



HISTORICAL BULLETIN

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



Volume 22

First Quarter 1993

UM HISTORICAL SOCIETY ELECTS 1993-1997 OFFICERS

New officers of The Historical Society of The United Methodist Church for 1993-1997 were announced on March 12th after mail ballots from the Society's membership were counted in Madison, New Jersey. They are President, Dr. C. Faith Richardson of Newton, Massachusetts, who has served as UMHS Treasurer and is Editor of the WMHS HISTORICAL BULLETIN; Vice-President, Dr. A. Mark Conard, Pastor of Pleasant Valley United Methodist Church in Wichita, Kansas; Secretary, the Rev. Charles L. Finney of Faith, South Dakota; and Treasurer, Thelma B. Boeder of Minneapolis, Minnesota, who is completing a term as Vice-President.

The new officers will be installed at a banquet on Saturday, April 24, at the conclusion of the Society's 1993 annual meeting to be held in Dallas, Texas, as a part of the celebration of the twenty-fifth anniversary of the establishment of The United Methodist Church. Retired Bishop James S. Thomas will be the featured speaker. Headquarters will be at Perkins School of Theology and the adjacent Highland Park United Methodist Church. Those interested in attending should contact the Rev. Ira Thompson, 2506 Noseworthy, Dallas, TX 75228.

Although the Historical Society was established in the fall of 1987, the first officers were not elected until 1989. Dr. Robert W. Sledge of Abilene, Texas, has been President for the past quadrennium and Dr. Russell E. Richey of Durham, North Carolina, Secretary.

The UM Historical Society publishes METHODIST HISTORY, a quarterly journal, and THE HISTORIAN'S DIGEST, a newsletter. The Society's work is divided into four sections: Commissions and Historical Societies, Education and Research, Genealogy, and Local Church History.

"Methodism and Missions"

Theme of
WMHS North American Section
August 1994 Meeting

The North American Section of the World Methodist Historical Society is to meet August 13-16, 1994, at Xavier Center of St. Elizabeth's College in Convent Station, New Jersey. "Methodism and Missions" has been selected as the theme of the gathering.

Outstanding historians will give plenary addresses on John Wesley, Thomas Coke, Canadian and U.S. Methodist mission work. Papers will also be presented in smaller group meetings. The committee welcomes proposals by anyone interested.

**This is an opportunity
to share
your research
on
world-wide
Methodist missions.**

One-page proposals for papers should be sent before October 1, 1993, to Dr. Charles Yrigoyen, Jr., General Secretary, P. O. Box 127, Madison, NJ 07940.

The cost for registration, room and board will be \$175.00; registration only will be \$50.00. There will be an optional trip to New York City. Further details and a registration form will appear in a later issue of the HISTORICAL BULLETIN.

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**Have you registered
for the Rome Conference?
See enclosed form.**

EDITOR'S MUSINGS

The calendar says it is Spring but here in New England we are still coping with the aftermath of the wintery blizzard of '93. How much our dispositions and energies are affected by weather: snow and ice, heat and humidity, fog or volcanic clouds! Yet seldom does one see the weather noted in Methodist records. Why not?

In **ROOTS AND BRANCHES: HISTORICAL ESSAYS ON METHODISM IN SOUTHERN NEW ENGLAND** Carmen Dressler Ward writes about the eight women "who met on a rainy Tuesday, March 23 [1869]...and gave impetus to a meeting the following week" that resulted in the formation of the first women's organization in the Methodist Episcopal Church, the Woman's Foreign Missionary Society. If it had been a sunny day, would the results have been different? I wonder.

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Maine to Liberia----

Cox Memorial United Methodist Church in Hallowell, Maine, is to be consecrated on Tuesday, May 11, as the 25th United Methodist Historic Shrine. It honors the Rev. Melville B. Cox who grew up in Hallowell and was sent by the 1932 M. E. General Conference as the first American Methodist missionary to Africa. Within five months he had contracted a fever and he died on July 1, 1833, at 33 years of age.

In 1932, on the occasion of the centennial of Cox's sailing for Liberia, the church that had been built in 1826 was renamed for its native son. As part of a major renovation in 1912 a huge stained glass window, depicting Cox preaching on the shores of Africa, was installed. The window is unusual in that the facial features of the individuals are painted on the glass.

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**Remember to send in
your dues for 1993.**

WMHS DATABASE BEING DEVELOPED

At its meeting in Singapore in 1991 the World Methodist Historical Society voted to develop a database of information on women and men throughout the world who are working in various fields of Wesleyan and Methodist history.

**If you are willing
to be a part
of this project**

please send your name, address, particular field of interest, and information on any publications to

**Dr. Ted A. Campbell
WMHS Database Project
Duke Divinity School
Durham, NC 27706**

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DID YOU KNOW?

The World Methodist Council reports that at the end of 1992 there were 29,069,276 Methodists worldwide.

American Methodists had an exhibit at the World's Columbian Exposition in 1892. Included among the articles were a prayer book John Wesley had given his wife; Bishop Asbury's saddlebags, eyeglasses, lock of hair, tea canister, sulky box, ordination certificate, and will; several letters written by John Wesley.

Dr. Luther E. Smith, Jr., a clergyman of the Christian Methodist Episcopal Church and a Professor at Candler School of Theology at Emory University, Atlanta, Georgia, recently gave the B. Julian Smith Lectures at Phillips School of Theology. His topic was "Recovering a Plausible Piety: Implications for a Viable Clergy and Lay Ministry."

It was 60 years ago--actually 1932--when the Wesleyans, Primitive Methodists and United Methodists in Great Britain formed The Methodist Church there.

COMING EVENTS OF INTEREST

- 1993 (1) **World Conference sponsored by WMHS British Section**
Place: Westminster College/Wesley Methodist Church, Cambridge, England
Dates: July 26-30
Topic: Methodism in Its Cultural Milieu
Contact: Rev. T. S. A-Macquiban
(Wesley College, College Park Drive, Bristol BS10 7QD, England)
- (2) **Wesleyan Studies Group of the American Academy of Religion**
Place: Washington, DC
Dates: November 20-23
Topic: Methodism and Culture
Contact: Dr. W. Stephen Gunter (Southern Nazarene University, Bethany, OK 73008)
- 1994 (1) **WMHS/Benedictines Joint Conference**
Place: Mondo Migliore Istituto di Spiritualita near Rome, Italy
Dates: July 2-9
Topic: Sanctification in the Methodist and Benedictine Traditions
Contact: Febe C. Rossi
(Vicolo Speronetto 8, 35033 S. de Biagio de Teolo, Padova, Italy)
- (2) **WMHS North American Section Meeting**
Place: Xavier Center, St. Elizabeth's College, Convent Station, NJ
Dates: August 13-16
Topic: Methodism and Missions
Contact: Dr. Charles Yrigoyen, Jr. (P. O. Box 127, Madison, NJ 07940)
- 1995 **Third Historical Convocation of The United Methodist Church**
Place: Epworth-by-the-Sea, St. Simons Island, Georgia
Dates: August 25-28
Contact: Dr. Susan M. Eltscher (P. O. Box 127, Madison, NJ 07940)
- 1996 **World Methodist Historical Society Quinquennial Meeting**
Place: Brazil
Dates: early August
Contact: Dr. James S. Udy (88 Nollands Road, Fiddletown, NSW 2159, Australia)
- 1997 (1) **United Methodist European Historical Commission Conference**
Place: Strasbourg, France
Dates: July
Topic: Methodism and Pietism
Contact: Prof. Michel Weyer (Bellinostrasse 35, D-7410 Reutlingen, Germany)
- (2) **10th Oxford Institute of Methodist Theological Studies**
Place: Oxford University, England
Dates: August 12-22
Contact: Brian E. Beck
(1 Central Buildings, Westminster, London, SW1H 9NH England)

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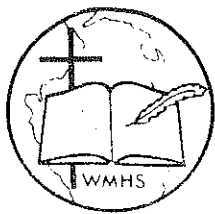
Dr. John H. Lenton (21 Vineyard Road, Wellington, Telford, Shropshire TF1 1HB, England)

Dr. Glenn Lucas (Box 501, Markdale, Ont. N0C 1H0, Canada)

Prof. Michel Weyer (Bellinostrasse 35, D-7410 Reutlingen, Germany)

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Volume 22

Second Quarter 1993

LEARNING MORE METHODIST HISTORY

Everyone is not able to attend the various Methodist historical society meetings held around the world. Therefore, most welcome are new publications that reflect current research. We bring special attention to the following:

WILLIAM ARTHUR
by
Norman W. Taggart

The significance of William Arthur in Methodist history is not well known. Yet he was involved in the first international Methodist gatherings and needs to be recognized for his leadership in Methodism's nineteenth-century history.

The author of this biography of *WILLIAM ARTHUR* is himself important to Methodist history. Norman Taggart, a presbyter in the Church of South India, has served the Methodist Church in Ireland and is currently minister of Kollupitiya Methodist Church in Colombo, Sri Lanka. Dr. Taggart has skillfully written an account of the life and work of *WILLIAM ARTHUR*, showing his strengths and limitations as preacher, missionary, writer, evangelical, educationist, philosopher and controversialist.

This paperback book of 192 pages is published by Epworth Press. It can be purchased for £10.50 from SCM Press Ltd., 26-30 Tottenham Road, London N1 4BZ, Great Britain.

A FAITHFUL WITNESS:
John Wesley's Homiletical Theology
by
Kenneth J. Collins

This new book is the first in a series of substantial, hardback volumes with full footnotes and indexes to be published by the

Francis Asbury Society. They plan to publish a number of first-class books on biblical, doctrinal, and missional issues supportive of John Wesley's vision.

The author, Kenneth J. Collins, has divided the contents of *A FAITHFUL WITNESS* into eight chapters: The Doctrine of God, Christology, The Holy Spirit, The Church, The Doctrine of Humanity, The Doctrine of Salvation, Personal and Social Ethics, and Eschatology. Dr. Dennis F. Kinlaw, president of the Francis Asbury Society, states: "Kenneth Collins has immersed himself in this literature and now gives us the benefits of his very considerable labors. I find myself grateful."

To introduce this series, a 20% discount is being given. The book may be purchased for \$16.95, including shipping, from Wesley Heritage Press, P. O. Box 7, Wilmore, KY 40390.

THE PEOPLE CALLED METHODISTS

1976 microfiches, 567 titles, are now available in the project called *THE PEOPLE CALLED METHODISTS: A Documentary History of the Methodist Church in Great Britain and Ireland*. This also includes history in many parts of Europe, the Caribbean, Africa, Asia and Australasia where the Church's missionary agencies worked.

The contents of *THE PEOPLE CALLED METHODISTS* are selected by an international advisory panel under the overall editorial direction of Dr. Clive Field from the University of Birmingham. For a list of microfiches now available and their cost, write Inter Documentation Company, P. O. Box 11205, 2301 EE Leiden, The Netherlands.

EDITOR'S MUSINGS

I've just returned from participating for three steamy days as a Lay Member of the Southern New England Annual Conference. It was actually a historic occasion for, although only twenty-three years old, the conference had its final breath! As of January 1, 1994, it will become part of the new New England Annual Conference.

I say "new" because New England was one of the six original conferences of American Methodism established by the General Conference of 1796. Before it started splitting up into other conferences, the New England Annual Conference included all territory of the present six New England states and part of the State of New York. In the *Journal* of the 1816 General Conference it is even indicated that the New England Conference boundaries then encompassed a portion of Canada: "that part of Lower Canada east of Lake Magog." The new New England Conference will include the New England states minus Vermont and Connecticut west of the river.

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BARRATT'S CHAPEL VESTRY DEDICATED

On May 23, 1993, a newly constructed eighteenth century style Vestry was dedicated adjacent to the museum at the Barratt's Chapel Complex near Frederica, Delaware. Dr. Russell E. Richey spoke at the well-attended Sunday afternoon service.

Barratt's Chapel, one of United Methodism's Historic Shrines, is known as the "Cradle of [American] Methodism" because it was here on November 14, 1784 that Dr. Thomas Coke and Francis Asbury formulated plans for the organization of the Methodist Episcopal Church in America.

Prior to 1850 a vestry stood behind Barratt's Chapel. In addition to meetings, it was used by women with young children who were having a difficult time coping with long sermons. The plans for the original vestry, one of four known Methodist vestries on the Delmarva Peninsula, have not survived. The reconstruction is based on the only surviving eighteenth century vestry on the Delmarva Peninsula, located at St. Paul's Episcopal Church near Chestertown, Maryland.

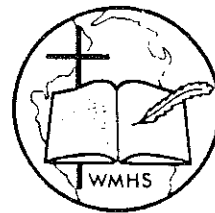
TO KEEP INFORMED-----

One needs to belong to at least four Methodist historical societies:

1) Historical Society in your region

2) The World Methodist Historical Society

Dues are US\$5.00 a year or US\$20.00 for five years. Life memberships are also available. Checks go to P. O. Box 127, Madison, NJ 07940.



3) The Wesley Historical Society

Dues are £6.00 (US\$14.00) a year or £21 (US\$50.00) for four years. Checks go to Vivienne Vickers, 87 Marshall Avenue, Bognor Regis, West Sussex, PO21 2TW, England.

There is an annual Newsletter and three times a year one receives the *Proceedings*. One has the privilege of using the large reference library at Westminster College, Oxford, and also of attending the Annual Lecture.



4) The Historical Society of The United Methodist Church

Dues for individuals are US\$20.00 a calendar year, students US\$15.00; US\$2.00 is added for those outside the U.S.A to help with extra postage costs. Family, Institution, Patron, and Life memberships are also available. Checks go to Thelma B. Boeder, 122 Franklin Avenue #400, Minneapolis, MN 55404.

Quarterly one receives the journal, *METHODIST HISTORY, THE HISTORIAN'S DIGEST*, and there are discounts on historical publications and registration fees.

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DEADLINE FOR ROME CONFERENCE IS DECEMBER FIRST

SEND IN REGISTRATION ON ENCLOSED FORM

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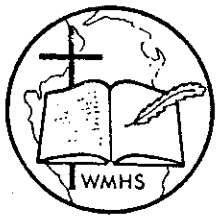
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Volume 22

Third Quarter 1993

TWO SOCIETY SECTIONS HOLD 1993 CONFERENCES

Two of the six sections of the World Methodist Historical Society held conferences this year. An Asian Conference was held in Singapore, May 10-14, and a British Conference in Cambridge, England, July 26-30. Both meetings attracted participants from around the world.



Some of the participants at the Asian Conference

For the first time in the history of the World Methodist Historical Society an Asian Conference has been held. Nineteen persons from seven countries gathered for five days in mid-May at the Marriage Encounter House in Ponggol, Singapore, to focus on the theme, "Wesleyan Roots on Asian Soil."

The conference had three goals: 1) to explore how Wesleyan roots have affected Asia; 2) to identify the Wesleyan roots most essential for Asia; and 3) to plan on deepening the Wesleyan roots in Asia. Prof. Ted Campbell of Duke University gave eight stimulating and thought-provoking addresses. "We really needed that," many commented. "If Wesleyan roots need to grow on Asian soil, Ted was an important fertilizer!"

(continued on next page)

* The Rev. Wesley A. Chambers,*
* one of the Vice-Presidents of *
* the World Methodist Historical *
* Society and President of the *
* Wesley Historical Society of *
* New Zealand, died on the 21st *
* of August. Wes courageously *
* battled cancer for several *
* years, living quietly in the *
* care of his wife, Maida, and *
* daughter, Gillian Whelan. *

* Many persons attended a *
* memorial service August 24 in *
* Mount Albert Methodist Church *
* in Auckland where he was *

(continued on page 3)

TWO SECTIONS MEET - continued

Meeting and sharing, interacting with other Asian Methodists, and hearing the history of Methodist missions was considered an enriching experience by those who attended. A participant from India exclaimed, *"I never knew that my country was one of the two in Asia most responsible for missions in our part of the world!"*

Consideration was given to producing resources in various languages: printed and/or audio-visual materials on Wesleyan history and theology as well as Methodist missions. A letter to all Asian bishops was authorized, suggesting that each year there be a Wesleyan Heritage Sunday, either in May in observance of Aldersgate or near March 3 which is John and Charles Wesley Day in the BOOK OF COMMON PRAYER. The organizers of the Singapore conference, WMHS Vice-President Lorna Khoo, Jeannie Lee and Bonny Tan, received much praise for the "good organization, good food and good accomodations."

There was excitement about meeting more often in the future. Plans were laid for the Second Asian Conference to be held in Seoul, Korea, in 1996. (It is hoped that a third conference can be held in Bombay in 1999.) Professor Ke Joon Lee will organize the 1996 conference under the theme of "Wesleyan Spiritual Formation on Asian Soil." More Asian countries will be urged to participate. It was recommended that Methodists in each country set up a budget for the purpose of assisting delegates in their travel. A key goal of the 1996 conference will be to develop a constitution for the Asian Section of the World Methodist Historical Society.



"Methodism in Its Cultural Milieu" was the general theme of the WMHS British Section Conference held in Cambridge, England, July 26-30. This also observed the Centennial Anniversary of the Wesley Historical Society. The Charles Wesley Society was a co-sponsor (see story on page 3). Ninety persons from thirteen countries participated.

The opening gathering was in the chapel of Westminster College where the group was welcomed by the Rev. A. Raymond George, President of the Wesley Historical Society. A hymn sing based on the 1761 "Select Hymns with Tunes Annexed" was led by Dr. Carlton R. Young and the Rev. Bryan Spinney.

Four days of lectures were held at Wesley Methodist Church chaired by John Vickers, Joy Fox, John Lenton, and Alan Rose of the hosting society. The presentations on Tuesday, July 27, focused on Charles and John Wesley with lectures by Professors John C. English, Richard P. Heitzenrater, and J. R. Watson. In the evening Dr. Robert Glen gave an illustrated lecture, "Satiric Prints of Wesley," at the college.

"Methodism and Society" was the topic for lectures given on Wednesday by Prof. Randy L. Maddox, Prof. Giorgio Spini, WMHS Vice-Presidents Febe C. Rossi and E. Dorothy Graham, Rev. Heigo Ritsbek, Dr. Dennis C. Dickerson, and Dr. Alice Knotts. The Centenary Dinner of the Wesley Historical Society followed at Westminster College.

On Thursday three lectures were given on "Methodism: Its Regional Context." Dr. Russell Richey spoke on "Chesapeake Coloration in American Methodism" and Prof. Makoto Nomura and the Rev. Nimrod Christian made presentations on "Methodism in the Asian context."

The conference closed with lectures by Dr. John A. Vickers and Dr. Clive Field on "Methodism in Its Social Context." Words of gratitude were expressed to the Rev. Tim MacQuiban, Director of the Centre for Methodist Studies at Westminster College, Oxford, and his assistants who managed the arrangements so very well.

WESLEY A. CHAMBERS (continued from page 1)

remembered as a companion, pastor, councillor, scholar, and author. In 1989-1990 he was a member of the WMHS Nominating Committee.

Verna Massong, chair of the New Zealand Wesley Historical Society, writes: "I was privileged to know him, particularly when he prepared his book of biographical data memorializing the members of the NZ Methodist Deaconess Order (now extinct), of which he had been Warden in the 1960's. As a scholar he used the Methodist Archives [Auckland] where I am archivist while preparing items about the Southern Maori Churches. His book, SAMUEL IRONSIDES IN NEW ZEALAND, is a major and much used resource for Methodist Church historians.

"Tributes today also show him to have been a 'closet' poet of considerable felicity....The service was one of triumph and celebration of a life truly spent in the service of Christ through his many gifts used for others."

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DREAM COMES TRUE FOR LATVIAN

Fifty-three years ago Fritz Hervarth was within two weeks of becoming a Methodist pastor. He well remembers that July day in Riga, Latvia, when he was voted to be ordained at the forthcoming annual conference. However, the Soviet invasion prevented Bishop Raymond J. Wade from entering the country to perform the act.

A lot of history is portrayed in the 83 years of Fritz' life: courageous acts in Latvia and Sweden, sailing to the U.S.A. with fourteen others in a fifty-five year old sailing boat, serving as an unpaid pastor to Latvian-speaking people in New England while making his living as a carpenter.

Fritz Hervarth's dream of being ordained was not forgotten. When Latvia achieved

CHARLES WESLEY SOCIETY MEETS IN CAMBRIDGE, ENGLAND

The fourth annual meeting of the Charles Wesley Society was held at Westminster College, Cambridge, England, July 25-27, 1993. In addition to business sessions chaired by the president, Dr. S T Kimbrough, Jr., there were workshops on "Learning to Read Charles Wesley's Shorthand," "The Tunes of Hymns on the Great Festivals [1746]," and "Charles Wesley's Hymns for the Poor." Three most interesting lectures were also given: "The Wesleys at Home" by Philip Olleson of the University of Nottingham, "A Consideration of the Undated HYMNS FOR CHILDREN" by the Rev. E. Ann Buckroyd, and "The Unveiling of the Glory of God in Charles Wesley's Eucharistic Hymns" by Prof. Francis Frost of Bossey, Switzerland.



Members of Charles Wesley Society in Cambridge

independence, Fritz returned to his native land and helped identify property that had once belonged to the Latvian Methodist Church. With the help of United Methodists in Massachusetts, official contacts were made with Bishop Hans Vaxby who now administers Methodism in Northern Europe.

On June 19, 1993, in Springfield, Massachusetts, the dream came true. In an emotional service Bishop F. Herbert Skeete ordained Fritz Hervarth who is now an elder in the Estonia Provisional Annual Conference of The United Methodist Church and doing what he can to rebuild Methodism in Latvia.

EDITOR'S MUSINGS



This hanging is in Wesley Methodist Church in Cambridge, England. For me it symbolized the reason why I spent my own time and money to travel to Cambridge to learn more about Wesleyan Methodism, especially about the lives and thoughts of John and Charles.

Often I, too, call "out of the deep" and "assurance" is given me. I believe there is no better calling for either clergy or laity than declaring "the grace of our Lord Jesus Christ in the street" of our daily lives. "Seeing the poor people" of today's world--poor not only in personal wealth but in spiritual strength--can we "send them empty away"? I think not. Rather, by word, deed and example, I, who appreciates what the Wesleys brought to Christian thought, should daily proclaim: "The best of all is - God is with us."

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WESLEYAN THEOLOGICAL SOCIETY TO MEET IN OKLAHOMA

"Wesleyan Theology and Eschatology" is the topic for papers to be presented at a meeting of the Wesleyan Theological Society, November 5-6, 1993, at Southern Nazarene University in Bethany, Oklahoma. For more information contact George Lyons, Northwest Nazarene College, 623 Holly Street, Nampa, ID 83686; 208/467-8450.

PUBLICATIONS OF THE CHARLES WESLEY SOCIETY

1) *Hymns for the Nativity of Our Lord* (1745) by Charles Wesley, with introduction and notes by Frank Baker, \$6.95. (United Methodist Archives and History Center, P. O. Box 127, Madison, NJ 07940.)

2) *Hymns for Our Lord's Resurrection* (1746) by Charles Wesley, with introduction and notes by Oliver A. Beckerlegge, \$4.95. (United Methodist Archives and History Center, P. O. Box 127, Madison, NJ 07940.)

3) *Charles Wesley: Poet and Theologian*, edited by S T Kimbrough, Jr., 1992, \$18.95. (Kingswood Books, 201 8th Avenue North, Nashville, TN 37202.)

Papers presented at 1989 Colloquium. Survey of the literature [prose and poetry], theology, and Wesley's relationship to Anglicanism, Methodism, Calvinism, and Roman Catholicism.

4) *The Unpublished Poetry of Charles Wesley*, 3 vols., edited by S T Kimbrough, Jr. and Oliver A. Beckerlegge, 1988, 1990, 1992. Kingswood Books, 201 8th Avenue North, Nashville, TN 37202.)

Volume 3 includes indexes of first lines and register of personal names for all three volumes.

5) *A Song for the Poor: Hymns by Charles Wesley* by S T Kimbrough, Jr. and Timothy E. Kimbrough, 1993, \$3.00. (Service Center, 7820 Reading Road, Cincinnati, OH 45222-2800.)

6) *The Handmaid of Piety and Other Papers on Charles Wesley's Hymns* by Edward Houghton, 1992, £4.95. (Rev. G. H. Sutton, 46 Prince Road, Oadby, Leicester, LE2 4SB, England.)

7) *Charles Wesley* by John A. Vickers, 1990, £2.25. (Methodist Publishing House, 20 Ivatt Way, Peterborough PE3 7PG, England.)

8) *Charles Wesley: Tagebuch 1738*, No. 42 in Series, *Beitrage fur die Geschichte der EmK*, 1993, DM24. (Stuttgart, Christliches Verlags-haus.)

Watch for forthcoming publications to be announced in the HISTORICAL BULLETIN.

OTHER PUBLICATIONS YOU MAY WISH TO KNOW ABOUT

Aldersgate Reconsidered edited by Randy L. Maddox, \$13.95. Kingswood Books, 201 8th Avenue North, Nashville, TN 37202.

Good News to the Poor: John Wesley's Evangelical Economics by Theodore W. Jennings, Jr. 1990, Abingdon Press, Nashville, TN.

John Wesley on Religious Affections: His Views on Experience and Emotion and Their Role in the Christian Life and Theology by Gregory Scott Clapper. 1989, Scarecrow Press, Metuchen, NJ.

John Wesley's Social Ethics: Praxis and Principles by Manfred Marquardt. 1992, Abingdon Press, Nashville, TN.

Land of Sickles & Crosses: The United Methodist Initiative in the Commonwealth of Independent States by Marilyn Brown Oden, \$4.00 plus postage. 1993, Service Center, 7820 Reading Road, Cincinnati, OH 45222-1800.

The Mission of the Church in Methodist Perspective edited by Alan Padgett. 1992, Edwin Mellen, Lewiston, NY.

The Presence of God in the Christian Life: John Wesley and the Means of Grace by Henry H. Knight III. 1992, Scarecrow Press, Metuchen, NJ.

The Primitive Methodist Connexion: Its Background and Early History by Julia Stewart Werner. 1984, The University of Wisconsin Press, Ltd., London WC1E 6HA, England.

Serving the Present Age: Revivalism, Progressivism, and the Methodist Tradition in Canada by Phyllis D. Airhart. 1992, McGill-Queen's University Press, Montreal, Canada.

The Way of the Cross Leads Home: The Domestication of American Methodism by A. Gregory Schneider. 1993, Indiana University Press, Bloomington, IN.

The Wesleyan Theological Heritage: Essays of Albert C. Outler edited by Thomas C. Oden and Leicester R. Longden, \$15.95. 1991, Zondervan Publishing House.

A. M. E. CHURCH TO HOLD HERITAGE WEEKEND IN MARCH 1994

Philadelphia, Pennsylvania, will be the scene for a Heritage Weekend to be sponsored by the African Methodist Episcopal Church. Beginning Thursday evening, March 3, 1994, with a keynote lecture at the Afro-American Historical & Cultural Museum, it will continue on Friday and Saturday with workshops on writing and preserving Methodist history.

On Friday evening, March 4th, a Heritage Service will be held at Mother Bethel A. M. E. Church. Descendants of the early bishops of the denomination will be presented. They include the families of Bishops Richard Allen, Jabaz Pitt Campbell, John Mifflin Brown, and William Benjamin Derrick.

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TENTATIVE PROGRAM ANNOUNCED FOR ROME ECUMENICAL CONFERENCE

Several scholars have already agreed to make major presentations at the Rome Ecumenical Conference to be held July 4-10, 1994, at Mondo Migliore, Istituto di Spiritualita, sponsored jointly by the World Methodist Historical Society and the Benedictine Order. Under the general theme, "Sanctification in the Benedictine and Methodist Traditions," Bishop Walter Klaiber will give the first lecture on "Sanctification in the New Testament." Professor Ted Campbell will lecture on "Wesley's Use of the Patristic Fathers" followed by a presentation on "Sanctification in John Wesley's Meaning," by Rev. Sergio Carile. The lectures of Professor Geoffrey Wainwright and Dr. Richard Heitzenrater are entitled "*Ora et Labora* in the Wesleyan Tradition" and "*The Via Salutis* and the Spiritual Pilgrimage in the Wesleyan Heritage."

Other outstanding historians and scholars and those representing the Order of Saint Benedict who will make presentations will be announced soon. The program will also include worship, times for fellowship, a special concert evening, and a tour of the Vatican Library.

Registration is limited. You are encouraged to make reservations as quickly as possible. On the back of this page is a registration form that can be duplicated.

REGISTRATION FORM

WMHS/Benedictines Joint Conference
July 3-9, 1994
Rome, Italy

"Sanctification in the Methodist and Benedictine Traditions"

Number of persons that can be accommodated for this conference is limited. Send in registration as soon as possible.

The cost, including room/board and trip to Vatican Library, is US\$550. US\$50 of this amount is to be sent with this form as a non-returnable registration fee.

In order to prepare informational materials, all registrants are asked kindly to fill out all parts of this form.

_____ I would like to attend the Rome Conference. Reason(s) for my interest in attending (including, e.g., education, expertise):

_____ Please reserve a room for me at Mondo Migliore Istituto di Spiritualita, July 2-9, 1994.

_____ I would like to attend the conference but wish to provide my own housing.

_____ Enclosed is a check equivalent to US\$50 as a non-refundable registration fee.

_____ Please send additional details, including travel directions.

_____ I would like to receive a short basic bibliography related to the conference's topic.

Name _____

Address _____

Please return this form to:

Febe C. Rossi
Vicolo Speronetto 8
35033 S. de Biagio de Teolo
Padova, Italy

COMING EVENTS OF INTEREST

- 1993 **Wesleyan Studies Group of the American Academy of Religion**
Place: Washington, DC
Dates: November 20-23
Topic: Methodism and Culture; Ethics in the Wesleyan Traditions
Contact: Dr. W. Stephen Gunter (Southern Nazarene University, Bethany, OK 73008)
- 1994 (1) **WMHS/Benedictines Joint Conference**
Place: Mondo Migliore Istituto di Spiritualita near Rome, Italy
Dates: July 2-9
Topic: Sanctification in the Methodist and Benedictine Traditions
Contact: Febe C. Rossi
 (Vicolo Speronetto 8, 35033 S. de Biagio de Teolo, Padova, Italy)
- (2) **WMHS North American Section Meeting/HS of UMC Annual Meeting**
Place: Xavier Center, St. Elizabeth's College, Convent Station, NJ
Dates: August 13-16
Topic: Methodism and Missions
Contact: Dr. Charles Yrigoyen, Jr. (P. O. Box 127, Madison, NJ 07940)
- 1995 **Third Historical Convocation of The United Methodist Church**
Place: Epworth-by-the-Sea, St. Simons Island, Georgia
Dates: August 25-28
Contact: Dr. Susan M. Eltscher (P. O. Box 127, Madison, NJ 07940)
- 1996 (1) **Second WMHS Asian Conference**
Place: Seoul, Korea
Topic: Wesleyan Spiritual Formation on Asian Soil
Contact: Prof. Ke Joon Lee
- (2) **World Methodist Historical Society Quinquennial Meeting**
Place: Rio de Janeiro, Brazil
Dates: August 8-9
Contact: Dr. James S. Udy (88 Nollands Road, Fiddletown, NSW 2159, Australia)
- 1997 (1) **United Methodist European Historical Commission Conference**
Place: Strasbourg, France
Dates: July
Topic: Methodism and Pietism
Contact: Prof. Michel Weyer (Bellinostrasse 35, D-7410 Reutlingen, Germany)
- (2) **10th Oxford Institute of Methodist Theological Studies**
Place: Oxford University, England
Dates: August 12-22
Contact: Brian E. Beck
 (1 Central Buildings, Westminster, London, SW1H 9NH England)

WORLD METHODIST HISTORICAL SOCIETY

(an affiliate of the World Methodist Council)

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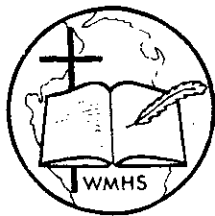
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WORLD METHODIST HISTORICAL SOCIETY

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Volume 22

Fourth Quarter 1993

PROGRAM FINALIZED FOR ROME CONFERENCE

The complete program for the Joint Conference sponsored by the World Methodist Historical Society and the Benedictine Confederation has been announced. The conference will be held July 4-10, 1994, at "Mondo Migliore," Rocca di Papa, Rome, Italy.

This is the last chance to sign up to participate in this significant event that has been several years in the making. A Registration Form can be found on pages 13-14 in this issue of the HISTORICAL BULLETIN. It must be returned by March 1, 1994, if you want to attend.

Monday, July 4

The conference will be convened at 5 p.m. by Abbot Jerome Theisen, Primate of the Benedictine Confederation, Magnus Cancellarius Pontifical Athenaeum of St. Anselm, Rome. The first presentation, "Sanctification in the New Testament," will be given by Bishop Walter F. Klaiber of Frankfurt, Germany. Abbot Primate Jerome Theisen will respond.

Tuesday, July 5

On the first full day the following presentations will be given:

"Sanctification in the Tradition of the Desert Fathers: a Methodist Perspective" by Prof. Roberta Bondi, Candler School of Theology, Atlanta, GA;

"From the Church Fathers to the Rule of St. Benedict" by Terrence Kardong, OSB, Assumption Abbey, U.S.A.;

"The Spirituality of St. Augustine" by Prof. Robert Dodaro, OSA; Patristic Institute, The Augustinianum, Rome;

"Sanctification in the Reformation" by Prof. Emidio Campi, University of Zurich;

"Wesley's Use of the Church Fathers" by Prof. Ted A. Campbell, Wesley Theological Seminary, Washington, DC;

"Sanctification in John Wesley's Meaning" by Dr. Sergio Carile, Historian of Italian Methodism.

Wednesday, July 6

The presentations on Wednesday morning will be:

"The Call to Sanctification: Reflection on the Journey of a Methodist/Benedictine Pilgrim" by Dr. Kenneth L. Parker, St. Louis University;

"The 'Via Salutis' and the Spiritual Pilgrimage in the Wesleyan Heritage" by Prof. Richard Heitzenrater, Duke Divinity School;

"Lex credendi Lex orandi" by Reginald Gregoire, OSB, University of Pavia, Italy;

"Conversion of Life in Monastic Community and in Wesleyan Tradition" by Patrick Lyons, OSB, Glenstal Ecumenical Conference, Ireland;

"Regula Benedicti y las renunciias bautismales" by Max Alexander, OSB, Monasterio Tupasy Maria, Paraguay.

On Wednesday afternoon there will be a trip to visit the Vatican Library and the Vatican Secret Archives.

(continued on next page)

CONCERN FOR PRESIDENT UDY

On September 16, 1993, James Udy, President of the World Methodist Historical Society, underwent a six-bypass operation. A stroke and tracheotomy followed. He is at home and on his way to recovery. Jim and his wife Anne would appreciate hearing from their many friends around the world. Their address is on the back of this issue of the HISTORICAL BULLETIN.

* * * * *
* Note pages 5-12 inside: *
* Frank Baker's article on *
* "The World Methodist Family" *
* * * * *

ROME CONFERENCE - continued

Thursday, July 7

Prof. Geoffrey Wainwright of Duke Divinity School will make the first presentation on "Ora et Labora in the Methodist Tradition." This will be followed by:

"Discipline, the Narrow Road" by Abbot Kenneth C. Hein, OSB, Holy Cross Abbey, USA;

"Under a Rule and a Superior: 'Conversatio' for Sanctification" by Margaret Malone, OSB, Catholic University of Canberra, Australia;

"Sanctification and Liberation" by Prof. Jose Miguez Bonino, Buenos Aires;

"Sanctification as Lived in a Racist Country" by Dr. Khoza Mgojo, Federal Theological Seminary, South Africa;

"Sanctification and Liberation" by Prof. P. Vanzan, Faculty of Theology of Naples.

On Thursday evening there will be a special program with music provided by a choir of Benedictine monks and the Perpich Quarter.

Friday, July 8

Friday's presentations will be:

"Holiness of Heart and Life: Lessons from American Methodism" by Prof. Randy Maddox, Sioux Falls University, USA;

"Lessons from the American Benedictines on Sanctification" by Jeremy Driscoll, OSB, Mount Angel Abbey, USA;

"The Wesleyan/Holiness Contribution to Our Understanding of Sanctification" by Prof. Laurence W. Wood, Asbury Theological Seminary, Wilmore, KY;

"The Holiness Tradition in German-speaking Methodism" by Prof. Michel Weyer, Theological Seminary, Reutlingen;

"Wesley's Anthropological Perspective of Sanctification confronted with the Confucian Idea of Holiness" by Prof. Seung-an Im, Drew University, Madison, NJ;

"Sanctification as Lived by Women in the Methodist Tradition" by Dr. Paul Chilcote, University of Africa;

"Sanctification as Lived by Women in the Benedictine Tradition" by Pia Luislampe, OSB, Kloster Burg Dinklage, Germany.

"Sanctification in Wesley's Hymnology" will be Friday evening's musical event presented

by Dr. S T Kimbrough, Jr. and Dr. Carlton Young, both of the USA.

Saturday, July 9

On Saturday morning the presentations will be:

"Benedictines and Methodists in Liturgical Renewal: Currents and Cross-Currents" by Dr. Karen Westerfield Tucker, Duke Divinity School, Durham, NC;

"The Liturgy of the Hours: a Survey from Italy and France" by Filippo Resta, OSB, School of Liturgy, Monastery of St. Giustina, Padova.

The remainder of Saturday will be spent in reports from workshops and general discussion and the preparation of a "Statement on Sanctification in the Church Today."

Sunday, July 10

The conference will close after lunch on Sunday following a Holy Supper Service. Filippo Resta, OSB, and Rev. Dr. Karen Westerfield Tucker are in charge of the liturgy.

Each day will begin with the Eucharist and Bible Study and close with Evening Prayers. On Tuesday and Thursday there will be workshops. English will be the primary language with simultaneous translation of all presentations.

This excellent program has been planned by the following committee: Dr. James S. Udy, WMHS President, Australia; Antonio Iacovone, OSB, Abbot of Sylvestrine Congregation, Rome; Dr. Sergio Carile, The Methodist Church of Italy, Bologna; Prof. Bruno Corsani, Facolta Valdese di Teologia, Rome; Reginald Gregoir, OSB, Monastery of St. Sylvester, Fabriano, Italy; Michael Kelly, OSB, St. Benedict's Monastery, Arcadia, Australia; and Prof. Giancarlo Rinaldi, University of Naples. Administering the total event and making all arrangements is WMHS Vice-President Febe C. Rossi to whom go heartfelt thanks and appreciation.

WMHS NORTH AMERICAN SECTION TO MEET IN AUGUST 1994

"Methodism and Missions" is to be the topic of the quinquennial meeting of the North American section of the WMHS. This is to be held at Xavier Center, Convent Station, New Jersey, August 13-16, 1994.

Dr. Richard Heitzenrater of Duke Divinity School will give the keynote address on Saturday evening, August 13. Lecturers during the next three days will be Susan Eltscher, Dana Robert, Dennis Dickerson, Marilyn Whiteley, John Vickers, Jim Morris, Adrienne Israel, and Steven O'Malley.

On Sunday evening there will be a tour of the Archives and History Center of The United Methodist Church. On Monday evening John Goodwin will make a presentation on the Missionary Photograph Collection of the General Board of Global Ministries of The United Methodist Church. On Tuesday a panel discussion will address "Historical Research and Methodist Missions."

There will be a business session for the World Methodist Historical Society and the Historical Society of The United Methodist Church will hold its annual meeting during these days. There will be time for worship and conversations.

The cost to WMHS members is \$190 for registration, meals and three overnights. An additional night is \$45.

Plan now to attend. A registration form will be included in the next issue of the HISTORICAL BULLETIN.

IMPORTANT!

If you have not sent in your 1994 dues to the World Methodist Historical Society, now is the time. Membership is US\$5 a year, US\$10 for five years. Checks should go to the World Methodist Historical Society, P. O. Box 127, Madison, NJ 07940 USA.

DID YOU KNOW?

- The Museum of Primitive Methodism at Englesea Brook, England, will be open each Saturday and Sunday afternoon from April through September. If you wish to visit at other times contact Kenneth Spibey, Wanese Hill, Church Road, Astonjuxta Mondrum, Nantwich, Cheshire CW5 6DR; telephone 0270-624498.

- Alison Taylor is the new full-time Curator for Wesley's Chapel in London. She is responsible for the care and promotion of Wesley's House and the Museum of Methodism.

- 1994 marks the bicentenary of the birth of Billy Bray, perhaps the most famous product of Cornish Methodism. The Museum of Cornish Methodism at Carharrack, Wales, will be celebrating this.

- The Wesleyan Methodist Chapel in Seneca Falls, New York, is the site of the first Women's Rights Convention held in 1848.

- Mother Zion African Methodist Episcopal Zion Church was recently designated a New York City landmark. It once served as a station on the Underground Railroad and counted among its members the abolitionist and suffragist, Sojourner Truth.

- In 1994, the quarter millenium of John Wesley's first conference will be observed at the Lovely Lane Museum in Baltimore, Maryland, with an exhibit, "250 Years of Putting Preachers in Their Places."

- The African Union First Colored Methodist Church (now known as AUMP) was founded in 1805 by Peter Spencer, a freed slave in Wilmington, Delaware. There are now 37 churches with a total membership of 5,000.

- The Irish Palatine Heritage Center in Ballingrane, Ireland, is open afternoons daily from June to September and other times by appointment. The center was developed to keep alive the heritage which produced Philip Embury and Barbara Heck, co-founders of Methodism in New York in 1766.

EDITOR'S MUSINGS

These thoughts are being written on December 10, my 78th birthday. I wonder why so many persons do not want others to know how many years God has granted them on this earth? There will be no birthday party tonight although two of my daughters will have dinner with me. There will be no birthday cake (too much fat and sugar, you know, and I never could blow out that many candles!).

Any birthday is a time for celebration. It is a time to acknowledge the joy of being alive and sharing God's world with loved ones, friends, and all those unknown personally. So I'll be celebrating by thinking of all you around the world who will receive this HISTORICAL BULLETIN. Happy birthday to all of us!

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CHARLES WESLEY'S BRISTOL HOMES

Robert Brown, one of the stewards of the New Room in Bristol, has been busy re-examining the association of Charles Wesley with the house on Charles Street where Charles and his family lived. A plaque on No. 4 Charles Street records this which Mr. Brown is able to confirm.

However, Brown's painstaking research, using old street maps and rate books not available to earlier researchers, has established that No. 4 was the second Wesley home on Charles Street, occupied by the family only from 1766 until they moved to London in 1771. Before that, for about seventeen years, the Wesleys lived in a house on the opposite side of the street (probably No. 19), although this is no longer standing.

A detailed report of Robert Brown's conclusions and the evidence on which they are based is available at US\$5.50. This may be obtained from Dr. John A Vickers, 87 Marshall Avenue, Bognor Regis, West Sussex PO21 2TW, England.

PUBLICATIONS YOU MAY WISH TO KNOW ABOUT

Francis Asbury by John A Vickers, US\$4.20 postpaid or £2.35 plus 45p postage. Order from John A Vickers, 87 Marshall Avenue, Bognor Regis, West Sussex PO21 2TW, England.

This is the first in a new series of short biographies of "People Called Methodist."

Francis Asbury: Field Marshall of the Lord by W. Guy Smeltzer, 1982, US\$5.00. Order from Iliff School of Theology, 2201 S. University Blvd., Denver, CO 80210.

This biography includes a map for every year that shows Asbury's travels.

Heartening Heritage by J. M. M. Holden, US\$20.00. Order from LHGR Association, P. O. Box 351, Supply, NC 28462.

This book details the beginning and growth of Methodism in the coastal Carolinas 1739-1989.

Wisdom and Wit: An Anthology from the Writings of Gordon Rupp. US\$8.25. Order from John A Vickers, 87 Marshall Avenue, Bognor Regis, West Sussex PO21 2TW, England.

This anthology is culled from the many books and articles of Gordon Rupp, Dixie Professor of Ecclesiastical History at the University of Cambridge. He was a prolific and skillful communicator whose spoken and written words were renowned for their lively wit.

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WESLEY'S WRITINGS TO BE AVAILABLE IN SPANISH

John Wesley's writings are being translated into Spanish. Prof. Justo Gonzalez of Candler School of Theology in Atlanta, GA, is editor of a three-year project. Co-chairs of the international editorial board are the Rev. Rosanna Panizo of Lima, Peru, and the Rev. Jose Pacheco of Kansas City, Missouri.

THE WORLD METHODIST FAMILY

FRANK BAKER

The millions of warm-hearted people throughout the world who look to John and Charles Wesley as their spiritual pioneers still remember that in 1739 John Wesley had proclaimed prophetically, "I look upon all the world as my parish." This was written by the priest of the Church of England after he had led a frustrating mission to British immigrants and native Indians in Georgia, been stirred up to his own spiritual shortcomings by Moravian refugees, and returned to England. Here on May 24, 1738, under the influence of Peter Bohler, another Moravian, John Wesley altered his allegiance from stern religious discipline as God's way of salvation to simple faith in Christ and declared: "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation, and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death." Less than three weeks later he made pilgrimage to the Moravians in Germany, seeking (as he replied when asked why he went to Herrnhut) "to see the place where the Christians live."

Returned to England, John Wesley began to preach salvation by faith, now from personal experience and with new spiritual power. The churches in general were not ready for this, and on April 2, 1739, Wesley ushered in an evangelical revolution by agreeing to preach in the open air in Bristol.

The Wesleys gathered their multiplying followers into "societies" for Christian fellowship, striving to keep them within the Church of England community. However, they refused to turn them away provided they avoided moral evil, sought to do all the good in their power, and attended the means of spiritual grace in one genuine evangelical group or another--which usually meant welcoming people increasingly nicknamed "Methodists."

While he strove at first to enroll ordained clergy as colleagues, in 1741 John Wesley deliberately began to accept the assistance of trained laymen as his "sons in the gospel" who proliferated so rapidly that he was enabled to raise Methodist societies throughout the British Isles. In 1769 Wesley sent two of his experienced preachers to train and organize along British lines the societies which had sprung up in Maryland, New York, and Philadelphia, of whom Francis Asbury became the acknowledged leader. With the birth of the United States, Wesley unsuccessfully tried to secure ordained evangelical clergy for his American societies, or the ordination of some of his own preachers.

Eventually in 1784 he authorized (and ordained) Dr. Thomas Coke to lead a small delegation to launch the Methodist Episcopal Church, with Asbury ordained as a second "bishop"--though Wesley strongly preferred the term "superintendent," soon discarded by his American followers. This formed the first Methodist Church.

By his death in 1791, therefore, Wesley had two major denominations springing from his evangelical leadership: those in Britain with something like an interwoven presbyterian organization which he termed a "connexion," and those in America whose organization was episcopalian with three orders of ministry, deacons, elders (rather than "priests" or "presbyters") and bishops. In 1791 the British Methodist Conference listed a total membership in Europe of 72,476 and the Methodist Episcopal Church in America, 64,146, though these statistics were inevitably only an approximation. "Europe" really implied the British Isles.

Wales had developed its own form of Calvinistic Methodism under the leadership of Howell Harris (a layman) who began his

evangelism there in 1735. The first English-Welsh Methodist Association assembled under the leadership of George Whitefield (an ordained priest), John Wesley's former pupil at Oxford and Calvinist in outlook, who had taken over Wesley's American mission and continued to tour both America and Wales, as well as England and Scotland. To the general public Whitefield was the main target of anti-Methodist satire.

Charles Wesley was the chief pioneer in Ireland, taking over from his brother John in 1747. The Irish warmed to the straightforward evangelism of the Methodists and multiplied rapidly, eventually furnishing many leaders for American Methodism.

Scotland did not resonate to John Wesley as eagerly as it did to Whitefield, but from 1751 onwards Wesley built up solid societies in the major cities. The Isle of Man became a phenomenal hotbed of Methodism under the evangelism of John Crook (Wesley's lay itinerant preacher) from 1775 onwards.

Sporadic evangelizing visits to the Channel Islands from 1783, including that of John Wesley and Thomas Coke in 1787, had minor success, nurturing both English and French-speaking societies; and in 1791 Methodism trickled over thence into France. Most of Methodism planted in Europe after Wesley's death, however, sprang from America.

Methodism After Wesley

Both in the British Isles and the United States a similar kind of development took place during the following two centuries. During the eighteenth century there was steady growth out from the original centers, and some missionary activity. During the first half of the nineteenth century there was more growth, more missionary activity, but also some internal policy divisions; during the second half, growth, together with occasional reunions, and many more missionary ventures from the bewildering number of Methodist and Methodist-related churches (especially

from those in the U.S.A.), now scattered over every continent.

The twentieth century has witnessed more reunions, more ecumenical fellowship, some unions with other denominations, and some national unions between Methodist-related "missionary" churches from different countries and Methodist denominations. It is not unrealistic, indeed, to speak of the Methodist Missionary Melting-pot. The global results are admirably documented in the handbook, *WORLD METHODIST COUNCIL* (Biltmore Press, 1992, p. 240), describing the Methodist and Methodist-related churches organized in 96 countries with 29 million members and a constituency of over 60 million. Before attempting to summarize the late twentieth century amalgam in the World Methodist Council, however, it seems wise to sketch the continuing history after Wesley in the "home countries" of Britain and the U.S.A.

Wesley's followers, whether in Britain or America, never split from their parent body because of disagreement over Wesley's basic insistence upon proclaiming salvation by faith, though there were divisions in America because of a lowered emphasis upon Christian perfection, or holiness.

British Isles

In 1797 in England, however, Alexander Kilham led an agitation to secure more democracy in organization, which led to the Methodist New Connexion. Hugh Bourne in the Potteries and William Clowes in Hull sought to revive open-air evangelism, especially in the American form of camp-meetings, and united in 1811 to form the Primitive Methodist Connexion. William O'Bryan's over-eager evangelism in Cornwall and Devon led to his expulsion and the formation in 1819 of the Bible Christians. They accepted women as itinerant preachers, as later did the Primitive Methodists. The Protestant Methodists were formed in Leeds in 1828 because they felt that the installation of an organ would disrupt the spontaneity of their worship, and the Wesleyan Methodist

Association in 1835 opposed a college for theological education.

Unrest in many forms was in the air. In 1848 several reformers were expelled from the Wesleyan Church in Brixton, London, including Catherine Mumford, recently converted, "the mother of the Salvation Army," who in 1855 married William Booth, another expelled reformer who for a time served as a revivalist with the Methodist New Connexion; he became his wife's right hand in the Christian Revivalist Association, which in 1877 took the title, The Salvation Army. Egged on by an anonymous pamphlet campaign against Wesleyan ministerial autocracy, in 1849 the reform movement developed into such a landslide that it split the Wesleyan Methodist Church in two.

The tide began to turn. In 1857 many of the reformers came together in the United Methodist Free Churches. These joined forces with the Methodist New Connexion and the Bible Christians in 1907 to form the United Methodist Church. In 1932 this church reunited with the Wesleyan Methodist Church and the Primitive Methodists to form the Methodist Church. Remaining outside this reunion was a small group of Independent Methodist Churches (formed 1806), with no paid ministry, and the small Wesleyan Reform Union, organized in 1859.

The Primitive Wesleyan Methodists in Ireland were organized in 1818 by Adam Averell, an ordained deacon of the Church of Ireland, who nevertheless sought communion administered by Methodist preachers rather than the parish clergy. The disestablishment of the Irish church in 1869 paved the way for their reunion in 1879 with the parent body which was then renamed the Methodist Church in Ireland. The Irish Conference remained independent of the British Conference but with somewhat ambiguous vestigial links at the presidential level.

Across the Atlantic

Even during Wesley's lifetime two West Atlantic communities with loyalties to their

mother country found themselves increasingly coming under the oversight of the Methodist Episcopal Church of the United States.

Canada

Those in "British North America" were centered from 1785 in the circuits of Newfoundland and Nova Scotia. Laurence Coughlan, an Irishman who went to Newfoundland in 1765, in 1776 published an account of his labors there. William Black, a Yorkshireman, began preaching in Nova Scotia in 1779. James Evans from Hull devised a printed syllabic language for the Cree Indians in the northern territories, and in this century his remains were flown from Hull to rest with them.

Preachers from both Britain and America, representing their varied denominations, expanded the work in Canada, struggled for generations to achieve unity, and at last in 1884, from what had been five separate Methodist denominations, formed The Methodist Church of Canada. In 1925 they joined most of the Presbyterians and the few Congregationalists to form The United Church of Canada--supported by a very active Canadian Methodist Historical Society.

Caribbean

The other West Atlantic area during Wesley's day was that in Antigua which, through the indefatigable energy of Thomas Coke from 1786 onwards, spread to other islands in the West Indies and was regarded as Britain's first "Overseas Mission." In 1758 Nathaniel Gilbert of Antigua had brought his family to London where Wesley baptized two of his black slaves.

In 1778 Wesley sent out John Baxter, a Chatham shipwright and lay pioneer who became Wesley's full-time preacher to the Caribs. The stations organized over the years by the Wesleyan Methodist Missionary Society became autonomous in 1967 as The Methodist Church in the Caribbean and the Americas, one of the founding members in 1973 of the

Caribbean Conference of Churches. They join many other groups from American Methodism in several ecumenical ventures. The World Methodist Council now lists twenty groups of islands and twenty distinct Methodist entities.

United States

The huge distances in the United States naturally led to Methodism there being subdivided into many separate conferences, with Bishops Asbury and Coke itinerating among them. They were soon aided by additional bishops, especially as Coke himself shuttled between America and England and became the chief proponent of British missions to the Caribs in the West Indies and also to Africa and Asia.

Within the Methodist Episcopal Church itself divisions arose, especially with the growing self-consciousness of the blacks among them, many of whom were office-holders. Richard Allen had long been a respected preacher at St. George's Church in Philadelphia and its black offshoot, Bethel, when in 1799 Bishop Asbury ordained him deacon. In 1816 Allen gathered together a group of black leaders to form the African Methodist Episcopal Church, and they elected him their first bishop. In 1829 a similar outgrowth from the John Street Methodist Episcopal Church in New York City led to the formation of the African Methodist Episcopal Church, Zion.

The church suffered from other internal problems, as well as being greatly perplexed by anti-slavery agitation. For many years there was agitation for more democracy in organization, focusing on the elimination of the powerful office of bishop. Some expelled members formed a society of "Associate Methodist Reformers" who in 1830 adopted a new Constitution, published in Baltimore, in which they took the name, The Methodist Protestant Church.

At the General Conference of 1844 the northern delegates accepted a "Plan of

Separation" from those of the south where the fact that emancipation was legally forbidden had jeopardized the position of a bishop whose wife owned slaves. This most devastating split (mainly, but not solely, over the issue of slavery) led to the formation of the Methodist Episcopal Church, South, which held its first General Conference in 1846.

In 1870 a third black denomination hived off from the Methodist Episcopal Church, South, taking the title, Colored Methodist Episcopal Church, renamed in 1956 Christian Methodist Episcopal Church. Many blacks nevertheless remained with the parent Methodist Episcopal Church and developed responsible positions within that body.

In 1939 the three major Methodist denominations in the U.S.A.--the Methodist Episcopal Church; the Methodist Episcopal Church, South; and the Methodist Protestant Church--reunited as The Methodist Church, remaining an episcopalian body with about eight million members. Among the terms of the union was the formation of a Judicial Council and the grouping into five regional jurisdictional conferences to meet quadrennially, as well as a sixth "central" jurisdictional conference to incorporate the black conferences. In 1968 all jurisdictions were integrated during a union with the Evangelical United Brethren (which church had culminated in 1946 from a series of unions between Methodist-related churches having German origins) forming The United Methodist Church.

There are also a number of less numerical churches in the United States affiliated with the World Methodist Council. In 1829 English Primitive Methodists from Hull and Tunstall established missions in New York and Philadelphia. In 1840 they separated from their home conference as The Primitive Methodist Church. This spread to Canada where they merged with other Methodist bodies in 1884.

The Wesleyan Methodist Church of the United States was formed in 1843 with a strong emphasis on holiness, although for

many its opposition to slavery was the main attraction. Upon union in 1968 with The Pilgrim Holiness Church (itself formed in 1897 and passing through unions with other holiness churches) its title was simplified to The Wesleyan Church.

The Free Methodist Church was founded in 1860 in New York State by Benjamin T. Roberts, mainly to recapture an emphasis on holiness and enthusiastic worship. There is an offshoot in Canada which remains distinct from the United Church of Canada, as does the offshoot of The Wesleyan Church.

After negotiations with many holiness groups having strong sympathies with Wesley's teachings, but disavowing any major emphasis upon "speaking with tongues," the Church of the Nazarene was organized in 1908. It now has half a million members in the U.S.A. and Canada and almost as many in dozens of mission fields on every continent.

Also affiliated with the World Methodist Council are several quite small Methodist-related churches in the U.S.A.: the African Union First Colored Methodist Protestant Church which dates from 1813 but has passed through several changes of title; the Allegheny Wesleyan Methodist Connection; the Bible Protestant Church, extremely conservative; the Congregational Methodist Church, strongly conservative; the Evangelical Methodist Church, ultra-fundamentalist; Holiness Methodist Church formed in 1909; Missionary Methodist Church of America formed in 1913 from the Wesleyan Methodist Church of the United States; Reformed Methodist Union Episcopal Church formed in 1885 from the African Methodist Episcopal Church; Reformed Zion Union Apostolic Church formed in 1869 from the African Methodist Episcopal Zion Church; Southern Methodist Church formed in 1934 from the Methodist Episcopal Church, South; Union American Methodist Episcopal Church formed in 1850.

A Worldwide Community

We have traced in outline the histories of the parent body of Methodism in the British Isles and of its much more prolific daughter-church in the United States. Already we have seen something of the missionary urge from both sides of the Atlantic and have realized that Wesley's evangelical enthusiasm, even during his own lifetime, was developing into a worldwide community. This was dramatized and forwarded by the beginning of the decennial World Methodist Conferences in 1881 and the quinquennial World Methodist Councils from 1951.

It is impossible in this brief article to relate in detail the stories behind all the members of this great Methodist family, especially as many of them have merged or are merging their Methodist identity in the greater Church of Christ Universal. What we propose now, however, is to move eastward around the globe, adding to what we have already said about America and the Caribbean to Latin America, then moving from the British Isles to the remainder of Europe, and thence to Africa, Asia, and Australasia.

Latin America

From the United States Methodism moved in 1873 to Mexico where it united in 1930 to form the flourishing autonomous Iglesia Metodista de Mexico with six episcopal areas. Mexican Methodism, like Methodism in most of South America, saw John Wesley as a prototype of liberation theology because of his close ties with the poor and oppressed.

There are also strong autonomous Methodist churches in Argentina, Bolivia, Brazil (founded in 1836 and now supporting a missionary conference in the northeast as well as six regular conferences), Ecuador, Paraguay, Peru, Uruguay, as well as mission churches elsewhere (established especially by the Church of the Nazarene). In Chile Methodism became autonomous in 1969 but has close ecumenical links with pentecostal

and holiness groups with Methodist backgrounds.

In South America there is a total membership of a million and a Methodist community of two-and-a-half million. The total Methodist-related membership in Central America and the Caribbean was 350,000 in 1992, with a community of 680,000.

European Continent

On the continent of Europe Methodism was relatively unsuccessful until the middle of the nineteenth century, and even then the predecessors of the episcopal United Methodist Church in America was the pioneer or dominant church in Austria (where the British had begun work in 1870), Bulgaria, Czechoslovakia, Denmark, Estonia, Finland, Germany, Hungary, Norway, Poland, Russia (where Bishop Ruediger Minor now supervises from his office in Moscow), Sweden, Switzerland, and Yugoslavia. The United Protestant Church of Belgium also had its roots in The United Methodist Church of the U.S.A.

The tiny beginnings of French Methodism from England in 1791 were revived by the creation of an autonomous conference under Charles Cook in 1852, but in 1939 this became part of the French Reformed Church, except for a few who continued as the Union of Evangelical Methodist Churches. The small group in the Netherlands came from the Church of the Nazarene.

A British mission in Italy was begun in 1861 and joined by an American mission in 1870. From 1878 Roman Catholicism claimed to be the state religion and others were barely tolerated. Nevertheless the Methodist witness from both Britain and the U.S.A. remains strong in Italy, even in Rome.

In 1811, during the Peninsular War, Methodism in Portugal was fostered by class meetings held by soldiers in the Duke of Wellington's army. A Cornish layman began a class meeting in 1853. The first missionary

was sent to Oporto in 1871 from which the British work has developed with ecumenical activities and an increasing likelihood of autonomy.

Methodism in Spain developed from the British soldiers in Gibraltar from 1792, though organized evangelism began its slow progress with William H. Rule in 1832, later paralleled by American work organized in 1920 as the Spanish Methodist Mission. Driven underground during revolution and civil war, the various missions were reorganized in 1945 in the new Evangelical Church of Spain.

Africa

The British-based Methodist Church of South Africa is easily the largest on the continent, with a million and a quarter members and a community twice that size. It began from the evangelism of George Middlemiss, a British soldier, in 1806.

There are also other major Methodist communities stemming from both British and various combinations of American churches in Ghana, Nigeria, and Zaire. In Livingstone's area, which became Northern Rhodesia and then independent Zambia in 1964, Methodism begun by the British Primitive Methodists and Wesleyan Methodists was united in 1932, and in 1965 became part of the United Church of Zambia, leaving four small Methodist groups independent.

In Zimbabwe (formerly Rhodesia) Methodist union is still being sought. The first African bishop of The United Methodist Church there, Abel T. Muzorewa, became the first black Prime Minister of Zimbabwe. That church's first Africa University was opened at Mutare in 1992.

Although it is impracticable to name all the countries, or missionary societies, an exception should be made in one of the oldest civilizations, Egypt. Here in 1968 the Free Methodist Church united with the Methodist-related Holiness Movement Church of Canada

to form a Methodist movement with a healthy community of thirty thousand. The Church of the Nazarene also has a small church here, as they do in Israel, Jordan, Lebanon, and Syria, and also in seventeen other African countries, the largest being in South Africa and Mozambique. Altogether in Africa there is a Methodist community of over ten million in thirty countries, whose missionary enterprise is shared by dozens of sponsoring societies, mainly from the U.S.A.

Asia

The Methodist community in Asia now numbers upwards of eleven million, possibly a larger proportion on this continent stemming from Britain than from the U.S.A. The father of Methodist missions, Thomas Coke, died at sea on his way to Ceylon (now Sri Lanka) where the Methodist Church became autonomous in 1964. Thence the Methodist Church spread to South India to form part of The Church of South India (1947), while the founding efforts of William Butler of the Methodist Episcopal Church formed part of The Church of North India (1969). Other American Methodist components still work in both areas.

Pakistan is a predominantly Moslem republic formed from India in 1947. Here in 1970 the United Church of Pakistan incorporated sixty thousand United Methodists into this two hundred thousand union.

In Buddhist Burma, now Myanmar, missionary work began from the U.S.A. in 1873 and from Britain in 1887. Both became autonomous in 1965, but they still remain independent of each other. The smaller American body (in Lower Myanmar) also spread into Malaysia and Singapore, and their church in Indonesia became autonomous as Gereja Methodist Indonesia.

In Japan both Canadian and American Methodist missionaries began their successful evangelism in 1873. In 1907 the Japan Methodist Church was organized at Aoyama Gakuin University, Tokyo, a highly influ-

ential institution founded by the Methodist Episcopal Church in 1874. In 1941 most of the Japanese Methodists joined with other Protestants to form Kyodan, The United Church of Christ in Japan, although when World War II ended in 1945 some smaller Protestant and Methodist-related bodies withdrew. Kyodan in return sends out lay missionaries to other parts of the world, both East and West.

The same is true of the autonomous Korean Methodist Church, springing from American Methodism in 1884, which now has a million and a quarter members with over a hundred lay missionaries proclaiming the gospel in forty-three different countries. This tradition of lay missionaries is also true of the Korean Evangelical Church whose teaching on holiness is also rooted in American Methodism.

The Philippines also constitutes an evangelical stronghold with American roots, the Evangelical Methodist Church in the Philippines being an indigenous offshoot of the Methodist Episcopal Church formed in 1909 which with two other churches, The United Methodist Church and The United Church of Christ (partly Methodist), and the Free Methodist and the Wesleyan Churches, comprise a total community of a million.

In China the American Methodists celebrated their centenary in 1947. Within the following few years, especially in 1950 when Christian missionaries were ejected, the quarter of a million Methodist disciples in mission from both America and Britain (1851) were in turmoil. Many were officially transferred to Taiwan and Hong Kong, but many went underground and relied on lay leadership. Both in China and Hong Kong the Methodist Church had come to rely on the "three-self church--self-governing, self-supporting, self-propagating." Since 1980 7,000 new Protestant churches have been opened, and Chinese Methodists are eager for overseas Methodists to worship with them but not for denominational proselytization.

Australasia

The total Methodist community in Australasia is about three million. The first missionary sent out to Australia by the Wesleyan Conference was Samuel Leigh who landed in Sydney in 1815 with the hope that this would form the springboard for evangelism also in New Zealand and the Pacific islands. In 1902, after the incorporation of other British Methodist churches in 1896, The Methodist Church of Australasia was formed. From this in 1913 The Methodist Church in New Zealand sprung, joined by the Primitive Methodists, and also accepting responsibility for the work in the Western Solomons. In 1983 the New Zealanders made a firm commitment to secure partnership with the Maoris, and thus implement the Treaty of Waitangi made with them by Queen Victoria in 1840. In 1977 the Australian Methodists entered into an ecumenical union with Congregational and Presbyterian churches in Australia under a carefully chosen title, The Uniting Church in Australia, with a community of over a million.

The Methodist Church in Fiji grew from its British Wesleyan roots in 1835 to become a strongly spiritual multi-racial church with a community of 600,000. The Methodist Church of Samoa achieved independence in 1964 from The Methodist Church of Australasia and seeks to be an evangelical missionary church, even with a small community of 70,000.

After initial failures the Australian missionaries to Tonga met great encouragement from the king of Tonga who acknowledged Christianity by taking the name, George Tupou I, and later becoming a Methodist local preacher. Queen Tupou Salote (1918-1965) and her sons continued this strong British Methodist tradition though their title, Free Wesleyan Church, denotes freedom from any link with Australia.

In 1968 The United Church of Papua, New Guinea, and the Solomon Islands took over four areas begun by the inspiration of

George Brown from 1871 onwards, a largely Methodist community of a million.

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Dr. Frank Baker kindly wrote this article at the request of the Editor of the HISTORICAL BULLETIN after it became apparent at the July Cambridge Conference that all would benefit if they were more knowledgeable about the branches of Methodism that developed over the years. As Charles Yrigoyen said recently, "No one in this century has contributed more to our knowledge of the Wesleys and Methodism" than Frank Baker and once again he has demonstrated his willingness to share his knowledge. We are most grateful to him and his wife Nellie who did the proof-reading.

Dr. Baker is the Textual Editor of "The Bicentennial Edition of the Works of John Wesley." The October 1993 issue of *METHODIST HISTORY*, Vol. XXXII, No. 1, gives a complete biographical listing of Dr. Baker's publications. Here are some that might be of special interest to the readers of the HISTORICAL BULLETIN:

"The Origins of Methodism in the West Indies: the Story of the Gilbert Family," *London Quarterly Review*, 185, January 1960.

"The Trans-Atlantic Triangle: Relations Between British, Canadian and American Methodism during Wesley's Lifetime," *Bulletin of the Committee on Archives of the United Church of Canada*, 28, 1979.

"John Wesley and the German Pietists in Georgia," *The Harold Jantz Collection*, ed. Leland R. Phelps. Duke University, Center for International Studies, 1981.

"Methodist Pioneers in the South Pacific," *Wesley's South Seas Heritage: a Report of the South Pacific Regional Conference of the World Methodist Historical Society*, Auckland, New Zealand, May 1987.

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Place: Wesleyan/Holiness Study Center, Wilmore, KY
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Topic: The Modification of Methodism in American Culture
Contact: William Faupel (Asbury Theological Seminary, Wilmore, KY 40390)
- (2) **WMHS/Benedictines Joint Conference**
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- (3) **WMHS North American Section Meeting/HS of UMC Annual Meeting**
Place: Xavier Center, St. Elizabeth's College, Convent Station, NJ
Dates: August 13-16
Topic: Methodism and Missions
Contact: Charles Yrigoyen, Jr. (P. O. Box 127, Madison, NJ 07940)
- (4) **Charles Wesley Society**
Place: Center of Theological Inquiry, Princeton, NJ
Dates: October 14-16
Topic: Worship Life in Eighteenth Century Methodism and Anglicanism
Contact: S T Kimbrough, Jr. (36 Madison Avenue, Madison, NJ 07940)
- (5) **Wesleyan Theological Society**
Place: United Theological Seminary, Dayton, OH
Dates: November 3-5
Topic: Asserting Our Biblical Heritage
Contact: Don Thorsen (Azusa Pacific Univ., 901 E. Alostia Ave., Azusa, CA 91702)
- 1995 **Third Historical Convocation of The United Methodist Church**
Place: Epworth-by-the-Sea, St. Simons Island, Georgia
Dates: August 25-28
Contact: Susan M. Eltscher (P. O. Box 127, Madison, NJ 07940)
- 1996 (1) **Second WMHS Asian Conference**
Place: Seoul, Korea
Topic: Wesleyan Spiritual Formation on Asian Soil
Contact: Ke Joon Lee (134 Shinchon-dong, Sudaemoon Ku, Seoul, Korea)
- (2) **World Methodist Historical Society Quinquennial Meeting**
Place: Rio de Janeiro, Brazil
Dates: August 8-9
Contact: James S. Udy (88 Nollands Road, Fiddletown, NSW 2159, Australia)
- 1997 (1) **United Methodist European Historical Commission Conference**
Place: Strasbourg, France
Dates: July
Topic: Methodism and Pietism
Contact: Michel Weyer (Bellinostrasse 35, D-7410 Reutlingen, Germany)
- (2) **10th Oxford Institute of Methodist Theological Studies**
Place: Oxford University, England
Dates: August 12-22
Contact: Brian E. Beck (1 Central Bldgs, Westminster, London, SW1H 9NH England)

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