

The Indiana United Methodist Historical Society Newsletter

P. O. Box 331, Greencastle, Indiana 46135

Spring 2011

Taylor, Memories and Mission



Memorial Prayer Chapel, Taylor University

The school that at one time contributed one third of the pastors to the North Indiana Conference, Taylor University, will extend a springtime welcome to members of the Indiana United Methodist Historical Society at its 16th annual meeting on April 16, 2011. Coffee and cordial welcomes will greet members when they arrive at Hodson Dining Commons at 9:30 a.m. for registration and social exchange.

At 10:00 a.m., Rev. Riley B. Case, a graduate of Taylor University, Garrett-Evangelical Theological Seminary, and Northwestern University, will begin his presentation. In the morning session, Rev. Case will assert the proposition that Northeast Indiana could be considered a hotbed of Holiness, which spawned the Free Methodists (Winona Lake, Indiana), the Pilgrim Holiness Church (Frankfort, Indiana), and Wesleyans (Marion, Indiana) – all which have had the indicated general church centers in Northeast Indiana – plus Anabaptist-Holiness hybrids (Mennonite and Brethren groups) and Quaker-Holiness hybrids.

At 11:00 a.m., attendees will bring back earlier times by singing Holiness and camp meeting songs, leading into a business meeting at 11:30 a.m., during which there will be a recognition of charter members of IUMHS. Lunch, a deli buffet, will be shared starting at 12:00 noon.

At 1:00 p.m., Rev. Case will resume his presentation, taking note of two major transitions in the history of Taylor University: from a female college to a premier Holiness school and, later, from a Methodist Holiness school to an independent generic evangelical school. Also covered at length will be the life of William Taylor and his influence on the Holiness movement.

Throughout the day, attendees will be able to browse at a book table featuring histories of Taylor University and books written by the speaker, Riley B. Case, author of *Evangelical and Methodist: A Popular History*. Also, any members of IUMHS wishing to display their congregational histories are invited to bring them to this society gathering.

A spokesman for Taylor University will briefly address IUMHS members. Tours of the Taylor campus will be possible.

Registration for the 16th annual meeting, which includes the cost of lunch, will be \$15.00 for a member and \$17.50 for a nonmember. (See the last two pages of this newsletter for registration forms and maps to Upland, Indiana, and to buildings on the Taylor campus.) For information about handicapped access, call Richard Stowe at (765) 759-9321.

Church historians are receiving a complimentary copy of the IUMHS newsletter as an introduction and invitation to membership and attendance at the meeting reported in the article above.

A University Trustee:

"Let Taylor...be distinguished for...piety and religious fervor."



Many Indiana Methodists wanted facilities for educating young ladies. The concern manifested itself statewide at Fort Wayne Female College, Whitewater Female College (Centerville), Indiana Asbury Female College (New Albany), Bloomington Female College, Greencastle Female Collegiate Institute, Indianapolis Female College, and Indianapolis Female Collegiate Institute. Fort Wayne Female College (founded in 1846), which was to become Taylor University, was the first of these schools and the only one to achieve permanence.

The North Indiana Conference of the Methodist Episcopal Church approved the plan for a female college and in 1846 accepted a bid of \$13,000 and three acres of land from Fort Wayne leaders. The Indiana State Legislature approved Articles of Incorporation early in 1847; and, in the fall of the same year, Fort Wayne Female College opened. By its charter, the college could offer "such Literary...degrees as are usually conferred by the best female colleges." The school also offered pre-college or academy training (the equivalent of today's high school training), answering yet another need.

As early as 1849, the board of the Fort Wayne school discussed admitting male students. Samuel Brenton, college president from 1853 to 1855, proposed a male department. In 1852, the trustees voted the establishment of a separate male college, which was incorporated

Institute. In 1855, the trustees of the female college voted to merge the two schools. The merged schools took the name Fort Wayne College.

Recurring financial difficulties became pressing in 1884. The Fort Wayne school sought a benefactor willing to make a substantial loan. At the same time, the National Association of Local Preachers (the NALP) sought to find (or found) a school that would specialize in training local preachers (lay deacons or laymen whose ordination did not include administering the sacraments). In 1886, the NALP met on the Fort Wayne campus and voted adoption of Fort Wayne College as "the" local preachers' school. However, no financial aid was immediately forthcoming; and the North Indiana Conference requested the trustees to sell the college. Meanwhile, the Local Preachers organized an Indiana corporation and were now prepared to buy the school. In 1890, a proposal was set forth to merge Fort Wayne College with Fort Wayne College of Medicine, which shared Christian B. Stemen, a local preacher and a surgeon, as a trustee of both governing boards. In that same year, the two schools did merge forming a true university, now named Fort Wayne University. The NALP through its purchase acquired a university, not just a college. The school was renamed for William Taylor, perhaps the best known of the local preachers.

(*Taylor University article continues.*)

Financial problems persisted, and President Thaddeus Reade (president from 1891 to 1902) spread word of Taylor University through guest-preaching. When Rev. John C. White of the Methodist church in Upland, Indiana, heard of the financial problems of Taylor, he tried to persuade Taylor's leaders to move the school. White negotiated an agreement between the Taylor trustees and the Upland Land Company, under which the school agreed to move to Upland, receiving \$10,000 in cash and ten acres of land. Location in an area enjoying prosperity from a natural gas boom seemed welcoming. The school relocated in 1893. Classes met in the churches of Upland while construction of the school began. The university existed within its new community while it started to take physical form.

With the transfer of ownership from the North Indiana Conference to the NALP, Taylor University changed from being representative of main-line Methodism to being aligned with the most fervent Holiness branch of the church. Under the presidency of Thaddeus Reade, there was an intensification of a spirit of revival that had been observed since 1887. Reade, it has been said, showed more concern with edification of the students' spirits than their minds. As many as three times a year, protracted revival meetings brought high spiritual fervor to the campus. Sometimes classes were dismissed so that students could give attention to the condition of their souls. The Young Men's Holiness League and the Young Women's Holiness League were important student organizations.

Reade gave attention to the curriculum as well. From its beginning, the school had offered traditional classical studies, including Latin, Greek, French, Spanish, algebra, literary criticism, and history, plus some non-college specialty divisions: music, business, and teacher training. Reade added a Bible Training School to the liberal arts division. The Bible Training School introduced courses in exegetical, historical, systematic, and practical theologies.

Before World War II, Taylor University operated as a quasi-charity, the students paying only a small percentage of the costs of their

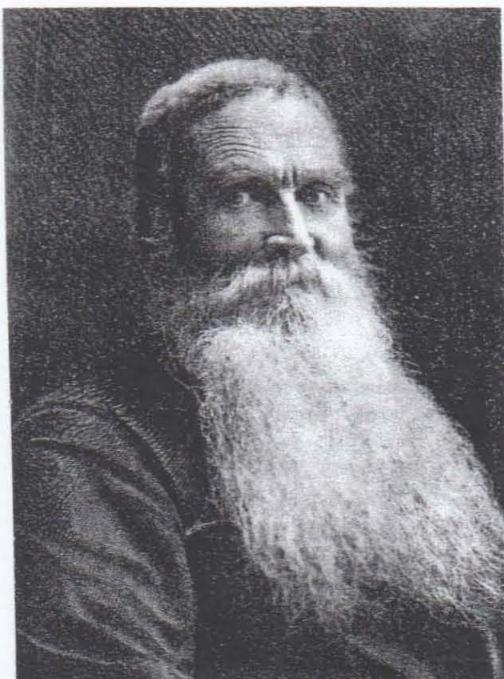
education. Taylor primarily sought to be a religious training school for children from the "common class" and was sometimes referred to as a "poor man's school." The school was committed to turning out teachers, preachers, and missionaries. President Reade accepted students who had no money and very limited intellectual background, giving them jobs and finding them private tutors – often other students – beginning their education at whatever level of ability they possessed. Students did much of the maintenance, housekeeping, and clerical work of the school.

The NALP gave up ownership of Taylor University in 1922, passing ownership on to the first of two subsequent non-denominational bodies. That 1922 transfer ended any official connection with the Methodist Church. Taylor Academy, offering pre-college study, closed in 1923.

The greatest shift in the character of Taylor University came following World War II. The Holiness Methodist college was coming to an end by 1945. The days of being a "poor man's school" were passing. In the post-war years, Taylor was becoming an institution that appealed to a broad range of evangelical Protestants of the middle-income classes. President Milo A. Rediger (1965-75, 1979-81), who, as a Taylor student, had felt students lacked complete academic freedom – especially when Christian orthodoxy was challenged – introduced a new openness of inquiry, emphasizing an honest examination of difficult issues. As a corollary, there was a de-emphasis of Taylor's traditional relationship to a specific church (Methodist) and a specific theological system (Arminian).

Another gift came to Taylor with the move to Upland – namely, the rural setting. In 1931, a Department of Agriculture was introduced; and, during the Great Depression, the school slaughtered its own cattle to supply the needs of the dining hall. Perhaps Bishop Ralph E. Dodge epitomizes the university's work ethic. When a student at Taylor, he arose each morning at 4:00 a.m. to milk cows and bring milk to the cafeteria for breakfast. Making your way through your own efforts has always been a Taylor way.

Rugged and Commanding



Bishop William Taylor in 1896

William Taylor had a commanding personality and presence. He had a voice of unusual melody, range, and power. He stood six feet tall, weighed 207 pounds and, at the age of 59, could lift 760 pounds. He had the strength to labor in his very far-flung fields.

Taylor was born on May 2, 1821, in Rockbridge County, Virginia. His paternal grandfather, James Taylor, emigrated from Ireland and married a woman of Scotch-Irish background. His maternal grandfather was strongly opposed to slavery; and, because of his influence, Stuart Taylor, William Taylor's father, emancipated his slaves and even paid their passage to Liberia.

William Taylor had a model set for him by his father, Stuart Taylor, who, after his conversion to Methodism, obtained a preacher's license and for forty years traveled from revival meeting to revival meeting as an evangelist.

At the age of ten, William Taylor sought his own conversion. He wondered why he could not receive salvation. Then, as William Taylor recalls in his autobiography:

[A]s I sat one night by the kitchen fire, the Spirit of the Lord came on me and I found myself suddenly weeping aloud and confessing my sins to God in detail, as I could recall them, and begged Him for Jesus' sake to forgive them, with all I could not remember; and I found myself trusting in Jesus that it would all be so, and in a few minutes my heart was filled with peace and love, not the shadow of a doubt remaining.

William Taylor had a second deep religious experience in August of 1841 at a camp meeting. Following this second conversion, he was appointed a junior preacher on the Franklin Circuit in Virginia. Taylor's evangelistic work began in the market square of Georgetown, D.C. In 1845, Taylor was granted full membership in the Baltimore Conference. Three years later, Bishop Beverly Waugh interviewed Taylor as a candidate for proposed Methodist work envisioned for California.

On April 19, 1849, William Taylor, his wife Anne, and his first-born child departed from Baltimore on a ship bound for San Francisco, the first of many ocean voyages necessary for carrying out evangelistic work which would span six continents. As the chaplain on board the ship, his sermons, it was observed by one passenger, lost their "denunciating style"; and Taylor started to employ persuasive arguments, "which are much more effectual."

The character of frontier California matched William Taylor's Scotch-Irish ruggedness. San Francisco was a city in tents. To the Forty-Niners, he preached for seven years. Standing on a pork or whiskey barrel in Portsmouth Square, he could be heard (according to one writer's claim) by 20,000 people at a time. His pulpit was often a street corner, saloon, or brothel. A historical plaque that was once posted

("Rugged and Commanding" continues
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(“Rugged and Commanding” continues here.)

in Portsmouth Square declares William was commonly known as “California Taylor.”

While in California, Taylor, along with Edward Bannister and Isaac Owen, founded California Wesleyan College, which eventually became the University of the Pacific, one of many schools Taylor would establish.

Anne Taylor, William’s wife, remained in California while William pushed on to the rest of the world in his ministry, his endeavors being recorded in, among many places, England (with Dwight Moody in London), Asia Minor, Syria, Palestine, Egypt, Ceylon, Australia, New Zealand, Chile and Peru. In the last two countries, he organized a system of self-supporting schools.

Taylor was a lay delegate from the South India Conference at the 1884 Philadelphia meeting of The General Conference of the Methodist Episcopal Church. The need to name a bishop to address the problems of the floundering church in Liberia had been recognized. William Taylor was elected on the first ballot as Missionary Bishop of Africa. It was probably not a total shock that William Taylor refused the \$3,000 stipend that came with the position. Methodist authorities already viewed Taylor as an “incorrigible individualist,” who ignored the Methodist Board of Foreign Missions, recruiting and sending abroad missionaries who did not have “home support” (i.e., were not financed with the funding power that the Board wanted to retain). The Board took a dim view of Taylor’s Pauline System, whereby a missionary received support from his converts in the area of his labors or, failing in that, would earn the remainder of needed income himself through his own labor. William Taylor himself supported his work and family in part through his voluminous writings, which recounted his work and travels. William Taylor seemed insultingly independent.

Bishop Taylor dreamed of developing a chain of self-supporting mission stations across the continent of Africa, from Angola and the Congo in the west to Mozambique and the Indian Ocean in the east. William Taylor had made his

first trip to Africa in 1866 and found great success when he teamed with Charles Pamla, a Zulu evangelist and preacher, with Pamla translating William Taylor’s sermons as they were delivered – “a union of two heads and two hearts,” as Taylor put it.

On his second trip to Africa, his return as bishop 18 years later, Bishop Taylor hoped to establish industrial missions. His self-supporting missions were most successful in Angola. In 1895, eight stations and substations had been established, one being Quessua near Malange, which became an important Methodist center in Angola. The stations supported themselves through trading, cattle-raising, mechanical industries, and farming.

Herbert Withey had been moved by William Taylor at the age of 12 when he heard Taylor speak at a camp meeting in New England. Taylor spoke at camp meetings from Maine to Oregon; they were an essential part of his ministry. Later, as an adult, Withey joined in Taylor’s African ventures and made these observations:

I believe he was providentially directed to start a mission in Angola, with the idea of extending the line into the interior and perhaps eventually across the continent. The idea of going at once with a party of men, women, and children into the far and savage interior without supporting stations from the coast was I would say overzealous and impracticable. But he [Taylor] was a man of strong common sense and while as he said he longed to grapple with impossibilities he had common sense, ready to modify his plans as seemed necessary as he went along.

South Africa was a watershed event for Taylor’s international ministry. Taylor’s preaching in Africa catapulted him into being an international evangelist. From that time on, he frequently preached in areas of the world not inhabited for the most part by Caucasians.

Did Bishop Taylor ever think of the university that had taken his name? It has been said that when Bishop Taylor was dying he asked to be put on his knees so that he could spend his last moments praying for Taylor University.

Athletic Evangelism: Venture for Victory



A twelve-thousand-mile telephone call started it all. An invitation was made by Madame Chiang Kai-shek to Don Odle, Taylor University basketball coach: "Don, God has answered prayer for us by leading Free China's National Sports Federation to invite a Christian basketball team from the United States to play games and preach the Gospel in Taiwan next summer. Will you bring a team out?" Don Odle answered, "Yes." Actually, before that call was made Richard Hillis and W. Ellsworth Culver of Oriental Crusades had discussed their idea of basketball evangelism with Ted Engstrom, a Taylor University board member and a leader of Youth for Christ International, who suggested contacting Don Odle.

The invitation to Don Odle was to organize a squad of Christian basketball players, obtain their finances, and bring them to Taiwan during the summer of 1952. The players would use their ability to play basketball as a means to attract crowds who would then listen to half-time and post-game Christian messages. Madame Chiang Kai-shek and her Women's Prayer Group saw the spreading of a Christian message as a way of reaching Taiwan's demoralized Nationalist Chinese Military. The Oriental

Crusades' missionaries, for their part, sought to open a door into Taiwan's cities and schools.

The 1952 squad included five Taylor University players – Don Granitz, Howard Habegger, Norm Holmskog, Forest Jackson, John Nelson – and one former Wheaton College athlete – Bud Shaeffer. Each player raised his own finances (approximately \$2,000 each), and the team spent the summer playing and speaking twice daily to crowds that averaged 4,000 people per contest. Seven thousand Taiwanese responded to the invitation to Christian commitment and enrolled in a Bible correspondence course. Other countries received Coach Odle's team in succeeding years. The team played on improvised street courts, in bullfighting arenas, and aboard ships – wherever they could draw a crowd. In 1965, Don Odle transferred leadership of Venture for Victory to the Overseas Crusades Mission.

The Venture for Victory program did much good for Taylor University. Publicity resulting from the program helped to increase the number of applicants to Taylor University in the 1950s and 1960s. The program's originality was as winning as the team.

Christian faith is non-Churchian. Like the traditional stoic, he also believed that planned physical hardship and deprivation is a spiritually virtuous discipline. "To grow up," Davenport argued, "a person needs to court danger and disengagement in order to reach God like him does."

Athletic Evangelism: Wandering Wheels



In 1964, the Wandering Wheels program began. It was an effort by Bob Davenport to offer young people a group experience combining adventure, vigorous physical activity, and Christian fellowship and witness. The first riders came mainly from Taylor University; however, an increasing number came from other colleges and high schools. Other "off-shoot" groups followed Taylor's example.

The tours varied in length, from one-hundred mile trips in which girls participated to rugged three-thousand-mile, coast-to-coast treks. A 1971 European ride followed a circular route extending from Brussels, Belgium, to Florence, Italy, then returning to Brussels. Equipment for the trips included a custom-built trailer with forty-eight lockers and a built-in kitchen.

Bob Davenport operated Wandering Wheels on a part-time basis until 1969, at which time he resigned as Taylor's football coach so he

could devote full attention to Wandering Wheels. He spent much time in public relations work to obtain necessary operating expenses.

The purpose of Wandering Wheels grew out of Davenport's personal philosophy. He believed in the importance of physical exercise, the value of group devotional periods, and the desirability of communicating a person's Christian faith to non-Christians. Like the traditional ascetic, he also believed that planned physical hardship and deprivation is a spiritually virtuous discipline. "To grow up," Davenport argued, "a person needs to court danger and discouragement in order to watch God take him through it."

The program gained publicity when the riders sang before President Lyndon Johnson and Former President Harry Truman on NBC. Also, Julian Gromer, a photographer and travelogue circuit artist, made a film which effectively introduced the public to tours and participants.

News from the Methodist Archives

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

Roy O. West Library, DePauw University

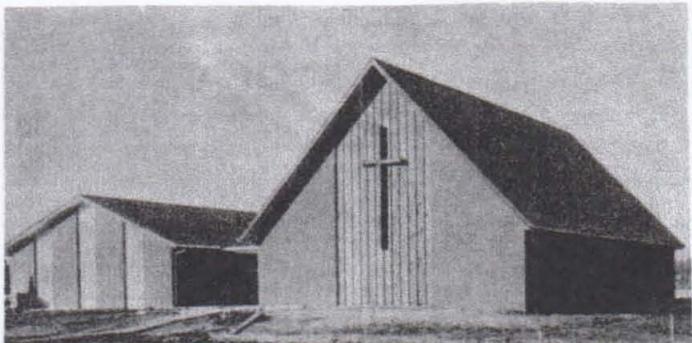
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DePauw Pennant



A vintage gold wool pennant with black lettering, measuring 36" x 13". (D011.011)

Wayside UMC (Clinton, Indiana)



Mt. Lebanon UMC (Greenfield, Indiana)



Photographs of the Mt. Lebanon UMC church building and a charter member of that church, John Roberts. Mt. Lebanon was founded in 1848 in Brandywine Township, Hancock County, Indiana. (M011.009)

Wayside United Methodist Church records, including membership records (1998-2000), leadership records (1999-2002), and administrative council minutes (1999-2006).

Also included are the articles of incorporation (2000), charge conference minutes (2002-03), and board of trustees meeting minutes (1999-2006).

Wayside UMC became a chartered church on May 5, 1968. (M011.008)

Other Churches?

Would you like to know if the archives might have records of a congregation that is of special interest to you?

Contact the Archives of Indiana United Methodism, Roy O. West Library, 11 East Larabee Street, P.O. Box 37, Greencastle, IN 46135-0037; telephone: (765) 658-4406; fax: (765) 658-4423.

James Lee Pottenger



Manuscripts, including photographs, letters, and a scrapbook.

James Pottenger was born in 1917 in Nappanee, Indiana, and grew up in nearby Warsaw, Indiana. He received a BA from Manchester College, North Manchester, Indiana, in 1939. In 1940, he married Geneva, who would later join him in mission work. James Pottenger declared conscientious objector status during World War II and was assigned to a Civilian Public Service Camp.

James Pottenger received a master's degree in economics from American University, Washington, D.C., in 1947. He then received missionary training at Hartford (Conn.) Seminary.

In 1948, James and Geneva were assigned to the Methodist mission in the Belgian Congo. At the time of his death, Pottenger was planning the construction of a hospital in Kapanga. He was stricken with appendicitis and died on June 10, 1950. He was buried in the Belgian Congo. James and Geneva had no children. (M011.021)

SS DePauw Victory Postcard



SS DePauw Victory World War II ship memorial cover with postmark from Greencastle, Indiana, dated April 13, 2009. Cover is flanked by a 42 cent Indiana state flag stamp and 3 cent merchant marine stamp. (D011.024)

Named for DePauw University and launched on February 7, 1945, this merchant cargo ship was part of a group of 150 Victory Ships named for American colleges and universities

John H. Filer 1947



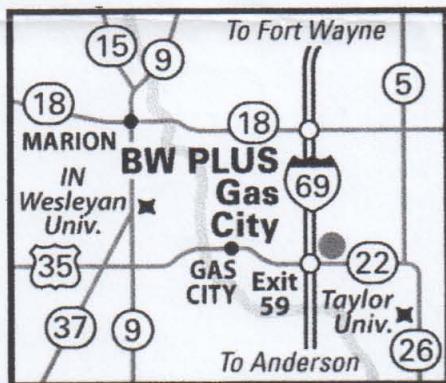
Clippings, photographs, and records of John Filer, chief executive officer of Aetna Life and Casualty Company. He received the Old Gold Goblet, DePauw's highest alumni honor.

To Taylor University

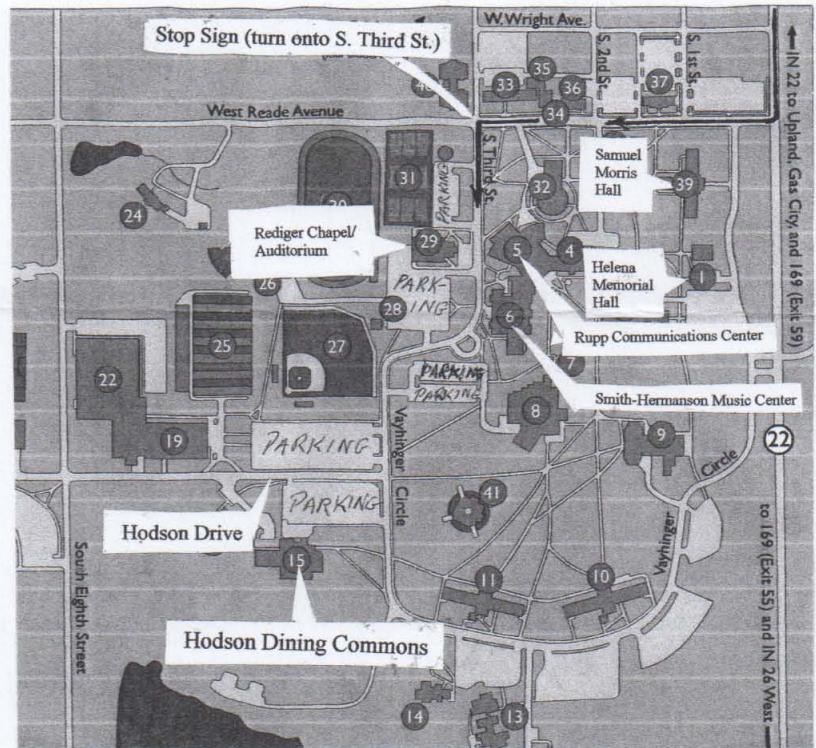
Directions:

From the east, take Indiana 22/26. This runs right into the campus.

From south or north, leave I-69 at Exit 59. Then go east on Indiana 22 (it turns south) through Upland, IN, till you come to the Taylor campus on your right.



To Hodson Dining Commons



Accommodations:

Three motels have been identified as convenient: Best Western Plus, Holiday Inn Express, and Super 8 (Gas City). Your executive committee has established that the most reasonable rates can be found at Best Western Plus.

- A. Best Western
4936 Kay Bee Dr, Gas City, IN -
(765) 998-2331
- B. Holiday Inn Express
4914 Beamer Blvd, Gas City, IN -
(765) 674-6664
- C. Super 8
5172 Kaybee Dr # 1, Gas City, IN -
(765) 998-6800
- D. Days Inn Marion
6138 E. Corridor Dr., Marion, IN -
(765) 664-5840
- E. Comfort Suites
1345 N. Baldwin Ave., Marion, IN -
(765) 651-1006
- F. Loft Inn
7911 South 150 East, Fairmount, IN -
(765) 948-5698
- G. Hotel Marion the
501 East 4th Street, Marion, IN -
(765) 668-8801
- H. Hampton Inn Marion
1502 North Baldwin Avenue, Marion, IN -
(765) 662-6656
- I. Super 8
1615 North Baldwin Avenue, Marion, IN -
(765) 664-9100
- J. College Inn Bed & Breakfast
3902 South Washington Street, Marion, IN -
(765) 667-9161

Indiana United Methodist Historical Society
2011 MEMBERSHIP AND MEETING REGISTRATION

NAME _____ ADDRESS _____

CITY _____ STATE ____ ZIP _____ PHONE _____

Check if: Individual I am already a life member of IUMHS
 Congregation This congregation is a life member

	TYPE OF MEMBERSHIP:	How many?	Amount
New	Renewal		
<input type="checkbox"/>	<input type="checkbox"/> \$10 Individual, for one year	_____ X \$10	\$_____
<input type="checkbox"/>	<input type="checkbox"/> \$15 family, for one year	_____ X \$15	\$_____
<input type="checkbox"/>	<input type="checkbox"/> \$25 congregation, for one year	_____ X \$25	\$_____
<input type="checkbox"/>	\$100 individual, life	_____ X \$100	\$_____
<input type="checkbox"/>	\$150 family, life	_____ X \$150	\$_____
<input type="checkbox"/>	\$250 congregational, life	_____ \$250	\$_____
		Subtotal for Membership	\$_____

REGISTRATION FOR ANNUAL MEETING, APRIL 16, AT TAYLOR UNIVERSITY
Deadline: April 6, 2011

Members registering for Annual Meeting	_____ X \$15	\$_____
Non-members registering for Annual Meeting	_____ X \$17.50	\$_____
	Subtotal for Registration	\$_____

Additional DONATION to help IUMHS accomplish its mission (thank you!) \$_____

EMAIL _____ TOTAL enclosed \$_____

Please make your check payable to "Indiana United Meth. Hist. Society"
and mail it with this form by April 4 to
Richard Stowe, Treasurer, 8801 W. Eucalyptus Ave., Muncie, IN 47304.

Name of the church congregation you attend _____ City _____

Why not invite a friend to IUMHS, too?