

HISTORICAL BULLETIN

(formerly News Bulletin)

WORLD METHODIST HISTORICAL SOCIETY

(an affiliate of World Methodist Council)

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FROM THE EXECUTIVE SECRETARY

We greet you in 1983 and pray that your year will be a most grand and holy one. The WMHS will join the Wesley Historical Society (UK) to sponsor a Regional Conference, April 5 - 8 at Westhill College, Selly Oak. It has been estimated that the costs will be £40.00 (about \$65.00 at present exchange rate). A registration fee of £5.00 should be sent to Rev. Peter Howard, 38 Derby St., Ormskirk, Lancs. L39 2DE. These conferences have been held in various parts of the world, sponsored by WMHS and a local Methodist society. The 1984 conference will be held at Asbury Seminary, Wilmore, Kentucky, USA, August 6-10. In 1985, plans are being formulated for a conference in New Zealand sponsored jointly by the Wesley Historical Society (NZ) and the WMHS.

The Executive Secretary was asked by the Pan Methodist Bicentennial Committee, representing five American Methodist denominations, to arrange for a historic marker and program at Pill (Bristol), England to mark the departure location and honor the event that sent Thomas Coke and his colleagues to the USA in 1784, from which eventually came the formation of the Methodist Episcopal Church at Baltimore. With the aid of the British Section of the WMHS and the executives of the historical agencies for the five Methodist communions in the Pan Methodist Bicentennial Committee, this is being developed. Neither the Pan Methodist Committee nor the WMHS have funds for the plaque. If a congregation or individuals would like to assume this as a Bicentennial project, we would be pleased to hear from you.

Enthusiasm is increasing in the USA among the several denominations that will recognize the Christmas Conference Bicentennial. Our editor has been a committee member for the United Methodist national committee. Perhaps during one of the 1983 or early 1984 issues, he will share with us through this publication some of the significant events planned internationally. The European areas of the United Methodist Church also has a committee preparing plans.

EDITOR'S RUMINATIONS

Our Executive Secretary, who does the final typing of copy for the Historical Bulletin on his magical machine, may be familiar with German Kuchen, even à l'autrichien, mit Schlag. But he obviously knows nothing about Cornish pasties. Otherwise he would not have "corrected" my last editorial column to read pastries.

I raise this trivial matter not to embarrass our executive, for whom this responsibility is a grand labor of love, but rather to call attention to one aspect of the WMHS which is almost unique. The membership is not large, but it is drawn from a wide variety of cultures. I have always been amused, and sometimes bemused, by some of the outward expressions of these differences. Some Methodists smoke tobacco but do not drink alcoholic beverages. Others drink beer but do not smoke. Some practice both bad habits; others reject both. And some add fasting on Friday. Some always are seen in public 'properly dressed,' while the attire of others expresses a more relaxed way of life. Some, depending on age and climate, wear little or nothing. Some still cling to Victorian mores, while others have never heard of the durable lady whose influence still haunts at least the English-speaking part of the world.

But the global varieties go far beyond these outward facets. Our churches range from medieval gothic to California contemporary to African hut to South Sea fresh air. The diversity and freedom of our forms of worship give scandal to traditional liturgists. You may hear a sermon based on New Reformation Calvinism, Catholic spirituality, frontier revivalism, third world liberation theology, and, occasionally, almost anything else. You can never be quite sure, when you visit a Methodist church away from home; what you are getting into.

But of one thing you may be sure. It will be indelibly Methodist. John Wesley redivivus would no doubt be troubled and irritated at some of the doings and sayings of latter-day Methodists. But he would know at once he was among his own--if only because he would find so many backsliders. One main reason for the existence of the WMHS is to identify the Methodist "glue" that keeps us one in all our diversity.

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EDITOR'S RUMINATIONS (Continued)

The editor would like very much to hear from others who have observed some of the peculiar cultural expressions which result from the world-wide diversification of Methodism. They are almost always historically rooted and hence appropriate to this bulletin.

CONFERENCE PROGRAM ON BLACK CHURCH HISTORY

The Conference on Black Church History, held 16-17, November, 1982 at Payne Theological Seminary, Wilberforce University, Wilberforce, Ohio, USA, has already been announced and reported. Here is the program of papers given:

"The Theology of Allen, Varick, and Miles"
by John H. Satterwhite

"Archives and History in the Local Church"
by L. H. Whelchel

"Black Churches and the Christmas Conference, 1784-1984" by Bishop Othal H. Lakey

"The Theology of Bishop L. W. Kyles" by Josephine H. Kyles

"Black Believers, the Bible People" by Henderson Davis

"The Early A.M.E. Movement in Pennsylvania" by Cyril Griffith

"Women in Ministry" by Jeane B. Williams

"Symposium on Black Methodist Union" by Captolia Newbern

"Escape from the Ordinary" by Joseph C. McKinney

OPENING OF UNITED METHODIST ARCHIVES CENTER

On October 2, 1982, the Archives and History Center of the United Methodist Commission on Archives and History was formally opened in its new quarters located at Drew University, Madison, N.J., USA, about 30 miles from New York City. University President Paul Hardin transferred the new building to the custody of the general commission and its general secretary, Charles Yrigoyen, Jr., in brief ceremonies.

The new structure, part above ground and part below, was designed to provide the finest depository for historical manuscripts and books. It is not only air conditioned but also possesses the most advanced equipment for preservation, restoration, and use of the irreplaceable documentary heritage of the church. All materials destined for the collection go through a huge gas-vacuum fumigator which destroys all insect and fungal life without harming the documents themselves. Other processes provide for drying and de-

acidification. The finest library equipment study facilities are provided.

The development of the new center began many years ago when the general commission began a search for headquarters to replace the inadequate resources available at Lake Junaluska, N.C., where space was shared with the World Methodist Council. In 1978 a decision was made to accept the invitation to move to the campus of Drew University, which is more centrally located and associated with the extensive historical collection of Wesleyana and Methodistica in the University library. Now, after a full year or more is devoted to the processing of the Archives, the records of United Methodism will be available in an ideal situation for study and research.

Individuals and groups are invited to visit this new center for a tour of the facilities or for study.

METHODISM AND MINISTRY: HISTORICAL EXPLORATIONS

A Bicentennial Consultation will be held at Drew University, Madison, N.J., April 7-9, 1983 under the joint sponsorship of the Theological and Graduate Schools of Drew University, the Division of Ordained Ministry (U.M. Church), and the General Commission on Archives and History (U.M. Church). Four plenary sessions and twenty working sessions will explore basic issues and neglected areas in historical understanding of church and ministry in the Methodist family of American denominations. The consultation will also celebrate the opening of the U.M. Archives and History Center on the campus. For further information, write: Donald Thorsen, Warden, Bicentennial Consultation, Wesley House, Drew University, Madison, N.J., 07940, U.S.A.

ALSO PUBLICATIONS

Proclaiming Grace and Freedom: The Story of United Methodism in America (\$6.95), edited by John G. McEllhenney. Excellent popular studybook for the 1984 Bicentennial.

United Methodist Studies: Basic Bibliographies (\$2.00), edited by Kenneth E. Rowe.

John Wesley's Theology: A Collection from his Works (\$7.95), edited by Robert W. Burtner and Robert E. Chiles. A bicentennial reprint of an earlier book of readings.

Sourcebook of American Methodism (\$18.95), edited by Frederick A. Norwood. Comprehensive collection of original sources designed to accompany The Story of American Methodism, or to use independently. Another bicentennial printing. (Continued on next page)

ALSO PUBLICATIONS (continued)

Women in New Worlds: Historical Perspectives on the Wesleyan Tradition, Vol. II (\$13.95), edited by Rosemary Skinner Keller, Louise L. Queen, and Hilah F. Thomas.

The above all are from Abingdon Press in Nashville, Tennessee (37202) or Cokesbury Bookstores.

From Boehm's Chapel Society, Boehm's Road, Box 100, Route 1, Willow Street, Pa. 17584: Reminiscences Historical and Biographical of Reverend Henry Boehm, reprint of 1865 with additional material (\$12.50 plus \$1.50)

Bishop Francis Asbury, Field Marshal of the Lord (\$12.00), by W. G. Smeltzer, 700 South Alton Way, Denver, CO 80231, USA. 248p., 39 maps. Order from author.

FREE METHODIST CENTENNIAL MISSIONS CELEBRATION

What a difference one hundred years makes.

When Ernest and Phebe Ward went to India in 1881 as the first Free Methodist missionaries, they tossed and listed to their overseas destination in a slow-going ship.

Traveling to today's Free Methodist India work, modern-day missionaries Robert and Carolyn Cranston have to contend with such airline-related problems as strikes, cancelled or rerouted flights and crowded airport terminals.

The efforts of missionaries like the Wards and Cranstons haven't been forgotten. Free Methodism saluted its 100th missions birthday, August 13-16, 1981 at the Centennial Missions Celebration in Winona Lake, Indiana.

Through a variety of presentations and displays, "Lifting Up Christ" chronicled a century of Free Methodist world missions. The Celebration also sounded a call for a renewed missions commitment among members of the North American Free Methodist Church.

In his talk, keynote speaker Frank Kline told the audience, "The church overseas is alive and well and throbbing with vigor...the cutting edge of the church today is the Third World." The Spring Arbor, Michigan, Free Methodist Church followed the message with a readers' theatre pageant, "The Call-By Faith," the story of the missionary Ward family.

General Missionary Secretary Charles Kirkpatrick, who served as program chairman and

director of the Celebration, said the four-day event met several objectives: increased prayer support for missions; several VISA and career missionary recruits; a new vision for the future; and a wholehearted missions commitment.

"People were caught up by what happened in the past," said Kirkpatrick, "and challenged by the idea of what could happen as we move into the second century."

FREE METHODIST ASIA-EGYPT AREA FELLOWSHIP CONFERENCE

The Asia-Egypt Area Fellowship met for its 5th meeting in Osaka, Japan, March 22-28, 1982. Delegates and official observers came from Egypt, Hong Kong, India, the Philippines, Taiwan, USA, and Canada to the conference hosted by the Japan General Conference.

Tom Black, president of Light and Life Men International was the featured speaker. He shared principles of evangelism and discipleship with the group. Lively discussions followed each presentation, proving that there are no cultural barriers where the gospel is at work.

Each country reported activities presently being carried on by the church. The conference concluded with a missionary rally in the chapel of Osaka Christian College. Music, testimonies, and a missionary address by Joseph Yeung Kim Chak of Hong Kong prepared the way for an offering totalling twelve hundred dollars to go for new church property in Bombay, India.

HISTORICAL COMMISSION OF THE EUROPEAN COUNCIL OF THE UNITED METHODIST CHURCH

This organization was effected last October with Dr. Rudiger Minor (DDR) as its president. The secretary is Dr. Helmut Mohr (West Germany). The immediate activity will be to plan for an inter-conference observance of the bi-centennial of the Methodist Episcopal Church. The need for this commission was evident when the Regional Conference of the WMHS was held among the German speaking constituency of Europe at Bad Klosterlausnitz, East Germany. A report of proposed plans will be shared with our readers when formulated. We extend our congratulations to the officers and members of this newest Methodist historical body.

THE REDISCOVERY OF JOHN WESLEY THROUGH HIS FAITH AND DOCTRINE

(Delivered by Albert Outler at the Quinquennial Meeting of the World Methodist Historical Society, World Methodist Conference, Honolulu, Hawaii, 1981)

We have now heard, in three preceding lectures, that the 'rediscovery' of John Wesley is going on in many parts of the world, in many ways and on many levels. A new critical edition of his writings is in preparation which, if, as and when it is published, will make Wesley accessible as never before to truly inquiring minds. The tedious, slow -- but exciting! -- decipherment of his Diaries goes forward, revealing more and more of 'the real Wesley' in many unexpected ways (without, alas, any of the juicy gossip many of us have naturally hoped might turn up). By the end of this decade, given the Diaries, together with a truly critical edition of The Journal (Curnock's is not), a complete collection of his Letters (to supersede Telford), plus the entire Sermon corpus (not now available, even in Jackson), with notes and source-tracings, future scholars will be within range of producing the very first adequate biography of John Wesley. For one of the less pleasant ironies of the current situation in Wesley Studies is that Wesley was the most 'exposed private person in 18th century Britain' and yet the biographies we have now range from inadequate to misleading. This should at least make us more wary than we usually are about our glib generalizations about him -- and more cautious in our incantations. In Dr. Maser's delightful lecture, we have heard how Wesley can be 'rediscovered' from still another angle that, frankly, I have not thought very much about -- his 'humor'! My assignment is to delineate still a fourth angle of 'rediscovery': a 'fresh' look at Wesley's faith and its doctrinal expressions.

Two obvious perils lurk behind all self-advertised 'rediscoveries' of familiar personages like Wesley. The one is the temptation to depreciate the labors of those who have gone before us and into whose labors we have entered more than we may fully realize. Historical knowledge, by its nature, goes on unfolding and altering in its perspectives. One genera-

tion's 'rediscoveries' must be prepared to be surpassed by those who follow after. The other peril is the all too easy claim that our 'new' insights are actually newer than they really are. Thus, it will be more forthright for me to begin on a personal note, as to how I found myself 'rediscovering' Wesley -- in mid-life and without much previous interest or expertise in Wesley Studies as such.

My upbringing was in a Methodist parsonage where Wesley was a cult hero -- which is to say, where he was revered but not studied; (but at least we had no icons or saint's relics to cherish). I had my liberal arts education in a Methodist college where Wesley was invoked upon occasion but never expounded at any length. I had taken a Yale doctorate in the history of Christian doctrine in which Wesley was virtually ignored. I had spent some fifteen years studying and teaching in this field with no more than a scant acquaintance with the Wesley texts (finding them interesting but oversimplified) and with a negative impression of the secondary literature in the field, certainly when compared to the available resources in other epochs and figures in the unfoldings of Christian reflection. It was when I attempted to get from the titans of the 17th century in Europe and Britain (Perkins, Ames, Baxter) to the drastic reformulations of Protestant Liberalism in the 19th century (Schleiermach, Ritschl et al.) that I came upon this puzzling 'quantum leap' -- with sidelong glances at Bishops Berkeley and Butler and at Jonathan Edwards, but with scarcely a second look at Wesley as a theologian or ethicist. He was easy to honor as a great 'evangelist', 'organizer', 'founder of Methodism', even as a social reformer. He had been 'rediscovered' as a sort of Calvinist by George Croft Cell and as a sort of closet-catholic by Fr. Maximim Piette. But none of this seemed to me quite adequate for what I thought I saw even in the limited samples of his writings I was working with. Wesley appeared to me as a special sort of people's theologian with an uncommon grasp of Scripture and of 'Christian Antiquity', who was leading a popular religious movement within the Church of England with a message that would look forward to the Liberal Protestantism of the 19th century -- and beyond it, when both Liberalism and Methodism would lose some of their momentum and luster. I still recall the time and labor invested in my efforts to re-envision 18th century Christianity -- in broader and more basic terms than the stereotypes I had grown up with about

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'The Evangelical Revival'. And then finally there was the dawning hunch that Wesley might actually be worth a critical re-examination as a theologian and ethicist, from whom modern Christians of all sorts could learn much more than they (or we) had ever been taught to expect.

This was how it was that I began to read him again (to the surprise and actual dismay of some friends who thought I was wasting my time!). But now I was not studying the Methodist patriarch, but the Anglican evangelical and finding how deeply he was immersed in a special Anglican tradition that reached back to John Goodwin, Richard Baxter, and still further back to Cranmer and Erasmus -- on back to the medieval field preachers, and even to Chaucer! And back of all these was his competent interest in the early 'Fathers of the Church', especially the Eastern teachers.

Gradually as I got a clearer perspective on his sources and of the cohering power of his axial vision of the 'order of Christian salvation' as a whole trajectory of Christian faith and a 'new Wesley' began to emerge -- a very useful prism through which to gain perspective on Christian thought in a crucial transition and one whose 'relevance' to contemporary and ecumenical theology was very much more evident -- and interesting.

I had not actually turned up a great deal of new data (some unpublished sermons, a few letters that Telford had missed, or garbled, etc., some eye-witness accounts of Wesley's preaching that had gone unnoticed, etc.) What was 'new' was this fresh perspective on the 'levels' and stages in Wesley's development -- a new understanding of the message and its rootage, the message and its contemporary import.

A crucial clue to this 'new' perspective on Wesley as a multi-tiered theologian may be seen in his decision (reaffirmed in the 'Preface' to his Sermons on Several Occasions, vol. I [1746]) to forsake his prospective career as don and possibly a vicar and to become instead an evangelist, a folk theologian who would strike for 'plain truth for plain people' in order to bring them to new levels of conscious Christian experience. To this end, he had been willing to divest himself of the prerequisites of his academic rank and to indentify himself with the poor disadvantaged masses and with 'people of the middling sort' to head up a revival movement aimed more within the national church rather than at yet another disruption of it. Following this decisive clue, other interesting discoveries turned up in due course. The end-results were 'rediscoveries' of many sorts. For now, however, we focus on what was foremost with him: his faith and its effective communication to 'plain people' who would then be brought into what was, in effect, a 'religious order' within the sacramental environs of the Church of England.

Wesley's faith was deeply rooted in historic Christianity: the belief in God the Father Almighty, -- Creator, Redeemer, and Sanctifying Spirit. It was a radical monotheism at bottom, but with a lively sense of the involvement of what he called 'the Three-One' God in Creation and history, a faith of radical dependence upon God 'for life and breath and all things'. It was a Christocentric faith, confident that in Christ, we are confronted with God's veritable self-communication. Wesley's Christology, as one weighs it against Chalcedon and Antioch, had a tilt toward the Cyrillian emphasis upon 'the divine nature'; the later distinctions between 'the Jesus of History' and 'the Christ of Faith' would have been simply incomprehensible to him. Most distinctively, Wesley's faith was pneumatological: it reflects everywhere his vivid sense of the vital (and 'pre-venient') presence of the Holy Spirit in the human heart that continues the Christian's encounter with Jesus of Nazareth as Lord and Savior.

Wesley never wrote out his doctrinal synthesis in a topical form ('systematics') -- and he never intended to. There is, however, a coherent axial theme in his theology from first to last, with significant developments along the way. This is soteriology, the Mystery of Salvation, the Order of Salvation. Here he could see a divinely initiated, divinely consummated process (a process with events, occasions and stages!) -- and it was aimed always at the restoration of the deformed image of God in sinful human nature to its designed wholeness and fulfillment in self-hood and society. The 'image of God' for Wesley, was (and still is) the human 'capacity for God and the things of God', the freedom to work out our own salvation because it is God who is at work in us (in and by the Spirit) both to will and to do of his good pleasure. The 'events' in the process of the restoration of this capacity begin with the awakenings of conscience, and go on to repentance (self-knowledge divinely revealed), to justifying faith (a sheer gratuity), to the assurance of reconciliation, to 'the new birth' (the re-activation of our 'spiritual sensorium') and on thence to the various enterprises of life by grace and life under grace. There is no quietism here; antinomianism was, in Wesley's view, the most insidious deformation of Christian faith and life. And yet there is no moralism either -- all is of grace. As the deformed image is reshaped (by faith and grace) nearer to its original form and function, our love of God and of neighbor (defined as 'every child of God to whom we an render any loving service') becomes more and more the governing and guiding affection in our hearts and lives and this is holiness (our love of God as our 'inward holiness'; our love of neighbor as 'outward'). This holy life (of love to God and neighbor) is the happy life -- the only enduring basis for human happiness here or hereafter. The Christian life is from God, in God, to God. It is intensely subjective and yet it is turned outward from self-regard toward love's engrossment in virtuous living (Gal. 5:22).

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It looks toward the 'redemption of the whole creation'; it looks toward the transformation of human society here on earth ('thy Kingdom come, thy will be done on earth' --).

A faith like this, couched in a plain style, was heard and responded to by Britain's very 'plain people'. Wesley's oral preaching style was padded with anecdotes and asides; his published sermons and tracts are lean and bare of citations -- even when he tosses in an occasional quotation, allusion or echo that may have impressed his uncultivated readers but cannot have edified them by much.

The point here is that Wesley could be read -- and still can be -- by unsophisticated people. The essential message is clear enough for 'plain people' even today -- Allison's The Rise of Moralism. I think it requires a for those, that is, whose taste for 18th century 'plain-wholly fresh, truly critical analysis of Wesley's thought style' rhetoric has not been corrupted by sentimentality or a preference (as so often nowadays) for 'entertainment'! A bare bones text is all that really is required -- and indeed all that has ever been available, by and large.

Most of our current folk-theologians, as we realize, are offering us all they know -- and then some! What fascinates me about my 'rediscovered' Wesley is how much rich and relevant learning he conceals, in order to keep his hold on his hearers and readers! This may drive an editor up the wall -- as it has me more than once -- but it served its original purpose and that is what counted for Wesley.

On the other hand, reading Wesley in the larger context of historical theology and against the vast mosaic of his sources has been a sort of re-education in my case. It helps explain the paradox: plain people can read and grasp the essence of Wesley's message without aid of an editor -- and yet the Wesley specialists have a budget of unfinished business that will last them for generations in the understanding of the remarkable textures of that message and its perennially fresh import. Reading Wesley in this ecumenical context does not mean a total rejection of earlier Wesley Studies, but it does mean a drastic reduction of hagiography and of Methodist triumphalism. It calls for much more serious attention to Wesley's place in the history of Christian thought, on the one hand, and within the contemporary ecumenical scene, on the other.

The starting point, as I came finally to see, is with Wesley's repositioning within his Anglican matrix and with his underestimated connections with the 'radical Protestants' of the 17th century (e.g., Quakers, Levellers and 'spiritualists'). In this light, one then can continue with the rediscovery of Wesley's rediscovery of 'Christian Antiquity', especially Eastern Orthodoxy. This, in turn, allows for a clearer view of Wesley's successive conversions, from 1725 to 1739, including Aldersgate! It illuminates Wesley's

decision -- urged on him by his unexpected success with the English underclass -- to cast in his lot with the disadvantaged. What still needs more understanding is their eager acceptance of him as their pastor and mentor and patriarch. This insight stretches further: it raises the neglected questions of Wesley's theological development -- after his brush with death in 1753 and after the Revival had survived (despite Wesley's quotations from Luther that revivals have a natural life span of a single generation!). One then goes on to re-examine Wesley's decision, in 1764, to come out foursquare for the doctrine of Christ's atoning death as the meritorious cause of justification rather than (as in Calvinist soteriology) the formal cause. The crucial import of this obscure controversy in the 17th century has been delineated by C.F. Allison's The Rise of Moralism. I think it requires a wholly fresh, truly critical analysis of Wesley's thought processes in his editing of A Christian Library (what an adventure that would be and what drudgery!). We need to know much more than we do about that provocative 'minute' of 1770, which brought the Calvinists' wrath down upon him. Beyond that lies the task of a proper mining and smelting of the good stuff in The Arminian Magazine (1778-97); this has scarcely begun. Finally any comprehensive 'rediscovery' of Wesley's faith will require a fresh look at his deliberate move after 1765, from Christian evangelism (the foundations for which were already firmly laid) to Christian paranesis -- toward a theology of popular culture and of how ordinary Christians are to live and die in this world without ever being of it. This last theme is crucial. All his life Wesley was interested in the great tradition of the ars moriendi (inspired by Jeremy Taylor's Holy Dying!) But in 'the late Wesley' the art of preparing to die -- as a crucial aspect of the art of living -- is raised to a very high level (which explains the abundance of witness to his whole triumphal death -- and the significance of this for his disciples).

Here then was a robust faith -- deeply mystical, highly practical -- rooted in an acute self-understanding and focused, as in an ellipse, around the two great Christian pivots of Pardon (Latin) and Participation (Greek). It was, however, firmly placed within the parochial actualities of ordinary life in 18th century Britain and has, therefore, forever to be transvaluated and re-applied whenever it is transplanted to later times and other places. Here was a man so preoccupied with practical affairs that the great Christian profundities were not always deeply plumbed; a man so certain of his 'providential way' that he was spared the normal quota of gut-wrenching anxieties. Here was a faith with grace as its axial theme and for whom the ordo salutis (personal and social) provided a sufficient challenge to a coherent vision of Christian existence as a whole. This is so, from his first really interesting sermon ('On Genesis 1:27' -- in 1730) to his last great one ('The Wedding Garment') -- Mar. 26, 1790).

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Faith, for Wesley, was always both a divinely prompted acknowledgment and a human act of trust and repose. In 'Justification By Faith' he sets down a definition that is repeated, with many interesting variations, in a full score of other places:

Faith, in general, is a divine supernatural elenchos -- an 'evidence' or 'conviction' of things not seen, not discoverable by our bodily senses [and therefore always a gift!] ... Justifying faith implies not only a divine evidence or conviction that God was in Christ, reconciling the world unto himself [assensus] but a sure trust and confidence that Christ died for my sins, that he loves me and gave himself for me [fiducia] ... And whatever good he hath or doth from that hour when he first believes in God through Christ, faith does not find, but brings. (Sermon #5, 'Justification by Faith', ¶IV, 2).

This point, of faith as a gift which the human heart can receive and respond to, is then expounded in a lucid passage that Wesley had abridged from 'the Second Sermon "on the Passion", by John Jewel (in the Elizabethan Homilies)'. I can testify that it is very instructive to compare Wesley sermons #5-9 with Jewel's sermons on repentance, justification and good works following upon justification!

Faith is the human lens through which the believer can view the order of salvation -- from original perfection, through its tragic ruination and alienation, by the prevenient action of the Holy Spirit as the Awakener of conscience and the divine agent in repentance and faith, or to pardon, reconciliation, assurance, regeneration and the ensuing pilgrimage toward the acknowledged goal of 'being made perfect in love in this life!' In his old age, Wesley would summarize this ordo in three 'stages'. Christ's victory over the devil and the powers of evil, he argued, consists in (1) a restoration of men and women, 'by him who bruises the serpent's head, to all that the old serpent had deprived them of'; (2) 'a restoration not only to the favour but likewise to the image of God [imputation and impartation] cf. 'On the End of Christ's Coming', ¶ III). In 1783, Wesley affirms that even as early as 1728, he had come to hold to the following 'grand truths of the Gospel':

1. That without holiness no man shall see the Lord.
 2. That this holiness is the work of God, who worketh in us both to will and to do.
 3. That he doeth it of his own good pleasure, merely for the merits of Christ.
 4. That this holiness is the mind that was in Jesus Christ, enabling us to walk;
 5. That no man can thus be sanctified till he is justified; and
 6. That we are justified by faith alone!
- ('The General Spread of the Gospel', ¶ 13)

In this reference to 1728, there may have been some blurring of the old man's memory (I am not as sure about this as I once was). What is clear, however, is that he had achieved a focus that deserves more careful probing than it has ever had

A somewhat less familiar aspect of this 'rediscovery' of Wesley's faith has to do with the realization that for Wesley, faith is always at greater or less risk. Complacency is not among the Spirit's gifts! Not nearly enough attention has been given to the occasional, brief snapshots of Wesley's occasional outbursts of dread and anxiety over the abyss of unfaith -- upheld by nothing but sheer grace and God's mysterious calling of one to mission. On the voyage to Georgia, the prospect of death in a storm at sea drove him to the realization that his progress in 'the art of dying' had not yet brought him very far. On the return voyage, he wonders aloud whether 'I, who went to America to convert others was never myself converted to God'. -- Here, he then adds his anxious suspicion that he lacked anything better than 'the faith of devils' (which, as he noted, 'is a sort of faith, but still they are strangers to the covenant of promise'). On the verge of 'Aldersgate', he had upset poor Mrs. Hutton by declaring, aggressively and in public, that he was not then a Christian and never had been!

After 'Aldersgate', Wesley was refused Holy Communion at Marienborn and Herrnhut by the Moravians because he was still, as they said, homo perturbatus (man of unstable faith). And on Jan. 4, 1739, he could comment on his own faith as spurious: 'But that I am not a Christian at this day I as assuredly know as that Jesus is the Christ.'

The most extraordinary of these episodes of religious doubt comes much later: from a man in the full tide of successful evangelism and reform. It is in a letter to Charles (June 26, 1766); more Methodists know about this than have ever grappled with it seriously. Notice the flat, unagonizing tones in a 'confession' that, for some of us, is shocking, to say the least:

... I do not love God. I never did... I never had any other elenchos [evidence] of the eternal and visible world than I have now. And that is -- none at all, unless such as faintly shines from reason's glimmering ray ... And yet I dare not preach otherwise than I do, either concerning faith or love, or justification, or perfection. For I find rather an increase than a decrease of zeal for the whole work of God and every part of it. I am pheremenos [i.e., an object swept along as by a torrent]. I know not how, so that I can't stand still. Neither am I impelled to this 'whole work of God' by fear of any kind. I have no more fear than love. Or, if I have any fear, it is not that of falling into hell, but of falling into nothing.

This is what Tillich labelled 'ontological anxiety' carried as far as it will go; it deserves a more careful probing into its implications of Wesley's notions of radical non-being apart from God. The point here, as elsewhere,

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is that faith, for Wesley, was no mere assensus to the reality of God. And it also means, at the very least, that the air of self-assurance that pervades so much of his writings cannot be taken at face-value. Wesley's Anfechtungen need to be studied contextually and in the tradition of Luther and the mystics (their 'dark nights of the soul', etc.) and even of Romans 7 & 8! At the very least, it is clear that, for Wesley, faith was a supernatural gift (save for 'reason's glimmering rays') -- so that when 'upon occasion' he had lost the awareness of his giftedness, the alternative was a terrifying illustration of the Gospel word, 'Without me, ye can do nothing' [or even be anything!]. Thus, for Wesley, his sense of dependence upon God was so radical, his belief in the creatio de nihilo so literal, that he did not think of unfaith as a diminished state of human existence (e.g., ground for damnation) but as a trap-door to actual non-existence. Human life without faith in God is not lessened in this degree or that. It is, simply, nothing at all.

There is no time to speak of the stages of Wesley's 'faith development' -- from the early sermons and letters from 1725 - 38, or the great foundation-laying years of 1738 - 65 and the autumnal harvests of 1765-90. It is, however, possible to identify the axial concerns that continue throughout that sixty-five year span: the mystery of salvation and the order of salvation, the mystery of grace and life 'undergrace'. The early period is best defined by Wesley's sermon (1730) on Gen. 1:27 and 'The Circumcision of the Heart' in 1733. It would also help if the people who refer to Jeremy Taylor, Thomas à Kempis and William Law had read (or would re-read) Holy Living and Holy Dying, The Imitation of Christ and at least the Serious Call and Christian Perfection -- along with Henry Scougal's Life of God in the Soul of Man and Lorenzo Scupoli's Spiritual Combat. I see and hear these treatises constantly cited -- but rarely discussed in a fashion that persuades one that they have been read carefully. The mature Wesley is amply accessible -- in Sermons on Several Occasions, the Explanatory Notes, etc. What is usually missing here, however, is a clear sense of Wesley's sources and his ways of using them. What we need is a more careful study of the hermeneutics of interpreting Wesley and, even more, a study of Wesley's own hermeneutics for interpreting Scripture. 'The late Mr. Wesley' has yet to be discovered and set forth as a Christian educator, a theologian of culture, an astute critic of Christianity's stake in the humane quality of life in the world and its passion for yet 'another city, not made with hands eternal in the heavens'.

Neither is there time or occasion to speak other than in passing of the roots of Wesley's faith in the rich humus of the Christian tradition. Many people can quote his tag about being homo unius libri -- but who knows its source and history (would you believe Roger Bacon)?

Closer to the point would be closer attention to what Wesley meant by sola Scriptura and the sense in which the Bible was his 'one book'. But this is confusing until one sees how Wesley used the Scripture (the whole Latin canon, including the Old Testament-Apocrypha) and how he conceived 'the general sense of Scripture' (his version of the analogia fidei) as his most basic prime hermeneutical principle. A really good book on this complex topic would be a major undertaking -- but a major contribution. For it would help us to see how Wesley used Scripture as the rootstock onto which was grafted the other branches of his learning (in the classics, the Fathers, the Middle Ages, the Reformation, in Restoration drama [sic!] and English poetry [including his unaccountable judgment [to us!] that Matthew Pryor's 'Solomon' was 'one of the greatest poems in the English tongue!']).

I am not arguing that Wesley Studies requires an education equal to his or a knowledge of all that he read -- even though this is not as unreasonable as it may sound, at first hearing. What is possible and important for almost anyone, however, is to read him with an eye out for the wider connections of his thought within the Christian past and an acute concern for the fruitful applications of Wesley's thought (time-bound as it was) in our times and in our futures. This sort of analysis might make us better folk-theologians, more aware of and indebted to our heritage, more sensitive to the ways in which Wesley can be 'rescued' from his 18th century context and from his Methodist cocoon and find a proper place in contemporary and ecumenical Christianity -- 'catholic', 'evangelical', and 'reformed'.

A lecture of this sort cannot pretend to encapsulate the whole of Wesley's 'faith and doctrine' -- not even to expound his oft-repeated summaries of his teachings (no two of them, significantly enough, is exactly the same form of words). It will have been enough if I have encouraged any of you to turn back to Wesley himself and find those summaries for yourselves -- in the Sermons, Appeals, the open letter 'To a Roman Catholic'. There is a resurgence of interest in Wesley in the academic and ecumenical world today. What a happy thought that the Methodists may also be involved in it? This will depend, in part, on the interest and imagination of our leaders -- many of whom have other priorities. But the rest of it will depend upon us -- since Wesley is, or could be, accessible to us, especially if the new edition now in progress is ever published, and suitable anthologies from it are made available to the generality of our people. What is lacking is, in part, a really adequate body of primary and secondary source materials; what we have now varies from mediocre to misleading. But given the will to rediscover Wesley's faith and vision of faith, there are still wonders of renewal still within our range.

Of all the mainline Protestant church families, Methodism has moved further from its origins than any other. Clearly,

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Lutherans and Calvinists and Anglicans (viz. those who own up to being 'Protestant') are more aware of their traditions generally and have more effectual access to them -- both in their folklore and in their scholarly literature. The result has been a certain shallow-rootedness among Methodists, a tendency among our theologians, ethicists and liturgists to take their cues from a smorgasbord of mentors -- many of them trendy and preoccupied with 'relevance'. Robert Chiles' Methodism in Transition has shown how churches without a strong sense of tradition are subject to drastic changes almost without intending them. It can also be shown that much of the unedifying tension and conflict within contemporary Methodism is almost always ideological rather than biblical and traditional, i.e., in the Wesleyan traditions of what 'biblical' means.

'Rediscovering Wesley', or rehabilitating 'the Wesleyan Quadrilateral' -- even if this were to happen -- would not be a panacea for all our problems. But it would certainly be a rich and vital resource, among others, that we have not taken seriously enough -- either as church folk at large or as scholars and teachers. It is not merely a matter of getting back to our 'roots' (which is not at all negligible, as we ought to know by now); it is, rather, that in Wesley there is more help (and correction) for single-issue theologies than we have realized and more of an ecumenical resource than we had reckoned.

Insofar as my own personal witness may count for anything, it is that thirty years of living and working with Wesley for three decades has still not made me a Wesley specialist (e.g., in the mold of Frank Baker, who may, however, be one of a kind anyway!) but it has made me a better historian of Christian thought than I could have been otherwise, a better contemporary theologian than if I had never known him except by the Methodist stereotypes, an ecumenist far better equipped for ecumenical dialogue than I was when I first enlisted in the cause of Christian unity fifty years ago! Knowing Wesley and having soaked up as much of his 'catholic spirit' as I could, I can live and work with other Christians far more comfortably and fruitfully now than would otherwise have been possible: Orthodox, Roman Catholic, Lutherans, Calvinists, Anglicans. Knowing more about Wesley has opened doors for me in the Christian-Jewish dialogue (Wesley's interest in the rabbis was greater than I had suspected, or my Jewish friends; indeed, Wesley's slogan about cleanliness being next to godliness is an old rabbinical adage!).

Moreover, this protracted encounter with Wesley has hauled him off an cultic pedestal I ever had him on and has reassigned his seat amongst my 'great cloud of witnesses' (Hebrews 12:1). Not to put too fine a

point on it, I do not think he and I would ever have been close friends and colleagues. Both studying him and his people (his impact on those people and theirs on him) has enriched and strengthened my own faith and witness and my own self-understanding of the Christian 'order of salvation' in a way that has justified my investments in Wesley Studies. Thus, I can recommend them to you as a rich benefice. This has fueled my eagerness that others may become interested in this 'new future for Wesley Studies', at any appropriate level. For in the rediscovery of Wesley's faith, we would all rediscover an important aspect of the fides historica of Jude 3 ('the faith which God entrusted to his people once and for all').

Wesley's was a faith that understood and grappled with most of the great controversies that have wracked the Christian church down through the ages; his genius lay in his passion to find edifying ways of getting beyond them without sacrificing essential Christian truth.

It is, therefore, a faith that has much to teach us in our grapplings with the great, intractable issues of our time (or any given 'present moments' anywhere in the human community). It was a faith that he too readily oversimplified, that allowed him to quarrel somewhat too easily with his critics. Even as a man of faith, he was too nearly imperious to criticism, disinclined to true colleagueship, overconfident of his own opinions. And yet his Christian understanding was acutely sensitive to the tragic actualities of sin, perversity and unhappiness. It still breathes an ample air of catholic Christianity, it holds to a clear-optimism of grace, it takes theological pluralism in stride -- with no trace of indifferentism, ever!

It was a faith not well enough understood by his disciples (who found it too easy to leave his over-simplifications unplumbed). It was a faith that has been too often proof-texted by 'Methodists' who would prefer Wesley to support their causes than by teaching them how to identify causes and how to manage controversies in a 'catholic spirit'. Wesley's fourfold guidelines have all too easily been reduced to two points that make a single line: 'Scripture and experience' (which all too often means 'experience' read back into Scripture). What a new treasure 'the people called Methodists' -- and other Christians! -- would find in a faith in which the grace of our Lord Jesus Christ is both pivot and axis, perfection in the love of God and neighbor as the center and end, and the fellowship of the Holy Spirit who is still the immanent active agent of Christian experience!

Wesley's faith is not to be had for the asking; it cannot be reproduced by parroting or imitation. It is 'there', for rediscovery and reappropriation -- each to one's own needs, in different places and circumstances. It was never formulated into a topical system; it has not been well served by the long succession of mediocre 'systematic theologies', advertised as Wesleyan. Wesley belongs in the

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succession of the great communicators of the Gospel; he was, on principle, no conscious innovator.

In any case, Wesley's faith and also Wesley's way of doing theology represents an important chapter in the history of Christian thought -- and of Christian experience -- that deserves to be known more adequately and critically by Methodists of all sorts, and by other Christians as well, and it deserves more competent and more impressive representation in the ongoing discussions of contemporary theology in their now typical ecumenical atmosphere.

Wesley's teaching was severely practical and is not really of much use as a museum-piece (however well it may illustrate an interesting past chapter that has gone unread or, more typically, misread). His living faith, which inspired him, and guided him in a career whose harvest was far in excess of his measurable talents. It was, moreover, a faith to die by. We know the story of his dying hymn: "I will praise my maker while I've breath" -- nor need we doubt that when his 'voice was lost in death', praise still employed 'his nobler powers'.

There was a sixty-six year life-span from the young Mr. Wesley's discovery of old Bishop Taylor's Rules for Holy Living and Holy Dying down to the old man's deathbed. But it formed a real continuum, punctuated by dramatic stages and events, and it bracketed an incredible career. The clue to it, as we have seen, is that vision of Christian existence and the end designed for it by God. In trying to assess it for ourselves, one may be reminded of the closing paragraph of the memorial sermon for John William Fletcher. It is one of those rare passage where the variant readings make a difference. In The Arminian Magazine [1785] and also in Thomas Creighton's edition of Sermons on Several Occasions IX [1800] the verbal mode in both those texts is subjunctive.

As it is possible that we may all be such as he was [in our respective measures of gifts and graces] so let us endeavour to follow him as he followed Christ. Amen!

Thomas Jackson (on evidence not cited and long since lost) altered the subjunctive to a declarative and an imperative:

But it is possible, we may all be such as he was. Let us then endeavor to follow him as he followed Christ!

The nuance here is slight but important. Both in Wesley's logic and in our own religious needs, the subjunctive mode is closer to his point. And so with Wesley's example of paraphrasing at will as my license, I suggest a formula for our rediscovery of Wesley, in both his faith and life, for our faith and our lives:

Insofar as we may follow Wesley, insofar as he followed Christ, let us endeavor to learn from him as much as we can about the way in which he did follow Christ.

And to God be the glory. Amen!

MEMBERSHIP IN THE WMHS

We invite our readers to urge Methodist colleagues to join the WMHS. Your officers are all volunteers, generally employed in other capacities or retired. They are not in position to do more than speak to their own friends.

We have three classes of members in the Society: one year, five years, and Life.

1 year	\$5.00 (USA) or equivalent
5 years	\$20.00 (USA) or equivalent
Life	\$100.00 (USA) or equivalent

World Methodism needs the WMHS to help remind us through Regional Conferences and this Bulletin of this Methodist "glue".

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FROM THE EXECUTIVE SECRETARY

This issue has been greatly delayed, although no fault of the editor. It has been the duty of the Executive Secretary to serve as printer. We prepare the camera ready copy for the Press. However after receiving the editor's copy we had a sudden surgical experience, and none too soon. Thus in the middle of July we are settling at the typewriter and hope to have this ready within a few days. Then it needs to be printed at the Press and addressed.

Since the third issue is already at hand, we should be mailing it during August and then should be back on the quarterly schedule.

You may remember that Dr. Homer Calkin has been serving as Director of the Union Catalog of World Methodist Manuscript Collections. Two sections of this voluminous task has been completed and may be purchased from him. The Far East section and the South Pacific ones are available. The Far East may be purchased at \$10.00 per copy, while the South Pacific, considerably larger, may be obtained at \$30.00 (USA). We heartily recommend these for research libraries, so that scholars may be guided to worthwhile Methodist depositories in these areas of the world. Additional sections will be released in due time as Dr. Calkin is able to travel to these parts of the world. His services are strictly volunteer. The WMHS does pick up his office expenses in part.

In a recent letter, Dr. Calkin reported that following his attendance at a conference in northern New Jersey (USA) he visited 14 depositories in New Jersey and Pennsylvania and found Methodist records in twelve. He had two more conferences scheduled for the summer (although major surgery intervened). Additionally some libraries in other parts of the world have recently sent him a catalog of material. His address is: 3830 Columbia Pike, #202, Arlington, VA, 22204, USA. (See Page 5 for more on this Catalog.)

EDITOR'S RUMINATIONS

The planning sessions I have attended on the observance of the Bicentennial of American Methodism, United and other, general and local, have carried with them an unacknowledged undercurrent of hesitation over celebration of the past, as if such enjoyment would somehow detract from serious attention to present needs and blithely ignore the challenges of the future. Now and then this reluctance wholeheartedly to remember our history has become manifest in various ways. One is the mottos we come up with to balance the past, present and future, as if they should become a three-point sermon with the punch in the third point. Another is the care with which we make sure each part of our pluralistic structure and membership has its fair share of attention, as if the present situation must dictate the manner of remembering the past. Still another is the determination to justify the whole observance by planning programs which will impinge on future prospects of the denomination--capital funds for needed new churches, for example.

Now all of these proposals are commendable and appropriate for a bicentennial celebration. My particular aversion is against the thought, explicit or implicit, that these inclusions of present and future are necessary to permit the pleasure of an anniversary without feelings of guilt that United Methodists are negligent and irresponsible. Is this some kind of metamorphosed residue of the Puritan heritage which is an indutable ingredient of our ancestry? If life is real and earnest, how shall we be held accountable for the mere enjoyment of a birthday?

My plea is that we have no need for justification, moral or any other, for the joy we feel at contemplation of 200 years of magnificent history--yes, magnificent in both success and failure, admirable and reprehensible, --magnificent all of it. O what a company of geniuses and plodders, visionaries and work horses, statesmen and mavericks!

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EDITOR'S RUMINATIONS (Continued)

I cannot think of any meaningful way of celebrating these 200 years that does not at the same time, as a byproduct, bring us closer together today, and provide means for dealing with present problems. I can think of no historical birthday cake that will not give strength and insight for facing whatever the future may bring. Just being together in remembering where we came from, what we have gone through (both the thick and the thin), and how we have rejoiced in past achievement brings with it a renewed sense of community and mission. They are the by-products of a bicentennial. So light the candles on the cake, take pleasure, rejoice. It is our birthday!

CANADIAN METHODISM

The Canadian Methodist Historical Society has been active in planning programs for both 1983 and 1984. Victoria University in Toronto was the host to a session in June 13, 1983, featuring papers on "Higher Criticism in Canadian Methodism," "Experience and Morality in Nathanael Burwash," "Missionary Education in the Canadian Northwest," and "Revelations on William Case."

Plans are advanced for a meeting in 1984 at Albert College in Belleville, June 17-20. Emphasis will be placed on American Methodism in the 1780's, British Methodism in the 1830's, and Canadian Methodism in the 1880's, related respectively to formation of the M.E. Church, M.E.-Wesleyan union and disruption, and union of Methodism in Canada.

ANNIVERSARY OF CIEMAL

In anticipation of the 4th assembly of the Consejo de Iglesias Evangelicas Metodistas de America Latina, which was to be held in Lima, Peru, in May, 1983, Historicas Metodistas, the publication of the Instituto Latinoamericano del Metodismo, devoted a special issue to the history of this Council in March, 1983. CIEMAL was established 2 February 1969 in Santiago, Chile, by representatives from the churches in Argentina, Bolivia, Cuba, Brazil, Chile, Mexico, Panama, Peru, and Uruguay. The first executive secretary

was Bishop Sante Uberto Barbieri of Argentina. (Bishop Barbieri also served the WMHS as its first president following re-organization in 1971.) For many years the organization was ably served by Dr. Mortimer Arias. In the absence of suitable leadership after his health failed, Bishop Alejandro Ruiz has served as acting secretary. Brazilian Bishop Paulo Ayres Mattos is president of CIEMAL.

BICENTENNIAL UNDERWAY

The celebration of the United Methodist and Pan-Methodist Bicentennial, 1784-1984, is already in action at all levels. While the general committee of the United Methodist Church and the Pan-Methodist Bicentennial Committee, which includes several other denominations in the Wesleyan tradition, and laying plans and implementing programs, the annual conferences and local churches are busy evoking 200 years of history in a plethora of observances, some of them running parallel with general plans, others inspired by local and regional talent.

The writer recently has encountered two sets of programs, in the Iowa and East Ohio Conferences. In the former a two-year package has been laid out, which includes a hymn contest, addresses at annual conference, commemoration of the Christmas Conference (December, 1784) at the district level, as well as district songfests, and addresses on implications for the future.

In the East Ohio Conference a task force has been at work for over a year designing various activities, particularly a series of biographical studies and, with the West Ohio Conference, a book updating the story of the church in Ohio since the publication of the state history in 1962. Programs and materials are planned for all levels.

In many local churches the children will have opportunity to celebrate the birthday with little plays, songs, and dress-up events. Anniversaries are a natural for children, who can be counted on to enliven the affair. Although materials are widely available, through Abingdon Press and Cokesbury centers, local talent has a once-in-a-lifetime opportunity to help both young and old to gain inspiration from Methodism's heritage.

MRS. OTILIA DE OLIVEIRA CHAVES
(Delivered by Rev. Nilo Belotto at the Quinquennial Meeting of the World Methodist Historical Society, World Methodist Conference, Honolulu, Hawaii, 1981)

(After hearing a little of her testimony)

We just heard the voice of Mrs. Otilia de Oliveira Chaves giving her testimony to the recently created Latin American Institute of Methodism, of the first Methodist University in Latin America. It is in name of this Institute that I am presenting to you a brief biography of Mrs. Chaves, "John Wesley's Spiritual Child" of the Methodist Church of Brazil.

Donna Otilia, who lives today with her husband, Rev. Derly de Azevedo Chaves, in the city of Porto Alegre, was born in a Roman Catholic home on January 3, 1897. Her grandfather's parents were an Indian and a Portuguese.

We choose to speak about Donna Otilia because she was outstanding on the world and Latin American Methodist scene at a time when, in her own words: "...The woman, according to the general consensus, was made to take care of the children and the home and be obedient to her husband. My parents did not think this way, and I did even less. Although I was very young, I already had made up my mind about the future." (*Itinerário de Uma Vida. Memórias d'Otilia de Oliveira Chaves, Imprensa Metodista, 1977. São Paulo, p. 27*). It was this new vision that made her parents send her to the Granbery Methodist Institute in the city of Juiz de Fora, State of Minas Gerais. In her book she writes: My father didn't know that the institution where I studied was run by Protestant educators, neither did I, nor my sister. We only knew about it when we saw the curriculum: Bible was one of the disciplines. At that time the Bible was denied to the people, and we didn't like it at all." (p. 30)

Otilia graduated in Pharmacy at the Granbery Methodist Institute in 1915. Some years after, she wrote: "Granbery Institute guided my life." She was the only woman in a class of twelve students and she was the first woman to graduate from Granbery Institute.

The first School of Theology of the Methodist Church was also located at Granbery Institute. It was there that Otilia met a young theology student named Derly de Azevedo Chaves, who became the first Brazilian Rector of the Granbery School of Theology and one of the most brilliant pastors of the Methodist Church in Brazil. They were married on September 26, 1918, and in the same year started their ministry in the city of São Borja, on the border of Argentina. The young couple pastored various churches until 1925,

facing many health and financial difficulties. In 1919, they got the bubonic plague and nearly died.

Dona Otilia was elected President of the Women's Missionary Societies Federation in 1924, but stayed in office only for one year because her husband got a scholarship and went to study in the United States of America. Mrs. Chaves went with her two children, Paulo and Ruth, to live with her parents in the distant State of Minas Gerais. Next year, Otilia and her children went to be with Rev. Derly who was continuing with his studies at Emory University, Atlanta, Georgia. There the couple was blessed with their third and last daughter, Doris Emory.

They came back to Brazil in April, 1928. Dr. Derly was elected Rector of the Granbery School of Theology and Dona Otilia taught Sociology and Psychology.

She began studying Christian Education and graduated in 1936. While her husband was Rector of the School, she was student, teacher, mother, nurse, and educational counselor.

Dona Otilia's activities in the Methodist Church were not limited to the work with women. She was very active in other areas also. She was a member of the commission that declared the autonomy of the Methodist Church of Brazil, a historical event of great significance to Brazilian Methodism. This commission, called "The Commission of Twenty", because it included five members of the General Conference of the Methodist Episcopal Church of the U.S.A., and five delegates of the three annual Conferences of Brazil, received all legal authority to organize the Methodist Church of Brazil. Dona Otilia was named official delegate of the Brazilian Annual Conference. About her participation beginning at this time, she writes: "In the church, recently declared autonomous, and which was given to be ruled by the Methodist people of Brazil, I was given the privilege of cooperating in various areas of its mission and participated in the work of Regional Boards and General Boards. I was given a special place on the Discipline Commission, I participated in the publication of material for Sunday School, on the editorial staff of the journals edited by the Methodist Church: (*Voz Missionária - Methodist Women's Society's Magazine*); I also participated in translating 'The Upper Room', and books of various authors, and was also publishing my own books. Asked by the Conferência Evangélica do Brasil (interdenominational) I wrote the book 'Arte de Contar Histórias (How to tell stories) that would be part of the training course for teachers of Sunday Schools. It was the first book published in Portuguese about this subject. This book had several editions and was translated into Spanish." (pp. 96-97)

Dona Otilia wrote other books: "Christian Education at Home", "The Child, His Sexual Education", and "Faith's Reality."

(Continued on Page 4)

Another important fact is that Dona Otilia was elected delegate to all of the General Conferences of the Methodist Church of Brazil, from the first one in 1930 until 1970-71. She was a member of the General Commission on the Discipline through all those years also.

MRS. CHAVEZ BECOMES AN INTERNATIONAL PERSONALITY

In 1938 she participated as official delegate of The Evangelical Confederation of Brazil to the International Missionary Conference in Madras, India.

In 1942 she participated as delegate of the Methodist Women's Society of Brazil in the organization of the Women's Confederation of Latin America. She participated in the first conferences that took place in Buenos Aires, Montevideo, Lima, and Rio de Janeiro.

From 1948 to 1949, Mrs. Otilia Chaves studied in Scarritt College, Nashville, Tennessee, where she graduated in July, 1949, with the M.A. degree. She was already a grandmother of 52 years of age. She says to her grandchildren: "It is never too late to learn." Later she wrote: "I believe that my attitude of taking advantage of all opportunities that I had to prepare myself stimulated a lot for my grandchildren."

In 1948 she participated in the General Conference of the World Methodist Women's Society held in Boston, Massachusetts, where she was appointed Corresponding Secretary for Brazil.

In 1952 she was elected President of the World Methodist Women's Society in Berkeley, California. Her name was victoriously voted on the first ballot, and for the very first time, a non-North American woman was elected to preside over the World Methodist Women's Society. She stayed in this office until 1956. About this event she wrote: "I did not refuse the commitment: I took this singular opportunity to spread farther the Kingdom of God. I dedicated myself for four years to give women of many languages and races the orientation they needed to accomplish the World Methodist Women's Federation Motto:

'To Know Christ and To Making Him Known'."

In April, 1952, she was a lay delegate of the Methodist Church of Brazil in the General Conference of the Methodist Church of the U.S.A., in San Francisco. She was already President of the World Methodist Women's Federation, and at this time discovered that the Women's Society of Methodist Churches that were not officially connected to the North American Methodist Churches did not participate in the W.M.W.F. During the General Conference she looked up Bishop Ivan Lee Holt and asked for his help. Thanks to him and Dona Otilia's initiative, restrictions were eliminated from the Discipline of the Methodist Church (USA), referring

to the World Methodist Women's Federation. (p. 177) This is the Amendment to Paragraph 2032 of the Discipline: "The World Methodist Women's Federation is an agency of the Church organized to congregate Methodist women of all the world with the purpose of getting to know Christ and making Him known."

Dona Otilia wrote: "The problem that kept me from sleeping many nights was solved. My heart was full of joy and my spirit praised the Lord for the greatest blessing I could expect at the beginning of the big work my sisters around the world had trusted to my weak hands." (Pp. 177-178)

Dona Otilia put as one of the principle objectives to bring together the Methodist women of the world. It was a very hard work of correspondence and visits. As a result Dona Otilia said: "It was in this way, with a great effort and an interrupted contact with the various units, that I prepared the soil for the crop we harvested at the end of my presidency. In the General Conference in 1956 we enrolled the following units: New Zealand, Australia, Australasia, Great Britain, East Indies, Zion Methodist Episcopal Church, African Methodist Episcopal Church and Christian Methodist Episcopal Church, the last three of black people, a fact that is one of the biggest victories that the Holy Spirit permitted me to obtain. In those days there was no racial integration in the U.S.A." (P. 179)

From 1956 to 1961, Dona Otilia was part, as the only woman, on the Executive Committee of the World Methodist Council.

This Brazilian woman worked also outside the walls of the Church where she gave a most valuable contribution. In 1954 she became a member of the Board of Directors of the Pan American Round Table, an international organization whose objective was to "provide, through women, ways of mutual understanding, comprehension and friendship among people of the Hemisphere and to stimulate all movements that, respecting the rights of everyone, have as specific aims the respect for woman and child." (P. 189) Because of her brilliant leadership, Dona Otilia was elected General President of the Pan American Round Table, on February 6, 1958, in El Paso. She was re-elected for the period 1960 to 1962. She traveled extensively while she was in this position, visiting almost all the countries of South and North America.

So we see, a Methodist woman breaking race barriers and building up fraternity and bridges of Christian love, in and out of the Church. This was possible because of her up-bringing without prejudice, as she herself writes: "I learned as a child from my pious mother that friendship among people of other races is a very (Continued on Page 5)

rich rich experience." With pride she used to say that her family was a living picture of that friendship. "We have Indian ancestors; Nordic blood runs through my veins and Portuguese are our nearest ancestors." (Pp. 174-175)

Finally, we can say that Otilia de Oliveira Chaves, Brazilian Methodist, is a true spiritual child of John Wesley. Through her faith, testimony and service in Latin American and World Methodism, we rediscover the value of our heritage and we are inspired and challenged to serve better today and in the future.

ASBURY THEOLOGICAL SEMINARY INSTALLS FOURTH PRESIDENT

A week of special activities on the campus of Asbury Theological Seminary, April 11-16, 1983 celebrated the installation of David Loren McKenna as fourth president of the sixty year old institution near Lexington, Kentucky, USA.

Lectures by Ugandan Bishop Festo Kivengere, United Methodist Bishop Finis A Crutchfield, Jr., Mr. Charles Colson, President of Prison Fellowship, and the annual Cessna Lectures by Dr. Edward Thornton of Southern Baptist Theological Seminary preceded the inauguration ceremony on April 16.

United Methodist Bishop Paul A. Duffey, Free Methodist Bishop Clyde Van Valin and Wesleyan General Superintendent Robert W. McIntyre, joined Trustee Chairman Ira Galloway and other seminary representatives in the ceremony.

Dr. McKenna comes to the presidency of ATS from sixteen years as president of Seattle Pacific University. He is an ordained elder in the Free Methodist Church of North America. A graduate of Asbury Seminary, he received his Ph.D. from the University of Michigan.

Asbury Theological Seminary was founded by Dr. Henry Clay Morrison in 1923. Dr. Morrison's son, Colonel Franklin D. Morrison, and retired presidents Dr. Julian C. McPheeters and Dr. Frank Bateman Stanger participated in the services. ATS is the tenth largest seminary in the United States with more than 800 students from 42 states of the USA and 20 foreign countries.

The World Methodist Historical Society

(North American section) will meet on the Asbury campus August 6-10, 1984 with the papers centering on the Christmas Conference Bicentennial theme.

Dr. Melvin E. Dieter

A REPORT ON THE UNION CATALOG OF WORLD METHODIST MANUSCRIPT COLLECTIONS

In 1976 the WMHS, meeting in Dublin, approved the compilation of a catalog or bibliography of Methodist related manuscript and archival collections on a worldwide basis. The following year the Executive Committee of the Society asked me to plan and carry out this project.

As far as is known, this is the first attempt by an organization made up of many denominations, but with a common heritage, to inventory collections of records relating to its history and that of its parts and to make this information available to scholars. 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; the place of Methodists in ecumenical movements; the role of the church in developing educational facilities; 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.

Eventually the project will include information on more than sixty denominations with a common Wesleyan heritage in approximately ninety countries. The time period to be covered is more than 250 years, from the establishment of the Holy Club at Oxford University by the Wesleys until the present.

The catalog will include information on three types of records: 1) archival records created or acquired by organizational units within or supported by each denomination from the local churches to the top administrative levels; 2) correspondence, diaries, sermons, and other manuscript records of families or individuals, either lay or clerical, who have had roles in the denomination; and 3) records of other organizations, such as

(Continued on Page 6)

state or national government agencies, or individuals which contain information on the individuals, programs, structure, and activities of the denominations.

The catalog will consist of three parts. The first is a directory of repositories. This will provide basic information about the location, hours, and other data for the researchers. The second part will include information on each of the various collections of records. A collection would consist of those records which have been created or acquired by an individual, a family, or an organization, or part thereof, within any of the denominations.

For each collection the catalog will include:

- 1) name of the person or organization to which the records are related; 2) identity of the person or organization; 3) nature of the collection--correspondence, diaries, financial records, minute books, etc.;
- 4) quantity in terms of number of volumes, items or pages, or linear measurement; 5) date span; 6) description of the contents or subject matter of the records; 7) whether originals or copies; 8) languages; and
- 9) availability of finding aids.

The third part of the catalog will be a detailed index.

This project can only be carried to completion with the cooperation of many people. Your suggestions, comments, and information regarding any additional sources of information will be greatly appreciated.

Dr. Homer L. Calkin

(NOTE FROM THE EXECUTIVE SECRETARY)

Two sections of this voluminous project have been completed. Purchases may be made through Dr. Calkin at the cost of \$10.00 (USA) for the Far East section and \$30.00 (USA) for the South Pacific section. The address is: Dr. Homer L. Calkin, 3830 Columbia Pike, #202, Arlington, VA, 22204, USA.

NEXT ISSUE

The biographical paper on Chinpei Peter Goto, presented to the World Methodist Historical Society at the World Methodist Conference, Honolulu, Hawaii, 1981, by Dr. Harry Komuro will appear in the Third Quarter, 1983.

We invite articles and news items which demonstrate an interest on an international level. The editor has no easy task in gathering material for each quarter unless you recognize the importance of forwarding accounts of a universal interest in Methodism.

HISTORICAL BULLETIN

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HISTORICAL BULLETIN

(formerly News Bulletin)

WORLD METHODIST HISTORICAL SOCIETY

Volume 12

Third Quarter, 1983

EDITOR'S RUMINATIONS

In the midst of all the planning for and observance of the Bicentennial of American Methodism one may easily lose sight of an even more remote, but essential, part of the Methodist heritage: the birth of Martin Luther in Saxony in 1483. All over the world most Christians (including Roman Catholics, not merely "Lutherans") are engaged in celebrating common roots in the Reformation of the 16th century. Among them United Methodists, because of the abiding influence on both Wesleys as well as on Otterbein, Boehm; and Albright, have reason to join with the others. Although the Bicentennial is by no means minor or parochial, let us not ignore the semi-millenary of another of our founders.

For among the diverse forebearers of the Wesleyan movement is the Saxon monk who in 1517 and 1521 and upon other notable occasions defied the powers of this world, ecclesiastical and political but especially the former, in total dependence on the sole grace of God and in obedience to His Word. His famous "Here I stand--I can do no other" at the Diet of Worms towers undiminished today as a firm symbol. Christians today stand in need of Luther's "mighty fortress," the stalwart, faithful God.

All can be inspired today by his witness, which was against the established leadership of his day and in favor of a biblically fundamental reformation. His witness can strengthen Catholics in Poland, black Christians in Africa's turmoil, as it did strengthen a heroic few in providing theological ground for limiting the power of princes in the season of Nazi tyranny.

Although Luther was a belligerent and disputatious -- even cantankerous and divisive -- antagonist in his own career, today the theological understanding and faith which has taken his name can provide a common base for a great cloud of witnesses of many denominational stripes.

United and other Methodists would do well, in preparation for their bicentennial year of 1984, to recall their even deeper roots
(Continued on Page 2)

FROM THE EXECUTIVE SECRETARY

With this issue we shall be back on schedule with these publications. The irregularities in production can wreak havoc upon a librarian who is trying to keep the file of periodicals in order.

We want to draw special attention to the program planned for the Regional Conference, 1984, at Asbury Theological Seminary, Wilmore, Kentucky, USA. In this issue the program details have been worked out by a special committee under Dr. Melvin Dieter, Assistant to the Executive Secretary. He has been assisted by the leaders in Archives and History for the several Methodist denominations in North America: AME, AME Zion, CME, Free Methodist, Wesleyan, United Church of Canada, and United Methodist Churches.

Later we shall request registration from those who plan to attend. The cost of registering, meals, and lodgings will be figured on a daily and/or fulltime basis. In order for the entertaining group to plan adequately, it will help for them to have this advance information. In the meantime we will share with you as much information as becomes available.

A REQUEST AND OUR RESPONSE

The Pan Methodist Committee for the American Bicentennial asked that the WMHS initiate plans for a suitable memorial at Pill (Bristol) to commemorate the departure of Wesley's representatives to America.

Our Vice President, Mr. John Vickers, contacted Rev. Ian Lunn, district leader at Bristol, to make contact with the Parish Council for a suitable location, arrange for the fabrication of a plaque, and its installation. Rev. Lunn has arranged for the location of the memorial and fabrication of a plaque.

The trustees of the George Ruck Foundation have given the WMHS a grant in memory of Mr. George Ruck, which will cover the cost of erecting this plaque. Any additional money will be applied to the expenses that we shall incur in developing and holding the Regional Conference in 1984. We want to thank publicly these trustees for helping us in these expenses.

EDITOR'S RUMINATIONS (Continued)

in the Reformation which included also Calvin and Zwingli and Bucer and Menno Simons, all forebearers. In remembering Luther Methodists are brought closer to the Wesleys, who drank deep from Reformation fountains -- sola scriptura, justification by faith, ministry of all Christians, to say nothing of that other grand product of reformation (Reformation?), the Church of England, the Wesleys' own.

It is a good thing that 1983, the 500th anniversary of Luther's birth, comes just one year before 1984, the 200th anniversary of the Methodist Episcopal Church. It provides a needed perspective on the ultimate root, Jesus Christ.

WORLD METHODIST MUSEUM'S REFURBISHMENT

At Lake Junaluska, North Carolina, headquarters of the World Methodist Council, the museum has been closed for alterations and expansion. The project followed the evacuation of the offices and library occupied by the General Commission on Archives and History of the United Methodist Church, as it moved to the campus of Drew University, Madison, New Jersey.

The new space will provide 4000 square feet (c. 372.5 square meters) for display and storage of the many pieces and artifacts collected over the years, everything from one of Wesley's pulpits to old class meeting tickets. Added to the large collections assembled by Elmer T. Clark and Lee F. Tuttle will be the rich materials of Bishop Fred P. Corson, Dr. Robert Bruce Pierce (Chicago) and Dr. and Mrs. Harold Crowder (Virginia). A reopening ceremony was held Sunday afternoon, July 17, 1983.

BICENTENNIAL SOUVENIRS AND RESOURCES

Cokesbury, the retail agency of the United Methodist Publishing House, has published a catalog of materials related to the Bicentennial of American Methodism, 1784-1984. It includes commemorative items, inexpensive souvenirs, books on the Methodist heritage including the Pan-Methodist Plan Book available in September, 1983 road signs and sign attachments, (Continued on next column)

stationery, a historical calendar, and "Methodist Minutes," a series of brief accounts of historical episodes to be distributed through 1984 (each week) by Dr. Walter T. Vernon, and other items. The Bicentennial Medallion, available at \$5.95, will also be used at General Conference as a delegate badge. It is a one and one-half inch solid bronze disk with John Wesley on one side and Francis Asbury on the other. These materials are in addition to the large casting of the original bell of Cokesbury College, available in 1984 with numbered castings at \$1984 each. Proceeds of this project will go to the forthcoming program for new church building.

WORLD CAMP MEETING

A World Camp Meeting will be held in 1984 at Ocean Grove, New Jersey according to an announcement in WORLD PARISH. The meeting is to be organized by the World Evangelism Committee of the World Methodist Council. Designed for both lay persons and clergy, it will run from August 5 to 12. The site, which is 40 miles (64 kilometers) from New York City, is one of the famous locations of 19th century camp meetings. A large auditorium and other facilities accommodate large crowds. In addition to six daily preaching services various smaller activities are planned: including daily Bible study, small group discussions, and an all-night prayer meeting. Registration is \$20. Inquire of Mrs. Kelly Truitt, World Camp Meeting, Box 126, Ocean Grove, NJ 07756, USA.

(Executive Secretary's note: The above dates conflict with the dates of our Regional Conference, Asbury Theological Seminary, August 6 - 10, 1984. Our date had been planned and announced before the above Camp Meeting location had been settled.)

1984 REGIONAL CONFERENCE PROGRAM

Confirmed program participants to date and their subjects are:

Dr. Frank Baker (British Methodist Church), retired professor, Duke Divinity School, a paper on the Christmas Conference

Dr. Carl Bangs (United Methodist), professor, St. Paul's School of Theology, paper on Arminianism in American Methodism

Dr. Cyril Griffith (AME) Dept. of History, Pennsylvania State University, "The Evolution (Continued on page three)

1984 REGIONAL CONFERENCE PROGRAM (Continued from page 2)

of Missions in the A.M.E. Church"

Dr. Richard Heitzenrater (U.M.), prof at Perkins School of Theology, paper on "The Christmas Conference and the Discipline"

Dr. Arnold D. Hunt (Uniting Church in Australia), Dept. of History, Salisbury College of Advanced Education, paper on Australia and American Methodism

Rev. Glen Lucas (United Church of Canada), President of WMHS and Director of Archives and History, United Church of Canada, paper on "American and Canadian Methodism"

Dr. Frederick Maser (U.M.), former Executive Secretary, WMHS, daily devotional leader

Dr. Homer Calkin (U.M.), Director of the Union Catalog of World Methodist Manuscript Collections, presentation on the world catalog

As additional leaders agree to present papers, we will share this information.

BRITISH SECTION, WMHS, NEWS

New Hanham Mount Memorial

Hanham Mount on the southern edge of Kingswood, near Bristol, was the scene of early field-preaching by Whitefield, Wesley and others. In those days the area was still open countryside inhabited by miners. In 1951 a replica of the pulpit from Wesley's Kingswood chapel was erected on the Mount as a memorial. Over the years this has deteriorated, but at the initiative of members of the Kingswood District Council a replacement has now been provided. The new pulpit was dedicated on Sat., May 7, 1983 by the President of the Conference, the Rev. Norwyn E. Denny. The ceremony was preceded by a procession of witness. Others taking part included the Supt. Minister of the Kingswood Circuit, the Rev. Ian T. White, the former Warden of the New Room, the Rev. Rupert Davies, and the Chairman of Bristol District, the Rev. Ian C. Lunn.

Englesea Brook Chapel, Cheshire

Primitive Methodism was the largest of the non-Wesleyan bodies before Methodist Union in 1932 and the chapel at Englesea Brook is closely associated with its pioneer days. Sadly, the village society has dwindled away and the chapel is no longer used for worship. But the possibility that it might be sold and demolished has led to moves to save the chapel and to use it not only as a museum but as a place of worship within the context of memories of the spirit and sacrifice of Primitive Methodism. Work is already in hand on the adjoining graveyard, where Hugh Bourne and other early preachers are buried. An appeal for funds has been launched and contributions may be sent to Mr. E.A. Rose, Treasurer, 26 Roe Cross Green, Mottram, Hyde, Cheshire SK14 6LP.

British Residential Conference

A fourth residential conference on Methodist history was held at Selly Oak, Birmingham, England, on 5th-8th April, 1983. The opening address, on the biographical approach to church history, was given by Dr. John A. Newton. Other topics included the Catholic element in Wesley's background of Methodism, the evolution of the Methodist preaching service, the decline of the class meeting, problems of administration in Cornish Methodism, development in the itinerancy in the late 18th century, and a comparison between Thomas Champness and Hugh Price Hughes. Sessions were devoted to archival matters and a review of recent publications. A visit to the Black Country open air museum was arranged. A detailed report has been prepared and is available (while supplies last) from WMHS Publications, 87 Marshall Ave., Bognor Regis, W. Sussex PO21 2TW, \$2.00(USA) post free. The conference was jointly sponsored by the WMHS (British Section) and the Wesley Historical Society. The WHS has now appointed the Rev. Peter Howard as its Conference Secretary, and he will be responsible for future conference arrangements.

New Publications

Order from WMHS Publications (address above):

"Brothers in ministry: the story of Walter and Francis B. James" by David W. James, \$2.50 (US) postfree. This is the story of two brothers, both Methodist ministers. Walter was still a young man when he died, but his memory endured among those who had known him. His younger
(Continued on page 4)

BRITISH SECTION, WMHS, NEWSNew Publications (Continued)

brother is remembered not only for his long circuit ministry, but more widely for the 'Quiet Hour' series which he contributed for so many years to the Methodist Recorder. Ten of these articles are reprinted here for the first time.

"The Waddy Family" by J. Leonard Waddy, \$13.00 (US) postfree, cloth bound. The author of this family history, now a supernumerary minister, is the last of a remarkable succession. One hundred and ninety years ago, a young Yorkshireman, Richard Waddy, entered the Wesleyan ministry. John Wesley had been dead a mere two years. There have been Waddys in the ministry ever since -- nine of them in all.

Two of Richard's sons entered the ministry, and one of them, Samuel Dousland Waddy, became President of the Conference in 1859. The next generation produced an outstanding layman in Samuel Danks Waddy. Popularly known as Judge Waddy, he is remembered for his defence of W.T. Stead in the famous trial for the procuring of a child for the white slave trade as part of the campaign to expose and bring to end this traffic in human lives. The book includes two chapters on the Methodist branches of the family but also follows it to Ireland, America, Canada, Australia, and New Zealand. Individual achievements in the fields of medicine, the law, literature and the forces, as well as the Church, abound.

Guides to Methodist Sites

Discovering the past through visits to places rich in historical associations can be one of the most pleasurable and rewarding of activities -- with the profit and enjoyment considerably enhanced by having helpful information in print about the sites in question in one's hand at the time. Those exploring the British Methodist heritage in this way have had a number of general guide books to help them -- Frank Baker's The Methodist Pilgrim in England, G.C. Gill's In the Steps of John Wesley, the Methodist Recorder publication called Wesley's England, as well as guides to specific sites. Some of these are no longer available and to fill the gap the WMHS, British Section, intends to produce a number of regional guides to Methodist places,

offering detailed and (hopefully) accurate information in gazetteer form. One has already been published (1980) -- John Vickers and Betty Young A Methodist Guide to London and the South East. Others are projected for East Anglia, the southwest, the northeast, and so on. The fact that 1984 (apart from its other more sinister connotations as forecast by Orwell!) is to be celebrated as Christian Heritage Year gives an added stimulus to this scheme -- we hope that good progress can be made as quickly as possible. It could be of help to the British Section to have some 'consumer reaction' on this matter. Any comments on guides already available, any ideas and suggestions for future ones, any thoughts on how the British Methodist heritage might be made better known to visitors? There is still room for a general introductory guide and it is pleasant to record that an initiative has been taken on this (rather surprisingly) by the Tourist Information Service of Calderdale, one of the local authorities of Yorkshire. The aim is to produce in 1984 an outline guide to about 20 important Methodist sites in England. We are in touch with Calderdale on this and regard it as a very praiseworthy undertaking and a good way to spend some public money! Geoffrey Milburn, the British Section Secretary, would be interested to hear from anyone on the matter of guides to Methodist sites.

(Contributed by John Vickers)

CHINPEI PETER GOTO

(Delivered by Dr. Harry Komuro at the Quinquennial Meeting of the World Methodist Historical Society, World Methodist Conference, Honolulu, 1981)

Chinpei Peter Goto was born on April 8, 1887, in Iwayado, Iwate Prefecture in northern rural Japan. At eleven years of age he immigrated with his parents to Hawaii. They came to work on the sugar plantations in search of a better life as did thousands of others during the period (1898). After three years on the island of Kauai, the Goto family moved to Honolulu where medical help was available for the ill parents. The hospitality of one of the saintly members of a small congregation who was an innkeeper brought this family in touch with the Christian faith. Peter lost both his parents when he was a youth and became a part of the household of the Methodist minister. This minister had left his wife in Japan while upon appointment in this mission, and for this reason he had taken into the parsonage several young men from the country who needed a place to live.

(Continued on Page 5)

In 1909, Chinpei was baptized. He became a leader among the youth while employed in one of the large firms in the city. This young man was a baseball star and an excellent tennis player. But he also participated faithfully in evangelistic street preaching in the slums, in the Sunday School, and the Epworth League.

Under the tutelage and persuasion of the minister he decided to give up a promising business career for the ministry. Following correspondence to the homeland about a partner from his home prefecture, he was able to make a trip to meet the person who was to become his bride. After a five year engagement, the lovely Umeno Takahashi arrived and they were married on June 21, 1921. After two months they were assigned to work in Lahaina and Puukoli on the island of Maui as language teacher and an assistant to the minister. Thus begins the extraordinary witness of the Rev. "C.P." Goto as he was affectionately known.

Since he had no theological training, he studied by means of the conference course of study under the guidance of a senior elder, the Rev. Tokuji Komuro (who was my father) for five years, diligently taking examinations at the annual mission sessions until he was duly ordained a Deacon in 1927 and an Elder in 1929. The Gotos were a Godsend to the arduous and depressing circumstances of the plantation laborers. There was, however, an irony in these beginning years, especially in work with children and youth, about which a mission journal report recorded a Sunday School enrollment of 285 and of which 30 were baptized. This was because non-Christian parents were not happy about their children going to a Christian language school and Sunday School, and, therefore, the laymen and minister cautioned the Gotos to be more discreet and less aggressive. But Peter continued with fervor. A letter was eventually sent to the mission superintendent asking for the removal of the couple. Disappointed, yet committed to their call and ministry, they returned to Honolulu with three small children and practically penniless; and once again, to the hospitality of the same Methodist innkeeper, hoping and praying that the Lord would open up the way for them.

By God's grace, the way did open up. On the other side of the island, covering an area of about 30 miles, it was reported that there were only three Japanese families who were Christian among a scattered population of workers in sugar and pineapple fields, truck farmers growing vegetables, papayas and bananas, and workers in piggeries, and as common laborers. Given a small cottage to house the family, in the fall of 1927 a continuous ministry of 27 years was begun. This resulted in the establishment of four congregations, one of which is now the largest church in the Hawaii District, the Kailua United Methodist Church.

There was no church building for two years. The ministry was basically the pastoral involvement with individuals and families. It meant calling in humble homes after long hours of labor or in their places of work, with a word of encouragement and concern, usually a word from Holy Scriptures and prayer. First it was on foot from house to house, then by a bicycle, and finally by a Model A Ford; for there were but pathways, then a country dirt road, and finally the asphalt highways. On the occasion of the Rev. Goto's 25th report to the annual meeting of the mission in 1952, he showed the map of the region showing just three families in 1927, and then another map of the same region 25 years afterwards with four vital churches and hundreds of families and individuals. It was reported that our presiding officer, the late Bishop James C. Baker of Wesley Foundation and the World Missionary Council fame, said: "This is the greatest pastor I have known."

This preacher, who was but about five feet tall and very trim, was a tireless worker with a pastoral instinct, a natural openness and deep compassion which won him a place in the hearts of everyone. Dr. William Henry Fry, who was his Superintendent during most of the years of his ministry, testified that brother Goto's "winsome personality and his wooing message" won more converts than that of any other in the mission's history. In the early years, his evangelism was identified by the colorful "Three B's:" (1) He was always seen travelling all over the countryside on his Bicycle; (2) He was often carrying Baseball gear, a popular attraction for the children and youth; and (3) Without fail he carried his Bible with him. He was known for his Bicycle, Baseball, and Bible!

This was a community which struggled for survival during the depression years, and this pastor identified his work with the concerns of his neighbors. He was consulted by the farmers when they first organized to make their needs and grievances known. In 1937 he traveled with the delegation to meet with Franklin Delano Roosevelt and others in Washington, D.C.; and then again in 1947. On his 1937 journey he stopped in New York City to borrow a frock coat from a minister family (again, my father), who was just about his size, so that he might be properly attired, and also to purchase a Japanese Bible at the American Bible Society. After finishing the interview at the White House, Rev. Goto asked if the President might do him a great personal favor. Graciously, he said he would, if it was at all possible. He took out his brand new Japanese Bible and said he would be greatly honored if the President would autograph it with the date to commemorate this experience. This was done and he left greatly thrilled. Soon afterwards, his journey west took him to Niagara Falls. He crossed the Canadian border along with the other tourists, but inadvertently he did not have with him a passport which was required of all Orientals. He was stopped by the (Continued on page 6)

immigration officers and was required to show proof that he had entered from the United States. Brother Goto said that he was from Hawaii and that he had been to see the President of the United States. He hardly looked that important and so was pressed for proof. He only had a Japanese Bible, which the officer could not read, but he did have the signature of the President and the date. This was authentic and with his Bible he was able to get back into the country and continue his journey.

This man's ministry began in the days of the depression among those who were victims of poverty and discrimination. He was also an enemy alien clergyman when World War II broke out at Pearl Harbor, serving enemy aliens as well as their children and grandchildren who were American citizens, when life was suddenly under the trauma and tragedy of war. He was called upon to be the reconciler and counsellor for many whose lives were uprooted. Throughout all circumstances he maintained an ever cheerful, diligent and caring presence.

On Easter Sunday, 1942, there gathered about fifty servicemen led by an Anglo-Saxon lieutenant, with non-commissioned officers and privates who were Caucasians, Chinese, Hawaiian, Japanese, and Korean men in uniform on one side of the church; and on the other side, were the members who were Japanese grandparents, parents, youth and children. Rev. Goto writes: "We conducted the Holy Communion and invited to the Holy Altar. The races of all colors came before the same altar and knelt before our Master with no racial hatred or any enemy feeling but one thought of brotherhood and same heart of one love for all mankind... Blessful Easter...many of us can never forget for a long, long time." The two ministers were a young minister who was a citizen, and Brother Goto, who was an enemy alien.

On another occasion a gruff and seemingly unsympathetic General came to church on a Sunday to find out what was going on in this little church. He was confronted by this man of God and saw all of the activities, including

a luncheon for the servicemen, and was told of the many things going on throughout the week. He was amazed. The converted General asked the pastor to purchase whatever was necessary for all of the people for luncheon for the next Sunday and said: "Please send the bill to me!" Always in a simple and disarming manner he bore a witness that changed lives.

Although the churches he began as Japanese language ministries have become multi-ethnic and multi-language congregations, the Rev. C.P. Goto was the beloved senior pastor of the whole countryside. A few weeks after my appointment as Superintendent in 1954, this friend came to give me a word of encouragement and to present me with a check to bring up-to-date the World Service commitments of his people. He had just been to see his doctor at the insistence of his wife that he was working too hard. It was his heart and he was told to slow down. Leaving my office he visited his grandchild and then drove home, arriving there about 6 p.m. He was exhausted, collapsed, and died.

The following day there was a continuous flow of distraught friends to the parsonage to comfort his widow and family. But his valiant lady strengthened the sorrowing by her witness that her husband had finished his work and that the Lord had called him home. The following day, which was Sunday afternoon, more than a thousand persons overflowed the sanctuary, which was large enough for 250, into the churchyard. After many tributes one member said: "Four churches ... what one man can do!"

The witness continues. A son, among the family of six children, is an evangelist missionary among farmers in northern Japan. Mrs. Goto continued for many years as a language worker in several of our churches. Now, in her late seventies, as a member of her husband's church of his youth, gathers twenty some friends each Friday evening for Bible study, fellowship and prayer, which would measure up to our heritage of the Wesleyan Class Meetings where discipline and vitality are still needed today.

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EDITOR'S RUMINATIONS

1984. The celebration of the Bicentennial of American Methodism. Most of us have heard a good deal about that.

1984. The very year of George Orwell's foreboding novel. In the mass of publicity on the Bicentennial I have not observed any particular reference to this curious coincidence of dates. Why not? Is it so obvious as to discourage specific note? Has everyone concluded that there is no connection and hence no need for comment? Is it thought that the threatening presence of Big Brother would detract from the unalloyed, unsullied joy of a 200th birthday? (Editor: Following the above preparation, the Circuit Rider, November-December, 1983 referred to "1984 the Novel and the Bicentennial" by George Harper, Jr. That's the first I've seen.)

Still, the coincidence gives pause. After 200 years, what does lie ahead? The world has clearly, not fully, come to Orwell's gloomy state. But there are portents. Expansion of population, diminution of individual freedom, spread of computer technology, repeated appearances of oppression, hunger, and authoritarian regimes. Some of these find expression in Western-style developed countries, others in other parts of earth. They are all important and threatening aspects of the future in which 200 year old American Methodism and its missionary children will have to live and give witness. The songs of celebration are muted; the exuberance of birthday is restrained.

1984 once again. As I sit to compose this column, I can see on the wall a large framed copy of a photograph of earth made from space. Our generation is the first in the history of humankind to see this planet--our home-- from this perspective: out in space looking at ourselves as only God was once supposed to do.

Technology expresses not only threat but promise. Great changes offer not only repression but opportunity. In some ways the world is open to the Gospel as it has

not been since the days of John R. Mott. Earth, our home, our only home, is one world, bound together as never before in a magnificent network of instantaneous communication. What a chance! What a need!

FROM THE EXECUTIVE SECRETARY

Hopefully you will receive this issue a few days before the beginning of 1984. The officers of the World Methodist Historical Society extend to all of our subscribers the sincere wish that you have had a very wonderful Christmas season and that the new year will be filled with great opportunities for service to God and Church. The ties that bind us together through our Wesleyan tradition become even more meaningful during this coming year.

The WMHS is sponsoring a major Regional Conference in 1984 on the campus of Asbury Theological Seminary, Wilmore, Kentucky, USA, August 6-10. Our theme will center around our Wesleyan heritage and the Bicentennial. The program will appear in another part of this publication. We hope that you will reserve the dates and plan to be with us. It will be international, inter-Methodist as you can note from the program participants and their locations. In the next issue more details of cost, registration, and so forth will be given.

LETTER TO THE EDITOR

The editor, who does not receive voluminous fan mail, hastens to relay the following comment from a member of the society:

Thank you for the EDITOR'S RUMINATIONS in the current issue of the Historical Bulletin of the World Methodist Historical Society. Just this past week I was commenting to a friend about the narrow-mindedness of the United Methodists who seem to think the world rises and sets in John Wesley and The United Methodist Church. My case in point was that at no time did either the Council of Bishops or any other influential body in Methodism take note of the 500th anniversary of the birth of Luther. The New York Times had a good article on him as did another of the secular publications; but until the arrival of the Bulletin with your timely notes no other Methodist that I know of said a word about Luther.

Frederick E. Maser

PROGRAM PLANNED FOR REGIONAL CONFERENCE AT ASBURY SEMINARY

Monday, August 6

- 3:00 Registration
- 6:00 Opening Banquet
"John Wesley and the Birth of the Methodist Episcopal Church" Dr. Frank Baker, Exec. Editor, Wesley Works Editorial Project, Durham, N.C.

Tuesday, August 7

- 7:30 - 8:30 Breakfast
- 8:30 - 9:00 Devotions
Dr. Frederick Maser, former Exec. Sec'y., WMHS, Philadelphia, Pa.
- 9:15 - 10:30 "Thomas Coke, Episcopal Presbyter" Prof. John Vickers, Bognor Regis College (ret.), Bognor Regis, United Kingdom

- 10:45 - 12:00 "Methodism Comes to America" Dr. Timothy Smith, Director, Studies in American Religion, Johns Hopkins University, Baltimore, Md.

12:15 - 1:15 Lunch

- 1:30 - 2:45 "The Christmas Conference, an Epoch in American History" Dr. Warren Smith, Associate Prof., Interdenominational Theological Seminary, Atlanta, Georgia
- 3:00 - 4:30 Reports (Two half hour reports and questions)
- 5:00 - 6:00 Dinner
- 6:30 - 8:00 "Freeborn Garretson and Nova Scotia" Dr. G. W. Rawlyk, Prof., Queens University, Canada

Wednesday, August 8

- 7:30 - 8:30 Breakfast
- 8:30 - 9:00 Devotions - Dr. Maser
- 9:30 Brunch and Visitation at Shakertown

- 11:00 - 12:00 Bethel Academy Site Re-dedication, Dr. Herbert Livingston, Biblical Division Head, Asbury Seminary, Wilmore, Ky.

12:15 - 1:15 Lunch

- 1:30 - 2:45 "The Christmas Conference and the Discipline", Dr. Richard Heitzenrater, Prof., Perkins School of Theology, Dallas, Texas

- 3:00 - 4:15 "Episcopal and Wesleyan Methodists in Upper Canada, 1816-1884, a Study of Prolonged Conflict", Rev. C. Glenn Lucas, Archivist-Historian, The United Church of Canada, Toronto, Canada

5:00 - 6:00 Dinner

- 6:30 - 7:45 "The Evolution of Missions in the African Methodist Episcopal Church," Dr. Cyril Griffith, Prof., Dept. of History, Penn State University, State College, Pa.

- 8:15 - 9:00 Report, Dr. Homer Calkin, Director, Union Catalog of World Methodist Manuscript Collections, Arlington, Virginia

Thursday, August 9

7:30 - 8:30 Breakfast

8:30 - 9:00 Devotions, Dr. Maser

- 9:15 - 10:30 "Methodism in South America" Dr. Mortimer Arias, formerly Bishop in Bolivia, Prof., Claremont School of Theology, Claremont, California

- 10:45 - 12:00 "A History of a Local Church in Japan - a Case Study," Dr. Kega Takeo, Prof., Dept. of History, Aoyama-Gakuin University, Tokyo, Japan

12:15 - 1:15 Lunch

- 1:30 - 2:45 "Revivalists and Reformers, The Wesleyan Methodist Connection", Dr. Lee Haines, Historian, The Wesleyan Church, Marion, Indiana

- 3:00 - 4:15 "Free Methodism of ? ", Dr. Howard Snyder, Adjunct Prof., E. Stanley Jones School, Asbury Seminary, Wilmore, Ky.

5:00 - 6:00 Dinner

- 7:00 "Bishop Asbury - A Dramatic Presentation" Dr. Charles Killian, Prof. of Preaching and Drama, Asbury Seminary, Wilmore, Ky.

Friday, August 10

7:45 - 8:30 Breakfast

8:30 - 9:00 Devotions, Dr. Maser

- 9:15 - 10:30 "The Christmas Conference and

PROGRAM (Continued from Page 2)

The Arminian Factor", Dr. Carl Bangs, Prof., Historical Theology, St. Paul School of Theology, Kansas City, Ks.

10:45 - 12:00 Panel Discussion

Dr. Frank Baker, Dr. Timothy Smith, Dr. Richard Heitzenrater, Dr. Howard Smith

"Where do Methodist Historians Go From Here?"

LAKE JUNALUSKA'S WORLD METHODISM MUSEUM

An expanded museum of materials and artifacts related to Methodist history has been developed and recently opened at Lake Junaluska, N.C., headquarters of the World Methodist Council and its General Secretary.

The current issue of WORLD PARISH reports its dedication and provides a guide to the exhibits. The collection is a combination of items preserved from early times of British and American history, portraits of famous leaders and heads of the Council, and rare books and manuscripts. The materials are displayed in attractive glass cases in a redecorated hall and adjoining rooms. A Wesley stained glass window, which includes faces of 27 noted Methodists, is balanced by a Christ window which notes major figures in church history. Portraits of Wesley are well represented, by both recent and old artists. Other branches of Methodism are represented by portraits of James Varick, Richard Allen, Orange Scott (with Seth Rees and Martin Wells Knapp), and Philip William Otterbein. A separate Library and Manuscript Room offers care and displays of many fine items. Various special collections contain materials only indirectly related to Methodism.

RECENT PUBLICATION

Recently the University Press of America reprinted the 1965 edition (Abingdon Press) of Robert E. Chiles "Theological Transition in American Methodism, 1790-1935." This historical study traces the changes that have taken place in Wesleyan theology in America. It focuses on three representa-

tive theologians: Richard Watson, John Miley, and Albert Knudson; and three central themes of revelation, sin, and grace. The author is Professor of Philosophy, College of Staten Island, CUNY, New York. It may be purchased for \$11.75 from the University Press of America, Inc., 4720 Boston Way, Lanham, Md., USA.

THEOLOGISCHES SEMINAR IN REUTLINGEN

This seminary of The United Methodist Church in Europe celebrated its 125th anniversary in Reutlingen, West Germany, in April, 1983. About one hundred ministers from West and East Germany, Switzerland, and Austria gathered for sessions on the theme "Wirkung und Weite des Evangeliums" (Operation and Scope of the Gospel). Bishops H. Sticher and F. Schafer participated. The school began in Bremen in 1858 and subsequently moved to Frankfurt-am-Main. A British Wesleyan school in Stuttgart merged with the Frankfurt seminary in 1897. A training school of the Evangelical United Brethren was begun in Reutlingen in 1877. With the merger of 1968 and the formation of The United Methodist Church the schools merged at Reutlingen. At present enrollment of students is 46, with five full-time and five part-time faculty.

RESTORATION OF LOVELY LANE CHURCH

The old chapel of the Christmas Conference in Baltimore, Maryland is no longer there. But the lineal descendant of the congregation is very much alive in Lovely Lane Church, built as a centennial monument of the founding event. A plan for renovation in preparation for the General Conference of 1984 is under way. Persons who are interested in contributing may call a toll-free number, 1-800-368-2520.

A national televised program on Christmas morning (12 midnight to 1 a.m.) will emanate from Lovely Lane Church to initiate the 1984 Bicentennial celebration. CBS will carry this program.

Dr. Ed Bauman, pastor of Foundry Church, Washington, D.C. and a nationally prominent United Methodist minister who appears regularly on television, will be the speaker. This service will be sponsored by the Pan Methodist Bicentennial Committee representing five American Methodist denominations.

THE METHODIST PROTESTANT CHURCH IN
Japan, 1896-1900 (Part One)

(Written by Dr. John Krummel after many years of research we can only print the Introduction. Copies of this publication in English can be obtained by contacting him at 5-4-22 Minami Aoyama, Minato-ku, Tokyo 107, Japan.

Introduction

The four-year period from 1896 to 1900 in Japan was one of continuing political instability with unresolved tensions between progressive and conservative forces in the government, resulting in the fall of five successive cabinets (three in 1898 alone). Inflation which followed the Sino-Japanese War (1894-95) and pressures on government budgets caused by a rapid expansion of the military resulted in social dislocations which particularly affected the lower classes. Natural disasters in 1896 - typhoons, floods, earthquakes, and epidemics - took three times the number of lives lost in the war, and poor rice harvests in 1896 and 1897 brought further distress to the poor. In 1898 the first labor strikes occurred. With the rapid expansion in industry, railroads, world-wide shipping, and banks and financial institutions, the spirit of "commercialism" with its attendant greed for wealth grew even stronger.

This was also a period in rapid expansion in education on all levels. The number of magazines and newspapers increased and the removal in 1897 of arbitrary restrictions on the freedom of the press (as well as of public meetings) created new opportunities for the propagation of the Gospel. Newspapers played a major role in heightening public consciousness of various social problems. Although the number of books and magazines published for English study continued to increase, the search for national identity was reflected in the many original Japanese works appearing in the area of history and biography. In 1896 Japanese commentaries on Kant's Critique of Pure Reason and Schopenhauer's philosophy were published. The "commercialism" of the period, however, was reinforced by the philosophical materialism which held sway in most secondary and higher schools. Two major publications in 1897 were Yuki-chi Fukuzawa's A Hundred Tales of Lucky Sire and Hiroyuki Kato's A Hundred Tales of Mendicant Sire, both based on materialism. In 1898, a survey of the religious beliefs of 409 students (average age twenty-one) in three large institutions of higher education revealed that sixty-nine percent were agnostics, fifteen percent confirmed atheists, and eleven percent non-committed. Only a little over three percent subscribed to Buddhism. Only four

persons claimed to be Christian. Shinto and Confucianism could claim but one adherent each.

With the approach of the ratification of the new treaties with the foreign powers (summer 1899) there was increasing concern among Buddhists and in the Ministry of Education about the dangers that these treaties might bring. New treaties were desired by the nation, on the one hand, to free Japan from the humiliating unequal provisions of the early treaties concerning trade, the setting of import duties, and extra-territoriality. On the other hand, the Buddhist priests feared that the "mixed-residence" which the treaties would allow would facilitate the spread of Christianity. Conservatives in the government, who gained control in the Ministry of Education in 1898, worried about the unhealthy moral influence on children and youth which would result from increased exposure to foreigners. Intensified Buddhist opposition to Christianity, especially in the provinces, was one result. Another was the issuance in August 1899 of new regulations over private schools by the Ministry of Education. The new school ordinance and, particularly, the regulations appended to it were a blow to Christian education. The ordinance effectively put an end to Christian primary schools (the first four years of elementary education), operated as charity institutions in urban slum areas where there were no public schools. At the end of the detailed regulations relating to the Private School Ordinance, was the following instruction of the Minister of Education, Count Kabayama: "It being essential from the point of view of educational administration, that general education should be independent of religion, religious instruction must not be given, or religious ceremonies performed at Government Schools, Public Schools, or schools whose curricula are regulated by provisions of law, even outside the regular courses of instruction." This posed a dilemma for Christian middle schools for boys (secondary level institutions). They had to give up either government recognition or Christian witness. With the loss of government recognition would go such privileges as postponement of conscription and entrance into the national higher schools on the same basis as students from public middle schools. A number of Christian schools, including the Methodist Episcopal Aoyama Gakuin in Tokyo, took a firm stand and gave up accreditation. Others, including the Canadian Methodist Azabu Eiwa Gakko, surrendered their Christian witness for the sake of worldly advantage.

Theological conflicts which had troubled Japanese Christianity during the first half of the nineties gave way to emphasis on the practical expression of faith in terms of personal and social holiness - rehabilitation of prisoners, establishment of orphanages and homes for the indigent elderly, rescue of young women from the life of prostitution, movements for the control of use of alco-

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hol and tobacco; and, on the part of some, an increasing interest in socialism and political action. Such tendencies gained for Christianity increasing attention. In 1898 for the first time the Imperial Household in the person of the Empress made a gift of money to a Christian charity institution. John R. Mott's campaign in Japan in 1897 invigorated the YMCA movement and student Ys increased in number in public as well as private schools. A major turning point was the revision of the treaties which removed feelings of bitterness, occasions for friction, and causes of prejudice. By the end of the century the reaction against Christianity was beginning to lessen.

A major event in the life of the Methodist Protestant Church in America during this quadrennium was the seventieth anniversary of its founding, celebrated in the fall of 1898. Although this did not have any direct impact on the work of its Board of Foreign Missions, it indirectly put a damper on the movement toward union of the various Methodist groups in Japan as it led to a heightened denominational self-consciousness at home. For example, the historic motto "Mutual Rights - Liberal Methodism: A Church without a Bishop in a country without a King: Free Grace - Free Speech" was revived at this time. The dread of episcopacy kept Methodist Protestants out of the coming Methodist union in Japan. Between 1896 and 1900 the Methodist Protestant in America experienced a modest growth of about 5,000 members. A major national concern was the Spanish-American War in 1898, as a result of which the United States gained control over former Spanish colonies. Unlike other Protestant groups, however, the Methodist Protestants did not rush to establish missions in these new territories. Nevertheless, there was a mounting interest in the church in extending the foreign mission work beyond Japan. At the end of the quadrennium the Woman's Foreign Missionary Society (WFMS) established a mission in China.

The Board had problems raising funds for the Japan Mission throughout the period under discussion. It may be that the funding of two new denominational colleges - Kansas City University in Kansas and Westminster College in Texas - diverted gifts from foreign missions. During the period from 1890 to 1905 Methodist Protestant giving for foreign missions hardly increased at all. It was \$18,201.89 in 1890; fell to \$15,806 in 1895, was \$15,198.68 in 1900, and in 1905 reached \$18,659.23. Considering inflation this probably amounts to a decrease. During the same period the Reformed Church in America (Dutch) which had about the same membership as the Methodist Protestant gave ten times as much. The Methodist Episcopal Church tripled its giving during this period, as did the Southern Baptist Convention, and the Southern Methodists doubled theirs. The largest

Methodist Protestant Conference, Maryland, gave \$5,133.72 (over one-third of the total budget of the Board). The third largest conference, North Carolina, was second in giving with \$1,693.29. No other conference gave over \$1,000. Four were in the \$500 to \$1,000 range. All others, forty out of a total of forty-six, gave under \$500. Twelve were in the \$100 to \$500 range and six gave less than ten dollars. During the 1898-99 year Methodist Protestants gave about seventeen cents per member for foreign missions, below the average of forty cents for all Protestant denominations in the country. Through most of this period the Board's disbursements were larger than its receipts. In the face of this dismal situation the Corresponding Secretary made every effort to promote giving. He reported in the church papers inspirational accounts of such sacrificial giving as that of a minister's widow in her eightieth year who has sent one dollar, or that of an aged brother who rode three miles on a bitter cold winter morning to get to church "because he heard there was to be a collection for foreign missions." Giving was promoted by allowing donors to designate their gifts for specific projects - chapel rent, church building, the support of Japanese Christian workers, or seminary scholarships. For example, the Lyon Missionary Society of Adrian College supported the work of Mrs. Fukushima, the Bible woman in Shizuoka.

Lack of adequate financial support not only meant the loss of opportunities for growth but also contributed to tensions between the missionaries and the Board. Methodist Protestant missionary support levels were in general lower than those of other Missions in Japan. At one point, the two senior missionaries, A. R. Morgan and E. H. Van Dyke, threatened to resign if they were not given a salary increase of twenty percent plus some other financial considerations. The Board refused saying that as Methodist Protestants they ought to compare themselves not with missionaries of other denominations but rather with Methodist Protestant ministers in America. Morgan and Van Dyke were receiving \$1,000 per year, plus housing, travel to and from the field, and at the end of their term (ten years) a paid home leave of not less than six months. The average salary for pastors in the North Carolina Conference was \$300, that in Maryland \$500. Morgan resigned at the end of his term in mid-1897 and transferred to the Methodist Episcopal Mission in Japan. The annual meeting of the Board in May, 1897 increased Van Dyke's salary and included in the new contract with him a health clause guaranteeing him a salary of \$600 for one year if he had to return to the U.S. before the end of his ten-year term because of a breakdown in health. The need for such a proviso and the financially precarious situation of the missionaries were dramatically demonstrated in the case of I. F. Smith who had to return home at the end of 1898 broken in physical and mental health and unable to support his wife and several children. Through the coming years the Board made some special grants for temporary relief in

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this case. However, it felt uneasy in doing so and also unsure about the special "health clause" in Van Dyke's contract. It referred both matters to the General Conference of 1900 for consideration. The Committee on Foreign Missions recommended that the Board make no more contracts promising support in case of a breakdown in health. Special appropriations such as had been made for Smith (and a number of years before for F. C. Klein) were left to the discretion of the Board but not encouraged. The committee's final comment was "Missionaries are receiving fair salaries, and should take their place with other brethren in the ministry." At the same General Conference a proposal to unite the Board of Foreign Missions and the Board of Home Missions, each of which was spending about twenty-seven percent of its income for the salaries of the full-time Corresponding Secretaries and other operating and promotional expenses, was lost by a vote of fifty-two to sixty-seven.

At the beginning of the quadrennium the Board was supporting six missionaries in Japan: Morgan (arrived August, 1889), Van Dyke (arrived January 25, 1890), U. G. Murphy (arrived August 23, 1893),

Smith (arrived August 23, 1893), H. L. Layman (arrived September 1895), and J.P. Richardson (arrived October 1895). Van Dyke was absent from Japan from January 28, 1897 to October 25, 1897. Morgan resigned in July, 1897. Thompson Alexander Cairns arrived October 25, 1897. Smith left at the end of December 1898. John Wesley Frank arrived November 20, 1899. Cairns resigned in May 1900.

(Succeeding sections deal with the account of The Japan Annual Conference, Yokohama, and the Yokohama Anglo-Japanese Girls School. The study is fully documented with a large number of helpful footnotes, including listings of appointments, ministerial memberships, and statistics.)

* * * * *

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LATE NOTICE

"Moravian - Methodist Conference: Call for Papers"

"Moravians and Methodists: From Zinzendorf and Wesley to American Denominations," a conference in celebration of American Methodism's Bicentennial, will be held October 26-27, 1984 at Moravian Theological Seminary, Bethlehem, Pa. Papers dealing with any aspect of the relationship between these two traditions are invited. Please submit a two-page proposal to Dean William Matz, Moravian Theological Seminary, Bethlehem, Pa., 18018 (215-861-1516) by April 1, 1984.

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