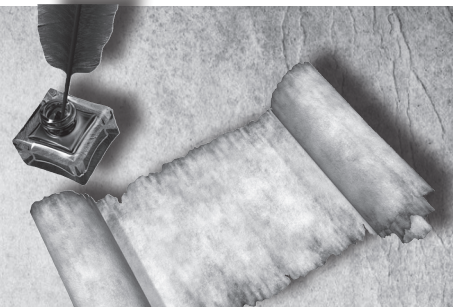


# HISTORIAN'S DIGEST



Volume 59, Number 1

Winter 2019

## ***Missouri Commission on Archives and History to Host 2019 Annual Meeting in St. Louis from September 11-13***



*Grace UMC, St. Louis, MO, photo provided by Grace UMC;  
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The 2019 Annual Meeting of the Historical Society of the UMC will be held somewhat later than usual, from September 11-13, hosted this year by the Missouri Annual Conference Commission on Archives and History. It will be held at the Grace UMC in St. Louis, MO. This will be the first time that the HSUMC has been hosted in the South Central Jurisdiction since 2011 when we met in Oklahoma City, OK. The theme for the gathering will be, "Missouri, Methodism, and the Opening of the West."

The program will feature a keynote address given by John Wigger, Professor of History at the University of Missouri. Dr. Wigger received the 2010 HSUMC Saddlebag Selection Award for his publication of

*American Saint: Francis Asbury and the Methodists*, published by Oxford University Press in 2009. Among his other scholarly works are *Taking Heaven by Storm: Methodism and the Rise of Popular Christianity in America* (Oxford University Press, 1998; paperback, University of Illinois Press, 2001), and co-editor with Nathan Hatch of *Methodism and the Shaping of American Culture* (Kingswood Books, 2001).



*Dr. John Wigger*

Dr. Wigger received his Bachelor's Degree from West Virginia University in 1981, a Master's from Fuller Theological Seminary in 1989, a Master's from Notre Dame in 1990 and his PhD from Notre Dame in 1994.

The meeting will also include plenaries on topics such as the fur trade and the opening of the west, Methodism's arrival in Missouri, Old McKendree Church, Missouri's role as the "Mother of Conferences," and a trip to Gateway Arch National Park and the Museum of Westward Expansion. The Historical Society's banquet, at which the Ministry of Memory and Saddlebag awards will be given, is scheduled for Friday evening.

Registration materials will be available in the Spring issue of *Historian's Digest*, as well as on our Facebook page and our website, [www.UMChistory.org](http://www.UMChistory.org) and the hsumc-chat list, as soon as they are available.

## ***Nominations Now Being Received for the 2019 Saddlebag Selection Award***

The Historical Society of the United Methodist Church (HSUMC) "Saddlebag Selection" award committee is currently seeking submissions for the outstanding book on United Methodist history or a related subject published during 2018.

Books submitted must achieve a balance between the scholarly and the popular; should be respectable and readable, serious and accessible, on a significant subject of general interest to United Methodist audiences, i.e., related to Methodist history or polity

or theology or biography or similar matters, and must have been published in 2018.

**Entries should be submitted before March 1, 2018** by completing the entry form found on the website, [www.UMChistory.org](http://www.UMChistory.org), and sending it, along with 4 copies of the work, to:

Linda A Schramm  
Coordinator, Saddlebag Selection Committee  
244 S. Elk Street • Sandusky MI 48471  
810-404-4698 • [lars@greatlakes.net](mailto:lars@greatlakes.net)

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Please send address changes to Christopher Shoemaker. Editorial correspondence should be directed to Pat Thompson. The deadline for submissions for the next issue is April 10, 2019.

Historian's Digest is published three times/year by the Historical Society of the United Methodist Church.

Please visit us at our website:  
[www.umchistory.org](http://www.umchistory.org).

Follow us on Facebook: <https://www.facebook.com/Historical-Society-of-The-United-Methodist-Church-251370175665367>

## Message from our New President

— Ivan G. Corbin

As I write this I am in the midst of preparing to return this weekend (January 18-20) to a church that I served as pastor from 1988-2005. The Key West United Methodist Church is celebrating both its 175th anniversary going back to its predecessor congregations as well as its 25th anniversary as a merged congregation. The original congregation traces its roots to the 1830's when Wesleyan Methodism was introduced from the Bahamas. In 1844 the First Methodist Episcopal Church of Key West was established. It was also the same year that the Methodist Episcopal Church voted to separate essentially north and south. So, in 1845 the First ME Church of Key West became the First ME, South Church. Later it would gain the nickname of the "Old Stone" Church. The same year that the Key West Church was organized so was the Florida Annual Conference of the Methodist Episcopal Church.



*Ivan G. Corbin*

As I get ready to help my former congregation get ready to celebrate this significant anniversary as well as later on our annual Conference, it is difficult for me not to be thinking about and praying for the upcoming called General Conference in February in Saint Louis. Instead of the issues of slavery and the tenure of bishops, we are dealing with issues of human sexuality and, let's be honest, our views on Scriptural authority and interpretation. Unlike in 1844 where the dividing lines about slavery and bishops' tenure were fairly well defined and the division occurred along more easily defined geographical and political boundaries, the issues before our delegates this year are not so black and white nor will they be settled along geographical and political boundaries. Many of us are praying that schism will not occur, but based on our past and interpreting the present climate, it may not be avoidable. In 1844 when schism was voted for, there was also a plan put in place for reunification. It took until 1939, almost 100 years after the split and a good 74 years after the end of the Civil War for us to become one denomination known as the Methodist Church. Last year we celebrated the 50th anniversary of the Methodists and the Evangelical United Brethren becoming United Methodists. Now we face a grave test of the "united" part of our denomination. It is my prayer that when all is said and done in Saint Louis, we will still be The United Methodist Church.

I don't want to end my musings on a negative note, so I would like to point out that Saint Louis will also be the location for the Historical Society's annual meeting this fall. No matter what happens in February, we will gather in September and reflect upon and celebrate our common heritage, learn some new things about that region of our country and its Methodist roots, and look forward to our future as people called "Methodist." Please, meet me in Saint Louis!

In Christ's service,

*Ivan*  
Ivan G. Corbin



# **Wednesday Afternoon Breakout Sessions Addressed a Variety of Issues Relating to UB/EUB/UMC History**

## ***Breakout Session #1 -***

***Moderated by Duane Coates, NCJCAH***

In a paper entitled, "A Widening Stream: Contrasting United Methodism's 1968 and 2008 Mergers," Dr. Darrell Stephens, Director of Methodist Studies at Lancaster Theological Seminary, compared the careful planning that preceded the 1968 Merger of the Methodist Church with the process that was utilized from 2004 through 2008 to merge the Methodist Protestant Churches of the Cote D'Voire and the UMC. Both mergers brought a little over 700,000 new members into the denomination but the second process seemed like more of an acquisition than a merger.

The Rev. James L. Pyatt, an ordained elder in the Western North Carolina Conference, presented, "The End of the Central Jurisdiction in The Methodist Church: A Case Study of the Merger of the Western North Carolina Conference of the Southeastern Jurisdiction and the Central and Western District of the North Carolina-Virginia Conference of the Central Jurisdiction," in which he discussed the process that was utilized to merge the African-American congregations in North Carolina that had previously been located in the Central Jurisdiction into the new Western North Carolina Conference.

## ***Breakout Session #2 -***

***Moderated by Dr. Jane Donovan,  
West Virginia University***

Kent H. Roberts, a member of the Highland Park UMC, gave a slide presentation, discussing, "'Ours is an inclusive church:' The Effect of Methodist Unification in a Historically White Congregation in Dallas, TX." In his presentation, he describes how an all-white congregation in the South, dealt with the issue of becoming a welcoming and inclusive congregation after the 1968 merger and how that has played out over the past 50 years.

The Rev. Timothy S. Binkley, Archivist at Bridwell Library, Perkins School of Theology, presented "Milton Wright and the United Brethren on Race," in which he explored how Bishop Milton Wright dealt with both Native Americans and African Americans, comparing their theological beliefs with their behavior toward Native Americans and African Americans.

## ***Breakout Session #3 -***

***Moderated by Dr. Jennifer Woodward-Tait,  
Christian History Magazine***

In a paper entitled, "The German Problem: Racial Assimilation and the 1968 Merger," Dr. K. Kale Yu, Instructor of Religion at High Point University, discussed the fact that with the exception of Korean and Hispanic speaking churches in the UMC, ethnic minority language speaking churches in the UMC have shrunk over the past 100 years and more. In particular he focuses on the virtual elimination of German and Scandinavian Conferences that once existed within the Methodist Church.

Dr. Sandra Bushnell, D.Min student at UTS, presented a paper entitled, "The Sexually Abused: The Legacy of Evangelical, United Brethren, and Methodist Streams," in which she addressed the ways in which the three predecessor denominations addressed issues of sexual abuse toward women, including prostitution and other methods of sexual slavery. Bushnell described services provided by various groups and organizations such as shelter, medical attention, education and vocational training, job placement, and other needed services, while also looking at the constraints that were sometimes at play, as well.

## ***Breakout Session #4 -***

***Moderated by Joseph DiPaolo, GCAH***

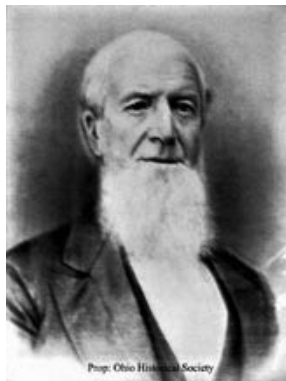
Matthew Sichel, an MDiv student at Evangelical Seminary, presented a paper entitled, "Evaluating the Methodist and Evangelical United Brethren Merger, in which he explores how the generally more theologically conservative, evangelistic character of the EUB's fit (or not) with their larger Methodist cousins in the areas of theology, faith, and practice.

Dr. Luther J. Oconer, Associate Professor of United Methodist Studies and Director of the Center for Evangelical United Brethren Heritage, presented a power-point presentation, "Merging with Popular Evangelical Culture: A United Brethren's Interpretation of the New Birth Through Cartoons."

***(A Booklet containing all of these papers is being planned; contact Dr. Luther J. Oconer at [ljoconer@united.edu](mailto:ljoconer@united.edu) or watch our website or Facebook page for more details).***

## ***Hanby Legacy Tour Explores the Life and Ministry of United Brethren Bishop William Hanby and his Family in Westerville, Ohio***

Thursday morning, following the close of the Convocation the evening before, a busload of folks set out for Westerville, OH, long the home of the Hanbys and the center of United Brethrenism in Ohio in the mid-1800's.



*Bishop Wm. Hanby\**

William Hanby was born in 1808 in Washington County, PA, the oldest of five children. Unfortunately, his father died when he was but a young boy, leaving his mother Ruth to support her family by herself. At the age of nine years, William was then "bound" by his mother to a Quaker farmer. Six years later, at age 15, William indentured himself to a harness and saddle maker named Jacob Good, hoping

to learn the trade. Good, however, turned out to be anything but, and after three years, William ran away to Ohio.

In 1828, Hanby became an apprentice to a saddler named Samuel Miller and soon became partners with Miller. He fell in love with Miller's daughter, Ann, and they were eventually married in 1830. It was during this time that William was converted to the United Brethren and received his call to preach, being granted a license to preach in 1831. Six years later, he was appointed editor of *The Religious Telescope*, the newspaper of the United Brethren, then located in Circleville, OH – a position he held for ten years, taking four years off from 1845 to 1849, while traveling as the fifteenth Bishop elected by the United Brethren.

During the years he served as Bishop, along with Lewis Davis and Jonathan Driesbach, Hanby founded Otterbein University in Westerville. The Bishop's son, Benjamin, then traveled to Westerville to attend the newly organized University and study for the ministry.



*Original Towers Hall, Otterbein University*

In 1853, Bishop Hanby moved his family to Westerville so all of his children could attend the school

While living in Westerville, the Bishop continued to provide shelter for escaping slaves (a lifelong concern of his) in the barn at the back of his property. Before his death in 1880, Bishop Hanby also became a strong crusader for the Temperance movement and participated in the Westerville Whiskey Wars of 1875 and 1879.

Benjamin Russell Hanby, was a member of the second class to graduate from Otterbein University in 1858. Two days after graduating, he married Mary Katherine ("Kate") Winter, who was a member of the first graduating class. Benjamin followed in his father's footsteps as both a minister and an abolitionist. He is, however, most well remembered for the many songs and hymns which he wrote, some of which have become very well known. One of the earliest, written in 1856, "Darling Nelly Gray," was based upon the story of a runaway slave who attempted to rescue his sweetheart, also a slave. He also wrote the popular Christmas song, "Up on the Housetop," as well as, "Who is He in Yonder Stall?" (UMH#190). Unfortunately, he contracted tuberculosis and died at the age of 33.



*Benjamin Hanby\**

The first stop on our tour, then, was the Hanby House. Not only is the Hanby House an official Heritage Landmark of the United Methodist Church, it is also listed on the National Register of Historic Places. In 2011 it was recognized by the National Park Service Network to Freedom as a significant Underground Railroad site. Pam Allen, the Site Manager of the Hanby House, was on the bus tour with us, and gave us a brief overview of the history of the house prior to our tour.

The house was originally constructed on the site of the present day United Methodist Church of the Master on the corner of Park and Grove Streets (see below). It was moved to West Home Street in 1889 after it was purchased by Squire Fouse, a former slave. Mrs. Fouse lived in the home until 1920. In 1926 it was for sale and came to the attention of a former graduate of Otterbein, Dacia Custer Shoemaker, while she was writing a pageant for the 75th anniversary of the found of Otterbein University. Securing the support of the Ohio State Archeological and Historical Society, she was able to raise enough money to have the house moved to its present location, and she spent the remainder of her life collecting materials for the house and writing about the life of the Hanby's.

*\*Pictures of the Hanbys are used with permission of Hanby House website and are property of the Ohio History Connection*





*Hanby House*

The house currently contains personal items and furniture of the family as well as the piano which Benjamin Hanby used when he composed many of his songs and hymns; There are also items related to their activity in the abolitionist movement.

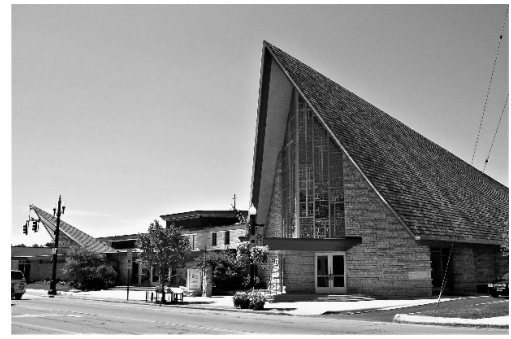
We then visited the Church of the Master, one of two large UM Churches in downtown Westerville, within walking distance of each other. The second is the Church of the Messiah. The Church of the Master, originally UB/EUB until the merger in 1968, today it has an average congregation of about 300 members. We were greeted by the senior pastor, the Rev. Anna Guillozet, who gave us an overview of the history of the church, founded in 1851, shortly after the founding of Otterbein University. It is the 6th largest congregation in the W. Ohio Conference with 100 different ministries, including a music ministry and a



*Church of the Master*

strong emphasis on missions. At Christmas, the church adopts 850 families, and they also have projects in Africa, Cuba, and other places. We then sang a number of Benjamin Hanby's well-known songs.

Lunch was served at the Church of the Messiah, only a few blocks away, the home of the original Methodist Church in the city, celebrating their 200th



*Church of the Messiah*

anniversary in 2018. This church has an average attendance of over 800 people. Nina Thomas, museum specialist from the Anti-Saloon League Museum at the Westerville public library, presented the history of the Anti-Saloon League and Temperance Movement in Westerville.

The Anti-Saloon League was organized in 1893 by Dr. Howard Hyde Russell, after he was converted to Christianity, having previously been a heavy drinker and frequenter of saloons. He attended Oberlin College and became a pastor, whose primary focus in life was to abolish saloons and the availability of alcohol, which he believed was the root of all evil. His initial focus was on recruiting church people to vote against saloons and he worked closely with the WCTU (Women's Christian Temperance Union). In 1903, the Anti-Saloon League was considered the most dangerous organization in the country. Its headquarters was moved to Westerville in 1909. When Hyde was finally successful in seeing the 18th amendment (Prohibition of Alcohol) passed, the liquor industry was the 5th largest in the country. Nevertheless, Prohibition didn't do away with all evil as promised and the Prohibition Act was repealed by the 21st amendment.

Following lunch, we returned to Otterbein University and met with Stephen Grinch, the Archivist for the University, who began his talk in the lobby of the current Towers Hall, where the Archives and the Otterbein Room are located. We then adjourned to the Otterbein Room where many records and artifacts relating both to the history of the Hanbys and the University are located. Among the items we viewed were some of the original publications written and published by Benjamin Hanby.

We then traveled back to UTS, with a stop along the way for a filling dinner at the well-known Der Dutchman Restaurant. A fulfilling day all around and an inspiring conclusion to the 2018 Annual Meeting. Many thanks to our tour guides, Pam and Jim Allen for a great tour.



*Jim and Pam Allen*

# Nominations Now Being Received for 2019 Ministry of Memory Award

The Ministry of Memory (MoM) Award is granted by the Historical Society of The United Methodist Church, with the support of the General Commission on Archives and History of The United Methodist Church, to recognize and encourage excellence in archival and historical work in the local church, annual conference, jurisdictional or central conference.

This award is intended to complement the Distinguished Service Award granted by the General Commission on Archives and History as that award recognizes national or international leadership, frequently in academia. The Ministry of Memory Award recognizes someone who has served with distinction in the local church, annual, jurisdictional, or central conference.

You may consider any person, clergy or lay, who has demonstrated superior work in one or more areas of archival or historical work within or beyond the local church. You may consider such activities as collecting records, recording oral histories, leading archival/historical groups, teaching archival methods, creating videos, caring for and preserving records, writing history, preparing exhibits, presenting history (living history, lectures, etc.).

Annual, jurisdictional, and central conferences through their Commissions on Archives and History or Historical Societies, will be invited each year by letter to participate in nominating a person. Nominations may also be submitted by organizations and individuals by *completing the nomination form available on-line at [UMChistory.org](http://UMChistory.org) or on our Facebook page.*

The ***nomination deadline*** for consideration in 2019 is ***April 30, 2019***. Nominations may be sent to the General Secretary of the General Commission on Archives and History, Fred Day ([atday@gcah.org](mailto:atday@gcah.org)), at P.O. Box 127, Madison, NJ 07940-0127.

HSUMC Treasurer's Report May 31, 2017				HSUMC Proposed Budget for 2018-2019		
<b>Ending Balance:</b> May 31, 2017 <b>\$7680.55</b> (\$2181.90 Albea Godbold Fund [AGF]—a fund into which members may make donations for the support of HSUMC)				Proposed Budget for 2017-2018		
		<u>Budget</u>	<u>Actual</u>	Income:	Dues	\$8600
					Gifts/Donations/AGF	<u>4625</u>
				<b>Total Income</b>		<b>\$13225</b>
Income:				Expenses:		
	Dues	\$6200	\$5400		<i>Methodist History</i>	\$6400
	Albea Godbold Fund	5950	1331 <sup>1</sup>		<i>Historian's Digest</i>	1775
	(Gifts/Donations)				Awards	1400
	<b>Total Income</b>	<b>\$12150</b>	<b>\$6731</b>		Speaker Fees/Travel	500
Expenses:					Travel (Board)	3000
	<i>Methodist History</i>	\$5400	\$6382.51 <sup>2</sup>		Postage/Miscellaneous	<u>150</u>
	<i>Historian's Digest</i>	2000	977.27 <sup>3</sup>	<b>Total Expenses</b>		<b>\$13225</b>
	Awards	1600	1327.99	<b>Please Note:</b> The Albea Godbold Fund, named		
	Travel (Board)	3000	2152.09	for the predecessor of the General Secretaries		
	Postage/Miscellaneous	150	36.51	of GCAH, was created at the 2011 Annual		
	Speakers Fees/Travel	<u>0</u>	<u>105.00</u>	Meeting to receive gifts, bequests, and other		
	<b>Total Expenses</b>	<b>\$12150</b>	<b>\$10,981.37</b>	funds to support the work of the Society. <b>We</b>		
Ending Balance: June 30, 2018 <b>\$3430.18</b> (\$3407.90 of which is AGF) <sup>1</sup> Difference between income and expense: <b>\$4250.37</b>				<b>welcome and encourage donations at any time,</b>		
<b>Notes:</b> <sup>1</sup> (see Note next column re: Godbold Fund) <sup>2</sup> <i>Methodist History</i> includes July & October 2017/January & April 2018 editions;				<b>which may be sent to our Treasurer, Kerri</b>		
<sup>3</sup> <i>Historian's Digest</i> includes the Summer, Fall 2017/Winter 2018 editions.				<b>Shoemaker at: PO Box 1087 Wadley, GA 30477.</b>		



## ***Timely Find, Revealing Reminder - A Message from our GCAH Secretary, Fred Day***

A relative of deceased Bishop Reuben H. Mueller (1897-1982) asked for GCAH's help in doing genealogical research. If that name rings a bell, it is because Bishop Mueller, representing the Evangelical United Brethren Church, joined hands with Methodist Bishop Lloyd C. Wicke to form The United Methodist Church on April 23, 1968. In the course of gathering the pictures and documents requested from the GCAH vaults, our Reference Archivist, Frances Lyons was especially taken with an April 22, 1968 congratulatory telegram from then presidential candidate Robert F. Kennedy addressed to Bishop Muller as one of the presiding officers of the uniting conference and official celebration of the merger to take place the next day. The telegram reads:

*Washington, DC 22 956p EST  
Bishop Reuben H. Mueller, Chairman  
Board of Bishops Memorial Auditorium DAL*

*I wish to extend my greetings and congratulations to the Uniting Conference of the Methodist Church and Evangelical United Brethren Church. This step toward Christian ecumenism is further witness to the urgent need for cooperation in a world divided and broken. The historic concerns of both your churches for social issues and community service have led to significant advances in American religious life. I commend you on your past achievements and extend my best wishes to the new United Methodist Church as it seeks to open new frontiers of service. Dag Hammarskjold wrote "The road to holiness leads to the world of action. My best wishes to the United Methodist Church as it goes to where the action is." -- Robert F. Kennedy*

When Frances shared this chance new discovery with me I was immediately struck by Mr. Kennedy lifting-up the "new" United Methodist Church as a "witness to the urgent need for cooperation in a world divided and broken." 1968, the year the telegram was written, was one of the most turbulent, divisive times in modern American history—war and peace, hippies and hardhats, race and riots. Martin Luther King, Jr., was assassinated just a matter of weeks before Kennedy composed this telegram. It is not a stretch to imagine that Kennedy was looking for sources of hope in this tragic landscape. In the midst of this era when the U.S.—and even the world around the church—seemed to be breaking apart, Kennedy observed that the creative act of the uniting church was a reaffirmation of a different way forward. It seemed to give him hope that while all the world seemed at odds, there were still people working together in service and faith to bring about a better world. And though Robert Kennedy was tragically assassinated just some weeks later, one could

take the same comfort in the lesson that even when violence and hate seem to destroy our best hopes for progress, a united and *uniting* community of souls bound by service and faith provides the best breeding ground for the next step forward in the "world of action."

I eagerly shared GCAH's find with Bishop Ken Carter, President of the UMC's Council of Bishops. Sensing the find's beating heart, he quickly prepared a press release to share across the connection:

*The brief telegram is historic and inspiring, a reminder of who we are and who we aspire to be. Kennedy speaks of the importance of ecumenism in a fragmented world, the need for cooperation, and our historic practice of social witness and community service. He also recalls the wisdom of Dag Hammarskjold, who had served as the secretary-general of the United Nations—"the road to holiness leads to the world of action"—and extends best wishes as this new church "goes to where the action is"! In this moment, this telegram reminds us of where we have been and at the same time comes as an urgent and prophetic gift.*

Frances then sent Bishop Carter's press release to Bishop Mueller's inquiring family member who in the initial query was only expecting to fill in some gaps in the family history. "I found myself almost in tears at how relevant the messages feel today....[T]hey summarize our current struggles for equity better than anything I've read."

Sitting at my desk in the United Methodist Archives & History Center where such discoveries and rediscoveries happen all in a day's work, lately I have been asking myself how will history record and remember what will transpire at the Special Session of the General Conference to be held in a few weeks. How will a relative of a Bishop, student of Methodist history, church and secular historians, religious and mainstream media combing this archive, look back on what The United Methodist Church decided about its way forward during/from its near fifty year debate over human sexuality? What will be witnessed, observed, noted, and abide from those four days in February, 2019?



*Fred Day*

The future will yield many perspectives and interpretations. That is the nature of review and reflection. But through all the analyses, if someone from the outside looking in, like Robert Kennedy, might identify the progeny of the Wesleys, Albright, Otterbein, Boehm, Heck and Hosier as the embodiment of holiness (not holier-than-thou-ness) turned to action for the sake of a fragmenting world or if someone from the future like Bishop Mueller's grandchild, looking back on their ancestor's emblematic embrace with the Methodists (and Methodists embracing their own "Wir sind bruder" birthright) beholds United Methodists as people "with burning zeal for the sanctification of souls, kindling faith which has cooled to be warmed, coming to know Christ and salvation,"<sup>1</sup> or if John Wesley's missional manifesto to "spread scriptural holiness (not biblical literalism) across the land"<sup>2</sup> will have loosed the means of grace sufficient to "kindle a flame of holy love which leaped and ran, an inexhaustible blaze spreading to the uttermost part of the earth"<sup>3</sup> then United Methodists will be known for the history we have aspired to.

With the 2019 Special Session of General Conference beckoning, I hope and pray that retrospective historical musings will recognize a faithfulness to United

Methodist DNA which by its grounding in a message of God's love for all, brings people to experience transformation in a relationship with Jesus Christ thus propelled by "love divine all love excelling" to be difference-makers in the world. Whether looking back or looking forward, may onlookers know United Methodists for our "cooperation in a world divided and broken" and open "engagement of new frontiers of service."

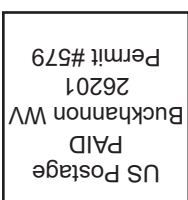
Onward to where that action will lead us.



<sup>1</sup> Words taken from Fred D. Gealy's prayer for Aldersgate Day or Sunday, *The United Methodist Book of Worship* (Nashville: The United Methodist Publishing House, 1992), 40.

<sup>2</sup> "Minutes of Several Conversations" Q.3, in *The Works of John Wesley* vol. 8, ed. T. Jackson, (Baker, 1978), 299.

<sup>3</sup> Words taken from J. E. Rattenbury in *For All the Saints: A Calendar of Commemorations* (Order of Saint Luke Publications, 2013), 113 and *The Proper for Lesser Feasts and Fasts, 2000, Together With Fixed Holy Days* (New York: Church Publishing House, 2001), 177.



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