



Indiana United Methodist Historical Society Newsletter

P.O. Box 331, Greencastle, Indiana 46135

Fall and Winter 2014-2015

A Historical Highlight of 2014

*Dedication of the Helenor Alter Davisson
Cluster of United Methodist Historic Sites
Jasper County, Indiana*

Rev. Helenor Davisson was the first women to be ordained in any branch of the United Methodist Church. The daughter of John Alter, a minister in the Methodist Protestant branch of Methodism, Helenor felt the call to service as a minister and in 1863 was admitted on trial in the Wabash Conference of the Methodist Protestant Church. In 1866, that Conference found favorably for her ordination as Deacon. The vote was taken in the Alter home, which is one of five historical sites related to Rev. Davisson's life and ministry. Like other ministers of her time, Helenor often rode a circuit. The other related sites are Helenor's grave site, the

Alter family cemetery, near the house, a church building once owned by the Methodist Protestants, now the headquarters and museum of the Jasper County Historical Society and the Rosebud schoolhouse, once a meeting place of the Methodist Protestants.

These relatives of Helenor were present for the dedication.

More information about Helenor and the dedication can be found at



This original oil painting was done based on a faded photograph taken of Helenor and her husband in their younger years. It was unveiled at the dedication and now hangs at the World Methodist Council Museum at Lake Junaluska N.C..



inumc.org/davissonclusterdedication.

Annual Meeting



April 18, 2015

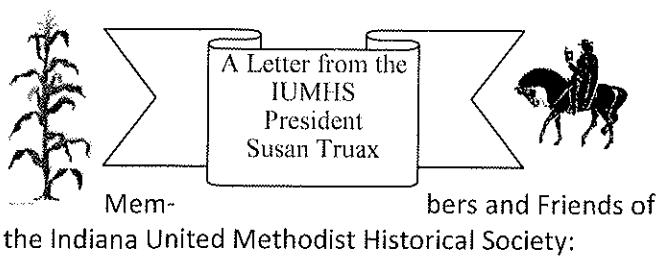
Neu Chapel
University of Evansville

Information and Registration on Pages 10 & 11

A highlight of the Annual Meeting is the *Idea Table*. Members and guest can bring pictures, written material or objects that represent the history of their church for display on the Idea Table. Seeing what others have done is a good way to encourage one another in collecting, displaying and /or storing items that tell the stories of our church.

This is an especially good year to bring your items, as a panel discussion on writing a local church history is a part of the afternoon program.

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Members and Friends of

the Indiana United Methodist Historical Society:

I hope everyone is having a safe and warm fall. We've had a busy fall, because my husband and I farm near Pittsboro, Indiana. We miss a lot of activities such as Fall Festivals, and bonfires and even smores. When there is no rain we work from early morning to late evening, bringing in the result of all our work throughout the year, but our work is not done for the year. We have to market our crop; take the corn and beans

(Continued on next page.)

(cont. from pg 1)

to market; maintain and repair equipment; make preparations for next year and still feed the animals. Our work never seems to end, but it is a work we consider blessed to have. It's like that with history. We miss a lot of things in our pursuit to preserve and interpret history, but it is a work which we feel privileged to do. In 1995 a small group of men and women formed the Indiana United Methodist Historical Society to preserve and interpret our church history. This is a daunting task, because much of what our predecessors did to make the Indiana United Methodist Church a strong and viable tool to carry God's work throughout Indiana and the world was often done in the quiet fashion in which they often practiced their faith. They quietly did their work with little fanfare or public notice, but the work they did helped to spread Christ throughout the state and the world. Because they worked so quietly, it is difficult to discover their work, but Archives of DePauw University and Indiana United Methodism work to collect the history of our church's forefathers and foremothers. Wes Wilson and his staff have worked hard to preserve and organize the more than 14,500 collections of the University and the Church which have been given or loaned to them. Having all this material in one place helps to promote the study of our church's history. The reading room available for scholars is filled with light and lots of room, and the staff is eager to help a researcher find historical resources. It is a delightful place to do research in. In addition to accepting and preserving local records Wes will visit with local churches and provide on-site consultation to help the local historians determine how to care for their records in the church itself or at the Archives, or a combination of the two. Wes will write a report about the consultation. There is no charge for this service. I urge you to learn what resources the local Methodist church has to preserve their records by contacting Wes Wilson at 765-658-4406 or email him archives@depauw.edu. If you have time take a trip to the archives and rediscover the dedication our ancestors had to do Christ's work in the world.

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HISTORY OF THE MARION CIRCUIT

1830 - 1850 By Riley Case

Every so often some previously undiscovered Methodist history material shows up. Such is the case with a manuscript that is in the Grant County library which is an account written by William Wharton (1816 - ca. 1890). The manuscript was found in 1940, and given to the library where it was transcribed. It appears to be only a partial manuscript, so there was originally probably much more. Wharton moved to Grant County in 1830, was married 1833, was converted 1835, and was the Recording Steward of the circuit for many years. He commented on the preachers appointed to the circuit, number of members received, what happened at the annual camp-meetings, as well as other stories. He lived in Grant County before the town of Marion was laid out.

While a number of circuit riders have written memoirs and while there are pretty good Indiana Methodist histories that cover the development of Methodism generally, there are very few that are actual accounts of a single circuit. This is one.

The overall impression is that of general chaos. A new circuit preacher was appointed every year. The number of preaching appointments changed month to month. Circuit boundaries were redrawn every year, sometimes multiplying or consolidating. District lines were also redrawn every year. But somehow the early Methodists in Indiana made it work.

The Methodists at that early time were nothing if not visionary. They intended to take the whole state of Indiana for Christ. Distance was no barrier, it seemed. In 1830 the Madison District established the Fort Wayne Mission. Allen Wiley was the presiding elder and in traveling from Madison to Fort Wayne he saw the need for the gospel in the Mississinewa River Valley. So the Mississinewa Circuit was established in 1831, a part of the Madison District. By 1832 three preaching appointments were established in Grant County. In 1832 Mississinewa was made a part of the LaPorte District.

(Marion Circuit continued on page 7)

The BOOK Nook

A BOOK REVIEW

By Susan Yoder

Religion and Violence in Early American Methodism Taking the Kingdom by Force

Jeffrey Williams, Indiana University Press, 2010

"I did not come to bring peace..." Matt. 10:34. We have Christ's word on it.

Before the earliest followers of Christ's way were

called, "Christians," the Christian religion was wedded to violence against the forces of this world.



For the purposes of his book, Jeffery Williams defines violence as "the use of force in order to cause injury

or harm to someone or something," in an effort to portray the aggression of violence without passing moral judgment. Williams offers numerous detailed accounts describing spiritual warfare waged against evil, sin, and perdition by adherents of early Methodism.

The centuries between Jesus' crucifixion and the beginnings of Methodism did little to blunt the force of militaristic hymnody, attitudes and behavior toward overpowering Satan and trampling evil wherever it was perceived.

In the first five chapters of Williams' slim volume, the author presents a harvest of conversion experiences gleaned from both internal and external observers. Williams chronicles experiences of zealous converts literally following Jesus' admonition, "If anyone comes to me and does not hate

father and mother, wife and children, brothers and sisters--yes, even their own life--such a person cannot be my disciple," (Luke 14:26)

Indeed, it seems we must devalue the past to make fully integrated change. The range of

change, that the early American Methodists embraced, included fasting, asceticism, and devotion to helping the enslaved - physical as well as spiritual prisoners.

From the discussion of mental and physical struggles, Williams advances to battles against political views and ideologies that faced believers in the seminal years of the denomination.

His sixth and final chapter, attempts to bring the role of violence in Methodism into sharper focus by comparison, using, in the author's words, "broader conversations about religion and violence from a perspective of greater historical and theoretical distance."

Williams provides a sumptuous, twenty-some page 'notes' section, indexed by chapters that should not be overlooked. I found the footnotes as interesting as the parent text. The intent may have been to give due credit to source material, but this delightful compilation provides a useful springboard for a deeper dive into specific areas of interest on the subject. All in all, a scholarly work.

Food for thought: the Hebrew name, Yeshua, means victor as well as salvation. We know how this battle ends, don't we?



OTHER BOOKS TO ADD TO YOUR READING TABLE

Mary, As The Early Christians Knew Her, by Frederica Mathewes-Green, an intriguing glimpse into the life of the mother of Christ, based on oral tradition and historical, albeit apocryphal, documentation.

God's Revelation to the Human Heart, by Fr Seraphim Rose. This booklet is being used by one of the prison ministries to reach individuals who are searching for a belief system. Before becoming an ascetic, Eugene Dennis Rose, pursued numerous spiritual paths. This tiny volume is a distillation of his informed observations.

Wounded By Love, a compilation of conversations with Elder Porphyrios provides thought-provoking reading as well as insight on approaching life's trials, temptations, and teachable moments.

Submitted by Susan Yoder

Hopewell Has Flour Power

By Susan Yoder

Hopewell UMC near Frankfort, IN, has been known for its noodles for generations. Over the past 150+ years, Hopewell has hosted hundreds of chicken noodle dinners as fund raisers, funeral meals, and innumerable celebrations in-between.

Noodling at HUMC is an egalitarian enterprise - as many men as women help make noodles. It is not unusual to witness the men of the church rolling dough, cranking out lengths of fresh pasta, or weighing and bagging the finished product side-by-side with the women of the church. Whole-congregation participation makes Hopewell noodles a product of the entire church - there is a job for everyone and everyone's contribution is appreciated and welcomed.

So popular are the noodles locally that it is not uncommon for every \$5.00 bag to be sold before the first batch is cut. Ingredients are donated, so nearly 100% of each bag is profit. The HUMC freezer noodle recipe (pg 157) is likely one of the reasons for the unexpected success of Hopewell's "Heavenly Delights" cookbook. Certainly, the \$5.00 price tag for a 3-ring bound collection of proven crowd pleasers swells sales.

Lifelong HUMC member, Nancy Crum Kehrer, became a flour child as soon as she could walk. Decades after her initiation into the world of noodles, Nancy faithfully continues to invest her talents in the HUMC ministry of funeral dinners, which depends on successful noodle yields.

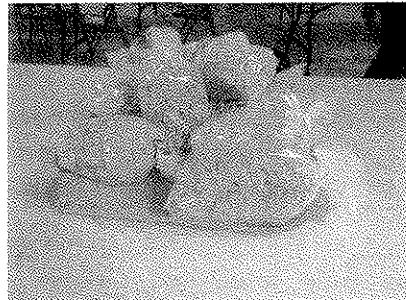
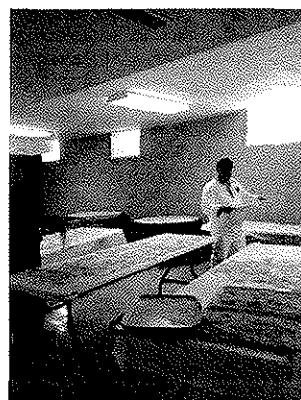
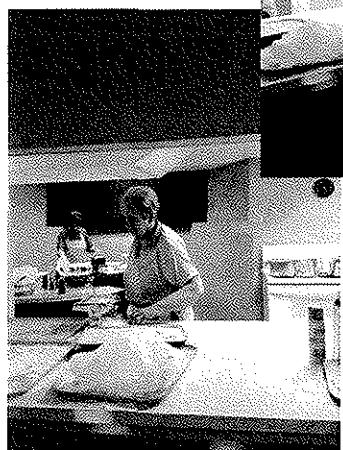
Over time, the process details have been fine-tuned by experience. For example, certain brands of bags are preferred for their sturdy composition and ability to stand up to handling, weighing, bagging, and freezer storage. Much of the fine tuning and efficiency of the process owes its inspiration to Nancy's and her committee members' experiences over the years.

Today, Nancy maintains a comprehensive record of the cost of every funeral dinner under her committee's direction, the menu, and the number served. Despite her busy schedule, this is part of Nancy's legacy to future HUMC generations.

Meticulous record-keeping is central to the HUMC culture. Nancy's late aunt, Betty Crum, was one a handful of dedicated collaborators who produced a remarkable record of every person buried in the Hopewell Cemetery and a well-researched entry about each one's life.

Betty's leather-bound tome graces the church library, next to other priceless Hopewell historical documents, an invaluable resource for families as well as genealogists. Betty performed the necessary research, copy, and editing while she was one of two organists faithfully playing for every service at HUMC.

In centuries past, Benjamin Franklin observed that if you want something done, ask a busy person. In modern times, Lucille Ball reiterated the phrase and managed her many enterprises with that truth as a pillar of her success. How many times have we heard this sentiment echoed by our pastors? Examples abound in our own churches even today.



A good example of one church's heritage captured in pictures and prose. It includes the church name and location, history of "noodling," names of some of those involved, good photo story and the source of the noodle recipe.

The German Heritage of United Methodists in Indiana

By Robert W. Koenig

In this paper I touch on three strands that make up the United Methodist Church, all with some German characteristics. They are the Evangelical Church, the Church of the United Brethren in Christ and the Methodist Church. The first two, almost entirely German in origin, were united in 1946 in Johnston, Pa., to form the Evangelical United Brethren Church.

The United Brethren

Let us look initially at the U.B. strand. The birthdate was 1800 – probably the oldest church actually founded in the United States. Two persons are lifted up as the spiritual fathers of the church, Philip William Otterbein out of the German Reformed tradition and Martin Boehm of the Mennonite.

Otterbein was born in 1726 in Dillenberg, Germany, a small town of about 3,000 souls and grew up in a German Reformed parsonage. His father, Daniel, was a pastor in that church. Five of his brothers became ministers, and one sister married a minister. It was not too surprising when young Philip also announced his call.

In 1752 when 26 years of age, he came to the United States after learning of the spiritual plight of German immigrants. He became a pastor of the German Reformed Church in Lancaster, Pa., and later served at Frederick, Md., York, Pa., and for the last 39 years of his life in Baltimore.

During his Lancaster pastorate he had a profound spiritual experience that fired his soul with enthusiasm and changed the course of his ministry. In 1767 when he was 42 years old and a pastor in York, he attended an evangelistic meeting at the Isaac Long barn about seven miles north of Lancaster. In the hayloft of the barn a Mennonite farmer and tile maker named Martin Boehm was preaching. At the end of the service Otterbein, dressed in his formal clergy garb, went up to the overall clad farmer Boehm, put his arm around his shoulders

and exclaimed, "Wir sind bruder" – "We are brethren." Thereafter Otterbein and Boehm kept close contact with one another and gathered other men of like mind into their circle by 1800.

Boehm had been born of pious Mennonite ancestry in Lancaster County in 1725, just one year before Otterbein had been born in Germany. When he was 33 years of age his local church, after the pattern of the Mennonites, called him to become a minister, against his will. Yielding to his brethren, he made several attempts at preaching but had to sit down in confusion as his mind "went blank." This resulted in much prayer and an experience of conversion. He later became a dynamic preacher and itinerated among German communities with the story of God's saving grace. His preaching was always simple but rich in spirituality and loving warmth, centering on the life and teachings of Jesus.

The Evangelical Church

Another important antecedent strand of our present church was the Evangelical Church founded by Jacob Albrecht (Albright) in 1803. Born in 1759, he was 33 years younger than Otterbein. After the death of two of his children in 1792 he experienced a life changing conversion experience. Later he felt at home with the Methodists and joined with them. However, a multitude of Germans in his part of eastern Pennsylvania were not ministered to by the predominantly English speaking Methodists. He urged his brethren to bring the gospel to them in the German language. They, however, were of the opinion that such was unnecessary because the use of the German language would be short-lived. So he began preaching to the German people with content that resembled that of the United Brethren and Methodist stressing a personal Christian experience.

The Church Moves West to Indiana

The westward pioneers tended to be poor. Ministers primarily of the Baptist, Methodist and Presbyterian groups followed them. The people were lonely and in constant danger. Indiana and disease were frightening. There were ne'er-do-wells and
(Continued on page 6)

convicts with whom they had to contend. There was little education and few churches.

Among these westward pioneers were a number of German people. Two key United Brethren leaders who ministered to the Germans in Indiana were Christian Newcomer, whom Otterbein had ordained shortly before his death, and a physician, Dr. John George Pfrimmer.

Newcomer was born of Mennonite parents in Lancaster County, Pennsylvania. Following several climactic religious experiences including two times as a young man when he faced death – once from peach pit lodged in his throat and another time due to a severe case of measles – he promised to give himself in Christian witness. He was called out by his local congregation to be one of their ministers. There are marked similarities between Martin Boehm and Newcomer. He later came under the preaching of both Otterbein and Boehm and was ordained as their successor bishop in the United Brethren movement. In 1799, he began regular journeys westward across the mountains to southern Ohio, northern Kentucky and southern Indiana. Many of the Germans had moved westward through southwestern Pennsylvania along the Ohio River route and, in some cases, overland. Newcomer was deeply troubled that so many had severed their religious ties of the past and had no real pastoral care. All told he made 48 trips across the Alleghenies in his lifetime on horseback and "shanks mare" (by foot).

Extending the work of Newcomer among Germans in southern Indiana was the physician and surgeon, John George Pfrimmer. Born in the German province of Alsace, he came to America at the age of 26 and two years later was converted in the German revival movement of eastern Pennsylvania. He was also strongly influenced by Otterbein and Boehm. He came to the Corydon, Indiana, area in 1808 and worked as a farmer and physician (often traveling 40 miles to see his patients). He was also a judge, appointed by the territorial governor, General William Henry Harrison and he supervised Harrison's mills. We read that in 1811 he purchased two slaves – a mother and her mulatto child – for \$400. However, in 1821 he voted in favor of forbidding slave ownership and gave up his slave holdings. He became an assistant to Bishop Newcomer and supervised the UB work in northern Kentucky and southern Indiana. In 1814 in a log church near Corydon

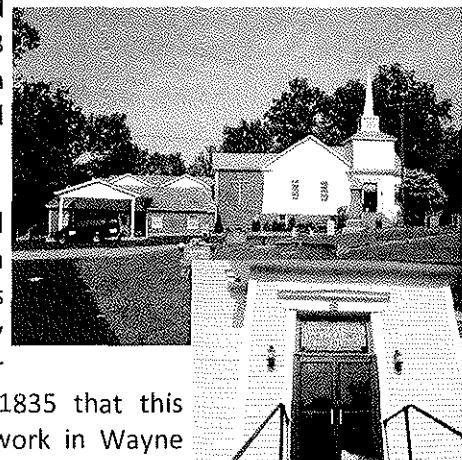
that had been established two years earlier on land owned by his son, he established the first Sunday School of the United Brethren group and one of the very first of any denomination in America. (Thirty four years earlier – 1780 – Robert Raikes had pioneered the Sunday School movement in England.) The church was named Pfrimmer's Chapel and is an active rural congregation today and a United Methodist historic site, Dr. Pfrimmer died at the age of 63 and is buried in Pfrimmer's Chapel church yard.

The Evangelical side of the church was later in its pioneer ministry in the Hoosier state. It was in 1835 that this group began its work in Wayne County near present day Richmond. The first annual conference was organized in June of 1852 and included parts of Ohio and Illinois as well as Indiana. In the Indiana Conference history of the Evangelicals, published in 1915, S.H. Baumgartner writes, "Little attention was paid to English speaking people, which surely was a mistake, but with holy abandon they went to seek the lost sheep of the 'Fatherland'. The cities were considered impregnable, the seat of all corruption and beyond cure and were generally passed by on the other side. This may be the reason for the late arrival of both these groups in Indianapolis.

The Methodist Church

Much of this presentation has focused on the German strands of the present United Methodist Church, which were called United Brethren and Evangelical. The Methodist Church, English in origin and primarily English speaking, did, however, have a vital German ministry also. The Archives of DePauw University and Indiana United Methodism in Greencastle have some fascinating materials to bring light on this part of our German heritage.

The German speaking Methodists go back to the 1830s, about a century following John Wesley's conversion and at the time a second wave of German immigrants came to America moving to the Midwest. (Continued on page 7)



At its height in 1915 there were 10 separate Methodist German annual conferences with 644 ministers and 63,000 members. These Central German Conferences were not absorbed structurally by the larger church until 1935.

The M.E. Church searched for German missionaries to reach German settlers who they thought were good prospects for real conversion. In the latter part of the 1800's German immigration to the Midwest ceased and so no new German Methodist churches were started. For many years, however, after English was dominant, there were older people in both the E.U.B. and Methodist ranks who asked that the gospel be preached to them in the mother tongue in which, as they put it, "Our hearts can utter themselves best."

Rev. Robert W. Koenig, 1926-2000, was a member of the South Indiana Conference and the Indiana United Methodist Historical Society where he served as secretary. This paper was originally written in 1996 for the DePauw University Archives Newsletter.

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**New Logo
for
IUMHS
to be
introduced
at the
ANNUAL
MEETING
April 18**



(Marion Circuit continued from page 2)

Evidently Grant County was closer to LaPorte than to Madison. But Centerville was closer yet; so the Mississinwea Circuit was made part of the Centerville District in 1836. Meanwhile, in 1835 a circuit was established in Marion.

In 1835, according to Wharton, a young import from New York, Freeman Farnsworth, was appointed the missionary to the Mississinewa Circuit. He quickly became discouraged by the newness of the country and the condition of the roads and the long distances; he was about to "abandon the work" when Robert Burns of the Muncie District made a proposition that Burns and a supply working with him named Thomas Bartlette combine forces and create a super circuit (my term, not Wharton's). This was a six-weeks circuit served by three preachers.

In 1837 George Bowers was appointed to the work, along with another young man who had just entered the conference. Bowers was zealous for the Lord. When the terrible road conditions caused his horse to go lame he traveled on foot. According to Wharton "two more fearless men could not have been found for there was no place for cravenhearts or laggards. There was great success on the circuit except in Marion where there was opposition. Jonathan Kidwell, a renegade back-slidden Methodist, had turned Universalist and had control of the rowdy element of Marion society. One of those with him was Murray C. Woodworth (Wharton believes he was the sheriff).

The next year a preacher named Bruce was appointed and in the winter of 1838-39 a great revival descended on the town. These were held in the frame court house, the only building big enough to hold the crowds. The Universalist opposition became desperate and tried to stop the revival, arguing that a public building should not be used for religious purposes. On one night they came to forcibly break up the meeting. Bruce, the preacher, got the best of Woodworth and threw him on a pile of wood. The disrupters left and the meeting that night was "rousing." However, Woodworth got Bruce arrested for assault and battery. After trial he was acquitted. But during the trial Bruce gave testimony that Woodworth had given a false version of the fracas and Woodworth was then himself tried by the grand jury (Marion Circuit continued on page 9)

Archives New Acquisitions

Frances Marie Mahaffie Nail '23 scrapbook



Scrapbook compiled by Frances Mahaffie, class of 1923, of her freshman year at DePauw University, 1919-1920 [D015.004]

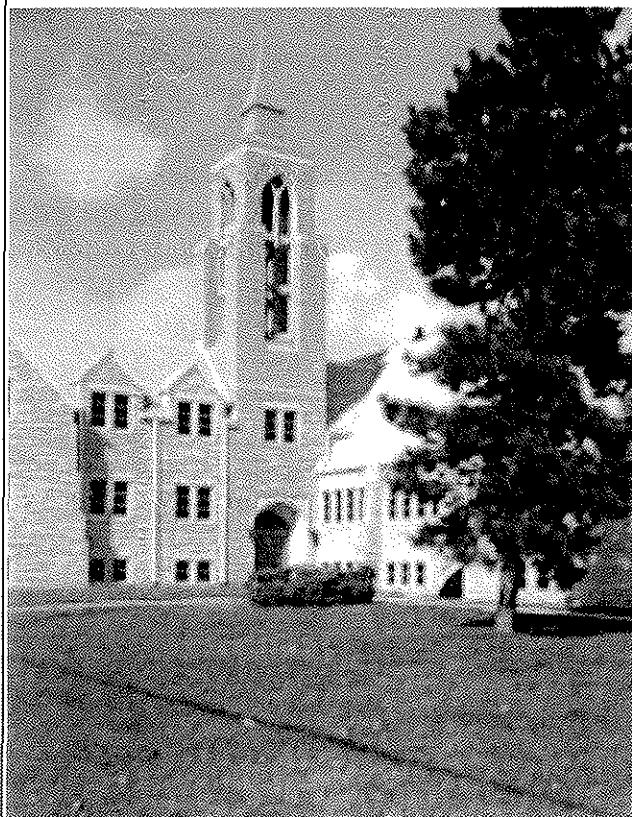
Dance Marathon photograph



One 8x10 black and white photographic print of two freshmen students dancing in a 1964 Dance Marathon with an ice cube between their foreheads. Photo appears to have been taken at a fraternity house.

[D015.014]

Bellaire (Indianapolis, Ind.) United Methodist Church



Bellaire UMC records including: 1928 directory, 1976 Centennial Celebration booklet, 1958 consecration program, 1956 historical booklet, postcard, four black and white photographs, 1934 Mother's Day bulletin, 1968 program of dedication and two 1926 bulletins. Founded in 1920, Bellaire UMC was located at 4906 Crittenden Avenue, Indianapolis, Indiana. The church closed in June 207.

[M015.004]

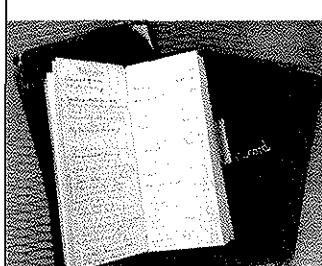
Phi Gamma Delta (Fiji), Lambda Chapter



Gamma Delta, Lambda Chapter (DePauw University) records including a 1971 composite photograph, seven photographs including numerous '70 and '71 Fiji alumni, correspondence regarding Judson Grenn '74 and various clippings. In 1856, Phi Gamma Delta was established at DePauw University and played a part in the founding of Kappa Alpha Theta.

[D015.003]

Rev. G. Elmer Lauden

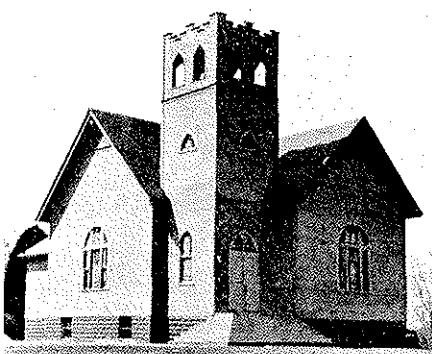


Three journals of Rev. G. Elmer Lauden which include lists of sermon titles, subjects and scripture references. Rev. Lauden was a minister in the St. Joseph Conference of the United Brethren Church serving Pleasant Lake Charge from 1910 to 1914.

[M015.003]

New Archives Acquisitions continued

Newville (DeKalb County, Ind.) United Methodist Church



newsletters 1922-2006, photographs, Sunday School records 1897-1962 and Trustees records. The U. B. class at Newville, Indiana was organized in 1842 by Bishop Henry Kumler, Jr., who also dedicated the first church built in 1855. Newville UMC closed in 2007. [M015.014]

A shout-out from Richard Stowe

Perhaps you've seen or heard the impending troubles at the Indiana State Library. If not (as I hadn't), please go to this link and see what's being proposed. Then contact your legislators.

<http://indgensoc.blogspot.com/2015/01/proposed-elimination-of-genealogy-at.html>

As you know, genealogy resources are also rich in historical material, including church history. And a very high percentage of these print and manuscript materials are not (and may never be) available online.

I have personally researched some of the prominent early figures of Indiana Methodism at the State Library, both in person and through their email reference service. These have always been productive searches, thanks to the extensive and unique holdings at ISL and to their willing staff. We need them!

Thanks for helping!

Richard



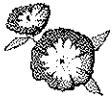
(Marion circuit continued from page 7)
jury for perjury. He too was acquitted. The strife continued. The fourth quarterly conference was held during the meetings and was conducted by the presiding elder, James Havens. After the quarter meeting the revival continued on the lower floor of the court house. The opposing party had procured a skunk and put it under the floor of the court house. On one evening of the revival Rev. Wade Posey was preaching. Brother Havens was first to smell the skunk, ran to a window, opened it and jumped out in the midst of the rowdies. They scattered; Havens procured a pole and a light and was able to drag the skunk away.

At the close of the meeting Havens made a prediction that there would be a great revival. This was because Marion was so bad it could not get any worse and no person or place would stand still and we would either be getting better or worse and as Marion had reached her utmost limit in wickedness it had to be better.

Marion had only eleven class members in 1832. By 1836 Marion (the circuit) had 406 members and everything was prospering for the new country. Under the preacher Posey the first frame church was built in Marion in 1836. Many of the Universalists had been converted. The mission became a regular circuit. In 1840 the Marion Circuit was part of the Winchester District. The circuit extended from America in Wabash Country to Granville in Delaware County and north to George Housers above Hartford City. At that time there were 40 preaching appointments in the circuit which included not only Grant but Blackford and Delaware Counties. The circuit rider preached every day. The campmeeting that year was held on the Littler Camp Ground in Jefferson Township. Revivals broke out and Brother Hull received 400 members in one year. There were 735 total members.

In 1842 John S. Donaldson and William Anderson were sent as circuit riders. Unfortunately, the campmeeting was held too late in the season and was unsuccessful because of the cold weather. The church was being distracted over the issue of slavery. Some of the members thought the Methodist Church moved

(Marion Circuit continued on page 10)



ANNUAL MEETING



April 18, 2015 — At New Chapel University of Evansville

Welcome to the 2015 Indiana United Methodist Historical Society annual meeting. We have an exciting meeting planned at Neu Chapel at the University of Evansville on April 18th. The meeting will start at 9:00 a.m. learning about Methodism and the University of Evansville, followed by a hymn sing. We then will hear the history of German Methodism by Bill Bartelt. After a catered lunch we will have a panel which will discuss how to get started writing a local church history and a tour of the John Wesley gallery in Neu

Chapel. All this for only \$25.00 if you are a member or \$30.00 for non-members. A membership form and meeting registration are on page 11.




(Marion Circuit continued from page 9)

 slow in that matter and and seceded from the church and joined the Wesleyans. Bro. Hull, substituting for the presiding elder did all he could to stay the tide of secession and after trying argument and persuasion until he saw he could do no good and that they became more noisy and clamorous, as a parting shot told them from the stand, that when he was a boy he thought it was thunder that killed people but that he had learned since he had grown up that it was lightning that was effective (a hint that less noise and more light on the slavery question would do the people more good.) That year the circuit took in 300 members but because of the slavery agitation and loss to the Wesleyans and because of people moving west the actual increase in members was just 40. (Grant County, now the home of Indiana Wesleyan, has ever since been a Wesleyan Church stronghold).

Conference lines were redrawn in 1844 and the Marion Circuit was put in the Peru District. In 1845 it was placed in the Logansport District. There was a resolution that year that preachers should not travel on the Sabbath. Those attending the 4th quarterly conference should plan to stay overnight.

In 1845 the Marion District was established and the circuit was part of that district. The circuit had

(Marion Circuit continued on back page)

Indiana United Methodist Historical Society
2015 MEMBERSHIP AND EVENTS REGISTRATION

NAME _____ ADDRESS _____

CITY _____ STATE _____ ZIP _____ PHONE _____

EMAIL (please--very helpful) _____ Check if Church Historian

Church you attend _____ City _____

Check if: (1) Individual or
 (2) Congregation

Check if: (3) You are a life member of IUMHS
 (4) This congregation is a life member

Please Note: If you are not a life member, your annual membership fee is now due and should accompany this form. Thank you.

TYPE OF MEMBERSHIP:	How many?	Amount
New or Renewal		
<input type="checkbox"/> <input type="checkbox"/> \$20 Individual, for one year	_____ @ \$20	\$_____
<input type="checkbox"/> <input type="checkbox"/> \$30 family, for one year	_____ @ \$30	\$_____
<input type="checkbox"/> <input type="checkbox"/> \$50 congregation, for one year	\$50	\$_____
	Subtotal for Membership	\$_____

REGISTRATION for ANNUAL MEETING & LUNCHEON, 9-3, APRIL 18,
NEU CHAPEL, UNIVERSITY OF EVANSVILLE
Deadline: April 10, 2015

Members registering for ANNUAL MEETING	_____ @ \$25	\$_____
Non-members registering for ANNUAL MEETING	_____ @ \$30	\$_____
	Subtotal for ANNUAL MEETING	\$_____

Additional DONATION to help IUMHS accomplish its mission (Thank You!) \$_____

TOTAL enclosed \$_____

Please make your check payable to "Indiana United Meth. Hist. Society" and mail it with a copy of this form by April 8 to: Susan H. Truax, 6759 N County Road 100 E, Pittsboro, IN 46167.
Questions? Call Susan at (317) 892-4130.

Why not invite a Church Historian to IUMHS, too?

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**Indiana United Methodist
Historical Society**

**P.O. Box 331
Greencastle, IN 46135**

DePauw University Archives
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Greencastle IN 46135



(Marion Circuit continued from page 9)

had been a part of the following districts: Madison, LaPorte, Centerville, Winchester, Peru, Logansport, and Marion.

In 1849 there was a membership decline from 327 to 247. Wharton thinks part of this decline was because of the breakup of some circuits as the larger churches wanted to be stations. They wanted Sunday preaching instead of weekday preaching. Circuits were made smaller with 5-8 appointments.

In 1852 Indiana was divided into four conferences. North Indiana was the weakest of the four, in large part because it contained so much swamp land and the "preachers deserted us like rats leaving a sinking ship."

Wharton's account contains a lot more material about the early church members, about the life of the circuit rider, and (since he was the recording steward) about finances. This is enough to give the flavor of what some would call the glory days of early Methodism. Indiana's greatest growth spurt was from 1820-1840. This was the era of the campmeetings. This was also the period in America of what has been called The Second Great Awakening, or the Western Revival (western, as in Indiana).

In 1820 the population of Indiana was 147,000. By 1830 it had increased to 343,000, an increase of 132%. Methodism during the same period grew from 4,410 to 15,205, an increase of 245%. From 1830 to 1840 the population of Indiana grew to 686,000, an increase of 100%. However, Methodism in the same period grew to 52,626, an increase of 246%.

From 1810 to 1850 Indiana population grew from 24,000 to 988,000, an increase of 3924%. Methodism grew from 755 to 70,000 an increase of 9130%. In America 1.2% of the entire population were Methodists in America. By 1850 the percent of Methodists was 5.4%. It is said that in 1850 one out of ten of everybody in Indiana was attending a Methodist Sunday school.

