



HISTORICAL BULLETIN

WORLD METHODIST HISTORICAL SOCIETY
(an affiliate of the World Methodist Council)



Volume 27

First Quarter 1998

CHARLES WESLEY HERITAGE CENTRE ORGANIZES INTERNATIONAL CONFERENCES

The Charles Wesley Heritage Centre in Bristol, England, is holding two conferences at Trinity College in July 1998, sponsored by the General Board of Global Ministries of The United Methodist Church. The topic for the first conference, to be held July 7-11, is "Wesleyan Hymnic Spirituality and Mission." The conference is designed "to work on relating the 'Hymns on the Lord's Supper' and 'Hymns for the Poor' to the calling and task of Mission - which is defined as evangelism, social action, spiritual formation and missionary outreach." Speakers include: Canon A. M. Allchin and Dr. Brian Hoare of the United Kingdom; Prof. Heather Elkins and Prof. David Watson from the USA; Prof. Simeu Ferreira de Barros Monteiro from Latin America; and Prof. Tore Meistad from Europe. Swee-Hong Lim from Asia will lead the hymn sings.

Space for this conference is very limited. If you wish to attend, immediately contact Rev. Lorna Khoo, WMHS Vice-President and Director of the Charles Wesley Centre, 5 Charles Street, Bristol BS1 3NN; E-mail: charleswesley@compuserve.com.

The second conference, to follow on July 14-20, has already been closed. It will consider "Wesleyan Spiritual Heritage for Women from Emerging Churches," focussing on Lithuania, Latvia, Russia, Nepal, Kampuchea, Guatemala, Honduras, as well as African countries.

SETTING THE RECORD STRAIGHT

John A. Vickers, Secretary of the WMHS British Section, has pointed out an error on the first page of the *HISTORICAL BULLETIN* for the First Quarter 1997 in an announcement of the Bristol Conference being held April 14-17, 1998. Dr. Vickers says:

"The statement that 'the Wesley Historical Society is the British Section of the World Methodist Historical Society' is quite erroneous. The Wesley Historical Society is a private, not an official, body, funded from the subscriptions of its individual and institutional members. The British Section of the WMHS, on the other hand, is the body officially appointed by and responsible to the British Methodist Church for matters relating to our Methodist history and heritage, and out of it have grown the current arrangements for the care of archival records, both connexionally and locally, within British Methodism. The two organizations overlap in terms of personnel, of course, and quite properly work very closely together. But they remain separate and independent organizations."

Thank you, John, for setting the record straight.

EDITOR'S MUSINGS

Just recently I upgraded my computer equipment. This has been more work than I thought it would be! It's somewhat like learning history.

If we want to upgrade our Methodist historical knowledge, we need to do some research, especially in regard to some aspect we know little about at present. One needs to check all facts in reliable sources. And then, if we are truly going to participate in the rapidly approaching "information age," the information needs to be shared.

It is my hope that members of the WMHS will share new information. By no means have we exhausted interesting facts that are important to our world-wide Methodist heritage.

DID YOU KNOW that

-- the Charles Peale Polk portrait of Francis Asbury will at the Library of Congress in Washington, DC, June 1-August 30, as part of an exhibit on "Religion and the Founding of the American Republic 1607-1835"?

-- a Methodist Baltic Mission Center is under construction in Tallinn, Estonia?

-- Methodist missionary work in Alaska dates from 1877 with the arrival of the Rev. Thomas Crosby?

-- Peter Cartwright (1785-1872), an early circuit rider in American Methodism, was recently honored with a highway marker in his home state of Virginia?

VIDEO AVAILABLE

The dramatic BBC reenactment of Wesley's preaching was shot on location at his Bristol church. This 30 minute video #4008, entitled *John Wesley: The Preacher*, is now available from Vision Video, P O. Box 540, Worcester, PA 19490, USA. A Study Guide is included. Cost: US\$24.95 plus \$3.95 for shipping.

A recent article in *Third Century Methodism* has interesting new information about the bells at the Otterbein Memorial United Methodist Church in Baltimore, Maryland. "The order, written by Elder Peter Hoffman, was found in a Lottery book at the Maryland Collection in College Park. Previously it had not been known if the advertised 1789 lottery was ever completed.

"Cast in London in 1789, the long ringing Baltimore bells came from the same, now 400 year old, foundry where the Liberty Bell was done in 1752. Now called Whitechapel Bell Foundry, they cast the St. Paul's Cathedral clock bell (1752), "Big Ben" at Winchester Cathedral (1738) and a set for Otterbein's former Lancaster PA church in 1784.

"The Baltimore bells have rung for fires, festivals and to warn of British invaders in 1814. Now electrified, they herald Sunday services, chime daily at noontime and 6 PM."

PUBLICATIONS OF INTEREST

The History of the CME Church 1870-1995 by Othal Hawthorne Lakey. 780 pages. US\$19.95 + shipping and handling. Order from Dept. of Publication Services, P.O. Box 161212, Memphis, TN 38186-1212, USA.

This is the revised, updated edition of the well-done. history of the Christian Methodist Episcopal Church.

Susanna Wesley: The Complete Writings edited by Charles Wallace, Jr. 1997. 504 pages. US\$65.00. Order from Oxford University Press.

Susanna's writings are divided into three sections: Letters (162 pages); Journals (165 pages); and Educational, Catechetical, and Controversial Writings (119 pages).

Walking with God: Writings of The Reverend Dr. William M. White, Sr. edited by Jacinta V. White. 1997. 112 pages. Paperback. US\$12.95. Order from Infinity Books, P.O. Box 95, Kernersville, NC 27285, USA.

For over 30 years Dr. White pastored churches within the African Methodist Episcopal Church. He captivated and moved congregations and was considered a mystic by many.

WORLD CATALOGUE OF METHODIST MANUSCRIPT COLLECTIONS
Director, Mary K. Calkin (3800 N. Fairfax Drive #502, Arlington, VA 22203-1703, USA)

The Catalogue of Methodist Archival and Manuscript Collections, edited by Homer L. Calkin for the World Methodist Historical Society, is a compilation of information on Methodist/Wesleyan manuscripts and archives throughout the world. These records pertain to more than sixty denominations in ninety countries which have a common heritage in 18th century Wesleyan traditions. The following parts are now completed and available for sale from the Director:

- Part 2 -- **ASIA** (includes information on 24 depositories in Hong Kong, Japan, Korea, the Philippines and Taiwan) -- US\$11.00 postpaid.
- Part 3 -- **AUSTRALIA AND THE SOUTH PACIFIC ISLANDS** (includes information on 48 depositories in Australia, Fiji, New Zealand, Papua New Guinea and Tongo) -- US\$31.00 postpaid.
- Part 6, Section 1 -- **GREAT BRITAIN AND IRELAND** (includes information on British Methodist records in the John Rylands University of Manchester Library) -- US\$41.00 postpaid.
- Part 6, Section 3 -- **GREAT BRITAIN AND IRELAND** (includes information on records pertaining to circuits and societies in England, Scotland and Wales. Specific data are provided on baptismal, marriage and burial registers; schedules; and minute books of quarterly meetings, local preachers meetings, and meetings of trustees, leaders, Sunday Schools, etc.) **This section is divided into the following volumes:**
- Section 3a -- **SOUTHERN ENGLAND** (Avon, Berkshire, Cornwall, Devon, Dorset, East Sussex, Greater London, Hampshire, Isle of Wight, Kent, Somerset, Surrey, West Sussex, Wiltshire)
38 depositories. 281 pages. 2553 circuits and societies.
US\$26.00 postpaid.
- Section 3b -- **SOUTH CENTRAL ENGLAND** (Bedfordshire, Buckinghamshire, Cambridgeshire, Essex, Gloucestershire, Hereford and Worcester, Hertfordshire, Norfolk, Northamptonshire, Oxfordshire, Suffolk, Warwickshire, West Midlands)
25 depositories. 232 pages. 22203 circuits and societies.
US\$26.00 postpaid.
- Section 3c -- **NORTH CENTRAL ENGLAND** (Cheshire, Derbyshire, Greater Manchester, Humbershire, Lancashire, Leicestershire, Lincolnshire, Merseyside, Nottinghamshire, Shropshire, Staffordshire)
31 depositories. 291 pages. 3090 circuits and societies.
US\$26.00 postpaid.
- Section 3d -- **NORTH ENGLAND** (Cleveland, Cumbria, Durham, Northumberland, North Yorkshire, South Yorkshire, Tyne and Wear, West Yorkshire)
18 depositories. 310 pages. 3531 circuits and societies.
US\$26.00 postpaid.
- Section 3e -- **CHANNEL ISLANDS, ISLE OF MAN, SCOTLAND, WALES.**
20 depositories. 113 pages. 854 circuits and societies.
US\$21.00 postpaid.
- Part 6, Section 4 -- **GREAT BRITAIN AND IRELAND** -- Other Methodist Denominations (Calvinistic Methodist, Independent Methodist Connexion, Wesleyan Reform Union)
20 depositories. 210 pages. 1682 entries.
US\$21.00 postpaid.
- Part 6, Section 5 -- **GREAT BRITAIN AND IRELAND** -- Ireland (includes depositories in Eire and Northern Ireland)
35 depositories. 56 pages. 399 entries.
US\$11.00 postpaid.

THE PEOPLE CALLED METHODISTS

"The People Called Methodists" is a comprehensive microform project collected and published by the Inter Documentation Company in The Netherlands. The contents are selected by an international advisory panel under the editorial direction of Dr. Clive Field. Other members of the panel include Frank Baker, John A. Vickers and Alison Peacock. The core collection is that of the official archives of the Methodist Church of Great Britain supplemented by materials from other Nonconformist collections in the John Rylands University Library of Manchester, England.

This project is planned in four phases. A number of microfiche are now available:

Phase I. Reference Tools, 1738-1932 (approximately 25,000 pages)

Part 1. **Monographs** (Library Catalogues -- manuscripts, printed books; bibliographies; periodical indexes; connexional histories; handbooks and manuals of polity; collective biographies; lists of ministers and their circuits; lists of circuits and their ministers; lists of chapels and preaching places).

Part 2. **Catalogue Cards** (Library Catalogues -- manuscripts, printed books; periodical indexes).

Phase II. Primary Sources, 1738-1800 (approximately 200,000 pages)

Part 1. **Manuscripts.**

Part 2. **Anti-Methodist Publications.**

Phase III. Primary Sources, 1801-1850 (approximately 350,000 pages)

Part 1. **Manuscripts** (Wesleyan Methodism, Primitive Methodism, Methodist New Connexion, Bible Christians).

Part 2. **Periodicals** (Primitive Methodism, Bible Christians, Wesleyan Methodist Association).

Part 3. **Tracts and Pamphlets** (Sacramental and Kilhamite Controversies, 1791-1797; Methodist Unitarians, 1806-1857; Irish Primitive Wesleyans, 1816-1820; Church Methodists, 1823-1832; Leeds Organ Case, 1827-1832; Warrenite Controversy, 1834-1836; Barkerite Controversy, 1841-1845; Wesleyan Reform Movement, 1849-1856; Temperance Controversies; Relations with the Church of England; Relations with the Roman Catholic Church; Relations with Other Churches; Local Histories of Methodism to 1875).

To obtain a catalogue giving detailed information, including current prices, contact the Inter Documentation Company, P.O. Box 11205, 2301 EE, Leiden, The Netherlands; Phone: +31(0)71 514 27 00; FAX: +31(0)71 13 1721; E-mail: info@idc.nl.

A related project is the "Methodist Missionary Society Archives 1791-1948." The 25,011 microfiche now available refer to the work of the Wesleyan Methodist Missionary Society in Africa, Asia, Australia, Europe, the Caribbean region and North America. Included are minutes of the first General Committee in 1804, records of the Primitive Methodists, finance ledgers, missionary correspondence from 1807, record books of missionaries from 1769 to the present, much biographical material, and missionaries' journals.

COMING EVENTS OF INTEREST

- 1998 (1) **Canadian Methodist Historical Society Conference**
Place: Halifax, Nova Scotia
Dates: June 21-23
Topic: *Methodism and Other Churches and Movements in the North Atlantic Region*
Contact: UC Archives (73 Queen's Park Crescent East, Toronto, Ontario M5S 1K7)
- (2) **Charles Wesley Heritage Conference**
Place: Trinity College, Stoke Hill, Bristol, England
Dates: July 7-11
Topic: *Wesleyan Hymnic Spirituality and Mission*
Contact: Lorna Khoo (5 Charles Street, Bristol BS1 3NN, England)
- (3) **Historical Society of The United Methodist Church**
Place: Hendrix College, Little Rock, Arkansas
Dates: September 18-20
Topic: *250th Anniversary of Methodist Involvement in Education*
Contact: Jim Beal (1811 Jefferson Street, Conway, AR 72032, USA)
- 4) **Charles Wesley Society**
Place: Drew University, Madison, New Jersey
Dates: November 6-8
Topic: *Hymns on the Trinity*
Contact: Charles A. Green P.O. Box 6095, Philadelphia, PA 19114-0695, USA)
- 1999 (1) **Wesleyan Center Conference**
Place: Point Loma Nazarene College, San Diego, California
Dates: February 4-6
Topic: *Companions and Apprentices: Wesleyan Thought and Practice*
Contact: Wesleyan Center (3900 Lomaland Drive, San Diego, CA 92106, USA)
- (2) **WMHS North American Section Meeting**
Place: Toronto, Canada
Dates: June 20-23
Topic: *What Hath God Wrought? Two Centuries of Canadian Methodism*
Contact: Charles Yrigoyen, Jr. (P. O. Box, 127, Madison, NJ 07940, USA)
- (3) **Fourth Historical Convocation of The United Methodist Church**
Place: Hamline University, St. Paul Minnesota, USA
Dates: June 25-28
Contact: Charles Yrigoyen, Jr. (P. O. Box, 127, Madison, NJ 07940, USA)
- (4) **WMHS World Congress**
Place: Asbury Theological Seminary, Wilmore, KY, USA
Dates: August
Contact: D. William Faupel (204 N. Lexington Ave., Wilmore, KY 40390-1199, USA)
- (5) **Methodist Millennium Event for North America**
Place: Houston, Texas
Dates: November 18-21
Topic: *Christ Jesus: The Hope for a New Millennium*
Contact: H. Eddie Fox (1008 19th Ave. So., Nashville, TN 37212-2166, USA)
- 2001 **World Methodist Historical Quinquennial Meeting**
Place: Brighton, England
Dates: July 24-31
Contact: Charles Yrigoyen, Jr. (P. O. Box, 127, Madison, NJ 07940, USA)

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Second Quarter 1998

250th Anniversary of Methodist Education

The Historical Society and the General Commission on Archives and History of The United Methodist Church will meet in September 1988 to celebrate the 250th anniversary of Methodist involvement in education. This occurred when the Kingswood School in Bath, England, was founded by John Wesley in 1748. As noted in Wesley's *Journal* for Friday, June 22, 1751, "The school began on midsummer day, 1748."

This historic occasion will be held at various locations in an around Little Rock, Arkansas, with housing arranged at the North Little Rock Riverfront Hilton Inn, across the Arkansas River from Little Rock. Participants are to make their own housing reservations and may request the special group rate at the hotel of \$59 a room plus taxes. There is a registration fee of \$75 per person (\$85 after July 15th) which includes Friday and Saturday banquets, Saturday and Sunday lunches, transportation to various program and historical sites. To register contact Jim Lane, 508 Brent Drive, Sherwood, AR 72120-6057, USA; phone: 501/834-9492; FAX: 501/834-9493; E-mail: jimlane@swbell.net.

The plenary session of the Historical Society will begin at 9:00 a.m. on Friday, September 18, under the leadership of John E. Sims of St. Joseph, Illinois, new President of the Historical Society. On Friday evening there will be a banquet at the First United Methodist Church in Little Rock when Bishop Ole Borgen of Lillestrom, Norway, will be honored. On Saturday morning there will be a tour of both church and national historic sites before arriving at Hendrix College in Conway, Arkansas. Following lunch there will be presentations by Dr. Ann Die, President of Hendrix College, and Dr. Trudy Reed, president of Philander Smith College. Sunday morning's presentation will be by Bishop Emilio DeCarvalho of Luando, Angola, President of the General Commission.

Just Reflecting --

"A man without education is but a pitiable object; a giant in body, but a pigmy in intellect, and, at best, but half a man." These words were spoken on May 30, 1881, by Frederick Douglass, a Methodist layman, gifted orator and abolitionist, in an address given at Storer College, Harper's Ferry, West Virginia.

Frederick Augustus Washington Bailey was born to Harriet Bailey, a slave, in Tuckahoe, Talbot County, Maryland, in 1817. Before he was nine year's old his mother died. His owner's wife taught young Frederick how to read before her husband forced her to quit. He continued to educate himself secretly and as a teenager made a dangerous attempt to teach other slaves how to read and write.

In 1836 Frederick failed in his first attempt to escape the life of a slave, but two years later he succeeded and reached New Bedford, Massachusetts. He changed his name to Douglass and became a member of the Second Street (Zion) Church (now Douglass Memorial African Methodist Episcopal Zion Church). There he served as

(continued on next page)

"IN ITS EARLY WORK METHODISM DEVOTED ITS ENERGIES SO ACTIVELY TO EVANGELICAL EFFORTS THAT AMONG MANY THE OPINION PREVAILED THAT IT WAS INDIFFERENT, IF NOT HOSTILE, TO EDUCATION."

"MR. WESLEY AND HIS COADJUTORS, THOUGH THEY PREACHED THE GOSPEL TO THE POOR AND THE OUTCAST, AS SOON AS THESE WERE UNITED INTO SOCIETIES SOUGHT THEIR ELEVATION AND THE EDUCATION OF THEIR CHILDREN."

Quotes from 1878
Cyclopaedia of Methodism, edited by M. Simpson.

EDITOR'S MUSINGS

What a wonderful thing education is! And it never stops. I look back to my early years when the essentials of living were learned while sitting on my father's knee. Sunday School and Epworth League also provided educational opportunities beyond the public schools. Ideas were upgraded with courses in college--all to the better, I think.

What Frederick Douglass had to say about education more than a hundred years ago impressed me. I, too, think that those who do little about searching for truth are but half of what they could be.

I'm glad that Methodists still stress the importance of education. The Social Principles of The United Methodist Church says: "we support...education designed to assist every child toward complete fulfillment as an individual person of worth." Education is also a continuing process and should be a part of the efforts of Methodist historians worldwide.

Whitefield Scholar Dies

Arnold Dallimore, probably "the best-known Whitefield scholar of this century," died March 20, 1998, in relative obscurity in Cottam, Ontario, Canada. In 1935 he graduated from the Toronto Baptist Seminary. It was there, while studying under T. T. Shields, that Dallimore's interest was kindled in the 18th century revivalist George Whitefield. "Spending all of his spare time reading and researching the life of the famous traveling preacher George Whitefield, the leader of the Calvinistic Methodist Church, Dallimore poured his later life into what is now hailed as the definitive study of Whitefield."

Dallimore is also the author of *A Heart Set Free: the Life of Charles Wesley*, published by Spurgeon in 1988. At the time of his death Dallimore had just completed a book about T. T. Shields.

Just Reflecting -- on Frederick Douglass (continued from previous page)

sexton, Sunday School superintendent, steward, class leader, clerk, and exhorter. Douglass later wrote: "My connection with the little church continued long after I was in the antislavery field. I look back to the days I spent in little Zion, New Bedford,...as among the happiest days of my life."

Douglass' career as an abolitionist began dramatically in 1841 at an antislavery convention on Nantucket, Massachusetts, where his impromptu address to the convention revealed him to be an orator of great eloquence. In 1845 he published *Narrative of the Life of Frederick Douglass, an American Slave* to persuade others to join the abolitionist cause. (He later revised this work and it appeared in 1882 as *Life and Times of Frederick Douglass*, now included in *Autobiographies* published by Penguin Books in 1994.)

At the urging of friends, Douglass went to England to escape the danger of seizure. His lectures there aroused sympathy for the abolitionists' cause and prompted his admirers to raise funds to purchase his freedom. Douglass returned to the United States in 1847, going to Rochester, New York, where he joined the Memorial A.M.E.Zion Church (then Favor Street). Rochester was the last main stop on the Underground Railroad and Douglass became its "station-master and conductor." He also established the abolitionist newspaper *North Star*, which for a period of time was published in the basement of the Favor Street Church and which he edited until 1860.

For the next few years Douglass had a significant part in the abolitionists' cause and after the war was a recognized leader of and spokesman for former slaves. He was U.S. Minister to Haiti (1889-91) and died February 20, 1895, at Cedar Hill, his home at 1411 W Street, S. E. in Washington, DC. This home has been restored and is a National Historic site open to the public.

(Much of the material in this article was provided by Mary A. Love, Editor of Church School Literature for the A. M. E. Zion Church.)

The Charles Wesley Heritage Centre in Bristol, England, has set apart three furnished rooms for the use of a "research scholar"--any graduate or post-graduate student, minister or scholar/ lecturer. Cost would be £250 per month (including utilities). Length of stay could vary from three months to one year. For further information contact Lorna Khoo, the Centre's Director, at 5 Charles Street, Bristol, BS 1 3NN, UK; E-mail: charles.wesley@compuserve.com.

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Third Quarter 1998

EDITORS'S MUSINGS

This HISTORICAL BULLETIN is bringing World Methodist history further into the electronic age. There are two special articles in this issue everyone will want to read. They are here because of the World Wide Web and E-mail.

Darrell Reeck's article on www. came to my attention and by E-mail I discovered he had additional material of historical interest about the Gomers and Methodism in Sierra Leone. We appreciate his sharing with us.

Inside on pages 4-5 are Robyn Thompson's thoughts about being a Research Scholar in Bristol, England. It arrived by E-mail from WMHS Vice-President Lorna Khoo. We hope others are inspired to do likewise.

More of such material can bring Methodist history to life. I gladly except material by E-mail at Clyta@aol.com.

Mary and Joseph Gomer Extending the Spirit of *Amistad* in Sierra Leone

by
DARRELL REECK

The *Amistad* incident exploded on the American scene in 1839 and led to the beginning of American United Methodist missions in Sierra Leone, West Africa. In that year the U.S. Coast Guard captured a boatload of Africans in Long Island Sound.¹ The Africans wanted to go home, but certain Spanish surfaced and claimed the right to send them back to slavery in Cuba. The U. S. Supreme Court ultimately determined that the prisoners had been forced into slavery illegally and all 35 surviving prisoners were freed. They returned to Sierra Leone in 1841, accompanied by five missionaries of the American Missionary Association (AMA) who established a mission post about ninety miles southeast of Freetown as the crow flies. Though the *Amistad* repatriates gradually dispersed to their villages, the AMA missionaries continued to build the mission.

In the following decade the Church of the United Brethren in Christ (UBC), a forerunner of The United Methodist Church, resolved to establish international mission work. As they evaluated locations for their endeavors, through connections with the AMA they decided on West Africa. In 1855, with a Rev. J. D. Flickinger leading, the original UBC party landed in Freetown, Sierra Leone. In that city they found Anglicans, British Methodists, and Baptists already well established. After further scouting, the Americans chose to locate their post in Shenge, an idyllic beach town with swaying palms and fragrant blossoms, located south of Freetown and north of the AMA mission.²

Very shortly, risks associated with tropical high humidity, temperature and disease took a toll. Over the next fifteen years the agency sent several missionaries, none of whom survived the "fever," as they called malaria, for more than three years. Several died in Africa, others returned to the U.S.

¹ Darrell Reeck, "The Spirit of Amistad in the United Methodist Church," *The New World Outlook*, gbgm-umc.org/umhistory/sierra-leone/amistad.html, 1998.

² Arthur Abraham, "'Give us Free! Give us Free!,'" *New African*, June 1998, pp. 37-43.

With little maintenance, the buildings deteriorated. Furthermore, Africans had been disappointingly slow in taking up the cause. After all of their investment, the UBC could count only two converts in fifteen years. The chief of Shenge was inhospitable and kept his people from attending church meetings.

In 1870 the dispirited UBC reluctantly was about to throw in the towel on the mission. Then the American leaders decided to take one last measure. They invited an African-American couple to take over the mission. Results eventually confirmed that this was a brilliant decision.

Joseph Gomer was born in Michigan in 1834. When he moved to Chicago in 1850, he made two lifetime decisions. First, he announced his conversion to Christ. Second, he took up the carpentry trade, working for a home furnishings company.

Later, as an African-American soldier during the Civil War, Joseph served in the Union Army as a cook. In 1865 the army discharged him in New Orleans. To get back home Joseph took a riverboat up the Mississippi. On that trip the war veteran met and then fell in love with a certain "Mary B.," a lovely widow. Before the boat had docked he had proposed and she had accepted. The decisive Mary and Joseph tied the knot in Dayton, Ohio, within days and settled there.³

Joseph and Mary affiliated with an African-American congregation, the Third Church of the UBC. It was this couple--the carpenter Joseph and his wife Mary--that the UBC mission board identified in 1870 in its final attempt to save the mission in Sierra Leone from collapse. Neither Mary nor Joseph had theological training, but they were skilled in practical matters and had been leaders of their congregation.

The Gomers arrived in Shenge in 1871. Immediately Joseph and Mary charmed the Africans. Right off, the opponent of the mission, Chief Thomas Stephen, converted. The ebb tide of deep despair began to yield to a flood tide of hope.

Missionary reinforcements arrived but only the Gomers stayed long. To a large extent, the continuity in the next two decades is the story of Mary, Joseph, and the African assistants they trained. Consistent with Joseph's farming and carpentry skills, they pioneered a deeply practical style of mission lived out through the establishment of churches, schools, and farms. Joseph was noted for peace-making diplomatic activities among warring chiefdoms roundabout. In time the couple recruited a large African constituency and built up a strong mission program. While he was on leave in 1876, the Miami Annual Conference in Ohio ordained Joseph. He died in 1892 in Africa. Mary stayed on for a while, then moved to the U.S. where she died in 1894. Their reputation lived on in Shenge.⁴

The Rev. Doris Caulker Lenga-Koroma, now a United Methodist minister of the Sierra Leone Conference, recalls singing a "Gomer memorial" chorus in the Krio language in the Sunday School in Shenge when she was a child:⁵

*Christmas don cam
Christmas don cam
Daddy Gomer
buy close for me
buy close for me
buy close for me.*

I like to think of Joseph traveling, as he did in the second decade of this period, up and down the coastal waterways in a mission boat, the *John Brown*. That topic brings us back to the AMA and the *Amistad* heritage.

³ John H. Ness, Jr., "Gomer, Joseph," *Encyclopedia of World Methodism*, 1974.

⁴ Ness, *loc. cit.*

⁵ Doris Caulker Lenga-Koroma, personal interview, August 8, 1998.

By 1882 the AMA had focused its program specifically on mission projects in the U.S. Meantime Joseph and Mary had become respected colleagues of the AMA missionaries in West Africa. J. D. Flickinger, now a bishop, saw an opportunity and arranged for the transfer of all the AMA property in Sierra Leone to the UBC. In addition to program and property the AMA provided an annual supplement of \$5,000 for several years. The *John Brown* was among the property.⁶ The point of connection made in 1855, when the UBC decided to work in Sierra Leone near the Amistad mission, now came full circle as the AMA program was incorporated into the UBC, doubling its impact.

The Gomers laid the foundation upon which their colleagues and successors built and continue to function through good times and bad. In 1946 the UBC merged with the Evangelical Church to form the Evangelical United Brethren Church. In 1968 the Evangelical United Brethren united with The Methodist Church to form The United Methodist Church. Today the Sierra Leone Conference of that church proudly takes its place in the worldwide Methodist family. The conference's wholistic outreach of congregational ministries, relief work, schools, and medical clinics continues to lift up the spirit of *Amistad* today.

Darrell Reeck is Executive Secretary, United Methodist Development Fund. He thanks Christie House for editorial assistance with the article, and Lois Olsen and Vernon Phelps for references.

⁶ Christopher Fyfe, *A History of Sierra Leone*, (London: Oxford University Press, 1962), pp. 284-85, 373, 419-21, 429, 473.

DID YOU KNOW that

--Kofi A. Annan, Secretary-General of the United Nations and a graduate of the Methodist Mfantispim School in Ghana, is to receive the 1998 World Methodist Peace Award?

--a new room has been dedicated at WMC Headquarters in Lake Junaluska containing the personal library of the late Bishop William R. Cannon, including a large section on John Wesley and Methodist history?

--D. Jean Hanson of Tacoma, Washington, is the recipient of the first "Historian of the Year" Award given by the Historical Society of The United Methodist Church for her excellent columns on Wesleyan history in her local church's monthly newsletter?

--"the earliest financial arrangements of Methodism were said to be not for the enrichment of its services or even for ministerial maintenance, but to provide 'humble buildings for worship and to succor the poor and needy'?"

--United Methodist clergyman Charles R. Stith is the new U.S. Ambassador to Tanzania?

--Frona Thornton, who was born December 5, 1889, is thought to be the oldest United Methodist in the New England Conference?

--in 1899 the United Brethren mission in Puerto Rico was established?

--the farm house at the Wanakee United Methodist Center in Meredith, New Hampshire, and the "likely home" of A.M.E.Z. Frederick Douglass in New Bedford, Massachusetts, were two of the nearly 400 sites of the "Underground Railroad" that went from Mexico and the Caribbean islands through 29 states to Canada in the 1800s?

--WMHS Vice-Presidents Tim Macquiban and Lorna Khoo have been in Singapore to encourage the establishment of a Wesley Studies Centre there?

-- the manuscript WMHS Vice-President Marilyn Fardig Whiteley edited, containing the autobiography and letters of a fascinating Methodist Nova Scotia woman (1839-1934), is to be published?

LIVING IN CHARLES WESLEY'S HOUSE AS THE RESEARCH SCHOLAR

by
ROBYN THOMPSON

As a second year seminarian at Perkins School of Theology in Dallas, Texas, it was time for me to enroll in Methodist History. It was in this class that I was bit by the "Wesleyan bug" and knew making a pilgrimage to England to see where it all began was something I wanted to do. Over the next seven months I was in contact with Reverend Lorna Khoo, Director of the Charles Wesley Heritage Centre in Bristol. On May 18th, I left the States to come to England for three months to begin research on the wife of Charles Wesley, Sarah Gwynne Wesley. I was not sure what to expect as it was my first time out of the country, and I came with high expectations.

When I arrived, I was greeted by Reverend Khoo and she helped me to get settled the first few days. On May 24th, Wesley Day, we attended an early morning worship service at John Wesley's Chapel in the New Room. The experience of celebrating Wesley Day in the oldest Methodist Chapel in the world was like no other for me. It was a way of looking back and remembering all those who had gone before me in ministry and understanding the foundation they laid for me as I begin the path of ministry. That simple chapel was a place of spiritual transformation for me that day.

My work on Sally Wesley began by reading many books from the New Room and expanded to include other libraries with primary resources available. Bristol is a prime location for researching the Wesleys, not just because of the New Room, but for all the other resources that are available here. Another benefit of Bristol, besides the written material, is the wealth of Wesleyan scholars who live in the area. I spent many afternoons having tea with some of the most intelligent people I have met in my life. They gave new insightful perspectives to an old history.

One experience that will stay with me was with the Reverend Dennis Hearle. He is Deputy Warden of the New Room and had agreed to take me for a Wesley Walk in Bristol. We spent the morning talking in the chapel and began our walk at noon. It was one of the busiest times in the Horsefair. We walked to the center of the square and Reverend Hearle began to tell me of John Wesley's first day in Bristol, watching George Whitefield preach. Wesley himself was not sold on the idea of field preaching yet, but watching Whitefield he became inspired. He looked and saw St. James Church and the other places around him, and he knew God was calling him to "be more vile."

As Reverend Hearle got more passionate about the story, the visual image became more clear and every distraction disappeared. Reverend Hearle has the gift of bringing alive eighteenth century England. I also had the honor of meeting Reverend Raymond George before his death, which was another memorable afternoon.

Living in the home of Charles and Sally Wesley has not only been an academic experience, but more so it has been very spiritual. They had the best marriage of all the Wesleys and one can only imagine the happy home they shared. It has been a peaceful, renewing experience for me this summer besides being academically insightful.

The vision to make the Charles Wesley Heritage Centre a place where individuals can come and pursue studies on the Wesleys is only the beginning of the research scholar position. It has been so much more than that for me. By participating as a tour guide at the house, I was given the opportunity to tell hundreds of other people about the Charles Wesley family. By being a participant in the Conference on 'The Wesleyan Hymnic Spirituality and Mission' (7-11 July organised by the Charles Wesley Heritage Centre), I learned new ways, from people in ministry all over the world, to keep the hymns of Charles Wesley alive in Methodism today. I am not only going back to the United States with academic information but practical insights for ministry.

The opportunity to come and live in Bristol was, I believe, part of God's plan for my life. The experience has impacted me mentally and spiritually and has been a time for God to reaffirm the call to ministry in my life. Bristol was a place of new beginnings for the Wesleys. They came here not knowing what to expect, yet years later it was the place to which they always returned to regroup and minister. I can relate to that feeling, as I know I will be back here one day.

RESEARCH SCHOLAR PROGRAM AT CHARLES WESLEY'S HOUSE

Purpose: to encourage people (especially Methodists from other parts of the world) to study the Wesleyan heritage.

For: graduate or post-graduate students, lecturers, professors, pastors on sabbatical.

Study Areas: topics having to do with the Wesleys--their theology, spirituality, hymnology, history.

Period: 3 months to a year; exceptional cases--shorter or longer periods.

Requirements: active Christian; non-smoker; no children, spouse welcome; no pets.

Cost: £250 per month for 3 furnished rooms--bedroom cum toilet/shower; living room/dining room cum kitchenette; study--at Charles Wesley's House, 4 Charles Street. Utilities free but must foot own phone bill and serve as fire and security officer of both houses (4 and 5 Charles Street)

Scholarship: available from Wesley College to two thirds world people for annual 'one to two months' stint at the House.

Linkups: supervision can be arranged with Wesley and Methodist Studies Centre, Westminster College, Oxford, with Wesley College, Bristol

The Rev. A. Raymond George

Methodists around the world who visited John Wesley's Chapel (the New Room) in Bristol, England, fondly remember the Rev. A. Raymond George who served there as warden from 1982 to 1995 and graciously informed everyone, often with a touch of humor, of the significant Methodist history of that place. Just before retirement he chaired the British Methodist Heritage Committee which developed celebrations recognizing the 250th birthday of Francis Asbury in 1995.

Dr. John A. Newton wrote in WORLD PARISH that "he had a genius for friendship and a great many friends with whom he kept in regular touch....He loved 'good talk' --on Church matters, people, and events....His warm humanity enabled him to relate to all sorts and conditions of men and women." Raymond George trained for the ministry at Wesley House, Cambridge, and later studied at the University of Marburg. Dr. Newton called him "a classical High Wesleyan" who loved the hymns of Charles Wesley and Isaac Watts which "informed his teaching, worship and devotion." The Rev. George died earlier this year at age 86.

Ninth Annual Meeting of the Charles Wesley Society

Members of the Charles Wesley Society will gather in Madison, New Jersey, November 6-8, 1998. Meetings will be held at the United Methodist Archival Center at Drew University with limited housing at nearby Xavier Center.

This ninth annual meeting will feature five lectures: 1) "Songs of the Heart: Hymn Allusions in the Writings of Early Methodist Women" by Paul Chilcote of Delaware, Ohio; 2) "His Spirit in These Mysterious Leaves: A Wesleyan Theory of Reading" by Maxine E. Walker of San Diego, California; 3) "The Wesley Brothers: John and Charles" by John Newton of Bristol, England; 4) "Charles Wesley Junior: Prodigal Child, Unfulfilled Adult" by Gareth Lloyd of Manchester, England; and "Charles Wesley's Hymns in Missionary Outreach for Global Methodism Today" by Tore Meistad of Alta, Norway.

Registration (including food and lodging) is \$195. Please send deposit of \$25 or £16 immediately to either Charles A. Green, P.O. Box 6095, Philadelphia, PA 19114-0695, or E. Alan Rose, 26 Roe Cross Green, Mottram, Hyde, Cheshire SK14 6LP.

The Oceania Section of the World Methodist Historical Society is planning a conference for sometime in June-August 2000. The Free Methodist Church of Tonga will host the meeting. The program will include presentations on Missions and Missionaries: Samuel Leigh to Australia, movements in Polynesia, and the New Zealand 1922-1975 initiatives in the Solomon Islands.

If you are interested in attending this Oceania Conference, please contact WMHS Vice-President, Verna E. Mossong, 1 Bruce Road, Glenfield 1310, North Shore City, New Zealand. Also indicate whether you are interested in spending additional time in New Zealand either before or after the conference.

PUBLICATIONS OF INTEREST

The Lives of the Early Methodist Preachers: as told by themselves edited with additions and annotations by Thomas Jackson. 1998 pre-publication price: £42.95 per set; 1999 price £47.95. Order from Berith Publications, 6 Orchard Road, Lewes, East Sussex, BN7 2HB, UK; fax: 01273 472279.

This is a reprinting of the 1865 edition, completely re-typeset. It is a set of three hardback volumes, each approximately 450 pages.

Many Witnesses: A History of Dumbarton United Methodist Church edited by Jane Donovan. US\$30.00 including postage and handling. Clothbound, acid-free paper, 500 pages, 75 illustrations, bibliography, notes, index. Order from editor at Dumbarton UMC, 6152 31st Street NW, Washington, DC 20015-1516.

This is a series of essays about Dumbarton church, "one of the very few congregations founded under the supervision of Francis Asbury in British Colonial America that is still established in its original neighborhood without ever closing its doors or merging to lose its unique identity."

While I Have My Being by Della Waghiyi. 35 page illustrated book., \$2. Order from Jim Campbell, P. O. Box 182, Willow AK 99688.

Della is a Yupik, born on St. Lawrence Island in Alaska in 1928. This tells of her growing up, marrying, and finding herself doing mission work in Russia.

Do you know of any Methodist, United Brethren, or Evangelical persons or events portrayed in stained glass, either in a church or other structure? The General Commission on Archives and History is compiling a list of "United Methodist saints." Please send any such information to Charles Yrigoyen, Jr., P. O. Box 127, Madison, NJ 07940-0127.

COMING EVENTS OF INTEREST

- 1998 (1) **Charles Wesley Society**
Place: Drew University, Madison, New Jersey
Dates: November 6-8
Celebration: Publication of facsimile reprint of *Hymns on the Trinity (1767)*
Contact: Charles A. Green P.O. Box 6095, Philadelphia, PA 19114-0695, USA)
- 1999 (1) **Wesleyan Center Conference**
Place: Point Loma Nazarene College, San Diego, California
Dates: February 4-6
Topic: *Companions and Apprentices: Wesleyan Thought and Practice*
Contact: Wesleyan Center (3900 Lomaland Drive, San Diego, CA 92106, USA)
- (2) **WMHS North American Section Meeting**
Place: Toronto, Canada
Dates: June 20-23
Topic: *What Hath God Wrought? Two Centuries of Methodism*
Contact: Charles Yrigoyen, Jr. (P. O. Box, 127, Madison, NJ 07940, USA)
- (3) **Fourth Historical Convocation of The United Methodist Church**
Place Hamline University, St. Paul Minnesota, USA
Dates: June 25-28
Contact: Charles Yrigoyen, Jr. (P. O. Box, 127, Madison, NJ 07940, USA)
- (4) **WMHS World Congress**
Place Asbury Theological Seminary, Wilmore, KY, USA
Dates: August
Contact: D. William Faupel (204 N. Lexington Ave., Wilmore, KY 40390-1199, USA)
- (5) **Methodist Millennium Event for North America**
Place Houston, Texas
Dates: November 18-21
Topic: *Christ Jesus: The Hope for a New Millennium*
Contact: H. Eddie Fox (1008 19th Ave. So., Nashville, TN 37212-2166, USA)
- 2000 **WMHS Oceania Conference**
Place: Tonga
Dates: Summer
Topic: *Mission and Missionaries*
Contact: Verna E. Massong (1 Bruce Road, Glenfield 1310, North Shore City, New Zealand)
- 2001 **World Methodist Historical Society Quinquennial Meeting**
Place: Brighton, England
Dates: July 24-31
Contact: Charles Yrigoyen, Jr. (P. O. Box, 127, Madison, NJ 07940, USA)

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WORLD METHODIST HISTORICAL SOCIETY

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Fourth Quarter 1998

WMHS North American Section Quinquennial Meeting in Toronto June 20-23, 1999

Hosting the quinquennial meeting of the North American Section of the World Methodist Historical Society in Toronto, June 20-23, 1999, will be the Canadian Methodist Historical Society which will also be celebrating the centennial of its founding in 1899. The theme will be "What Hath God Wrought? Two Centuries of Methodism." The meeting will be held at Emmanuel College of Victoria University with the formal opening scheduled for Sunday evening, June 20.

The form to register for this meeting is inserted in this issue. Please send it in to get more information on time and accommodations.

Dr. Marilyn Fardig Whiteley, WMHS Vice-President, states, "Papers will look at what has been dealt with in scholarship on Methodism over the years, and what has been neglected. This raises important questions for all of us interested in Methodist history: how are some of the gaps being filled, and how can more be attended to?" Neil Semple, president of the Canadian Methodist Historical Society, will make a presentation on the Society's history, and J. William Lamb will read a paper on "the very interesting John Carroll...the most prolific of Canadian Methodist historians."

Other papers scheduled are: "The Place of the Wesleyan/Holiness Movement in the North American Methodist Tradition" by William Kostlevy of Asbury Seminary; "Phoebe Palmer and Wesleyan Methodists in Canada West: A Symbiotic Relationship" by Peter Bush of Mitchell, Ontario; and "...I got my supper about eleven o'clock on Saturday night': Rereading the Sources of Methodist History" by Marilyn Whiteley.

Canadian geographic and cultural horizons "will be stretched" by a presentation on Newfoundland by Sandra Beardsall and one on work among native people by Donald Smith. There will also be a session on the social gospel with participants to include Christopher Evans of Colgate Rochester Divinity School and Eleanor Stebner of the University of Winnipeg. Russell Richey of Duke University will tie the presentations together with his reflections on the state of Methodist history as seen during the course of the sessions.

For those who arrive early there will be group attendance at a Sunday service of worship and other activities. After the sessions close on Wednesday, it is expected many will be headed for Hamline University in St. Paul, Minnesota for the Fourth Historical Convocation of The United Methodist church, scheduled to begin on Friday, June 25.

EDITOR'S MUSINGS

Another year is ending: 1998. Wonder what Methodist historians will remember about this year? In 1798 there was "a very rare printing" of *The Doctrines and Discipline of the Methodist Episcopal Church in America With Explanatory Notes by Thomas Coke and Francis Asbury*. This was also the year that Henry, son of Martin Boehm of Lancaster, Pennsylvania, united with the Methodist Episcopal Church; later, at Bishop Asbury's request, Henry translated the *Methodist Discipline* into German.

In 1898 Methodist churches were first erected in American Ridge and Concord (now Clarkston), Idaho, and the United Brethren were preparing to establish a mission in Puerto Rico. Again I wonder: who and what in Methodist history will be remembered for the year 1998?

PUBLICATIONS OF INTEREST

Hymns on the Trinity (1767). This is the newest facsimile reprint of a Charles Wesley work in the CWS series "Christian Year and Occasional Hymns." Price is \$10.95 plus postage and handling (\$8 for members of the Charles Wesley Society). Order from Dr. S T Kimbrough, Jr., 128 Bridge Avenue, Bay Head, NJ 08742, USA.

A History Book, as yet unnamed, will trace the history of United Methodism in Arkansas. It will contain a "mini-history" of each UM local church in the state and is expected to be ready for distribution by May 2000. To receive the special pre-publication price, contact the author: Nancy Britton, P. O. Box 2941, Little Rock, AR 72203, USA.

My Business Was To Fight the Devil: Recollections of Rev. Adam Wallace, Peninsula Circuit Rider 1847-1865 edited with notes and biographical sketch by Joseph F. DiPaolo. Foreword by Frederick E. Maser. US\$24.50 including postage. Order from Eastern Pennsylvania Conference Historical Society, 326 New Street, Philadelphia, PA 19106, USA.

WMHS PUBLICATIONS RESUME

Dr. John Vickers, Secretary of the British Section, sent word that WMHS Publications of the British Section have resumed and two new titles are now available. Both are small editions and may not be reprinted. The price of each is £3 or US\$6 including postage. They are:

Dr. James Hamilton by Margaret Batty

Hamilton was a prominent figure in the medical world, a local preacher, and in later life a member at Wesley's Chapel, London. He is best known as one of the two companions seen walking with Wesley on an Edinburgh street in a familiar engraving. His life has never been researched or written before.

One Woman's Pilgrimage: the Memoirs of Sister Margaret Budd

The author was a British missionary in China in the years before the Communists took over; after leaving China she spent many years working in India. A vivid account of the day-to-day life of a missionary in a period of crucial social and political change. An important contribution to Women's Studies at grassroots level.

The latest titles in the Methodist Publishing House's series *People Called Methodists* are "John Thomas of Tonga" and "William E. Sangster". These, too, are available at £3 or US\$6 including postage. Orders for any of the above should be sent to John Vickers, 1A School Lane, Emsworth, Hants PO10 7ED, England.

A chronological listing of the New England United Methodist Historical Society book collection is being put on line. Already available are the 19th and 20th century works by or about the Wesleys, the core of this collection. The manuscript letters will soon be added. To see the list go to <http://www.bu.edu/sth/archives/mhshome.htm>.

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- (2) **WMHS North American Section Meeting**
Place: Toronto, Canada
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Topic: *What Hath God Wrought? Two Centuries of Methodism*
Contact: Marilyn Whiteley ([address on back page; 519/824-9345; marilyn @freespace.net])
- (3) **Fourth Historical Convocation of The United Methodist Church**
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