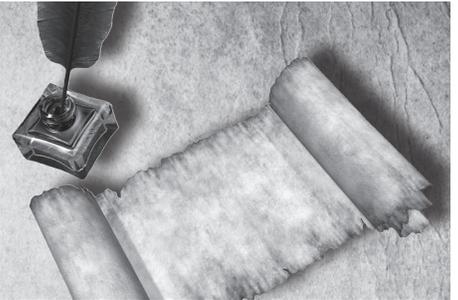


HISTORIAN'S DIGEST



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“Diversity: It’s Complicated” Theme of the Eighth Historical Convocation And the 2015 HSUMC Annual Meeting

Once every four years (or during each quadrennium) the General Commission on Archives and History sponsors a Historical Convocation and HSUMC holds its annual meeting in conjunction with the Convocation. This year the meetings were hosted by the Northern Illinois and North Central Jurisdiction CAH’s at Garrett-Evangelical Seminary on the campus of Northwestern University in Evanston, IL. The meeting was officially opened by the Rev. Daniel Swinson, HSUMC Vice-President and Coordinator of the Convocation, on Monday evening, July 20, in the Chapel of the Unnamed Faithful at Garrett. Unfortunately, neither Bishop Sally Dyck (who was on vacation) nor Dr. Lallene J. Rector, Dean of G-ETS, was able to be present to bring their personal greetings. Arlene Christopherson, Assistant to Bishop Dyck, brought greetings on behalf of the Bishop, pointing out how much they enjoyed reading the histories of the local churches within their Episcopal area but also noting that often they focus more on the history of the church buildings and the genealogy of the pastors than on the history of the folks in the local congregation. She strongly encouraged local churches to include stories about the lay people in the church who are the “soul” of the congregation. Dr. Ron Anderson, Professor of Worship, brought greetings from Dr. Rector, who is not only the first woman to be President of G-ETS but also the first layperson. Dr. Fred Day, the General Secretary of GCAH, which held its annual meeting along with the Convocation and Dr. Priscilla Pope-Levison, President of HSUMC, also brought their greetings, as well. Following the introductions and greetings, Tyrone Mitchell, accompanied by Russ Carroll on the keyboard, both from Trinity UMC, Mt. Pleasant, IL, led the group in an enjoyable hymn sing.

Tuesday morning began with devotions led by Dan Swinson, using the first verse



Tyrone Mitchell in the Chapel of the Unnamed Faithful

of Psalm 133, “How very good and pleasant it is when kindred live together in unity.” He then asked, “What is good and pleasant about being together for each of us?” For some, he suggested, it might be like looking out at a lake, or the laugh of an infant, or quiet time, among other things. Linda Schramm, President of the NCJCAH and representative from GCAH on the HSUMC Board, then led the opening business session for the NCJCAH annual meeting.

During the years of the Historical Convocation a number of outstanding papers are usually presented and this year was no exception. The four papers given approached our theme, “Diversity: It’s Complicated,” from very “diverse” points of view but all were exceptional. Dr. Priscilla Pope-Levison presented the President’s Inaugural Lecture, entitled, “Fissures in Chicago Methodism in the Progressive Era: Three Outreach Strategies.” She compared the approaches of three Methodist women who worked in the Chicago slums between 1890 and 1920: Mary E. McDowell, Iva Durham Vennard and Lucy Rider Meyer. Though all three women reached out to the poor in the city of Chicago during these years, doing all they could to improve their lives, they did so with a different emphasis on the role that religion played in their work.

McDowell, Director of the University of Chicago Settlement, refused to incorporate anything directly religious. On the other end of the spectrum, Vennard, founder and principal of Chicago Evangelistic Institution, “promoted the religious component as a goal of outreach work,” “the bait on the hook,” to bring about an opportunity to share the gospel message. Meyer, however, founder and principal of the Chicago Training School (for deaconesses) “endeavored to blend the religious and humanitarian components as equal and complimentary labors.”

All three women were converted around age 12/13. Mary E. McDowell left the Episcopal church



Mary E. McDowell

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Message From the President

The Bible, the word of God, makes explicit that keeping history alive is a critical task of a faithful people. Over and over again, the scriptures declare to God's people that they must remember what happened in the past—God's faithfulness to their ancestors—so that they will have a reason to continue to believe that God is at work in the present and into the next generation. Their memory must be vital; they must never forget what God has done.

This concept comes across in Psalm 78:1-8, the text I chose for my devotion at the HSUMC Board Meeting in July when we gathered at Garrett-Evangelical Theological Seminary. As you read these words, listen to the psalmist's insistence that history matters for generations past, present, and future.

Listen, O my people, to my teaching; incline your ears to the words of my mouth.

I will open my mouth in a parable; I will utter dark sayings from of old, things that we have heard and known, that our ancestors have told us.

We will not hide them from their children; we will tell to the coming generation the glorious deeds of the Lord, and his might, and the wonders that God has done.

God established a decree in Jacob, and appointed a law in Israel, which God commanded our ancestors to teach to their children; that the next generation might know them, the children yet unborn, and rise up and tell them to their children, so that they should set their hope in God, and not forget the works of God, but keep God's commandments; and that they should not be like their ancestors, a stubborn and rebellious generation, a generation whose heart was not steadfast, whose spirit was not faithful to God.

From this text, I discern two O's with regard to keeping history alive and vibrant—or the Ministry of Memory, as we call it now. There is the O of **Obligation** and the O of **Opportunity**. The obligation to keep alive the history of God's "glorious deeds," the "wonders that God has done" is crystal clear in this text. The command from God is direct. We are not to be mute about the mighty acts of God that previous generations recounted to us. We are not to hide them away, much less forget them.

Along with the obligation, the psalmist reminds us of the incredible opportunity that is ours to tell the next generation, even children yet unborn, about God's mighty deeds, about God's faithfulness to generations past and present. This opportunity lies before all of us for the children and young people within our extended family, our church, our community, our nation, our world. There is never a better time than the present to recall for future generations God's faithfulness in the past. When the next generation grasps this reality, they too have a rootedness in which to "set their hope in God" and a reason to live in obedience to God's commands.



Dr. Priscilla Pope-Levison

— Dr. Priscilla Pope-Levison

to which her mother belonged, with her father, to join a little Methodist chapel with a working-class membership located in the industrial section along the Cincinnati waterfront. Here she gained what she later referred to as her “social faith.” Later, she and her family moved to Chicago and she and her father eventually joined the First MEC in Evanston. It was there that she and her father solidified their belief that religion must “express itself in in the *everyday actions* of those who professed it”. McDowell lived out her beliefs for the forty years during which she directed the University of Chicago Settlement House in the city’s Twenty-ninth Ward or “Back of the Yards” near the Chicago stockyards. Her “everyday actions,” through settlement work ranged widely and earned her a number of interesting nicknames: “Fighting Lady” because she stood in solidarity with striking workers in the 1904 stockyards strike; “Garbage Lady” because she organized the neighborhood to carry protests to Chicago’s city government in order to block the indiscriminate dumping of garbage and develop instead a systematic plan; and “Duchess of Bubbly Creek” – named for a foul ditch with an unsavory smell – because she successfully lobbied for the cessation of stockyard refuse being dumped into the branch of the Chicago River that ran alongside the neighborhood. Despite living out her faith for so many years, however, McDowell believed there should be no obvious religious component in settlement work.

To that end she opened a second settlement called “The Wayside” because, “...we believe that foreigners, poor people, and all classes need salvation...we do not feel we have ever done our best for a family until we have brought them to know Jesus.” Pope-Levison concluded, “She never did see beyond individual sin to structural sin.” Vennard’s understanding of the Gospel did not extend to social structure, only to the individual.



Lucy Rider-Meyer

Lucy Rider Meyer, on the other hand, attempted to blend the approaches of McDowell and Vennard in the deaconess movement. Pope-Levison described her as a “Methodist luminary – prominent lay leader, the first woman to be seated as a delegate to the General Conference in 1904, and a pioneer of the Methodist deaconess movement.” She founded the first Methodist deaconess training school, the Chicago Training School for City, Home and Foreign

Missions. For over thirty years, she was its primary fundraiser, Bible teacher and principal, while her husband, Joseph Shelley Meyer, worked alongside her as business agent. By the time they retired, no less than forty agencies – hospitals, orphanages, training schools, and homes for the elderly – could tie their existence to the work of the Meyers and graduates of the Chicago Training School.

While the deaconesses were trained in humanitarian work, Meyer also made sure that they incorporated religion into their work, as well. She insisted that the Bible comprise a large portion of deaconess training and for at least an hour every morning, five days a week, they studied the content and context of all 66 books of the Bible. After graduation deaconesses from Meyer’s school incorporated her holistic strategy by engaging in evangelism and humanitarianism in churches and institutions all across the country. It was this blending of the two that separated the deaconess movement from the settlement movement.

Pope-Levison concluded her paper with an argument for the need in today’s society for a holistic approach to our work in the church which builds a bridge between “those who value evangelization as the proclamation of the gospel and those who value social justice and liberation of physical oppression.”

Following lunch, Dr. M. Rene Johnson presented a totally different perspective on diversity in our Methodist history with, “‘A Melting Mercy:’ Methodist Missionaries in the Pays d’en Haut,” a study of Methodist missionary work among the Ojibwa/Chippewa natives in West Canada (Ontario), Upper Michigan and parts of northern Wisconsin and Minnesota. “Their stories, especially stories of conversion, highlight the complications of introducing Christianity to peoples



Iva Durham Vennard

Pope-Levison then pointed out, “In stark contrast to McDowell, Iva Durham Vennard devoted her life to spreading the gospel message.” In 1902 she opened Epworth Evangelistic Institute in St. Louis and served there as principal until 1910, training deaconesses in the art of “soul-winning.” She then moved to Chicago and formed the Chicago Evangelistic Institute (which later became Vennard College), a co-educational Wesleyan/Holiness

religious training school which she led for over thirty years until her death in 1945.

In her religious worldview, every person must ultimately choose either eternal life through salvation in Jesus Christ or eternal damnation. The evangelist’s duty, according to Vennard, is to win individuals away from Satan’s shore and direct them to God’s safe harbor.

“Engage in humanitarianism as the ‘bait on the hook’ to secure a hearing for the gospel message, which alone can land the fish”...Even though she approached humanitarianism as an integral component of outreach, it nevertheless, held second place, because it did not have an impact on an individual’s eternal salvation as did evangelism.

of diverse cultures in the mission field. Even as we could consider these stories as 'success' stories, there are elements that are troubling, if not disturbing. Methodists, however, did get a number of things right or nearly right."

Johnson began by pointing out that in the 19th century, in federal treaty negotiations with Indian tribes, the general practice was to conduct business in English with translators for the multiple tribes who were represented at the council meetings. "The treaty, however, was always written in English and signed by the Indians, who received English copies of the treaty agreement. It was a rarity for any of the treaties to be translated into a native language, and the few that were translated – notably into Cherokee – were not considered official versions of the treaty in the manner that French or Spanish versions of treaties were." On the other hand, she pointed out that by way of contrast it was standard practice to translate the Bible as well as hymns into native languages. Some of these bilingual English-Ojibwa hymnals are still available.

A second area where the Methodists "got it right," was the eventual ordination of the Ojibwa pastors (as local pastors). Johnson says:

Initially, Indians served primarily as interpreters, but it soon became apparent to white missionaries that interpreters had strong oratory skills. These men were thus encouraged to attend seminary and become ordained pastors in their own right. While Ojibwa pastors served in conjunction with a white missionary and primarily preached to members of their [own] tribes, these Ojibwa pastors did on occasion address whites, as well. Camp meetings were frequently attended by both whites and Ojibwas. On these occasions the sermon was given twice – once in English and once in Ojibwa, while the Ojibwa pastor translated the white pastor's sermon in these cases. Ojibwa pastors did preach their own sermons to white settlers, as well.



Rev. Peter Marksman

The Rev. Peter Marksman was one of the more well-known of those who were ordained and served for many years as a missionary to the Ojibwa natives.

But "perhaps the most significant point the Methodists got right in regard to their relationship with the Ojibwa people is that "God's love extended to all" – a view which was far more progressive than the common view of the day which was "that detestable sentiment that 'the

only good Indian is a dead Indian."

On the other hand, Johnson then pointed out that one of the "major blind spots of the Methodists, which reflected the ethnocentrism of the day, was that they conflated Christianity with Western Civilization." To

become a Christian it was necessary to adopt white Western culture.

As a result, missionaries demanded that the Ojibwa people abandon their culture and way of life. To become Christian was not only to believe in Christ but also to live the same as white people... Conversion wasn't considered complete until everything Ojibwa was destroyed, an action that seems unnecessary and undesirable over a hundred years later...

Sadly, we also know that a significant number of the Indian children at the Carlisle School [Carlisle, PA – the first Indian boarding school] who were removed from their families and stripped of their culture and language also committed suicide. So, we cannot underestimate the destructive power of forcing people to abandon their culture and assimilate into another culture.

Johnson then raised the question, "Given the heavy psychological cost of conversion, why would an Ojibwa be attracted to Methodism?" She answered that question by making comparisons between the early treaty councils and Christian camp meetings. Both were considered as "covenants."

Camp meetings were concerned with the state of a person's soul. They imagined a relationship with Christ, which would provide eternal life. While there is a concept of an afterlife in some Native American culture, typically expressed as a "happy hunting ground," within the context of treaty councils, the purpose of a peace treaty was to establish relations with another people. Two peoples would become one people, sharing a common future for all generations to come... In short, peace treaties created a covenant between two peoples, which was to be perpetual – forever...

Indians have not forgotten the relations that their ancestors forged with the Gichi-mookinens, or Long-Knives, otherwise known as the English or white people. Christians, on the other hand, despite their concern for eternal life, have been quick to forget the relationships they forged with the Indians. Christ established a new covenant between God and humans, and He gave us a new commandment to go with it – to love one another as he loved us. Perhaps it is time to renew the covenant the church made with the Indians.

Johnson noted that with the "Closing of the American Frontier," many people thought that Indians would cease to exist. She concludes, however, "Of course, we know that Indians did not die out and miraculously neither has the connection between Indians and the Methodist Church. There are pockets where the relation between Indians and The United Methodist Church is still vibrant and Indian ministries are moving forward in new directions."

The afternoon ended with the conclusion of the North Central Jurisdiction's CAH final business meeting.



First UMC, Evanston, IL

The evening program commenced with the majority of the group walking to First UMC, Evanston, where dinner was catered by the Kroner Swedish Restaurant of Chicago. We then gathered in the Tittle Chapel for the HSUMC Awards presentation. Tittle Chapel was named for the Rev. Ernest Fremont Tittle, who served First UMC, Evanston, for 31 years from 1919-1950. Tittle was an outspoken advocate for many social issues of the day. First UMC was established in 1854 by a group of Methodists who also established Evanston, Northwestern University and Garrett Biblical Institute (now G-ETS). Over the past 161 years it has maintained a strong missions and outreach program.

Dan Swinson then introduced Don Findlay, Chair of the Indiana Conference CAH and Wesley Wilson, archivist for the Indiana Conference Archives, who had nominated the 2015 Ministry of Memory Award recipient – John



Priscilla Pope-Levison, John Baughman, Wesley Wilson, Don Findlay and Jim Bushfield (Director of Connectional Ministries)

J. Baughman. Dr. John Baughman is Professor Emeritus of History at DePauw University in Greencastle, IN, having graduated in 1948 and then taught there from 1953 through 1992. During that time Baughman also served as Chair of the Joint Archives Committee at the University. He has also served as Chair of the South Indiana Conference CAH, led the efforts to recognize the work of local church historians and memorialize deceased Indiana ministers. He was a co-founder of the South Indiana Conference United Methodist Historical Society in 1995, wrote a brief history of the conference for its organizational meeting and led the efforts to create an online map of historic sites in the state. He is the author of *Our Past: Their Present: Historical Essays on Putnam County, Indiana* and *United Methodism in Indiana* and co-author of *DePauw University: A Pictorial History*.

Priscilla Pope-Levison then presented Dr. Baughman with the award and spoke of her memories of having him as a professor when she was a student at the University. Dr. Baughman accepted the award with gratitude and addressed the four special tasks

to which we as United Methodist Church historians are called: 1) to provide an understanding of the importance of Methodist history; 2) to provide perspective on the importance of Christians, especially United Methodists, in the over-all history of the world; 3) to provide the history of imagination regarding how our predecessors such as Augustine, Luther, Wesley, Asbury, and Tittle faced the challenges of their faith and 4) to help people recognize the existence of change and accept the reality of that change.

The Saddlebag Selection award was presented by the Rev. Dr. Rob Sledge, Chairperson of the Saddlebag Selection Committee. Prior to presenting the award, Dr. Sledge briefly reviewed the five other entries that were received and then presented this year's award to Dr. Tash Smith, Assistant Professor of History at St. Gregory's University in Shawnee, OK, for his book, *Capture Those Indians for the Lord: Indians, Methodists and Oklahomans 1844-1939*.



Dr. Rob Sledge and Dr. Tash Smith

After a few introductory remarks, Dr. Smith gave a brief overview of his book. He began by describing Oklahoma, which was Indian territory for most of the nineteenth century as a result of the Indian Removal from Southern states in the 1830's, an answer to the question, "What shall we do with these Indians?"

Oklahoma was chosen because it formed a barrier between the Europeans and the Hispanics. As a result, Oklahoma had a diverse amount of Indians from all over with a wide variety of tribes. Smith decided to look at one denomination and how they worked with a group of peoples. Though a Nazarene, he chose to look at the work of the MEC,S due to the fact that the Indian Mission Conference had been created in 1844. Dr. Smith's book traces the process through which the Indians were able to use the church structure and Christianity to benefit themselves – the coming of age of the Indians who grew up in the church and then returned to their own culture. He explained the complex relationships between white and Indian community members and how these phenomena shaped Methodist churches in the twentieth century. Dr. Smith's book can be purchased on the Amazon.com website.

Thursday was our tour day and began bright and early as participants made their way to the Frances Willard House Museum in downtown Evanston. Frances Willard was a nineteenth century Methodist woman who was a visionary feminist, social justice and political advocate, and first president of the Woman's Christian Temperance Union (WCTU). She eventually willed her home to the WCTU and it currently houses the Willard personal papers and the records of the WCTU.

After touring the house and library/archives, we boarded buses for a drive through Chicago which included a drive-by of several Methodist sites before arriving at the First UMC of Chicago, better known as the Chicago Temple, located in the middle of the city. Founded in 1834 in a small log cabin north of the Chicago River, the Chicago Temple has evolved into its fifth building, built in 1924 with 20 plus floors topped by the "Chapel in the Sky," the highest place of worship above street level in the world. A tour was given by music director/tour guide, Erik Nussbaum, which included their history room and a climb up 170 plus stairs to reach the "Chapel," which also incorporated a rest stop on the terrace of the "parsonage" of Senior Pastor, the Rev. Myron McCoy.



Frances Willard House Museum

Following lunch at the "Temple" we once again boarded the buses for a tour on the Southside of Chicago and the Rockefeller Chapel at the University of Chicago, built between 1925 and 1928 and intended to be the tallest building at the University of Chicago. It has a 72-bell carillon and can seat 1700. The first unified clergy meeting after the Rock River and Lexington Conference merged took place here. Soon thereafter we arrived at Greenstone UMC which is part of the historic Pullman District. George M. Pullman, founder of the Pullman Palace Car Company in 1867 created the town of Pullman, the first planned model industrial town. In early 1880 George Pullman purchased nearly 4,000 acres just west of Lake Calumet and surrounding the Illinois Central Railroad to build his model town. The housing was constructed with many "modern" conveniences for 1800 standards such as indoor plumbing, sewage and a gas works.



Rockefeller Chapel

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Chicago Temple

The town included a bank, library, theater, post office, hotel, and parks and recreational facilities. When the town was nearly completed, Pullman believed that it lacked one more building, so in 1882 he built a church "to complete the scene." At first the church was Unitarian, trying to accommodate any and every denomination, was then rented by the Presbyterians in 1887, and eventually purchased by the Methodist Church in 1907. It is constructed of green serpentine limestone from Pennsylvania and houses a historic Steere and Turner manual tracker organ.



Greenstone UMC, Pullman District



St. Mark UMC

After touring the district and hearing some of the history of the church from the pastor, the Rev. Luther Mason, we made our way to St. Mark UMC, the first African American congregation organized in Chicago in the former Lexington Conference in 1893. By 1937 the membership had grown to nearly 5000. It moved to its current neighborhood in 1959. St. Mark is a politically active church and President Obama has spoken from its pulpit.

Following dinner which was catered by Black Methodists for Church Renewal, the evening program opened with two pieces rendered by the outstanding Motet Choir. The Rev. Dr. William Bobby McClain then presented his paper, "Black People in the Methodist Church: A Fierce Fidelity to a Church For Whom Grace is Essential" He began by describing his own background in the UMC and then stated "that leads to and asks the question, what has led to this attraction of Black people to Methodism and the Methodist Church, this pride about our church and this fierce loyalty to what was...and is still now called by so many a 'white church'?... why were the Black people fiercely and devotedly (and sometimes defiantly) Methodists, why have they remained Methodists, and what of the future of African Americans and Methodists?"

This then led to the question, "Why did Black Americans become Methodists?" He answers:

This then led to the question, "Why did Black Americans become Methodists?" He answers:

African American Methodists are both a remnant of hope and a reminder of the ideal for their church to match its practice with its proclamation...this hope was probably based more on pride than reason, more on eager expectations than anything reality suggested, but it was nevertheless a hope, a faith, a gossamer anticipation that sometime, somewhere, somehow their presence in the church would cease to be the great anomaly that it was.

He summarizes this sense of hope and expectation as being built on 1) Methodism's early strong opposition to slavery; 2) a sincere and simple evangelistic message of free grace that was available to all people – including Black slaves; 3) the Wesleyan style of worship which included extemporaneous prayer and preaching; 4) the opportunity for slaves to serve as lay preachers who could exercise influence on Black people as well as whites; 5) Methodism's adaptability to fit slaves' unique situations so that they could make the faith their own.

But then the question arises, not why Black people came but why they remained in the Methodist Church? McClain answers:

Part of the positive difference for Methodism and the promise for its future may be in the very perils of its past and present. Its hope for vision and fulfillment may be inherent in the solutions found to one of its most pressing problems – its perspective on its practice of inclusiveness and diversity... Methodism is still, by grace, the most multicultural church in the nation: pluralistic, democratic and with the means within its particular and diverse theological, historical, homiletical, liturgical and ecclesiastical tradition, and the human resources to forge a new and creative history. But, oh the will to face the dilemma!

McClain then went on to summarize that what now threatens the future of the multicultural church is a:

fundamentalism linked to a very conservative political and free market theology in which the political theology is taken and interpreted to be synonymous with the Gospel of Jesus Christ. It is not that there is understanding of the moral vision and spiritual imperatives of the biblical tradition so much as it is the trivialization of the Gospel.... The sad and startling fact of so many of our mainline churches is that the ethical and spiritual demands of the Gospel have been transformed into an inoffensive prudential morality...

Black Methodists have not historically viewed Scripture as the fundamentalists do. Rather they have seen the Bible as the story of divine redemption of the natural and the human realms, a story of God's constant overture to reclaim straying and lost creation, and the expression of God's willingness to get to us by getting with us. The Bible is not a textbook for science, the chest of rigid moral codes upon which we can structure a society, nor the repository of proof-

texts, but rather the story of human experiences with God in which they can identify.

McClain then says that Black Methodists could be called *evangelical essentialists*. "That is to say, that they have separated out of the faith that which is essential and substantial from that which is accidental and peripheral. They have dealt with and accented that which is at the center of the essentials of the faith and not what is at the edges and boundaries." This then led to his summary of why African Americans have stayed with the Methodist Church:

First, African Americans have stayed because they believe that God is for real in Jesus Christ as revealed both in Scripture and in their experience. Second, African Americans have remained in the UMC because they feel that the church is as much theirs as anybody else's. Third, the African Americans have remained because they have felt that their presence is required. Their understanding of the Bible and the meaning of the Christian community is that it is made up of people from every nation and station – just as it was at Pentecost. It is not coincidental that African American United Methodists initiated, and joined with other ethnic-minority theologians (Asian, Hispanic-Latino and Native Americans and certain invited Euro-Americans) for two quadrennial in the Roundtable of Ethnic Theologians and issued their report edited by Justo Gonzalez and read by far too few, entitled, "Out of Every Tribe and Nation," Fourth, African Americans have remained to be the conscience of United Methodism.

He concludes:

African American United Methodists have seen many changes take place as a result of their persistent prodding and pushing the church. Their presence has indelibly influenced every decade and development of the church, its life in America and its ability to effect change in the larger society... That is part of the focus on what is central and essential and not on the trivial and unnecessary to witness in word and deed to the saving power and the grace of Jesus Christ; to love and to serve those whom He loved and served to the end that the kingdom of this world may become the kingdom of our Lord and of our Christ.

And then, McClain ends with this question: "So, can we now see reflected in the local United Methodist churches the hues of all of the 'people who are Methodist' who reside in those towns and cities and neighborhoods and truthfully speak of us as a church with 'open hearts, open minds, open doors?' A church where Jesus Christ is Lord and every creature is affirmed as special in God's creation?" (*Report of the Annual Meeting to be continued in the Fall issue of Historian's Digest*).

Mark Your Calendars Now for These 2016 Upcoming Events

March 16 - 18: Evangelical Theological Seminary (ETS) Reunion and Evangelical United Brethren Heritage Symposium hosted by G-ETS and North Central College in cooperation with the Northern Illinois Conference CAH on the campus of North Central College, Naperville, IL, to explore the theological themes of the EUB Church and to apply insights to the challenges of ministry and mission today. The symposium will feature Dr. James Stein, Dr. Kempton Hewitt, Dr. Robert Harman, Dr. Tim Eberhart, and Dr. James Will, along with others. To receive full information when it is available please send e-mail or home address to the Rev. Dr. Lynn Pries at Lynn@pries.ws or call at 630.697.1942.

May 23-26: HSUMC Annual Meeting hosted by the Northeastern Jurisdiction Commission on Archives and History at Whatcoat UMC in Dover, DE, with special emphasis on Bishop Levi Scott. Watch for more information and registration materials in the upcoming issues of *Historian's Digest*.

"The First Finnish Methodist Church in America" - "The Rest of the Story"

The First Finnish Fellowship continued to meet. By March 2015, we had paid all outstanding bills. However, wanting a financial cushion for further landscaping and interpretative tools, we held a benefit on April 12 at the Fires of 1918 Museum community room featuring Finnish music from a Sampo Band (brass), kantele players, and a former church pump organ plus storytelling. It was a grand success. The wording on the monument reads:

Muistoksi

Salem First Finnish Methodist Episcopal Church

The first Finnish Methodist Episcopal Church in the United States was founded here in 1891 under the leadership of pioneer John Michaelson. The congregation erected a Finnish style log church that was destroyed in The 1918 Fire.

Surviving members joined other area churches.



Historic Site of the Minnesota Annual Conference The United Methodist Church Commemorated 2014.

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