In America, Methodism took on a distinct and vigorous tone and spirit, growing up, as it did, close to the soil of a pioneering nation. Unlike bishops of the Anglican church, who were linked with privilege, respectability, and civility, the frontier bishops of the New World rode horseback over mountains and through forests, forded turgid streams, slept in log cabins or out in the open air, and presented an easily understood salvation message. Populist Methodist preachers, following Wesley’s example, preached in fields and groves. They initiated the camp meeting, the protracted revival service, the altar call, and the mourner’s bench. They offered emotional fervency, personal testimony, and homely illustrations instead of scholarly discourse. They developed the spiritual, the Sunday school song, and the gospel song. Wesleyan poems were conveyed through the notes of popular tunes. In response, raw emotion was often expressed through shouting, fainting, and jerking. Indeed, revival meetings and gospel hymns were the distinguishing marks of grassroots Methodism into the 1920s; and Methodists were clustered in small churches in rural areas through much of the 20th century.

The defining marks of evangelical theology – a grassroots religion of the people – were original sin and the need to be rid of it, atonement, faith, and the possibility of new birth. The doctrine of atonement (or sanctification) was destined to take on a major importance after Phoebe Palmer and her followers defined “grace imparted” (Wesley’s wording of the idea) as being instantaneous, a moment of cleansing in experiential Christianity in which the worshiper places his whole body on the altar (into Christ) as his, the worshiper’s personal sacrifice, his personal response to Christ’s sacrifice. This magnification of atonement (of sanctification in Christ) spurred the Holiness Movement. The believer, it was held, could be sanctified and made perfect in love through a second work of grace.

(This article continues on page 2.)
Methodism grew by conversion; and the glue of evangelical worship was the old-fashioned, devil-fighting, sin-killing, hanky-waving, amen-shouting, foot-stomping Methodist Holy Ghost revival and its language, the gospel song. The revival’s lead-in and setting, the camp meeting, was egalitarian, being one of the first social institutions in which blacks and whites could gather on more or less equal terms.

However, another Methodism, establishment Methodism, grew up organizationally and distantly in the cities and the seminaries, away from the soil and the street corners. Establishment Methodism was prim, proper, and had a low regard for emotional display. It was uncomfortable with the idea of original sin — of sin being inborn — believing that education determined the goodness of the developing child. Bishop Matthew Simpson (“Mr. Methodist,” as he was called), a scholar and author of the *Cyclopedia of Methodism*, stands out as a bridge between establishment and evangelical Methodism. “Eminent” scholar that he was, Simpson still desired that Methodism never lose its zeal. He accepted invitations to preach at revivals and camp meetings, but, like modernists, saw Methodism’s future in education.

The Holiness Movement that had grown under the influence of Phoebe Palmer was not strictly Methodist; and, being non-denominational, the movement spun out into the formation of new denominations. Former Methodists populated the Church of God, the Church of the Nazarene, and Pentecostal churches.

Taylor University represented populist Methodism. Riley Case has written that Taylor University was “the first (and perhaps only) attempt on the part of populist evangelists in The Methodist Church to claim a college of their own, committed to evangelism and missions and traditional Methodist doctrine, particularly the doctrine of Holiness.” The school was endorsed by the Christian Holiness Association. However, acceptance by The Methodist Episcopal Church would repeatedly slip away. The ME Church, through its University Senate, rejected the school, never listing Taylor because the school had strong religious tests for faculty and students, a requirement that seemed in conflict with the open search for truth. In later reviews, the school seemed so Methodist as to be sectarian; and, for the Senate, to be non-sectarian was a higher value than being classically Methodist. In the early 1960s, affiliation with The Methodist Church was again sought; but the school was considered “too Christian” — that is, it operated from a confessional stance, which violated the Senate’s standard of academic freedom. Today, Riley Case contends, the student body of Taylor University could be described as “generic evangelical.”

A library of resources was made available at the 16th annual meeting.
We Raised Our Voices

Rebecca Hill provided piano accompaniment.

As James Fry has characterized them (in "The Early Camp-Meeting Song Writers," *Methodist Quarterly Review*, July 1859), hymns or "spiritual songs" were rude, bold to the cultured ear, rugged in meter, imperfect in rhyme. Often improvised from the pulpit, they were readily accepted as suitable to revival needs. They were quickly committed to memory and usurped older "officially accepted" hymns.

The desire of many evangelicals was for a hymnal that would reflect the portion of Methodism relating to revivalism, gospel music, Wesley, and evangelical theology. Gospel music, including black gospel singing, had important historical roots in Methodism, particularly in populist, Holiness, and revivalistic Methodism. "Official" hymnals were not always friendly to the evangelical expression of Methodism. As a result, many churches opted for hymnals from other publishers.

Riley B. Case, in his book *Evangelical and Methodist: A Popular History*, has summarized much of the history of unofficial hymnals as follows:

Methodist groups sang gospel songs regardless of official hymnals. Methodist Ira Sankey was song leader for Dwight L. Moody and compiled *Gospel Hymns* volumes 1 to 6. It is said that Fanny Crosby (1820-1915), a Methodist, with her eight thousand hymns, always with evangelical themes, did as much as any other person to define the ethos of Methodist evangelism during the last part of the nineteenth century. Henry Shepherd Date (1858-1915), Methodist evangelist and singer and founder and first president of the Young People’s Alliance, the forerunner of the Epworth League, founded Hope Publishing Company and published *Pentecostal Hymns*, which for many churches became the unofficial Methodist songbook. E. S. Lorenz, sometimes called the father of gospel music, was United Brethren. Elisha Hoffman of the Evangelical Church, while serving as music editor for the Evangelical Publishing House, wrote numbers of gospel songs, including "I Must Tell Jesus" and "Leaning on the Everlasting Arms." George Bennard, Methodist evangelist, wrote "The Old Rugged Cross" in 1913. Thomas O. Chisholm (1866-1960), Methodist evangelist, wrote "Great Is Thy Faithfulness" in 1923. Homer Rodeheaver, song leader for Billy Sunday, was a faithful Methodist who popularized such songs as "He Lives" and "In the Garden," and founded the Rodeheaver-Mack publishing company.
Many Hoosiers have heard by now about the Wondrous Opening Weekend (WOW), the grand opening of Indiana Landmarks Center, the former Central Avenue United Methodist Church and now the statewide headquarters of Indiana Landmarks. However, one activity (to be told at the end of this article) came after the opening.

Ironically, Bill Cook, who put up $10 million toward the restoration of this historic church building, died one day before the grand opening. Marsh Davis, CEO of Indiana Landmarks, did not ask for a moment of silence at the opening of WOW. Instead, he asked for boisterous cheering in appreciation and acclamation of Bill Cook’s work: a gloriously restored church building. John Mellencamp, a friend of Bill and Gayle Cook who had interrupted a Canadian tour to be at the opening, refused to add any maudlin tone to the evening, saying that instead of singing anything intentionally sad he would sing what Bill Cook would enjoy hearing.

Dr. Thomas Hollingsworth, who worked for Bill Cook, respected his employer for Cook’s unpretentiousness. In many respects, Bill Cook seemed to have lived in a modest, perhaps even a humble way, never having ever bought a new car and living in the same house he had owned in the 1960s to the end of his days. However, he spent generously on historic restoration, which gave pleasure to both Gayle and Bill Cook. Mary Lou Garrett, a friend, remembers Bill Cook walking into West Baden Springs Hotel after it had opened, “just smiling. It reminded me of a child with a new toy.” Bill Cook would have smiled at WOW, and Gayle would have shared his joy as she always has.

(Article continues on page 5.)
Central Avenue Church, a story filled with glints and blemishes, her telling the result of having researched the church’s published histories and interviewing the former members of the congregation and residents of the Old Northside neighborhood. She told of E.J. Rood, basketball coach and Sunday school teacher, who asked his players to dig out the floor of the gymnasium so that the floor would be lowered by five feet to achieve a regulation height for this athletic facility. She told of the utility worker, who, having been assigned to disconnect the church, had to coach the pastor in how to ask for an extension of time to pay off a $7,000 bill.

Sally Perkins’ telling of the history of Central Avenue was an experience of love. “Every time I met with a former pastor or church member, or read a letter from a church member as far back as 1892,” Sally Perkins has written, “I came away filled with enthusiastic stories of love.”

Sally Perkins’ presentation was the inaugural performance in a new series resulting from a collaboration of Storytelling Arts of Indiana and Indiana Landmarks. The series, “If These Walls Could Tell,” will feature performances about landmarks staged in the historic buildings that inspired the stories.

The 1892 organ, restored

Indiana Landmarks has adapted the former sanctuary and Sunday school building, now both buildings having a stage, as venues for expanded preservation programs. These buildings will also serve the community, being the sites for musical performances and corporate, cultural, and social events. Dr. Charles Webb of Jacobs School of Music of Indiana University inaugurated the 1892 organ, restored with gilded and stenciled pipes (note the attention to detail here). On the second day of WOW, Sylvia McNair sang as part of the Classical Bash, which also introduced The Landmarks Trio, artists in residence of the Indiana Landmarks Center.

Another creative expression of the opening came toward the very end of April when Indiana Landmarks and Storytelling Arts of Indiana presented “Hugged by These Walls,” told by Sally Perkins. Sally told the story of
In 1812, just east of Corydon, Indiana’s first United Brethren church, Pfirimmer’s Chapel, was organized by John George Pfirimmer. Eight years later, in 1820, he also organized the first Sunday school in that denomination. The first Sunday school in Indiana had been established one year earlier in New Albany by Isaac Reed, under the sponsorship of the Connecticut Mission Society, a Congregationalist organization.

John George Pfirimmer (1762-1825), for a time, claimed to be an ordained minister in both the German Reformed Church, of which he was first a member, and the United Brethren in Christ, to which he had been converted. He singled his claim to the latter congregation before moving to Corydon. As a member of the 1800 founding conference of the Church of the United Brethren in Christ, Pfirimmer helped elect Philip Otterbein and Martin Boehm as its first bishops.

In Indiana, Pfirimmer founded Pfirimmer Chapel, Stonewycher Meeting House, Old Capital, Potato Run and Union Chapel, as well as ten other United Brethren churches in Harrison, Floyd, and Dearborn counties. Pfirimmer was appointed the first presiding elder of the Church of the United Brethren in Christ in Indiana.

(The article “A Founder of UB Churches” continues on page 7.)
("A Founder of UB Churches," continues here.)

As a friend and business partner of William Henry Harrison, John George Pfrimmer helped organize Harrison County and build Indiana's first capitol building. He was a judge, a minister, a physician, a farmer, a miller, who could speak French, German, and English fluently.

The languages he acquired in their cultural settings. Pfrimmer was born in Bisheim or Bersett (there are differing accounts), the German-speaking Alsace province of France. He studied medicine while still in his teens, subsequently becoming a physician and surgeon. He entered the French Navy, fought against the English in the Battle of Dominican, which took place in the West Indies.

By 1784, Pfrimmer was living in Switzerland, where he married Elizabeth Ann Seen. In 1788, he and Elizabeth emigrated to the United States, with two of their three children, one having died at sea.

A talented musician, Pfrimmer is said to have floated his piano with him down the Ohio River to Corydon, making it, if true, probably the first piano in Indiana.

At the very end of his life, having owned land as a farmer and having held slaves (which he eventually freed), John George Pfrimmer failed in business and died owning no real estate, with his debts greater than his assets. What he left to Indiana, however, were multiple churches and the first United Brethren Sunday school.

The article above was adapted from "John George Pfrimmer (1762-1825) " Historical Bulletin Insert No. 9, prepared for the South Indiana Conference United Methodist Bicentennial Coordinating Committee and the Indiana United Methodist Bicentennial, 2000-2001, by John R. Riggs, Archives Researcher, Archives of DePauw University and Indiana United Methodism."
Minutes of the 15th annual meeting and the treasurer's report and proposed budget were accepted with concord. However, while the latter two reports were still on the floor, Robert Epps asked whether there might be a plan to increase the membership of IUMHS. The treasurer, Dr. Richard Stowe, answered that a campaign to increase membership had already been launched with 60 selected church historians from the northern part of Indiana receiving complimentary copies of the society's newsletter. Efforts will be made to reach the remainder of church historians statewide in 2011.

Two people were recognized at this meeting. The first was John Baughman, who was retiring from the Executive Committee and was now being recognized in appreciation of 15 years of service to IUMHS, which included having served as the society's president. Reminiscing, Dr. Baughman recalled the first planning session held when organizing the society, a gathering at Washington, Indiana, attended by himself, Bill Bartelt, Lee Bilderback, Blaine Emily, and Jack Haskins.

The other recognition was a plaque presented to Phil Williams for "distinguished, faithful, and continuing service" as editor of the IUMHS newsletter, a mission President Davies termed "a labor of love." Phil Williams then commented that since he had attended the first annual meeting at DePauw University he might be considered a charter member. The designation "charter member" was promptly added to his name tag.

A slate of officers for 2011-2012 was presented for consideration to those assembled at Taylor University. President Davies then added one name to the published list: Jennifer Woodruff Tait, as an at-large officer. With that verbal addition, those elected to office were:

President – Douglas H. Davies
Vice President – to be filled
Secretary – Nancy Richmond
Treasurer – Richard Stowe

At-large officers:
Bob Epps
Phil Williams
Jennifer Woodruff Tait

President Davies closed with IUMHS's accomplishments for the year: (1) the Heritage Map is now available through the Indiana Conference website; (2) the society has provided partial funding to the United Methodist Archives at DePauw University for the digitization of back issues of the Hoosier United Methodist.
The 2012 Annual Meeting and an Optional Day of Study

Photograph courtesy of First United Methodist Church, Bloomington, Indiana

The 17th annual meeting of the Indiana United Methodist Historical Society will be held on April 21, 2012, at the First United Methodist Church – or First Methodist, as long-time parishioners call it – in Bloomington, Indiana.

First Methodist dates back to the second decade of the 19th century and occupied three separate locations before laying the cornerstone of its present building at the corner of Fourth Street and Washington in May of 1909.

Damage by fire tested the congregation in April of 1937, but like other congregations elsewhere (Central Avenue in Indianapolis being only one) the congregation began to rebuild from the conflagration, construction beginning in October of the same year. The Wesley Building, erected in 1951, opened the congregation to university students. An addition in the 1990s provided additional classrooms, office space, and a large fellowship area.

Major maintenance problems and space limitations had forced the congregation to decide in that very decade whether to move to the edge of Bloomington or remain downtown. As others facing a similar decision (Roberts Park MEC in Indianapolis being one), the congregation found its identity in its historic downtown location and building and chose to stay, proclaiming in the late 1990s that it is: A Church in the Heart of the Community with the Community in its Heart.

The congregation even directed its future growth, purchasing an entire block south of the church, deepening its commitment to the downtown area. First Methodist shares and exemplifies the Methodist spirit of continually rebuilding and committing oneself to the community. First Methodist extends itself to IUMHS and its members in 2012.

In connection with the 17th annual meeting, IUMHS will offer an all-day workshop for local church historians and history buffs on Friday, April 20. Topics will include selecting and preserving historical records, building archival collections, and raising the congregation’s awareness and appreciation for its unique heritage. Further details will be announced in the spring newsletter. Reserve the dates April 20 and 21 now.
News from the Methodist Archives

A Special Section Providing News Items and Releases from the Archives of Indiana United Methodism, DePauw University, Green Castle, Indiana

Archives of Indiana United Methodism: New Acquisitions

Barnaby House

A painting, dated 1958, of the C. H. Barnaby Home, located at 605 East Washington Street, Green Castle, Indiana. The artist, John Emmett Porter, received a Doctor of Divinity degree from DePauw University in 1939.

In 1949, the Barnaby Home was made into the DePauw University Art Center. The building was eventually razed, and, in 1961-62, the Berkshire faculty apartments were built on the site. [D011.073]

Chester Heights UMC (Richmond, IN)

Chester Heights UMC records: church newsletters, bulletins, baptismal records, charge conference records, histories, membership records, newspaper clippings, pastor's reports, photographs, Sunday School records, Administrative Board meeting minutes, UMW records, WSCS records, Warranty Deeds, and bound record volumes.

The Methodist Church in Chester was organized on July 1, 1863. After first being named Chester Methodist Episcopal Church, then Chester Methodist Church, the church changed its name in 1965 to Chester Heights Methodist Church. It became the Chester Heights United Methodist Church in 1968. The church was located at 4274 U. S. 27 N., Richmond, Indiana.

In December 2010, Chester Heights UMC merged with Central UMC in Richmond, Indiana. [M012.007]
The Elms

The original 1906 construction specifications, including framing, wiring, plumbing, and plastering for the residence of Mr. W. C. VanArsdel.

This residence, The Elms, is the traditional DePauw University President’s home and is significant as one of the most elaborate examples of the Colonial Revival style in Green castle. William VanArsdel, lawyer, businessman, politician, and Asbury College graduate, lived in the house until his death in 1922. His widow sold the property to DePauw.

From 1925 until 1981, The Elms served as the residence of every DePauw University president. From 1933 until 1981, every important guest of the university was entertained at The Elms, including Margaret Mead, British Prime Ministers Winston Churchill and Harold MacMillan, Amelia Earhart, and President Richard Nixon. The residence continues to serve as a place for special hospitality.

The Elms was placed on the National Register of Historic Places in 1984. [D012.002]

Rev. Hortensius Murray Lamport

1878 diary of Rev. H. M. Lamport.

Lamport was born on May 3, 1849. In the autumn of 1872, he was appointed to Hunts town Circuit. In 1873, he was admitted on trial. His appointments were: Hamilton, two years; Fremont, two years; Butler, three years; Bristol, three years; Ligonier, three years; Auburn, five years; Kendallville, one year.

He died on March 26, 1892, at the age of 42, along with his brother-in-law, in a railroad accident. [M011.028]

Rev. Warren Sawyer Saunders
(1912-2003)

Type-written sermons, along with corresponding bulletins (1951-1976), funeral sermons and pastoral prayers written by Rev. Saunders.

Rev. Saunders received an economics degree from Emory University in Atlanta, Georgia, and a degree in theology from Emory’s Candler School of Theology in 1951. In 1982, he received a Doctor of Divinity degree from DePauw University. He died on March 13, 2003. [M011.022]