

HISTORICAL BULLETIN

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2012 EDITION

from our PRESIDENT

Dr. Ulrike Schuler

An Update on the Work in Europe

On the 6th of October, 2012, the European historical commission of Methodist Churches and churches with Wesleyan roots (as for example the Church of the Nazarene) was established in Reutlingen, Germany. As a branch of the World Methodist Historical Society it is named World Methodist Historical Society – European Section (WMHS-ES). There were some discussions about the appropriate name because there is still an older British branch and Great Britain is also part of Europe. But after considering different alternatives, we decided with the support of the British delegate for this name. A European Methodist historical commission had worked since 1979 exclusively in the area and with delegates of the European Central Conferences of The United Methodist Church. According to the member churches of the European Methodist Council, the new organized WMHS-ES wants to build up a network of all Wesleyan-Methodist Churches engaged in Europe. Furthermore, we want to promote the historical work on different levels: support systematic archiving of sources, exchange of historical knowledge in networking and organize common historical conferences.

Beside United Methodist representatives from Bulgaria, Germany, Estonia, Denmark, Finland, Macedonia, Norway, Russia, Switzerland and Austria, other interested and engaged representatives of the independent Methodist Church in Portugal, Spain, Italy and Great Britain developed a “vision” for this cooperation, to build up the structure of a network, to name persons responsible and to plan the next historical conference of the WMHS-ES in Europe. Dr. Leif-Göte Björklund of Finland was elected as chair, Dr. Judit Lakatos of Hungary was elected vice-chair and she also serves as the European delegate to the General Commission on Archives and History of The United Methodist Church.

It is planned to build up a network with corresponding members of all annual conferences of Wesleyan-Methodist Churches to provide for a regulated exchange of information. In 2015, a European historical conference is planned, probably in September, in Russe, Bulgaria. The subject will be “Mission Empowered by Methodist Women. Who Evangelized Europe?” (this is a working title, not final). The topic should include the beginning of Methodist missions in the different European

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from our GENERAL SECRETARY

Dr. Robert Williams

What is the World Methodist Historical Society and what can we expect from the organization? The WMHS is a loose network of persons interested in the Wesleyan Heritage affiliated with the World Methodist Council. It is not incorporated. Staff support is provided by the General Secretary of the General Commission on Archives and History of The United Methodist Church and it has been customary to elect that person as the General Secretary of the WMHS. This is not necessary as anyone can be elected but this practice as prevailed for many years. Officers are elected for a five year term by those in attendance at the meeting of the WMHS held during the World Methodist Conference.

The activities of the Society are a twice yearly newsletter, *Historical Bulletin*, and a meeting during a designated time at the World Methodist Conference. The *Historical Bulletin* is distributed to about 180 by email only, 62 by hard copy only and 3 who opt for both. There are no dues when you received the newsletter by email. Modest financial support can be provided for regional conferences under local sponsorship or for other projects when requests are forthcoming. Most recently, the General Secretary and the President collaborated to bring together representatives of churches in Europe with a Wesleyan Heritage to form a European Section of the Society. This was the first time that the funds of the Society were used for such a planning session. It was a gathering with much promise for the future.

As we look to the future, I expect to attend the meeting of the World Methodist Council in London, September 9-13, and look forward to the next World Methodist Conference in 2016, location yet to be determined. Once that program begins to be planned, the WMHS will plan its gathering at the designated time. I believe that the bus tour of historic sites in the Durban, South Africa area was well received. What is ahead for this Society will largely be determined by all who read this *Bulletin*. If you have items that should be included in a future edition, please send them to me at rwilliams@gcah.org. I plan on the next issue being sent out in June, 2013.

FINANCIAL NOTES: The value of the certificate with the United Methodist Development Fund is \$17,862.70 and the check book balance as of December 1, 2012 is \$3,361.46. The

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NEWS FROM THE WMHS AUSTRALIAN RESOURCE CENTRE

The year 2012 in many ways constituted a highly significant year in the history of Methodists and Methodism in Australia. It marked the 200th anniversary of the call by Australian Wesleyan laymen to the British Conference to send a missionary to these shores, and also the 175th anniversary of the beginning of assisted immigration to the colony of New South Wales from Britain under new policies. Known as the “bounty system,” these new arrangements focused initially on the south eastern counties, including parishes comprising the Sandhurst circuit along the East Sussex/Kent county border.

The first vessel to arrive under these new arrangements was *Augusta Jessie*, which arrived on October 11, 1837, conveying families selected personally by the ship’s surgeon, Dr. Thomas Galloway, who had travelled extensively throughout the southeastern counties for this specific purpose. Among the families selected was that of Silas and Mercy (nee Catt) Gill of Beckley, Silas having been converted during the Sandhurst circuit revival of 1832-1835 under Rev. Thomas Collins. Collins’ biography, written in 1869 by his uncle Rev. Samuel Coley, was published in at least six editions, and a number of Australian Methodist leaders have attested to its influence on their own ministries.

Both Silas Gill and other Sandhurst circuit converts who followed went on to become leading lay preachers and leaders of the infant church in the colony, and their descendants continue to serve the wider Church today. Silas Gill was recognized as “Australia’s greatest lay evangelist” by many, and his story *A Giant for Jesus*, written in 1972 by the late Australian Methodist historian Rev. Eric Clancy, has been reprinted on two occasions. Interest in Silas Gill continues, and a third edition is foreshadowed. (Staff of the WMHS Australian Resource Centre have also published two papers during 2011-2012 on the influence of the Sandhurst Wesleyan revival on Australian Methodism, together with a seminar presentation on Silas Gill in November, 2012, to mark the 175th anniversary of his arrival in Australia.)

The year 2012 was also significant as the centenary of the founding of the Australian Inland Mission (A.I.M.) under Rev. John Flynn, and the subsequent formation of the Australian Aerial Medical Service under A.I.M. auspice. Now known as the Royal Flying Doctor Service, this part of John Flynn’s “mantle of safety” over the vast Australian outback was, and remains, one of the most significant and influential developments in the delivery of medical services to small and isolated communities in the world.

Although the A.I.M. was founded under the auspice of the Presbyterian Church of Australia, a close examination of *Northern Territory and Central Australia: A Call to the Church*, Flynn’s seminal report to the 1912 General Assembly of Australia on his investigations of the problems of outback

Australia, clearly reflects John Flynn’s Methodist heritage. (Flynn’s father Thomas Flynn was a Methodist lay preacher, and had met his wife in the course of a preaching appointment to the Dunolly Methodist Church in Victoria in 1874. Following his birth on November 25, 1880, at Moliagul, John Flynn himself was baptized in the local Methodist church. It was to be some eight years after the death of his mother in 1883 before a transfer in connection with his father’s career as a teacher brought John into a relationship with the Presbyterian Church in 1891.)

Flynn’s *Call to the Church*, undoubtedly influenced by principles laid down and an earlier itinerant outreach in South Australia by the pioneer Presbyterian Smith of Dunesk missionary Rev. Robert Mitchell, and Flynn’s own earlier experience of itinerant ministries in the Shearers’ Missions of 1909 and 1910, was also clearly influenced by his observations during his visit to the Northern Territory in July-August, 1912. Here, Methodist ministers and missionaries had been working among the indigenous aboriginal people and a growing population of pearl fishermen, miners, and pastoralists and others beginning with Rev. Archibald Bogle’s appointment to Palmerston (now Darwin) in 1873, almost 40 years prior to Flynn’s visit and subsequent report.

In his report, Flynn acknowledged this earlier work and specifically recommended that nothing be introduced which might be seen as competing with, or in any way dishonoring this earlier Methodist outreach. Indeed, he proposed that some financial support from Presbyterian sources might be provided in recognition of Methodist pastoral care of the Presbyterian community pending the emergence of a clearly identified need for any new or additional initiative by the Presbyterian Church.

Structurally, Flynn’s proposals strongly resembled the Methodist distinctives of itineracy based on a circuit under a superintendent minister, while using a distinctly different terminology. For example, Flynn used the term “nomadic” in lieu of “itinerant”, and “embryo Charges” to define what were effectively Home Mission Stations and other places where regular weekly services and other regular programmes were impossible due to “the tyranny of distance.” Flynn’s “brotherhood system” of ministry geared to a senior minister being “stationed” at a “chief depot” to which colleagues in a “district” might come for times of fellowship and rest requires no interpretation for anyone attuned to the Methodist system of Superintendents of circuits and their colleagues and regular District Synods.

As might be expected from this brief overview, Flynn at all times intended that the A.I.M. should be non-denominational, and that its padres and medical services and facilities should be available to all, without respect to race or religious affiliation (or the lack of one). Flynn was also a strong supporter of the inter-denominational East-West (Transcontinental) Railway Mission, to which the A.I.M. was a consistent financial contributor.

John Flynn's vision of a "mantle of safety" for the Australian outback focused on evangelistic outreach through his patrol padres (itinerant ministers), the spiritual, educational and medical needs of the isolated communities (delivered initially through medical hostels staffed by nursing personnel with specific midwifery qualifications, and subsequently supplemented by the Aerial Medical Service) and by radio communication to break down isolation, to facilitate education of children, and to enable a swift response to medical and social crises and other needs.

In 1939, Rev. John Flynn commenced a three year term as Moderator General of the Presbyterian Church of Australia. During this period he was awarded honorary D.D. degrees by the University of Toronto and by McGill University, Montreal, Canada, in recognition of his work.

Since the inauguration of the Uniting Church in Australia in 1977, the heritage of Rev. John Flynn and the A.I.M. has been maintained in the Uniting Church through its Frontier Services agency and also in the Presbyterian Church through the Presbyterian Inland Mission.

Among the range of publications released to mark the A.I.M. centenary in 2012 was *Vision Splendid*, a limited edition monograph compiled and edited by the staff of the WMHS Australian Resource Centre in their roles as staff of the Ferguson Memorial Library and Archives of the Presbyterian Church of Australia. *Vision Splendid* featured stories of various facets of the work of the A.I.M. A re-print of John Flynn's *Call to the Church* was also published as part of a package arrangement in conjunction with the *Vision Splendid* monograph. We are presently seeking funding for a major research and publication project on the 700+ nursing staff who served the A.I.M. up until 1977, which we hope to complete over the next two years.

In addition to our research and publishing and regular educational initiatives, we have maintained the "roadshow" outreach project begun over 12 years ago and described in *Bulletin* 37 (1). A decision by the Uniting Church early in the year however to discontinue recognition of the Eunice Hunter Library and WMHS Research Centre as a ministry of the Epping Uniting congregation effectively left us without insurance cover for some of our outreach activities, and with a longer term need to relocate elsewhere. As a matter of urgency (and not without some difficulties) we therefore formalized an existing arrangement with the Ferguson Memorial Library and Archives of the Presbyterian Church in NSW, whereby the roadshow ministry and related activities are covered for insurance purposes by that Church.

Other major developments for our WMHS Resource Centre during the year have included the acquisition of the complete set of microfilms of the Methodist journals for NSW covering the period 1858-1977, and also the recent completion of the transfer of the Rev. Sir Irving Benson ephemera collection from its previous private owner to the Centre. The latter collection

will now be the subject of an intensive assessment and indexing project over coming months.

It is with great sadness that we record the home-call during June of Mr. William Charles Langshaw OAM, a social worker and also a lay preacher and leader in both the Methodist and Uniting Churches. Mr. Langshaw served as Director General of the NSW state government departments responsible for child and social welfare, youth and community services, and for services to indigenous people and people with disabilities from 1969 until his retirement in 1986. Very considerable advances were made in these and other areas during Mr. Langshaw's administration, extending to aspects of Australia's involvement in work on various United Nations Conventions affecting children, refugees, and inter-country adoption. Mr. Langshaw was also actively involved with the disability rights movement in Australia stemming from the International Year of Disabled Persons proclaimed by the United Nations for 1981, being Chairman of the NSW State Steering Committee responsible for development and implementation of an extensive range of new initiatives in response to this UN proclamation over succeeding years. His work in these many areas should not be forgotten.

Among the most consistent research visitors to our WMHS Resource Centre in 2012 has been retired school teacher Tony Laffan. Tony's special interest is in the range of initiatives by the Methodist Church and individual Methodists in the broad area of the "social gospel" in the 20th century including relationships with the trade union movement and other political involvements, and he has contributed a paper addressing some of these involvements for the current *Bulletin*. Tony would welcome feedback and/or additional information providing an international focus on his areas of interest, which may be forwarded to him c/- The Eunice Hunter Memorial Library, Box 2196, Strawberry Hills, NSW 2012, Australia.

As we approach the close of another year, we thank God for the privilege of sharing in the ministries of archives and history, and re-commit ourselves to these ministries over the coming year.

-Daryl Lightfoot and Sue Pacey

-WMHS-

**A FISHER OF INDUSTRIAL WORKERS:
Rev. F. T. Walker and the Methodist Men's Own
Movement in Australia 1916-1928**

And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

(Mark 1:17)

In their history of NSW Methodism, *The Methodists*, Eric

Clancy and Don Wright briefly touched on a fascinating experiment—the Men’s Own Movement (MOM), initiated and directed by Rev Frederick Thomas Walker. They devoted about one hundred words to the MOM and noted that it generated a degree of hostility among many conservative members of the Methodist Church throughout Australia.

F. T. Walker was ordained in 1906 having spent his probationary period in rural NSW. He came from a strong Methodist family with many family members, including several of his brothers, serving as Methodist ministers. His nephew was the Rev. Alan Walker, longtime superintendent of the Central Methodist Mission (CMM) in Sydney, State capital of New South Wales, and founder of Lifeline International (known in Canada as “Contact”).

From 1906 to 1913, he was stationed first at Cobar in the State’s far west, and then at Lithgow, both being significant mining and industrial centres. In these towns Walker came into contact with the many former Primitive Methodists. (The Primitive Methodist Church was traditionally strong in industrial and mining centres both in Australia and England, and was one of four Methodist denominations that united in 1902 to form the Methodist Church of Australasia). Prior to 1902, as with other NSW coal mining centres, Lithgow had a sizable Primitive Methodist community, many of whose members were actively involved in the trade union movement.

A second influence, the Social Gospel, influenced by the vast changes dating from the late 19th century in America and brought about by industrialisation, had a major impact on the thinking of Protestantism in many countries. For example, it later led to the Episcopal Methodist (North) Church in the USA adopting its Social Creed declaration in 1908. It also produced a vast literature, both theological and in the form of novels, eg. *Inside of the Cup* by Winston Churchill. In 1913, an evangelistic mission in Australia under the auspice of the Men and Religion Forward Movement (reportedly one of the foremost forces of the religious world in America at the time) featured Raymond Robins from the USA, an important advocate of Social Gospel thought.

By 1910, F. T. Walker, in line with these influences, was publicly identifying the Church and the Labour Movement as having a common starting point—Christ. Not only did he put these ideas forward through his church but he also spoke from street platforms. In these activities, Walker, as a minister, was not alone. There was a very heated debate at the 1912 NSW Methodist Conference on proposals for all Methodist churches to hold an annual “Industrial Sunday” so that congregations could reflect on the problems of industrial workers. These proposals were narrowly defeated after opposition from coal mine owner Ebenezer Vickery, Jr., among others.

By the time of the 1916 NSW State Methodist Conference, Walker believed he had received a call from God to serve as an industrial missionary. It appears that this occurred as he was

reading *A Yearbook of the Church and Social Service* by Harry F. Ward, a leading advocate of the Social Gospel in the Episcopal Methodist Church (North). This book, amongst other articles, had a piece on the work of the Rev. Charles Stelzle in the US labour movement. This style of work greatly appealed to Walker, who was able to persuade the NSW Methodist Conference, “at his own request,” to set him free from circuit work so that he could establish an industrial mission along similar lines.

A commentator in *The Methodist* of April 8, 1916, wrote “the thought burning into Walker’s soul is the idea of linking workers and the church.” It was an idea that appealed to many at the 1916 Conference in light of a widely held feeling that the Church was not holding its own in industrial towns and suburbs.

Walker proposed to reach his target audience by speaking in the Sydney Domain (a large open area free speech forum on Sunday afternoons), giving lectures at Trades Hall and by addressing lunchtime meetings at various workshops. Additionally he made himself available for church services. It would appear that he also responded to comments from within the labour movement to the effect that the bosses also needed moral improvement by broadening his target audience to organizations such as the Chamber of Manufacturers.

He met criticism from conservative churchmen elsewhere by addressing ministers’ associations of the various Protestant denominations where he soon attracted broad support. The Congregational Union of NSW, seeing the value of Walker’s work, permitted Rev. Jacob Williams (then ministering in the inner Sydney industrial suburb of Pyrmont) to also do factory visits and it may be that the decision of a number of Sydney Anglicans to form the Australian Christian Social Union in 1918 was directly inspired by Walker. They joined him in the Domain, although from a separate platform. The MOM also began to produce a monthly magazine, initially under the title *New Man*, although the title changed several times over subsequent years.

The 1917 Conference put Walker under the direction of the Home Mission Department and Walker was given the superintendency of the William Street church which took much of his time. However, as he himself noted, it was close to the Domain and possessed of a fine choir. As well as Rev. Jacob Williams, various ministers associated with the Methodist Home Mission Department and the Sydney CMM began to make frequent appearances with Walker. Rev. Albert E. Townsend, probationer at the CMM spoke, in October, 1917, from the Domain platform on the topic “Jesus, Socialist and Economist.” From 1918, Walker was again freed from circuit work.

Early in 1919, Walker undertook a three-week mission in the Newcastle region. He spoke at industrial sites such as the Walsh Island Dockyard but his main contacts were made amongst coalminers. He developed friendships with industrial activists and trade union officials including Walter Skelton, J. E. Pendlebury and George Batey. Not only were these men active

in their local churches, but they were also attracted to Walker's opposition to Bolshevism and his support for arbitration and conciliation.

The period following the Russian Revolution was particularly tense. Extremists of varying political viewpoints fought out control of the labour movement and in Newcastle a Protestant Independent Labour Party emerged and secured, under the proportional representation system, one of the five Newcastle seats. Needless to say such a party brought the issue of sectarianism to the fore. Despite his very close friendship with Walter Skelton, a Member of the State Legislative Assembly (MLA), Walker appears to have realized the danger and stood back from party politics as such.

During this period the wider support that Walker had among Methodists was demonstrated by the resolution "on Christianising social relations" passed by the 1920 Australian Methodist General Conference. Moved by Rev. W. H. Jones, the resolution is so reflective of the Social Gospel that it is worth quoting from. Briefly "We hold and declare the common and universal Fatherhood of God . . . [and] no natural distinction of race or colour nor artificial distinctions of rank or class can annul or affect this . . . Every man is entitled to eat the fruit of his own labour . . . [and] to withhold or deny it is robbery . . . [W]e declare our adherence to conciliatory methods of securing redress of industrial issues . . . [and] we declare it to be unchristian to accept profits when labourers do not receive a living wage . . . [T]he Church should recognize the price being paid by organized labour to improve conditions of industry, and every possible endeavor should be made to work with it."

Skelton and Walker closely co-operated in the MOM. At both the 1923 and 1926 General Conferences they represented NSW. In 1923, they successfully opposed the appointment of a Methodist immigration agent in England, arguing that wages first needed to be lifted in Australia. In 1926, they laid the foundation for the General Conference to make the MOM a national body with each State Conference to appoint an industrial missionary.

In 1924, Walker went to Birmingham, England, to attend a Christian Conference on Politics, Economics and Citizenship (COPEC). The COPEC involved 1,500 delegates and 150 guests, with Walker among the latter. From England Walker went briefly to the USA to examine industrial issues and prohibition. He briefly stopped in Perth to lecture on his homeward journey. Visits to South Australia, Victoria and Queensland as well as his normal activities in NSW occupied the following years.

The acceptance that Walker enjoyed within the labour movement was demonstrated at a Labor Party rally in support of child endowment in 1927. Walker seconded the official resolution speaking from the same platform as Jack Lang, the then NSW Premier.

Again this aroused critical letters to *The Methodist* but the MOM was busily transforming itself into the Methodist Section

of the Industrial Christian Movement (ICM), with the various States also appointing their industrial missionaries. These met late in November, 1927, to plan their national campaign but Walker was not to be spared long to direct its effort. He died in June, 1928, following an appendicitis operation. After Walker's passing, Rev. W. T. Coleman replaced him in NSW. Among the interstate missionaries were F. T. Walker's brother, Rev. Edwin Walker in Queensland, Rev. A. H. Melbourne in South Australia, and Rev. H. Palmer Phillips in Victoria. The social activism by Methodists, of which the ICM was a clear sign, continued.

-Tony Laffan

Notes: The major sources for this article were *The Methodist* published by the Methodist Church in NSW and F. T. Walker's booklet *The Golden Heart of Labor* published by the Methodist Book Depot, Sydney in 1919. Walker's booklet makes clear his debt to Walter Rauschenbusch and Harry F. Ward.

-WMHS-

WESLEY HISTORICAL SOCIETY ANNUAL MEETING AT EPWORTH MEMORIAL CHURCH SATURDAY JUNE 29, 2013

The Wesley Historical Society returns to its roots in 2013 to celebrate the 120th anniversary of its foundation in 1893 with a full programme of activities at Epworth, the childhood home of John and Charles Wesley. Members and friends are invited to visit Epworth for the whole day on Saturday, June 29, 2013, including the Annual Lecture by the Rev. Margaret Jones, and to re-visit Epworth to join the congregation of Epworth Memorial Church for a service of thanksgiving on Sunday, June 30, at 10:45 a.m. We are grateful to the Rev. David Leese, Minister of Wesley Memorial Church, for extending this invitation to us, advising on overnight accommodation and offering a stimulating programme which will include:

- Assemble at Wesley Memorial Methodist Church, High Street, Epworth, DN9 1EP. Car parking is available behind the church.
- Coffee and tea available from 10:00 a.m. -10:30 a.m.
- View exhibition at the Church.
- Welcome and introduction at 10:30 a.m.
- Choice of guided Heritage Walk incorporating St. Andrews, Wesley and Kilham sites or Rectory Tour [Cost £5]: both pre-booked on 01427 872268.
- 12:00 p.m.— two-course lunch at Wesley Memorial Church priced £5.50 (pre-booked on 01427 872319 (local facilities are limited).
- Wesley Historical Society Annual General Meeting 12:45 p.m. in the Memorial Church.
- 2:30 p.m.— annual lecture in the Memorial Church: Rev. Margaret Jones: "Grand-daughters to Susanna:

Women's Discipleship in Wesleyan Methodism, 1800-1850."

- Optional event for those staying locally, and who did not take the Old Rectory tour in the morning: 5:00 p.m. Tour of the Old Rectory with costumed guides (needs to be pre-booked).
- Opportunity to join with the congregation of Wesley Memorial Church at 10:45 a.m. on Sunday, June 30, for service of thanksgiving marking the 120th anniversary of the WHS with Rev. Dr. Martin Wellings as preacher.
- Overnight accommodation options: Wesley Guest House, 16 Queen Street, Epworth (01427 874512) www.wesleyguesthouse.com, Newlands Holiday Cottages 0798 9076736 www.newlandsholidaybreaks.co.uk; Scunthorpe Travelodge 01724 282364; Scunthorpe Premier Inn 0871 527 896.

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**Wesley Historical Society Annual Lecture
Wesley Memorial Church, Epworth
June 30, 2013**

**"Grand-daughters to Susanna: Women's Discipleship
in Wesleyan Methodism, 1800-1850"
by the Rev. Margaret Jones:**

The lecture will delineate some of the ways in which women, within Wesleyan Methodism in particular, responded to their calling in the context of the first half of the nineteenth century. The study is deeply indebted to Linda Wilson's comprehensive analysis of Evangelical women's spirituality in this period, *Constrained by Zeal: Female Spirituality among Nonconformists, 1825-1875* (Paternoster, 2000). Wilson has demonstrated the ways in which women were "constrained" by social expectations while living out their "zeal" for Christ, concluding that ultimately, within complex relationships of religious, social and cultural factors, it was that religious zeal which "constrained" them to act as they did.

The study period of 1800-1850 may be characterised (or caricatured) as a time when Wesleyan women were relatively inactive in expressing their faith in public spheres. It is framed by dates which are significant in today's historical narratives. The Conference ruling of 1803 severely limited, though it did not silence, the now well-known "women preachers" of early Methodism. The setting up in 1858 of "The Ladies' Committee for the Amelioration of the Condition of Women in Heathen Countries, and for Education, etc." marked women's first institutional involvement in Wesleyan Methodism at Connexional level. Wesleyan Methodism, with its limitation on women's preaching, is seen as more repressive to women than either the Primitive Methodist or the Bible Christian Connexions. While not offering a major challenge to these interpretations, this pa-

per sets out to nuance them. It draws on evidence from officially sanctioned publications, in particular from obituaries, as well as unpublished and local sources, aiming to take account of the factors which shaped the women's stories as well as the stories themselves.

The word "discipleship" has been chosen in preference to "spirituality," in part to indicate continuity of theological themes within the life of a denomination, but also to reflect the paper's focus on the active expression of faith.

Biography: The writer read History at Somerville College, Oxford, and taught the subject in secondary schools while raising a family and engaging in church work. While training for ministry at Wesley House, Cambridge, she completed an MPhil in Theology. Her dissertation topic, "Women in the *Arminian/Methodist Magazine*, 1778-1821," led to published articles in the *Epworth Review* 20.2 (May, 1993) "Whose Characterisation? Which Perfection? Women's History and Christian Reflection" and in *Studies in Church History* 34 (*Gender and Religion*) (Boydell & Brewer, 1998) "Women's Voices in the *Arminian/Methodist Magazine*, 1778-1821." Other published articles and chapters include a chapter on "Growing in Grace and Holiness" in *Unmasking Methodist Theology* (Continuum, 2004). She spent twelve years in circuit ministry, combining it with part-time tutoring in theological education, and served in the Connexional Team from 2004 to 2008 as Team Leader of the Formation in Ministry Office and Secretary for Presbyteral Ministry. Since retiring in 2009, she has once again found time to engage in historical research.

For further information please contact General Secretary, Dr. John A. Hargreaves: tel. 01422 250780; e-mail: johnahargreaves@blueyonder.co.uk.

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countries. The role of women in missions can include topics such as "Bible Women" and their role in teaching the Bible to other women and their families, the organization of girl schools which helped to increase literacy in society, women teachers in those schools as well as Sunday schools, deaconesses and the creation of Deaconess Homes, and the important role of women-led missionary societies.

Annual conferences are now requested to name corresponding members for building up this network of persons who care about the heritage of the church.

The following is the agreement formulated during this meeting:

An Agreement for the European Section of The WMHS

On Saturday, October 6, 2012, the following persons agreed to a framework for advancing historical work among Methodists in Europe:

Dr. Judit Lakatos, Hungary, UMC
Dr. Leif-Göte Bjorklund, Finland, UMC
Lars Eric Nordby, Norway, UMC
Margarita Todorova, Bulgaria, UMC
Christina Cekov, Macedonia, UMC
Dr. Michael Wetzel, Chair Studiengemeinschaft Germany, UMC
Martin Siegrist, Austria, UMC
Dr. John Hargreaves, Methodist Church in Great Britain (General Secretary Wesley Historical Society/WMC – British Section)
José Manuel Cerqueira, Portugal, Igreja Evangelica Metodista
William Jourdan, Italy, the Union of Methodist and Waldensian Churches
Dr. Robert Williams, General Secretary WMHS and GCAH, USA, UMC
Prof. Dr. Ulrike Schuler, President WMHS, Germany, UMC

The European Section of the World Methodist Historical Society will be administered by a Leadership Group composed of:

- The European vice-presidents one of whom shall serve as chair of the European Section
- An observer from the British Section of the WMHS
- One participant from each member church of the World Methodist Council in Europe
- One participant from each Central Conference of The United Methodist Church in Europe
- The General Secretary of the WMHS
- The President of the WMHS
- Others as determined by the above.

The section will seek to do its work in cooperation with a corresponding group composed of at least:

- A participant from each Methodist Annual Conference of countries in Europe where member churches of the World Methodist Council exist
- Participants from the Salvation Army (not a member church of the WMC but with Methodist roots) will be invited to be involved
- Other interested persons.

The Leadership Group will be selected by the European vice-presidents, the President, and the General Secretary of the World Methodist Historical Society, in consultation with regional and national Methodist historical societies and appropriate church officials.

European vice-presidents, president and General Secretary of the WMHS will consult with appropriate persons in naming participants for the task force. If somebody resigns there will

be a new consultation. Historical societies should be heard if they have suggestions. A network of national representatives/correspondents shall be developed.

Perhaps people from other continents will feel inspired to build up a similar structure? These are basics and can be widened by filling the networking with life!

Blessings for all your work in the historical ministry of the world wide church,

-WMHS-

(Williams continued from page one)

Society receives \$2,000 every year from the Ruck Foundation as its primary source of income. The meeting of European representatives was an expense of \$4,441.20.

I value our network of persons around the world and I am grateful to serve in this ministry. With all good wishes to you all.

-WMHS-

OFFICERS 2011-2016

PRESIDENT: Dr. Ulrike Schuler, Memmingerstr. 54, 72762 Reutlingen, Germany ulrike.schuler@emk.de

VICE PRESIDENTS:

AFRICA: Beauty Maenzanise, Africa University, P. O. Box 1320, Mutare, Zimbabwe rosebeau3@yahoo.com

R. Simangaliso Kumalo, University of Kwazulu Natal, Private Bag XO1, Scottsville, Pietermaritzburg 3201 Kumalor@ukzn.ac.za

AMERICAS: Paulo Mattos, Rua L'ondrina, 410 Apt. 113, Rudge Ramos, 09635-100- San Bernardo, SP, Brazil payresmattos@yahoo.com

Marilyn Fardig Whiteley, 226 Exhibition St., Guelph, Ontario N1H 4R5, Canada mwhiteley@go.net

ASIA: Lung-Kwong Lo, 9/F Methodist House, 36 Hennessy Road, Wan Chai, Hong Kong lk10@methodist.org.hk

EUROPE: Leif-Gote Bjorklund, Finland lbjorklu@abo.fi

Allessandra Trotta, Italy presidente.opcemi@chieavaldese.org

GREAT BRITAIN / IRELAND: John A. Hargreaves, 7 Haugh Shaw Rd., Halifax HX1 3AH, United Kingdom johnahargreaves@blueyonder.co.uk

Ian Henderson roshend@eircom.net

OCEANIA: Daryl Lightfoot, P. O. Box 574, Toronto 2283 NSW, Australia wmhs.aust@gmail.com

Richard Waugh, Wesleyan Methodist Church of New Zealand, P.O. Box 82-363, Highland Park, Howick, Auckland, New Zealand 2143 rjw@wesleyan.org.nz

MEMBERS-AT-LARGE:

J. William Lamb, 24 Princess Margaret Blvd., Etobicoke, ON M9A 1Z4, Canada william.lamb@rogers.com

Paul W.Chilcote, 129 Samaritan Avenue, Ashland, OH 44805 USA pchilcot@ashland.edu

IMMEDIATE PAST PRESIDENT: Martin Wellings, 26 Upland Park Road, Oxford, OX2 7RU, United Kingdom martin.wellings@oxfordmethodists.org.uk

GENERAL SECRETARY: Robert J. Williams, P. O. Box 127, Madison, NJ 07940, USA rwilliams@gcah.org

TREASURER: Daniel Swinson, 223 N. Emerson St., Mt. Vernon, IL 60056-2509, USA djswinson@wowway.com

DIRECTOR, WORLD CATALOGUE OF METHODIST MANUSCRIPT COLLECTIONS:

Mary K. Calkin, 701 Oaknoll Drive #433, Iowa City, IA 52246-5168, USA

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P. O. Box 127

Madison, NJ 07940 USA