



Heart, Mind and Humility

Rev. Kevin Armstrong, keynote speaker at the 18th annual meeting of the Indiana United Methodist Historical Society, invited those attending to join him as he wondered out loud about whether the church and the academy might be best served if they recovered a holy empathy best expressed in the practice of humility.

No one would argue that the way for institutions to remain equipped for the present and the future would be to reject change. Change is at the heart of what is occurring within the college. As a student, Rev. Armstrong was "changed and transformed" by what he experienced at DePauw University. Common to its classes, professors, and community engagement was an institutional humility that "shunned sentimentality and respected -dare I say, loved - me enough to let me be myself even as my character, my beliefs, and my practices were being transformed."

Another observation has become clear to Rev. Armstrong while in his current setting as part of Methodist Health Foundation: a change of habits is difficult to carry out, especially as it pertains to a life style. "Those of us who would call ourselves Christian, Wesleyan, or United Methodists may need to recover some practices that become habits if we hope to achieve any change that is advanced." One answer is found in the realization that change happens when the head is joined together with the heart. John Wesley sought to unite "the two so long disjointed. Knowledge and vital piety... Heart and mind. Intelligent behavior and emotional intelligence."

A capstone of Rev. Armstrong's DePauw experience was the course "Fine Arts for the Non-arts Major." Five professors co-lead a class embracing dance, music, visual arts, drama -all forms of human expression that reach out to the ear, the eye, and the emotional senses inside the human being. Collectively, the instructors honored the student's awkward questions and his confused silences and challenged his assumptions, ignorance, and prejudices. The course reminded Rev. Armstrong of what had gone so well in his DePauw experience. He saw instructors who were willing to move beyond their own disciplines, who interacted visibly and publicly with one another in ways that encouraged dialogue and listened to the students who were asking questions about things they knew nothing about.

Rev. Armstrong knows the church related institutions have a particular heritage and tradition that seem to allow for a humble posture, one that listens to the heart of the student.

Turning to the mind, Rev. Armstrong sees in the world of medical science a shift away from a tight focus on the individual patient to a broadened concern with a population's wellness, a concern for entire neighborhoods and communities.

Is the college serving the church? As Rev. Armstrong sees the matter, the better question is: How do we engage more vibrantly together in serving the world? Students are eager to meet the world. "We need to recognize that change takes place best not simply by speaking to the head, but rather by speaking to the imagination, passion, and emotions of one another."



Save the date now!

Spring Annual Meeting
of Indiana U.M. Historical Society
April 5, 2014 at Epworth Forest

(Registration form on last page)

A Place of Resources

Archivist Wes Wilson and Archivist Associate Jenney Taylor gave those who selected a tour of the Archives of DePauw University and Indiana United Methodism a look at where the denomination's valued records are processed and cared for. Wes described the origins of the Archives and how users can find what they are looking for. He talked about the collections in the reading room that are used for general reference by researchers. For example, the Archives holds complete sets of annual conference journals for the (at one time) four conferences in Indiana - the South, North, Northwest, and Southwest - dating back to 1832. Of course, the United Methodist Church consists of predecessor denominations: the Evangelical Association, United Brethren in Christ, Evangelical United Brethren Church, and the Methodist Protestant Church. The Archives has complete sets of annual conference journals for these denominations as well.

Jenney Taylor gave visitors a behind-the-scenes tour showing them how their records go from an unorganized collection of materials of various media types to an archaically boxed arrangement of records made ready for research use. She also described the process for creating inventories to the collections which are placed on the Archives' website for anyone to freely access from their home, office, or mobile device. Visitors had the opportunity to walk through the aisles and see the many types of records that have been placed in the Archives by local United Methodist Churches from around the state. They also got to take a look at the website back out in the reading room to learn how to locate records from that electronic resource.



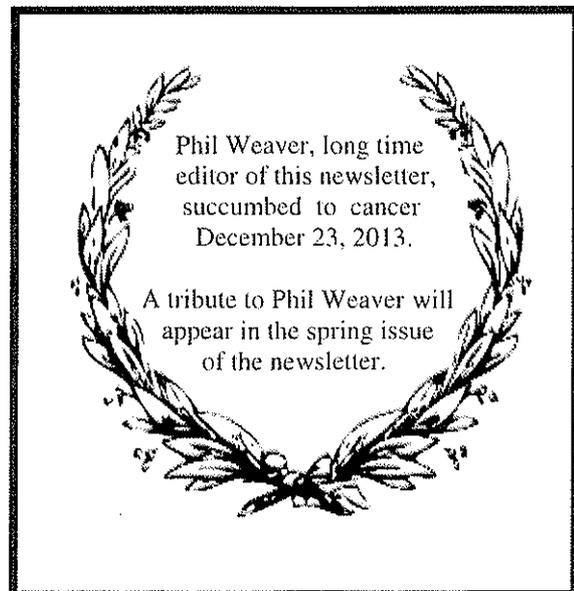
Reading Room of Methodist Archives,
DePaul University

Get Them Talking

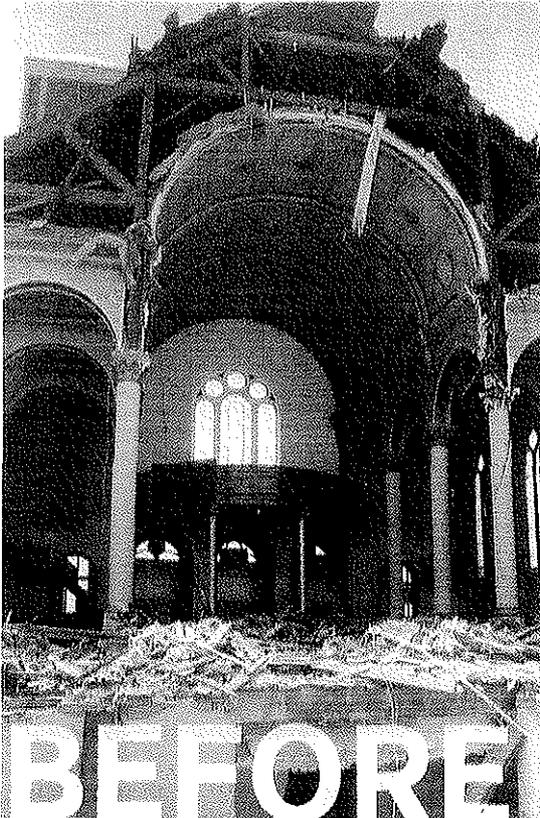
A picture can prompt the word. Malcolm Webb, who gave instruction on the gathering of oral history at the 18th annual meeting of the Indiana United Methodist Historical Society, knows the truth of that statement. To illustrate his point, Mr. Webb showed dramatic film footage of the fire which engulfed the tower of First United Methodist Church in Bloomington, Indiana, in 1937. Congregational members who were connected with the church in the year of the fire recalled the event in different ways, adding varying and new details.

However, an event — (if an occurrence rises to the level of justifying the term) — need not be all that dramatic. It merely needs to be a shared experience. The picture need not even be a motion picture. A still photograph mounted in an organized scrapbook can prompt a response with a simple statement: "Tell me about that person." Even a partial or defective photographic record can prompt dialogue. An imperfect record can be corrected or filled out through the use of interview techniques. Full facts can be added afterward.

The interviewer is getting back to the past. Through the use of photo albums and other visual records, which have been processed and are structured in order (usually chronological), the historian is creating documents for researchers of the future.



Historic Preservation 101



IT'S TOO LATE...

The editor of the IUMHS newsletter attended the workshop he promoted in the Spring 2013 issue of this newsletter; namely, **Historic Preservation 101**. This workshop, sponsored by the Center for Congregations, was conducted by Mark Dollase, Vice President of Preservation Services for Indiana Landmarks.

Mr. Dollase addressed the question that just about everyone wants to ask: What qualifies as a landmark for entry into the National Register of Historic Places? The property must possess significance. Significance is achieved by association with important national, state, or local events or people; or the property must display distinctive characteristics of an architectural type, period, or method of construction; or it must represent the work of a master builder or engineer; or it must possess artistic value. All the "ors" contained in that statement

show how hard it is to embrace the idea of significance.

The property should possess an integrity arising from the presence of original design, building materials, and context. As a rule, a building must be more than fifty years old or connected with an event that occurred more than fifty years ago.

While the criteria just set forth answer the often-asked question and present a national standard, it is a standard few local church historians and churches will ever have to meet. The intent and purpose of the Center for Congregations in holding this workshop was to be found in its book *Holy Places: Matching Sacred Space with Mission and Message*, by Nancy Demott, Tim Shapiro, and Brent Bill, which was distributed free at the workshop. (The book *Holy Places* may be ordered from Amazon.) The focus of the Center for Congregations in *Holy Places* is on a personal community level, the preservation of which any local church historian should recognize as an aspect of the historian's job.

Indiana Landmarks and the Center for Congregations would agree in the belief that a building is crowded with meaning. As the book *Holy Places* states, "stones and bricks and locations...speak. They may not use words...but they communicate meaning related to the events and experiences associated with them." The governor of the state may have never graced the sanctuary of your church; however, "My daughter's wedding ceremony was held there." No momentous historical event may have ever occurred in your church; however, "My grandfather lived out his life of worship in this space."

Those responsible for the building will want to respect sacred memories, the shared values of the congregation. The historian will realize there are teachable moments and spiritual meanings in congregational buildings. The book *Holy Places* gives emphasis to "discrimination," the primary goal of which is to be more conscious about how the building communicates the congregation's distinctive identity, an identity which becomes known in the context of a particular community and a particular time. Place, space, memory, time all merge.

(continued on next page)

(Historic Preservation 101 Continued here)

Securing memories means record keeping. Records will serve many uses. The book *Holy Places* is about assessment of what the congregation holds in terms of physical property. The local church historian will most directly become involved in facilities assessment in the case of the "historic structure report, which goes into the history of the building, detailing the original building materials used and how the building has evolved or been altered over time. The writer of this article took part in such an assessment of a church listed on the National Register of Historic Places with Indiana Landmarks. Questions were raised which the writer never sought to answer when he was writing a social history of the church. Indiana Landmarks wanted to know when the clay tiles came off the roof. (The writer did not find a record of their removal.) Indiana Landmarks would have liked to have known who designed the stained glass windows in the sanctuary. (The name of the designer is still unknown, but Indiana Landmarks knows what glassworks in Indiana manufactured the glass.) A historic structure report will make demands the local church historian would not normally anticipate. If the church records are thorough, the church historian stands a chance of answering, hopefully, a majority of the questions he/she will be asked

The book *Holy Places: Matching Sacred Space with Mission and Message* was not a text for Mr. Dollase's presentation. That is to say, it did not cover the same subjects and concerns in different words. Mr. Dollase spoke of restoration across Indiana and the U.S., citing programs and also available grants. *Holy Places* concerns itself with evaluating a congregation and its building and with managing reconstruction, restoration, and new construction with emphasis on engaging the congregation in the work being carried out in its name, house, and identity.

-by Philip Williams

Due to health issues, Philip had passed the completion of this newsletter to a temporary editor. Our thanks to Philip for the dedication and effort to keep us all informed and educated about the history and faith of our Wesley heritage.

The Center for Congregations has offices in:

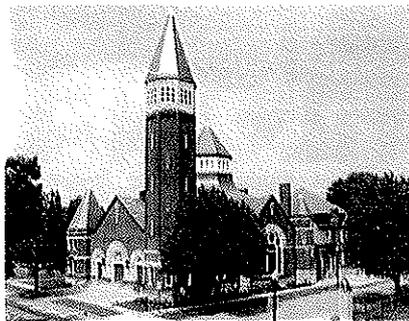
Crown Point
Evansville
Fort Wayne
Indianapolis
Seymour

The Center's central office in Indianapolis is at 303 North Alabama St., Ste. 100, zip code 46204 and may be reached at 1-866-307-2383

To know more about the Center for Congregations go to www.centerforcongregations.org

Indiana Landmarks has nine offices, eight regional:

In Hobart
In South Bend
In Wabash
In Jeffersonville
In Aurora
In Evansville
In Cambridge City
In Terre Haute



The Central office and state-wide headquarters is in Indianapolis at 1201 Central Avenue (Indiana Landmarks Center), zip code 46202

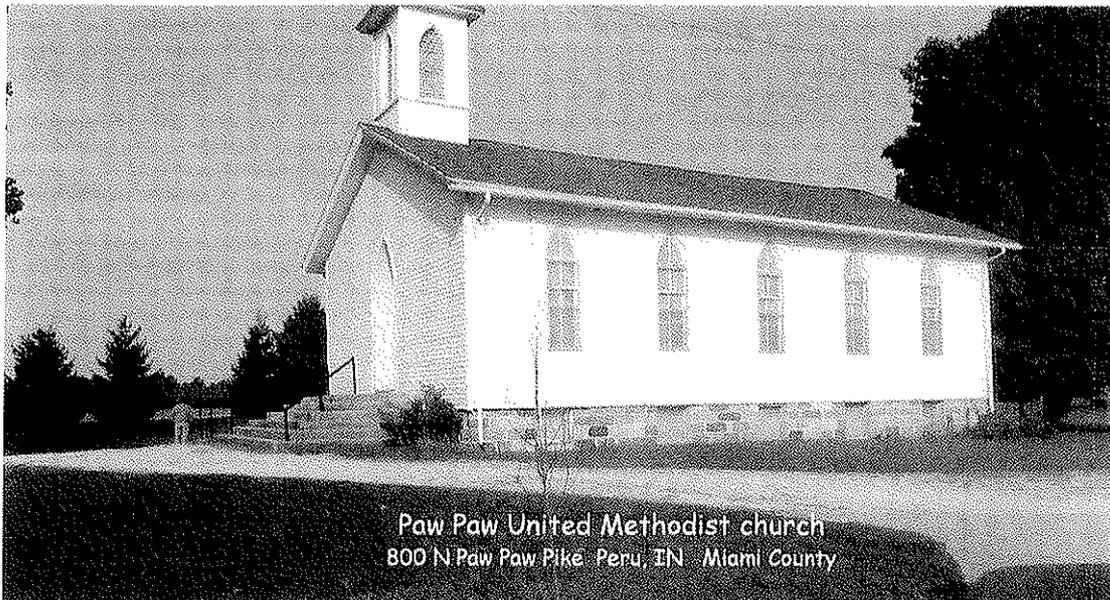
The telephone number for the central office is: 1-317-639-4534, or 1-800-450-4534. Their web site is www.indianalandmarks.org.

Does the building look familiar? The Indiana Landmarks center is in the former Central Avenue Methodist Church. The building had fallen into disrepair, but those with vision worked for its restoration and now it is a beautiful space for meetings, theater and receptions.

Central Avenue church once held the largest Methodist congregation in Indiana and played a formative role in the capital city, creating Methodist Hospital and Wheeler Mission and molding leaders who steered businesses and educational institutions.

Indiana Landmarks intervened in 2010 to save the endangered, architecturally outstanding building and give it an exciting new use.

“...at the same site...in the same building”



Paw Paw United Methodist church
800 N Paw Paw Pike Peru, IN Miami County

Following in the footsteps of earlier venturers, Robert J. Miller and Edmon J. Kidd and their families arrived in the vicinity of Paw Paw on October 2, 1837. They took residence in cabins erected by men who had previously traveled through the area.

In the same October, Miller and Kidd headed southwest with axes on their shoulders and determination in their step towards Peru to find a pastor who could watch over their blossoming community. They blazed a trail to the Indian trace and then followed it to Peru.

The preacher on the Peru Circuit, which included the Territory from below Logansport to near Fort Wayne, was not at home. An invitation and careful directions were given so that he might call on his return.

A few days later, a man on a horse with saddlebags was seen approaching Paw Paw. He was J. M. Merton, newly appointed to the Peru Circuit at the 1837 conference held in New Albany.

The new preacher was greeted by the Kidd family, and news of his arrival was sent to the Miller family. An afternoon service consisting of nineteen souls was held that same day. At the conclusion of the service, a class in the Methodist Episcopal Church was established. To the present day, there has been a regularly appointed pastor for Paw Paw.

The Paw Paw community first included thirteen families in a circle of twenty miles in diameter. Paw Paw became a village in 1839.

The Methodist class grew. In 1841, a camp meeting was held in September on the site of the present Paw Paw cemetery. During the meeting, what is remembered as "The Great Storm" struck. Two horses were killed and so many trees were felled that it was impossible to leave the location without clearing away the limbs and trees. Tribulation was shared from the beginning by this congregation.

The Paw Paw class met in various homes until 1844, when a frame schoolhouse was built to replace the old log school, a log structure fifteen feet square with greased paper for windows. In this newly erected schoolhouse, the Methodist class came to worship until the fall of 1846, when the present church was built. The logs for the church building were donated and hauled to the saw mill, where they became the timbers of a community church. The new church was dedicated in September of 1846, proudly free of debt.

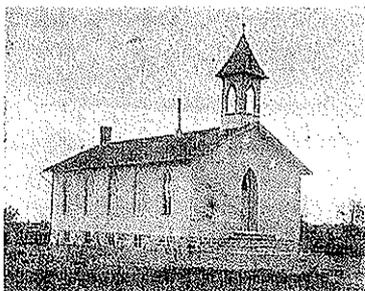
Recognition eventually came to Paw Paw Church for its persistent presence in the eastern part of Richland Township, Miami County.

(continued on the next page)



David E. Horn, a previous archivist of DePauw University, has written: "As far as the records in the Archives...show, the Paw Paw Church in Miami County is the oldest United Methodist Church in the North Indiana Conference, both in length of time at the same site and in length of time in the same building."

In July of 1979, Paw Paw United Methodist Church and its cemetery were named Miami County Historical Sites by the Miami County commissioners. On December 11, 1979, Paw Paw United Methodist Church was listed on the Indiana State Register of Historic Sites and Structures and was nominated for listing on the National Register of Historic Places. On June 8, 1980, District Superintendent Dr. Kaye Bass reconsecrated Paw Paw to acknowledge its status as an historic site and particularly as an important Indiana Methodist historic site.



Earliest known picture of the church from a 1912 newspaper article promoting Decoration Day at Paw Paw and other county locations.

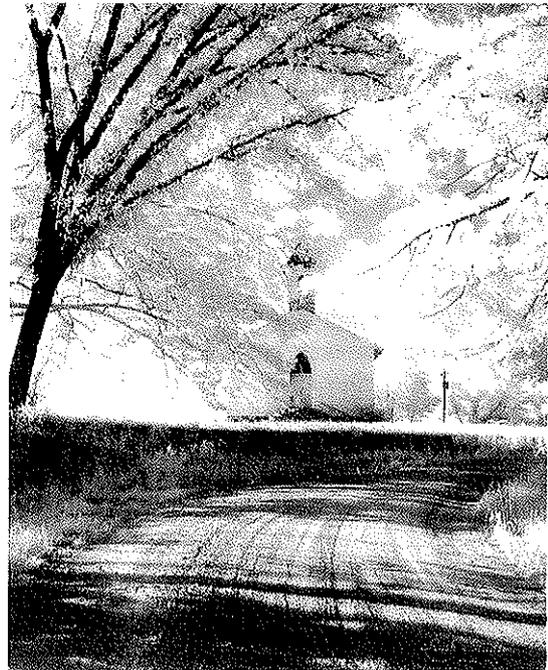


Photo of the church taken by Raymond Rush, a local professional photographer, when the road was still gravel and before the road was moved to accommodate a new bridge over Paw Paw Creek.

AMERICA'S FIRST BISHOP



May 2, 2014 will mark the bicentennial of the death of American Methodism's first bishop, Dr. Thomas Coke. Rev. Coke became ill and died unexpectedly on a mission voyage to Ceylon in 1814. He was 66 years old.

Bishop Coke's relationship with the American church was a bit rocky and his judgment not always the best, but he was unquestionably a towering figure of both British and American Methodism. He is credited with being the "founder" of Methodist missions, and, in the opinion of his colleague, Francis Asbury, "in zeal, in labors, and in services the greatest man in the last century." [Buckley]

And that's not all. Coincidentally, the 230th anniversary of the founding of the American Methodist Episcopal Church will also occur next year, 2014. Dr. Coke arrived from England in 1784, armed with fresh powers from John Wesley. His instructions were to ordain Francis Asbury as co-superintendent of the struggling Methodist Society and to ordain elders who could then offer the sacraments to American members.

Amazingly, because of the lack of ordained ministers, a great many American Methodist children had never been baptized, and many of its nearly 15,000 members had never been served the Lord's Supper! Suddenly, the sacraments were about to be within reach of all the faithful.

Methodist into a church, not just a movement!

So it happened that the struggling American church was transformed. These miraculous changes were effected at the renowned gathering which we celebrate as the "Christmas Conference" at Lovely Lane Church in Baltimore.

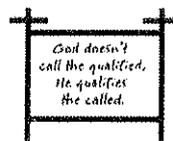
The letter which Coke carried from John Wesley contained Wesley's startling announcement that he had "appointed Dr. Coke and Mr. Francis Asbury to be joint superintendents over our brethren in North America; as also Richard Whatcoat and Thomas Vasey to act as elders among them, by baptizing and administering the Lord's Supper." "And," Wesley continued, "I have prepared a liturgy, little differing from that of the Church of England..." This liturgy, which he titled "The Sunday Service for Methodists in North America," was especially tailored for his followers in this country and Canada.

So the new church was to be both Episcopal and liturgical. As a further gift, Wesley's "Sunday Service" contained a set of "Articles of Religion," statements of belief which he had culled from the "Articles" of the Church of England. In a final token of his love for the societies in the New World, John Wesley had edited a hymn book; this the Christmas conference also enthusiastically embraced.

The conference also fashioned the British "Large Minutes" into what later became known as the *The Doctrines and Discipline of the Methodist Episcopal Church*, the guide by which the church and its members agreed to be governed. Remarkably, the Americans endorse all these additions without a dissenting vote!

What more could a new-born denomination possibly want? The Methodist Episcopal Church now enjoyed ordained leaders, a theological underpinning, a set of litanies, a statement of rules, and a treasury of sacred music! How could a church be more plentifully supplied at the start of its life?

Therefore, it would seem appropriate that the Indiana United Methodist Historical Society mark the Coke bicentenary with a special observance at its Annual Meeting in early April. The timing would fall close to the anniversary of his death, May 2. Also, Coke's definitive role in connection with the Christmas Conference should be particularly lifted up.



This article first appeared in an email sent by Richard Stowe November 20, 2013. Believing it is worth repeating, it is included here.

* * *

In the belief that history has the power to uplift and inspire Christ's present-day disciples, please let me share with you a little story from the accounts of our church's German mission in New York in the 1850s. This comes from the annual report of Superintendent John C. Lyon to the M.E. Missionary Society in 1852 (pp. 17-18):

"Washington-street Mission. This mission has also been under the charge of Rev. C. Jost, of Second-street, during this year, and is one of the most laborious and even dangerous posts in all our missionary work. As the German immigrants land near this place, it is made the duty of the missionary to meet them with tracts, and Bibles, and Christian counsels, and to proffer them any aid they may need of him on their way to the interior, in the discharge of which duty they are often insulted by a heartless set of runners, who had for some time monopolized this business, and had often swindled the unsuspecting strangers out of all their money. On one occasion brother Jost escaped narrowly with his life, as they were dragging him along the wharf to throw him into the river. The Lord is, however, blessing this mission in a very remarkable manner, despite all the opposition and persecution it has had to suffer from almost every quarter."

What, you say, does this tale have to do with Indiana Methodism? Well, consider what was meant by "the interior"—Indiana, of course (and our neighboring states)!

THE WORD OF GOD IN THE LIFE AND MISSION OF THE CHURCH

Because several people responded in a positive way to Richard's story of Brother Jost, Richard thought perhaps you would enjoy another. This one had its beginning 150 years ago and it happened right here on Indiana soil.

(Go to next column)

In the words of Christopher Shoemaker: "On July 25, 1863 the Fourth Quarterly Conference of the Bradford circuit of the Wabash Conference [of the Methodist Protestant Church] met in Medarysville, Indiana. At this meeting it was moved and approved that Mrs. Helenor Draper, "be recommended to the Annual Conference as a suitable person to preach the gospel or at least a small work."

Now, why should we be interested in this commonplace take of the granting of a preacher's license in a tiny town in northern Indiana? Precisely because there was something very uncommon about it. In fact, the story will take a unique turn, a historic first.

Helenor Alter was a curious little girl, always pestering her elders for answers. No wonder that she became curious about religion and was converted while still young. Her father, John Alter, was an M.P. circuit-rider across the sloughs and groves and prairies of Jasper County, and soon Helenor would join him as he rode and met his appointments. She eventually felt a call to preach, and, as we saw, her quarterly conference granted her desire.

At that time she was Mrs. John Draper. In 1864 she married Thomas Davisson. She had no children.

By 1865 she had served three years on the Bradford Circuit and was ready to stand for deacon's orders. The Wabash Conference of the Methodist Protestant Church, meeting at the Alter family home in August of 1866, gave its blessing, and at Annual Conference Helenor became the first woman ordinand of any American branch of Methodism!

Of course, all did not go smoothly. One year later, some in the Wabash Conference objected that "the election of females to orders is incompatible with the teachings of Holy Scriptures and not in accordance with our book of discipline." The issue was forced up to the M.P. General Conference. But Helenor survived that challenge and continued her ministry until 1874. Rev. Helenor Alter Davisson died on Oct. 9, 1876, and is buried in Sandridge Cemetery in Jasper County.

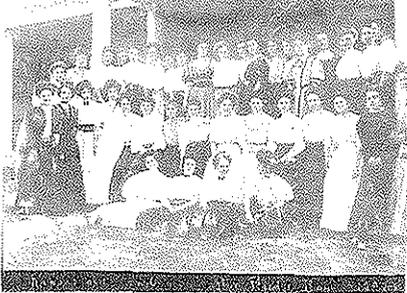
Read her story in [Methodist History](#), Jan. 2003, pp. 3-11, and then see if you don't agree that we should remember the locale of her life among the honored historic United Methodist sites of Indiana.

News from the Methodist

Archives

New Acquisitions

Fleta Stella Lulu Ward (Weatherford) x1909



Three photograph albums/scrapbooks from the time Ward spent at DePauw University, 1905-1907, including pictures of her time as a member of Kappa Kappa Gamma sorority. Miss Ward was from Dayton, Washington. She married James C. Weatherford and supported his duties as a senator for the state Washington. She also started the town library in Dayton, Washington. She passed away in 1964. [DO13.064, DC 447]

Pi Epsilon Delta Theater charm



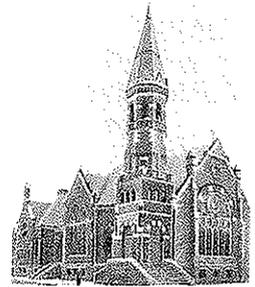
Pi Epsilon Delta was a National Honor Society. The drama/theater key charm, 15/16" x 5/8", is engraved with the name "Stacey L. Bilsland" on the back. She is a member of the class of 1982. [DO13.069, DC 1983]



Evangelical United Brethren Sunday School pins

Six various EUB Sunday School pins. These items were found in the Lockerbie Central UMC upon closing in 2013. [MO13.021.1-6 1983]

Trinity United Methodist Church New Albany, Indiana



Eight bound record books: Historical Record of Permanent Data, 1936-1952; Membership Roll; Church Records, 1846-1869 (John Street); Church Records, 1888-1899; Official Board minutes, 1888-1920; Sunday School (John Street); Church Records, 1900-1941; Membership and Church Record, 1955-1996. Founded in 1857 as New Albany Johns Street, it became New Albany Trinity in 1888. [MO13.034, Meth. Vol. 6271-6278]



Carmel United Methodist Church

Three DVDs: 2013 Capital Campaign, "Making Room," September 11th Anniversary Remembrance, and "Carmel United Methodist Church, Freeing Our Future." [MO13.031, DVD 1846-1848]

National Science Foundation Summer Institute scrapbook, 1959-1964



Clinton B. Gass was particularly successful in attracting for DePauw substantial National Science Foundation funds for summer institutes. Dr. Gass served as the first director of DePauw's institute for elementary and secondary teachers, which was one of the first institutes of its kind in America in 1959. [DO13.076, DC 712]



ANNUAL MEETING



April 5, 2014 — At Epworth Forest

The camping programs of the Indiana Conference of the United Methodist Church will be the focus of the Spring Meeting of the Indiana UM Historical Society. Where better to host the meeting than one of our camp grounds? Freeland House, pictured to the left, offers overnight accommodations for those who want to arrive prior to the Saturday meeting. A block of rooms have been reserved for those requiring housing. Reservations for rooms should be sent to Richard Stowe using the following form.



Detach and mail this form for room reservations

Hotel Reservation Form

2014 Annual Meeting of Indiana UM Historical Society

All rooms are \$60.30.

Please indicate your Choice of Room accommodations: (some rooms may not be available)

-One twin bed
-Two twin beds
- Double
-Queen

Name of person making reservation.....

Address.....

Phone..... Email.....

Name of guest (if applicable).....

Enclose check (made out to IUMHS (Indiana United Methodist Historical Society) in amount of \$60.30.

**MAIL TO: Richard Stowe
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Muncie, IN 47304**

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