from our PRESIDENT

Rev. Dr. Richard Waugh

Photo: Rev. Dr. Waugh at his Auckland church offices, named in honour of the first Wesleyan Methodist minister to the South Pacific. Rev. Samuel Leigh, from the British Conference, arrived in Sydney in 1815 and in 1822 established the pioneering Wesleyan mission in New Zealand.

Introducing our New President – Richard Waugh

I joined the Wesley Historical Society of New Zealand when I was 20 years old. Even by that youthful age I had a strong historical awareness. Maybe it was because I am a child of British migrants from the post-war diaspora, and I always listened intently to stories my parents told of the old country, the influence of World War II, and the deep faith of Methodist forebears.

Born in New Zealand

I was born in Christchurch, the largest city of the South Island of New Zealand. My mother, Jean Mary Lowe, was an only child, born in Manchester, England. Her father had been a World War I soldier and his eighteenth-century ancestors had welcomed Rev. John Wesley’s preachers to their village and helped establish a new society. My grandfather loved playing the piano and singing. My mother said he knew his Methodist Hymn Book better than his Bible. Sadly I never met my grandfather, but his first name, James, is my middle name. My grandmother Louisa grew up in India and served in World War I as a nurse. She always had strong faith and as a child I have happy memories of her after she had emigrated to live with us in New Zealand.

My father, Brian Kynaston Waugh, came from Shrewsbury, England, and his family had a Church of England allegiance. Although I remember him saying he attended the local Congregational Church because their programmes were more

from our GENERAL SECRETARY

The Rev. Alfred T. Day III

Introducing our New General Secretary – Alfred Day

Greetings World Methodist Historical Society members! It is an honor and privilege to serve you as part of my larger work as the General Secretary of The United Methodist General Commission on Archives and History.

My home is in Philadelphia, Pennsylvania, where I was born and raised. A lifelong Methodist, one of my earliest memories is being rocked by a grandmother singing “I serve a risen Savior, he's in the world today.” St. James was the family’s home church. It was there I was baptized and confirmed in my youth by Bishop Fred Pierce Corson who presented the entire class with his signature Crusaders Crosses, tokens which youth across the then Philadelphia Conference proudly displayed.

Sunday school, youth group, scouts, choirs, roller-skating and basketball in the church basement placed St. James in the center of my growing-up years and the neighborhood’s life. In The United Methodist Church today, we talk about Vital Congregations—places with inviting and inspiring worship focused on God’s love come-to-life in the life, death and resurrection of Jesus Christ, mission-minded engagement, strong children and youth programs, small group ministries, gifted lay leadership and effective clergy. St. James was a Vital Congregation. My parents were involved in leadership. St. James was a second home.

What is youth without differentiation and rebellion? In the above described household, church attendance and participation was nonnegotiable. But I didn’t have to like it! So, to any friend or neighbor who would ask about “why” I went to church, my 16 year old smart-aleck this reply: “because my Mother makes me!”

Continued on page 2

Continued on page 6
exciting than at the Anglican Church!

My parents met during World War II, my mother an evacuee from the city bombings, and my father a young Royal Air Force pilot, who was flying for a New Zealand squadron. My father had earlier gained his wings with the South African Air Force. While on operational duties over Germany the stories the New Zealand crew members told of “a land of milk and honey” in the South Pacific made a deep impression on him, and sowed the seeds of later emigration.

My parents married before the war was over and in the early 1950s they decided, like many others, for a new life overseas. After considering Canada, South Africa, Australia and New Zealand, my father secured a flying job in New Zealand.

Another likely reason for my historical interest was because our family moved around many times in my younger years, helping me develop an early awareness of dates, places and seasons. In effect our family practised a kind of “lay itinerancy” within the Methodist Church. There was never any thought of going to another denomination.

Can you think of the factors that influenced your early interest in history and the Methodist/Wesleyan tradition?

Methodist Heritage
My mother’s profound faith in Christ strongly influenced me and my two sisters and two brothers. Despite her limited formal education, she was a keen reader, always prayerful with her daily devotions, active in practical Christian service, and a Methodist lay preacher. As I look back over the span of many decades I think we should never underestimate the influence and prayers of Godly people, especially our mothers and fathers.

Being very involved in our local Methodist Church, from my late teenage years I began to wrestle with a call to ordained ministry. The influence of Life-in-the-Spirit seminars, Camps Farthest Out, and regular participation at local charismatic meetings (led by Roman Catholics) made a deep impression on me. Mentored by our Methodist Minister, Rev. Max Hornblow, and becoming an accredited lay preacher, studying some theological papers, involvement in wider community work, and learning to touch-type, were all part of testing a call to serve Jesus Christ in a vocational way.

Ministry Training
I candidated for Methodist ministry in 1980 and was trained at Trinity/St. Johns Theological College in Auckland, where Methodists and Anglicans have trained together since 1973. During the summers I worked at a hospital, served in a rural circuit, and even worked for the Hotel and Clerical Workers trade union. I completed a Licentiate in Theology (L.Th) and Scholar in Theology (S.Th) diplomas, with my thesis, “Expressions of Ecclesiology” surveying and examining the theologies of five contrasting Auckland churches.

I met my wife, Jane St. George, while at theological college as her parents were training for second career Anglican ministry. She later graduated as an architect and her skills have been used across the Church in New Zealand. Jane has been a highly competent partner in ministry with me over the years. We have three adult children; Simon, Theresa and Kristie.

Our first Church appointment was to a rural circuit in the lower North Island for four years and then a suburban church in Auckland for seven years. During this time I completed a degree in history (B.A.) from Massey University and an Executive Master’s Degree in Business Administration (M.B.A) from the University of Auckland. With the M.B.A study I learnt much about strategic planning, marketing and finance—subjects that are not part of usual theological and ministry formation! Such training subsequently proved invaluable in my varied ministry responsibilities.

Aviation History
From 1990 I became actively involved researching and writing about New Zealand aviation history, no doubt influenced by my family’s involvement in aviation. On my “day off” on Mondays, away from pastoral responsibilities, I worked on primary research, interviewing people, collecting photographs, and writing. One project lead to another and over the years I have authored or co-authored twelve published histories, cumulatively containing over 500,000 words and with about 2,500 photographs. At the same time I got involved in organising historical aviation events such as airline anniversaries, air crash memorials, re-enactment flights, airshows, and since 1998, serving as Hon. Chaplain to the Guild of Air Pilots (NZ Region). In 2007, it was a tribute to my family support that I was awarded a Queen’s Service Medal by Queen Elizabeth II for service to history and the community. Over the years I have cherished my community facing ministry work, and often advise our younger ministers to be intentionally involved in community activities outside of the church. Such salt and light work is intrinsic to our Wesleyan theological worldview.

Turmoil in the Church
By the mid-1990s I was minister of one of the largest English-speaking Methodist Churches in New Zealand, but it became apparent to me, and other evangelicals, that those with liberal theology were taking increased control of the national church. They were an eclectic group with a different socio-political and moral agenda for the church, and the sexuality debate became an all-consuming focus.

The intensity of the politics in the national church, the poverty of broad-spectrum theological discussion, the lack of church planting commitment, and the disregard of evangelical emphases was worrying for many. I was taken aback by the strident attitude of many liberal church leaders who seemed determined to ignore the salvific and sanctification emphases of the Wesleyan tradition, and instead create new politically correct dogma. Their indifference at that time to the theological
heritage of Methodism, ignoring of New Testament teaching about behavioural expectations for church leaders, and even disdain for some doctrines of the church, all concerned me. I read widely and was especially influenced at that time by the writings of Dietrich Bonhoeffer, Ormond Burton and Thomas Oden.

By the late 1990s, the Methodist Church of New Zealand was in theological turmoil, during which the experience of evangelicals, and many younger people in the church, was of a negative progression; at first tolerated, then actively marginalised, and finally rejected.

Being stood down and compelled to leave the Methodist Church on the basis of theological conscience was a difficult experience. Yet I was not alone, with most of my large congregation, many other evangelical ministers, and about 1,500 church members also expunged.

New Wesleyan Movement
Despite my deep respect for other denominations, I had no inclination to leave the tradition that had shaped me, as I felt a strong conviction about how congruent the Wesleyan theological worldview is with New Testament Christianity. So I joined the newly-formed Wesleyan Methodist Church of New Zealand (www.wesleyan.org.nz) which emerged in 2000 as an indigenous and multi-cultural evangelical church. It soon affiliated to the international Wesleyan Church, operating in over 90 countries, and in 2007 the new church became a full member of the World Methodist Council.

Helping to shape and grow the church has been exciting. I became leader of the denomination (National Superintendent) in 2002 and have used my organisational and strategic skills to help recruit many younger men and women for ministry training, and with others have fostered the planting of 30 new churches. Fundraising toward new buildings and establishing mission work has been a big task over these last fifteen years. In 2007/2008, my family and I spent time resident at Asbury Theological Seminary in Kentucky (USA), the largest holiness/Methodist seminary in the world. My doctoral dissertation was titled, “Discover Your Wesleyan DNA” where I examined the essence of the Wesleyan theological worldview, as articulated by John Wesley and described by a range of theological commentators over the years. The dissertation also developed a teaching curriculum based on my identification of five main aspects of the Wesleyan theological worldview: Creator’s Mission, Salvation, Transformation, Means of Grace and Ministry with the Poor. I felt it was imperative that our leaders—lay and ordained—not only know who they are, but also actually be who they are called to be.

Diverse Ministry
I continue to pastor a congregation in Auckland (population of 1.5m). East City Wesleyan (www.ecw.org.nz) is now one of the largest Methodist/Wesleyan multi-cultural churches in the South Pacific. I am committed to living out Wesley’s Catholic Spirit and this involves me in the ecumenical life of the wider church in New Zealand and the South Pacific. I serve as chairman of the Auckland Church Leaders Meeting and chairman of the National Church Leaders meeting (both involving all denominational leaders), and Vice President of the South Pacific Regional Wesleyan Methodist Conference. I am active in the New Zealand Christian Network, the main Christian unity organisation in New Zealand, and have recently helped launch the ecumenical Auckland Prayer Breakfast (www.aucklandprayerbreakfast.org.nz). I serve as a Board director of Excelsia College, formerly Wesley Institute in Sydney (www.excelsia.edu.au), owned and supported by Indiana Wesleyan University, and seeking to be the first global Christian University in our South Pacific region.

WMHS & History Work
On the historical side I had served as a Vice President of the World Methodist Historical Society since 2006, and have greatly valued participation at World Methodist Council meetings at Seoul (Korea), Santiago (Chile), Durban (South Africa) and Houston (United States). Where able, I have regularly contributed information to the WMHS Historical Bulletin. I am an active member of many other historical societies.

Since 2009 I have helped organise an annual theological symposium here in Auckland for several denominations in the Wesleyan theological stream. We have regularly included the presentation of historical papers, and work in with the Australasian Centre for Wesleyan Research (www.acwr.edu.au) which does good work promoting Wesleyan history and theology in our region. Our symposium in 2017 has the theme, “Evangelism in the Spirit of John Wesley” and will be held in conjunction with a regional World Methodist Evangelism event. In recent years I have authored and co-authored three books on aspects of New Zealand church history; one on the first ten years of a multi-cultural church plant, a book about growing up in New Zealand during the 1960s, and another of wider interest; “God Knows Where They Come From : Four Faith Stories from Hokitika.” This book describes how four ministers (myself included), grew up in small-town New Zealand and were profoundly influenced by four distinct Christian streams—Anglican, Catholic, Methodist and Presbyterian. It was a rewarding ecumenical experience working with the others. The Catholic Priest, Fr. Steve Lowe, becoming a bishop as the book was launched, helped book sales!

Current Projects
In addition to my usual ministry duties, my three current projects are:

1) Completing a book for World Methodist Evangelism: the book explains the Wesleyan theological worldview—based on my doctoral dissertation research—and seeks to make accessible information about John Wesley and his remarkable ministry, the global expansion of Methodism in the nineteenth and twentieth centuries, and the present size and diversity of the Methodist/Wesleyan family, right up to the recent World Methodist Conference in Houston.
2) Chairing and helping organise the Auckland Brit & Euro Classic Car Show: an annual event of more than 500 British and European classic cars, including my own c1954 Jaguar. (www.britruocarshow.nz)

3) Being the spokesperson advocating for a national memorial for the 1979 Mt. Erebus aviation disaster: the DC-10 accident in Antarctica had 257 fatalities, the 4th worst aviation accident in the world at the time. I am working in a team with families of those who lost relatives and the Government for a national memorial to be ready for the 40th anniversary in 2019. (www.erebusnationalmemorial.nz)

Thank You and Commendation
Thank you for your patience in reading thus far! I am pleased to share about who I am and what I do. I have given you more detail than you may have expected only because I am unlikely to meet most of you face-to-face and I believe in the value of relational ministry.

As you can appreciate, I endorse Wesley’s “spend and be spent” philosophy of Christian ministry. I am convinced that Wesley’s understanding and insights of how to live the Christian life in an authentic New Testament way gives us an excellent and authentic way to be “real” Christians. In such ministry work we are to be productive and effective.

While I have some experience and understanding of the work of the World Methodist Historical Society, there will be much to learn and many of you to correspond with. Thank you for those who have already contacted me.

I suggest we cherish and celebrate history for a purpose. The very essence of being Christian involves remembering; why God created us, what God has done for us in Christ, and that we are called to join God’s great mission. It is not about romanticism or nostalgia; rather a way to testify to God’s grace and inform our missional living with lessons from our tradition. At the same time we have a responsibility to represent the Wesleys and the Wesleyan tradition in a comprehensive way; not to cherry-pick aspects that only have personal appeal. John Wesley was absolutely remarkable in holding conjunctive emphases together in creative tension (e.g. grace and truth, and mind and heart); thereby making for a new and life-giving steam of the Christian Church. This is the ecclesial tradition to which we belong. Praise God!

WMHS Tasks
My intention in this voluntary role is to continue to foster the good work of the WMHS and its predecessors; the Ecumenical Methodist Historical Union, founded in 1911, renamed the International Methodist Historical Society in 1947, and renamed again in 1971 as the World Methodist Historical Society.

There is continual work needed to produce regular Historical Bulletins—contributions from all regions of the world are welcome. The Rev. Fred Day (the new General Secretary) and I will work on the best ways of communicating with you all, especially encouraging all Vice Presidents and members-at-large to actively contribute to the society’s global work.

I am anticipating there will be some reassessment of constitutional issues needed during this quinquennium, and opportunities to encourage regional historical conferences in different parts of the world. I will be exploring the possibility of a South Pacific Methodist historical symposium in the next three years.

Thanks to Dr. Schuler and Dr. Williams
On behalf of the World Methodist Historical Society, we sincerely thank Dr. Robert Williams for his long and diligent service as General Secretary and Dr. Ulrike Schuler for her term as President. We are indebted to them, and their predecessors, for all their work in promoting Wesleyan history.

I greatly appreciate your support, prayers, and regular contributions for the international work of WMHS, as it contributes to the mission of God.

Auckland
October 13, 2016

-WMHS-

FROM THE FORMER GENERAL SECRETARY
Rev. Dr. Robert J. Williams

My close association with the World Methodist Historical Society began in 1991, when I was elected treasurer during the meeting in Singapore. Through the newsletter, the meetings during World Methodist Conferences, and a global meeting held at Asbury Seminary provided me the opportunity to get a glimpse of heritage work around the world and to meet outstanding church historians. I am grateful for all the experiences provided by the Society and the World Methodist Council. When I became General Secretary of the General Commission on Archives and History of The United Methodist Church, I tried to hand off the work of treasurer to Dan Swinson, UMC, USA but could not due to more stringent banking regulations in the United States. Now at last, I can turn the treasury over to the treasurer of the World Methodist Council, Kirby Hickey and turn over staff support of the Society to Alfred T. Day, III, General Secretary of the General Commission on Archives History. We also welcome Richard Waugh, National Superintendent of the Wesleyan Church in New Zealand, as the new president of the Society.

-WMHS-

Historical Bulletin is the newsletter of the WMHS. Currently it is being published on an annual basis and starting with this issue, it will only be available in electronic format. Apology is
offered to those who are not able to access electronic resources but availability through the internet allows for much wider distribution globally. It also allows the Society to eliminate dues, the payment of which was very inconvenient for those outside the United States. There are two ways to see the current bulletin: it is posted on the GCAH website at http://archives.gcah.org/xmlui/handle/10516/1151 or you can sign up for email distribution by contacting Michelle Merkel-Brunskill, Executive Assistant at the General Commission on Archives and History, at mmerkel@.gcah.org. All past issues are also available at http://archives.gcah.org/xmlui/handle/10516/1151.

-WMHS-

WORLD METHODIST HISTORICAL SOCIETY
QUINQUENNIAL MEETING - MINUTES
SEPTEMBER 2, 2016
HOUSTON, TEXAS

The 2016 meeting was incorporated into a bus tour of historical sites in southeastern Texas during the 21st World Methodist Conference. Approximately 60 persons participated.

The sites visited were First United Methodist Church in Houston, San Felipe Church, and Chappell Hill Church and Historical Museum. Lunch was provided at First Church, Houston and dinner was provided at the Chappell Hill Historical Museum.

The business session was held at the Chappell Hill Historical Museum. Robert Williams, General Secretary, presided in the absence of Ulrike Schuler, President, due to illness.

Robert Williams will prepare the minutes following the meeting. Approved.

Robert Williams gave a brief overview of the organization and presented the treasurer’s report. The treasurer’s report was received.

The following motion was moved, seconded and approved: Approval is granted for Robert Williams to transfer the funds of the Society from its checking account in the Bank of America and from its investments in the United Methodist Development Fund to the accounts of the World Methodist Council. These funds will be designated and kept segregated in the financial reports.

The officers of the Society were then nominated and elected by acclamation. Richard Waugh of New Zealand was elected president. Other officers elected included regional vice-presidents, at-large executive committee members and treasurer. The list of officers is attached.

Richard Waugh took the chair and thanked Robert Williams for his service. There being no further business, the meeting was adjourned.

Robert J. Williams, General Secretary
Temporary recorder for this meeting.

Participants collected a free will offering for the society, without any prompting, which totaled $169. It was received with much appreciation.

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| Value as of June 30, 2016: $14,647.10 |
| Matures 10/12/2016 |

Note: The amount for the World Conference in FY15-16 includes two checks written in August 2016.
Between the Holy Spirit’s stirring since baptism, church people always welcoming me with open arms, ornery attitude and all, parents prayerfully abiding me, and thanks to a persistent youth leader, I was introduced to Jesus Christ—no longer on my parents coat-tails, or by osmosis but on my own terms. I truly relate to the words John Wesley uses to describe his watershed Aldersgate experience—“I felt God loved me—even me.” That was my realization, too. Also, Charles Wesley’s marvelous poetry describing his own spiritual awakening—“Died he for me who caused his pain, for me, who him to death pursued. Amazing love, how can it be that thou my God wouldst die for me?”

Amazing love, how can it be? The sense of calling and vocation I felt ending high school, contemplating college shifted from a desire to be a history teacher to dedicating my life to share with others the “amazing love, how can it be” experience I’d had. Instead of leading a classroom, I began to think about what it would be like to be the pastor of a church.

College years were spent at Union College in Barbourville, Kentucky, and Houghton College, in western New York, both Methodist-related, Union (UMC), Houghton (Wesleyan) with major in history. My schooling continued at Gordon Conwell Theological Seminary, Hamilton Massachusetts, for an M.Div. (1975). Other graduate studies at Temple University, Philadelphia in Radio, TV and Film, and in Liturgical Studies at the Caspersen School, Drew University in Madison, New Jersey. At Drew it was my great privilege to study with Drs. Ken Rowe, James White, Hoyt Hickman and Heather Murray Elkins.

I was ordained in Eastern Pennsylvania Conference by Bishop James M. Ault; a Deacon (1974) and an Elder in Full Connection (1976). I have served appointments in this annual conference throughout my ministry: Roxborough, Emmanuel (1975); Frankford, Rehoboth and Central (1979); Mount Pocono (1984); Francis Asbury District (1995); Germantown, First UMC (2001); Philadelphia, Historic St. George’s (2005).

I was elected to the General Commission in 2014 after serving as a member of the Commission since 2008. (I’ve been blessed to have two previous GCAH General Secretaries as both friends and mentors during my ministry—Drs. Charles Yrigoyen (also from the Eastern Pennsylvania Conference) and Robert Williams (Greater New Jersey Conference).

It has also been my good fortune to be elected to General and Jurisdictional Conference (G-2000, J-2004, 2008).

I am married to Linda, a middle school teacher in Radnor, Pennsylvania. We have two daughters and two grandchildren. Our greatest joy is any time spent in a seashore bungalow in Stone Harbor, New Jersey. I particularly enjoy Philadelphia sports of all sorts (I’m the fortunate family custodian of Philadelphia Eagles American football tickets that have been in the family for generations!), play golf as much as I can and relax in the easy-chair watching Turner Classic Movies.

I view the General Secretary work of caring-for the historical interests of our shared multidenominational Methodist history concerned for its promotion as much as preservation. Said another way, I’m all about getting the stuff of our tradition’s DNA and ethos off the shelves, out of the boxes of books and into the mainstream of living discipleship. I’m always looking to and for the places where formative, historic Methodist people and stories intersect and shape both who we are in the present and shape who we are becoming in the future.

As I mentioned earlier, I was privileged to serve United Methodist Heritage Landmark Historic St. George’s Church. One of the defining stories there was about how that church, diminished in membership from thousands a century before diminished to less than 100 parishioners early in the twentieth century. The loss of membership made it seem academic to Philadelphia city planners that this old church and dying congregation could be demolished to make way for a bridge connecting Pennsylvania and New Jersey. The church stood in the desired path for the bridge.

The story goes that a small group of leaders, with the help of a retired Bishop, fought a battle in the courts that eventually saved the historic building from oblivion. The solution: move the path of the bridge in relation to the church 18 feet. Since that time, St. George’s Church, in addition to being known as the oldest church building in the United States of America, also came to be known as “the church that moved the bridge.”

Nice story. Historic. Inspiring. But there is more for the likes of us historical society folk because the reverse of the story is even truer. Our work is not merely to be the church that moved bridge BUT to be the bridge that moves the church; the bridge that traversing with our rich Methodist birthright and heritage intact, spanning the challenges every generation faces with the core of Methodist identity in tow, arrive at the other side where God always seems to be calling us.

I am blessed to be on the next leg of this journey with you, making certain, in the words of John Wesley, “to make certain we are not a dead sect having a form of religion, but not its heart, passion and soul.”

Fred Day
General Commission on Archives and History
United Methodist Archives and History Center
Madison, New Jersey USA
On the Campus of Drew University

-WMHS-
WORLD METHODIST HISTORICAL SOCIETY
REPORT TO THE WORLD METHODIST COUNCIL
2016
ULRIKE SCHULER, PRESIDENT
ROBERT J. WILLIAMS, GENERAL SECRETARY

The World Methodist Historical Society is an autonomous organization affiliated with the World Methodist Council with the purpose to identify and coordinate the activities of the historical agencies of all the denominations which have their roots in the Methodist movement of the eighteenth century, including those United or Uniting churches in which Methodist denominations have been incorporated, to promote the organization of historical agencies in Methodist or Methodist-related denominations, to assemble in regional conferences representatives of Methodist or Methodist-related bodies who are interested in Methodist history, and to disseminate information about the activities of Methodist historical agencies, especially through the Historical Bulletin. It is led by a president and general secretary along with regional vice-presidents responsible for networking and transfer of information. It has 210 members receiving its newsletter electronically and 38 members receiving hard copy of the newsletters. Dr. Ulrike Schuler, Professor at Reutlingen School of Theology in Germany has served as president for the past five years and is being nominated to serve a second five year term. Dr. Robert Williams has served as general secretary because of the long standing tradition of the General Secretary of the General Commission on Archives and History of The United Methodist Church serving in this capacity. He has now retired from that position and will be stepping aside from the WMHS work as well.

The funding of the organization is through dues and a $2000 grant each year from the Ruck Fund administered by the General Commission on Archives and History of The United Methodist Church. Prior to paying expenses for the meeting during this Conference, the checking account had $10,033 and a one year note with the United Methodist Development Fund is valued at $14,556. The major expenditures during these past five years have been for the meeting in Durban in 2011; a meeting of key leaders from Europe to continue the historical work on that continent and plan for a European Methodist Historical Conference held in Rusa, Bulgaria in 2015; contribution toward the refurbishment of the plaque designating the site of the Foundry near Wesley’s Chapel in London; and a contribution for a guide to Methodist Historic Sites in Germany. The most challenging aspect of the handling the finances of the Society is the regulations governing banking in the United States. The Society is not incorporated. To assist the Society moving forward, if approved by the WMHS meeting in Houston, the funds in the checking account will be handled by the treasurer of the WMC in a designated account. The Society will make no claim on the funds of the WMC, will be fully self-funded, and will direct the expenditures of its designated funds. This will be a tremendous help to the Society.

The governing meeting of the Society is held at the time of the World Methodist Conference. In Durban, about 70 persons participated in an afternoon bus tour of important historic sites of Methodism with meals provided by the Society. This year’s meeting will be another bus tour of two historic sites in the Houston area with lunch and dinner provided on Friday afternoon.

The General Secretary has edited a newsletter that has been distributed once a year. He is grateful for all submissions but especially to Daryl Lightfoot and Sue Pacey for the contributions from Australia. Beginning with the newsletter in 2017, only electronic distribution will be available. It will be sent as an email attachment and be available on the web site of the General Commission on Archives and History. There will be no charge to be on the email distribution list. This will allow for the elimination of dues and enhance the potential of worldwide distribution of the newsletter. The Society will request that a link be provided through WMC communication instruments as well. All past newsletters have been digitized and can be found through the GCAH web site. At one time the newsletters were a quarterly publication and contain many outstanding historical essays.

There have been efforts to strengthen regional organizations. During the Oxford Institute of Methodist Theological Studies, those interested in bringing together those from Africa met under the leadership of Dr. Beauty Maenzanise. A stronger network of historians on the continent is a goal. Methodist historians in Europe held a successful conference in September, 2015 with the theme; “Who Evangelized Europe? Mission Empowered by Methodist Women”. Significant ties have developed between the Wesley Historical Society in England and Methodist historians on the continent. Some efforts have been made according to networking in Asia and Latin America. There are historical societies or even basic historical activities according to Methodist history that much more needs to be noticed and connected in view of a more global Methodist historical exchange of sources and researches. Because of mainly voluntary done history, support of strengthening a structure for saving sourced and information as well as collections of “stories” (oral history) is needed.

The World Methodist Council plays a critical role in keeping the power of the Wesleyan movement and its heritage before the entire human community. The WMHS wants to play its part for that great enterprise through its affiliation with the WMC.

-WMHS-

AN AGREEMENT BETWEEN
THE WORLD METHODIST COUNCIL AND
THE WORLD METHODIST HISTORICAL SOCIETY
AUGUST 31, 2016

This agreement was confirmed by the World Methodist Council meeting in Houston, Texas and authorization was given by
The World Methodist Historical Society, an affiliate organization with the World Methodist Council, functioning as independent organization with its own Bylaws and officers, places its funds in trust with the World Methodist Council. The WMHS membership authorized this action at its meeting on September 2, 2016. This agreement is subject to approval by appropriate governing structures of the World Methodist Council.

All funds currently in the checking account of the WMHS with the Bank of America will be placed on deposit with the WMC. Authorization to disburse these funds will be from the duly designated officers of the WMHS. The WMHS will not request any financial support from the WMC for its activities other than in-kind support from the WMC treasurer. The WMC assumes no responsibility for the activities for the WMHS.

The treasurer of the WMC will write checks upon request and proper authorization. The WMC will make deposits on behalf of the WMHS as needed. WMHS funds will be clearly identifiable within the treasurer’s reports of the WMC.

The funds on deposit with the United Methodist Development Fund can be transferred to the care of the World Methodist Council if deemed advisable by the treasurer of the WMC and the current General Secretary of the WMHS.

Additional Information

Current Reality
The Society relates to the WMC as an affiliate organization and thereby reports to the Executive Committee, the Council, and the Conference. It elects its own officers and makes no claim on the budget of the WMC. In fact, the Society made a $5000 contribution to the “Achieve the Vision” campaign in 2001. The WMC has no direct oversight of the Society. The Society receives $2000 per year from the Ruck Fund administered by the General Commission on Archives and History of The United Methodist Church and a small amount in dues payments from members. Current balance in the check book is approximately $10,000; and $14,000 is on deposit with the United Methodist Development Fund. The newsletter is published once or twice a year. The Society provides modest financial help to locally organized regional conferences and organizes a program for each World Methodist Conference during the seminar or workshop time. Its program is quite limited.

Statement of Concern
What is the proper relationship between the World Methodist Historical Society and the World Methodist Council? Can the WMHS sustain itself as a relatively independent body but with affiliate status? The WMHS finds that it is difficult to handle its finances in that it is not incorporated and does not have government recognition in the United States. What is the organizational structure that would have the most promise for making the WMHS an effective witness to the Wesleyan and evangelical heritage embodied in the WMC?

-WMHS-

NEWS FROM THE EUNICE HUNTER MEMORIAL LIBRARY RESOURCE CENTRE OF THE WMHS IN AUSTRALIA

For the past 16 years, Sue Pacey and Daryl Lightfoot in their various roles have exercised a shared ministry of archives and history extending across the Uniting and Presbyterian Churches in NSW.

One particular objective of this shared work over these years has been to strengthen links between the Archives of these Churches, and in February 2005 an annual Service of Thanksgiving for the Shared Heritage of these Churches as reflected in the respective Archives was begun. This has been maintained over subsequent years and broadened to include the Archives of other Christian denominations in NSW.

Other initiatives have included the offer of support through displays and historical re-enactments (the “road-show programme”) to congregations celebrating significant milestones in their histories, and research support to congregations compiling their own histories, and also compilers of the stories of inter-denominational outreach in Australia and beyond. These have recently included significant anniversary celebrations of the Methodist (now Uniting) and Presbyterian Churches in Mittagong in the NSW Southern Highlands incorporating displays and a dramatic presentation featuring the 1888 visit of the Gospel temperance evangelist Matthew Burnett to the Mittagong district, and also contributing to the history of the Pocket Testament League in Australia over the 100+ years since this movement was brought to Australia through the Chapman-Alexander Missions of the early 20th century.

Current research projects include the production of a Biographical Register of the nurses and associated personnel of the Australian Inland Mission, which began as an initiative of the Presbyterian Church of Australia in 1912 under Rev. John Flynn (“Flynn of the Inland”) and continues today as the Frontier Services agency of the Uniting Church in Australia and as the Presbyterian Inland Mission respectively. Research is also continuing on the lives and ministries in Australia of Methodist Home Missionaries with links to Revds. Thomas Cook and Samuel Chadwick and to the earlier years of Cliff College in England.

In 2007, the NSW Presbyterian General Assembly resolved to explore with the Uniting Church the possibility of the respective Archives being co-located on a common site to the benefit of both denominations and of those researching the history of the Christian Church in this State.
A project was later established on the historic former Methodist property at Epping in northwest Sydney with links to earliest Methodist outreach in Australia during the term of Governor Lachlan Macquarie (pictured above from a painting by local artist Tom Thompson). A history of Methodism on the former Barren Ridges convict settlement site was compiled in 2010 in conjunction with the Lachlan Macquarie Bi-centenary Celebrations under the title No Longer Barren, which subsequently received the Owen Nanelli Award from the local government authorities.

Known as the Eunice Hunter Memorial Library and incorporating a resource centre for the study of Methodism in Australia and the Pacific associated with Daryl’s continuing role as a regional Vice-President of the WMHS, the Epping project also incorporated an off-site disaster recovery facility for the Archives of the Presbyterian Church in NSW.

Regular seminars were held at Epping and also in the Hunter Valley region to the north of Sydney from the inauguration of the Eunice Hunter Memorial Library project in 2008.

The State Government’s urban redevelopment programme however resulted in the sale of the former Epping Methodist property during 2015, necessitating the relocation of the Ferguson and Eunice Hunter Memorial Libraries project prior to mid-December.

Extensive inquiries led to the former Methodist church at Mayfield (pictured above) in the Port Hunter Uniting parish to the north of Sydney, where the late Eunice Hunter was an active member for many years. We have for some years actively sought to further extend and expand our outreach activities in the Hunter region, and this development is seen as yet another answer to prayer by many who have been associated with this project since its inception.

With the full support of the Port Hunter Uniting Church Parish Council and generous financial assistance with relocation from the Epping Uniting Church Council, the programmes conducted at Epping have operated from February 1, 2016 as part of an extensive outreach ministry exercised by the Mayfield Uniting congregation through the use of its property portfolio for missional purposes.

The historic 1847 Castlereagh Methodist Chapel on the western outskirts of Sydney has been the scene of many historic Methodist celebrations over the years. Unfortunately, this building has been confused by some historians and others with earlier Wesleyan chapels at Castlereagh, and we are indebted to Rev. Richard Udy, younger brother of our late WMHS President Rev. Dr. James Udy, for the clarification below.

On October 7, 1817, Rev. Samuel Leigh, pioneer Wesleyan missionary to the Colony, consecrated the original chapel attached to John Lees’ home at Castlereagh. This became the first official Methodist chapel in the colony—indeed, the first in the Southern Hemisphere.

This chapel attached to John Lees’ home was replaced in 1828 by a weatherboard chapel at the other end of John Lees’ property two miles from his home, and adjacent to the heritage Wesleyan school hall where it was more accessible to the bulk of the local population. (The Wesleyan school master James Rutledge was the teacher here prior to the commencement of State education in the Colony.)

This 1828 chapel was on the “sacred acre” given as a thank offering by old John Lees to the Wesleyan cause. Right alongside this second chapel the third very substantial chapel, in which regular services are still held today, was erected in 1847.

The 1847 brick chapel, the heritage school hall, and the historic Castlereagh Wesleyan cemetery, surrounded by conference facilities, accommodation and also a carillon, today all lie within the “sacred acre” given by John Lees. This site is now managed by a Board and is known as the Castlereagh Christian Conference Centre.

On Sunday, September 29, 2016, many supporters gathered in the 1847 chapel for worship and to honour the ministry and service of long-term Chairman of the Castlereagh Christian Conference Centre Board, Rev. Richard Udy.

A special celebration of the 200th anniversary of the dedication of the original 1817 chapel is planned for October, 2017.

-WMHS-
in a safe place on the Sunday prior to departure. However Bristol Park and Ride currently does not operate on Sundays.

For further details please contact:
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-WMHS-

THE FIRST WWII PRISONER OF WAR TAKEN IN AUSTRALIAN TERRITORY
(The Tragic Story of Rev. Leonard Kentish BA; BD)

Norma Vale

Coming from a strong religious heritage of Baptist and Methodist faith spanning two centuries, it was little wonder that at the early age of ten years, Len Kentish had felt called to become a minister. Determined to reach this goal, Len at the age of 15 became a Methodist “local preacher on trial.” Two years later he had become a “fully accredited” local preacher. These experiences were an excellent preparation for studies when he later entered the full time ministry.

Leonard Kentish was born in 1907 in Victoria. The family relocated to “The Gums” about 80 miles from Dalby, Queensland, when Len was about three years old, as farming land there was more affordable. He had first attended a small State school which involved a four mile walk each way which he could only manage on alternate days, and his teacher was a young girl of 17 or 18 years. His headmaster Mr. Alex Davidson died during his early schooling, and there being no minister in the district, young Leonard Kentish had read the burial service while still at primary school. A scholarship to Dalby High School followed for the next two and a half years resulting in a University Junior Certificate. As family finances were limited however, an academic career could not be pursued and Leonard obtained a position as a junior clerk with the Ipswich City Council.

Further public service employment followed, but the call to the ministry remained strong and at 18 years of age he resigned to become a Methodist Home Missionary. Entering King’s College in 1928, and assisted by the Rev. Charles Stead Scholarship, he gained his Licentiate in Theology and commenced his Arts degree, which was completed during circuit work as a probationer. Following ordination he married Miss Violet Simpson, a Baptist from Maryborough in Queensland, and a sister of Baptist minister Rev. Thomas Simpson.

Stationed in Darwin he completed his BD degree and Len and Violet Kentish celebrated the birth of their first child. During his term in Darwin in Australia’s Northern Territory, Mr. Kentish

Links between Bath and Bristol: There are easy bus and rail connections between Bath and Bristol even on the Sunday morning. Given the new facilities, if a member was travelling by public transport and arrived with luggage it could be stored
came in contact with Australian Inland Mission (AIM) Padre Rev. Chris Goy, a close associate of Rev. John Flynn (“Flynn of the Inland”) who had founded the AIM over 20 years earlier.

In 1936, three years prior to the outbreak of WWII, Chris Goy wrote “a long report upon the Darwin situation” at the request of the AIM Board. Mr. Goy’s autobiography *A Man Is His Friends* notes that one paragraph in that report, dealing with the question of a future AIM “Club” in Darwin, was written jointly by himself and Len Kentish. It specifically laid down the proposition that any such club would be a joint venture between the Methodist and Presbyterian Churches in northern Australia. Mr. Goy goes on to state that from that point forward the idea of a club being an inter-church venture between the two denominations was simply taken for granted.

Expanding on his relationship with Mr. Kentish and the role played by Mr. Kentish at this time, Padre Goy recalls that “The Methodist minister Rev. Len Kentish was one of the finest and most loveable brother-ministers I have met anywhere and we became the closest of friends (Leonard Kentish is seen at left in the photo above). There were a number of Presbyterians in his congregation . . . . I visited many of them and conducted worship and celebrated the sacrament according to the rites of the Presbyterian Church. All this was arranged by my friend Len Kentish. It was unthinkable that we should build a rival church so we often discussed what role the AIM could assume in Darwin. He came up with the idea that we should build a club and we agreed that such a club should be run conjointly by our two Churches . . . . A club for [the large number of young men and women from down south boarding in Darwin] would be ideal for these young people . . . . I began to look for a suitable block of land in the heart of the town.”

Mr. Goy goes on to give an account of the purchase of the land for the club, noting that almost all of the best blocks had been taken up by English speculators. The Darwin Inter-Church Club (pictured at right below) was officially opened on June 26, 1940.

Rev. Len Kentish later transferred to Millingimbi and on the retirement of his colleague Rev. Thomas T. Webb, became Chairman of the North Australian District of the Methodist Church in 1940. Reports on the work of both Revs. Thomas Webb and Leonard Kentish in this role note their involvement with the indigenous people and their special concern for their welfare.

With the declaration of war and an influx of service personnel into Darwin, AIM Padre Chris Goy remained there to oversight the interests of the AIM and in particular the Inter-Church Club.

The Methodist Overseas Mission also had several outposts on islands in the Arafura Sea, and at regular intervals boats would leave Darwin for these outposts, loaded with supplies and personnel. The ill-fated *Patricia Cam*, which had started life as a tuna fishing boat in Sydney, became one of these boats in the difficult situation in the north during WWII.

The minelaying activities of Japanese shipping in Australian waters in 1940-41 highlighted the shortage of suitable vessels to keep Australian sea lanes clear of this threat and *Patricia Cam* was requisitioned as an auxiliary minesweeper. She sailed north from Sydney and arrived in Darwin on April 5, 1942, but was then deployed as a general purpose vessel to free up other vessels better suited to military work.

Rev. Len Kentish at this time carried on his duties as District Chairman, and is pictured third from right in the photo above, taken outside the Royal Australian Air Force (RAAF) ‘Bush Chapel’ in Darwin, probably during 1942.
On January 22, 1943, Rev. Len Kentish was a passenger on *Patricia Cam* (pictured above) travelling to the Yirrkala Mission. According to reports, a Japanese sea plane had dived from out of the sun at about 1:30 pm with its engine shut down, passing over the vessel from stern to stern at no more than 100 feet above the mast. When first seen, the sea plane was at the point of releasing a bomb, which had landed amidships on the centre of the cargo hatch and exploded in the bottom planking. The vessel sank in less than a minute with the loss of one crew member.

The plane then circled and dropped its second bomb on the survivors in the water resulting in additional deaths including two indigenous passengers. The plane continued to circle for some time while its gunner strafed the survivors in the water, and then landed. Len Kentish was ordered at gun-point to board the plane which flew off leaving the remaining survivors struggling in the water.

Nothing is known of Mr. Kentish from this time until his arrival on Dobu in the Aru Islands group off the western end of what was then Dutch New Guinea on April 13. Here he was held as a prisoner until May 4. Enquiries after the war established that throughout this period he was subjected to ill treatment by severe bashings, most frequently to the face and eyes to such an extent that his nose was broken and he had great difficulty in seeing. His diet, as such, was just sufficient to keep him alive.

On the morning of May 4, he was taken into the scrub about 200 yards from the township of Dobu where a grave had been prepared, and was executed by a Japanese officer. The officer was later tried and hung for this war crime.

Rev. Richard Piper, then President of the NSW Methodist Conference and Secretary of Overseas Missions wrote in *The Methodist* on October 19, 1946, that while visiting Arnhem Land he had spoken to two indigenous men who had been passengers on the *Patricia Cam* with Mr. Kentish. They told Mr. Piper that the reason Mr. Kentish had been singled out by the Japanese was that he was wearing more clothes than the other survivors and that they therefore thought he was the vessel’s commander.

The force of the bomb’s explosion had been such that all the survivors bled from the ears, but apart from this, the men were emphatic that Mr. Kentish himself had not been injured in the bombing incident, and had made no resistance when ordered on board the Japanese aircraft. Mr. Piper went on to note the high esteem in which Rev. Len Kentish was held, and stated that the indigenous people who knew him intimately, including those with whom he had spoken, actually revered him.
as communities of worshipping Christians who faithfully continued their practice of congregational worship in that difficult time. In fact, from the perspective of keeping good historical records, the four years of Japanese occupation in our island would constitute four years where gaps of historical knowledge suddenly appear. A case in point, there was a meeting of the joint session of the Malaya Annual Conference and the Malaysia Chinese Mission Conference in September, 1942 during those years of Japanese occupation. No minutes of meeting survive of that joint-session for obvious reasons. In fact, the earlier scheduled 1941 Malaya Annual Conference session in December had to be cancelled because of the deadly aerial bombardment over parts of the island by the invading Japanese forces. The air force preceded the land troops which eventually occupied the entire peninsula and the island of Singapore.

This research project tried to fill in the gaps in historical knowledge so that a better picture can be created of what actually happened in those years of light and darkness. The information found therein was compiled from several main sources:

(i) piecemeal recollection and testimonies published earlier as told by those who survived;
(ii) oral history interviews of those who have lived till our present time although some are in ill health now;
(iii) those who are still able to personally write about their war years’ experience;
(iv) descendants of those who have passed on but who have access to forgotten published articles, photos, etc.

The eventual contributions compiled, have been neatly divided into two main categories. The first compilation came from Missionaries and local church leaders then. This section was based mainly on what was published earlier, piecemeal. Now they are gathered and collated under one heading. Everyone mentioned here as contributor have already passed on to Glory: Edwin F. Lee, Hobart B. Amstutz, Gerald V. Summers, Tyler Thompson, Minnie Rank, Eva Sadler, Lydia Urech, Catherine E. Jackson, Burr H. Baughman, Hugh Clancy, T.W. Hinch, Samuel M. Thevathasan, Ho Seng Ong, Chen Su Lan, Chew Hock Hin and Theodore R. Doraisamy. Although they all have died, their testimonies of grace and faithfulness in adversity continue to speak to us today.

The second category of compilations consist of stories of God’s faithfulness by 21 individuals who tell, in the first person, what they experienced in the war years. They tell of the faithfulness of God in difficult times: Aw Teck Chin, Chan Wah Teck, Chen Chi Nan, Johnny Chew, Jesudian Daniel, Fong Kee San with Tan Eng Lian, Paul Hang Kee-Hua, Jr., Raymon Huang, Khoo Kim Chye, Leow Oon Geok with Lim Whye Geok, Ng Fook Kah, Nga Tieng Chieng, Ong Keng Wee with Elise Ong, Tay Kwang Jin, Gana Thevathasan, Eddie J. Thoraisingam, Susan Verghese, Cecil Wong and Yap Kim Hao. Some of them became Pastors later on in life, having gone through the war years as young men, such as Chan Wah Teck, Jesudian Daniel, Nga Tieng Chieng, Eddie J. Thoraisingam and Yap Kim Hao who later became the first Asian Bishop of the Methodist Church in Malaysia and Singapore in 1968. Others have passed onto Glory since the time they gave their oral history interviews: Chan Wah Teck, Ong Keng Wee and Elise Ong. This should underscore the historian’s priority. To quickly record the surviving memories of those who are still here after all these years before it is too late and precious memories of significant past events are lost with the passing of time and of persons. After all, memories die out with people.

Stories of survival, dangerous near-death experiences, betrayal and forgiveness, of keeping the faith in times of adversity, of decisions made which reveal strength of character during those years, they all convey not only incidental historical information connected to the stories told by the individuals mentioned but they also tell of human frailty as well as courage under very trying circumstances. Who cannot be moved by the story of military brutality suffered by Yap Kim Hao or of the touching moment after the war when Chen Su Lan extended forgiveness to the “collaborator” responsible for his being tortured by the dreaded Kempeitai (Japanese Military Police). Who cannot but be encouraged by the many testimonies of protection and unexpected provision found throughout the covers of this publication, such as the amazing story of the Chinese New Year Thanksgiving Service in 1942 conducted by Chew Hock Hin that saved the lives of all who assembled for the time of worship. It has been 70 years since the war ended but the stories told from memory remain true to life still.

It should also be pointed out that the fruit of this research and compilation project was a 230-page book that could be read as a popular account, as well as, one with enough references within, to be quoted for articles in scholarly writings. The hope was that the memories of what happened in those years (1942-1945) would be made available to the general community at large, beyond the world of academia. Hopefully, the new generation of those in our churches will be told about an important milestone in the story of the Methodist Church in Malaysia and especially, Singapore. The intention is never to make them anti-Japanese. Rather it is hoped that they too, will conclude with Mr. Wesley of old: “The Best of all is that God is with us!”

You may go to the following link if you wish to purchase a copy of Days of Darkness, Days of Light:

-WMHS-
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**HISTORICAL BULLETIN**
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