

INDIANA UNITED METHODIST HISTORICAL SOCIETY

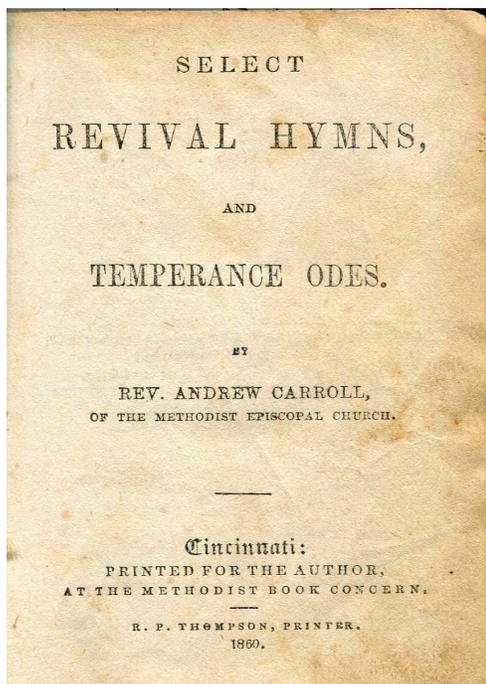
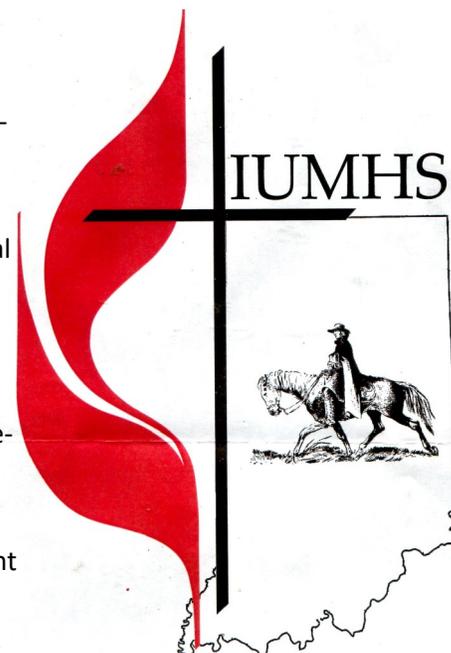
NEWSLETTER

Fall 2018

2019 THEME FOR HISTORICAL SOCIETY WILL FOCUS ON UNITED METHODISM'S ROLE IN THE TEMPERANCE AND PROHIBITION MOVEMENT IN AMERICA

One hundred years ago, January 1919, America passed the 18th amendment which inaugurated the Great Experiment, in which the buying and selling of alcoholic beverages was illegal. Some today label Prohibition the Great Failed Social Experiment. Others argue that despite the fact that the 18th amendment was repealed in 1933, the overall effect of Prohibition was positive in lifting the moral tone of the nation.

Whether positive or negative, Methodism (including the United Brethren and Evangelicals of the time) played a major, if not a determining force in the battle against alcohol and alcohol abuse. The Indiana United Methodist Historical Society believes the topic of Prohibition and Methodism is worth exploring and thus has declared this our theme for 2019. The annual meeting, scheduled for April 7 at the Plainfield United Methodist (UMC) Church will discuss our UM involvement in Prohibition and Temperance. The special speaker for that day will be Jennifer Woodruff-Tate, editor of *Christian History* magazine, recognized scholar and historian, and a former member of Indiana Methodism. There will be other articles and exhibits that will address the theme.



Methodists were involved in Temperance work long before Prohibition. This revival-temperance hymnal dates from 1860.

CHURCHES INVITED TO APPLY FOR INDIANA HERITAGE CHURCH OF THE YEAR AWARD

The Commission on Archives and History is offering a Heritage Church Award for 2019. This award will recognize a church which is achieving excellence in recording and celebrating its church's history and heritage. The qualifications are as follows:

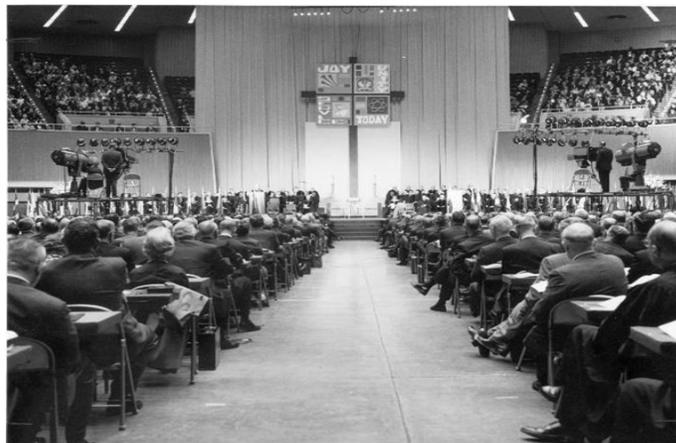
1. Has a church historian trained in one of the conference School for Local Church Historians classes (or its equivalent).
2. Has a display or storage area for archival records and along with this, regularly displays and recognizes the church's heritage.
3. Observes Heritage Sunday either in May or on some other day.

More information will be forthcoming. If you have questions please contact Dr. Donald Findley, 615 N. Riverside Drive, Elkhart, IN 46514. 574-293-8058, email: dcfindlay2@gmail.com

2018 CELEBRATING FIFTY YEARS OF UNITED METHODISM

In the present year, 2018, the Indiana Conference is celebrating 50 years of its existence as the United Methodist Church. Space was devoted to the merger at the annual conference display area, as well as a presentation at the annual conference. Local churches are also observing the merger.

In addition, the program at the annual meeting of the Indiana United Methodist Historical Society at University Heights Church in Indianapolis on April 14, 2018 was a celebration of the merger. Much of the day was spent recalling memories of life in the former denominations and conferences and reflections on the merger itself. One presenter, Herb Cassell, related how Indiana Central, (now University of Indianapolis), a former Evangelical United Brethren school, was able to benefit from the merger. Carolyn Marshall spoke on how the women's organizations of the two denominations were able to form the new group, the United Methodist Women. Phil Klinger spoke of the importance of Oakwood Park for EUBs before merger. He also spoke of his experience in a local merger of a former Methodist and a former EUB to form Saint Andrews UMC in West Lafayette. Riley Case spoke of the challenges associated with the camping programs of the new church.



A scene of the 1968 General Conference in Dallas which approved the plan or merger for the new United Methodist Church

Jacob Williams offered reflections and a perspective on how the merger was the opportunity for the elimination of the Central Jurisdiction. The Central Jurisdiction was created in the merger of the Methodist Episcopal Church, the Methodist Episcopal Church South, and the Methodist Protestant Church in 1939. As a compromise to make the merger acceptable to southern churches the African-American Churches were separated into segregated conferences which together was called the Central Jurisdiction. The Jurisdiction had its own youth ministry, its own women's organizations and elected its own bishops. In some ways the Central Jurisdiction acted like a denomination within a denomination. While the Central Jurisdiction gave a cohesiveness to African-American churches and while many remember the activities of the jurisdiction with some fondness, it still represented a form of racism and non-inclusiveness.



In 1949 the Women's Society of Christian Service (W.S.C.S.) of the Lexington Conference met at the Riverdale campgrounds in Indiana

THE INDIANA HISTORICAL SOCIETY WILL FEATURE METHODISM AND REVIVALISM IN ITS *YOU ARE THERE* PROGRAM 2018 TO JANUARY 2020

Every year the Indiana Historical Society picks a theme, an event, a person or group of persons and features these in drama, displays and programs at the Historical Society's museum and center at 450 W. Ohio St. in Indianapolis.

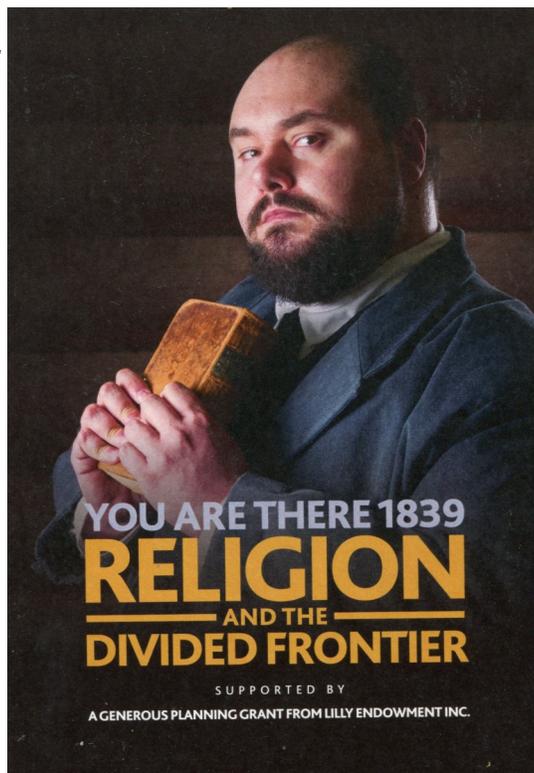
Starting this Fall, 2018, the program being presented is one focusing on the importance of religion in the development of Indiana. More specifically the presentation will feature an early Methodist circuit rider, Eli Farmer, and his adventures during the 1820s and 1830s. The theme is titled Religion and the Divided Frontier and covers the prime years of Farmer's life as a circuit rider correspond to what historians today call "The Second Great Awakening" or the "Western Revival." During this period church membership in America was doubling the rate of population growth and it more than doubled the population growth in Indiana. Farmer himself claimed to have converted and added to the church 5,000 persons during this period.

This growth was accomplished in large part because of camp meetings and revivals. But of course there is much more to the story: political controversy, lawlessness, reform movements, and competition between denominations. All of this is dealt with through interactive drama in the Historical Society program. The setting is an inn in Danville, Ind., on May 14, 1839. Eli Farmer is having conversations with Rev. Chase of the Presbyterian Church and with the Baptist minister about a "Union Plan" in which the three churches might cooperate in a revival. Present at different times on the set will be Eli Farmer's wife, Elizabeth, the innkeeper and his wife Mary Hadley (who is Methodist), the innkeeper's wife's mother, and a freethinking judge.

Before this time in Farmer's life camp meetings and revivals were "Methodist" only. Any Presbyterians that happened to wander in and get converted were urged to join the Methodist Church.

The incident depicted is taken from the autobiographical account of Eli Farmer's life as recorded in a recent release from the Historical Society, *Faith and Fury: Eli Farmer on the Frontier 1794-1881* by Riley Case. In the actual situation the churches cooperate, revival breaks out, and the meetings are extended five weeks followed by a two-week camp meeting. Interested readers can purchase the Farmer book through Amazon or go to RileyCase.com.

The Historical Society is open Tuesday through Saturday, 10:00-5:00. The Interactive drama is ongoing during the museum's open hours.



WHAT YOU MIGHT FIND AT THE METHODIST ARCHIVES AT DEPAUW UNIVERSITY

The United Methodist Archives are located in the library at DePauw University, Greencastle. United Methodists share the space with the archives of DePauw University. The budget to support the archives is supplied equally between the Indiana Conference of the UM Church, and DePauw University. Thanks to our archivist, Wesley Wilson, and to the adequate funding provided by the UM churches of the conference through apportionments, the archives are among the best in the UMC Connection (according to the testimony of a number who have visited other states).

Among recent acquisitions are the following: Local church records of Aldersgate Indianapolis; Ashboro; Barbour Avenue, Terre Haute; Beech Church, Coal City; Beech Grove, Putnam County, 1897-2011; Castlelton UMC records including Sunday school, ladies aid society and official board 1902-2016; and Faith-Trinity and Main Street, Muncie, scrap-books, photos, records 1903-2018. Also received was the Alfred H. Backus papers and collection. These were transferred from Taylor University. Backus was a Taylor alumnus, a DePauw trustee and a minister in Indiana for a number of years.

Many church records are on-line and can be accessed through the conference web page. Of course there are other interesting items that show up in the archives, such as six hairs of President George Washington, also received in 2018. We are not sure how to prove them authentic short of destroying them in an advanced DNA test.

LOCAL CHURCH HISTORIAN'S SEARCH FINDS MORE THAN EXPECTED

By Rich Gotshall, Historian, Grace UMC, Franklin

A detective story that started with a few sentences in a church history ended in a tribute to the tragic life of a local hero.

The centennial history of Grace UMC in Franklin mentioned that the church's Civil War era minister, the Rev. Hiram B. Collins, was granted a leave of absence in 1864 to serve with the Christian Commission. While serving near the front, he contracted a disease and died in September, 1864, at the age of 35.

But surely there is more to this story, and so a search began. One old church record amplified some of the detail: It reported "The war spirit ran high. Patriotism was in the air." Information about the "Christian Commission" was scant but references were found that identified the commission as an effort undertaken by religious leaders to supply chaplains and aid workers for the Union Army. It worked with the Sanitary Commission which provided medical assistance to the troops.

After visits to the United Methodist Archives at DePauw and the genealogy library of Johnson County I was able to discover that Hiram Collins was born in Vincennes on May 4, 1829. His father died when he was a young child. His mother was described as a pious Presbyterian who imported her knowledge of the Scriptures. He was well educated and served several years as a teacher. He joined the Methodist Episcopal Church in August of 1858 and was licensed as a local preacher in the Southeastern Indiana Conference the following year. He served churches in Port Fulton, College Corner and Liberty before coming to Franklin in 1862. He was paid a salary of \$450 the first year and \$500 the next year.

In Spring of 1864 he requested a leave of absence to join the Christian Commission as a battlefield chaplain. He was sent to Bull's Gap in Eastern Tennessee but before the battle that November, Collins became ill. He returned to Franklin to recuperate but died Sept. 4, 1864. He was only 35.

Sadly, his life was even more tragic. Collins married twice before he entered the ministry but in both cases his wife died in less than a year. He married a third time shortly after he entered the ministry and he and his wife had a son whom he never saw because he died before the son was born.

A salute to Collins is recorded in the minutes of the Southeastern Conference Journal of 1865 which reads in part: "He brought to the work of the ministry a well-developed intellect, a refined taste, superior literary attainments, an energetic character, and a heart in living sympathy with the interests of humanity and religion. He was a sound theologian, a good preacher, a faithful pastor, and a successful minister of the Gospel of our Lord Jesus Christ."

Further investigation reveals that Collins was not the only minister who had served or who would serve the Franklin Church. Seven other



Rev. Hiram B. Collins, Franklin

ministers associated with the Franklin Church served in the Civil War: Rezin M. Barnes, John A. Bruse, Joseph James Cotton, James Monroe Crawford, Eli Farmer (note that Eli Farmer is featured elsewhere in this newsletter), John Lozier, and Martin Wells.

Another minister, Hillary A. Gobin, who served the church in the late 19th century, enlisted in the 71st Indiana Infantry, was captured at Richmond, Kentucky, and was released in a prisoner exchange. He later graduated from and served on the faculty of DePauw University for 42 years. He was also president of DePauw for seven years.

During World War II another young man, William R. Valentine enlisted in the U.S. Army, and served as a chaplain's assistant. He later said that his wartime service inspired him to enter the ministry. He had a distinguished career in the Indiana Conference, including time at Grace Church in Frankfort.

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Rich Gotshall is a retired journalist and has served for 20 years as the church historian at Grace United Methodist Church in Franklin. He has been honored as an Indiana United Methodist Church Historian of the year. He is currently writing the bicentennial history of the Franklin Church.

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Do you have any interesting church research and history to share? Sent to Riley Case, rbcase1@gmail.com

RECOGNIZING 2019 BICENTENNIAL CHURCHES

At the moment we know of the following churches which are bicentennial churches for 2019 (that is, they were founded in 1819). If there are others would you please let us know? (rbcas1@gmail.com). Also, let us know if you are celebrating any other special anniversary.



Wilmington United
Methodist Church

Merom - Sullivan County
Pleasantville/Pleasant Grove - Sullivan
County
Quercus Grove - Switzerland County
Rome - Perry County
Wilmington - Dearborn County



Quercus Grove United Methodist Church
(photo by Wesley Wilson)

A MESSAGE FROM ALFRED T. DAY FRED DAY, HEAD OF THE NATIONAL COMMISSION ON ARCHIVES AND HISTORY, TO THE PEOPLE OF INDIANA

“...Here at the General Commission on Archives and History we are in the process of creating a Local Church Historians’ School that was founded in your conference by Richard Stowe and your conference Commission on Archives and History. We are presently taking Richard’s text and adapting it for U.S. and even global use. I brag on the Indiana Conference as one of the few in the entire UMC that truly GETS IT when it comes to the connection between heritage and mission. “

A LETTER FROM PAUL WAGNER TO LOCAL CHURCH HISTORIANS IN INDIANA

The Indiana Conference is urging all of its churches and individual members to identify their corporate and personal mission fields by researching your congregation’s historical mission field. Thus it would certainly be a blessing to your local congregation and its leaders if you (or someone in the church) would write up a brief history of how your church has been involved in mission over the decades. Who formed and were invited to find Christ in your church when it first began? What were the people like in the area around your church? Then we’d invited you to share your histories with your church and leaders so that together you can understand better your current setting and mission field more clearly.

This would help all of our churches to pursue the *Wildly Important Goal (WIG)* which our bishop has invited all of our pastors and congregations to participate in. That is to be 100% missional as churches and individuals by 2020. Then we would love to have you share that with us also at the Conference Commission on Archives and History.

Thank you for your love and faithfulness to your local congregation of our beloved church. We hope this process of historical reflection blesses your congregation as we strive toward our mission.

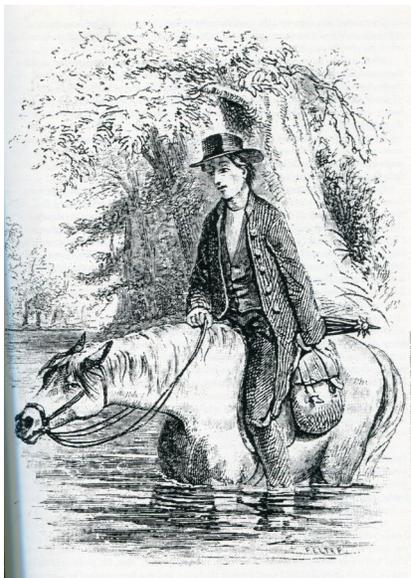
Rev. Paul E. Wagner, assistant to the director of connectional ministries, Indiana Conference of the UMC.

Questions? Contact paul.wagner@inumc.org

YE OLDEN TIME: HOW OUR FOREFATHERS ATTENDED THE QUARTERLY CONFERENCE

A local church historian shares a newspaper from 1894 with an interesting account of a Methodist Quarterly Conference. The paper was from Greentown, Ind. The church is identified as Mount Tabor but we are not sure where that is. In early Methodism almost all appointments were circuits, with as many as ten to twenty-five churches served by one preacher, but with local preachers as helpers. All the churches and classes of the circuit would get together four times a year for communion and a love feast with the presiding elder (same as a district superintendent today) preaching and presiding. This was usually a two-day event, and longer when a camp meeting was scheduled for the district. Because of distances families often stayed overnight as guests of members of the host church. These quarterly conferences did as much as anything to help the churches feel "connected" with one another. This unidentified writer reflects on how wonderful these meetings were in "ye olden time."

....But the preacher has not yet come. The time has nearly arrived for the sermon. The church is almost filled to its utmost capacity. The old fathers a little hard of hearing take their places directly under the pulpit. The local pastors cluster about it but no one presumes to enter it. But yonder comes the elder with the senior and junior preachers in his train. He is well-mounted, with his saddlebags pressing on each side like the panniers on the back of a camel. He wears a large hat with a six-inch brim containing enough material to make half a dozen of your modern wafer ones. With the exception of his coat he is dressed in jeans which have been a little long from the loom and look somewhat seedy. For the cut of the coat we must refer you to the Quaker of the strictest sect. His neck is muffled with no 'kerchief, for he maintains staunchly that neckerchiefs are the cause of all throat diseases. His countenance is shallow, morally good, with a gravity that seems to border a little on sadness. Underlying all, however, is that boldness of the lion which belongs to the righteous. His eyes are deep set and wide apart, nose very long, mouth nearly dividing his whole face, and grasping in his hand a huge whip, he raises up in his cowhide boots as he comes in sight of the meeting-house and nearly forms the perpendicular of a six-footer.



Of the sermon and services of this hour we have not space to speak. Suffice it to say that is was primitively simple, followed by an exhortation by some exhorter or local preacher, that filled the house with amens, shouts, and sobs. Then follows a slight inspection of the audience by the preacher, who sees representatives there from all parts of the circuit, the commingling of a diversity of neighborhoods in one spirit; and he feels, as all feel, that the social element of such a gathering is specially subservient to the cause of religion. He announces the appointment for the subsequent part of the day, especially the love feast which is to follow on Sabbath morning, when the door is to be guarded after a certain hour with a stringency that would exclude a bishop.

The congregation is now dismissed and after a little mounting and remounting, amid gushings of hearty greetings, a little marching and countermarching, all slowly retired to their homes from this rural alar, making the highways and hedges, the hidden paths and mountain passes vocal with the voice of gladness and with songs of praise, each family bearing away its portion of guests who came to stay.

Scenes of rural artlessness, when men had but little and wanted less, why have ye fled? Scenes of primitive simplicity, when ostentation and pride, the machinations of a more artificial society, were comparatively unknown, will ye ever return again? Alas! The old-fashioned quarterly meeting is but a thing of history. But if we cannot restore it could we not substitute something equally as good and useful?

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Have any good stories or articles like this? Be sure to share them for our newsletter.

EXCERPTS FROM THE BOOK FAITH AND FURY, ELI FARMER AND METHODISTS ON THE INDIANA FRONTIER

A first-hand account of the Cane Ridge Camp-Meeting in 1801 by James B. Finley:

I counted seven ministers, all peaching at one time, some on stumps, others in wagons ... At one time I saw at least five hundred swept down in a moment, as if a battery of a thousand guns had been opened upon them, and then immediately followed shrieks and shouts that rent the very heavens. My hair rose up on my head, my whole frame trembled, the blood ran cold in my veins, and I fled for the woods.

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On Farmer's entering Green County in 1826 ...

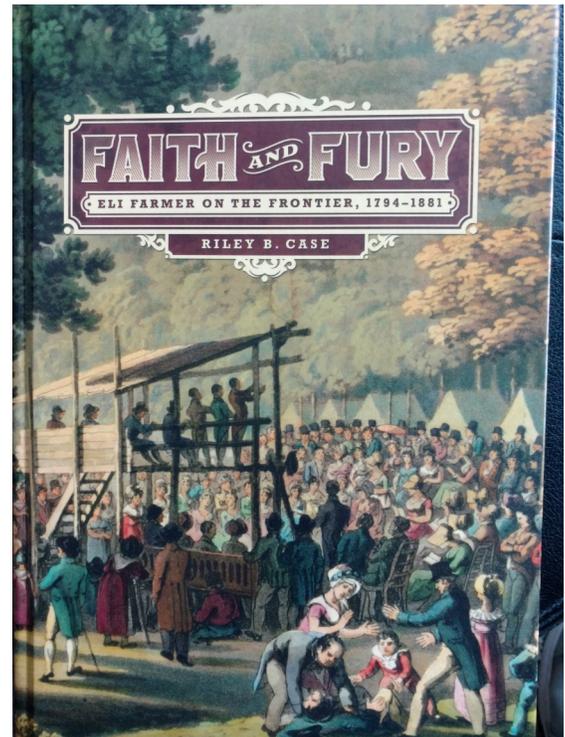
I went to Bloomfield, which place I found filled up pretty well with infidels. I went in among them and began an aggressive warfare, and the Spirit of the Lord was with me and upon me. I had prayed so earnestly, and fervently, over this place that I seemed to have a sort of witness that it would be given to me in spite of men or devils. The infidel element of society seemed to be insulted, and for some cause treated me coolly. An old gentleman by the name of Vanclives actively and thoroughly canvassed the community near the land of which he himself owned, and did all he could for the cause of infidelity ... One of their number, a man by the name of Doctor Pattan came to me one day, and rudely said to me, "Dam you leave this place, or you will frighten our women and children to death." My reply was equally plain, but less profane, for I observed, "I shall let you know in due season, that God has given me this place, despite the opposition of men or devils."

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On location (without appointment) because of sickness 1828 ...

My wife and I were both very sick ... the house was very dark and gloomy. Misery born of my wretched temporal condition hovered about my door, and her hateful whine of woe broke in upon my other sorrows, distracting my jarring senses with her wailing cries ... Sore pierced by wintry winds, we shrank into our sordid hut of cheerless poverty ... I kept trying to claim the promises, and my heart answered back to its challenger, "The Lord will fulfill his word ..." Soon I helped to eat the last morsel of food we had, and it was eaten one morning at breakfast. Confined to my bed I confronted my fate, by watching the openings of Providence with a prayerful heart. About dinner time of that day, an old lady, the mother of the Rev. Draper Chipman, came in with a basket well laden with just such edibles as sick folks ought to be supplied with, and spread them out before us, and it was just at the right time too. Joy springing up in my heart, I exultantly cried out, "Now Devil, where are you? See, here is provision made for us!" Feeling encouraged I began to improve.

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At a Brown County camp-meeting in which Farmer is brought in to preach when the meeting was not going well, 1838 ...

After this I now jumped over the rear railing of the preacher's stand and extended a general and pressing invitation for sinners and backsliders to come forward to the altar and seek forgiveness for sins, and there was a general rush to the altar. They came by platoons, yea, came by companies, and even battalions, and among them Whitehead, who was about the first one to reach the altar. The laborers at the altar were divided now with my brethren excepting the traveling preachers, all of whom stood aloof, refusing to lend a helping hand. More than fifty persons professed religion, including Whitehead ... all of whom join the church that night.

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On preaching to the slaves on a trip South 1846 ...

Notwithstanding the patrols were ordered by all of their superior officers to cut to pieces any black man who might be caught strolling about after nine o'clock at night, many of my colored friends would let the hours go by unchecked. When they saw that they had tarried so long at the meeting as to prevent their return home by the hour specified, such parties would then remain all night, singing, and praying and praising God. When the number was not too large the planter with whom I was stopping would write a pass for each of the tardy slaves, so as they would not be troubled with the patrol.

Indiana United Methodist Historical Society
2019 Membership Form

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 _____

Indiana United Methodist Historical Society

PO Box 331

Greencastle, IN 46135