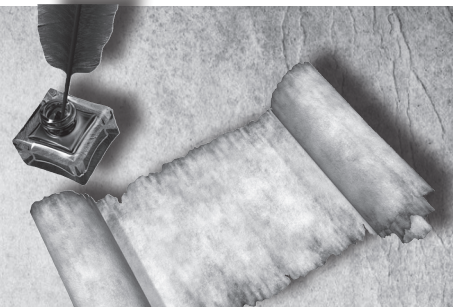


HISTORIAN'S DIGEST



Volume 59, Number 3

Special Summer and Fall 2018

“Merging the Streams” Celebrating the United Methodist Church’s 50th Anniversary



Luther Oconer

On Monday evening, July 9, Luther Oconer, Director of the EUB Heritage Center, and organizer the 2018 “Merging the Streams” Convocation, along with Sarah Brooks Blair, the Director of the Library at United welcomed nearly 100 participants to United Theological Seminary and the 2018 Annual Meeting of the HSUMC, held in conjunction with the 2018 Annual Meeting of the North

Central Jurisdiction. After they gave a brief overview of the work of the EUB Heritage Center, Luther then recognized Dr. Kent Millard, the President of United, who also welcomed the group and gave a brief overview of the Seminary. He noted that the students were about 1/3 of the students were conservative, another 1/3 were centrist, and the final 1/3 were progressive. He showed a brief video, entitled, “Where Dreams Take Flight,” featuring a number of students who shared their experiences at Dayton, a place where they were transformed spiritually, received a diverse education, and indeed, where they could allow their dreams to take flight.

Tom Slack, the President of the West Ohio Commission on Archives and History, and one of the sponsors of the Convocation, brought greetings on behalf of the Commission. He was followed by Duane Coates, the Chair of the North Central Jurisdiction, which is composed of ten annual conferences and nine episcopal areas, and is the only jurisdictional conference which borders on the other four. He also noted that the Jurisdiction was the home of the first woman to have been ordained in the United Methodist tradition – the Rev. Helenor Davison in 1869 in Indiana, the first woman bishop – the Rev. Marjorie Matthews in 1980; and the first Hmong woman to be ordained – the Rev. Mao Van Her in Wisconsin in 2016.

Ivan Corbin, President of HSUMC, then brought greetings on behalf of HSUMC, pointing out that

HSUMC exists, in part, to support GCAH. He also described our newsletter, *Historian’s Digest*, which is published three times per year, and our two annual awards – the Ministry of Memory Award which recognizes individuals who have provided outstanding leadership in the area of archives and history at the local, annual conference, or jurisdictional level and the Saddlebag Selection Award, which annually recognizes an outstanding publication in the area of Methodist history or a related subject.

Last, but certainly not least, Fred Day, the General Secretary of the General Commission on Archives and History, another co-sponsor of the Convocation, brought greetings and gifts – pens, T-shirts, and a special book which was given to all participants, entitled, *Jubilee: The 50th Anniversary of the UMC*, which was also given this year to all Bishops, all General Secretaries of all general agencies, and all 2018 ordinands. He noted that in his sermon given at the 1968 Uniting Conference that Dr. Albert Outler challenged all of us to be “truly catholic, truly evangelical, and truly reforming.”

Sarah Mount Elewononi, Secretary of the HSUMC, then discussed how worship resources from the various streams were woven into the worship services for the Convocation: Wesley’s Sunday Service, resources from the Evangelical United Brethren tradition, music from the *Songs of Zion*, resources from the Order of St. Luke, the Visions and Dreams Liturgy, and the communion liturgy from the United Methodist wedding service, recognizing that our covenant with God is a covenant between all of us, not just between those who are being wed.

A video of highlights of the 1968 merger was then presented.

The evening finished with our opening worship service, with Bishop Gregory Palmer, resident bishop of the West Ohio area, providing the message for the evening. The Bishop talked about the human impulse to tell our stories about where we’ve been as God’s people. He said that we need all of us to tell our stories to each other in order for us to see the whole picture.

Using the scripture from Joshua 4:1-4, Bishop Gregory noted how Joshua was instructed by God to

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Message from our New President

— Ivan G. Corbin

In this 50th Anniversary Year of the Merger of the Methodist Church and the Evangelical United Brethren Church we had an amazing gathering of folks from the various streams that make up who we now are as United Methodists. At our Historical Convocation "Merging the Streams: Pietism, Transatlantic Revivalism, and the EUB Legacy in United Methodism" held at United Theological

Seminary in Dayton, Ohio from July 9 – 12, 2018 we had the opportunity to learn much about the various traditions that flowed into the church we now know and love.

This convocation included The Historical Society of the United Methodist Church, the North Central Jurisdiction Commission on Archives and History, The Wesleyan Historical Society, the Charles Wesley Society and the General Commission on Archives and History. The convocation was very graciously hosted by the West Ohio Commission on Archives and History and the Center for Evangelical United Brethren Heritage at United Theological Seminary.

Many thanks to everyone who helped bring all the various streams together for us this year. I know I'm going to miss someone, so I ask for forgiveness up front. But, I would be remiss if I didn't thank Dr. Luther J. Oconer and all the great folks at United, Dr. Tom Slack and the West Ohio Commission on Archives and History as well as our own Dr. Douglas Tzan for all his work on behalf of the Historical Society, the many participants in each session, all our presenters and everyone who worked tirelessly behind the scenes as well as those who led us in meaningful worship. I also want to thank Dr. Ted Campbell for creating our new Facebook page: "Historical Society of The United Methodist Church." To all involved in the planning, execution and follow-up I extend my profound "Thanks" for an excellent convocation.

I would also like to congratulate again Dr. Ted A. Campbell for being the 2017 Saddlebag Selection Book Awardee for his book *Encoding Methodism: Telling and Retelling Narratives of Wesleyan Origins* and to Dr. Lawrence F. Sherwood and Dr. John and Nancy Topolewski for being this year's Ministry of Memory Awardees.

Thanks also to the Rev. R. Duane Coates and the North Central Jurisdiction Commission on Archives and History for allowing us to have joint business meetings during the Convocation. One of the more important pieces of business that the Historical Society dealt with was a change in membership fees for the Society, which will go into effect on January 1, 2019. [See p. 20.]

In my last letter I shared about some significant but somewhat unsung heroes of the EUB tradition: the Bonebrake family. I mentioned that I would say more about another such family: the DeMoss Family. Rather than re-write an already written history, I encourage you to visit this website and learn more about this fascinating musical family: <http://www.bentoncountymuseum.org/index.php/research/sites-of-interest/horner-museum-tour-guide-series/demoss-family-bards-of-oregon-1992/>.

Again, I always like to find familial connections to my ecclesiastical heritage, and in this case in addition to being connected to the Bonebrakes, my older half-brothers Tom and Mark Fideler are DeMoss descendants and directly connected to these "Singing Bards." If you are ever in Bend, Oregon, you can see the family stage coach (think Partridge Family traveling in the 1800's) at the High Desert Museum. Keeping our history alive while looking to the future.



Ivan G. Corbin

establish a memorial, consisting of twelve stones, each one representing one of the twelve tribes of Israel. He is instructed to do so that their children can talk about the way God has worked in the lives of the people to bring them where they were at that time. He pointed out how Joshua's telling of the story is a telling from the point of view of the "winners," who believed that they were the promised people not from the perspective of those who had been driven out in order to make this the Promised Land for the Hebrews and the Israelite. "Did we," he asked, "in fact, drive out some whom we did not need to?" Even though God said, "I have made you a blessing to make you a blessing to others?"

Then the Bishop asked, "Whose stories will be told, anyway?" Monument build is a crazy thing, isn't it? We get to choose the stories we tell about ourselves. Wouldn't we have thought in 1968 that we would be past the race riots fifty years later?

In telling our stories, we need to look at the questions of who is in and who is out. Whose story gets told and whose story doesn't get told? Stones are not only used to tell a story of the past. He noted that

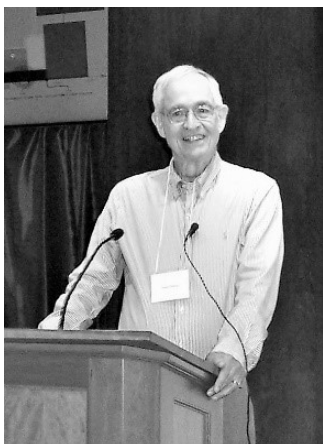
in the *Forrest Gump* movie that Ginny hurls stones at the house of her childhood abuse. Sometimes there aren't enough stones to tell our story or to drive our pain away. "The tone that the builders rejected has become the chief cornerstone." "If you tear down this temple, in three days I will build it up again..." Cesar put a stone in front of the tomb, but when the women went to the tomb, wondering who would roll away the stone, they discovered that the work had already been done.



Bishop Gregory Palmer

Rather than building monuments, may we use the stones to assure that all God's people are included in our story-telling. A powerful message for those of us called to tell the stories of the people called Methodist.

Devotions and Plenary 1 – "Merging the Streams: 17th and 18th Centuries



Steven O'Malley

Tuesday was a day filled with a number of amazing presentations addressing a wide variety of aspects of our Evangelical United Brethren and United Methodist heritage. The day began with devotions led by members of the North Central Jurisdiction CAH. Following devotions, Jane Donovan, the moderator for the first plenary, introduced Dr. J. Steven O'Malley from Asbury Theological Seminary.

O'Malley provided fascinating background for the two streams in his presentation, "Merging the Streams: Pietism and Transatlantic Revival in the Colonial Era and the Birth of the Evangelical Association and the United Brethren in Christ."

O'Malley began by noting that he was ordained into the EUB Church in 1967, the last year of the denomination's existence. He has since that time, undertaken to try to understand more about the spirituality of Philip William Otterbein and the United Brethren and the Evangelicals led by Jacob Albright, attempting to place historical/theological roots within a longer trajectory. There has been a tendency to focus on Otterbein's later ministry in the United States, but O'Malley became intrigued with learning more about Otterbein's early life and ministry in Germany.

The Heidelberg Catechism was a formative document for Otterbein. It was a mediating document which would provide a "middle way" between high church Catholicism and the common people. Otterbein believed that one must be born of the Spirit in Jesus Christ to walk the walk prescribed by this Catechism, over a lifetime.

O'Malley concluded that our EUB heritage is the result of the merging of two streams of spirituality which he defined as the stream of breadth and the stream of depth. In the 17th century in Amsterdam early pastors were speaking Latin and preaching in Latin and folks were not always edified. This was the Biblical, covenantal or "federal" (from the word "foedus" meaning covenant) side of our faith – or the "breadth" side. It saw salvation in relation to God making a covenant with humans, which is, of course, a biblical theme. Human salvation means entering into God's narrative of salvation history, which is the witness of the Bible. O'Malley sees this side as coming from Otterbein and the United Brethren.

The "depth" side came from the mystics from the 15th – 17th centuries when people were trying to find God in personal dimension, within an age of religious disputation. Many people were reading Thomas a Kempis' *The Imitation of Christ*, and especially Johann Arndt, *The True Christianity*. More copies of Arndt were in circulation in Europe, in dozens of languages, in the 17th century than even the Bible itself. People were trying to find God in the midst of a chaotic world. That is, trying to find "a deep and abiding sense of God's redemptive Presence in Jesus Christ, within the

depths of the human soul.” It is with Albright that this depth dimension will be located.

O’Malley used a sports theme to describe these two dimensions in contemporary language, likening them to hitting a home run. The depth dimension in our walk with God is like hitting a home run based on what was initiated from the pitcher’s mound; but, unless the batter runs all three bases and reaches home base, that is, These two streams met, however, long before Otterbein and Albright. They converged when an “awakening”, later called a revival, began in the mountains of Eastern Europe in Silesia in 1707. This happened when orphans of Protestant Lutherans were left in the wilderness with no leaders during a war that devastated Silesia, among other eastern European Lutheran states which were caught up in the throes of a brutal Catholic Counter Reformation. These Silesian children ranged from ages five years to twelve years and spontaneously began to make public prayer and to sing. They were the only ones who were praying at the time and, eventually, they began to prophesy and sing hymns. This went on for eight months and is the first example of a revival or an awakening in the modern world. Soon hundreds and then thousands of young children from the remains of devastated Lutheran parishes were spontaneously awakened to a winsome prayer and song movement that swept over the land. It occurred with no parental or clerical promptings.

Eventually adults began to accept them and provide hospitality. Europeans heard about them and began to polarize around them. Orthodox Lutherans said that they are out of their minds and needed adult supervision. The Catholics claimed that they were simply tools of the Protestants. Eventually, apparently in response to the children’s prayers for help, a well-armed Swedish force intervened in Silesia to push back the forced re-catholicization. As a result, a large refugee camp was formed in Teschen, Silesia, and Johann Steinmetz became their Pastor Theologian, preaching perhaps the first Pentecost addresses ever given within the context of revival perhaps in all of Protestant history.

Revival, however, is not Renewal; you can’t have renewal if everything has been destroyed. One-third of the German nation had been destroyed. The federalist, or breadth perspective on awakening, said that we need to understand our vocation as Christians in light of a panoramic view of where God is at work in the world. It is in living out a life of salvation as Christ did in His life as He, in Irenaeus’ words, “summed up the long role of humanity” in His obedience to living out the imago Dei in human life – a reversal of the pattern of disobedience set by our first parent, Adam. The children, caught up in awakening, were offering a primal example of what it meant to move from lives of unfaithfulness to faithfulness. For Steinmetz, this trajectory was expressed in his Pentecost preaching of a two-step process: a spiritual pilgrimage from our justification in the blood shed by Christ unto death

at Calvary and sanctification, to a journey with the disciples to Pentecost, whereby we, like the Ephesians in, 4:30, are called to own that atoning death of Christ through the sealing of the Holy Spirit: “And do not grieve the Holy Spirit of God, with which you were marked with a seal for the day of redemption.” We must be sealed in the Holy Spirit by Jesus’ blood which then empowers us to do the work of God. People cannot be sent out until they have experienced Pentecost. The redemptive death of Christ for us at Calvary is ground zero, or the “depth” dimension, upon which this trajectory rests. Steinmetz was here moving for the first time beyond the moment of the Reformation, to link it to the moment of the empowerment of the redeemed for global outreach (“breadth”), at Pentecost.

When this message began to spread from Teschen in the decade of the 1720s to neighboring lands in Europe and beyond, the Catholics closed down that site of awakening’s origin. At the same moment, lay preachers of several languages were then spreading the awakening message across Europe. One consequence was a new world mission impetus forming in Saxony with a group called the Moravians, under the leadership of Count Zinzendorf at his retreat center, Herrnhut. Zinzendorf sent a young carpenter named Christian David to Silesia to learn more about what was happening there. He came back excited with the sense of having been forgiven and renewed by the shed blood of Jesus and empowered for ministry by being filled with the Holy Spirit and sealed in the faith. Shortly after his return from Silesia to Herrnhut, a young preacher from England, recently awakened at Aldersgate (1738) visited Herrnhut, seeking spiritual direction from those who had initiated his recent encounter with the new birth. He was now receptive to Christian David’s proclamation of the two stage message of personal redemption, which he had recently imported from the Silesian awakening. Without delay, John Wesley thereupon returned to England with that message, which provided theological content for igniting the Methodist revival, occurring in 1739.

Thus, our spiritual heritage can be traced back to a group of children crying out in the wilderness to God. The children’s revival led not only to a two state view of Christian redemption but also to the globalization of Christianity, as well. Otterbein was influenced not only by the Heidelberg Confession but by the historians who were influenced by those writing about the children’s revival and its influence. Chief among these was Gottfried Arnold, author of the first “modern” history of Christianity, *The Unpartisan History of Church and Heresy*, which narrates the rise of a “true” Christianity of unpartisan children of God, not influenced by human but only by a divine agenda of what it means to be on mission with God in salvation history. Otterbein adopted Arnold’s unpartisan language in the Protocol for the United Brethren in Christ (1800) which set parameters for the awakening movement, arising from the reconciling meeting of Otterbein with the

Mennonite Martin Boehm (Pentecost 1767), which ignited America's first indigenous denomination (breadth).

But, does Christ live within me? (Depth). This is the clarion call of Otterbein and Albright. The Evangelicals' whom Albright fathered would publish a doctrinal standard which offered the first explication of the doctrine of Christian perfection in an American denomination, and provides the basis for that doctrine in our current Confession of Faith.

We affirm regeneration proceeding from justification to sanctification, as the holy life readied for perfection in Christ's love. With that, early Evangelicals and United Brethren, in sync with the discovery of Wesley at Herrnhut, were bringing home the message of the deeper life in Christ to which the mystics had aspired, who had been prolifically read for generations of soul famished lay people and clergy, whose long travail was now being addressed in Awakening leading to Christian Globalization, for the first time in history.

Plenary 2 – “Merging the Streams: 19th and 20th Centuries”



Scott Kisker

Following a break which included a group picture taken outside in front of the seminary, Dr. Doug Tzan introduced the second plenary. The first speaker was Dr. Scott Kisker, from United Theological Seminary, who presented, “Unpopular Religion: Bishop Milton Wright and the United Brethren Schism of 1889.”

Many new churches without state sanctions began emerging in the early 18th century – popular evangelicalism that was powered by the Holy Spirit. Milton Wright, who was born on November 17, 1828, came from pious religious stock with a grandfather from Vermont and a father from New York. Both his mother and father were experimental Christians who eventually settled in Indiana. Wright's father never joined a particular church, though his wife actually became a member of the Methodist Episcopal Church. As a youth he was an ecclesial critic, but as a teen became serious and began to be concerned about his own salvation. He said, “When I was alone working in my father's corn field, as my mind pored on the subject of religion, the love of God arose in my heart, and I felt that joy that is unspeakable, and that peace that passeth all understanding.” Although he had received assurance, he did not join a church for another four years.

While he was drawn to the Methodist Episcopal Church, he did not like their tolerance of slavery and their tendency to seek what he called “popularity.” He was eventually drawn to the United Brethren because of their anti-slavery stance. By 1846 the United Brethren annual conference in Indiana had divided, and the UB's had adopted a strong stand against slavery. After studying their church discipline and doctrine,

Wright decided that they were, “respectable, but not cursed with popularity.” In 1847, he accepted a call from the Presiding Elder, was baptized, and joined the UB Church.

Not long after that, Wright began to experience a call to the ministry and was assigned to his first pastoral charge, the Indianapolis Mission, in 1855. The United Brethren remained united on the issue of slavery but not so on “secret societies,” especially the Freemasons. The secret nature of their societies meant that they were outside of the political life of the nation. Two years before Wright's birth in 1828, a man named William Morgan had disappeared after threatening to expose the secrets of freemasonry.

In 1829 the United Brethren passed a resolution prohibiting participation in the Masons and by 1841 when they adopted their constitution, the prohibition became a part of the constitution. Wright was already against such participation but saw first-hand what it could do when he was appointed to the Andersonville Circuit where his immediate predecessor had been forced to resign when it was proven that he had secretly been a Mason.

In 1853 the UB's organized the “Home, Frontier, and Foreign Missionary Society.” Wright was eventually called to Panama as a missionary but became ill on his way to San Francisco, so he took a ship to Oregon, instead. While he was in Oregon, he witnessed the antislavery debate taking place there re: whether Oregon would enter the Union as a slave or a free state. The UB's were outspoken opponents of slavery and had endured persecution as a result. Oregon entered as a free state, however.

Unable to serve a regular circuit because of his health, Wright was assigned to the United Brethren “college” in Sublimity, Oregon. He was involved in revivals and met success in his preaching at the revivals. Oregon United Brethrenism was rural revivalism. At one point, Wright experienced a man who had fallen to the ground and shortly thereafter found himself on the

ground with him. He later described these experiences as, "a settled calm of most harmonious feeling... as sweet as heaven to my soul." Wright believed that such experiences were necessary for the coming of God's Kingdom on earth. "Thy Kingdom come is a prayer for this universal baptism."

Wright eventually returned to Indiana in 1859, courted and married Susan Koerner, and in 1861 was elected Presiding Elder of the Marion District. In 1864 he requested honorable location for year but was called to serve the Dublin Circuit after three months.

By the end of the Civil War, anti-masonry was again on the agenda of Christian activists. Daniel Berger, editor of the UB newspaper, *The Telescope*, suggested in one of his editorials, that perhaps the UB stance on secret societies might be modified to allow membership in temperance organization which practiced secret initiation rites. Wright, however, was strongly opposed to this and wrote several articles criticizing Berger's views. This brought him to the attention of the anti-secrecy leaders of the church, who encouraged him to write more articles for *The Telescope*. Finally, in 1869, an attempt to modify the Discipline of the church was defeated and the prohibitions against secret societies were, in fact, strengthened, making membership in a secret society reason for automatic removal from the church rolls without a trial, unless such membership was denied.

Wright was then appointed as the editor of *The Telescope* to replace Berger although the liberals pushed for Berger to remain as the associate editor to continue to have a liberal voice, as well. Wright, however, was stridently against any voice in favor of secret societies, as he saw it as a 'popular' stance which had invaded modern Protestantism. This, he believed, then created a real problem for revivals and rendered them Christ less. For this point of view, Wright was labeled "an ignorant cutthroat," by the *Dayton Daily Herald*.

After their defeat in 1869, the liberals continued to argue that the church needed to adopt to the views of society. After the 1873 General Conference, they organized their own newspaper titled, the *United Brethren Tribune*. Wright, on the other hand, argued against this view, stating that the Church needed to protect itself from 'popular sin.' A number of more urban churches, especially in the eastern conferences, however, began to ignore the prohibitive rule in the *Discipline*. The *Tribune* also supported lay representation and proportional representation at General Conference, hoping to increase their representation from the eastern conferences. Wright compared those urbane UB's to confederate upholders of the sin of slavery. He also accused their Bishop, Jonathan Weaver, of supporting these churches in ignoring the *Discipline*.

At the 1877 General Conference, Wright and his supporters were able to push through a resolution that asserted that membership in a UB church would automatically be forfeited if one joined a secret society; the resolution passed 71-31. Shortly afterwards, Wright was elected Bishop on the conservative ballot and assigned to the Western District. He saw his job as General Superintendent and aggressively upheld the *Discipline*.

The liberals became even more determined to organize support for their position. In 1878 sixty-five ministers representing one-fifth of the conferences met at Dayton's First United Brethren Church and passed resolutions condemning the recent conference's actions against secret societies and calling for lay delegates and proportional representation (both of which were thought to help the pro-secrecy cause).

By 1885 many had become weary of the conflict and many who had previously supported the prohibitive rule felt that a change needed to be made. The General Conference proposed and eventually passed legislation establishing a "Church Commission" to prepare a new constitution and a new confession of faith which would "water down" the rule so that no one would be thrown out. Although Bishop Wright was to have been a part of the Commission, he refused to participate and the conservatives continued to argue that the Commission itself was unconstitutional. Nevertheless, a new constitution and confession were submitted to a national referendum, and because it was boycotted by the conservatives, the liberals won the vote.

When the results of the referendum came before the 1889 General Conference meeting in York, PA, for a vote, Wright again argued on the floor that the entire Plan was unconstitutional. But, he knew that he had no chance of winning the argument and the conservatives all left the floor of the Conference, determined not to be there at the time of the final vote. They met, instead, at the nearby Park Opera House to continue the "true" United Brethren in Christ General Conference – though they were the minority at that point. They voted to form the United Brethren "Old Constitution" in order to reclaim the purity of the church for the good of society.

Doug then introduced Dr. Jennifer Woodward Tait, from *Christian History Magazine*. Jennifer received the 2012 Saddlebag Selection award for her book, *The Poisoned Chalice: Eucharistic Grape Juice and Common-sense Realism in Victorian Methodism*. Her presentation was titled, "The Other Temperance churches: The Evangelical United Brethren Tradition and Alcohol."

One of the similarities which the EUB and Methodist churches shared when they considered union was their long history as temperance churches. The Methodist temperance story is well-known, but the EUB story less so. Both the UBC and the EA were early advocates

for temperance, and their stances were every bit as firm if not firmer than the Methodists.

For the UB's, temperance was initially understood as abstaining from distilled liquors. Early official prohibitions against the use of alcohol stated that neither preachers nor lay members should be allowed to manufacture or sell ardent spirits. Otterbein was a foe of drunkenness, but he was not a total abstainer, and it was not until 1848 that the word "use" was also added to the prohibitions. In the 1880s, the UBC turned its attention to the use of wine in the Lord's Supper, a discussion which had been consuming northern Methodists since 1860; the UB eventually required the use of unfermented grape juice. By 1901, as part of the UB *Discipline's* rule on temperance, churches were requested to observe the fourth Sunday in October as Temperance Day.

As far as we know, Jacob Albright was a total abstainer; one historian noted that this was "in a time when this standard was unusual even among the clergy." The EA predated the UBC in encoding temperance legislation in their printed discipline, as the 1809 *Discipline* prohibited the drinking of intoxicating liquors and the 1817 *Discipline* urged members "to avoid intemperance and uncleanness, of whatever kind it may be, particularly drunkenness and unnecessary use of strong drink." In 1839, "the use or selling of intoxicating liquors" was prohibited—this was in the opposite order from the UBC, who had attacked the liquor traffic before they attacked liquor consumption. The EA may in fact have been among the first Protestant denominations to discuss replacing sacramental wine. According to one nineteenth-century writer, "The Pennsylvania Conference of the Evangelical Association . . . in 1835. . . adopted a resolution asserting that the use of fermented wine in



Jennifer Woodward Tait

the Lord's Supper was "contrary to the total-abstinence principles of our church." However, a church-wide prohibition of wine in the Lord's Supper never came about.

The UBC/EA temperance story resembles its Methodist counterpart in several ways: a firm commitment to common-sense realism, a desire to narrate its founders as being as close to teetotalism as possible; a support of "respectable" temperance organizations rather than rowdy working-class ones; a belief that drunkenness prevented salvation; and a connection of alcohol abuse to other social sins.

There were some unique features to the UBC and EA prohibitions, however. Despite their commitment to the usual complex of social sins that troubled nineteenth-century temperance reformers, the UBC and EA traditions exemplified a greater emphasis on slavery, war, oaths, and secret societies as being moral issues on the same level of seriousness. In Methodist *Disciplines* from the 19th and early 20th centuries, Wesley's General Rules persist as a statement against many social sins, but the issues repeatedly called out for special treatment include slavery (obviously not mentioned in the MECS after the 1844 split), intemperance and divorce - not secret societies or war. The UBC even privileged the prohibition against secret societies over the call for temperance activism, whereas the EA was willing to let members join oath-bound temperance societies.

One reason for the distinctiveness is that whereas in popular literature Germans were often presented as abusers of alcohol, the UBC and EA were temperance Germans and had to negotiate their support of temperance within their culture. Additionally, the two groups were closer to the taproots of Pietism in their influences, without the intermediating step of Anglicanism which had created the Methodist movement. Their concern about secret societies in particular exemplifies the desire - also seen in their attitude to alcohol - that nothing should distract the believer from Christ alone.

Plenary 3 - "Merging the Streams: Women in Ministry"

After a break for lunch, we re-convened at 2pm for Plenary 3, moderated by Dr. Sarah Mount Elewononi, the current secretary of the HSUMC. She first introduced Dr. Sarah Brooks Blair, who presented her paper entitled, "Prosopography: Lesser Known Women in the EUB Stream of the United Methodist Church." Sarah began by noting how she had seen pictures of women who had graduated from Union Biblical Seminary up to 1909, when it changed its name

to Bonebrake Theological Seminary. She looked at those faces and thought about what those women did. Women such as Esther Balmer Sage, the first woman to graduate from Union Biblical Seminary in 1883; she married and they went to Sierra Leone as a missionary couple. At about the same time, Mary Gomer, the wife of Joseph Gomer, both African Americans, along with her husband went to Sierra Leone where she would spend most of her life. Amanda Hanby Bilheimer, daughter



Sarah Brooks Blair

of abolitionist UB Bishop, William Hanby, was the first white woman to go to Sierra Leone. And, much later, Maud Hoyle served at the Rotifunk Mission in Sierra Leone. Her biography, *Beautiful Feet*, has only recently been written.

Sarah then described some of the Evangelical women who had also served their church. She began with Susan Bauernfeind, who went to Japan and served for fifty plus years until 1941 when the Japanese then kicked the missionaries out of the country. Bauernfeind then attended the last General Conference of the Evangelical Church. She stood on the floor of the Conference and implored members not to hate the Japanese but to remember that they were also their Christian brothers and sisters. She then went to her room that night and died

Dauntless in Mississippi was written about a United Brethren woman named Sarah Dickey.

During the Civil War she answered a call from the Freedman's Bureau, and eventually went down to Vicksburg and taught the African American children there. Then she returned to Dayton and eventually made her way to Mary Lyons' school at Mt. Holyoke, MA. She graduated from Mt. Holyoke and then wanted to return to Mississippi and established a school there like Mt. Holyoke. She established the school with ½ white Trustees and ½ African American Trustees. She was forced to board with an African American family, however, because no White family would take her in. The women would lift their skirts when she passed by. She finally received a note which said, "Leave Mississippi or leave in your coffin," just before the African American man in whose family she was living was murdered. No clergyman, Black or white, would serve communion to her. Eventually, she received a license to preach herself and then was ordained in the United Brethren Church in 1896. Someone who didn't know about the United Brethren, once described Miss Dickey as the "Best Christian we ever met."

Gertrude Bloede was another woman who went to Sierra Leone as a missionary after having been trained as a midwife at the London School of Midwifery. After her service in Africa, she came home and served at the Red Bird Mission in Kentucky before retiring at the Otterbein Lebanon Home. Ella Niswonger graduated from Union Theological School in 1887 and in 1889 became the first United Brethren woman to be

ordained. She served under appointment until 1937, when she returned home to care for sister, Cassie, who was also ordained. Ella died in 1945.

Minnie Jackson Goins was an African American woman, whose mother was born into slavery, along with her grandmother, as well. She was described as "mulatto." Her mother was freed in Virginia and then moved to Pennsylvania and became a Quaker. At that time you could be dragged back across state lines. Though that happened, she was eventually freed by the Quakers. Minnie's mother moved to Detroit, MI, married a runaway slave with the last name of Jackson, and then they moved on to the Raisin Institute in Adrian, MI, Minnie herself was born in Michigan and would graduate from the Raisin Institute, now known as Adrian College, originally established by Laura Smith Haviland and her husband. This was the first school in Michigan to serve African Americans as well as Whites. Laura Smith Haviland became a Wesleyan Methodist for a while and had a price on her head for the help the Institute gave to runaway slaves.

Minnie eventually moved to Kansas to minister to African Americans who were very poor. She was interested in the AME Church but they wouldn't ordain women at the time. She was converted in the UB Church and was eventually ordained by them in 1904 – becoming perhaps the first African American woman to have been ordained in the United Methodist tradition. She served in Kansas until her retirement in 1941.

In 1968 the first woman was elected to the Judicial Council – Katherine Mowry Grove. She had originally been a teacher who went to Sierra Leone to serve. When two of her siblings died early in life, Katherine felt pushed to dedicate her life to service the Church. She served in several capacities in the EUBC before eventually being elected a Trustee of the Western Pennsylvania Conference. She was the first woman to serve on the Judicial Council. If you read the *Daily Christian Advocate* published at the Uniting Conference, you will only find her name as "Mrs. D. Dwight Grove." Married women in 1968 were still identified by their husbands' names.

Sarah then introduced Dr. Wendy Deichmann, also from United, who spoke on "Women's Work for Jesus: The Formation and Fruit of Women's Mission Organizations in the UMC predecessor Denominations." Wendy began by noting that it was her goal to make a contribution toward an understanding of the gender dynamics and their impact upon missions within our predecessor denominations. The nineteenth century was one of great interest and activity in North American Protestant missions. In the mid to late 19th century, many women in the US were transitioning away from ages-old cultural limitations that kept them with the "women's sphere" of home and family life into the "public sphere" that previously had been restricted to



Wendy Deichmann

men. This movement occurred within the church as well where there was a strong sisterhood within and across denominations which facilitated the sharing of information, systems of women's mutual support, and eventually new roles for women.

Methodist Episcopal Church women formed

the Woman's Foreign Missionary Society (WFMS) in 1869, the same year the women of the Ohio German Conference of the United Brethren (UB) organized the first UB women's missionary organization, the Sister's Missionary Society. As more and more women in the German-American UB and Evangelical Association (EA) denominations set about the task of forming additional women's societies, however, it appeared that the levels of official male support for women's missionary organizations in the UB and EA were vastly different.

The WFMS may serve as a baseline for comparing the development of women's missionary societies in predecessor denominations of The United Methodist Church. It was organized in 1869 by Mrs. Lois Stiles Parker and Mrs. Clementina Butler, who were concerned that women in India needed help from female, not male, missionaries. Eight women met on a stormy day in March and a week later launched the Society. In May, however, they met with Dr. John P. Durbin and others from the general (male) missionary society of the MEC, who strongly urged them to turn over the administration of the organization to the official Methodist Missionary Society and simply act as an organization to raise funds to support that organization. They refused, of course, and determined to send their own missionaries, which resulted in Dr. Clara Swain and Isabella Thoburn sailing to India in November that same year. They also launched their own newspaper, *The Heathen Woman's Friend*.

Soon after the United Brethren organized their general mission board in 1853, multiple men with deep commitments to missions began to agitate for the women to get going and form a women's missionary society. Dr. D.K. Flickinger, Secretary of the Home, Frontier and Foreign Missionary Society of the UB Church, wrote articles in the *Religious*

Telescope encouraging the women. One woman who was wrestling with a sense of call to mission work was Miss Lizzie Hoffman, a young school teacher in Dayton, OH. For some time she had heard the voice of God calling her to go to Africa and was finally persuaded to act. She went to her pastor, Brother John Kemp, and received his encouragement and support. A call for women to organize a mission society was then issued to area churches through the *Telescope*. The response from both women and men was positive, and the Women's Missionary Association (WMA) was organized in 1872. From the start, the WMA was set up as a board of the UB Church, accountable directly to the General Conference rather than to the general mission board of the denomination.

The first WMA project was the support of Miss Emily Beeken in Sierra Leone, West Africa, the nation where the general board had begun its first foreign mission in 1850. Miss Beeken opened a mission station and two schools at Rotifunk. Membership fees and money received from the WMA newspaper, the *Woman's Evangel*, were used to support the mission. In 1883 the women began a mission to Chinese immigrants living on the Pacific Coast in Oregon. This led to sending missionaries to China in 1889 and then on to the Philippines in 1900. Tragically, in 1898, seven out of the eight UB missionaries that had been stationed in Rotifunk were massacred. Unwilling to relinquish the mission to defeat, within a year, the mission society had re-grouped and 3 couples were sent out to continue the Sierra Leone mission.

In the early part of the twentieth century, almost all Methodist women's societies were merged with their general missionary society were re-organized under the Foreign and Home Missionary Board with a stipulation that 1/3 of the members of the board would be women. Out of 75 missionaries appointed at the time, 30 were wives or single women. There were 133 native workers, including 51 preachers, 19 of whom were ordained. Significantly, UB mission boards were employing both native Africans and women to run the denomination's missions and related schools in Africa, a fact that both reflected and contributed toward a transition in public roles for women.

Miss Ella Yost from Cleveland, Ohio was one of the first Evangelical women to attempt to organize a missionary society, in 1878, in the Evangelical Association (EA). She did this by sending a petition to their General Conference to start a local society in her home church to support a mission in Japan. Her

SAVE THE DATE!

The 2019 HSUMC Annual Meeting will be hosted by the South Central Jurisdiction in St. Louis, Missouri from September 11-13, focusing on Missouri Methodism and the Opening of the West.

petition was denied because the Association wanted everyone to support the overall general church society and its missions, rather than supporting individual missions selected by women.

Later the same year, Minerva Strawman of Lindsey, Ohio, whose father was a pastor and a member of the Board of Missions, received support to form the first EA women's local missionary society. As women formed societies in other local congregations, preachers-in-charge were encouraged by the denominational board to support them. There were four primary focuses of these local, auxiliary societies: raise funds, unite earnest prayers, visit the sick and bring the gospel to the unconverted. All of the local societies in the EA were under the supervision of the preacher-in-charge. They were finally brought under the auspices of a newly authorized Woman's Missionary Society (WMS) at the 1883 General Conference, an auxiliary body that supported the denomination's general board of missions.



Pat Thompson

Third, Sarah introduced Rev. Pat Thompson, Historian for the New England Conference, who presented her paper, "Maintaining the Tradition: Women Elders and the Ordination of Women in the Evangelical United Brethren Church: What Really Happened?" Pat began by noting that

shortly after her book, *Courageous Past Bold Future The Journey Toward Full Clergy Rights for Women in the United Methodist Church* had been published 2006, she had been asked the question, by Chuck Yrigoyen, "Who was the first woman to be ordained in the Evangelical United Brethren Church (EUBC)?" Although there had been an agreement between the two committees of the Evangelical Church (EC) and United Brethren Church (CUBC) meeting to develop a plan for the unification of the two denominations that there would be no further ordination of women, that agreement never became official policy. As a result, there had been, in fact, some ordinations of women in the EUBC. Who the actual "first" woman to have been ordained had apparently never been determined.

Eventually, sixteen women were identified who were ordained between 1947 and 1968. Ten of those women were ordained between 1947 and 1951; three were ordained between 1956 and 1959, and the remaining three were ordained between 1967 and 1968. Thus, it would seem that the earliest of those women ordained between 1947 and 1951 would have been the "first." As the annual conferences of these women were contacted, however, some very interesting information began to be revealed. Although the formal

merger between the ECh and the CUBC took place at the national level in 1946, not all annual conferences actually merged that year or the following year. In fact, for a number of annual conferences the actual mergers at the conference level were not completed until 1952. That seemed to have been the case for Indiana and Ohio, where the largest number of women were ordained, as well as Colorado and Nebraska where the other two women lived.

The confusion arose, in part because all of the UB Conferences immediately took on the EUB name and began to publish their annual conference journals under that name so that it appeared that all of these women were actually ordained in EUB Conferences. But, what seems to have happened is that women who were in process at the time of the merger in 1946 in former UB conferences, were ordained in those conferences prior to the actual merger with their Evangelical counterparts in 1951/52. Thus, the first ten women on the list were, in fact, all ordained in what were still, for all intents and purposes, United Brethren Conferences.

That, then led to the three women who were ordained between 1956 and 1959. First, however, it is important to understand the categories of elder in the EUB. There were three categories for elders prior to retirement: local elder, active itinerant elder, and supernumerary elder. Local elders were ordained but not received into the itinerancy for a variety of reasons, including those women who were serving with their husbands as part of a clergy couple and who often did not receive any salary. Active Itinerant elders were those who had been received into the itinerancy and were actively serving a church or another appointment such as one in Christian education or as an evangelist. These women were the equivalent of the women in the Methodist Church who eventually received full clergy rights in 1956. Supernumerary elders were those who had been in the itinerancy but who were temporarily unable to serve due to health reasons or some other valid reason, and were left without an appointment. After two years, it seems that they were usually transferred to local elder status.

The third woman ordained between 1956 and 1959 was the Rev. Achsah Miller, ordained in 1959 in the West Virginia Conference. Although she received her quarterly conference license to preach in 1946, it took until 1959 for her to finally be ordained as elder and then she officially retired in 1961. She continued to serve churches until after the 1968 merger, however.

Thus, it would appear that the first woman to have been ordained elder in the EUB Church was Marilyn Chivington, who was ordained as a local elder in 1956 in the Ohio Sandusky Conference. Marilyn, however, was married to Claude Chivington, also a pastor in the conference. She initially served churches with her husband, was granted supernumerary status in 1971

in the United Methodist Church, and was not received into full connection until 1987, when she finally served 3 churches on her own.

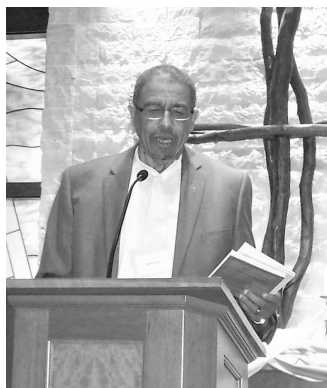
Of the three women, ordained in the mid-50's, it was only Crystal Maxine Krisher, who was ordained in the Ohio Southeast Conference in 1957 as an *active itinerant* elder, who actually served churches on her own throughout her entire career, which did not end until 1997.

After all this research was completed, however, Pat saw a 1952 Conference Relations Committee Report for the Southeast Ohio Conference and noticed an item which stated that the Committee recommended that Constance Thompson be transferred from the

roll of Local Elder to that of Active Itinerant Elder; this woman, then could have been ordained prior to Mairlyn Chivington. And, indeed, a local newspaper article reported that that Constance Thompson was ordained as a *local* elder in 1951 in the first fully merged conference of the Ohio Southeast EUB Conference, thus making her the first to have been ordained in the Evangelical United Brethren Church. It appears, however, that she only served as an active itinerant elder through 1954 and then did not serve a church again, still rendering Crystal Maxine Krisher, as the first woman ordained with full clergy rights, who actually served churches on her own for many, many years.

Plenary 4- "Merging the Streams: Racial Inclusion"

Following the break, the group gathered for the fourth plenary of the day, moderated by the Rev. Fred Day. Fred began by explaining the Dr. Morris Davis, from Drew Theological School, who had been going to speak on, "The Dissolution of the Central Jurisdiction: A Critical Reassessment," was unable to be with us due to illness. He then went on to introduce the Rev. William C. Davis, from the West Ohio Conference, who presented, "Black Methodists' Feelings toward the Central Jurisdiction and Integration."



William C. Davis

William began by explaining that he had left Mississippi in 1963 to attend Southern Illinois University. There he met the Rev. Ron Seybert, who was an activist who taught him about the Methodist Church. He went with him to Lincoln, NE, to hear Martin Luther King speak and he took care of any doubts that he had about becoming a Methodist.

In 1968, while at Lane College in Jackson, MS, he became a local preacher, just at the time that the Central Jurisdiction was ending, and he had the opportunity to talk with a number of people who had been a part of the Central Jurisdiction. One overriding question seemed to be, "What shall we do with the Africans or the Negroes?" At the time, it seemed to be more about absorbing them, rather than truly integrating them.

In 1939 when jurisdictions, including the Central Jurisdiction, were created many were disappointed and some found it humiliating to stay. Many, however, chose to stay because they felt that a truly diverse

body was a benefit for everyone and because of the outreach that had occurred to the slaves after the Civil War and for the schools which had been built for them.

Some considered leaving but felt they should stay because they loved Jesus Christ and because they felt that they should help Dr. Rust build Black colleges in the South. Dr. Rust encouraged them to stay. They trusted God and were determined to serve God and their people.

With the new United Methodist Church, many were excited that segregation had been abolished and many were skeptical that though segregation would be abolished, they wondered whether true integration would take place. As many had lost their jobs and positions over the years when integration had taken place in other institutions and there was fear that this would happen in the Church, as well, and in some cases that turned out to be true.

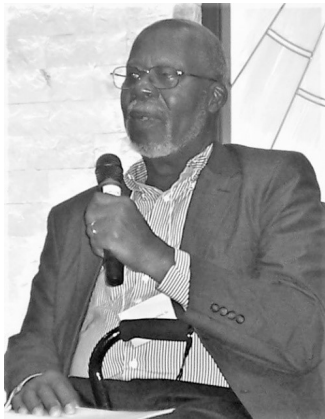
Many were working with Dr. King and they felt that needed to continue that work in the UMC. Among the many leaders were Dr. James Lawson, Dr. James Cone (whose work focused on Black theology), Dr. Charles Coper, and Dr. Katie Cannon (who focused on the Black concept of feminist theology). Many felt that an integrated church better reflect the beloved community of Jesus Christ.

In 1964 William went to Nebraska and learned that certainly some strides had been made that had inspired some of the Black members of the UMC. He had the opportunity to talk with Bishop Thomas, who had been appointed to serve where no Black Bishop had ever served – an area that included some white churches, as well. And, in 1968, both the Commission on Religion and Race and Black Members for Church Renewal had been established.

Next, Fred introduced Dr. James Shopshire, Sr. a member of the General Commission on Archives and History, who presented, "Methodist Protestant Churches (Colored)' Mission Conferences 1830 -1839 and the Congregations that Persisted Through the Central Jurisdiction and After 1968."

Historical Research about the presence of African Americans in the Methodist Protestant Church is very much a "works in progress," which could take a number of different directions. This study, however, has "implications for our understanding of the history and heritage of the continuing journey of the United Methodist Church toward a truly united denomination."

The MPC grew out of the MEC and its hierarchy of Episcopal authority and the whole issue of slavery. Race, ethnicity and culture are all white supremacist ideas that existed not just in society but in our churches, as well. Thus, our churches should lead the way to healing and the living of these days.



James Shopshire

These all gave rise to the organization of denominations other than the MEC. In 1828 when the Reformers were ready to leave the MEC, there were Black people who also believed that there was a need to limit the power of the Bishops and give more power to the laity. Though some of the colored churches in the MPC may have existed prior to the organization of

the denomination, between 1830 and 1850, however, there were very few Colored Methodist Protestant churches, per se. For the most part, conferences and districts did not keep a separate count of their colored members. The Maryland area was the only one to take seriously the presence of the colored people. There were few references to colored people over the years. James handed out a sheet copied from the 1831 Baltimore Conference Journal which recognized the presence of colored folks in that area and spelled out how they should be organized

Wesley Seminary was the only seminary of the MPC. Ancil Bassett (author of a history of the MPC) and other writers do make some mention of the colored churches; more research is needed to determine which ones joined after the Civil War and up through the Reconstruction Period. In 1880, however, Mission Conferences were formally organized, primarily in the South, from Maryland down to Texas and out to Colorado.

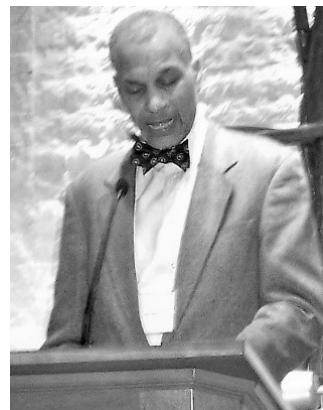
From the 1970's through 1939, there were as many as eight conferences that existed, though more is known about the Georgia and South Carolina Conferences than the others. Black members were,

for the most part, marginal participants who were not granted the right to vote. A few of the congregations did transfer into the Central Jurisdiction and are still in existence today, particularly in Georgia.

What, then, is the historical significance of these conferences and congregations in a church that is still uniting? 1) there are many streams, some of which are recorded but also some we are only aware of but do not know their full story; 2) thus, we are afforded the opportunity to make corrections and add new discoveries about different people and different heritages in the emerging history of the UMC; 3) there are an appreciable number of former MP churches within current UMC congregations which need to be identified and belatedly recognized as significant participants in one of the streams of the UMC.

Given this, what are the implications for our continuing "ministry of memory" in the UMC? 1) All memories are finite. Thus, we are called to make connections which we have previously omitted or taken for granted. 2) We still in the UMC have much to learn about our differences and how to be an inclusive global church in a world where a majority of people are people of color; 3) we are called to appreciate and act like all of God's people are a part of our family who should be treated with equity and dignity.

The work of women like Esther Shopshire, James' mother, who was active in the North Georgia Conference, and Marie Copher, who has written about her experiences, will help to bring a lot of this history to light.



Ian Straker

The third speaker for the session was Dr. Ian Straker, from the Upper New York Conference, who presented, "Non-Merging Streams: The Continuing Problem of Race in American Methodism." Ian began by noting there are many references to the presence of African Americans in the MEC and their conflicts which led to the development of the AME,

AMEZ and CME Churches. On the other hand, there were many who stayed although those in the MEC, S were moved into the CME in 1870 and therefore, the MEC, S "rid itself" of its colored members. The Northern MEC continued to work in the South and following the Civil War, Colored Conferences were organized in the MEC to promote equality as African Americans were encouraged to stay within the denomination.

The MEC was the only church for Black men because it treated all members equally and they were recruited from the South. These segregated conferences were seen by many as training grounds; however, they continued to exist and there began to be more and

more concern. At the turn of the century there was a call for the election of a Bishop. As there came to be more and more racial problems within the greater society, the MEC was seen by some as a place which would show the world how to move forward.

This did not happen, however. As more discussions began to take place re: the reunification of the MEC, the MEC,S, and the MPC, the presence of the African Americans became a block which would lead to the segregated Central Jurisdiction. It is thus debatable as to whether the formation of the Methodist Church really resulted in a true merger. The jurisdictional system only served to foster local and cultural values and beliefs and prevented real merger. There was still a Southern church and a northern church in many ways.

African American petitioned the new Methodist Church for the abolition of the Central Jurisdiction and for racial equality. In 1956, the same year that women

finally gained full clergy rights, there was a whole discussion on racial discrimination within the MC. In 1960, however, African Americans "courageously inched forward." In 1963 Mississippi clergy signed a statement demanding equality which led to criticism, ostracism and more. The Joint Commission failed to achieve racial equality. Segregation in the church gave support to civil segregationists, as well. Some of the better known segregationists in the South were Methodists.

By 1968 the Central Jurisdiction, however, was no longer tenable. By this time, legislation had allowed for some churches to integrate into the White Conferences in which they were located and this weakened the Central Jurisdiction.

Our current diversity offers us a great opportunity to learn from each other and truly live out Jesus' kingdom. To listen and to learn from one another.

An Evening of Fellowship and Reminiscences



*Hiram Davis, aka
Rev. Fred Shaw*

An evening of Fellowship and Reminiscences followed our dinner that evening, emceed by the Rev. Don Trigg, from the East Ohio Conference Commission on Archives and History. The evening began with a gospel music rendered by the very talented McKinley UMC Gospel Choir. They were followed by a first person narrative presentation of "Hiram Davis: Frontier Theologian," by the Rev. Fred A. Shaw from the West Ohio Conference. In a most colorful and delightful manner, Mr.

Davis shared with us how he became a Christian. He first saw a painting of Francis Asbury being ordained. Then the Rev. Peter Cartwright came to preach and he listened carefully to him. Another individual who had influence on him was a Major who was the father of a young in a group of people who sat on women's chairs. John Stewart's and Between the Logs names were also mentioned.

The evening continued with the singing of a number of hymns in the EUB tradition lead by Rev. Timothy Binkley. We then had the privilege of hearing a number of former members of the EUB share some of their reminiscences with us. Dr. Tom Boomershine from United moderated a panel including Gary Eubank, Tyron Inbody, Gary Olin and Sally Nelson-Olin, Ed and Katharine Pellet, Tom Slack, and Harold and Norma Stockman.





Russell Richey

Wednesday began with devotions led by members of the West Ohio Commission on Archives and History, followed by Plenary #5. Moderator Rev. Duane Coates, Chair of the North Central Jurisdiction Commission on Archives and History introduced Dr. Russell Richey from Duke Divinity School, who spoke on “Our United Brethren

Legacy: A/The Model for 21st Century leadership or Repairing Episcopacy by Tracking that of Christian Newcomber.”

Russ began by championing the *Jubilee* commemorative book that Fred Day had introduced to us and made available on Monday. By excerpting passages from the Richey/Rowe Schmidt *Methodist Experience in America* and the Behney/Eller *History of the Evangelical United Brethren Church*, it celebrates United Methodism’s 50th anniversary and does so with excerpts which establish the United Brethren as the earliest of our predecessor movements. So it acknowledges the influence of William Otterbein, Martin Boehm and pietism generally in the origins of what now is The United Methodist Church. The little *Jubilee* book reminds us to look across the United Brethren, Methodist and Evangelical movements, when we tell stories about the origins of our denomination.

Do we really think first about John and Charles Wesley when we look at Methodism, or should we look earlier to Susanna Wesley and George Whitefield? In America do we look first at Asbury or earlier to Barbara Heck and Robert and Elizabeth Strawbridge? And just so, then, we need to look first at Christian Newcomber when we look at the United Brethren.

Newcomber was a leader in moving across the language barrier. For a dozen years from 1803 – 1824 Newcomber tried to hold the UB’s and the MEC’s together by attending the MEC Conferences and bringing messages from the UB’s and then returning to the UB’s with messages from the MEC’s. It was his vision that we belong together that we really celebrate here today. Our Bishops today have much to learn from the Francis Asbury’s and Christian Newcomber’s.

In 1811 the United Brethren recognized this vision of Christian Newcomber for union with the Methodists. In 1813 he preached in both English and German and on August 25 he was elected President (Bishop) of the UB’s. He states in his *Journal* that he visited Francis

Asbury, but his name never makes it to Asbury’s *Journal* for some reason. What is striking, however, is the way that he lived as an itinerant General Superintendent. We see this through his naming of persons with whom he stayed, and his narrative of events which reflect his sense of close relationship with the people who are being served, describing them as, “our brothers and sisters in the faith.” He attended camp meetings, including Methodist ones, and includes name after name of persons, not always UB. He leads informally, sometimes from below, but he helps the United Brethren to come together as a denomination.

Our Bishops, on the other hand, have over the last decades done everything they can to trash our general agencies by reducing their budgets, marginalizing staff, etc. They are creating a new papacy. You no longer find itinerant general superintendents. Instead, we find the Bishops carrying out more regal responsibilities within the various episcopal areas. There is a need to look back at Newcomber and model the kind of itinerant superintendency that he lived out.

You can see Christian Newcomber’s name showing up as early as 1801. The movement, including both Otterbein and Boehm, recognized very early the strengths that he brought. He was tutored or mentored by both Martin and Henry Boehm to cross the language barrier. You don’t get a lot in his writings about his own family but more of his relationships with others. From early on he is involved in camp meetings, which were, in fact, early extensions of the quarterly conferences. You get a sense of the way he was brought into the Methodist brotherhood. In 1803 when he attended the Methodist Conference, he planned to present a proposition to adopt a plan whereby the UB’s and the Methodists could work more closely together, but the plan was discouraged. He then attempted to bring that kind of unity within the body through his extensive travels to weave together the aspects of growing them into a real denomination. Newcomber is the one who carried that vision which we live out in our celebration today. 1968 brought together all the streams and traditions that have gone before us. One of our challenges today is how to create a structure that is more of a “community” than such a huge structure as we currently have.

Duane then introduced Dr. Ted Campbell, who presented, “The UMC Union Fifty Years Later: The Abiding Problems of a Modernist Model of Union.” Ted began by describing the Southwest Airlines crash in 2005 in which one of their airplanes crashed through a barrier wall, skidded out into Chicago traffic and killed a 6-year-old child. He stated that he knew about this as it happened because he was on his way to his home in Evanston, having been at the Modernist building



Ted Campbell

in Naperville that had once been a part of the Evangelical Theological Seminary, to teach his course on UM history, doctrine and polity. He was there because Garrett Evangelical Theological Seminary had decided that it was important to return to the former site to further its mission.

Garrett Biblical Institute and Evangelical

Theological Seminaries merged in 1974, selling off most of the buildings on the Naperville campus and merging both institutions onto the Evanston campus, leaving little place for the legacies of the former ETS. This, Ted stated, is a microcosm of what has happened overall in the 1968 merger of the EUBC and the MC. Modernist architecture seems to want to eliminate any historical/traditional elements. This, then, gives way to a "Modernist vision of unification in which legacies were seen as hindrances to corporate efficiency and tended to be swept aside in favor of contemporary issues and streamlined corporate structures." Thus, based upon what was going around them in business and architecture, it is not unusual that the EUB's were concerned that the '68 merger was more of an acquisition rather than a merger.

It is interesting that even the building in which the merger actually took place, the Dallas Memorial Auditorium, is a product of the modernist vision of architecture with geometrical, not traditional design elements. "That is to say, the very building that EUB and Methodist delegates entered on April 23, 1968, and from which they emerged as United Methodists, signified the overcoming of the past in a new Modernist vision of unity."

The merger was also affected by the Ecumenical Movement which was taking place, as well, and we must not underestimate the power of this movement

on the proposed merger. It seemed that both EUB and Methodist leaders saw the 1968 merger as a "divinely-given gift that required a death of some things in order for new life." This very particular modernist view saw the merger as the only vision.

Thus, the one EUB structural piece that came into the UMC was the General Council on Ministries which was eventually dropped in 2005. Though the new structure also called for parity at all levels (general conference, jurisdictional or central conferences, annual conferences and local charges), it did allow for disparity at two levels: 1) between jurisdictional conferences in the USA and central conferences outside the USA which empowered alterations in the Discipline where needed and 2) disparity between bishops who were subject to re-election in some central conferences according to EUB pattern and bishops with life tenure in the jurisdictional conferences following the Methodist pattern..

The most byzantine example of centralized structural change came in 1972 when a local church structure was mandated with separate Administrative Boards and Councils on Ministries, requiring 36 officers which every congregation was to name, not taking into account the realities of many small churches. There were also mandates for mergers of other denominational structures such as the Methodist Publishing House and the EUB publishing house, for denominational boards and agencies according to the Methodist rather than the EUB structure, and the merging of seminaries. Top-down globally imposed structures that came down from the modernist point-of-view. In addition, the current Bishops are the embodiment of corporate CEO's rather than the traveling itinerant preachers of the early years.

The 1968 merger came just at the end of the Modernist movement. Post-modernist views of unity could be very helpful today, especially as we attempt to define a "Way Forward" within our current UMC. It would seem that a broader definition of "connectional" conferences, not simply based on human sexuality, could help too move us forward.

Joint NCJCAH and HSUMC Business Meetings

Following a break, joint meetings between the HSUMC and the NCJCAH were held. The NCJCAH held their meeting during the first half of the period. At 10:50 Ivan Corbin, President of the HSUMC, opened the HSUMC Annual Meeting. Only highlights of the meeting will be presented here due to space constraints. A more detailed discussion of all actions taken at the meeting will be included in the Winter 2019, issue of *Historian's Digest*.

Pat Thompson was elected as the editor of *Historian's Digest* for the coming year. It was announced that Donald Breneman had resigned as the Membership Secretary and Christopher Shoemaker's name was presented as a candidate for the position. He was elected.

The major new business was the need to update the dues structure to cover the cost of our publications *Methodist History* and *Historian's Digest*. Please see page 20, Col. A, for the new dues structure.

Following the acceptance of the new dues structure, the 2018 Finance Report and Budget were presented and accepted. Look for a copy of these reports in the February 2019 issue of *Historian's Digest*.

After a break for lunch, the two groups reconvened and HSUMC concluded its business. It was decided that the new dues structure would become effective as of January 1, 2019. The NCJCAH then concluded the remainder of their business. While we were meeting, however, Dr. Ted Campbell created a Facebook Page for the HSUMC which is up and running at <https://www.facebook.com/Historical-Society-of-The-United-Methodist-Church-251370175665367/>.



Dale Patterson

After a short break, we convened again for a special plenary. Carol Holliger, Archivist for the Ohio Conferences, introduced Dale Patterson, Archivist-Records Administrator for GCAH. Dale began by noting that the way we create and store archives has changed dramatically in recent years. Our record-making ability has changed. It used to be difficult to create records. Cave paintings or wall paintings weren't easy to create. One had to have color, light, etc., but once the painting was completed, it was there.

Clay tablets had to be molded out of clay and you must write on them while they were still moist, then they had to be baked. The back was shaped differently

for invoices, reports, bills, etc. Once it's baked, you the make a clay envelope, create a box label, and then bake it again. Even burning the clay tablet didn't do much to destroy it.

If you were to use an animal skin, you had to have a baby lamb, had to feed the lamb, nurture and raise it, then slaughter the lamb and eat it to get the skin for your use. Even typesetting in its day was difficult, once it was created, you had it and it was going to be there.

Our society and culture has developed around this understanding. They are hard to create but easy to store and keep. We used to spend effort and funds to create records. The greatest danger to records are the creators. Thus archives were created to minimize the acts of the creators as well as the ravages of time.

Today a phone or computer is designed to be many things – a flashlight, a camera, a phone. It makes movies, sings songs, records, etc. It allows us to communicate in ways that were previously impossible and it is a tool that makes it easy to create a records. Yet, we still have the cultural assumption that it is easy to keep the record. But, just the aspect of getting to look at the record is much more difficult. You have to power up your computer, plug it in, etc. It takes more money to send an email than create it. Today a record must be nurtured and watched daily. It is not always there just to be found. It has to be on our system and it can be easily lost. The data we have today may not be here in 25 years. There is a concern for authenticity and for the record itself.

The record must be on a server that is active so that it will not be left behind. Offline media that sits on a USB, thumb drive, etc. may be forgotten about and left behind. Or the technology may become outdated [or the back-up drive may die – note from the author]! Files need unique names. You need to get the file's thumbprint, create a "hash" for the file and then keep that list. The size of storage space needed will continue to grow.

In about two years a new telescope will go into orbit to replace the Hubble. Weekly, for fifteen years, it will send down a petabyte of data, storage of which will become a huge problem. Management of how to store this data is already a challenge. While it is science today that is challenged in how to keep and handle so many records, soon it will be more and more about daily life. How will we keep and manage so much information?

Authenticity is even more of a challenge. How do you guarantee that the text you write today will be the text someone reads in 50 years. Grades, clergy records, items in your files, etc. could all be called into question. In the future you may have records that can only live digitally. Text, videos and picture files may all

be in one document that cannot be printed out. We will need to create a place [server] where an institution's records can be stored that is not connected to the internet, watched so that they cannot be changed, and maintained so that they can be accessed.

The real challenge is not in the record itself. The real question is whether we have the will to provide the governance, fiscal commitment and designated

community (people interested in history and people fluent enough in digital records as well as those interested in preserving them).

Following another break, from 5:00-6:30 there were four breakout sessions from which participants could choose with two papers each presented during the session. These presentations will be summarized in the Winter 2019 issue of the *Historian's Digest*.

HSUMC Awards Banquet

After a delicious dinner meal, Ivan Corbin, President of HSUMC, introduced Vice-President, Doug Tzan, who described the Ministry of Memory Award, noting that these awards were given annual to individuals who had given outstanding service in archives and history at the local church, annual conference or jurisdictional level. He went on to explain that two awards were being presented this year. In keeping with recent practice, due to the fact that some recipients were unable to travel to the annual meeting, both awards were made at the annual conference level. The first award this year was presented to Lawrence Sherwood for his long-standing service to the West Virginia Annual Conference at the Board of Pensions Retirees Luncheon on Friday, June 8, by Mary Johnson, WVCCA Chair.



Mary Johnson and Lawrence Sherwood
(taken by and printed with permission of Dewayne Lowther)

Dr. Sherwood, the longest serving member of the West Virginia AC, has long been considered to be the "Historian in Residence," of the West Virginia Conference and was honored as such in 2011. He owns one of the largest known collections of Methodist books and papers, including manuscript writings of Bishop Osman Baker, the original manuscript of the experiences of Circuit Rider Thomas Scott and the only known copies of the Baltimore Christian Advocate before they suspended publication prior to the Civil War. Dr. Sherwood has edited and written several publications including his latest book in 2011, *The Tours of Bishop Francis*

Asbury in West Virginia 1776-1815.

He served as the vice-president of the National Association of Methodist Historical Societies in the 1950's/60's; was the vice-president of the Northeastern Jurisdiction in 1960, and has been a long-time member and vice-president of the West Virginia United Methodist Historical Society. He served on the WVCAH until 2016.

Doug then asked Pat Thompson to come forward to make the second presentation. Pat explained that the second nomination, for the Rev. John Topolewski, had originally been made by the former Wyoming Annual Conference which included churches in south central New York and north central Pennsylvania. In 2010, the Pennsylvania churches joined with the Susquehanna Conference and the New York churches joined the Upper New York Conference.; John then became a member of the Susquehanna Conference. Ten years, ago, however, John retired, and he and his wife Nancy moved to New Hampshire, where they served the Newport, NH, UMC, before fully retiring in Lempster, NH, two years ago. Thus, the presentation was made at the New England Conference. In addition, when John was informed that he had been chosen for the award, he asked that his wife, Nancy, be included, as well, as she has always been an important support for his work, especially in editing his many writings.



Pat Thompson, Sara Elewononi, Nancy and John Topolewski
(Photo by Beth DiCoco, Director of Communications, NEAC)

Everyone involved agreed. Pat and Sarah Mount Elewononi, the current secretary for HSUMC, made the presentation at the New England Annual Conference in Manchester, NH, on June 14.

Jack, as he is most well-known, was recognized for his long-term membership on the Wyoming Conference CAH and for his many written contributions, as well as his hard work in helping to establish the conference's archival center. He edited the *Commission's Notes and Sketches along the Susquehanna* (1971-1974); contributed to two recent histories: *Notes and Sketches along the Susquehanna: Essays in Celebration of American Methodism's Bicentennial* and *Where the Rivers Run: Essays in Celebration of the Sesquicentennial of the Wyoming Conference of the United Methodist Church*; and chaired the 150th Anniversary Celebration for the Conference as well as delivering its Sesquicentennial address. Jack served as Project Manager for the General Board of Higher Education and Ministry/Division of Ordained Ministry's Bicentennial of American Methodism celebrations and as an Associate Member of the Oxford Institute for Theological Studies, Oxford, England, in 1982, 1988, and 1992 and a Full Member in 1997 and 2002. Each of these produced a number of papers which were presented and published. Finally, in 2006, Jack wrote, *Most Worthy Praise: A History of the Owego United Methodist Church*, the history of the final church he served in the Wyoming Conference. He acknowledged that none of this could have been accomplished without the fine editorial skills of his wife, Nancy.

Ivan then introduced Linda Schramm, HSUMC Board Member and Chair of the Saddlebag Award Committee. The Saddlebag Award is presented annually to the outstanding book published the previous year in the

area of United Methodist history, polity, theology or biography. Linda announced that this year's award was being made to Dr. Ted Campbell for his book, *Encoding Methodism Telling and Re-telling Narratives of Wesleyan Origins*. Along with an award to the author of the book, the Saddlebag Selection also recognizes the publisher, as well – in this case, the General Board of Higher Education and Ministry's publishing arm, New Room Books, represented by Kathy Armistead.

Ted began by reiterating two historiographical insights from Bishop Palmer's sermon in the opening worship service: "The impulse to tell stories..." as well as, "We get to choose the stories we tell." That's the tough choice we have. We often have to overcome the past histories/stories we've already told – most of whom are about DWEAMS – Dead White European American Men!

When Jews gather for the Pesach, they tell the story of who they are... The story of John Wesley is not an innocent story. Ted's book looks at many stories and what identities have been encoded in each of the stories. We have certain DNA as Methodist, Evangelicals, UB's, EUB's, MPC's, etc. We have an image of John Wesley as a "church founder" in American Methodism in the mid-1800's. But that is not the case in his early biographies. It is not until we get to America that this image appears. He is often seen early on as a sect founder of American Methodism.

The image of John Wesley as an evangelist is often greatly expanded (exaggerated) by American Methodists in the late 1800's. That is the dominant image of this time period. The Image of "high-church Wesley" is favored by the Anglicans and then by sophisticated Methodists in the late 1800's. There is a trilogy on Wesleyan Ways of being Christian - through: 1) Wesleyan narratives; 2) Wesleyan Beliefs; and 3) Wesleyan Practices. The two historical challenges for us are to tell our stories and choose to tell stories that have not yet been told.

The Convocation officially closed on Wednesday evening with worship being led by Dr. Sarah Elewononi, with Fred Day as the Preacher.

On April 23, 1968, when Albert Outler preached the UNITED Methodist Church into being... he enveloped the congregation in "the aura of every new living thing – the aura of hope. "The world is watching us," Outler said at sermon's end. Using the Acts 2 biblical text recounting Pentecost...(and dare I say spot-on once again in this our jubilee year). "The lasting meaning of Pentecost is how it opens, again and again, a way for others to follow after," he said... The witnesses to the events swirling around the very first Pentecost were "amazed and astonished." (Acts 2:7). They said: "What does this mean?" (Acts 2:12)

What *DOES* this mean...?



Linda Schramm, Ted Campbell, Kathy Armistead

Suddenly divided tongues of fire ignite confused, frightened, fugitive disciples. Flames, like the little light bulbs you see over people's heads in cartoons, indicate a revelation. Then Holy Spirit blazes through their ranks, prompting them to speak other languages.

This whole speaking in different languages thing... Sometimes we put the emPHAsis on the wrong syllABLE because it's NOT just that all of a sudden a person was speaking a dialect they didn't know before as much as EVERYONE understanding God's message no matter where they've come from or how they spoke before! Pilgrims from all over creation hear about God's deeds of saving power in their OWN dialect...

A favorite image of this first Christian Pentecost appears in Nora Gallagher's *A Year Lived in Faith*: "The third member of the Trinity arrives without warning" she writes "and unlike the youthful dramatic Son, the Spirit is here to stay... [The Holy Spirit is] like a little old lady wading into a bar room brawl, shooting her six guns in the air..."

"The lasting meaning of Pentecost is how it opens, again and again, a way for others to follow after." What, where and how is the stuff and substance of the Holy Spirit loosed and bearing fruit in a 50 yr. old UMC? Where is the enthusiasm, the understanding God in native tongue and experience, where are the "see how they loved one another" identifications; the togetherness with "glad and generous hearts" (Acts 2: 43ff)?...

Invoking the Pentecost narrative is a means for getting at what the church was and is born to be... here are some things I have learned and am learning still. (I am going to frame these like one of those side bar columns in magazines where trends get charted with arrows indicating what's UP or DOWN, or indicating what's IN or OUT.)

When the Holy Spirit is loose, grace is UP and merit pay is DOWN. In the same way the wind is not selective about where it blows, the Spirit isn't picky where it stirs and lets loose. The Holy Spirit breathes God's unconditional love and transformation NOT because someone has done "right," holds a certain pedigree, believes a certain way, or has a premium on performance and success. The Spirit breathes God's unconditional love and works new life because people are purely and simply God's beloved. Bishop Desmond Tutu puts it this way: "God doesn't love you because you are good. God loves you period. God loves us not because we are loveable. We are loveable because God loves us."

When the Holy Spirit is loosed, relationships are UP and IN rules are DOWN and OUT...

In Jesus' time there was no shortage of rules. Yet Jesus led with compassion followed by expectation. Our M, E and UB forbears lived by *General Rules*, dozens of them. We boil them down to *Three Simple Rules* – Do

no harm. Do Good. Attend to the things that connect you to the means of God's grace...

The purpose of the General Rules was *not* for keeping people out of relationship with God as much as drawing them more deeply into relationship with God and one another in practical, life-giving ways. There is no shortage of religious rules and wrestling to keep faith with them in the way-back or the now. The tormenting challenge is one of application...

When the Holy Spirit is loosed coming- together is UP and IN and breaking-apart is DOWN and OUT. There's a story in the Bible that stands in direct and illuminating contrast to Pentecost. One story emanates from a tower, the other an upper room. One is about coming-apart and the other about coming together beyond former barriers. Pentecost and Babel. Babel and Pentecost. The Tower of Babel story tells about builders of an ambitious tower-to-take-hold-of-God project toppled-over into speaking many languages, leaving people without the ability to understand each other.

The Holy Spirit's arrival at Pentecost, as told in Acts, is the healing of that breach; the promise that by God we will all eventually understand each other not in our literalness but in our individuality AND diversity, "each in the native language of each..."

Come Holy Spirit. Put this wind beneath our wings. This will give our birthday celebration the aura of HOPE, Albert Outler saw. Arrive without warning. Break through our bolted prognostications and already formed St. Louis certitudes. Bring us an unexpected lift.

Remind us history takes time. Still the narratives of Pentecost are open to us again at a new threshold. Our merging streams have not diminished your flow among us, strengthened by our reconnecting with our true Source.

Come again, Holy Spirit. And again and again. Bring us to Jubilee. Amen.



Dr. Fred Day

**Please note the change in the HSUMC
Dues schedule which will take place
January 1, 2019.**

Regular/Institution	\$25
Regular/Institution with print copy of Methodist History	\$50
Joint paid by Annual Conference	\$20
Joint paid by Annual Conference with print copy of Methodist History	\$45
Student Membership	\$10
Sustaining/Benefactor (which includes a print copy of Methodist History and a \$50 donation to the work of HSUMC)	\$100
Life Membership/Joint Life Membership	\$800

2018 Saddlebag Selection Submissions

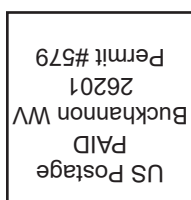
The Historical Society of the United Methodist Church (HSUMC) "Saddlebag Selection" Award Committee is seeking submissions for the outstanding book on United Methodist history or a related subject

published during 2016. The following are the selection criteria:

- Must achieve a balance between the scholarly and the popular. The selection should be respectable and readable, serious and accessible.
- Must be 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.
- Must have been published in 2018.

Entries should be submitted before **March 1, 2019**, by completing the entry form found on the website: <http://www.historicalsocietyunitedmethodistchurch.org/publications/entryform.pdf> (or requesting a hard copy from the Coordinator) and sending it, along with 4 copies of the work, to:

Linda A Schramm, Coordinator, Saddlebag Selection
244 S. Elk Street
Sandusky MI 48471
810-404-4698
lars@greatlakes.net



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