

HISTORICAL BULLETIN

(formerly News Bulletin)

World Methodist Historical Society

(an affiliate of World Methodist Council)

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FROM THE EXECUTIVE SECRETARY

I want to take this opportunity to congratulate our editor, Dr. Frederick A. Norwood, for the excellent NEWS BULLETIN that he edited as his first publication in this office. We hope that you, the readers, appreciated its content as much. The editor however must depend upon officers, readers, and other interested persons who will send him material which can be used. He cannot fabricate articles and thus serve the purpose of this publication. If each member of the Society were to be responsible for one article per year, he would have a selection available for excellent use.

To fulfill the purpose of the HISTORICAL BULLETIN the editor wants articles that share events past, present or future within world Methodism. If any Methodist body, national an/or autonomous, has a historical event, anniversary, publication, etc., please share this with the editor.

May the year, 1982, become a great one within all branches of world Methodism. And to you, our readers, we wish that God's blessings may be showered on you and His grace be sufficient for all your needs.

It is with deep regret that we report the passing of Mrs. Florence Norwood, wife of our editor. Death came in early January, 1982 following a series of heart attacks. The membership of the World Methodist Historical Society joins with friends of the Norwood family in extending our deepest sympathy in this period of sorrow. We join in prayer that God's mercy and grace will sustain the bereaved family at this translation.

EDITOR'S RUMINATIONS ;

Unlike so many ecclesiastical publications, including Methodist ones, the Historical Bulletin, continuing the News Bulletin, of the World Methodist Historical Society is not an organ for promotion of church programs. It is not actively interested in support of the plans of organized agencies of denominations, nor of campaigns for spiritual revival, institutional growth, financial increment, or moral discipline. All of these are Good Things and deserve discriminating support. But the Historical Bulletin is not the place for their promotion.

Of course you will interject that this publication is nevertheless a promotional organ, recommending regional conferences and a quinquennial global meeting. TRUE. But the Society, of all agencies of the church, is the least programmatic, has the fewest "projects." It certainly is the least bureaucratic..

This condition does bring on some practical problems. And one cannot claim pristine innocence as before the Fall. Even we worry about circulation and postal rates. But it is comforting to reflect that most of our concern is with history. We do not develop an "agenda." Our agenda exists as a result of the flow of Methodist history over which we have very little control. Editors and readers of the Historical Bulletin do not so much make history as meditate upon it.

Perhaps as a result this publication may be a little more free from human calculation and a little more obedient to the will of God in the world. It is our hope that, in the reporting of events, the observance of anniversaries, and the interpretation of trends, this serial may in its own way become a voice. however small and wavering, for the greater glory of God.

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PUBLISHING TO THE GLORY OF GOD
John Wesley As Seen in His Writings

Dr. Frank Baker

What turns people into authors? Why write for publication. As the perpetrator of a dozen or so volumes, and several hundreds of chapters and articles these are questions I have asked about myself. Today I want to ask them about John Wesley. There are two simple answers, both correct, yet both insufficient. One is that some people suffer from an uncontrollable urge to write, which Wesley diagnosed (and unsuccessfully tried to cure) in some Methodists of his day, writing in 1761: "I hope we have effectually provided against that evil disease, the scribendi cacoethes, in our preachers, as we have agreed that none shall publish anything for the time to come till he has first submitted it to the judgment of his brethren met in Conference."¹ The Latin phrase came from the poet Juvenal, and was translated by Dryden, "The curse of writing is an endless itch." The other oversimplified reason for authorship is that we write and publish from mixed motives--which might also be said of almost everything else we do. There is no question that Wesley himself did suffer mildly from the itch to write. But what were the other ingredients in his individual mixture of motives? Were some more important than others, for part of the time, or for all of the time? Was one motive supreme at one period, later to be supplanted by another? Was there a common drive co-ordinating these varied motives? This paper offers a brief explanation of Wesley's reasons for writing, together with a summary of his methods, as offering clues to his personality and influence.

The pursuit of personal holiness was the impetus which launched Wesley on his first major literary enterprise--his diary. The background was his preparation for seeking Holy Orders, and this maintaining of a spiritual ledger of his use of time was prompted by a recommendation in Jeremy Taylor's The Rule and Exercises of Holy Living. It was designed to keep him on his toes in his quest for piety, and was faithfully pursued for nearly sixty-six years, from 1725 until a week of his death in 1791.

His diary records how the search for personal holiness gradually extended into a passion for corporate holiness, in which one of the most important instruments became the printed word. After over eight years of exhausting pilgrimages along varying paths of piety, on July 19, 1733, Wesley saw his way clearly, and entered a weighty resolution in the front of his current diary:

In the Name of God! Amen.

I do resolve to devote the remainder of my life to God my Creator, God my Redeemer, and God my Sanctifier,

I. [First; personal holiness] By immediate application to him, either (1) By Prayer...; (2) by Reading ...; (3) By Meditation....

II. [Second, corporate holiness] By application to my fellow-servants, either (1) By Speaking...; (2) By Writing....

These were simply the main headings of his resolution, each of which was farther subdivided. His resolution to serve his fellows by 'writing' included the writing of letters, but dealt mainly with the writing of books, which he subdivided three times: 'By Composing', 'By Abridging', and 'By Translating'. Here he set forth the pattern that shaped his whole publishing career. For this was no mere passing dream, but a wholehearted dedication to a divine task, a dedication renewed three months later, in words which differed only slightly, just after he had begun a new diary.²

The literary fruits speedily appeared, the first that very year--A Collection of Forms of Prayer for Every Day in the Week, for which he wrote the preface on November 26, 1733. Although he assembled this anthology from many sources, it was **basically an original work**, including much of his own composing. Early the following year he turned from 'composing' to 'abridging': preparing two works from a devout Christian Platonist, John Norris of Bemerton, reducing one to a tenth of its original size, the other to less than half--omitting their philosophical thought, and thus increasing their devotional impact. The following year (1735) he turned to 'translating'. One of the major works which had influenced his own spirituality was the Imitatio Christi, which may well have been composed, as Wesley himself believed, by Thomas à Kempis. He much preferred the Latin text edited by Sebastian Castellio to George Stanhope's English paraphrase, and therefore resolved to prepare a new English translation, based in part on one published in 1677 by Dr. John Worthington, whose title, The Christian's Pattern, he retained, but following the Latin original much more faithfully.

Thus at the age of thirty this young Anglican priest began to publish in the same three categories that he was to follow for 58 years, during which time he sent forth some 450 works, ranging from the fifty volumes of The Christian Library down to a handful of four page tracts and many circular letters, as well as all sizes of publications in between. Altogether these passed through about two thousand editions during his lifetime, or something between one and a half to two billion individual copies, of which many complete editions of two or three thousand have been thumbed to death, or are represented by single survivors in out-of-the-way places.³

His literary evangelism was immeasurably enriched from May 24, 1738, by an assurance that God in Christ had taken his sins, even his, and had saved him from the law of sin and death. This moment-by-moment certainty, even without a guarantee of its permanence, enabled him to proclaim

with confidence and with enthusiasm that all men might be saved from sin, that they might know that they were saved, and that they might be saved to the uttermost. The holiness--the spiritual wholeness--which he had long sought by self-discipline, he had now simply received as a free gift, as he extended his hands in faith, with the cry, "God, be merciful to me, a sinner!" This was holiness accepted rather than holiness achieved. To publish this rounded gospel, together with its necessary expression in love to God and love to man, became his life's work, the unifying motive behind all his books and pamphlets.

Not that this basic theme was always obvious in the immediate subject of each publication. Far from it. But every one of a hundred topics was tamed to his over-riding purpose. It may safely be claimed that never was the making of money a major motive in Wesley's publishing, and seldom a secondary one; that the display of learning counted little with him, though he used it occasionally as part of the whole armour of God in defending his mission against learned adversaries; that he never wrote for the sake of writing, but always to achieve a specific clearly visualized purpose, to which he believed himself called by God; that whatever kind of writing he undertook, it was intended to glorify his Creator. In the course of this publishing pilgrimage he touched on more subjects than it is possible to name. To venture on a few: his publications were administrative, anecdotal, apologetic, devotional, ecclesiastical, economic, ecumenical, electrical, evangelical, expository, fictional, grammatical, homiletical, humanitarian, lexicographical, linguistic, liturgical, medical, pastoral, poetical, political, philosophical, rhetorical, sacramental, sartorial, and satirical; he wrote biography and autobiography, dealt with physics and physic, astronomy and gastronomy; expounded on themes biological, mythological, necrological, pedagogical, sociological--and even theological. His publications may have been devoted to one or more of a hundred immediate goals--supplying rules for Methodist conduct, advice about drinking tea, teaching Latin or logic or elocution, giving directions for congregational singing, helping his people to appreciate poetry or to understand the economic situation, awakening sympathy for slaves or condemned criminals--yet whatever the specific aim, the ultimate intention was that God's creatures should give glory to their Creator. This was the unifying purpose in all. Wesley was directly a preacher in his sermons; he was directly a pastor in his letters; but indirectly he was both preacher and pastor in all his publications.

It is easiest to see this in his original writings, those which he composed--we turn now to the continuing threefold division of his publishing categories. The Sermons, for example, clearly incorporated Wesley's theological and evangelical manifesto. But they were supported by treatises such as his Earnest Appeal to Men of Reason and Religion, with its many thought-provoking discussions and passages of

genuine eloquence, while he sought to defend the unorthodox methods of Methodism as a valid response to desperate need. At another level they were matched by his brief tracts for the people, inculcating religious principles in a worldly society, such as Swear not at all, Remember the Sabbath Day, and (if you want to try one for the directness and cogency of its challenge to those who will soon be interviewing customs officers), A Word to a Smuggler. Even the 144 pages of his Complete English Dictionary attempted to aid his followers to glorify God in their reading, by briefly explaining "those hard words which are found in the best English writers"--'A Methodist' he defined as "one that lives according to the method laid down in the Bible." He himself was rarely long-winded, or showy, or tedious, but usually crisp and to the point, his pen dripping scriptural phrases, homely proverbs,⁴ memorable epigrams. Thus he sought to enrich his converts' spiritual lives, to furnish uplifting hymns for warm-hearted worship, to forward their education, to maintain their health, to stabilize their daily work and their family life--in a word to enable them to live more fully to the glory of God, and in their turn to become evangelists and sick visitors and class-leaders and good stewards of money and time and talent.

We misunderstand Wesley's conception of his call to publishing, however, if we think of him as concentrating on original works, on 'composing'. In 1745 he began advertising for sale his collected works bound together in fifteen volumes, of which seven parts were original to eight edited or translated.⁵ In 1756 he prepared a similar set, of twenty-seven volumes, of which just under half the material was edited rather than original.⁶ During the years 1771-74 he reprinted (or printed for the first time) thirty-two volumes under the title, The Works of the Rev. John Wesley. Yet only ten of these volumes were wholly his own, and once again just under half (fifteen to seventeen) were edited or translated rather than original. In his preface he apologized for not including other prose works, which would in fact have brought the total number of volumes to ninety-nine--but apparently apologized, not because these omitted works were edited rather than composed, but only because they were not sufficiently brief to make inclusion practical. With these works added, only one-fifth of Wesley's Works would have been original, the remainder edited!

To his life's end abridging the works of others remained the major weapon in Wesley's literary armoury, comprising much more than half of all his published volumes. This passion for abridging was based upon the somewhat naive assumption that most authors were like himself, and did not write in order to gain money, but to do good. Therefore they would surely welcome any extensions of their usefulness by being republished, even in the form of extracts made by someone else, with no financial reward for the original writer. Many of Wesley's authors--some might term them 'victims'--were already dead, and raised no complaint.

And some of the living confirmed Wesley's idealistic theory, like Dr. Samuel Johnson, grateful for having the argument of his Taxation no Tyranny taken up in Wesley's Calm Address to our American Colonies, or the American Quaker, Anthony Benezet, happy that Wesley was following his own regular practice by borrowing portions of two of his books on the slave traffic to incorporate in his Thoughts upon Slavery. Not everyone was so generous, however, and eventually the new-fangled copyright law caught up with Wesley so that he had to pay a fine to Robert Dodsley for including some of the copyrighted work of Edward Young in his Collection of Moral and Sacred Poems.⁷

Yet striking out passages in an already published work, and supplying literary transitions, was a far less wearing and time-consuming process, and potentially more helpful, than the composition of original works by an extremely busy man. Buried in cumbersome, expensive, and long-winded tomes Wesley found gems of devotional and theological challenge which he longed to share with his preachers and people, and therefore published them in his favorite inexpensive duodecimos, whereby a sheet of paper, instead of being folded into two as for a folio, was folded into twelve. What economy! Especially when he was occasionally able to utilize a couple of blank leaves to slip in another edition of one of his four-page tracts or catalogues. Thus he gave his people, even the poorest, who might be just embarked on the adventure of reading, affordable access to the wisdom of the ages. And in this he demonstrated the special gift for compressing lengthy works, a gift which he had developed for his own use at Oxford. In the dozens of separately published abridgements, in the Christian Library, in the Arminian Magazine, he did for the eighteenth century what DeWitt Wallace was to do for the twentieth, in his Reader's Digest--nor was Wesley second in skill to any of Wallace's editors.

Even less known to scholars than his abridgements, and nothing like so numerous are examples of Wesley's work as a translator. They are important, however. In introducing the new edition of Wesley's Sermons, Dr. Albert Outler notes that he has seen no reference in Castelleo literature to Wesley's excellent translation of that author's Latin dialogues on predestination, election, free will, and faith.⁸ Wesley did not parade his linguistic skills, but he did dedicate them to God in bridging the gap between town and gown. He wishes, for instance, to introduce to the religious public the wonders of science, and already had a good title for his projected compendium, adapted from John Ray--A Survey of the Wisdom of God in the Creation. He did not find Ray's work itself, however, quite suitable for the project, nor indeed any other work in English. But eventually he discovered the Latin writings of a pious German Lutheran, Johg Francis Buddaeus, who had died in 1729. From Buddaeus Wesley prepared an outline for his own two volumes, translating selections into English as he went along, and among these inserting excerpts from other writers, as well as his own meditations and comments. Wesley's much

more famous Explanatory Notes upon the New Testament was prepared in similar manner. The nucleus here was the Latin Gnomon Novi Testamenti of another pious Lutheran, John Albert Bengel, which Wesley translated, interweaving selections from Philip Doddridge's Family Expositor and other works; he also incorporated new translations from Bengel's critical text of the Greek New Testament, and for the Revelation translated parts of Bengel's German commentary on that work.

Thus Wesley dedicated printer's ink, as he had dedicated his voice and his pen, to the glory of God. The story is much too long and complex to tell here in detail. Like the writer to the Hebrews, I must summarize:

The time would fail me to tell of his many craftsmen and fellow-workers, who aided John Wesley in serving as priest and prophet and pastor through publishing; who through faith subdued the kingdom of the printer's devil, wrought righteousness with books, obtained subscriptions, stopped the mouths of critics, quenched the violence of sin, escaped the edge of bankruptcy, out of weak societies made strong ones, waxed valiant in the fight against illiteracy and ignorant prejudice, turned to flight the armies of the atheists. And he, together with his comrades, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect. Wherefore seeing we are compassed about with so great a cloud of witnesses, let us run with patience the race that is set before us, as publishers of good tidings of great joy to all peoples, looking as did Wesley to Jesus, the author of our faith, and its perfect publisher.

¹ Letter to Samuel Furly, September 8, 1761.

² See Frank Baker, John Wesley and the Church of England, London, Epworth Press, 1970, p. 36; cf. Wesley's Oxford Diary, IV, p. (iv), Oct. 12, 1733 (Methodist Archives, The John Rylands University Library, Manchester, England).

³ No copies of the first two editions of his Collection of Forms of Prayer seem to have survived, and only one of his second publication, Norris' Treatise on Christian Prudence--in Sion College, London. A similar fate has overtaken dozens of ephemera, such as his publication of the 1768 letter inviting him to stabilize Methodism in America, of which the single known copy was discovered in Regents Park College, Oxford.

⁴ Wesley seems to be the first known usage of the proverb, "Cleanliness is next to godliness." See Sermons 88, 'On Dress', and 98, 'On Visiting the Sick', II.6, and The Oxford Dictionary of English Proverbs.

⁵ See the catalogue bound up behind Wesley's Farther Appeal, Pt. I, 3rd edn., Bristol, Farley, 1746.

⁶ See his personal library (formerly in Richmond College, Surrey), in the Methodist Archives, Manchester, the contents of the missing volumes being deduced from a 1755 catalogue of 'Books published by Mr. John and Charles Wesley', in the collection of Dr. Oliver Beckerlegge.

⁷ See Frank Baker (ed.) The Works of John Wesley, Vol. 26: Letters II, 1740-1755, Oxford, Clarendon Press, 1981, p. 119 and illus.

⁸ Typescript of Vol. I, pp. 50-51. The translation was published serially in Wesley's Arminian Magazine for 1781 and 1782.

⁹ Elementa Philosophiae Theoretica, seu Institutionum Philosophicae Eclecticae, Tomus Secundus, 2nd edn., Halle, printed at the Orphan House, 1707, pp. (xvi), 392, (xl).

METHODIST CHURCH ARCHIVES, SRI LANKA

By John Vickers, Vice Pres.

BACKGROUND

Methodist Churches throughout the world are increasingly aware of the need to preserve their past records as a necessary basis for any future research into the history of the church. In this they are being encouraged and helped by the World Methodist Historical Society as an agent of the World Methodist Council.

At its quinquennial meeting in Dublin in 1976, the World Methodist Historical Society initiated a project under the guidance of a professional archivist, Dr. Homer L. Calkin of Washington, D.C., with the aim of compiling a detailed register of Methodist manuscript collections throughout the world. Considerable progress has been made, chiefly in America, Britain, and Australasia; and we are now concentrating on other parts of the world.

British Methodism has for some years had a connexional Archives Centre in which the central records of the Church and other historical material are preserved. Since 1969, particular attention has been given to the records of circuits and local churches, partly through the appointment of District and Circuit Archivists. These local records have been tracked down, identified, listed and deposited for safe keeping in county record offices, where they are professionally cared for. In addition, the records of the Overseas Division (formerly the Methodist Missionary Society) are deposited at the School of Oriental and African Studies, London.

RECORDS OF SRI LANKA METHODISM

About two years ago a letter was sent by the Overseas Division to all autonomous Methodist Churches originating from the work of the M.M.S. The following paragraphs are written in the light of paragraph four of that letter and of my own enquiries during my visit to Sri Lanka.

Records held at Headquarters, Kollupitiya: In the course of a brief survey, I found the items listed in Appendix A-1. These are inadequately housed and in a rapidly deteriorating condition. They have not been sorted and listed, but there are almost certainly a number of gaps, some of which (e.g. in the Synod minutes) may be filled from the duplicates held in London.

Printed material: Though not strictly archival, there are periodicals and other printed material which are valuable as a supplement to the manuscripts. In some cases, there may be no other surviving copies. Many volumes are in a very poor condition. Appendix A-2 lists what I identified during a very cursory check.

Circuit and local church records: These include such items as minute books and accounts from the circuit quarterly meeting, the leaders meeting, trustees meeting, and other committees; also copies of annual schedules, membership lists, and baptismal and marriage registers. Presumably many are in Sinhalese or Tamil. Most, I assume, are still held in circuits though - as in England - many may already have been lost or destroyed. In some cases (e.g. Jaffna), I understand that past records have already been sent to Headquarters for preservation, but Headquarters staff do not seem to be aware of this. Further classification of the present situation is obviously desirable.

Other published material: Since printed items, including those mentioned above, are of historical value, which may be difficult to locate and are vulnerable in tropical conditions, I am compiling a bibliography of Sri Lanka Methodism and will make copies available in due course. This will be based on what I have found at Headquarters, at S.O.A.S. and elsewhere, but for obvious reasons will be confined to publications in English. Inevitably, it will be far from exhaustive, and I would appreciate a note of any additional items. Further, there must be publications in Sinhalese and Tamil [e.g. booklets issued in connection with the centenary of the church (1977) and the 150th anniversary of the school (1978) at Kurana], which should be listed by someone.

RECOMMENDATIONS

Records already at Headquarters, including any sent there from circuits, should be sorted and listed. Any gaps in the surviving records (and also in the periodicals) should be noted, in the hope that they can be filled.

Each circuit should make a list of all records it still holds. A copy of each list should be filed at Headquarters. In some cases circuits may wish to take this opportunity to deposit the records themselves at Headquarters, if provision can be made for adequate storage.

Much deterioration is due to climatic conditions. Two possible steps may help to solve this problem of deterioration and safeguard many records for the future:

(a) The microfilming of originals is now both technically and economically practicable and has the added advantage that copies can then be deposited elsewhere. Some financial and technical help may be available.

(b) The National Archives in Colombo is to have new premises. When these are completed in two or three years time, they will be able and willing to receive records from other organizations, including churches, and I would recommend that our Methodist records be deposited there. (See Appendix B.) The deposit should be on a 'permanent loan' basis, as in Britain and elsewhere, leaving the legal possession of the records in the hands of the Conference, but entrusting their safe keeping to the National Archives. This arrangement would cost the church nothing.

The National Archives already hold one item of Methodist interest, the diaries of the Rev. J.S. de Silva, the first graduate Sinhalese minister. These cover the period October 1890 - February 1910. (Ref.: CNA 25,26) Such personal records, especially letters and diaries, are valuable adjuncts to the official records of the church and steps should be taken to ensure that they are preserved. Other classes of material at the National Archives which might furnish material relevant to Methodist History are: the Kachcheri records (especially the diaries of Government Agents); District Court records; the extensive newspaper collection.

Published material - At least one copy of all known published items, including articles in periodicals, should be preserved at Headquarters. The collection should be catalogued and be the responsibility of a specified individual, perhaps a retired lay person living in Colombo. It would be very desirable to build up a second collection, perhaps at the Colombo Public Library, which at present has very few Methodist items in its catalogue.

I would urge the appointment of an honorary Archivist, whose role would be (a) to sort, list and preserve both manuscript and printed items at Headquarters and (b) to have oversight of the collecting of records still in the circuits, in preparation for their deposit in the National Archives.

Oral History - Tape-recorded reminiscences are increasingly becoming a valuable supplement to manuscript sources among western historians. The potential value of this in Sri Lanka is illustrated by the suggestion that reminiscences of D.T. Niles should be collected from the many who knew him or encountered him. Someone should record the reminiscences of the Rev. James S. Mather and of Sister Elizabeth Baker before it is too late. Copies of any tapes made should be deposited too with the Overseas Division in London, where an extensive collection of recordings of former missionaries exists.

Appendix A-1

Records found at Methodist Headquarters, Colpetty, August, 1981.

(a) Minutes: 1. Ceylon District Minutes from 1816; 2. Subsequently, minutes of the South Ceylon and Jaffna District Synods; 3. South Ceylon District: Local Committee minutes, 1922-23; 4. Provincial Standing Committees: minutes of ministerial and representative minutes, 1948-49, 1950-54.

(b) Accounts: Bundle of accounts for 1840 on.

(c) Letters: 1. To Daniel Gogerly, 1860-65; 2. To John Scott, 1863-66, 1870-72, 1881-2; 3. From John (James?) Nicholson (of Richmond Hill) to John Scott, 1867; 4. From George Baugh to John Scott, 1867, 1870; 5. From John Shipstone (of Richmond College) to John Scott, Dec. 1869-Dec. 1870; 6. From the Mission House to the Cinghalese District, 1864-86, 1895-1919 (replies to the Synod Minutes); 7. Between A.E. Restarick and the Mission House, 1912 on; 8. Batticaloa correspondence, 1908-1911, 1912-14; 9. Miscellaneous, 1817-72.

(d) Miscellaneous: 1. Marriage register from Batticaloa area, 1819, 1820s, but mainly 1842-47 (Rev. Ralph Stott); 2. Annual schedules; 3. Cyclostyled copy of handwritten "Record of a Conference of Wesleyan Methodist Missionaries in India and Ceylon held at Bangalore, Tuesday July 3rd to Wednesday, July 11th, 1877"; 4. A few miscellaneous items.

Appendix A-2

Periodicals and other printed volumes found at Headquarters. I found some volumes of the following: 1. Synod and (later) Conference Agendas; 2. "Notes and Extracts from the Annual District Minutes, Wesleyan Mission, South Ceylon". Volume dated 1889: possibly others; 3. The Ceylon Friend; 4. The Ceylon Methodist Church Record.

(From the History of the Methodist Church in Ceylon, the following periodicals should be in existence, and a full set is clearly desirable: The Friend 1837 - c. 1850 and revived as The Ceylon Friend 1870 - May 1892; The Ceylon Methodist Church Record 1892 to present)

Appendix B

National Archives, Box 1414, 7 Reid Ave., Colombo 7.
Archivist: Mr. A. Dewaraja; Deputy Archivist: Mr. G.P.S.H. De Silva. "Introduction to National Archives, Sri Lanka" by K.D.G. Wimalaratne (staff member), published by the National Science Council, Social Science Research Centre, 47/5 MAITLAND Place (Vidya Manatta), Colombo 7.
Finding aids: A typescript alphabetical list of holdings, revised to May 1977. For each 'lot', detailed typed lists or card index is available. Access: Daily 9 a.m. - 4 p.m., plus last working Sat. and Sun. of each month. (Closed on Poya days and other public holidays.) A reader's ticket is issued free on completion of an application form and production of some form of identification. All records over 25 years old are available to students. There is an extensive newspaper collection.

REGIONAL CONFERENCES

The next scheduled conference will be held by the British Section of the World Methodist Historical Society during the Easter season, 1983. It will be at Westhill College, Selly Oak, Birmingham, England. Program details are in the planning stages and will be shared with the membership in due time.

In 1984 the American Section will plan a conference within the United States. We hope to have participation from all American Methodist bodies, because the Bicentennial of 1784-1984 will serve as a significant and common theme.

Negotiations are currently under way with the Wesley Historical Society of New Zealand to conduct a conference in 1985 in the South Pacific. A tentative approval has been received.

Additional conferences for future years are being considered in Japan and Brazil under the sponsorship of historical groups therein.

Another British conference was held in April, 1981, at Southlands College, Wimbledon. Dr. E. Gordon Rupp opened the conference with a characteristic blend of wit and erudition in his account of "The Small Awakening--Religion in England, 1685-1730." However risky it may be to serve the best wine at the outset, the rest of the three-day program proved a feast worthy of this substantial hors d'oeuvre. Both sources and methods of research were fruitfully explored and discussed. Other papers dealt with the relationship between social history and sociology and new insights on John Fletcher and others. In all this the contribution of a younger generation of Methodist scholars was especially heartening (paragraph by J.A. Vickers, Americanized). A detailed report of the 1981 conference is available in limited numbers at 60p post free from: WMHS Publications, 87 Marshall Ave., Bognor Regis, W. Sussex, PO21 2TW, England. (60p equals \$1.25 USA)

A CHURCH HISTORY IN JAPANESE

Takeo Kega, professor of history at Aoyama Gakuin University, Tokyo, and one of the vice presidents of the WMHS has recently published (Kyo Bun Kwan, Tokyo, in June, 1981) a revised edition of the Japanese translation of The Church of Our Fathers by Roland H. Bainton. The first translation was published in 1953 by Shigemi Kega, Takeo's father and president

in the University. Designed especially for young people, the book has been widely used for high school and college classes.

BRAZILIAN METHODIST HISTORICAL SOCIETY

In June, 1981, the Sociedade Histórica do Metodismo no Brazil was founded with thirty members in attendance. The following officers were elected: Honorary president, Rev. José Gonçalves Salvador; president, Rev. Jorge Pereira Mesquita; vice pres., Rev. Isnard Rocha; secretary, Prof. Jair Toledo; corresponding sec'y., Prof. Aurea Moraes; treasurer, Dr. Emanuel Soares Veiga Garcia; exec. sec'y., Prof. Clory Trindade de Oliveira. The society plans to complete the history of Methodism in Brazil from 1835 to the present. The first volume was written by Dr. Salvador. The next General Council of the church will meet in Belo Horizonte in July, 1982.

A newsletter, Informativo Teológico, vol. 1, #1, Oct., 1981, is being published by a group of theologians and historians, faculty members of Universidade Metodista de Piracicaba in Brazil. It will contain bibliographical, theological, and historical material. Information may be obtained:

Universidade Metodista de Piracicaba
Centro de Filosofia e Teologia
Caixa Postal 68
13.400 - Piracicaba - SP - Brazil

CONFERENCE OF BLACK CHURCH HISTORY

A Conference on Prospects for Enhancing Research in the Field of Black Church History was held Nov. 17 and 18, 1981, at Hood Theological Seminary, Livingstone College, Salisbury, N.C. It was sponsored by the Historical Society of the African Methodist Episcopal Zion Church, of which Dr. John H. Satterwhite is secretary. A number of the topics and lecturers dealt with matters related to Methodist history, especially AME, AME Zion, and Christian Methodist Episcopal churches. Attention was given to the importance of sources and of oral history.

NORWEGIAN ARCHIVES

A recent Katalog (Inventory) of the materials housed in the conference depository has been prepared by M. Ivar Skjaeret, sec'y. and archivist of the commission. Included are holdings up to May, 1981. The listings cover 41 pages. To obtain this publication, write the author, Selvbyggerveien 82, Oslo 5, Norway.

WESLEY WORKS EDITORIAL PROJECT

The long process of research and editing of the works of John Wesley, presided over by Dr. Frank Baker, to be published by Oxford University Press, is beginning to increase speed as editors finish their work. Another volume of letters, by Baker, will be released soon. Some or all of the sermons of Wesley, done by Dr. Albert Outler, should be ready by 1984. More sponsors are needed to subsidize this costly project. An individual or institutional sponsor must commit \$6,000 (USA) or more, for which support recognition will be given in particular volumes. Offers of sponsorship or nominations may be directed to the chairman of the Board of Directors, Dr. James Kirby, Perkins School of Theology, Southern Methodist University, Dallas, Texas, 75275, USA.

THE JOHN WESLEY CONVERSION PLACE MEMORIAL, LONDON

The erection of a worthy memorial to the 'conversion' of John Wesley, May 24, 1738, has involved three years of complicated and at times delicate negotiations. Agreement had to be sought with the City of London authorities and the Museum of London. The project owed a good deal to the generous support and cooperation of many influential persons and experts in various fields. In all, about thirty scholars, artists, engineers, architects, and other professionals worked on it. Many who had no connection with Methodism gave their services because they found the project exciting.

The Aldersgate Street area already has several plaques commemorating the conversion of the Wesley brothers. The Drew University plaque, originally on the wall of Barclays Bank, was recently resited on a low wall at traffic level. The International Methodist Historical Society plaque on the railings of St. Botolph's Church has been cleaned up, but its surface has deteriorated over the years. The plaque on John Bray's house in Little Britain is likely

to be affected by further redevelopment of the area. Careful examination of early maps, etc. led to agreement that the new Museum of London was constructed over the site of Nettleton Court, where John Wesley felt his heart 'strangely warmed'. The Corporation suggested that the podium outside the Museum entrance, which was traffic-free and had under-cover space for over 2,000, was clearly the ideal location for a new memorial.

As it is intended as a place of pilgrimage for Methodists throughout the world, it was agreed that the memorial should be both visibly and historically interesting and spiritually satisfying. The eventual design has been described as representing 'the wind and the fire of the Spirit bearing upon it the testimony of John Wesley'. It stands twenty feet high and weighs one and a half tonnes.

In choosing the text, emphasis has been on 'what John Wesley said happened there'. Passages were selected from the second Extract (1740) from Wesley's Journal, beginning with his prefatory statement to put the account in context. The Greek quotation was retained, complete with errors (two missing accents and one misspelling) which occur both in the original and in the collected Works, Vol. xxvi, of 1774. The events of May 24 leading up to the climax are given full coverage. The result is a composite facsimile taken from several pages of the Journal as originally published by James Hutton, printed by the young William Strahan with type from William Caslon's foundry in Ironmonger Row.

The new memorial was lowered into place just a week before its dedication on the evening of Aldersgate Sunday, May 24, 1981. The dedication came as the climax of a day full of memorable events in the area, including the reopening of John Wesley's House in City Road after extensive repairs. An open-air celebration of Communion was presided over by the President of the Conference, Dr. Kenneth Greet. A congregation of 2,000 included overseas Methodists and representatives from other churches. The cost of the project has been halved by the fact that all management and design expenses were donated. Contributions are still very welcomed and should be sent to: Room 153, 1 Central Bldgs., London SW1H 9NH (checks payable to 'NAWM').

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FROM THE EXECUTIVE SECRETARY

We have appreciated a number of new and renewed subscriptions during the last three months. Some of our current members have introduced the WMHS to friends and these have placed their memberships with us. We invite more to consider being a part of our public relations.

The plans for the 1984 Regional Conference have moved along. Dr. Melvin E. Dieter, our assistant and a faculty member of Asbury Theological Seminary, Wilmore, Kentucky, has agreed to serve as chairman of the Planning Committee. He will be aided by Dr. Ken Kinghorn and Dr. Steve Harper, Asbury Seminary colleagues, with on-campus responsibilities. The conference will convene August 6 to 10, 1984 at Asbury Theological Seminary, Wilmore, Kentucky. It is too early to establish costs for registration, housing, and food, but we will announce these in due time..

Members of the Planning Committee in addition to Dr. Dieter are: Dr. Henderson Davis, African Methodist Episcopal Church; Dr. John Satterwhite, African Methodist Episcopal Church, Zion; Dr. L. H. Wheelchel, Jr., Christian Methodist Episcopal Church; Mrs. Evelyn Mottweiler, Free Methodist Church; Rev. Glenn Lucas, United Church of Canada; Dr. Charles Yrigoyen, Jr., United Methodist Church; and Dr. Lee M. Haines, The Wesleyan Church. This committee will receive offers from scholars willing to prepare a manuscript for the conference and will determine the selection of papers and scholars who will eventually be invited to speak. Although no conference subject has yet been announced, it will be directed toward the Bi-centennial of American Methodism (1984) and the respective Methodist bodies listed above.

EDITOR'S RUMINATIONS

George Orwell's depressing scenario in 1984 (published 1949) is going to be faced with some strong competition. Methodist bodies will be joining in celebration of the 200th anniversary of the formation of the Methodist Episcopal Church in the U.S.--that very year.

This occasion should be of interest to Methodists everywhere. Five American denominations are actively planning a series of observances which will culminate in a great celebration of the famous Christmas Conference of 1784 in Baltimore, Maryland, where 64 preachers gathered to consider John Wesley's ordination of two preachers and appointment of Thomas Coke as superintendent of the Methodists in America. Out of the Conference came the Methodist Episcopal Church, twelve ordained elders, two superintendents (with Francis Asbury) and one college.

This bicentennial raises some interesting questions for the WMHS, which seeks to be inclusive. At least four areas deserve attention in increasing circles.

First, there are the ethnic and other minorities (and women!) within the United Methodist Church (USA), which, because of its size and administrative structure, must needs assume prime responsibility. How will Black, Hispanic, Asian and American Indian members be able to relate to an event dominated by English and Irish men? (But don't forget the presence of Harry Hosier [Black Harry], who soon led Dr. Coke on a round of itineration he would not soon forget.)

Second, in a larger circle are the other American Methodist-related denominations. How can they feel they belong? This problem is already faced and solved in part by the Pan-Methodist Bicentennial Committee (auspices of World Methodist Council), which since 1979 has been

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BRITISH AUDIO-VISUAL HISTORY

The Methodist Archives and History Committee of British Methodism has embarked upon Audio-Visual History, a long term program, in which it is hoped to make and preserve taped recordings of individuals as well as public events. Many people are using the tape recorder to good effect in both interviewing people who have a story to tell and in recording events of special significance within the church. British radio and television make a modest contribution to this, and it is hoped that the project will be extended with the passing of time. Thus our Archives may be described as moving into a new dimension, preserving the human voice alongside the valued manuscripts and books. Any similar experiments carried on in other parts of the world will make welcome news to us and any technical advice will be carefully studied.

William Meary, United Kingdom

NEW UNITED METHODIST ARCHIVES CENTER

On 21 November, 1981 at Drew University in Madison, New Jersey, USA, a musical as well as dramatic corner-stone laying marked progress in construction of a carefully designed Archives Center for the United Methodist Church. The center is a part of a new university library complex and will be fully equipped for preservation and use of the large collection of documents held by the United Methodist Commission on Archives and History, which for many years has been located at Lake Junaluska, North Carolina. The new location places the collection alongside the extensive Methodistica and Wesleyana in the university and seminary library of Drew. It is accessible from New York City by highway and rail. The ceremony included participation by several bishops, university officials, and representatives of the General Commission. At a related dinner meeting to promote a financial campaign to raise two and three-quarters million dollars Dr. Frederick E. Maser, former Executive Secretary of the WMHS, delivered an address on the bearing of the United Methodist heritage on its future.

At this time the building is nearing completion. Plans have been formulated to move the administrative offices and library of the General Commission in mid-June, 1982. The Archives section will be re-located a few weeks later, probably by mid-July. Those who wish to use the material will have to delay their plans until autumn. Currently the depositories are closed in preparation of packing and following the move they will remain closed until the material can be properly organized for use. The same will be true of the Drew Methodist Library, which will be placed in the same building, making this the most definitive collection of Methodist materials in the world.

WESLEYAN METHODIST MISSIONARY ARCHIVES

The Archives of the Methodist Missionary Society in London have been micro-filmed by a Swiss company. These extensive collections go back in some cases to the late eighteenth century and continue into the twentieth until British authority ended as independent nations were formed. Now available for about \$10,000 are records for Britain, Europe, North America, West Indies, West Africa, Southern Africa, Ceylon, and Australasia. They consist of minutes and correspondence. The processing agency, from whom information regarding purchase may be had, is Inter Documentation Company AG, Poststrasse 14, 6300 Zug, Switzerland.

GINZA CHURCH, TOKYO

Today, April 19, 1981 was our last worship in the present building and over four hundred persons gathered to celebrate this Resurrection Day. From tomorrow the demolition process will begin to make way for a new building. The chimes which have echoed through the busy crowded streets of Ginza for the past half-century will be silenced until the Christmas season of 1982.

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EDITOR'S RUMINATIONS (Continued)

making plans for wider publications and observances. Five large groups (African Methodist Episcopal, African Methodist Episcopal, Zion, Christian Methodist Episcopal, Free Methodist, and United Methodist) are participating, and the rest (total around 43) are invited. There is a common theme and logo.

Third, there are the Central Conferences of the United Methodist Church, the outgrowth of missionary activity. How can United Methodists in the Philippines, Austria, Norway, and Africa relate to this American event? The presence of Bishop Paul Grandadosin on the General Committee insures hearing for these distant voices. Some of the Central Conferences are already organized and making plans appropriate to their special needs.

Some parts of Methodism are on their way to full autonomy. What about participation by former missionary conferences which now are part of a more comprehensive ecumenical church? May we hope that people and congregations of Methodist background will feel a tug on a line, however tenuous, that binds them still to the Wesleyan tradition and all that came out of it? Please let the editor know of activities which relate to the Bicentennial and thus give honor to the Wesleys.

Although British Methodists may justly claim an older and deeper rootage in the Wesleyan movement of the 18th century, the Spirit may move them to acknowledge the significance of the great leap made in 1784, when John Wesley did ("out of necessity") for his American followers what he did not yet deem proper for the home folks.

GINZA CHURCH, TOKYO (continued page 2)

The present building condemned as unsafe a decade ago, will be replaced with a ten-story structure. Built in 1928 it is the third building to house the congregation since its organization on this site in 1890. The roots of Ginza Church go back to 1873

when the first Methodist missionary arrived in Tokyo. He organized the first M.E. Church in Tsukiji, the foreign concession, in 1875. About fifty members of this church organized the Ginza Church in 1890 and twelve years later the two churches were reunited on the Ginza property. In attendance this day were two members, both in their nineties. One was brought as an infant from the Tsukiji congregation by his parents when the Ginza Church was organized. Four generations of this family have continued active in the church to the present.

Most of the first members of Ginza Church were converted through the work of the Tokyo Gospel Society begun in 1885 to give educational and cultural opportunities, as well as Christian instruction, to the sons and apprentices of merchants, bank and government clerks, and other young men in business circles. It included an English night school, social and evangelistic meetings, worship and Bible study. The night school continues today as the Gospel English School.

Through the years three other churches have joined the Ginza congregation. In 1907, at the time of Methodist union in Japan, the Tsukiji Church of the Canadian Methodists joined with Ginza Church. In 1945, the Mita (Draper Memorial) and the Aoyama Church brought what remained of their war-ravaged flocks to Ginza. In the meantime, Ginza Church has given birth to six other churches in the Tokyo area which continue today as strong self-supporting witnesses to the Faith.

In addition to its conventional ministry of preaching and teaching, sacramental and pastoral care, Ginza Church has responded to the changing needs of the society around it. At the turn of the century it was the center of the national temperance movement, and of a revival which swept through the Christian community in Tokyo. More recently it has been the only church in this central-commercial-shopping-entertain-

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GINZA CHURCH, TOKYO (continued from p.3) ment district. As such it has been a source of light and solace to many in need who have passed through its doors. Above this corner entrance is a simple rose window and above that the octagonal bell tower which has become something of a landmark in the neighborhood through the years. Immediately after the war the basement was opened as a refuge for destitute Japanese returning from the colonies. In recent years others seeing the Cross and sensing its message of hope have come seeking help--juvenile runaways, would-be suicides, some seeking escape from Japanese gang life or from the life of prostitution, some seeking freedom from the chains of alcoholism or drug addiction, and some simply driven by their thirst for a more meaningful life.

Everyday at noon the chimes of Ginza Church call workers and shoppers in the area to the noon-day worship service. With an average attendance of nearly one hundred this ministry has been the means through which many have first heard the Gospel preached and have been led to accept Christ as their Lord. Of these not all have become members of Ginza Church. When possible they are introduced to churches nearer their home and become members there.

Sunday services invariably include members of other churches who for one reason or another have to be in the Ginza area that day. On many Sundays there are also foreign visitors. Ginza Church will have a small one hundred seat chapel on the second floor for the noonday services. The main sanctuary will occupy the third and fourth floors. It will have simultaneous translation facilities for foreign visitors, as well as aids for persons with hearing difficulties.

Construction costs for the new building will be about six million dollars. Of this amount church members have pledged over one and a half million to be paid over a three year period. About 20% of the 500 member congregation are over 70 years of age. The remainder of the con-

struction costs are covered by a financial arrangement with the bank which will occupy the first floor and first basement of the new building. This bank has been using the first floor of the old church building. The ownership of the new building will remain firmly in the hands of the congregation. An appeal is being made to friends in Japan and throughout the world to help raise the \$500,000 necessary to furnish the new sanctuary and to equip it with a new pipe organ and chimes.

(Portion of letter from John W. Krummel, Tokyo)

CANADIAN METHODIST HISTORICAL SOCIETY

Reserve the dates of September 12-14, 1982 to attend this meeting at St. Luke's United Church, Sherbourne and Carlton, Toronto. Registration cost is \$10.00. Accommodations and meals will be at the discretion of each registrant. One need not be a member of this society to attend, but it is hoped that all registrants may wish to become members. The complete program will appear in the Third Quarter (HISTORICAL BULLETIN). We might indicate that the feature speaker will be Dr. Colin Williams, dean of Yale Divinity School, who will bring three addresses.

PUBLICATIONS AVAILABLE

The following publications may be ordered from the WMHS office, Box 460, Mont Alto, Pa., 17237:

E. Ralph Bates Captain Thomas Webb
36 pages, \$1.50 plus mailing costs

Frederick Jeffery Methodism and the Irish Problem, 40 pages, \$1.50 plus mailing costs

James S. Udy and Eric G. Clancy Dig or Die (Papers given at Wesley Heritage Conference, Sydney, 1980), 335 pages, \$10.00 plus mailing

Peter Stephens Methodism in Europe, 65 pages, (good for tourism), \$2.50 plus mailing

JOHN WESLEY AS REVEALED IN HIS HUMOR
(Delivered by Frederick E. Maser at the
Quinquennial Meeting of the World Metho-
dist Historical Society, World Methodist
Conference, Honolulu, Hawaii, USA)

Humor may be defined as any act, word or purpose which causes us to smile or laugh. This very broad definition considers humor purely from its effect on others, regardless of the intent of the person causing the amusement. Persons may say or do things with no intention of being facetious, and yet their action may cause smiles or ripples of uncontrolled laughter. This may be termed "unconscious or unintended humor." On the otherhand, a witty person may speak or write to entertain or instruct others, but with the added purpose of causing amusement or ridicule. This may be termed "conscious humour."

Wesley's humour falls into both these categories. At times he said and did things with the most serious purpose but which for other reasons have caused smiles and laughter.

Sometimes he described a scene or incident with no apparent appreciation of its inherent humour. On the otherhand, he was a well-trained gentleman of the 18th century, the only century in England when, in my opinion, true wit abounded, and when gentlemen crossed witty remarks with one another as some crossed swords. It was age of Horace Walpole, Dean Swift, Lord Chesterfield, Samuel Johnson, Pope, Selwyn and others. Their humour was ironic, often sarcastic, but generally penetrating, thrusting to its goal with the certainty and sharpness of a well-handled rapier. John Wesley was a master of this art, and only his ultimate goal, to save rather than to alienate people, prevented him from using this type of humour more often.

In addition, Wesley sometimes expressed himself in a whimsical humour that verged on irony but which, although it was certainly "intended," does not fit precisely into the two categories already mentioned. He had an impish quality, surprising in the concise, serious-minded pamphleteer. This, I term, "pixie humour."

UNCONSCIOUS OR UNINTENDED HUMOUR

Unintended humour was caused at times by Wesley's naivete. It is most clearly reflected in his relations with some women, particularly in the Journal record of his courtship and marriage. Written in all seriousness, the Journal presents an almost ludicrous picture of this strange bridegroom, John Wesley.

On Saturday, February 2nd, 1751, he states in his Journal, "I was clearly convinced that I ought to marry." He was supported in this decision by the Rev. Mr. Vincent Perronet. He does not state here whether or not he had a particular woman in mind though he had undoubtedly made his choice clear to Mr. Perronet. At any rate, this would not have

presented a problem to Wesley since he would have had a wide choice. Women adored him.

Four days later, incredible as it seems, he addresses the single men among his preachers telling them it was good to remain "single for the Kingdom of Heaven's sake: unless," he adds, "a particular case might be an exception." He was apparently covering all bases.

On Sunday, February 10th, he falls on the ice while crossing London Bridge and, after being taken to various places, ends at the home of a wealthy widow - Mrs. Vazeille. Here he spends the remainder of the week in prayer, reading, conversation and partly also in writing a Hebrew Grammar and Lessons for Children. He neglects to state in his Journal that he also began courting Mrs. Vazeille in earnest - a truly singular feat since he must have courted her in brief conversations sandwiched between prayers, work on a Hebrew Grammar, Lessons for Children and his general reading.

On Sunday, February 17th, because his ankle is painful and he cannot stand, he is carried to the Foundery where he preaches in a kneeling position. Sometime on either Monday the 18th or Tuesday the 19th he marries Mrs. Vazeille. He makes no reference to the marriage in his Journal, noting only that he is disappointed that he cannot continue his journey on the 18th because he is unable to rest any weight on his foot. Wesley seems unaware that he is presenting the mildly amusing picture of a man who suddenly wishes he had stuck to writing a Hebrew Grammar instead of proposing marriage and would now like quietly to ride away from the whole event. He preaches on Tuesday and Wednesday, and then on March 4th, without a thought for a honeymoon, otherwise remaining a few days at the home of his bride, because seemingly he cannot get away, he leaves her to go to Bristol, where on March 11th, he conducts the annual conference. About a month after his wedding, he writes in his Journal, "I cannot understand how a Methodist preacher can answer it to God to preach one sermon or travel one day less in a married than in a single state...." The whole episode might be a drama in the Theatre of the Absurd. Certainly, Wesley never meant to be funny, but his conduct causes one to smile.

There are numerous other instances and records in the Journal which are related in utmost seriousness by Wesley, who apparently fails to see their delightful humour. I mention but three:

1. On April 24th, 1752, after preaching in the open field about half a mile from Hull, he discovers his coachman has driven away without him and his wife. The coachmen had probably been frightened by the hostility of the crowd. A gentlewoman invites Wesley and his wife into her already full carriage. With the Wesleys, the

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JOHN WESLEY AS REVEALED IN HIS HUMOUR

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carriage is now crowded by a total of nine people. For obvious reasons its windows are left open, and the hostile crowd begins to throw into the carriage "whatever came next to hand." But, states Wesley, "A large gentlewoman who sat in my lap screened me so well that nothing came near me." It is probably the only instance where Wesley's rather jealous wife made no objection to another woman's close proximity to her husband, possible because she, herself, presumably sitting next to Wesley, was also well screened from the enemy. Wesley does not record the amount of punishment in the form of mud and brickbats the fat lady endured in order to be able to tell her grand-children that she had once sat on the lap of the blessed Mr. Wesley.

2. On another occasion Wesley writes, in his laconic fashion, of the troublesome times in the Society at St. Ewe. He states, "There was much struggling here at first; but the two gentlemen who occasioned it are now removed - one to London, the other to Eternity."¹

3. Once while traveling on horseback, Wesley overtook a fellow traveler, and they immediately began conversing. The stranger was opposed to Methodism and soon, adds Wesley, "he grew warmer and told me I was rotten at the heart, and he supposed I was one of John Wesley's followers. I told him, no, I am John Wesley, himself. Upon this he appeared as one who had unaware trodden upon a snake and would gladly have run away outright, but, being the better mounted of the two, I kept close to him, and endeavored to show him his heart till he came into the street of Nottingham."² Never was a theological debate pursued on a more uncertain platform, and never before or since, has a debate been aided by the speed of the horse of one of the contestants, but there are many ways of making a point.

All of these illustrations reveal certain characteristic traits of Wesley. His ludicrous conduct toward his marriage was really the result of his intense dedication to his mission. His work always had priority. In addition, he never seemed able to enjoy anyone or anything for its intrinsic value alone. Everything and everyone must be judged in the light of its affect upon the work he felt called to do. If at the height of Wesley's career the Lord, Himself, had suggested that Wesley take a vacation, he probably would have said, "Not so, Lord, the Kingdom will never be built by persons taking vacations."

The other incidents reveal another of Wesley's traits - his belief in and reliance on divine providence. If you had pressed Wesley for an explanation he might have assured you that God had expressly provided a fat woman, had purposely removed a trouble-maker from St. Ewe into Eternity and had granted Wesley a faster horse to accomplish the Lord's work. His Journal is laced with incidents describing the providence

of God which does everything from curing Wesley's lame horse to calming a storm at sea.³ So much for Wesley's unintended humour and what it reveals.

THE WIT IS NOT A RACONTEUR

Before moving on to illustrations of Wesley's wit, it might be well to note that Wesley was not a raconteur. Neither his Journal nor his letters contain many jokes. I note only three:

1. One of Wesley's jokes was told to me at a dinner I recently attended in Philadelphia. The man who related it thought it was uproariously funny and insisted that I use it sometime. I laughed dutifully, assured him I would use it - which I am now doing - and then wondered what that man would have said had I told him his joke was over two hundred years old, having appeared in Wesley's Journal July 4, 1757. He was preaching at Durham to a congregation which, as he said, was "wild enough" but which, in a short time, became very attentive. Except, he adds, "for three or four gentlemen who put me in mind of a man at London, who was so gay and unconcerned while Dr. Sherlock was preaching concerning the Day of Judgment. One asked, 'Do you not hear what the Doctor says?' He answered, 'Yes, but I am not of his parish.'"

2. Another joke arose out of Wesley's experience with an unruly crowd at Bradford which listened to him closely until very near the end of the sermon. Then, says Wesley, "they lifted up their voices, especially one, called a gentleman, who had filled his pocket with rotten eggs, (probably for use in pelting the preacher) but," adds Wesley, "a young man coming unawares, clapped his hands on each side, and smashed them all at once. In an instance he was perfume all over; though it was not so sweet as balsam."⁴

3. A third story appears in a letter Wesley wrote to the London Chronicle April 5th, 1763:

A man was stretching his throat near Moorsfield and screaming out, "A full and true account of the Death of the Rev. George Whitfield!" One took hold of him, and said, "Sirrah, what do you mean? Mr. Whitfield is yonder before you." He shrugged up his shoulders and said, "why, sir, an honest man must do something to turn a penny."

Wesley generally used his jokes as apt illustrations to make a point. He was too embroiled in advancing the Kingdom to repeat jokes as a source of entertainment. In this sense, if his humour reveals anything, it shows him as a man with one aim, one purpose, one goal - to glorify God.

WESLEY THE WIT

I have said that Wesley was a master of that type of ironic wit marking 18th century England. An undocumented story related by the Rev. Mr. J. B. Wakely in his Anecdotes of the Wesleys is characteristic of this type of

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JOHN WESLEY AS REVEALED IN HIS HUMOUR

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humour.

Wesley was going along a narrow street, when a rude, low-bred fellow, who had no regard for virtue, station or grey hairs, ran against him... saying in an impudent manner, "I never turn out for a fool." Mr. Wesley, stepping aside, said, "I always do," and the fool passed on.⁵

Wesley was a keen observer of his congregations and the people who composed his societies, and at times his sarcasm lashes out at them. He writes of one Scotch audience, "(They) feel no more than the seats they sit upon."⁶ He says of the people at Perth, Scotland, that they were so wise they needed no more knowledge, and so good, they needed no more religion.⁷ A few days earlier he had preached to a congregation the greater part of whom "hear much, know everything, and feel nothing."⁸ At one place in Ireland he states that

the violent rain kept away the delicate and curious hearers. For the sake of these I delayed the morning preaching till a quarter before nine, but it was too early still for a great part of the town, who could not possibly rise before ten.⁹

In commenting on both the spiritual life and the physical accommodations of the Society at Bradford he writes, "There is seldom much heat in the preaching house at Bradford: at least it is not caused by the largeness of the congregation..."¹⁰

On one occasion he was raising money toward the general debt on his London chapels. He went to the leading members of the Society in London to enlist their generosity. By this means he raised nearly six hundred pounds. "What was done," he adds, "was done with utmost cheerfulness. I remember but one exception; only one gentleman squeezed out ten shillings, as so many drops of blood."¹¹

He is especially sarcastic about some of the medical practices of his day.

I preached in the evening at Lisburn. All the time I could spare here was taken up by poor patients. I generally asked, "What remedies have you used?" and was not a little surprised. What has fashion to do with physic? Why (in Ireland, at least), almost as much as headdress. Blisters, for anything or nothing, were all the fashion when I was in Ireland last. Now the grand fashionable medicine for twenty diseases (who would imagine it?) is mercury sublimate. Why is it not a halter or a pistol? They would cure a little more speedily.¹²

Wesley's sarcastic humour reveals that he knew a great deal about 18th century medical practices, and his own publications prove he was probably a better physician

than many practitioners of his day.

Sometimes his sarcasm is very low key, and unless we know the circumstances we miss the point. He refers to his wife who, by then, was to him as a thorn in the flesh as "my best friend."¹³ He writes on another occasion, "In this house we have no jarring string; all is peace and harmony." An Editor adds a footnote, "Mrs. Wesley was temporarily absent from the Foundery."¹⁴

Unfortunately, Wesley sometimes used his irony against his own itinerants. During one of his tours of Cornwall he was accompanied by Michael Fenwick, a loyal though somewhat slow-witted fellow whose chief failing was an overgrown sense of importance because of his association with the great evangelist. He was disappointed that Wesley never mentioned him in the Journal he was issuing from time to time. Finally, Wesley obliged him:

I left Epworth with great satisfaction, and about one preached at Clayworth. I think none was unmoved but Michael Fenwick, who fell fast asleep under an adjoining hayrick.¹⁵

It was a low blow, especially when we realize it was published in Wesley's Journal and not said as a kind of joking remark in Fenwick's presence or among his friends who would have understood. It does reveal, however, one of the many weaknesses of Wesley - namely, his neglect in giving adequate recognition in his Journal to the many persons who preceded him in many communities, broke ground for him, stood by him in danger, and often made the success of the Methodist movement possible. However, we must not be too hard upon Wesley at this point. Most strong leaders tend to become egocentric as did Wesley; but generally he treated his itinerants with consideration and courtesy. If he joked about them or rebuked them, it was usually done in private.

On one occasion he and one of his preachers were dining at the home of a wealthy Methodist who had provided a sumptuous dinner. The itinerant remarked, with more piety than politeness, "What a sumptuous dinner! Things are different than formerly. There is now little self-denial among Methodists." On which Wesley raised his eyes for a moment and then indicating the table spread with so many delicious luxuries said, "My brother, there is fine opportunity for self-denial now." Luke Tyerman, who records the story, does not tell us whether the itinerant satisfied his hunger with bread and milk or went on to enjoy the full repast out of respect for his host.¹⁶

Wesley's remarks about his itinerants were sometimes more whimsical than pointed. A certain Peter Jaco had ceased traveling but he was ready to begin again. A tall, handsome man, he had apparently married an equally large wife. Wesley, in writing about him says, "Peter Jaco would willingly travel. But how? Can you help us to a horse that

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JOHN WESLEY AS REVEALED IN HIS HUMOUR

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will carry him and his wife? What a pity we could not procure a camel or an elephant."¹⁷

Wesley's sharpest wit, however, was reserved for his enemies. In a letter to the St. James' Chronicle, Wesley refers to a Bishop Erasmus who, it was charged, had ordained several men for money. A correspondent had apparently written a letter about Wesley's generally negative attitude toward the bishop. In his own answering letter, Wesley stated that he had no objections to the bishop's action in ordaining a certain Mr. Jones, "a man well versed both in the language of the scripture and other parts of learning." However, he was concerned when the bishop ordained a Mr. S. and three other persons who Wesley states sarcastically were indeed "as unlearned as any of the Apostles, but I believe not so much inspired."

Then Wesley subjects his opponent to some searching questions. Earlier in his letter Wesley had stated that he had met Bishop Erasmus and since the man spoke no English had conversed with him in Latin and Greek. Now he adds:

As to the tale... where you state the bishop told me so himself - I answer in what tongue? for he speaks no English and you no Greek.... However, the point does not turn on the validity of ordination by a Greek bishop, but on the validity of ordination procured by money and performed in an unknown tongue.¹⁸

On another occasion Wesley was answering an Anglican opponent who attacked one of Wesley's doctrines, stating that no Protestant Divine ever taught what Wesley believed. Wesley listed a half dozen Anglicans who preached what he taught. Apparently, Wesley's opponent did not even know the works of the preachers of his own church. Later in the letter Wesley defines his doctrine on assurance and adds in mock seriousness - knowing full well that his opponent would disagree with him again - "Stop, do not run your head into a noose again. These are the words of the Homily."¹⁹ The Homilies were the sermons provided by the Anglican Church for use of the less informed clergy. Wesley is like a professor talking to an uninformed student. To another attacker he writes, "I wish, sir, before you write concerning the Methodists again, you would candidly read some of their writings."²⁰ To another assailant who kept constantly writing against him, Wesley begins his answering letter to the Press by saying with a fine irony:

As you are stout, be merciful; or I shall never be able to stand it. Four attacks in one month! and pushed so home! Well, I must defend myself as best I can.²¹

He had already made his opponent look ridiculous by his opening sentences. To another he writes that he is sure he can never change the man's mind because he is so much

like the old man who said, "I will not be persuaded even though you should convince me."²² He refused to debate with a rather loud, blustering individual for, says Wesley, "he has ten words to my one,"²³ which, I admit, took some doing. Of another person Wesley says, "He is wiser in his own eyes than seven men that can render a reason."²⁴ This last is probably a folk saying rather than a witticism. To discuss the numerous folk sayings found especially in Wesley's Letters would require a separate paper. Just as Wesley was a folk-theologian, so he was also a master of folk sayings. He was fundamentally a man of the people.

THE WHIMSICAL HUMOURIST

I have said that Wesley also displayed a kind of whimsical humour. This is surprising unless one remembers that nature softened his rather severe countenance by placing a dimple in his chin. Unfortunately, most of the portraits of Wesley, including the popular work by Frank Owen Salisbury, have depicted a person of forbidding countenance. Many have overlooked the dimple for the frown. But the pixie-like dimple is there, and Wesley has an impish quality about him. I note a few examples of his whimsical writing in closing. In writing to his niece, Sally he advises her to bathe in sea water but not to drink it. "I do not advise you to drink any sea water. I am persuaded it was never designed to enter any human body for any purpose but to drown it."²⁵ He notes in a letter to Joseph Cownley that a "fever is the noblest medicine in the world, if a man does not die in the operation."²⁶

Wesley describes an ugly episode in the following whimsical fashion:

I rode to North Tawton... About six I went to the door of our inn; but I hardly ended the psalm, when a clergyman came, with two or three (by the courtesy of England) called gentlemen. After I had named my text I said, "There may be some truths which concerns all mankind!..." The minister cried out, "That is false doctrine, that is predestination." Then the roar began, to second which they had brought a huntsman with his hounds. But the dogs were wiser than the men; for they could not bring them to make any noise at all. One of the gentlemen supplied their place. He assured us he was such [that is a gentleman] or none would have suspected it; for his language was as base, foul, and porterly, as ever was heard at Billingsgate.... Finding there was no probability of a quiet hearing, I left him the field and withdrew to my lodging.²⁷

His whimsical approach was also used sometimes in enforcing the point of an argument. Wesley, for example, had little patience with the idea that any benefit was to be derived from being buried in so-called "consecrated ground."

Charles differed at this point and insisted that he,

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JOHN WESLEY AS REVEALED IN HIS HUMOUR

(Continued from page 8)

himself, be buried in consecrated ground, and thus, today Charles Wesley's remains are in an Anglican burying ground, and not as John's in the little cemetery behind City Road Chapel. John Wesley wrote a short article entitled Thoughts on the Consecration of Churches and Burial Grounds. The entire piece is written in Wesley's whimsical style. The piece reaches its climax as Wesley writes (and one can almost see his sardonic smile):

You say this is consecrated ground? So many feet broad and so many long. But pray, how deep is the consecrated ground? - Deep! What does that signify? Oh a great deal. For if my grave be dug too deep, I may happen to get out of the consecrated ground. And who can tell what unhappy consequences may follow from this.²⁸

His whimsical humour is best seen in his introduction to the Dictionary he produced and published in 1753, about two years before the great work by Samuel Johnson in 1755.

I should add no more (he writes in a closing paragraph) but that I have so often observed, the only way, according to modern taste, for any author to procure commendation to his book, is, vehemently, to commend it himself. For want of this deference to the public, several excellent tracts, lately printed, but left to commend themselves by their intrinsic worth, are utterly unknown or forgotten. Whereas, if a writer of tolerable sense will bestow a few violent encomiums on his own work; especially if they are skillfully arranged in the title page; it will pass through six editions in a trice; the world being too complaisant to give the gentleman the lie; and taking it for granted he understands his own performance best.

In compliance, therefore, with the taste of the age, I add that this little dictionary is not only the shortest and cheapest, but likewise, by many degrees, the most correct which is extant to this day. Many are the mistakes in all the other English Dictionaries that I have yet seen. Whereas I can truly say I know of none in this; and I conceive the reader will believe me; for if I had, I should not have left it there. Use, then, this little help till you find a better.

Wesley amuses us sometimes by his unintended humour, sometimes by his wit and the sharpness of his humour, and sometimes by his whimsical humour; but always he is Wesley, the man of God with one over-riding purpose, one aim, one goal - not to amuse but to save, not to entertain but to instruct, not to cause one to laugh but to challenge persons to join with him in building the Kingdom of God.

FOOTNOTES

1. Wesley's Journal, Curnock Edition, Epworth Press, London, 1938. Vol. 3, p. 489.
2. Moore, Henry, The Life of the Rev. Mr. John Wesley, A.M...... Bang and Emory, New York, 1826, in two volumes. Vol. 1, pp. 319, 320.
3. A few examples chosen at random: from Wesley's Journal, Curnock edition.
March 17, 1746 - Wesley cured of headache and his horse cured of lameness.
May 19, 1752 - Woman healed of blindness.
June 17, 1775 - Wesley miraculously healed.
Tyerman, Luke, The Life of the Rev. M. John Wesley, Harper Brothers, N.Y., 1872, Vol. 3, p. 505 - Wesley stills the waves of the sea.
Wesley's Letters, Telford Edition, Epworth Press, London, 1931. Vol. 7, p. 268 - Wesley prays for and receives a favorable wind for sailing.
4. Journal, Vol. 5, p. 341.
5. Wakeley, J. B., Anecdotes of the Wesleys, Tenth Edition, Hodder and Stoughton, London, 1878, p. 200.
6. Journal, Vol. 6, p. 499.
7. Journal, Vol. 6, p. 20.
8. Ibid., Vol. 6, p. 19.
9. Ibid., Vol. 4, p. 499.
10. Letters, Vol. 6, p. 278.
11. Journal, Vol. 5, p. 102.
12. Ibid., Vol. 5, p. 513.
13. Letters, Vol. 6, p. 115.
14. Ibid., Vol. 5, p. 120.
15. Journal, Vol. 4, p. 229
16. Tyerman, op. cit., Vol. 3, p. 659.
17. Letters, Vol. 6, p. 49.
18. Ibid., Vol. 4, pp. 289, 290.
19. Ibid., Vol. 4, p. 126.
20. Ibid., Vol. 4, p. 131.
21. Ibid., Vol. 4, p. 133.
22. Ibid., Vol. 3, p. 202.
23. Ibid., Vol. 8, p. 152.
24. Ibid., Vol. 7, p. 218.
25. Ibid., Vol. 8, p. 86.
26. September 17, 1755. See Oxford Edition of Wesley's Works, Frank Baker, et al. Editors. Letters I,

(Continued on page 10)

JOHN WESLEY AS REVEALED IN HIS HUMOUR
(Continued from page 9)

1721-1739, p. 139.

27. Journal, Vol. 5, p. 142.

28. Wesley's Works, First American Edition, J. and J. Harper, New York, 1827. Vol. 10, pp. 97, 98.

MEMBERSHIP IN THE WMHS

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)	" "
Life	\$100.00 (USA)	" "

PUBLICATIONS AVAILABLE (continued from page 4)

Vickers, John and Young, Betty A. Methodist Guide to London and the South-east, 46 p., \$2.50 plus mailing costs.

Lectures: Frederick Jeffery "The Irish Contribution to Methodism" and Frederick Norwood "Diversification: World Methodism in the United States" (delivered at the Quinquennial meeting, August 24, 1976; World Methodist Historical Society, Dun Laoghaire, Ireland. Published by WMHS, 1977. 30pp., \$1.50 plus mailing costs.

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FROM THE EXECUTIVE SECRETARY

It has been a pleasure for my wife and me to spend this summer at Lake Junaluska. The sale of our home will be consummated in September. Here at the headquarters of the World Methodist Council one occasionally meets celebrated Methodists from various parts of the world.

The last portion of the library and administrative offices for the General Commission on Archives and History of The United Methodist Church left by van during the last week of June. The staff planned to begin their work in their new location on the campus of Drew University July 1. Contact by mail may be made as follows:

Box 127
Madison, N.J., 07940
U.S.A.

Unfortunately the new fumigator had not been installed so that the Archives Section of the Commission will not move until after that installation has been effected.

The Executive Secretary of the WMHS has been serving as the typist and publisher for these issues. Errors will creep in which are not the responsibility of the editor. In the previous issue, 2nd Quarter, 1982, page 2, 1st column, we wish to correct the name of the authors on "British Audio-Visual History" from William Meary to William Leary. We regret this mis-spelling.

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John H. Ness, Exec. Sec'y., Dues, Subscription
Frederick A. Norwood, Editor, Editorial Correspondence
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EDITOR'S RUMINATIONS

(There will be no editorial comment in this issue. Our editor, Dr. Fred Norwood, has just completed two and a half weeks visiting with a daughter in New Castle, New Hampshire, in which he camped along the way in a small "pop-up" camper. Upon returning he went directly to his summer cottage in the north woods of Michigan. We are pleased that he was able to enjoy this change of pace. We will look forward to your column in the next issue, Mr. Editor. JHN)

WESLEY HISTORICAL SOCIETY

There are a number of regional historical societies across Methodism. This is fine! Each plays an important part in collecting and inspiring us in our heritage. However the grandfather of them all is the Wesley Historical Society, begun in 1893 and in the publishing business soon thereafter. The first Proceedings was issued about 1897.

Some of our readers may be interested in knowing how to become a member of this distinguished society. Life Membership costs £35 (\$85). Regular or Honorary Memberships are available for £1 50p. (\$5) per annum or £4 (\$13) for three years.

In each of the above membership classes the tri-annual Proceedings are sent without charge. Membership also opens availability to the Annual Tea, the Annual Meeting, and other functions of the Society. Use of the Society's Library, without charge, is also included.

Contact: Mr. Rowland C. Swift, By the Wood, Freshfield Lane, Danehill, Haywards Heath, W. Sussex, RH17 7HE, United Kingdom.

REDISCOVERING JOHN WESLEY THROUGH HIS DIARIES (Delivered by Richard P. Heitzenrater at the Quinquennial Meeting of the World Methodist Historical Society, World Methodist Conference, Honolulu, Hawaii, U.S.A.)

No single name in the history of our tradition is more familiar to Methodists worldwide than John Wesley. Historians as well as painters have been trying to capture a true-to-life portrait of the man for the last two centuries. That the picture is usually larger than life is perhaps not unexpected in this case; but in the process, the epic proportions of his traditional public image often overshadow the human, personal aspects of the man. The task before us is not to redraw the portrait completely (that is neither possible nor perhaps necessary), but to retouch it. The historian's task is to bring the portrait into the light, review it, and make whatever alterations are appropriate on the basis of new evidence or new interpretations.

In that sense what I want to do this afternoon is to look at four common attributes of Wesley and show how his personal diaries allow us to paint in some additional details, hopefully making the portrait more lifelike. No one would doubt that Wesley was busy, devout, methodical, and resolute, but with the help of some samplings from his diary I would like to help you rediscover John Wesley the man by showing you a few of the details that his diaries contain relative to those four attributes (busy, devout, methodical, and resolute). First, perhaps, I need to say a word or two about the diaries themselves to orient you to these materials.

John Wesley kept a personal, daily diary from the year of his ordination as a deacon at the age of 22 in 1725 until just a few days before his death in 1791 -- the last three-quarters, or sixty-six years, of the nearly eighty-eight years of his life. The diary is quite different from his Journal. Like most of his letters, the diary is a very private document, primarily designed for Wesley's own use, while the Journal, like most of his sermons and tracts, is a public, published document. The Journal narrative is based in part on events listed in his diary, but the purpose of this edited material is to provide a description and defense of himself and his movement from 1735 onward. Wesley also had a purpose in mind in keeping a diary; it was not simply a nonchalant noting down of main events for the day. He started this daily exercise to measure and record his progress in holy living and, in fact, to promote such progress by helping him use his time more carefully. Wesley's little notebook was a constant companion into which he would, at frequent intervals, carefully enter the activities of the past few hours, occasionally using notes on scrap paper to assist his memory from one writing to the next.

Among several impressions that are obvious throughout these several little volumes of diaries, two are especially fascinating: (1) he developed a coded system of diary entry and (2) his method changed and developed in stages. The so-called "code" is made up of several different elements that change both internally and in their combinations with each other. First is a cipher which is a combination of substitution and transposition ciphers. In the substitution aspect of the cipher, Wesley uses numbers, dots, or symbols for the vowels he is intending to write. In the transposition aspect, he occasionally switches consonants so that when he writes down a "d", he may indeed mean the consonant on either side, that is a "c" or an "f". To further complicate matters, Wesley also at times applies the transposition rule to the substitution aspect of his cipher. That is to say, while 2-4-6-8-10 or 1-3-5-7-9 may in either case stand for a-e-i-o-u, whether through error or intention, he occasionally uses a number such as 3 or 4, which would normally indicate an "e", to mean either an "a" or an "i", the vowel on either side of the "e" on the list. One further complication, if you are not already lost; Wesley occasionally flips the whole scheme over so that 10-8-6-4-2 or 9-7-5-3-1 may also mean a-e-i-o-u in reverse order.

A second aspect of his "code", immediately obvious on almost every page and used very heavily in his second Oxford diary from 1729 to 1732, is the persistent and heavy use of abbreviations. These also change and develop as he becomes accustomed to his own use of shortened words. Many words, or even phrases, having become more and more abbreviated, are finally indicated by a single letter. For example, a typical early morning entry from this period which indicates that he was asking himself the questions for the day, proceeding with his self-examination, and then reading the Bible, is simply indicated "qxb".

A third aspect of the "code" that we have mentioned in passing is the use of symbols other than letters or numbers. Besides symbols within the cipher to indicate particular letters, Wesley also uses special symbols to indicate words and phrases as well as a rather interesting use of symbols to indicate "degrees of attention." He uses six variations of the dash above or below other entries, with or without a tail going up or down, to indicate these "degrees", six attitudes that range from very negative to very positive: cold, dead, indifferent, attentive, fervent and, the best of all-- a dash above the entry with the final little tail going up--zealous.

Besides cipher, abbreviations, and symbols, he also works into his "code" several number schemes. He uses numbers to indicate a variety of things on the diary

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REDISCOVERING JOHN WESLEY THROUGH HIS DIARIES (Continued from page 2)

page, from the simple notation of the time of day to the rather complicated listing of his resolutions broken and resolutions kept for each hour. Simply by entering "t2: under the revolutions-broken column, Wesley indicates that he has failed to measure up to the expectations of the second question for Tuesday from a rather long list of questions for hourly self-examination at the front of his diary. The second question for Tuesday is "Have I had any proud or vain thoughts?" Another rather interesting use of numbers which occurs in his most complicated scheme of diary-keeping, the "exacter" diaries of 1734-35-36, is a rating system whereby he could indicate his temper of devotions by means of numbers from 1 to 9.

A fifth element of his "code" is the use of current systems of shorthand. Wesley used two different shorthand schemes: Weston's shorthand, starting in 1734, changing to Byrom's shorthand in 1736. Byrom's shorthand predominates in Wesley's diary entries from that point onward to 1791. Although the shorthand appears to be visually baffling and although it is at times rather imprecisely used and often abbreviated, it still is probably the simplest part of Wesley's code to decipher.

The second major aspect of Wesley's diary that I would mention in addition to the "code" is that Wesley's manner of diary-keeping goes through stages. Over the first ten years, it gradually increases in complexity and completeness of daily entry. Over the succeeding few years, it gradually reverts to a simpler format that Wesley then seems to have followed for the rest of his life. Starting in 1725, Wesley uses a rather simple daily entry, sometimes just one line, sometimes two (for morning and afternoon), writing usually in longhand with a few abbreviations, with certain cipher entries scattered among the rest. By 1729 Wesley is writing almost entirely in abbreviations, occasionally using a few special symbols and three or four lines rather regularly for each day's entry. He gradually makes more complete notations for each day so that soon the entry takes up half a page. By 1734, however, this scheme of daily entry has become totally inadequate for his increasingly complex entry. He switches to what the Oxford Methodists called the "exacter" diary, one full page for each day and a column format by which he could indicate not only activities for each hour but also the results of his increasingly more complicated schemes of self-examination. By 1737 he had begun incorporating the shorthand into this format, at the same time making briefer and simpler entries for each hour. By early 1738 he has discarded the column format and gone back to what we might call the paragraph style, using again half a page for each day's entry. In spite of a gap in the diaries from 1742 to 1781, these diaries having been lost or destroyed after Wesley's death, the only difference in the next extant diary, beginning in 1782, is that the daily entry has shrunk back to about three or four lines per day, but still mostly in shorthand and still rather precise in its indications of time and activities.

A dozen or so of these manuscript volumes have survived, and even the casual observer can tell that they contain a great deal of information. Some of the data from these newly transliterated pages is helping to rewrite the early history of Methodism. What I would like to point out now for a few moments are some types of entries that help us understand more fully what kind of a person John Wesley was in the light of four of his characteristic traits.

We all know that Wesley was busy, but what precisely was the nature of his busy-ness? The statistics of his accomplishments are a well-rehearsed part of the Wesley story: traveling 250,000 miles during his ministry, preaching 40-50,000 times, publishing over 400 separate items, some of them multi-volume works, all adding up to more than one, or perhaps even two, normal lifetimes of productivity. The diaries help us answer some of the questions that naturally arise: Where did he go? What did he do? Whom did he visit? What did he read? A sampling from his first diary shows him during his Oxford days, reading Horace, De Arte Poetica, writing a sermon, going to an auction, and visiting with friends at a local pub. A sample page from the second diary shows Wesley visiting his lady friends in the Cotswold Hills on his way back to Oxford in the summer of 1729 and reading Reflections on Learning, the Art of Thinking, and several other works. Once at Oxford he is again visiting with friends, on one occasion rowing up the river with some fellow students, as he says, "by water to Ensom," losing more than once while playing cards on the way. (His financial accounts for this period tell us that he spent and lost twelve shillings on this little jaunt.) A page from his "exacter" diary of 1735 shows him again talking with many friends, indicating the nature of their conversation (rt, "religious talk"; vt, "various talk"; it, "idle talk"; lt, "learned talk"). In the morning he is studying shorthand; in the evening he is reading the Greek Testament with his Methodist friends. On a page from the Georgia diaries, the shorthand reveals that he is reading Clement of Rome and spending a great deal of time talking to Sophy Hopkey. On the day he discovered that she was going to marry William Williamson (that scoundrel), Wesley's distressing note appears at the bottom of the page: "No such day since I first saw the sun! Deal tenderly with thy servant! Let me not see such another!" Another sample page from a weekend in October, 1738 shows, among other things, the people he is visiting and the places he is preaching, with two of his preaching texts noted in Greek at the bottom of the page. One of them is noteworthy, a favorite text even after Aldersgate: "And by works was faith made perfect" (James 2:22). His diary just a year or so before his death shows Wesley at age eighty-six reading Brevint's works, still writing sermons, editing his monthly periodical, The Arminian Magazine, attending a lovefeast, and spending

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REDISCOVERING JOHN WESLEY THROUGH HIS DIARIES (Continued from page 3)

many hours writing letters to friends and associates, a regular activity during the winter months that he spent in London.

These sample pages show every day, every hour packed with activity. The time is well spent, except perhaps for those infrequent occasions when he notes "idleness." These documents tell not only his schedule of rising, dining, fasting, and other daily activities but also the breadth and depth of his reading, the variety of his writing and editing, the scope of his traveling, and the nature of his conversations with people, as well as the many regular occasions for personal prayer, Bible study, meditation, and other specifically religious practices. In all this busy-ness Wesley was trying to do all for the glory of God. He saw idleness, along with other "indifferent" activities, as sinful. The regularity and frequency of his spiritual exercises bring into focus this desire to glorify God in his devotional life.

Wesley was indeed devout. Every one of these pages is filled with a variety of symbols to indicate periods of prayer: private prayer, public morning and evening prayers, as well as short sentence prayers at the turn of every hour called ejaculatory prayers. On the day he discovered Miss Sophy was to be married, he even indicated in his diary his consternation at not being able to pray. He also indicates periods of meditation: in a college garden at Oxford, on his way to preach at Islington, and on other occasions appropriate for reflection. Two other specific details indicated in Wesley's scheme of diary keeping help us see the measure of his devotional stance. One of these is the set of symbols we mentioned earlier, the dashes, which show "degrees of attention" for private prayer, meditation, or almost any other activity. The "degrees of attention" range from "dead" or "cold" to "fervent" or "zealous." Another detail is his hourly rating scheme whereby he indicates his "temper of devotion" using a scale from 0 to 9. Within this scheme, 6 seems to be his most normal entry so that 7 and 8 are generally better, 4 and 5 a lesser evaluation of his attitude.

By now you are beginning to see that Wesley was not only busy and devout, but also methodical. The diary itself is a visual illustration of his methodistic tendencies, but these tendencies extended beyond the method for the diary. Wesley also had a method for reading, a method for writing, a method for acquaintance (that is, making new acquaintances), a method for visiting, and even a method for deciding important questions. By 1735 he was beginning to question some of his regular practices, such as early rising and fasting, and as Wesley's body yearns for more sleep in the morning, the young scholar casts lots to see whether he should stay up or go back to bed. And as breakfast approaches and his stomach cries out for food, he again casts lots to see whether

he should eat or not. In most of these instances, the drawn lot, determined of course by God's providence, supported his time-tested resolutions more often than his weakening will power.

Wesley was a methodist not only in his activities, living by method and rule (as the title of an earlier book stated), but also in his theology. Eclectic as it was, his method of theologizing approximated in significant ways that of some French Catholics and Dutch Arminians who had been called "New Methodists" in the previous century because of their new method of doing theology, but that is another story for another day.

In all of Wesley's frantic activity, he demonstrates yet another attribute: he was resolute. He had purpose and direction, with specific expectations for each step of the way. In the early diaries, his resolute attitude is visible in the many lists of resolutions by which he guided his thoughts and activities. The "exacter" diary during the 1730's is the high point of his systematized approach to score-keeping in this regard. Two columns at the right hand side of the page indicate "resolutions broken" and "resolutions kept," keyed in by letter and number to long lists of guidelines he sought to follow. His resolutions usually arose from and therefore indicate some problem areas in his attempt to press on toward perfection. Many of his periods of self-examination resulted in the drawing up of new resolutions. We can sympathize with Wesley when he writes, "Before you sit at full table, pray for help." The pervasiveness of his self-inquiry is illustrated by one particularly persistent question over which Wesley frequently stumbled: "Have I said or done anything without a present or previous perception of its direct or remote tendency to the glory of God?" And I would imagine we would have the same problem trying to answer that in the positive at the end of every hour.

These resolutions and questions gradually evolved into lists of rules for the Methodists. Though none of these were quite so specific and thorough as those he designed for himself, the temper of them all is evident in what came to be known as the "General Rules," summarized under three simple directives: to avoid evil of every kind, to do good of every possible sort, and to attend upon all the ordinances of God. Wesley's own resolute intention is best illustrated in a resolution copied down by his friend, Benjamin Ingham: "Resolved: to make the salvation of my soul my chief and only concern."

Certainly Methodism is more than the lengthened shadow of one man, but we cannot fully appreciate the richness of our heritage without recognizing the mark left upon it by the character and personality of John Wesley the person. Sometimes the halo and tinfoil of well-meaning triumphalists obscure our view of the real man. But

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REDISCOVERING JOHN WESLEY THROUGH HIS DIARIES (Continued from page 4)

these documents, the diaries, along with other private materials from his pen (such as the letters), help us recall the failures as well as the triumphs, the tedium as well as the excitement, the struggles as well as the strengths of Wesley's own personal attempt to press on to perfection. They reveal him no less of a hero. They detract not an ounce from our admiration for him, but they do take us a bit closer to a more life-like portrait of John Wesley the man.

(This address has been slightly revised, since the sample diary pages distributed to the audience in 1981 at Honolulu could not be reproduced here.)

CANADIAN METHODIST HISTORICAL SOCIETY

Further information on the meeting of the Canadian Methodist Historical Society, already announced in the Historical Bulletin, follows. Date is 12-14 September; place is St. Luke's United Church, Sherbourne and Carlton, Toronto; cost \$10.00 registration.

Sunday, 12 September, 7:30 p.m.
Communion Service, Charles Miller, Liturgist; Colin Williams, speaker, "John Wesley, Folk Theologian."

Monday, 13 September
Morning: John Thomas, "Methodist Social Institutions in the Early 20th Century"; David Marshall, "The Canadian Methodist Church and World War I."
Afternoon: Norman Taggart, "The Irish in Canadian Methodism in the 18th and 19th Centuries"; business meeting 3:30 - 5:00.
Evening: Colin Williams, "Wesley's Conversion: Christian Experience."

Tuesday, 14 September
Morning: Ronald Sawatsky, "Holiness in Late Nineteenth Century Methodism"; another paper to be announced.
Afternoon: Hugh Moorhouse, "The Theology of Nathanael Burwash"; William Lamb, "A. G. Meacham, Publisher."
Evening: Colin Williams, "Wesley's Movement: Christian Discipline."

The program is tentative as to specific titles, but will develop in general as given above. Dr. Colin Williams, former Dean of Yale Divinity School and Professor of Historical Theo-

logy at Garrett-Evangelical Theological Seminary, grew up in Australia and received his Ph.D. at Drew. He is the author of John Wesley's Theology Today (Abingdon, 1960) and other books. Dr. Norman Taggart is a minister of the Irish Methodist Church, has concentrated on the role of the Irish in Methodism. John Thomas is a Ph.D. candidate at York University.

CHRISTIANS AND THE DISABLED IN JAPAN

The International Year of Disabled Persons, 1981, has come to an end, but nine years remain of the decade set aside by the United Nations to promote "full participation and equality for disabled people." The fact that 87% of the Japanese were aware of the IYDP attests to the effectiveness of coverage in the mass media of that country. Remarkable advances have been made in the past decade in Japan in meeting the special needs of the disabled, who make up approximately 5% of the total population.

Christianity has played a major role in Japan during the past 110 years in alleviating the problems of the disabled. Christians were pioneers in education for deaf and blind persons, and more recently, in the development of sheltered workshops and facilities for the mentally handicapped. Christians serve in public and private social welfare agencies far in excess of their percentage of the population as a whole. Church connected weekday kindergartens have pioneered in the integration of disabled children into their programs. One outstanding example is the Sugunami Church in Tokyo which has included autistic children in its kindergarten, seeking to create a "total community" that prepares children to accept, and make life possible, for all human beings.

In April, 1978, Sagae Hikari Gakuen, a facility for twenty mentally and physically handicapped children of pre-school age was opened in Sagae City, Yamagata Prefecture. Four small congregations of the United Church of Christ in Japan (Kyodan) united their efforts to build this "garden of light." They first conducted a survey which revealed 80 pre-school age children confined to their homes because of handicaps. Nothing was being done for them. The churches raised three million yen (over \$12,000) to start the project. Three church members formed the staff. One of the churches

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CHRISTIANS AND THE DISABLED IN JAPAN

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gave up its own building to be remodeled and equipped for this ministry.

Another remarkable story is that of the Ohmori Megumi Church (Kyodan) in Tokyo which has since 1972 started three homes for handicapped persons. In 1972 after careful study one of the assistant pastors and a group of younger members of the congregation moved to Shirakawa, Fukushima Prefecture, to form a Christian colony dedicated to serving the handicapped. In April 1972 the colony opened a home for 30 moderately handicapped children. In 1975 they opened another home for severely handicapped children. And in 1977 they began a vocational and social training program for handicapped adults in the area.

(In a letter to the editor from Dr. John Krummel, Tokyo.)

CHANGE OF ADDRESS NEEDED

Can someone send us the forwarding address:

Bishop Donald N. Bastian, 3 Harrowby Court, Islington, Ontario, M9B 3H3, Canada.

Sometimes we receive mail returned and have little help in acquiring the change of address. Your help will be appreciated if you know Bishop Bastian's new address. Thanks.

PLEASE HELP US!

It is very difficult to prepare a Historical Bulletin quarterly unless there are those who will send us useful information for publication.

We are interested in any news event within Methodism that has more than a regional interest. Especially we would like to hear about national Methodist events in any part of the world that has some historical significance.

We can also introduce historical publications to our readers when released. Send us the details and we will give an announcement of cost, summary, and how to purchase.

Contact the editor or the Executive Secretary. Let's increase the universality of this publication.

Another changed address is:

Rev. W. Joseph Price, 727 Aylmer Crescent, Kingston, Ontario K7H 6E5, Canada.

No forwarding address has been received for Rev. Price either.

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EDITOR'S RUMINATIONS

By this time, thanks to the candor of the Executive Secretary, you all know that I "played hookey" (Ohio colloquialism for absent without leave) this summer. Part of my time was spent driving past an old copper mining ghost town on Keweenaw Peninsula, which juts into Lake Superior from Michigan's Upper Peninsula. The name of the town is Central, the site of once prosperous Central Mine. At one time over 1200 people lived there, most of them immigrants from Cornwall in England. These Cornish "Cousin Jacks" were proficient in the techniques of deep mining necessary for extraction of the rich veins of copper ore in Keweenaw country. Being Cornish, many of them were Methodists. As a result a church was built in 1868. It continued in active service until 1899, when the mines were closed and most of the people moved away.

Since 1907 an annual reunion in July has been held, bringing together from far and wide descendants of the Cornish miners. Once a year the original frame structure, maintained in fine condition, is opened for worship by two or three hundred visitors. Again fine old Wesleyan hymns roll over the valley, supported by choir, lusty voices, and an old pump organ. The building itself is a grand memorial to a small but poignant episode in the story of the Wesleyan movement.

It illustrates a point that needs to be made in the HISTORICAL BULLETIN. Although many readers spend their time studying and writing about the large strokes of church history, which involve great names and famous events, the story of the People Called Metho-

dists takes place mostly in the Central Methodist churches of the world. Some of them indeed lead a ghostly existence; others continue strong. But everywhere at all times the life of the Wesleyan movement finds its finest expression in those myriad local places where Methodist churches give witness, grow, struggle, squabble, suffer, and rejoice.

Sometimes an event in one local congregation takes on broad meaning and appeal. It may symbolize a broader significance for all Methodists. In such cases a report belongs in these pages. Purely local history must needs remain local, for there lies its limited appeal. But now and then a local church, like the Ginza in Tokyo or Wesley's Chapel in London, becomes a part of the whole story and speaks for the wide (though small) constituency of the World Methodist Historical Society.

Hence let us know when something like that happens where you live. Long live the sound of Cornish Methodist voices and the taste of Cornish Methodist pastries.

FROM THE EXECUTIVE SECRETARY

In the planning of the Pan Methodist Committee (American Bicentennial) that consists of representatives from the African Methodist Episcopal; African Methodist Episcopal, Zion; Christian Methodist Episcopal, Free Methodist, and United Methodist Churches, the WMHS was asked to form a committee and assist the above group in planning the fabrication of a marker at Pill, England to commemorate the departure of Co e and party for
(Continued on page two)

FROM THE EXECUTIVE SECRETARY
(Continued from page one)

America in 1784. The request also included planning a worship event for the dedication of the marker. This committee consists of the denominational historical leader of each of the Pan Methodist Churches. It will also include the Secretary of the WMHS (British Section) and those persons that he may need to preempt.

SAMUEL WESLEY'S GRAVE, EPWORTH

Samuel Wesley Senior, father of John and Charles Wesley, was buried in the parish churchyard at Epworth. His tomb near the entrance to the parish church is one of the places regularly visited by pilgrims to Epworth. From it his son John preached during a visit to Epworth in 1742, when he was refused the use of the church.

The stonework of the tomb has been deteriorating for some years and many visitors have expressed concern about its condition. Earlier this year the matter was brought to the attention of the British Section (WMHS). Action was clearly called for as speedily as possible. Estimates were obtained from a local firm of stonemasons, who inspected the tomb and reported on its condition. The necessary work on the stonework and the worn inscription was authorized, and the cost of this, some £400, was met by the generous gifts of Methodists from Lincoln, Nebraska.

In the course of repairing the stonework, it was found that the iron railings surrounding the tomb also needed attention and in places replacement. This work was put into the hands of a local craftsman and has been completed. At present, we need a further \$200 to cover the remainder of the cost incurred and we would be glad to hear from any individual or church willing to help us in finding this sum.

Plans are in hand for an act of thanksgiving and rededication to mark the restoration of the tomb, early in October, 1982. We hope to arrange for local Methodists to undertake the care of the grave in future, so that it remains worthy of Samuel Wesley and his Methodist sons. John A. Vickers, V.P., WMHS; Geoffrey Milburn, Secretary, WMHS, British Section

BRITISH REGIONAL CONFERENCE

Date: 5th - 8th, April 1983.
Place: Westhill College, Selly Oak, Birmingham, West Midlands. Westhill is one of the complex of Christian residential colleges at Selly Oak, very near to Francis Asbury's boyhood home and other places closely associated with early Methodism. It is easily accessible by road or rail. Probable cost: £40.00.

Program: There will be ample opportunity for discussion as well as informal conversation. Topics to be covered include the dissenting background to Methodism; the rise of Anglican Evangelicalism; the Catholic element in Wesley's theology; 19th century Cornish revivalism; a review of recent Methodist historical writing (led by J. Munsey Turner); a seminar on Methodist archives (led by William Leary and David Riley); and a tape presentation illustrating the value of Oral History. Full details will be sent early in the new year to all who have sent in their booking form and deposit of £5.00 per person; the balance payable by March 1, 1983. Should you be unable to attend and notify us by March 1, £3 of your deposit will be refunded. Reduction for early payment: Pay your deposit by November 15 and the balance by March 1, a refund will then be made on your arrival at the Conference Centre.

All communications to John Vickers, 87 Marshall Avenue, Bognor Regis, West Sussex PO21 2TW, England.

BRITISH PUBLICATIONS

Two titles in a new series of Methodist Study Guides have recently been published:

1. A Checklist of British Methodist Periodicals by E. Alan Rose, 75p. (\$1.50 plus 13p (26¢) postage. A detailed listing of over 140 periodicals (excluding missionary and local church magazines), with information on the holdings of British libraries, etc.
2. Local Methodist Records By William Leary (Connexional Archivist), 40p plus 13p (26¢) postage.

New enlarged edition: A Methodist Guide to London and the South-east by John Vickers and Betty Young, £1.00 plus 21p (40¢) postage
New reprint: Soldiers and Preachers Too by Owen Spencer Watkins, £2.50 (\$5.00) post free,
(continued on page 5)

A SHORT BIOGRAPHY OF BISHOP HONDA Yoitsu
(Delivered by Dr. Kega Takeo, Professor of History, Aoyama-Gakuin University, Tokyo, Japan, at the Quinquennial Meeting of the World Methodist Historical Society, World Methodist Conference, Honolulu, Hawaii, USA, 1981)

It is my great honor to have an opportunity today, to present here a brief portrait of Honda Yoitsu, the first Bishop of the Methodist Church of Japan. He was one of the first converts when Christianity had hardly started in Japan.

Honda Yoitsu was born in 1848 in Hirosaki, a local city in the north of Japan. He was brought up under strict discipline as a son of the Samurai, the warrior class, of the higher status. He studied Chinese and Japanese classics, mainly based on the Confucian philosophy, which was a kind of politico-ethical theory, and the most influential teaching among the Samurai class at that day. He was a brilliant student at school. He also studied Dutch, and was interested in studying English.

In 1867-1868, the feudal government of the Tokugawa Shogunate finally collapsed after 260 years of domination over Japan, and there was great confusion throughout the country. A civil war took place to decide who was going to get hold of the new ruling power.

Facing this political change, like most ambitious young Samurai, Honda threw himself into the political uproar, and played a part for the cause of his feudal lord, Lord Tsugaru. But the civil war did not last long, and Lord Tsugaru was on the defeated side. Young Honda was disappointed and disgraced.

In 1870, Honda happened to read the Bible in a Chinese edition just by chance. This was the only copy of the Bible yet introduced to North Japan. The sublime and majestic first lines of Genesis struck him deeply -- "In the Beginning, God created Heaven and Earth." But there was no way for him to study Bible any further.

In 1870-1871, we find our young Honda, 22 years old, in Yokohama, as open port, among the ambitious young students. What did Yokohama mean to them in that day? It was the place where they tried to get the modern knowledge and ideas of western civilization, in order to help make Japan catch up with the advanced countries of the world.

Honda studied languages and other sciences under the two American missionaries, Samuel Brown and James Ballagh, who taught Bible prior to other studies.

Honda could accept the concept of Heaven and the existence

of God, because of his Confucian culture. But in many ways he did not agree with the teachings of Christianity, and was opposed to it. But there was one thing he was amazed at and could not be offended at. That was the unbelievable kindness of the missionaries, and their prayers, so earnest and sincere for their students and the nation, while the people were watching for a chance to drive them out of the country.

In 1871, the feudal system finally came to an end. Consequently the Samurai class families lost all the privileges they had enjoyed for centuries. Honda and other young students were suddenly helpless. He was obliged to go home, and on his return home he found his family very uneasy and living in a poor village.

Disappointed young Honda felt that every thing in the world was uncertain, and he himself so weak and insignificant. The circumstance made him very humble, and led him to see the real situation of sinful man. Then strangely, many lessons and doctrines in the Bible, which he had studied in Yokohama indifferently and reluctantly, appeared afresh to him. He felt deeply that he was a sinner and his moral responsibility so great toward God and men, and that he could not save himself without Jesus Christ.

A terrible struggle started taking place in him. Having no Christian friends around him within 500 miles, however, he had no way to solve the questions. He hastened to Yokohama, back to Brown and Ballagh again, in February 1872. And on the first Sunday of May, he confessed his sins and was baptised taking Jesus Christ as his Savior.

This was his conversion. But, in addition to this simple faith in Christ, which he kept throughout his life, his strong motive in embracing Christianity was for the sake of his own country. Finding Japan at the moment much behind the western countries in many respects, he was very anxious to bring Japan to the same level as the advanced countries. And, for him, the key to the door was Christianity. He was a Christian patriot all through his life.

From 1874 to 1886, he was back in his native city, Hirosaki, where he worked very energetically, in the fields of religion, education, and politics.

He founded Hirosaki Methodist Church with John Ing, a Methodist missionary he brought from Yokohama with him. In spite of many persecutions and disturbances, he made a vigorous effort in evangelical work extensively throughout the area. He established a Christian School, To-0-Gijuku, with himself as its principal,

(Continued on page 4)

A SHORT BIOGRAPHY OF BISHOP HONDA YOITSU (Continued from page 3)

and had an enormous influence upon young students. And he became a Member of the prefectural legislature on the liberal-democratic side, and was the chairman of the legislature for two years. Thus he worked for the people of Hirosaki for twelve years.

In 1887, Honda was invited to Aoyama-Gakuin, a Methodist School in Tokyo, as its president.

Next year, in 1888, he visited the United States to observe, with his own eyes, the situation of churches and the condition of religious education, as well as the state of affairs in politics. He was interested in these three fields all alike.

At that time the first Parliamentary election in Japan drew near, and Honda wanted to stand for it as a candidate. But suddenly he had to realize that the law prohibited a clergyman from becoming a Member of Parliament. In order to be a Member, he had to give up being a Christian preacher. Facing the alternatives between religion and politics, he struggled over whether to take a political career, or to work for the cause of Christian mission.

Then, he was to experience a dramatic conversion! One day in early September, 1889, he took a walk with a Japanese friend of his, in the suburbs of Scranton, Pennsylvania. It was a fine and quiet Sunday afternoon, and few trains came and went. As he came along the railroad tracks, he paused on the railroad bridge, being deeply preoccupied mentally with the decision he must make between religion and politics.

Suddenly an express train approached, but he did not notice it. The train whistled and his friend shouted at him. He was still unaware of it. He did not notice the train until it was already crossing the bridge. As there was nowhere to escape on the bridge, within a matter of seconds he threw himself down on the cross-ties of the rail-tracks; and the long train raced along only a couple of inches above his body. His friend was pale with terror. He thought that Honda had been killed. When Honda stood up after the train had gone away, he found his coat torn here and there.

He had been so preoccupied with thought that he could not be aware of the approaching train; and the thought had been his alternative future life of religion or politics. Then suddenly the accident! Honda took this whole thing as a warning from Heaven! He now decided to offer his whole life to the cause of Christian mission.

This was his dramatic conversion. But here is another evidence. When he was worrying about the alternatives, there was scarcely a friend who advised him to go on the Christian way. But there was one voice, quiet and gentle, but firm,

which urged him to continue the Christian work; and that voice was his wife.

In 1890, he was back to Japan, now having a decidedly firm determination in his bosom, to serve the cause of Christian evangelism and Christian education. From this time on he gave himself completely to the Christian mission, as the Chancellor of Aoyama-Gakuin, a Methodist School, and as the top leader of the Methodist Church.

Around the turn of the century, Japan was involved in two wars: with China and with Russia. During that period, nationalistic sentiment flamed up and narrow-minded patriotism was spread among the people against Christianity. The Buddhist and Shintoist priests, scholars and politicians, all joined the chorus of hostility against Christianity. Nor was government policy friendly to Christianity. In 1899, for instance, a law prohibited all schools, private or public, from carrying out religious education. This policy was aimed apparently to eliminate the Christian influence upon young people.

In all these cases Honda stood on the evangelical front. He was always a strong advocate of the churches and played an extensive part in the defense of Christianity in the hostile environment.

He was a kind of great giant man, who looked solemn and dignified. Yet those who talked to him were equally impressed by his warm, peaceful, embracing sympathy out of his character, even when standing in opposition. Although the general tendencies against Christian churches were severely critical and hostile among the society as a whole, the Cabinet ministers and the generals of high command paid respect only to Honda, and even the Prime Minister Katsura used to visit him to raise his hat to this Christian leader.

In 1907, three Methodist Churches (The Methodist Episcopal, the Methodist Episcopal Church South, and the Canadian Methodist Church) were united; and the Methodist Church of Japan was established, mainly by the effort of Honda, and he himself was elected the first Bishop of the Church.

Honda believed that in a country like Japan, where Christianity had met with great persecution, and where the national mind and the structure of traditional community was solid and strong, it was specially necessary to establish a nationalized church deeply rooted in the mentality of rank-and-file people.

As Bishop, he followed after John Wesley, making an extensive tour of evangelism, over 100,000 miles within a space of five years by train, ship, Jinrikisha,

(Continued on page 5)

A SHORT BIOGRAPHY OF BISHOP HONDA YOITSU (Continued from page 4)

and on foot.

He died on March 26, 1912, at Nagasaki, where he was presiding as Bishop over the Annual Conference of the Methodist Church. He was 63 years old.

His life was one which was dedicated to the cause of Christian evangelism in Japan, which was a new frontier for Christianity. His effort was focused on the "Nationalization and national development of Christianity in Japan."

He left a tremendous influence. Just one example will show you how great his influence was. More than 200 preachers and evangelical workers have come out of the Hirosaki Church, which was founded and nurtured by Honda Yoitsu.

Is there any other single church in the world which has ever produced more than 200 Christian workers within 100 years?

REGIONAL CONFERENCES

1983 - This conference is described on page two and will be held in the United Kingdom.

1984 - Planning has begun for this conference to be held at Asbury Theological Seminary, Wilmore, Kentucky, USA, August 6-10.

1985 - The offer by the historical community of New Zealand Methodism has been accepted. This South Pacific Conference will emphasize Methodism in New Zealand and the Islands: Tonga, Fiji, Samoa, Papua-New Guinea, and Solomon Islands.

CONFERENCE ON BLACK CHURCH HISTORY (USA)

This conference was sponsored by the African Methodist Episcopal Church's Bureau of Research and History and hosted by Payne Theological Seminary, Wilberforce, Ohio, USA. The theme centered on the subject: "Black Churches and the Christmas Conference, 1784-1984." It was held November 16 and 17, 1982. Previous conferences were held at Hood Theological Seminary, Salisbury, North Carolina under sponsorship of African Methodist Episcopal, Zion, historical leadership. Representatives of the Christian Methodist Episcopal and United Methodist Churches attended the previous conferences. We have not received a report yet on this year's conference proceedings.

A REPORT FROM BRAZIL

Eunice Arias de Aramayo, Coordinator for the Latin American Institute of Methodism, wrote to

inform us that the next quarterly issue of "Históricas Metodistas" has been released. Edited by the Latin American Institute associated with the Methodist University at Piracicaba, Brazil, it is published in Portuguese and Spanish and reaches all of the Latin American Churches and Institutions.

This number is especially dedicated to Bishop Sante Uberto Barbieri, first president of the World Methodist Historical Society (1971-1976), who donated his personal archives and library to the Institute. A ceremony was held in August, the same day that Bishop Barbieri was commemorating his 80th birthday. In a very significant ceremony, instead of receiving a present, the Bishop gave his "treasury" to the Church.

BRITISH PUBLICATIONS (Continued from page 2)

from the Royal Navy, Army and Air Force Board, 1 Central Buildings, Westminster, London SW1H 9NH. Morels of Cardiff: the history of a family shipping firm by John M. Gibbs, £4.00 plus 70p postage, from the National Museum of Wales, Cathays Park, Cardiff CF1 3NP. A family history with a strong Methodist background by one of British Methodism's most distinguished laymen.

NEW BRITISH SECRETARY, WMHS

From September 1st 1982, Mr. Geoffrey Milburn M.A. has become secretary of the British Section of the WMHS. Mr. Milburn is a lecturer in history at Sunderland Polytechnic and has long been actively associated with the Wesley Historical Society and its North-East Branch., His address is: 8 Ashbrook Mount, Sunderland, Tyne & Wear SR2 7DS, United Kingdom.

NOTE

the manuscript by Dr. Albert Outler on John Wesley's "faith", which was delivered at the World Methodist Historical Society meeting in Honolulu, will be carried in the First Quarter, 1983. Thus we have used two of the biographical accounts representative of early Methodist leadership in significant parts of the world. In the Second Quarter, 1982, two more of these will be carried. We trust that our membership has appreciated these publications, even though the appearances have stretched out in time.

OLOF GUSTAF HEDSTROM - FATHER OF SCANDINAVIAN METHODISM (Delivered by Bishop Ole E. Borgen, past president of WMHS, at the Quinquennial Meeting of the WMHS, World Methodist Conference, Honolulu, Hawaii, USA, 1981)

During the last half of the 19th century, the great New York harbor was teeming with foreign vessels. The rapidly increasing immigration, the effects of the Civil War and the opening up of "the West" were great factors in this development. Many, if not most, of these ships were Scandinavian. At one time as many as 28 Scandinavian ships⁽¹⁾ were reported in the New York harbor at the same time. When these vessels from foreign shores, particularly if they were Scandinavian, arrived in the harbor, a rowboat quietly ventured in among the ships. A former sailor, Peter Bergner, was usually the oarsman. Another Swede, Olof Hedström, or one of his assistants, also joined the boat, which was well stocked with tracts in different languages, as well as Bibles provided by the Marine and New York Bible Societies. The Bethel Ship Mission was at work. Hedström would first have a talk with the captain and the mate. Then after securing permission to speak to the crew and the passengers, he proceeded to hand out tracts and extend invitations to visit the Bethel Ship Mission, a work which turned out to be of tremendous importance for all Scandinavian Methodism on both sides of the Atlantic Ocean.⁽²⁾

The so-called "Mariners' Bethels" were organized as special city missions in many eastern ports. They were organized to provide a haven for seamen during their days in port, providing both material comforts and also a religious ministry adapted to their needs.⁽³⁾ In August 1832 a sturdy Swedish mate named Peter Bergner (1797-1866) arrived in New York and went ashore. He had behind him a college and university education and knew Hebrew, Greek, Latin, modern Greek, Turkish, Italian, Spanish, and English, all making him known as "Polyglot Peter." After having hurt his leg for the third time, he received at the hospital a tract from Captain Roland Gelston, with the title: "A Conversation with an Infidel." Bergner read it, and left the hospital a transformed man who had found both physical and spiritual healing.⁽⁴⁾ After his discharge he became keenly aware of the spiritual, moral and social needs of a growing number of Swedish sailors coming into the New York harbor. Consequently, he held the first Swedish religious service in New York on a German ship, with five persons present, Peter Bergner and four Swedish sailors. He read a piece from Luther's Postilla, sang some hymns and prayed. More and more people came to his meetings and it became rather difficult to accommodate all who came. He finally obtained the use of a Floating Bethel. The Wesleyan Methodist Church, a "holiness movement" offshoot of the Methodist Episcopal Church, purchased an old hull named Henry Leeds, renovated it, with

seats accommodating five to six hundred people, and named it the Bethel Ship John Wesley. Peter Bergner moved his Swedish-language services to this ship, and, later, when the owners were interested in selling, convinced a Methodist Church extension body, the Asbury Society, of the need for the mission to the Swedes. Subsequently, this Society⁽⁵⁾ purchased the John Wesley for an amount of \$2,500.

By 1844 or 1845 Peter Bergner understood that he could no longer properly handle the growing and more demanding work alone. He finally went to Dr. David Terry, secretary of the executive of the Missionary Society of the Methodist Episcopal Church. Dr. Terry referred him to a Swedish preacher serving in⁽⁶⁾ the Plattsville Circuit in the Catskills of New York, Olof Gustaf Hedström.

Olof Gustaf Hedström was born May 11, 1803 in Nottebäck parish of Kronobergs län (county) in Sweden. The son of a poor corporal in the Swedish army, he became a tailor's apprentice. At an age of 16 he left home and ended up in the naval city of Karlskrona. Some of the colonies of Spain in South America tried at that time to become independent of the Spanish power. The Swedish Crown sold in secret some warships to Columbia and Mexico. Olof Hedström got a job as secretary for the commander of one of the ships. However, in spite of the secrecy, the affair became known. Spain protested strongly and Russia acted threateningly. The Swedish Crown had to redirect the ships to New York, where they were auctioned away. The government of Sweden paid the fare home for the crews, and after receiving their money the sailors went on shore to wait for the passage. However, the first night Hedström slept on shore, all his money as well as his clothes were stolen. He even had to borrow some clothes so he could get out of bed. ⁽⁷⁾ Now he had no other way than to remain in New York. For a while he worked as a tailor. At the tailor's shop in New York Hedström met a young, God-fearing girl, Caroline Pinckney. They married, and, although he was not yet converted, Hedström followed his wife to the Willets Street Methodist Church, where the Word of God hit him and created in him the "sorrow that leads to life." That night he went to a lumberyard near his home where he had a "long and terrible struggle." But he also experienced a remarkable "transformation into joy and peace." Later he opened up his own shop in Pittsville, Pennsylvania, evidently without too much success, since he was forced to sell his business.⁽⁸⁾

Hedström's first visit back to Sweden took place shortly thereafter, in 1833. The purpose of the visit, as he himself phrased it, "was to witness to my parents and brothers and sisters what God did for my soul."

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OLOF GUSTAF HEDSTRÖM

(Continued from page 6)

He was successful in his endeavor: both of his parents came into faith. On the return home to America, a younger brother, Jonas J. Hedström, joined him. The journey was extremely stormy and dangerous and it was feared that the ship would break to pieces. But during the storm Jonas was converted. He worked for sometime as blacksmith, which was his profession. After a while he moved to Victoria, Illinois, where he helped many countrymen in need, preached the gospel and organized one of the first Swedish Methodist Churches in the world, December 15, 1846. Jonas Hedström was received on trial by the Rock River Conference in 1848. His ministry was quite successful as he laid the groundwork for churches in Andover, Galesburg, Knoxville, La Fayette, Rock Island and Moline, all in Illinois, and New Sweden in Iowa. He died 1859 at 45 years old. (9)

The second trip Olof Hedström made to Sweden occurred in the summer of 1863 and lasted only about four months. He preached in many places, often visiting old friends. In the city of Karlskrona he preached five days in a row. Forty persons who were converted at these services, organized themselves into classes. That was the beginning of a Methodist Church in Karlskrona. He also held services in the province of Norrland, as well as in Norway. (10)

But it was the work at the Bethel Ship mission which in a unique way was to be connected with the name of Olof Hedström. However when Peter Bergner and even Dr. David Terry tried to convince him that the Bethel Ship mission was where he should serve his Lord, Hedström's answer was in the negative. He had served several churches in the Catskill Mountains with some measure of success. All that work had been in English, and he feared that he no longer could preach in Swedish, since he even had great difficulties in reciting the Lord's Prayer in that tongue. The session of the New York Conference began on May 11, 1845. An observer writes, Pastor Hedström, still uncommitted to this work, came to attend the conference. He was ascending the steps of the church when Rev. David Terry, who had been the chief promoter of the enterprise, lying in wait for him, seized him and guided him to the house of Peter Bergner.... The pastor and Bergner exchanged a few words in their native tongue, and wept together. Then all knelt down, and prayed.... When they arose the doubts of Mr. Hedström were gone, and he at once said, 'I think it is of the Lord, and if the conference appoints me, I will come.'... (11)

At the close of the Conference the appointment read: "North River Mission, O.G. Hedström." The Bethel Ship was moored on the North River.

Hedström conducted his first service of worship on the Bethel Ship on Sunday, May 25, 1845 for more than fifty persons. Standing on the dock was Dr. David Terry distributing tracts and extending invitations to the services. Hedström describes the gathering: "I found in the morning a congregation of seamen and landsmen, consisting chiefly of Swedes; but with them were also a few Danes and Norwegians." (12) A Methodist Society was organized July 7 and incorporated on July 11, 1845. Through this action the first Swedish Methodist Church anywhere in the world had been organized. (13) Around the years 1845-1846 the great immigration wave from Sweden developed, and thousands upon thousands of these turned to the Bethel Ship since there were no other Swedish services in New York. In 1847 three thousand Scandinavian sailors received advice and help. During the year of 1850, more than fifteen thousand Bibles and New Testaments were distributed. An intensive work developed. The membership within a few months reached forty-five. The Sunday School had an enrollment of seventy-five. At the close of the first year Hedström wrote that the ship had been a temporary asylum to several...families, who...had arrived...in destitute circumstances. Your missionary has frequently had the happiness of feeding the hungry, clothing the naked, visiting the widow and the fatherless, taking in the stranger, and in some instances (14) it has been his privilege to entertain angels.'

Peter Bergner, who really was the founder of the Bethel Ship mission, laid, in 1849, at an age of fifty-two, aside his work as a marine carpenter to work fulltime for the mission. He was appointed by the New York City Tract Society, with the designation "Responsible for Swedish and Immigrant work at the Bethel Ship John Wesley...." He became, in effect, Hedström's first assistant, a task he worked diligently to fulfill until his death July 29, 1866, on his sixty-ninth birthday. (15) His work was continued by Peter Bergner's son, Johan Alfred Bergner, who in 1874 moved to San Francisco where he immediately began preaching. A few were converted and in 1875 a (16) Swedish Methodist Church was organized in that city.

In 1857 the old ship was no longer considered useful for the mission and was sold. A new vessel was purchased and was consecrated by Bishop Simpson on May 12, 1857. During the year it was moved from the foot of Carlisle Street on the North River to the foot of Harrison Street, Brooklyn, and still later to Jersey City. Gradually the work was transferred to the shore. After the retirement of Hedström no one seemed to be able to continue the Swedish mission. When Hedström died May 5, 1877 in his seventy-fourth years, (17) the growing work had already reached another stage.

Many of the most outstanding leaders of Scandinavian Methodism in America and Scandinavia came from the Bethel Ship mission. Some of them served in their home countries

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Leslie Gilmore (Deceased)

In a recent communication from New Zealand we learned of the passing of Les Gilmore, a member of the Executive Committee of WMHS. We extend our sympathy to the members of the family and the Wesley Historical Society (N.Z), where Les served as its leader.

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