

INDIANA UNITED METHODIST HISTORICAL SOCIETY NEWSLETTER

P.O. Box 331, Greencastle, Indiana 46135

Spring 2017

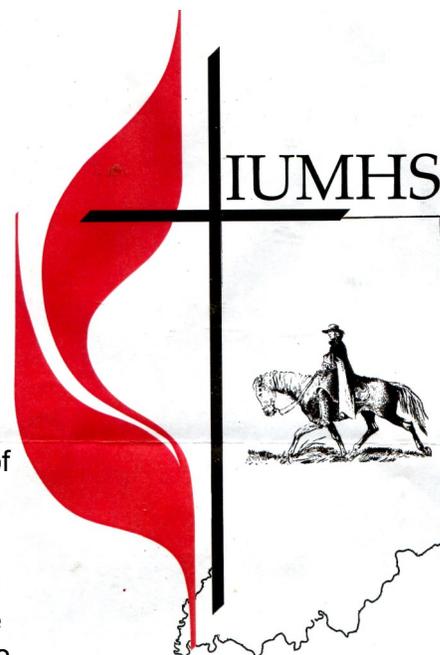
ANNUAL MEETING WILL BE HELD AT SAINT PAUL'S MEMORIAL CHURCH SOUTH BEND APRIL 1, 2017

The Indiana United Methodist Historical Society will hold its annual meeting at Saint Paul's Memorial United Methodist Church, 1001 W. Colfax Avenue, South Bend on April 1st. Registration starts at 9:00. The program will begin at 10:00

Saint Paul's Church was recently declared a landmark because of its historical significance and its outstanding architecture. It has sometimes been affectionately labeled the Studebaker Church since Clement Studebaker and his wife Anna were so influential in the life of the church.

One of the bonus features of this year's meeting will be the inclusion of a copy of the "Studebaker Hymnal." The significance of this hymnal is explained in an accompanying article.

Because of the location of the meeting (northern Indiana) the planning committee has suggested several places to stay and some places to see for those who might want to come to South Bend a day early. See page 2 for more information.



Schedule for the April 1 Annual Meeting Indiana United Methodist Historical Society

Saint Paul's United Methodist Church

- 9:00 A.M. Registration, coffee, and light refreshments
- 9:30 A. Welcome and Opening Prayer by Doug Davies, president
- 9:35 A.M. Hymn Sing using songs from the 1927 Saint Paul's Episcopal Memorial Church Hymnal, Ellyn Schroder organist
- 10:30 A.M. Clement and Anna Studebaker, Their Family, and their relationship with Saint Paul's Episcopal Memorial UMC and DePauw University. Presentation by Rev. Tom Thew, pastor of Saint Paul's Church and Studebaker historian.
- 11:00 A.M. Archaeology and The Importance of Church Archive Records
Presentation by Patrick Finnigan an archeology doctoral candidate from IUSB who has done work at Saint Paul's and has received a grant from Notre Dame University to write a book on the architecture of buildings built by the Studebakers.

Information and Registration on back page

Schedule (continued)

- 11:30 A.M. Business Meeting
 12:00 P.M. Lunch plated with vegetarian and gluten free choices.
 1:15 P.M. Tour of Saint Paul's Memorial UMC
 2:15 P.M. Sacred Places Indiana: A New Vision for Reaching People for Christ In Addition to Funding the Maintenance and Restoration of Buildings. Presentation — David Frederick from Historic Landmarks Fdn.
 3:00 P.M. Adjournment



Saint Paul's UM Church. Thanks to Joseph Wood, vice-president of the Historical Society, for the photographs of Saint Paul's.

Places to Stay in South Bend

The Oliver Inn Bed & Breakfast 630 Washington St., South Bend, IN 46601 574-232-4545. Historic old South Bend home. Across the street from Tippecanoe Place. If you want to come a day early for the Historical Society meeting the owners say they will give a discount.

INNISFREE A Celtic Bed & Breakfast 702 West Colfax Ave., South Bend, IN 46601. Located a block and a half from the church. The owner says he will give a 10% discount on the rate to those coming to our event. www.innisfreebnb.com.

Comfort Inn & Suites 60971 US 31 South Bend, IN 46614 574/291-3100.

Fairfield Inn & Suites: 1220 East Angela Blvd., South Bend 46617 574/234-5510. Located across the street from Notre Dame University, approximate 1-1/2 miles from Saint Paul's.

Morris Inn: 130 Morris Inn Dr., Notre Dame, IN 46566. Located on the campus of Notre Dame University, approximately 1-1/2 miles from Saint Paul's.

Things to See and Do in South Bend

The Museums at Washington & Chapin Located one block from Saint Paul's. These include the Studebaker Museum, the Center for History, and the Oliver Museum.

Notre Dame Center for Arts & Culture Located one block from Saint Paul's, 1045 W. Washington St., 574-631-3249.

Kizer Mansion – Indiana Landmarks Located one block from Saint Paul's 803 W. Washington St., 574-232-4534

Tippecanoe Place Restaurant Located two blocks from Saint Paul's 620 W Washington St. This was the Clem & Anna Studebaker home. Lunch costs from \$8-15.

Civil Rights Heritage Center Located one block from Saint Paul's, Indiana University South Bend 574-307-6135.

Kizer Mansion – Indiana Landmarks Located one block from Saint Paul's 803 W. Washington St. 574-232-4534.

WANTED! CHURCH HISTORY DISPLAYS FOR ANNUAL CONFERENCE

The Indiana Methodist Historical Society and the Commission on Archives and History would like to feature several local church histories at the commission's booth at the 2017 annual conference. With this in mind the commission is inviting local churches to prepare material suitable for display. Each church will be given four running feet of table space plus a tri-fold (about three feet high) for photos, stories, mementoes, art, directories, or whatever is interesting. At least four will be chosen (perhaps more) for the 2017 conference. If there too many for the space some will be held for the 2018 conference. Churches can keep the tri-fold for local church display.

Churches interested may contact Joseph Wood, 217 E. 34th Street, Indianapolis, IN 46205. 317/925-6194 joseph_wood0639@sbcglobal.net.

IS THERE A STORY BEHIND THE MRS. CLEM STUDEBAKER MEMORIAL HYMNAL?

By Riley B. Case

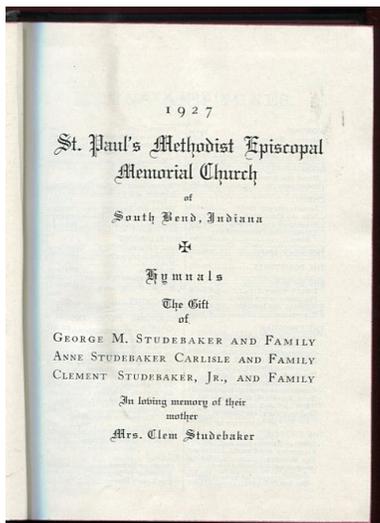
In 1927 the children of Mr. and Mrs. Clem Studebaker had published the official 1878 Methodist Episcopal Church hymnal for use in Saint Paul's church. Is there a story behind this, especially since the M.E. Church had a more recent official hymnal published in 1905 and plans were in process for even a newer hymnal that would be published in 1935? The real reason for its publication is lost to us, but we can do some surmising.

1) Saint Paul's has always been known as "high church," that is to say, it has appreciated and emphasized the sacraments, the liturgy, and formal worship. While a good part of American Methodism accepted John Wesley's doctrine and his ideas of open air preaching and testimonies and extemporaneous prayers, it de-emphasized Wesley's turned-around collar and the formal Sunday Service. There were a number of Methodists, however, most of whom were in the East, who appreciated the Wesleys' Anglicanism. They wanted inspiring church architecture, organs, and the liturgy.

The "Studebaker hymnal" includes 214 pages of liturgy prepared by Charles LeVerne Roberts, with prayers and readings that follow the liturgical year. They also include such things as processional and recessional hymns, a practice quite unknown in most Methodist churches of that time. The Roberts worship materials were first published in 1903 with the hope (we believe) that they might be included in the 1905 hymnal. For most of the circuit riders and revivalists of Indiana Methodism of that time, the 1905 hymnal was much too staid and formal, but for other Methodists including, we presume, Saint Paul's Church, the 1905 hymnal was not formal enough. So, easy enough, why not put out a new version of the hymnal, just for Saint Paul's, that included the liturgical materials?

The editor's note to the worship materials in the hymnal explains:

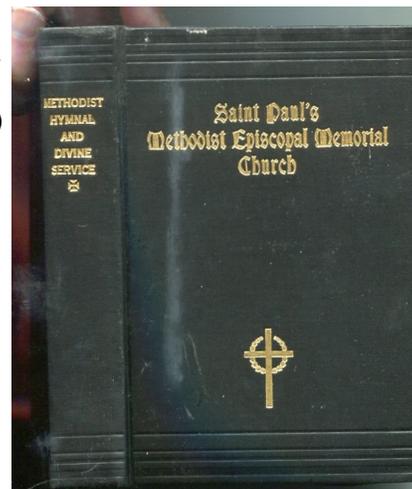
The cry in our Church, in the matter of the form in Public Worship, is, "Back to Wesley." This liturgical movement is



felt in many Churches, and for several years has been gathering form and force... "The thought is not to substitute "liturgy," for "life," but rather to invest life with a beauty of form.

2) But it was not only the liturgy. While from the perspective of our present day there was little difference between the hymns of the 1878 and the 1905 hymnal, persons of that time noted some marked differences. The 1878 hymnal was an intentional effort to

raise the sophistication level of Methodist music. The Methodist Quarterly Review of 1879 (p. 527) reported with the publishing of the new hymnal that the committee which prepared it were men (no women) of local distinction as poets, and even national reputation as composers ... college presidents, professors, presiding elders, a pastor, and one lawyer (who) were representatives of distinct classes of culture, position, and experience.



Besides the fact that there were no women, there were also no Blacks, no revivalists, and no one associated with the growing Holiness Movement of the day, on the committee. The hymnal was strongly British and European with only seven percent of the hymns of American origin. Of 307 authors in the hymnal (besides John and Charles Wesley), 66 were Episcopalians or Anglican, 22 Congregationalists, 20 Presbyterians, 14 Unitarian, 13 Lutherans and 13 Roman Catholic. Only two were members of the Methodist Episcopal Church. Out of 1117 hymns, only three were identified with anyone west of Rochester, NY, or south of Washington DC.

From the perspective of Methodism as a whole, the 1878 hymnal was a disappointment and a failure. Reports came that many of the hymnals by the 1890s could be found stacked in the furnace rooms of churches.

For other churches, however, the 1878 hymnal was a living witness of what Methodism should be all about. It fit well the beauty and architecture of the new Saint Paul's church.

3) There was a theological shift reflected in the 1905 hymnal compared with the 1878 hymnal. The 1905 hymnal had fewer Wesley hymns, from 350 in the '78 hymnal to 136 in the '05 hymnal. The 1878 hymnal carried a section called "the Sinner" with subsections on "Lost Condition" and "Provisions of the Gospel." The 1905 hymnal replaced this with a section titled "The Gospel" with a subsection on "The Need for Salvation." Perhaps more importantly the 1905 hymnal removed the whole idea of probationary membership.

Whatever the reasons, Ann Studebaker preferred the 1878 hymnal and that is reflected in the gift of the hymnals to the church in 1927.

Reminder: A copy of the 1878 Studebaker hymnal will be given to everyone registered for the April 1 Annual Meeting.

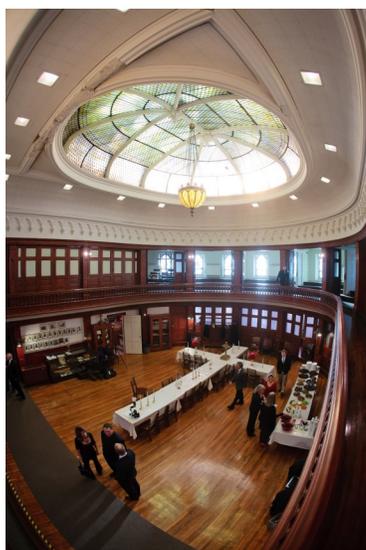
THE STORY OF THE STUDEBAKERS AND SAINT PAUL'S METHODIST EPISCOPAL

Clement Studebaker was born in Pinetown, Adams County, Pennsylvania in 1831, His family moved from there to Ashland, Ohio, and from there to Southold, Ind. (now South Bend). Clem's father was a blacksmith and Clem, following a stint as a schoolmaster, took up his father's blacksmith trade.

With his brothers Clem founded the Studebaker Brothers Manufacturing Company in the 1850s. They were able to secure a contract in 1857 to build 100 wagons for the army. The contract called for the wagons to be delivered in six months. They were delivered in three.

Clem was married by this time. When his wife died suddenly in 1863 he married Ann Milburn Harper, a widow, daughter of George Milburn, another local wagon maker and a friend of Clem's.

Clem never forgot his Dunkard roots, a simple lifestyle built on the teachings of the Bible. The Dunkards refused to take oaths, owing their allegiance only to God. They did not believe in church ritual or the dogma of mainstream religions. They felt each man must seek God in his own heart. They believed in nonviolence and would not participate in the French and Indian war or later against the British. However, the War Between the States loomed on the horizon. As pacifists they could not fight but had no objections to making all manner of wagons needed by Lincoln's army.



By 1867 Studebaker had assets over 223,000. They continued to make wagons for the army. As the frontier opened up following the war, the settlers headed west again and so did Studebaker wagons. Custom carriages such as the Landau that carried President Lincoln to Ford's Theater were also produced. Because of the success in business,



the Studebakers began to acquire wealth and because of their Christian faith they committed themselves to support of Christian work. Learning of the need for a church and his wife's wish to memorialize her father, they financed Milburn Chapel Methodist Episcopal Church where they became active members. Clem was in attendance at every service. Ann served as an officer of the first Sunday school. Through his generosity Clem also helped to build Epworth hospital (known as Memorial Hospital today), the "Y" and had a hand in assisting with the funding of many other churches in South Bend.

As Milburn Chapel became too small for its parishioners, Clem offered to build them a new church. So it was that Saint Paul's Methodist Memorial Church came to be. As construction began, Clem and Anne left for Europe in hopes of restoring Clem's failing health. While in London, he admired the Gothic structure of St. Paul's Cathedral as a model for the new church. In Munich he visited Mayer & Co. Glass Works. Seeing a representation of Saint Paul preaching on Mars Hill, he suggested by letter to the church

that it would make a splendid sanctuary window. It was agreed and Mayer installed the window at a cost of \$40,000. Clem had lived to see the cornerstone laid, but sadly died in 1901 only weeks after his return from Europe.

Later his sole surviving brother, John M., gave the baptismal font in his memory. It is said to be the oldest font in use in the United States today. At the church's dedication in March, 1903, Ann said, "On behalf of my family and My beloved husband, Clem Studebaker, I present unto you this building, dedicated as a church for the service and worship of God." Clement and Ann lived their whole lives for their family, their faith, and for the betterment of their fellow man.





METHODISM’S FIRST CHURCH NORTH OF THE WABASH RIVER: DOOR VILLAGE

(One of our local church historians, Patricia Gault, from Door Village, has provided much of the information for this article)

The Door Village United Methodist Church in LaPorte County was founded by none other than James Armstrong, one of the heroes and major figures of early Methodism in Indiana. Before an account of the church’s founding it might be helpful to sort out the several James Armstrongs associated with Indiana Methodism.

The James Armstrong most Methodists remember came to Indiana from Florida. He pastored Broadway Methodist Church in the 1960s, at that time the largest Methodist Church in Indiana. He was elected bishop in 1968 and was the area bishop of Indiana from 1980-1983.

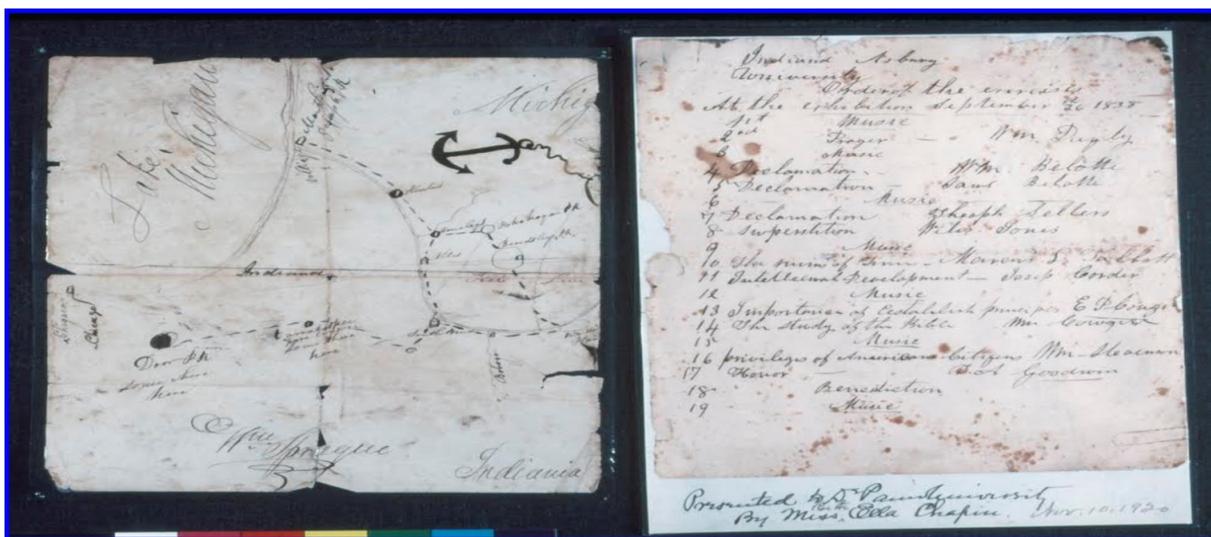
Another James Armstrong is mentioned in the History of LaPorte County as being a chaplain in the Irish army who came to LaPorte County as a part of the army seeking to deal with Black Hawk War of 1832. He was one of the earliest Methodist preachers in LaPorte County before he died in 1833. (Historian’s note: County histories are not always reliable. The history may have confused that James Armstrong for the person following.)

The James Armstrong who is associated with the founding of Door Village Church came to America from Scotland when he was 10. He was converted in a Methodist revival at age 17 and immediately began preaching. He came to Indiana in 1821 and soon became known as a powerful camp meeting preacher. In 1824 he became a presiding elder appointed to the “Indiana District” of the Illinois Annual Conference. He basically was responsible for the whole state outside the “Madison District” in southeast Indiana. He was drawn to the beauty of the LaPorte area, and was appointed a presiding elder of “LaPorte” (an area more than a city). He immediately started a church at a location called Door Village, which was a natural break in the vastness of the wilderness and a trading center. He settled his family on a farm near Door Village and lived there until his death in 1833.

James Armstrong was already an experienced preacher and a presiding elder when he decided to live in Door Village. Through powerful preaching and his zeal for Christ a band of believers quickly formed and in 1832 the congregation at Door Village raised \$300 and built a small wooden church. Approximately 200 members were involved in the construction of the church which used the abundant natural materials of the area. This building was claimed by the congregation to be the first Methodist building in Indiana north of the Wabash River in northwest Indiana. Door Village was quite an influential church at the time and became the lead Methodist Church in the LaPorte-Michigan City area.

In 1849 a larger building was constructed. Still later, in 1906 the parsonage was built by Joshua Watson in memory of his wife. The

church building was re-modeled in 1890 and a new oil furnace and partial basement were added. In 1955 a full basement was added. A golden brick structure was erected in 1974. An educational unit was added in 1980.



Our thanks to the DePauw archives for this authentic early 1800s circuit rider’s map. It is a confirmation that the first circuit riders in northern Indiana came not from the east but from the north. The map belonged to a Rev. William Sprague who lived in Michigan but traveled on a circuit into the Door Village area. Note Lake Michigan, the St. Joe River and the Indiana state line on the map. The list of his preaching appointments is on the right-hand sheet. It is easy to see why early circuit riders often got lost.

KOKOMO CHURCH TRACES ORIGINS TO PENTECOSTAL WOMAN EVANGELIST

By Riley B. Case

When I was appointed to Saint Luke's church in Kokomo in 1989 I was told the church had a centennial celebration coming up in 1991. In 1891, it seems, the church had been founded as First United Brethren Church of Kokomo by a preacher named Fletcher Thomas. So the church's history read. But I was suspicious. Fletcher Thomas was a famous United Brethren preacher and presiding elder. He had published his autobiography. But his autobiography said nothing of First UB of Kokomo. Indeed he had never served that church. Was there more to the story?

There was indeed. The church's history made a passing remark about a Mrs. Woodworth and a revival. What was the revival? The answer was in the library's microfilm copies of the Kokomo newspapers of the 1880s.

In 1884 a woman trance evangelist named Maria Woodworth came to Kokomo to hold "Union Meetings." She was called a trance evangelist because being "in the Spirit" she spent periods of time in trances, transfixed and oblivious to the world. It is not certain what groups or churches supported this "Union" effort. The meetings started out in the Friends Church. Twice a day Maria preached attracting crowds that soon became so great that the meetings were moved to the court house and then to a venue called the "Skating Rink."

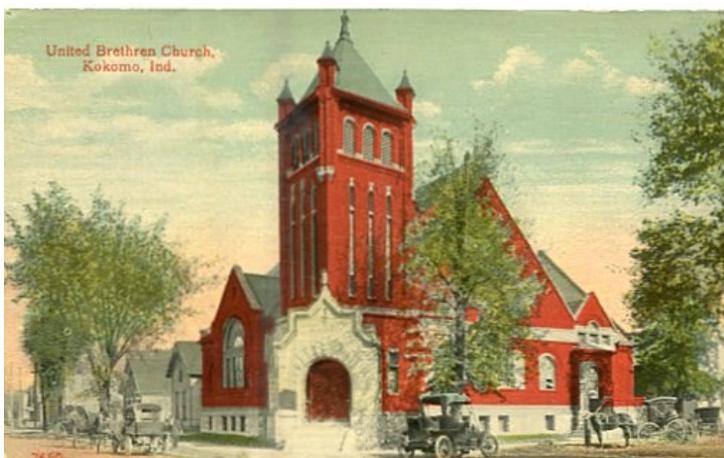
Maria was controversial. The two Kokomo papers took sides and there were articles almost every day for six weeks. One paper spoke about the good she was doing. The other reported that Maria's husband was a suspicious character and that large offerings were unaccounted for. In addition to the conversion of unchurched sinners a number of good church members from established churches seemed more loyal to the woman evangelist than to their own churches. At the end of the six weeks the papers reported that a crowd of 4,000 persons (the city of Kokomo numbered a total of 5,000 persons at the time) gathered by the Wildcat Creek to witness the baptism of 246 persons. Revival fervor was high and a number of persons said the converts and supporters of Maria Woodworth should start a new church.

So they gathered. They organized but on the first day they split. One of the split-off groups called themselves the Union Mission Church. The group thrived. They secured

a pastor and erected a building which was dedicated by no less person than Jonathan Blanchard, founder of Wheaton College and a leading evangelical leader at that time.

Independent churches were not common in those days and after several years and several preachers the group decided they needed a denomination. Enter Fletcher Thomas. He himself was known as a revival preacher in the Holiness tradition. He was United Brethren and they had remembered that Maria Woodworth had a United Brethren past. He was a presiding elder in the Saint Joseph Conference and in 1891 received the whole church into conference membership, where it became recognized as one of the strongest churches in the conference. The move must have been a good one for the church. They built a marvelous new structure which one of the Kokomo papers reported was the second most magnificent church in the city (Grace Methodist Episcopal Church would have been number one, only two

blocks south of what was by that time First United Brethren). At that point they hosted the annual conference.



What about Maria Woodworth (1844-1924)? She was just beginning a storied career. Kokomo evidently gave her a lot of exposure. She held a number of successful revivals throughout the Midwest — Hartford City (where she drew 20,000 persons, Columbia City, and Alexandria. A church in Indianapolis was named after her. In Louisville, Ky., she ran into trouble because she insisted that her services would not have segregated seating.

In addition to the trances she soon launched a successful ministry in healing and then in prophecy. Then began a series of books. She was probably the best-known of all the woman evangelists in the country at the turn of the 20th century. Her tent that held 8,000 seemed never to be big enough. When the Asuza St. revival in Los Angeles launched the Pentecostal movement in America in



1908 Maria Woodworth-Etter (she had remarried) became one its early leaders. To someone known for trances, healings, and prophecy tongues was a natural next step. It is said she was an inspiration to other well-known Holiness and Pentecostal women preachers like Aimee Semple McPherson. And Kokomo and Saint Luke's is part of the story.

Maria Woodworth Etter

Indiana United Methodist Historical Society

2017 Membership and Event Registration

Name _____ Address _____

City _____ State _____ Zip _____ Phone _____

E-mail (please – very helpful) _____ Check if Church Historian

Church You Attend _____ City _____

Check if (1) Individual (3) Life Member of IUMHS
 (2) Congregation The 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.

New Renewal
 Individual For One Year _____ @ \$20 _____
 Family for One Year _____ @ \$30 _____
 Congregation for One Year _____ @ \$50 _____

Subtotal for Membership _____

REGISTRATION FOR ANNUAL MEETING AND LUNCHEON, 9am-3pm, APRIL 1st

Saint Paul’s Memorial United Methodist Church, South Bend

(Deadline March 28, 2017)

Members registering for ANNUAL MEETING _____ @ \$25 _____

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

_____ Yes, I want a copy of the Studebaker hymnal (comes with registration)

Additional copies of the hymnal \$30 (money to St. Paul’s Church) _____

Subtotal for ANNUAL MEETING \$ _____

Additional DONATION to support IUMHS Mission (thank you) \$ _____

TOTAL AMOUNT ENCLOSED \$ _____

INFO: Doug Davies, IUMHS President, 765-669-2144

Please make your check payable to “Indiana United Methodist Historical Society” and mail it with a copy of this form by the deadline of March 28 to Donald Brenneman, 4110 Starkey Drive, Marion, IN 46953

If you missed the Local Church Historians School in 2015 another chance is coming your way. The school will be repeated this fall., again as an on-line course. Inquiries may be addressed to Richard Stowe rastowe@mstar.net

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Do you have a story or a suggestion for a story for this newsletter? If so contact Riley Case, 4663 S 600 E, Kokomo, IN, 46902, rbcase@hoosierbroadband.com. We would be interested in unusual stories of local churches. Did your church send persons to the mission field? Did it start in a tavern? Did it sponsor debates with Calvinists? Etc. ...

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