

NEWS BULLETIN

World Methodist Historical Society

Volume Ten

First Quarter, 1981

FROM THE EXECUTIVE SECRETARY

As we prepare for the quinquennial meeting in Honolulu in July, we are aware that the Society business portion may be restricted. The leaders of the World Methodist Conference program have given us a significant place on the conference agenda. Thus we have prepared a high quality program for the two afternoon periods. We will hold a business meeting in the close of Friday afternoon program, July 24, to elect officers, revise the Constitution (see suggested amendments), and other matters that may arise. Anyone is welcome to attend the business period, but only members are eligible for voting. A Nominating Committee has been working on a proposed list of officers for the next quinquennium. It is too early to post that list yet. We need to obtain permissions from various nominees. We invite you personally to be present at Honolulu.

John H. Ness, Jr.

CORRECTION

In the last issue we reported our Japanese news reported, Dr. John Krummel, has written the new centennial history for Seibi Gakuen, a former Methodist Protestant School. Dr. Krummel asked that we correct our statement as follows:

The Seibi Gakuen centennial history was the product of a centennial publishing committee with Teruo Nagai as chairman. Both Mr. Nagai and Mr. Yasuo Yamazaki did most of the writing. They are teachers in the school and had jointly written the 80th anniversary history in 1960. The centennial history was a form of updating and correcting inaccuracies that appeared in the earlier history.

QUINQUENNIAL CONFERENCE

We listed the complete program in the last issue except for several unfilled spots. This is to report that all subjects are not completed with the exception of one paper for Friday afternoon, July 24. The paper on a Japanese pioneer will be presented by Dr. Kego Takeo, Professor of History, Aoyama Gakuin University, Tokyo, on "Biography of Bishop Yoitsu Honda" and the closing paper "Serving Tomorrow Through Our One Heritage" will be presented by Dr. Joe Hale, General Secretary of the World Methodist Council, Lake Junaluska, N. C. The interest being generated in these two sessions indicate that there may be five hundred in attendance for each period.

50TH ANNIVERSARY

We salute the Korean Methodist Church upon its observance last year of the fiftieth anniversary of the Board of Education. With unification of the two Methodist bodies in Korea on December 2, 1930, a Board of Education was organized. The first General Secretary was Rev. Joon OK Kim, a graduate of Southern Methodist University and Vanderbilt University. In June, 1980 more than two thousand Sunday School teachers gathered to observe this anniversary and honor six of their number.

JOHN WESLEY'S NEW ROOM

On February 13, 1930 the restored chapel was re-opened for use and visitation by Methodists after having been the property of the Welsh Presbyterians for more than a century previously. Fifty years after that re-opening the New Room has launched a significant appeal to Methodism for 50,000 pounds to conserve and maintain this historic property. The appeal will provide for improvement of the caretaker's flat; better fire protection; better heating; preservation needs for the historic documents, books and other

memorabilia stored therein; improvement of toilet facilities; and a suitable heating system for the Charles Wesley house.

John Wesley's Chapel, Broadmead, Bristol (fondly known as "The New Room") was built in 1739, rebuilt in 1748 under John Wesley's direction, and then again in 1930. Its purpose was to provide a meeting place for the weekday worship of Bristol Methodists. This became John Wesley's headquarters each time he visited the Bristol area. Although Charles Wesley served as the pastor, he lived in a home on Charles Street (known today as the Charles Wesley house) where he wrote many of his hymns. The New Room was the base for the mission across the Atlantic which grew into American Methodism. It has become a significant pilgrimage spot for Methodists across the world. If any reader of the NEWS BULLETIN wishes to make a contribution to the New Room Appeal, you may send it to our office, Box 488, Lake Junaluska, N.C., 28745 and we will forward it to the chapel committee.

PUBLICATIONS

"The Holiness Revival of the 19th Century" by Dr. Melvin E. Dieter, professor of Church History, Asbury Theological Seminary, Wilmore, Kentucky. This 366 page book sells for \$17.50 (USA) and may be ordered from Scarecrow Press, Box 656, Metuchen, New Jersey, USA. Out of the fertile religious mix of the early 1800's Charles Finney and Asa Mahan in conjunction with Methodist lay holiness evangelists, Phoebe and Walter Palmer, fashioned a new revivalism centered mainly in Methodism's doctrine of Christian Perfection. The dynamic of this movement lay in Finney's methods of revivalism to proclaim an essentially Wesleyan Perfection. The author writes with the view that one cannot interpret contemporary evangelicalism without an understanding of the holiness crusade of the nineteenth century.

"Dienstauftrag der Kirche - Amt - Allgemeines Priestertum," a fifty page booklet, edited by the European Council of the United Methodist Church and by the Historical Society in West Germany. It may be ordered from Christliches Verlagshaus, Senefelder-

strasse 109, D-7000 Stuttgart 1, West Germany. The booklet investigates the Methodist understanding of ministry in historical and present times. Further information may be obtained from Dr. Karl Steckel, President of the Historical Society of The United Methodist Church, D-7290 Freudenstadt, Haydnstrasse 7, West Germany.

"Religion and Power: The Case of Methodism in Norway" by Dr. Arne Hassing, professor of History, Northern Arizona University, Flagstaff, Arizona. This book of 323 pages sells for \$24.95 (USA) and may be ordered from the General Commission on Archives and History, The United Methodist Church, Box 488, Lake Junaluska, N.C., 28745, USA. Methodism began in 1853 in Norway as a mission of the Methodist Episcopal Church in the USA. This book studies the problems and reactions of Methodism as it relates to a state church situation and in its growth from a sect to a church. The author was awarded the Jesse Lee Prize for 1976 issued by The General Commission on Archives and History of The United Methodist Church (USA) for the best book-length manuscript submitted in competition for that two year period. The award promised publication, of which this volume is the result.

"Ministerial Education in the American Methodist Movement" by Gerald O. McCulloh, retired staff member of the Board of Higher Education and Ministry of The United Methodist Church, U.S.A. This is the first comprehensive history of American theological education. The 342 page history sells for \$3.95 in paperback. Order from the BHEM, Box 871, Nashville, Tennessee, 37202. It depicts the historical accounts of the thirteen seminaries of the Church and shows how each originated in a particular theological or cultural concern. McCulloh describes the uneven efforts of the denomination to support its seminaries. He also describes the doctrinal and theological thought, noting the controversies over heresies and recalls some of the nineteenth century figures of Methodist theology who have been neglected in recent years. This volume is the first in a series to be published by this board on the theme: "An informed ministry: 200 years of American Methodism."

THE WESLEY WORKS EDITORIAL PROJECT

(The following article appeared in the Winter, 1981 issue of COLLEAGUE, a newsletter of the United Methodist Board of Higher Education and Ministry. It was written by Dr. Thomas A. Langford, who has been a member of this project's Board of Directors and the former dean of the Divinity School, Duke University. The article appears here with permission of the BHEM.)

John Wesley, a movement is named after him; his leadership has been venerated and his influence honored; but how well do we know the man and his thought? In spite of our genuine appreciation of the Wesleyan tradition and its founder, his writings have not been as fully and accurately accessible as they deserve to be and as those who have followed him need for them to be. Now a definitive edition of Wesley's writings is in the process of being published.

Beginnings

The story of how this project came into being and where it presently stands needs retelling. The single most important originator of the idea was Albert C. Outler, one of our foremost Wesley scholars. In the late '50s, Outler was preparing a volume on John Wesley's theology for the Library of Protestant Thought. His effort brought him into problem areas regarding the texts he wanted to use. Speaking with other persons about this—including a trip to England to talk with Frank Baker, a British Methodist minister and an authority on John Wesley—a heightened consciousness was aroused about the inadequacy of available materials.

The principal source had always been Thomas Jackson's 1829-31 edition of Wesley's *Works* in fourteen volumes. While valuable for a general sense of Wesley's writings, the edition had some major deficiencies for those who wanted to study Wesley closely. For instance, Jackson had used the latest editions of each piece, but these last editions had often been changed; and re-edited, they were subject to printers errors and Wesley's own quick changes. In

addition, many more manuscripts had been found since Jackson's time, and since he had provided no critical or historical introductions, there was a roughhewn character to the selections, their value, and specific elements of their content. Finally, there was some confusion as to what were Wesley's original pieces and what were his edited copies of other persons' work.

Scholars recognized these limitations, but to undertake a definitive edition was a herculean task, and there had been great reluctance. But the need was evident and the work a challenge, so Outler took the initiative to set the project afoot. In 1960 at the General Conference in Denver, Robert E. Cushman, dean of the Divinity School at Duke, convened a group of other deans from Candler, (William R. Cannon), Drew, (Bernard W. Anderson), and Perkins, (Joseph D. Quillian, Jr.). These schools backed the project and committed financial resources. Soon the Department (now Division) of the Ministry of the General Board of Higher Education under the leadership of Gerald O. McCulloh became a supportive participant, and later the Commission on Archives and History of the United Methodist Church represented by John H. Ness, Jr. became active.

Developments

The first concrete act toward the achievement of this goal was the call of Frank Baker to join the faculty at Duke and relating him to the editorial responsibilities of preparing for such an edition. At this stage there was optimism about a reasonably early date for the completion of the project—perhaps it could be done in a decade. But for the

good reasons the work did not progress so swiftly. Among these reasons was the amazing richness of resources discovered when work on a definitive bibliography was begun. Decisions about the text and the form it should take were exceedingly difficult and carried the weight of finality since this was probably the only time such an effort would be made. The work had to be done correctly if it was to achieve the intended purposes. Several decisions were made: the text used would be the one which "represents the most fully deliberate expression of Wesley's thought." In most cases this proved to be the original text which Wesley produced (as opposed to Jackson's use of the latest text). In order to secure the best text, the task—under the indefatigable leadership of Frank Baker—was undertaken to find all of the existing texts, (some ten thousand editions published during Wesley's life had been identified), to collate these editions (that is, note all of the variant readings), and then make the most careful decision about the best edition. Obviously an immense amount of work had to be done, and the time expectations had to be extended.

A major decision was made as to the organization of the materials (again Jackson was not very helpful). After much consideration and debate, twelve "units" or categories of material were identified as the major divisions. Unit editors from around the world and from different denominations were named to be responsible for the critical commentary and historical notes on their sections. This list represents a stellar group of scholars, and the quality of the edition was clearly in good hands. To add to the significance of the work, the Clarendon Press of Oxford,

England, agreed to publish the series; it is the largest venture this venerable press has ever undertaken for the writings of one man.

The new edition will include all of Wesley's original or mainly original prose works, together with one volume devoted to his well-known hymn book and another to his extensive work as editor and publisher of extracts from the writings of others. A sample of inclusions are four volumes of sermons, the *Explanatory Notes Upon The New Testament*, prayers private and public, the Methodist Societies, doctrinal writings, journal and diaries, letters (some seven volumes), bibliography, and index. In all there will be thirty-four volumes.

Achievements

Two volumes have now been published. Volume eleven, *The Appeals to Men of Reason and Religion*, edited by Gerald R. Gragg appeared in 1975; and volume twenty-five, *Letters I, 1721-1739*, edited by Frank Baker, was published in 1980. The results of the careful background work are evident, and the introductions to these two volumes already demonstrate the value the series will have. A second volume of letters is now being prepared for publication in 1981, and the total production is taking on increased momentum. It is expected that forthcoming volumes will

be made available on a regular basis, and that in regular sequence the project will be brought to completion through the publication of one or two volumes each year. Because of their general interest and the value which the introduction will possess, the volumes of sermons, edited by Albert C. Outler, are awaited with special interest. These should be among the next volumes published.

The task has been immense, but a definitive edition is emerging. The quality of the work has already been recognized by scholars and publishers on the international scene, and a fundamental landmark in the Wesleyan tradition is being raised. Those who own the set will be among a small and privileged group.

A long journey is only partially complete, but the preparations have been well made and the path is clearly marked. Much remains to be done, but the goal is in view and seasoned travelers are leading the march. The hopes of a small group of visionaries in the late '50s and early '60s are now, after two decades, becoming the assured expectations of a large number of persons interested in the founder of the Methodist movement. It is now becoming possible for us to know John Wesley better and, consequently, to understand our tradition in a more thorough way.

NEWS BULLETIN

World Methodist
Historical Society

P. O. Box 488
Lake Junaluska, NC
USA 28745

Published Quarterly

John H. Ness
Executive Secretary

CONSTITUTION

World Methodist Historical Society

Adopted August 18, 1971

Denver, Colorado

I. NAME

The name of this organization shall be the World Methodist Historical Society, formerly known as the International Methodist Historical Society.

II. PURPOSE

1. To coordinate the activities of historical agencies of all denominations which have their roots in the Methodist movement of the eighteenth century.
2. To promote the organization of historical agencies in Methodist or Methodist-related denominations.
3. To assemble in periodical conferences representatives of Methodist and Methodist-related bodies who are interested in Methodist history.
4. To disseminate information about the activities of Methodist historical agencies.
5. To encourage and assist in the preservation of books, documents, personal relics, buildings, and sites connected with Methodist history.

III. MEMBERSHIP

1. Any interested person may become a member of the Society on payment of the membership subscription, and thus be entitled to receive its publications and to vote in its general meetings.
2. Corporate membership is open to those who are designated as their representatives by Methodist or Methodist-related denominations. These shall comprise:
 - a) Five persons designated by the Conference of The Methodist Church of Great Britain and Ireland, the Secretary of the World Methodist Historical Society (British Section), and the President and Secretary of the Wesley Historical Society.
 - b) The President and the Executive Secretary of the Commission on Archives and History, the Presidents of the Jurisdictional, Central, and Mission Conference Commissions on Archives and History, and seven persons designated by the Commission on Archives and History of The United Methodist Church.
 - c) Two representatives each from all other Methodist or Methodist-related denominations, with one additional representative for each 250,000 members or fraction thereof above the first 250,000.

IV. OFFICERS

1. There shall be a president, who shall serve only one five-year term and whose continental area shall be different from that of his predecessor; five vice-presidents, one each from Africa, the Americas, Asia,

Europe, and Oceania, two secretaries, one of whom shall be the executive secretary; a treasurer; and an editor.

2. There shall be an executive committee, composed of the officers, the immediate past president, and five members elected by the quinquennial meeting of the Society. Between sessions of the Society the Executive Committee shall consider suggestions made by members, fill vacancies, arrange for meetings, designate official representatives to historical gatherings and celebrations, convey official greetings, publish an historical news letter, and perform all other business of the Society. The initiative in all matters shall be taken by the President and the Executive Secretary, in consultation by correspondence with all accessible members of the committee.

V. NOMINATIONS

Six months before the quinquennial meeting of the Society, the President shall appoint a nominating committee of three persons which shall propose a list of nominations for all offices. Suggestions will be received by the committee, and all names should be accompanied by a reasoned statement about the persons recommended.

VI. MEETINGS

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

VII. FINANCES

1. The membership subscription shall be \$5.00 for one year, \$20.00 for five years, and \$100.00 for life, or the equivalent in other currencies.
2. It is assumed that subscriptions for corporate members will be paid by the bodies which they represent, though they may be paid by the representatives themselves.
3. The Executive Committee may solicit contributions from historical agencies and from individuals.

VIII. AMENDMENTS

Proposed amendments to the constitution must be submitted in writing to the Executive Secretary at least six months before the quinquennial session of the Society, and he shall then mail copies for consideration by all members.

AMENDMENTS TO THE CONSTITUTION

The following suggested changes have been received and are now being communicated to the membership for action at the quinquennial meeting, July 24, 1981, in Honolulu, Hawaii, USA:

IV. Officers

Section 1. (Eliminate the phrase "two secretaries, one of whom shall be the executive secretary;" and substitute the following: "an executive secretary; a director of the World Catalog of Methodist Collections;" so that the entire section will read:

Section 1. There shall be a president, who shall serve only one five-year term and whose continental area shall be different from that of his predecessor; five vice presidents, one each from Africa, the Americas, Asia, Europe, and Oceania; an executive secretary; a director of the World Catalog of Methodist Collections; a treasurer; and an editor.

Section 2. (At the end of the first sentence in this section, following the words: "of the Society," add the following: "two ex officio persons, namely, the Secretary of the World Methodist Historical Society (British Section) and the General Secretary of the General Commission on Archives and History of the United Methodist Church (USA). The executive committee may nominate or appoint an associate executive secretary at any time." The entire section will then read:

Section 2: There shall be an executive committee, composed of the officers, the immediate past president, five members elected by the quinquennial meeting of the Society, and two ex officio persons, namely, the Secretary of the World Methodist Historical Society (British Section) and the General Secretary of the General Commission on Archives and History of The United Methodist Church (USA). The executive committee may nominate or appoint an associate executive secretary at any time. Between sessions of the Society the executive committee shall consider suggestions made by members, fill vacancies, arrange for meetings, designate official representatives to historical gatherings and celebrations, convey official greetings, publish an historical news letter, and preform all other business of the Society. The initiative in all matters shall be taken by the president and the executive secretary, in consultation by correspondence with all accessible members of the committee.

III. MEMBERSHIP

(Editorial changes to be made in section 2 b as they related to recently changed terms within The United Methodist Church, namely, Executive Secretary be changed to General Secretary and the name of agency from Commission to General Commission.

NEWS BULLETIN

World Methodist Historical Society

Volume Ten

(Only two issues in 1981)

Last Quarter, 1981

FROM THE EXECUTIVE SECRETARY

This will be a most significant issue of the News Bulletin, as it shares with our readers the results of the World Methodist Conference, the section dealing with "One Heritage," and the quinquennial meeting of the World Methodist Historical Society.

Let me introduce to you the new editor. Dr. Frederick A. Norwood, Glenview, Illinois, USA. Dr. Norwood served 26 years as Professor of History of Christianity, Garrett-Evangelical Theological Seminary, Evanston, Illinois. Now retired, he continues to serve historical interests within Methodism in many ways. We are very appreciative of his willingness to take this position, for we feel he will provide us with a most interesting publication. Dr. Norwood is a personal friend of ours. For more than 25 years he has been associated with the former Association of Methodist Historical Societies and after 1968 with the General Commission on Archives and History of The United Methodist Church. When I came to the position of General Secretary of that Commission in 1968, at time of formation of The United Methodist Church, he was one of my board members and continued to serve either as a member or consultant until the time of his retirement in 1978. He has been a prolific author in the field of modern church history, including most recently: Strangers and Exiles, A History of Religious Refugees (2 vols., 1969); The Story of American Methodism (1974); a compendium of source readings in American Methodism (forthcoming); and numerous articles in Church

History, Religion in Life, and Methodist History.

It will not be easy to prepare a timely News Bulletin, unless the members feel responsible to share historic events that may be significant for the world Methodist family. Please send details of such activities to the editor. You will note in this issue the newly elected officers of the Society and the members of the Executive Committee. Feel free to call upon them if you wish to offer suggestions for the WMHS. Or you may write to me as its executive officer. You will note my address before and after January 1, 1982.

I am most appreciative to have an Associate Executive Secretary in the person of Dr. Melvin Dieter. Together we will provide for the on-going life of this organization. However, we will constantly be dependent upon the members for support, morally and financially. We hope you will encourage others to join the Society. We ought to double our membership this year if we wish to express a strong support for those who were chosen to lead the World Methodist Historical Society.

For those who have been keeping a complete file of the News Bulletin, this is the final issue of the tenth volume. There was only one other issue during the year, the first one. It was impossible to serve as editor and executive secretary on a volunteer basis and hold down the fulltime responsibility as General Secretary of the General Commission on Archives and History of The United Methodist Church. This helps to lift up our need for the separation of the Editor role from that of the Executive Secretary. Thank you for your indulgence during this period.

John H. Ness

EDITOR'S RUMINATIONS

Fate, if that is what governs our lives, can be cruel. Was it fate--or only the erstwhile Executive Secretary--who determined that this first issue of the News Bulletin to appear under new editorial guidance should be dominated by that dullest of all literary

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World Methodist Historical Society
P. O. Box 488
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----- Published Quarterly -----

John H. Ness, Executive Secretary
(Subscription, Dues, General Correspondence)

Frederick A. Norwood, Editor
1200 Wildwood Lane, Glenview, IL, USA, 60025
(Editorial Correspondence and News)

forms, minutes of meetings and appended documents? This issue is necessarily devoted to important developments in the mid-summer World Methodist Conference and the parallel World Methodist Historical Society (WMHS) in Hawaii. Happily, not all written materials which emanate from great gatherings are dull. Some, as you will discover below, are exciting. Perhaps fate is not so unkind after all.

Your new editor welcomes the opportunity to serve as a literary transmission for the select society (to misuse a Wesleyan term) of historically inclined Methodists everywhere on this globe. In the automotive sense a transmission is a grubby set of gears designed to facilitate the flow of power from source to destination. Such is the rather prosaic obligation of any editor, whose elusive hope is that, in his transmitting, he or she will not quench the life in efforts toward proper form and coherence.

For the time being only one major change is being made. A significant innovation is the inclusion in each issue of one substantive article, in most cases papers delivered at global or regional conferences. We begin with some of the papers read at the meetings of the WMHS in Honolulu in summer, 1981. We shall maintain the inexpensive method of publication to provide as much as possible within a severely limited budget. Members can help in two ways: continued and increased membership and subscription, and regular flow of news and articles to the editor.

I want to extend a special invitation to those leaders who belong to a culture unused to writing and publication to send brief accounts of historical activities and study of interest to a Methodist readership. This would include especially those groups which have launched an ecumenical enterprise in which Methodists are active participants, but in which they stand in peril of losing their heritage in the midst of broader concerns. Ecumenically minded John Wesley never forgot his roots.

Fred Norwood

SERVING TOMORROW THROUGH OUR ONE HERITAGE

by Joe Hale

(Dr. Joe Hale is General Secretary, World Methodist Council. Address given at WMHS, Honolulu, Hawaii, 24 July 1981.)

The noted British theologian, Dr. Gordon Rupp, addressed the World Methodist Conference five years ago. Among other things, he said: "Heaven save Methodism from a religion which should be a million miles wide and a half-inch deep!" His hyperbole has helped me focus on the topic you have assigned, "Serving Tomorrow Through Our One Heritage." For I am persuaded that the depth of our theological base and the effectiveness of our movement as an instrument of the mission of God are most assuredly inter-related. You will recall the popular article Dr. Paul Tillich wrote several years ago about the "dimension of depth". Methodism is often characterized more for its emphasis on the breadth of the gospel than its depth. It is possible to survive on the momentum of other generations for a time basking in the memory of halcyon years. It is conceivable that a church lacking depth may become just what Dr. Rupp described when he spoke of a "religion...a million miles wide and a half-inch deep!"

You have been looking at historical roots and the realities of contemporary Methodist witness. I shall not attempt to go over this ground again, but in the fifteen minutes assigned me shall raise three pertinent questions--to my mind, significant questions that are very much related to our ability to serve tomorrow through this tradition.

I. To What and to Whom Are We Calling People?

Why do we exist as a church? How do we perceive our reason for being? What is our agenda? Does each generation of Methodists formulate its own agenda? Or, is there an agenda given the Church by her Lord which is to be faithfully pursued?

In the study of Methodist history, it is frequently said that the "method" of John Wesley was his most important contribution. George Whitefield was more effective as a preacher, the argument runs, but he did not organize the people and consequently left little or nothing behind.

There is no question a church organization and policy is important. In this conference we probably all feel we have the best! The question of the depth constrains us to look at the storehouse of what we are offering the

world. A shallow, superficial, popular religion is impotent to challenge and engage the carelessness, unbelief and militant witness of ancient religions in our world thought to be dead but now awaking from their slumber.

The Journal of John Wesley pulsates with the themes he preached which convey a seriousness, solemnity, and authority: "Seek ye the Lord while He may be found: I preached on those words in the lesson for the day, 'The Lord Our Righteousness' (Jeremiah 23:6). I said not one thing which I have not said at least fifty times within this twelvemonth. Yet it appeared to many entirely new, and they much importuned me to print my sermon, supposing it would stop the mouths of all gainsayers." He added, "Alas, for their simplicity!" Again, "At Beergarrow, I enforced, on an artless, loving congregation: 'If any man thirst, let him come unto me and drink.'" (John 7:37) Read the Journal of John Wesley. Examine the scriptural texts he expounded up, down, and across England and you will surely be convinced that he understood "the dimension of depth".

In his sermon, "The Character of a Methodist," Wesley spoke more precisely about the content of Methodism: "If any man say, 'Why these are only the common, fundamental principles of Christianity!' Thou hast said; so I mean; this is the very truth; I know they are no other; and I would to God both thou and all men knew, that I, and all who follow my judgement do vehemently refuse to be distinguished from other men, by any but the common principles of Christianity--the plain, old Christianity that I teach, renouncing and detesting all other marks of distinction."

"The plain, old Christianity!" This is the message that is sufficient to engage and transform human life. This is what it will take to convince the world to believe.

John Wesley was no sectarian. He stood in the tradition of the universal church, recognizing in the very simplicity of the Christian message the power of God. He took it to the ordinary, and the extraordinary, people of his day. Above all else, he "offered Christ". The challenge he embraced and the challenge that is ours is not unlike that described in the gospel: "Say not there are yet four months and then comes harvest... lift up your eyes and look on the fields; for they are already white to harvest." (John 4:35) Jesus' words were to the Samaritans and it is in the Samarias of our world that "the fields are always white!" Two-

thirds of the world's five billion people have never met a compelling Christian witness. The fields John Wesley chose to plant his movement are the same fields that are ripe today! The Samaritan fields of need. There Jesus spoke of depth: for it was at Jacob's well that he said, "The water that I shall give shall be a well of water springing up into everlasting life."

The breadth of white harvest fields and the depth that reaches down to the water of life! People with shattered lives and overwhelming burdens are listening, longing to hear a word from the Christian church that may be profound and redemptive enough to make a difference. Summoned by our historic and common loyalty to Jesus Christ, we are obliged to be faithful in our witness to the Christian gospel.

II. How Wide Is Our Audience?

Our founder's desire was to "look upon the whole world as his parish." Methodist churches today are found in all parts of the world; however, not all of those churches are reaching out to those parts of the world in which they are placed. Are our churches, for example, seeking the commitment of all people or only those people with whom we are comfortable or those who already have some church background? How much of the world is our parish? The world can be reduced to "our own people"; "our kind of people"; "people who already believe and have some relationship with another church, but might join us"!

If this is the width of our audience, there is no need to consider organizing a new church or bothering to explain the claims of Christianity to another person who has no knowledge of the self-disclosure of God in Jesus Christ to the world.

Perhaps we need to learn from the strategy of the early Methodists. They were thinking about others who "had not the Savior known" and knew that in the process of reaching out to them, they would sustain and nurture the life of the church. They located the new populations the established church was neglecting and went to them. The all-embracing love of God, and obedience to the Lord of the Church demands nothing less! Our Christian outreach cannot stop with baptizing our own children and comfortably persuading the person who is already inclined toward the church to join us.

Can we believe that God is really just if His grace is primarily offered to those who

happen to have Christian parents, or who grow up under the influence of the church? I do not think so. For His love is to all people alike. Yet when we put most of our money, most of our time, most of our program into caring for the people who are already on the inside of the church, this could be the message our "body language" is telegraphing to the world.

III. How Much Do We Believe the Methodist Church to Be Valid Expression of the Church Universal?

In a body like the World Methodist Council, differences of opinion surface, each response being made with equal conviction. Methodism's future in our world is inextricably woven into a larger context than simply the "Methodist family of Churches".

As we have "gathered into one" in this Centennial Conference, we are not gathered here as Methodists! Rather, we claim a larger "oneness" in Jesus Christ; a oneness that is shared by many Christian communions and denominational configurations. Roman Catholics, the Orthodox, Anglicans, Lutherans, Baptists, Reformed Churches, United Churches and dozens of others, all acknowledging primary allegiance to Christ and His church. The reality to which all pledge themselves is the "one church" that will be preserved to the end of time, because it is of God!

Dr. Harding Meyer of the Strasbourg Institute writes of these Christian groups: "In the process of fulfilling their missionary task they draw upon their traditions as essential--but not the only!--point by which to orient themselves. They would refuse to see missionary obedience and historical continuity as alternatives, and would not permit themselves to be looked upon as holding one-sidedly to the second of the two alternatives. Rather, they would emphatically want to keep missionary obedience and historical continuity together, even if it were necessary to engage in a constant struggle to achieve their proper inter-relation."

Thus, we are compelled to pray for, to pull for, to personally link our lives in effective mission with the whole Church. Here our fortunes are lodged. Here we are "members one of another" and those moments in history when one part of the body holds forth the torch more fully than another, our inter-dependence is most obvious.

I am persuaded the church most truly exists whenever and wherever there is faithfulness

to the historic "givens" of Christian revelation. The forthright presentation of a divine Savior who is able to transform the human situation by a power that is greater than we know; the offer of saving faith that comes from God; who discloses himself as Creator, Redeemer, Savior and Lord; the possibility of a transformation in men and women freeing and empowering them to look beyond themselves and to respond as partners in the redemptive mission of God in His world. These are the elements of true Church and they are the identifying marks of the universal Church.

I will long remember a visit with Dr. Visser t'Hooft in the home of Frank and Inge Northam in Geneva. I asked him how he saw the movement for unity in the Church. He replied, "It will probably not happen this side of the kingdom of God, but that should not keep us from working for it!"

Our commitment to a unity in the faith is real! We confess "One Lord, one faith, one baptism!" Regarding the organization of the Church, each generation must ask what the will of God requires and act on the basis of the light received.

For some, as with the former Methodists in Australia, the answer was that their identity could best forward the kingdom of God by becoming a part of The Uniting Church four years ago, so they joined with Congregationalists and Presbyterians to form a new church--The Uniting Church. Eight such United Churches hold membership in the World Methodist Council.

Methodists are constrained to ask over and again: "Is it the will of God now, for us to maintain a secondary family identity--the Methodist tradition--and at the same time acknowledge our primary identity in the faith with all other Christians?" Methodists have been seriously engaged in the struggle this question raises. Some have answered: "At this time our relationship with the holy catholic church as we receive it through the Wesleyan tradition, seems right". They have come to believe that what John Wesley articulated was nothing more or less than the "old Christianity" of the historic church and that until all Christians in a specific place choose to unite, even a partial union remains inadequate.

Whichever decision is made to join forces with other Christians in church union or to choose to maintain a secondary tradition, we must in Christian charity and common courtesy

accept as valid judgments prayerfully and thoughtfully made.

One primary reason for the World Methodist Council to maintain international dialogues with other Christian World Communions is to constantly test the basis of our identity in the arena of other identities within the Christian family.

As to the organizational structure of the church of the future, whether the familial configurations continue or cease to exist is not of prime importance.

To conclude, I believe our Methodist witness will have a place and a future in the church universal, provided (1) it is faithful to the message of Christian revelation entrusted to the whole church; (2) it is an instrument of the all-embracing mission of God with a reach of love as wide as the arms of God, and a message as deep and profound as the claims of the gospel; (3) only so long as Methodists believe their identification with the Wesleyan tradition provides a valid channel through which the grace of God can flow will we "serve tomorrow" through this heritage.

Whatever that future may hold, with Dr. Rupp we say, "Heaven save Methodism from a religion which should be a million miles wide and a half-inch deep!"

MINUTES OF THE EXECUTIVE COMMITTEE

A meeting of the newly formed Executive Committee was called to order by Glenn Lucas, President, Monday, July 27, 1981, in the Sheraton Hotel, Honolulu, Hawaii. Prayer was offered by Mr. Lucas. Each person identified himself to the group. Those present were: Glenn Lucas, John Satterwhite, Bishop Borgen, Frederick Maser, Homer Calkin, James Udy, and John Ness. Mrs. Anne Udy attended as a visitor. Absence of Frank Baker and Kega Takeo with regrets from each was noted. The last minutes were not available, so in view of no corrections being sent to the secretary, they were approved.

John Ness shared a letter exchanged between John Vickers and Norman E. Dewire relative to exchange of professors for lectureships in the several seminaries in the United Kingdom and USA relative to the American Bicentennial of 1984. A request was made by Borgen that the four seminaries in Europe be included in negotiations of this kind. Since these four schools are products of the American Church, they too have a special

interest in the 1984 Bicentennial. It was agreed that this be conveyed to those who pursue these matters.

The Executive Secretary was asked to have an audit of the treasurer's books made prior to turning them over to the new treasurer. Appreciation was voted to Louise Queen for filling in as Acting Treasurer following the death of Dr. David Bradley. Appreciation was expressed also to Fred Maser for his help in obtaining annual grants and occasional additional ones from a foundation in the Philadelphia area.

Upon request of the Executive Secretary, Dr. Melvin Dieter, professor in history at Asbury Theological Seminary, Wilmore, Kentucky, was elected Associate Executive Secretary.

It was agreed that the Executive Committee will assume responsibility for the Regional Conference of 1984 in the USA. Dr. Dieter will be asked to inquire whether Asbury College or Seminary will extend their facilities for holding this conference on their campus. Suggested themes that might be pursued for discussion: Missionary work arising out of British Canada (conflict between British and Methodist Episcopal churches); the Methodist Episcopal Church (1784) and the various denominational groups that arose out of it. Approval was granted to provide \$500 in each instance of a Regional Conference being planned. (The question was raised whether the WMHS might obtain Internal Revenue Service tax deduction status. The secretary was asked to investigate.)

It was noted that there are no women on the Executive Committee or serving as officers. It was agreed that we might consider establishing a body of consultants (five or less). Amelia Wyncoff, who wrote "Theology of Love" and is a Wesleyan Church member, was suggested as a possible person. Bishop Cummings of the CME Church was also suggested as a consultant.

Appreciation was expressed to World Methodist Council for including us in their program. Request that similar consideration be given for 1986.

MINUTES OF THE WMHS

The quinquennial meeting of the World Methodist Historical Society was held in the Sheraton Hotel, Honolulu, Hawaii, July 24, 1981, following the close of the historical

workshop that afternoon. Bishop Ole Borgen, president, conducted the session.

The treasurer's report was presented and distributed. The report of the Executive Secretary was distributed. A report was made by Dr. Homer Calkin, Director, World Catalog of Methodist Collections. It was reported that at this date Regional Conferences have been negotiated for 1983 (England) and 1984 (USA). Openings are available for conferences in 1982 and 1985. Prospects are open for possible conferences in either Japan, New Zealand, Europe or South America for 1985. No conference has been negotiated or even contemplated for 1982. The next quinquennial meeting will be in 1986.

Constitutional changes were effected as follows:

I. IV. Officers

Section 1. Eliminate the phrase "two secretaries, one of whom shall be the executive secretary;" and substitute the following: "an executive secretary; a director of the World Catalog of Methodist Collections..."

The revised section will read:

Section 1. There shall be a president, who shall serve only one five year term and whose continental area shall be different from that of his predecessor; five vice presidents, one each from Africa, the Americas, Asia, Europe, and Oceania; an executive secretary; a director of the World Catalog of Methodist Collections; a treasurer; and an editor.

II. Section 2. At the end of the first sentence in this section, following the words: "of the Society," add the following: "three ex officio persons, namely, the Secretary of the World Methodist Historical Society (British Section), the Secretary of the Historical Commission of the European Central Conferences, and the General Secretary of the General Commission on Archives and History of The United Methodist Church (USA). The executive committee may nominate or appoint an associate executive secretary at any time."

The revised section will then read:

There shall be an executive committee, composed of the officers, the immediate past president, five members elected by the quinquennial meeting of the Society, and three ex officio persons, namely the Secretary of the World Methodist Historical Society (British Section), the Secretary of the Historical Commission of the European Central Conferences, and the General Secretary of the General Commission on Archives and History of The United Methodist Church (USA). The executive committee may nominate or appoint an associate

executive secretary at any time. Between sessions of the Society the executive committee shall consider suggestions made by members, fill vacancies, arrange for meetings, designate official representatives to historical gatherings and celebrations, convey official greetings, publish an historical news letter, and perform all other business of the Society. The initiative in all matters shall be taken by the president and the executive secretary, in consultation by correspondence with all accessible members of the committee.

(Editorial changes will be made throughout the Constitution to reflect name changes such as: Executive Secretary to General Secretary for the United Methodist Church (USA); General Commission on Archives and History instead of merely Commission on Archives and History; etc.)

The report of the Nominating Committee was presented. There being no further nominations, the report was approved and the respective officers were elected for the quinquennium, 1981-1986. The officers are:

President: Mr. Glenn Lucas, Director, United Church Archives (Canada)

Vice Presidents: Asia - Professor Kega Takeo, Prof. of History, Aoyama Gakuin University (Japan)

South Pacific (Oceania) - Dr. James Udy, Master, Wesley College, University of Sydney, (Australia)

Europe - Mr. John Vickers, retired Prof. of History, College of Bognor Regis (UK)

Americas - Dr. Mortimer Arias, Visiting Professor, Claremont School of Theology (Bolivia)

Africa - Bishop Arthur Kulah (Liberia)

Past President - Bishop Ole Borgen (Northern Europe)

Executive Secretary - Dr. John H. Ness, Gen. Secretary, General Commission on Archives and History, The United Methodist Church (USA)

Treasurer - Dr. Leon Hynson, President, Evangelical School of Theology (USA)

Editor - Dr. Frederick Norwood, retired Prof. of History, Garrett-Evangelical Theological Seminary (USA)

Director, World Catalog of Methodist Collections - Dr. Homer Calkin, retired research historian, U.S. Department of State (USA)

At Large Members:

Dr. Frederick Maser, retired historian, Philadelphia, Pa. (USA)

Dr. Frank Baker, General Editor, Wesley Works Editorial Project (UK)

Dr. Rudiger Minor, Professor of History,

Methodist Theological Seminary, Bad Klosterlausnitz (East Germany)

Dr. John Satterwhite, Director, A.M.E.
Zion Historical Society (USA)

Rev. Leslie Gilmore, Methodist Historical Society (New Zealand)

Appreciations were expressed with request to spread them on the minutes: To the Executive Secretary for his leadership during past quinquennium; from the Australian Section to the Society and John Ness for the support of the Regional Conference (1980); to Bishop Ole Borgen for his leadership during the past quinquennium; to persons who did papers at the two workshops held during the World Methodist Conference.

Permission was granted the new treasurer to invest three or four thousand dollars of the society's balance in secure, money market funds for short term, as he sees fit. Enough funds to conduct the business of the society will need to remain in the bank balance.

The meeting was adjourned.

ADDRESSES OF MEMBERS OF EXECUTIVE COMMITTEE

President: Glenn Lucas, United Church Archives, Victoria University, Queen's Park Crescent, East, Toronto, Ontario, M5S 2C4, Canada

Vice Presidents:

Asia - Kega Takeo, 4-50-19 Utsukushigaoka, Mindoriku, Yokohama, Japan (T227)

Americas - Mortimer Arias, School of Theology, Claremont, CA 91711, USA

Europe - John Vickers, 87 Marshall Avenue, Bognor Regis, Sussex PO212TW, UK

Africa - Bishop Arthur Kulah, Box 1010, Monrovia, Liberia, West Africa

Oceania - James Udy, Master, Wesley College, University of Sydney, Newtown, N.S.W. 2042, Australia

Past President: Bishop Ole Borgen, Sibyllegatan 18, III, 114-42 Stockholm, Sweden

Executive Secretary: John H. Ness (through 1981) Box 488, Lake Junaluska, NC 28745 USA; (after 1981) Box 460, Mont Alto, PA 17237 USA

Treasurer: Leon Hynson, Evangelical School of Theology, Myerstown, PA 17067 USA

Editor: Frederick Norwood, 1200 Wildwood Lane, Glenview, IL 60025, USA

Director, World Catalog: Homer L. Calkin, 3830 Columbia Pike, Arlington, VA 22204 USA

At Large Members:

Frederick Maser, The Benson Manor, Apt. 705 Jenkinstown, PA 19046 USA

Frank Baker, 1505 Pinecrest Road, Durham, NC 27705 USA

Rudiger Minor, 33 Bahnhofstrasse, 6532 Bad Klosterlausnitz, DDR

John Satterwhite, AMEZion Quarterly Review, 1814 Tamarack St. N.W., Washington, DC 20012 USA

Leslie Gilmore, 8 Tampen Road, Manurewa, Auckland, New Zealand

Ex Officio Members:

Secretary, World Methodist Historical Society British Section

Secretary, Historical Commission, European Central Conferences

General Secretary, General Commission on Archives and History, The United Methodist Church, Box 488, Lake Junaluska, NC 28745 USA

The Associate Executive Secretary, elected by the Executive Committee, is:

Melvin Dieter, Professor of History, Asbury Theological Seminary, Wilmore, KY 40390 USA (Dr. Dieter is a member of the Wesleyan Church.)

FINANCIAL REPORT

Income

Received from Mrs. David Bradley, November 15, 1979	\$ 2,761.91
Grants from George Ruck Trust	4,500.00
Paid Memberships	1,205.00
Sale of Publications	191.45
NEH Grant	8,050.00
Total	\$16,708.36

Expenditures

Printing	\$ 530.08
<u>Sicilian Rebel</u> for members	649.97
1980 Regional Conference (Aust.)	500.00
Memorial for David Bradley	50.00
East German Conference	425.00
Homer Calkin (NEH grant)	8,050.00
Postage and telephone	405.12
Travel for Heitzenrater	820.00
Honoraria for Hawaii meeting	450.00
Miscellaneous	112.68
	\$11,992.85

Balance in Checking Account \$ 4,715.51

As of July 13, 1981.

Louise L. Queen, Acting Treasurer

Audit Report

October 5, 1981

I have examined the financial records of the World Methodist Historical Society, and find them accurate in every respect. Since

November 8, 1979, the following transactions are in order:

Receipts	\$17,097.36
Expenditures	12,038.56
Balance 10/5/81	\$ 5,058.80

/s/ Alawayne P. Hall
Accountant

Note: The above treasurer's report and audit cover the financial records managed by Mrs. Louise Queen. It does not report on a Savings Account in the name of the World Methodist Historical Society and taken out at the time when John H. Ness served as treasurer. On November 18, 1976, there was \$1,758.93 in this account. At the time of closing it out, October 8, 1981, there was an interest accumulation of \$536.77. The total of \$2,295.70 has been transferred to the control of the new treasurer, Dr. Leon Hynson.

REPORT OF EXECUTIVE SECRETARY

The WMHS is an auxiliary of the World Methodist Council, which meets quinquennially at the time of the World Methodist Conference. It is dependent upon voluntary services of its officers. Financial support is dependent upon the dues of its members and annual modest grants from a foundation in the United States. Through careful management the WMHS has been able to carry out an effective program and release a limited number of publications. During the last year it was the recipient of a National Endowment for the Humanities grant which covered the costs of the Director for the Methodist Manuscript Collection to travel into the South Pacific and Far East compiling accounts of Methodist collections in major library centers of those areas.

Since we met in Dun Laoghaire, Ireland, in July 1976 for our quinquennial meeting of five years ago, we have a report to make of the activities of the society. Our membership stands about the same as it did then: around the 200 mark. If it were not for the strong support of the foundation annually, we could not be self-sustaining and engage in the program that has transpired.

We have lost two officers by death during these five years: Vice President for Europe, Dr. Roger Anstey of the United Kingdom, and Treasurer, Dr. David Bradley of the A.M.E. Zion Church, USA.

A new slate of officers will be nominated and elected by the members this week. There are some changes. The constitution requires changes for some offices; whereas some have requested change because of health or personal reasons. A number of the officers will continue if you approve. This new slate will reflect the expansiveness of Methodist historical interest. Although we reflect the increasing stature of history within the World Methodist family, there are some areas of the world where our historical concerns may be weak or we may have been uninformed.

We thank those who have served faithfully during these past several years. To those who step out, we invite you to continue your enthusiasm for this organization and help us enlist friends and colleagues in our future endeavors.

Regional historical conferences were held annually at the following sites:
June 26-29, 1977, Victoria University, Univ. of Toronto, Toronto, Canada
July 25-28, 1978, Birmingham University, Selly Oak, United Kingdom
June 26-29, 1979, United Methodist Seminary, Bad Klosterlausnitz, East Germany
August 10-15, 1980, Wesley College, Univ. of Sydney, Newtown, Australia
April 21-24, 1981, Southlands College, Wimbledon, London, United Kingdom

At this time we are looking ahead toward a site for a 1982 conference. Hopefully we would welcome an invitation from the Orient, Africa, or South America.

Publications released during the last five years by either the British Section (WMHS) or the USA office were as follows:

Lectures delivered at 1976 WMHS Meeting (by Frederick Jeffery and Fred Norwood)
Mr. Wesley's Preachers, by Kenneth Garlick
A City Road Diary, by Helen McKenny
Sicilian Rebel, by Robert R. R. Brooks
A Methodist Guide to London & South-East, by John Vickers and Betty Young

We thank all who have continued loyally to support the WMHS. We welcome your counsel suggesting ways that Methodist history may be supported worldwide. May the WMHS increase in strength, program, and ability to tie all branches of the World Methodist family together with a strong historical consciousness.

Respectfully,
7/22/81 John H. Ness, Executive Secretary

REPORT ON UNION CATALOG OF WORLD METHODIST
MANUSCRIPT COLLECTIONS, WORLD METHODIST
CONFERENCE, HONOLULU, HAWAII, JULY 1981

In 1976 the World Methodist Historical Society meeting in Dublin, approved the compilation of a catalog or bibliography of Methodist-related manuscript and archival collections on a world-wide basis.

The catalog will be invaluable to scholars interested in topics such as the role of missionaries in newly-developing countries; the growth of autonomous denominations; schisms and union among Methodist bodies; participation of Methodists in ecumenical movements; the development of educational facilities by the church; concern of the church for the health and welfare of people; the impact of the church on the social, economic, and political life of people; and in numerous other ways.

There are more than sixty denominations with a common Wesleyan heritage in approximately ninety countries of the world, from 1725 to the present. No one has any clear idea of how many depositories are custodians of these collections. I already have information from nearly 250, so there may well be a total of from 1,000 to 2,000.

Three types of collections are included. First, there are archival collections consisting of those records created or acquired by organizations of each denomination in developing and carrying out their programs. These range from local circuits and churches to the top administrative levels, including boards and committees. Seminaries, schools and colleges, hospitals, and other institutions established or supported by, or otherwise related to the churches are not overlooked. The second group consists of manuscript records, such as diaries, correspondence, and sermons of individuals or families, either lay or clerical, who have had roles in the denomination. Thirdly, there are non-denominational records, for example, records of local and federal governments, now in state and national archives, which include information on the individuals, structure, programs, and activities of the church.

The catalog will consist of three parts. The first will be a directory of depositories, including name, address, and telephone number, hours and days of the week, conditions of

access, and availability of finding aids and copying facilities.

Secondly, there will be a detailed description of each collection. I would like to emphasize that this is especially important if the catalog is to be of real value to scholars. Each collection will vary in size and nature. It may be a number of letters to an individual, a single volume of a missionary's diary, the minute books of a district synod, a group of photographs, or a large number of marriage and baptismal registers covering several circuits or churches in a district or synod.

For each collection the second part of the catalog will contain the name and identification of the person or organization to which the records are related; whether the records are correspondence, diaries, minute books, or some other type; the volume and date span; a description of the subject matter or contents of the records; restrictions on their use; language if other than English; and any other information that may help to give a clear indication of the nature and importance of the records. The third part of the catalog will be a detailed index.

Until the present my efforts at compiling this catalog have been concentrated in three areas. First, I have worked with the Library of Congress and the National Historical Publications and Records Commission in Washington, D.C. and have corresponded with or visited a number of depositories in the United States. From these sources I have obtained information on about 1,000 collections.

In 1980 I spent nearly three months in the South Pacific and East Asian areas. The trip was made possible by a grant from the National Endowment for the Humanities of the United States. I visited more than sixty depositories in seven countries--New Zealand, Australia, Philippines, Hong Kong, Taiwan, South Korea, and Japan. In those countries I visited university, seminary, public, and national libraries; state and national archives; denominational archives; and historical societies.

The trip was timed to coincide with the Wesley Heritage Conference held at Sydney, New South Wales in August. There I was able to get information from other persons who attended on institutions or individuals in

Fiji, Tonga, and Papua New Guinea who could help me. As a result of this trip I have now completed a first draft of the catalog for ten countries. It contains information on approximately 1,300 collections in 62 depositories.

There have been some unusual discoveries along the way. There are more than twenty original letters and other writings of John Wesley in New Zealand and Australia. In Brisbane, Australia, I found record books of the Primitive Methodist Church in Bristol, England, and the Bible Christian Church in Falmouth, England. These had been brought by preachers who maintained them in England and who continued to make entries about their work in Australia.

In the Mitchell Library in Sydney I found a collection of original letters and journal extracts pertaining to Australia and the islands of the South Pacific in the 1820s and 1830s. These had been sent by the missionaries to the Methodist Missionary Society in London at the time they were written. Somehow they had found their way back to Australia and thus have become separated from related records in the School of Oriental and African Studies at the University of London.

I have made two trips to England in connection with the project--in 1978 and again this year. This year I spent a month in fifteen British archives and libraries.

There have been many results in addition to gathering information for the catalog. In a number of places there has been created a greater awareness of the rich heritage contained in the records of the different denominations. Surveys of local church records have been started. Oral history projects have been proposed. And some depositories have been carrying out a re-examination and better identification of their archival holdings.

In the next few months I expect to be preparing portions of the catalog for publication in some form. It has been organized by region--for instance, Australia and the Pacific Islands; Asia; South America; and so forth. Within the regional groups there will be a section for each country. Thus, each section can be published separately from the others if necessary. It is so organized that additions or revisions can be made to each

section without re-issuing the total.

The work that has been done to this point must be expanded into other areas of the world--the balance of Asia, South America, Europe, and so on. This will have to be carried out either by correspondence or by visits to these countries.

In conclusion, let me emphasize that this project can only be carried to completion with the cooperation of many people. I need to be informed of depositories with Methodist collections about which I may have learned nothing. In those depositories that I have visited or from which I have received inventories or other listings, there will be new accessions or other collections that have only recently been cataloged or inventoried. Supplements to the catalog will be issued, and these will need to be included. I need to know of historians, librarians, archivists, and denominational leaders who can offer information or suggestions regarding collections that they know about. I can then follow up on these leads and include them in the catalog.

Homer L. Calkin

RECENT PUBLICATIONS

Religion and Power: The Case of Methodism in Norway, by Arne Hassing. Lake Junaluska, NC, USA: General Commission on Archives & History, UMC, 1980, 323 pp. \$24.95.

Winner of the 1976 Jesse Lee Prize, this study refers to the movement emanating from the Methodist Church in Norway, which began in 1853 as a mission of the Methodist Episcopal Church. The study falls into four parts, beginning with the development of Methodism as a religious movement, and followed by Methodism's relationship to the state, the Lutheran state church, and the working class.

Dig or Die, ed. by James S. Udy and Eric G. Clancy. Sydney, Australia: Regional Conference of WMHS, 1981, 335 pp., \$17.00 incl. postage from WMHS, P.O. Box 488, Lake Junaluska, NC 28745, USA.

Most of the papers presented at the Regional Conference of the WMHS in Sydney, 10-15 August 1980, are included in this large volume. They are organized under five groups: Wesley Studies, by Albert Outler, Frank

Baker, Harold Wood; Methodism in Australia, by Eric Clancy, Arnold Hunt, Alan Walker; Union Churches, by Glenn Lucas, James Udy, Neville Threlfall; Indigenous People of the Pacific, by Sione Latukefu, Tumuaki Ruawai Rakena, Arthur Ellemor, Frederick Norwood; Miscellaneous, by Robert Hillman, Stuart Piggin, Peter Davis, Homer Calkin. Together with appendices and illustrations, this volume is an impressive attempt to relate the world-wide Wesleyan movement to the far-flung cultures of the Pacific shores.

The Methodist Discipline of 1798, ed. by Frederick A. Norwood. Rutland, Vermont: Academy Books, 1979, 198 pp. \$9.75 from Institute for the Study of Methodism and Related Movements, Garrett-Evangelical Theological Seminary, Evanston, IL 60201, USA, postage incl.

This volume comprises a complete photographic reproduction of the original Discipline of 1798 of the Methodist Episcopal Church, sandwiched between a modern historical introduction and modern annotations by the editor. This Discipline is unique in inclusion of extensive annotations together with scriptural references by the first bishops, Thomas Coke and Francis Asbury. Original copies are very rare. This is an important document for any Methodist group related to the former M.E. Church, either directly or indirectly, as well as a classic statement of an early American interpretation of Wesleyan standards of discipline and church order.

Methodism in Europe, by Peter Stephens. New York: Board of Global Ministries, 1981, 65 pp. \$3.50 incl. postage from WMHS, P.O. Box 488, Lake Junaluska, NC 28745 USA.

This compact guide began as a project of the WMHS, which engaged Dr. Peter Stephens, Tutor in Church History, Queen's College, Birmingham, England, and secretary of the European Relations Committee of the British Conference, to prepare a small book about Methodists in Europe. The United Methodist Division of Education and Cultivation agreed to produce the volume in connection with the women's Study Course for 1982, with recognition of the role of the WMHS in its inception. It covers 23 European countries with descriptions, illustrations, and addresses.

THE SALVATION ARMY (USA)

Archives are located at 145 West Fifteenth Street, New York, NY 10011. A recent significant acquisition is the Booth family papers, consisting largely of letters to Evangeline Booth from her father (founder of the Salvation Army), her brother Bramwell, and other members of the family, incoming correspondence from 1851 to 1939.

BICENTENNIAL 1984

Plans are under way for celebration of the Bicentennial of the formation of the Methodist Episcopal Church in the United States in 1784 at the famous Christmas Conference. The intention is to broaden the significance to include any and all members of the "Methodist family," especially of course those related to the former M. E. Church. The Bicentennial Committee includes representatives of ethnic groups and Central Conferences around the world. It also is working closely with the Pan-Methodist Bicentennial Committee, which includes other denominations. Members of the World Methodist Historical Society will be interested in the observance of this most significant event in the world-wide outreach of Methodism.

THE JOHN WESLEY RESEARCH FELLOWSHIP

An appeal is being made for 100,000 pounds to establish this program. It is designed to provide opportunities for specially gifted ministers and laity to do special study for a term or a year in Bristol, England. Three institutions in that area have combined resources to promote this fellowship: Kingswood School (Bath), John Wesley's New Room (Bristol), and Wesley College (Bristol). A visiting scholar would be housed at Wesley College and research in institutions of the area or the Methodist archives at John Rylands Library, University of Manchester. For information in giving financial support or seeking research fellowship, contact: The Secretary, John Wesley Research Fellowship, Wesley College, Henbury Road, Westbury-on-Trym, Bristol, BS10 7OD, England.

BICENTENNIAL CELEBRATION OF CHRISTMAS CONFERENCE

When Francis Asbury was ordained during the Christmas Conference, 1784, in Lovely Lane Church, Baltimore, and the Methodist Episcopal Church was duly formed, there was created a new Church with John Wesley's blessing. Through two centuries Methodism in the United States went through numerous structural changes, so that today under the North American Section, World Methodist Council, there are eight cooperative Methodist bodies working together in the Wesleyan tradition. Five of these have joined to form a Pan-Methodist Bicentennial Committee to plan for a year's celebration of the 200th birthday of American Methodism, 1984. These five churches are the Christian Methodist Episcopal; African Methodist Episcopal; African Methodist Episcopal Zion Church; Free Methodist; and United Methodist.

Some of the plans being developed are as follows:

1. Each denomination will establish bicentennial committees on the national, state, and local levels.
2. Combined resources will be published: A Local Church Plan Book which will provide study material for use; Study Seminars within each denomination; audio-visual resources through the respective denominations.
3. A Bristol, England Celebration, possibly August 31-September 2, 1984.
4. Special Unified Events:
 - a. Aldersgate Sunday, May 20, 1984: simultaneous celebrations in local churches; joint community observances
 - b. October 21-28, 1984: common community celebrations with the five denominations coming together; also simultaneous events in local churches
 - c. October 28, 1984: pulpit exchanges for simultaneous celebrations
 - d. Advent, 1984 - simultaneous events in the local churches of the five denominations
 - e. Christmas Eve, December 24, 1984: combined observance of Methodism's founding in America
 - f. Christmas to New Year's, 1984: Study done at community level
 - g. 1985 and beyond: Missional thrust

 * NEWS BULLETIN *
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