

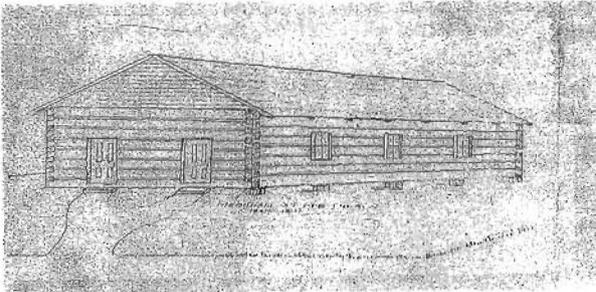
The Indiana United Methodist Historical Society

Newsletter

P. O. Box 331, Greencastle, Indiana 46135

Fall 2007

Growth through Mission



Church and School on Maryland Street (1824)

When he was describing manuscript collections at the Indiana State Library, this writer noted a pattern replicated in city after city of any great size. A pioneering church would establish itself within a territory. Over time that one central church would sponsor what were temporarily ancillary (usually described as “missionary”) congregations that in time became independent. As in a human family, the children grew, finding their own distinct places in the community, and in time fathered further congregations. This pattern of growth by missionary outreach, which adds another meaning to the term “church family,” was reflected in the presentation of Rev. Howard Boles, keynote speaker of the 2007 annual meeting of the Indiana United Methodist Historical Society.

“The diligence of the circuit riders,” Rev. Boles contended, “can best be illustrated in the convergence between the founding of Indianapolis and the arrival of the circuit riders.” In October 1821, the General Assembly, recognizing the need to formally establish a city, approved the sale of lots for a place that would be named Indianapolis. “On October 9th [of 1821], the first sermon was preached by the Rev. [William] Cravens [in the officially recognized city]...and the following day lots were available for sale. The timing was identical. Methodism was here when the city was born.”

The Methodists first met in a log cabin on Maryland Street, between Meridian and Illinois streets, at a location within what is now Circle Center Mall. The log cabin served as a church on Sunday and as a school during the week. The burly Rev. William Cravens, its first pastor, was uncompromising in his opposition to whiskey and slavery.

Efforts to promote education took an ecumenical direction when the Methodists joined the Baptists and Presbyterians in establishing a Union Sabbath School in 1823. Instruction was offered in scriptural studies, catechism and hymns, beginning spelling, and advanced spelling. At one time, the school was two students short of enrolling one-sixth of the city’s 600 citizens.

In 1829, the Methodists were able to build a freestanding church building with its own Sunday school on what is now Monument Circle. By 1842, the church, Wesley Chapel, boasted 635 members. In that same year, a “very important, and I believe shaping decision, was made,” commented Rev. Howard Boles. The Methodist Church in Indianapolis was divided into two separate charges, the Eastern Charge (which was to become the present-day Roberts Park United Methodist Church) and the Western Charge (which became what is now Meridian Street United Methodist Church). Rev. Boles called this division “the first of many missionary efforts to address the growing population.”

Growth through missionary effort was further illustrated by Rev. Boles’ review of Roberts Park’s continuing outreach to an ever-widening city. In 1849, Roberts Park gave financial support and leadership (by contributing active members) to a mission on the south side of Indianapolis. In 1850, that mission separated

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*(The following is the conclusion of
"Growth through Mission.")*



Rev. Howard Boles

from Roberts Chapel, taking the name Asbury Chapel in 1853. Acquiring land from Calvin Fletcher in 1866 and constructing a new building on the site, Asbury Chapel renamed itself Fletcher Place Methodist Church in 1874. This is the church which was chiefly responsible for founding Goodwill Industries in Indianapolis.

Roberts Park, looking northward, assisted in the establishment of Trinity Methodist Episcopal Church, which in time became Central Avenue MEC. Then, in 1868, Roberts Park pledged \$5,000 to build Grace Methodist Episcopal Church to the east side of Indianapolis. The voluntary transfer of 105 members from Roberts Park to Grace Church helped build this new congregation. In summary, Rev. Howard Boles stated that "no less than nine churches were created through the efforts of Roberts Chapel in the middle and latter years of the 19th century."

In closing, Rev. Boles said: "The first settlers brought with them a restless spirit, yearning for something better. They desired to create a community where those values could be realized. Along with these dreamers, came a hopeful people called Methodists. A city was born and the Methodists were there from the

beginning. We were there to educate the youngest citizens. We were there to welcome successive generations. And we were there to help keep those dreams of a healthy, vibrant city alive."

— by Phil Williams

Brawn and Beauty



Rev. Dr. John Wantz

Rev. John Wantz took the conferees on a journey through the history of Meridian Street United Methodist Church, a story which is a mixture of brawn and beauty. The story harkened back to a congregation on the Circle that occupied Wesley Chapel and would in time become known as Meridian Street Methodist Episcopal Church.

Following in the frontier tradition, the burliness of Rev. William Cravens (the first pastor of Wesley Chapel) was matched by the ruggedness of "Old Sorrel," Rev. James Havens, a former pastor of Wesley Chapel and a presiding elder. Havens (also known as "Grizzly Bear") made himself remembered (he could hardly be ignored) at an 1835 camp meeting, sponsored by Wesley Chapel, which lasted for 32 days. Rev. Havens, the featured speaker, had been forewarned that David Buckhart and his gang of roughnecks had warned the Methodists to stay away from the planned meeting site. At the conclusion of the first service, Buckhart

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(Continuation of "Brawn and Beauty")

and his gang attempted to stampede the camp. David Buckhart was subdued and led off to the town squire's office, where he drew a knife and lunged at Rev. James Havens. Havens grasped Buckhart's hand and with his other hand planted a savage blow to Buckhart's face. As he was led off to jail, Buckhart said in a trembling voice, "Has it come to this, that David Buckhart has been whipped by a Methodist preacher!" Methodists preachers could be hard-hitting with more than words.

Meridian Street United Methodist Church has relocated northward four times, three times along Meridian Street. The beauty of the church has always been, in part, in the architecture of the buildings it has raised and occupied, but no more so than in its present building. As one of the IUMHS members gasped when she entered the sanctuary, "It's so colonial!"

The appearance is not by accident. Wilbur D. Peat of the building committee, also

the director of the John Herron Art School at that time, insisted on architectural purity. Members of the building committee visited New England to view buildings of the Christopher Wren period. The architect, Merritt Harrison, assisted by Peat, carried through to completion a building of Georgian Colonial character. William Peat researched the colors to be used within the edifice. Appropriately, he selected Williamsburg blue for the sanctuary. Today the sanctuary is still an impressive sight.

Of course, beauty has always surrounded Meridian Street UMC. In 1821, when the first church in Indianapolis was formed, one historian has noted, Indianapolis was "locked up in the deep shadow of the woods," in the kind of rugged grandeur a person can only sample in a nature preserve or a state or national park. What the time between the wilderness then and the eye-fetching Colonial structure seen now would bring is the refinement that the director of an art school would want to leave to parishioners.



Meridian Street United Methodist Church

Remembering Charles Wesley after 300 Years



Charles Wesley (1707-1788)

Charles Wesley was born just before Christmas in 1707. When eight years old, he was taken to London to attend Westminster School. At thirteen, he became a King's Scholar at Westminster, and, upon graduation, Charles Wesley enrolled at Oxford. During his second year at Oxford, he grew serious about life, turning from "diversions," as he referred to them. Neither he nor his brother, John Wesley, had yet received Christ as Savior; but they had begun to seek a Christian life so methodically that their fellow students dubbed them "Methodists."

With studies at Oxford completed, Charles and John Wesley volunteered as missionaries to Georgia, a colony in America founded by Colonel James Oglethorpe, a place receiving those being emptied from the debtors' prisons of Britain. Unfortunately, Charles Wesley was defeated by his own aggressiveness. He insisted on baptizing infants, not by sprinkling, but by immersing them three times in succession. One woman grew angry enough to fire a gun at him. Charles and John Wesley both returned to England depressed and defeated.

Both being in spiritual crisis, the Wesley brothers began attending meetings conducted by the Moravian Christian Peter Bohler. Charles Wesley's conversion to Christ, as Charles recorded the moment in his journal, occurred on Pentecost Sunday while he was recovering from pleurisy at the home of a friend, John Bray. Wesley's journal entry for May 14, 1738, reads, "I longed to find Christ that I might show Him to all mankind." A week later, while still recovering, Charles found these words in his Bible: "Lord, what is my hope? Truly my hope is even in Thee." His journal continues: "I now found myself at peace with God. ...I saw that by faith I stood."

Charles Wesley labored to preach, but felt confined by reading from a written manuscript. Finding a small crowd on the occasion of his preaching at St. Antholin's, Charles decided to cast his written manuscript aside and speak extempore. He spoke for three quarters of an hour without hesitation, remembering the words "Lo, I am with you always." Enjoying success, Charles was thankful to God, "who keepeth His promises forever." Having abandoned the use of a written text, Charles Wesley's preaching took fire.

Charles Wesley became a dynamic, emotional preacher, a bundle of zeal. He was

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**Plaque of Charles and John Wesley
in Westminster Abbey**

(The article "Remembering Charles Wesley after 300 Years" continues here.)

also opinionated, strong-willed, and stubborn. Spurned by Anglican ministers who frowned on fiery evangelistic preaching, Charles Wesley found many pulpits closed to him. George Whitefield, a friend who was encountering similar problems, invited Charles Wesley to "stand with him" in an open-air service at Blackheath. From the experience, Charles Wesley caught his vision for reaching multitudes and made his first open-air exhortation, speaking to 500 people in a farm field outside London. Soon he was preaching to thousands.

As a preacher, Charles Wesley knew emotionally tense moments. Some he chose, as when he allowed himself to be locked up with condemned men on the nights before their executions at the infamous Newgate Prison. Some moments came in response to his manner, which, while it invited revival for great numbers, also invited outrage in others, perhaps because of Charles' combination of forcefulness and a frequent lack of tact. At St. Ives, an army of rebels broke sconces, smashed windows, ripped shutters away, dragged women parishioners about, trampling many of them and threatening to murder those who were unwilling to disperse. The rebels lifted their clubs to strike Wesley, "but a stronger arm restrained them," Charles wrote in his journal. Charles Wesley stood his ground "mine eyes...unto the Lord."

Charles Wesley met and courted Sally Gwynne, whom he wanted to marry. Sally's parents were concerned about Charles' ability to support a family without a regular source of income. Charles agreed to publish two volumes of hymns, his *Hymns and Sacred Poems*, as well as his journals and sermons. Income from the royalties satisfied Sally's parents, and Charles and Sally were married on Saturday, April 8, 1749. They left immediately on a preaching tour; and Charles continued his itinerant ministry until 1756, when, at the age of 49, exhausted, he and Sally settled down.

On her death in 1742, Susanna, Charles Wesley's mother, requested, "Children, as soon as I am released, sing a psalm of praise of God." The request, in terms of Charles' life, was almost

redundant. Charles Wesley did not know how not to write songs of praise. Henry Moore, one of Charles' friends, wrote, "When he was nearly eighty he rode a little horse. ...Even in the height of summer he was dressed in winter clothes. As he jogged leisurely along, he jotted down any thought that struck him. He kept a card in his pocket for this purpose." On reaching Henry Moore's house, "he [Charles] would enter, crying out, 'Pen and ink! Pen and ink!'" These being supplied, Charles would write down the hymn he had composed in his mind. His last hymn was dictated to his beloved Sally on his deathbed. It became a popular one-verse hymn among Methodists:

*In age and feebleness extreme,
Who shall a helpless worm redeem?
Jesus, my only hope Thou art,
Strength of my failing flesh and heart,
Oh, could I catch a smile from Thee
And drop into eternity!*

No one has ever been able to count all of Charles Wesley's hymns. Experts place the number somewhere between 3,000 and 6,000. In all, Charles Wesley wrote over 9,000 literary texts of one kind or another.

Articles, Ideas Welcome

Would you like to write an article and submit it to the IUMHS newsletter? Local history of interest to other members of the society in other portions of the state of Indiana would be considered.

Do you just have ideas that should be considered as areas of investigation and exposition? Since the editor of the IUMHS newsletter attends the meetings of the Executive Committee, your ideas will be heard.

Send articles or ideas to:

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Remembering an Itinerant Church after 200 Years



Photo, courtesy of DePauw University Archives and Special Collections

The Robertson Meetinghouse

Could a church cover as large a territory as a circuit rider? It would seem the Robertson Meetinghouse (formerly known as "Old Bethel") might be a close contender. The Robertson Meetinghouse, the oldest surviving building of Indiana United Methodism (possibly the oldest existing Protestant church building in Indiana), was built in 1807 by Andrew Mitchell for Nathan Robertson on Robertson's farm in Clark County, just north of Charlestown, Indiana. Since then it has been moved eight times: first, to the farm of James Robertson in 1837; second, in 1857, to a neighbor's farm, where it sheltered, at different times, sheep and oxen; third, through the recognition and actions of the Indiana Conference in 1904, to its original foundation; fourth, by the Indiana Conference in 1925, to Charlestown, Indiana, for accessibility to the public; fifth, to DePauw University, on the grounds of Gobin Memorial Methodist Church in 1954, where it was moved again in 1965 (the sixth move) and again in 1991 (the seventh move); and eighth, to Rivervale Campground, near Mitchell, Indiana, in 1999, where it serves as a chapel for worship and as a teaching tool.

A little church – 20 by 30 feet, of hewed poplar logs, with clapboard roof and a puncheon floor – the Robertson Meetinghouse enjoyed its glory days from 1807 to 1857. Circuit rider Peter Cartwright exhorted within its walls. A nearby maple grove was the site of a camp meeting, adding spirit to church activities.

A traveler receives gratuities along the road, making him a part of all the support he has known. A log from the barn of Nathan Robertson replaced the only unusable log of the meetinghouse at the time of its move in 1904. Two logs from the Clark County Courthouse in Springville were acquired as replacements in 1925. In 1954, timbers and chimney stones from the log cabin of Bishop Robert R. Roberts in Lawrenceport, Indiana, were incorporated; and floor boards were acquired from the home of Reuben Andrus, a former president of DePauw University. An organ, reputed to be the first organ in Switzerland County, was donated by Mrs. Copeland of Vevay, Indiana. This traveler's saddlebags were set down, for a long while it is hoped, at Rivervale in 1999.

Returning to Our Purposes



Dr. John Baughman

Early in the business meeting portion of IUMHS's 12th annual gathering, held in 2007 at Meridian Street United Methodist Church, Jean Seville raised a question she frequently encountered when she served as treasurer of IUMHS: If a church is a congregational member of IUMHS, does that grant membership to the members of the congregation? President Baughman answered that, according to the society's archival records, former president Rev. Jack Haskins had ruled that congregational and individual memberships are separate and that individual membership is not automatically granted to members of a church holding a congregational membership. The congregation is recognized as an entity; individuals must join individually to have a personal membership. However, President Baughman felt that the meaning of congregational membership should probably be reviewed by the Executive Committee.

Having unresolved questions was obviously uncomfortable for many conferees,

especially for questions that continue to recur. Herbert Cassel made a motion that the Executive Committee be asked to decide if a church holding congregational membership should be allowed to designate a representative to attend annual meetings. Richard Stowe offered an amendment which, in reality, was superordinate to Mr. Cassel's motion in that it raised far more questions: That the Executive Committee decide and write out the benefits of congregational membership so that they are clear and a matter of record. The motion and its much larger amendment passed, and these questions were passed on to the Executive Committee for consideration.

President Baughman reviewed the six purposes of IUMHS, as they are set forth in the society's bylaws. Concerning the second listed purpose ("Promoting research, writing, and publication in the field") and the third listed purpose ("Locating and encouraging the preservation of appropriate sites of historical interest"), both purposes seemed served when John Baughman explained the map project, for which \$200 had been set aside in the proposed budget. President Baughman pointed out that this project, now in a lull, had been voted on and approved at the previous annual meeting. A historical map of the state, locating and describing 50 to 100 United Methodist historical sites in Indiana, would be a published work of research that could be distributed to the conferences. As President John Baughman emphasized, "We should be inviting people to write and investigate. We should be useful to others." Dr. Baughman envisioned using the map to organize bus tours, visiting the historical sites identified. In closing, President Baughman made an appeal for someone to take on the responsibility of heading up the project.

Rev. Douglas Davies presented nominations for officers for 2007-2008. No other nominations were made from the floor. The membership accepted the slate offered. Officers for 2007-2008 are:

President – John Baughman
 Vice President – Rev. Jim Gentry
 Secretary – Phil Williams
 Treasurer – Lois G. Shelton
 Membership Chairperson – Donna Dyer

A Place in Three Cities



The wooded campus of Indiana United Methodist Children's Home, viewed from the Administration Building

The 13th annual meeting of IUMHS will be held at the Gress Memorial Chapel of the Indiana United Methodist Children's Home, Lebanon, Indiana, on April 26, 2008. Many people refer to the home as the Lebanon Children's Home. That appellation is not only a misnomer; it truncates the history of the home.

The story of the Indiana United Methodist Children's Home is a tale of three cities. The Methodist Episcopal Children's Home (its name in 1914) was established in Greencastle, Indiana, through the personal force of The Rev. Miss Angie Godwin, a Christian evangelist and member of the Indiana Conference of the Methodist Episcopal Church, who acted without the authority of any official body. A year later, in 1915, the Locust Street UEC of Greencastle endorsed her work. In the same year, Rev. Godwin won endorsement from the Indiana Conference of the Methodist Episcopal Church. Endorsement by the other Indiana conferences was to follow.

Success caused the Children's Home to grow beyond Rev. Godwin's ability to manage the facility. Its Board of Trustees, created by Rev. Godwin herself, decided to relocate the home, enlarging the facility where suitable help was more readily available. The Indiana Methodist Episcopal Children's Home moved to Lebanon in 1924, some of the property (which had been used for Chautauqua meetings in the 1900s) being donated by the City of Lebanon. The site has grown to 14 acres and 12 buildings.

In 1959, the Children's Home began a transition from being a custodial home to being a residential treatment center for emotionally disturbed children. In 1967, Martin Manor, a group home in Indianapolis, provided care for ten emotionally disturbed boys. It operated until 1977. Oeschger Hall, also in Indianapolis and based on a similar concept, operated from 1968 to 1972. Administered by staff from the Lebanon campus, both programs brought the work of IUMCH to a third Indiana city.

News from the Methodist Archives

A New Section Providing for News Items and Releases from the Archives of Indiana Methodism, DePauw University, Greencastle, Indiana

Roy O. West Library, DePauw University

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Establishing Legacies



John and Lucy Ing (center) with their son Johnny, 1876. Back row, far left is Yoichi Honda, friend and colleague of John Ing, who was the pastor at the Hirosaki Methodist Church. Yoichi Honda would later become the first bishop of the Japan Methodist Church.

John Ing was born in Franklin County, Illinois, in 1840. His studies at Indiana Asbury University (DePauw) were interrupted by service in the Union Army during the Civil War. After the war, John returned to IAU, graduating in 1868. He married Lucy Hawley Ing in 1870. John then accepted an appointment as a missionary to China.

John and Lucy learned Mandarin Chinese, and John preached in that language. Following the birth of their second child, Lucy became ill; and the Ings applied for furlough to the U.S. When they arrived in Yokohama, Japan, in 1874, the principal of the recently reopened To-o Gijuku School in Hirosaki asked John to teach English there. Lucy's health had improved by then; so John accepted the position.

John's teaching was a success; and the school grew in numbers as the church under the ministry of John's friend, Yoichi Honda, likewise added to its members and became the first Japanese Methodist church.

By 1878, Lucy's health had deteriorated again; and the Ings returned to the U.S. in 1879. Lucy died in 1881. John then married Felichia Jones in 1884. She died in 1918. John farmed from the time he arrived back in the U.S. until his death in 1920.

John and Lucy Ing were only in Japan for a few years, but the fruits of their labors are being harvested yet today.

(Article concludes on next page, page 10.)

*(The following is the conclusion of the article
"Establishing Legacies.")*

John and his co-worker, Yoichi Honda, began Sunday School classes that led to the establishment of the first Methodist church in Japan. Honda, its first pastor, went on to become the first Japanese Methodist bishop. The church still exists in Hirosaki today as a local congregation of the United Church of Christ.

John Ing's teaching inspired five of his students to continue their education beyond the To-o Gijuku school. Because of his influence, they enrolled in John's alma mater, DePauw University, then known as Indiana Asbury University.

Throughout the years since, other Japanese students have attended DePauw, some of them establishing family legacies. In recent times, DePauw students have been able to study Japanese language and culture and travel to Japan for various academic opportunities.

Another legacy of the Ings' stay in Japan did not become evident until years after they had left. Ing is credited with the start of apple cultivation in the region around Hirosaki, following the introduction of new strains of apples he had shipped from the United States. Apple production is now a major industry of Japan's Aomori region.

150 Years in Mission

Six Indiana congregations in United Methodism are celebrating sesquicentennials. In the North Conference, they are Morocco Evangelical UMC and Wawaka UMC. In the South Conference, anniversaries are being held by Bicknell UMC, Carthage UMC, Fountaintown UMC, and Whitcomb UMC.

200 Years in Mission

One congregation in Southern Indiana marks its bicentennial: Jeffersonville Wall Street UMC.

Methodist Archives: New Acquisitions

William E. Wright scrapbook (1885)



Scrapbook made by William E. Wright, DPU 1885, containing both DePauw and Sigma Chi fraternity items. [D007.086]

Walden Inn & Conference Center



Videotape of Walden Inn's Different Drummer 1986 restaurant review by Reid Duffey, WRTV 6; blueprints from the original construction of the inn, miscellaneous files including correspondence, Powers-Kappes Architecture, Laventho & Horwath CPA, newspaper clippings & news releases, Handley & Miller Inc. Advertising, Marketing and Public Relations, Limited Partnerships (potential investors), design development report, financial considerations, photographs, proposals and project manual. [D007.088]

A Class of 1907 at DePauw University

Photograph of the sophomore class, Feb. 22, 1905, just before the class scrap. Individuals have been numbered and identified along with the fraternities of which they were members. The photo includes Japanese student Yoshihiro Takasugi. [D007.089]

Folsomville UMC (Warrick Co.)



Records 1884-2004. Sunday School minutes, WSCS minutes, real estate deeds, church board minutes and a historical scrapbook. The Methodist Church at Folsomville was organized in 1881. [M007.044]

First (Gas City, Ind.) UMC



Records 1957-85. Official board meeting minutes, administrative council minutes, charge conference and quarterly conference reports, council on ministries minutes, membership records, local church study, nominating committee reports and various related records. [M007.050]

Jalapa UMC (Grant Co.) Records 1891-2006



Membership and baptismal records, ladies aid society, WSCS, historical information, board meeting minutes, directories, Sunday School minutes, mailing lists, newspaper clippings, quarterly conference reports, photographs and related items. Jalapa UMC was located on the Frances Slocum Trail and Road 500 north of Marion, Indiana. The church closed in 2006. [M007.047]

Ralph P. Karstedt



Photograph of Karstedt, a history of his ministry and several Methodist disciplines. Also included are items of Karstedt's maternal grandparents, John A. and Agnes Hile. Items include John A. Hile's sermon book and Pastor's Pocket Record books 1909-17, "The Pastor's Companion" and a history of the ministry of John A. and Agnes Hile. [M007.052]