support of others (including Rev. Thomas Smith—himself converted through the work of the London City Mission) in due time called a public meeting in the interests of a similar work in Sydney for June 11, 1862.

Sub-committees were appointed and at a final public meeting on July 11, 1862, the Mission was established under a Committee elected for the following year. Among those elected were

representative clergy of the various denominations, including Rev. Dr. John Dunmore Lang (who was also involved with Nathaniel Pidgeon’s Sussex Street Mission), and leading laymen including Benjamin Short himself, and also Nathaniel Pidgeon.

Nathaniel Pidgeon was to be recognised by Benjamin Short’s biographer as Sydney’s one City Missionary at the time of Short’s arrival—firstly as a Wesleyan and then without any denominational support whatsoever. Pidgeon’s experience was clearly vital to the new Sydney City Mission, and he readily gave of his time to share insights into the work to be undertaken.

The centenary history of the Sydney City Mission (now known as “Mission Australia”) also recognises Nathaniel Pidgeon as Sydney’s pioneer City Missionary, noting that “the community built for him a chapel at the corner of Liverpool and Sussex Streets,” and stating that “It speaks well for the liberality of his outlook, that while he was at the zenith of popularity and was immersed in similar work, he consented to help in the formation of a kindred Mission.”

Nathaniel Pidgeon continued to be involved in various forms of non-denominational and inter-denominational work. His journal for October, 1863, includes a letter received from Captain Neil McKelvie, then at sea on *Thomas Campbell* en route from India to Demerara in the West Indies, testifying to Pidgeon’s earlier ministry to himself and his crew through the Bethel Union, and describing conversions and revival on board ship over subsequent weeks.

During 1863, he also continued a visitation ministry to the Sydney Infirmary, at that time “under an arrangement made at a meeting of ministers in the Baptist Church, Bathurst Street.” He was accompanied on November 15, by “Rev. Mr. V.”—almost certainly the Wesleyan minister and former missionary with the London City Mission Rev. Robert Weguilin Vanderkiste, who had been made a permanent supernumerary by the 1863 Wesleyan Conference on the grounds of ill-health.

Nathaniel Pidgeon died in 1879, and the Pitt Street Congregational Church thereafter accepted responsibility for the Sussex Street Mission he had established—a course which Pidgeon himself had desired and unsuccessfully sought prior to his death.

A number of obituaries published in *The Methodist* and elsewhere over following years bear witness to the powerful evangelistic preaching and ministry of Nathaniel Pidgeon under God to the conversion of souls and the building up of the Church universal.

On reading his *Life, Experience, and Journal* . . . the reader cannot help but remark upon the clear evidences throughout his life of Nathaniel Pidgeon’s commitment to Wesleyan catholicity in the face of opposition both from within and without his own

denomination, and well summed up in the words of Charles Wesley's hymn:

Made perfect first in love and sanctified by grace,
 We shall from earth remove, and see His glorious face;
 Then shall His love be fully showed,
 And man shall then be lost in God.
 (MHB Australasian edition, 1933, No.142)

Wilcie Short, *Benjamin Short 1833-1912: A Man with a Mission* (1994).

Don Wright, and Eric G. Clancy, *The Methodists: A History of Methodism in New South Wales* (1993).

-Daryl Lightfoot

-WMHS-

Sources

Biographical files, Eunice Hunter and Ferguson Memorial Library collections.

Barry J. Bridges, *Ministers, Licentiate and Catechists of the Presbyterian Churches in New South Wales 1823-1865* (c1989).

Lorenzo Dow, *The Life, Travels, Labours and Writings of Lorenzo Dow Including the Singular and Erratic Wwanderings in Europe and America* (1881).

Les Hoare, *Presenting Ten Decades: The History of the Sydney City Mission* (1962).

Lindsay G. Lockley, *Congregationalism in Australia* (2001)

Nathaniel Pidgeon, *The Life, Experience, and Journal of Nathaniel Pidgeon* (1864).

(Schuler continued from page one)

scholar as chair in the year which marks the centenary of the outbreak of the First World War.” After so many years and a second world war where Germans and British encountered each other as enemies, the wounds are still not healed—sad to say—including the churches. The hope is that more and more British and German Methodists will continue to work on reconciliation by getting to know more about each other’s history and mission. May it be so.

TREASURER’S REPORT
August 1, 2011 - July 31, 2016
Fiscal year is August 1 through July 31

Income	11-12	12-13	13-14	14-15	15-16	Total Budget
Membership	105.00	100.00				1,000.00
Ruck Foundation	2,000.00	2,000.00				10,000.00
Royalties						0.00
Transfer - UMDF						3,000.00
Total	2,105.00	2,100.00				14,000.00
Expenses	11-12	12-13	13-14	14-15	15-16	Total Budget
Newsletter	105.14					1,000.00
Meetings		5,841.20				3,000.00
World Meth. Conf. 2016	639.48					5,000.00
Letterhead/Misc						1,000.00
Postage		175.18				
Grants						4,000.00
Restoring Foundery Plaque			500.00			
Total	744.62	6,016.38				14,000.00
Check Book Bal.						
Start of FY	6,372.28	7,732.66	3,816.28			

United Methodist Development Fund

Matures 10/12/14; rate of 3.5%

Value as of June 30, 2013=18,493.36

Notes: The large expenditure of meetings in FY 2012-2013 was to fund a meeting of European representatives to organize a European section of the Society.

The \$500 expenditure in FY 2013-2014 was to help fund the restoration of a plaque indicating the site of the Foundery in London. The plaque was originally funded by the British Section of the International Methodist Historical Union, a precursor of the WMHS.

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HISTORICAL BULLETIN

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