

# Indiana United Methodist Historical Society Newsletter



Fall 2019

## ONLINE COURSE FOR LOCAL CHURCH HISTORIANS NOW BEING OFFERED CHURCH-WIDE

Several years ago Indiana's conference historian, Dr. Richard Stowe, devised an online course for local church historians. The course was designed to help historians research stories, statistics and records that would keep alive their church's heritage and its contribution to the community. There were, of course, research projects and homework. The course was received so well, it has been repeated. A number of persons receiving this newsletter have taken the course.

Other conferences heard about what was happening in Indiana and began asking if they might enroll in future offerings. At that point the General Commission on Archives and History became involved and now has adopted the course for use across the denomination. This will happen sometime in 2020, probably in the Fall.

Arlen Packard of Bloomington will coordinate this for the Indiana Conference. He may be reached at [arlen.packard@gmail.com](mailto:arlen.packard@gmail.com)

## HELENOR DAVISSON UNITED METHODIST HISTORICAL SITE NOMINATED FOR NATIONAL LANDMARK

The General Commission on Archives and History will be recommending to the General Conference of 2020 that the Helenor Alter Draper Davisson cluster in Jasper County be approved as a Heritage Landmark of the United Methodist Church. This recommendation comes after much research and effort by Richard Stowe, our Indiana conference historian, and the Jasper County Historical Society. This is quite an honor since there are only 53 sites recognized as Methodist landmarks throughout the world. Whether or not the General Conference approves the recommendation, Helenor Davisson has the distinction of being the first ordained woman in ministry in any of the churches that now make up the United Methodist Church. The Jasper County Historical Museum in Rensselaer has been renamed the Helenor Davisson Interpretive Center (see the certificate on page 2) and Jasper County has published a brochure and tour map highlighting sites associated with Helenor Davisson.



The present president of the Indiana United Methodist Historical Society, Joseph Wood, stands with the immediate past president, Doug Davies, at the grave of Helenor Davisson in the Sandridge Cemetery in Jasper County.

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## HELENOR DAVISSON SITE, from page 1

Although the major Methodist body before 1940, the Methodist Episcopal (M.E.) Church, was slow to recognize the gifts of women, other branches of Methodism were among the first of Christian bodies to include women in ministry. The Wesleyan Church, which split from the M.E Church in 1844, ordained women and the famous Seneca Falls meeting, which launched the women's movement, was held in a Wesleyan Church. The holiness wing of Methodism also made use of women evangelists. The Methodist Protestant Church, of which Helenor was a member, was also open to women.



Helenor Alter was born in Pennsylvania in 1823. Her mother died when Helenor was 14, and Helenor had the major responsibility for caring for seven younger siblings. The family moved to Indiana. When Helenor's first husband, John Draper, died, Helenor found herself becoming more and more involved in the church. After she married Thomas Davisson, she began preaching regularly, and when someone encouraged her to seek ordination, she did and was ordained in 1868 (a celebration was held on the 150<sup>th</sup> anniversary of her ordination). Helenor was not necessarily a feminist, as that term is understood today. She was rather a dedicated Christian saint who felt the calling of God to preach. At the time it was not recognized that she was the first to be so ordained.

An observance of the anniversary of Helenor's ordination is planned for Sunday, August 23, 2020, probably on the grounds of the Alter family home where the original ceremony took place. The contact person for the Jasper County Historical Society is Sue Caldwell.

## 2020 ANNUAL MEETING OF HISTORICAL SOCIETY WILL BE HELD AT GRACE CHURCH KOKOMO ON THE THEME METHODIST MUSIC

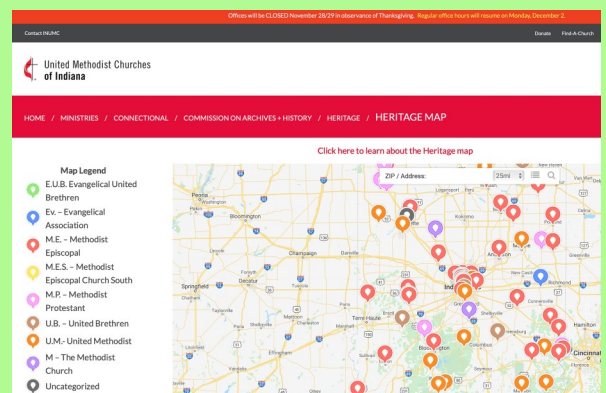
The 2020 annual meeting of the Indiana UM Historical Society will be held Saturday, April 18, at Grace Church, Kokomo, around the theme "Methodist Music." Besides opportunities for fellowship and inspiration, there will be displays and presentations. What is Methodist music? How did Methodist music contribute to the Western Revival, or the Second Great Awakening that took place in America in the 19th century? What do the hymns of Charles Wesley offer to us today?



Grace Church as it appeared in 1910

There will probably be free books for those who register. There will be an opportunity to tour Grace Church, which is one of the magnificent historic churches of the conference. There will be a lot of singing and (we hope) some musical groups performing. The meeting is scheduled for 9:00 AM to 3:00 PM.

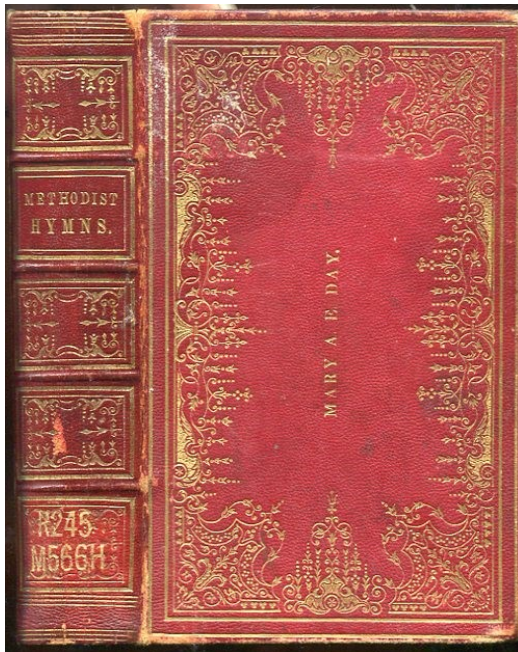
The Heritage Map is now live on [inumc.org](http://inumc.org). Here is a shortened link: <https://bit.ly/2DhoBdR>



# WHAT IS METHODIST MUSIC?

By Riley Case

Have you ever heard the phrase “The Worship Wars”? Today that phrase usually refers to whether the Sunday worship music is “traditional” or “contemporary,” or whether churches use praise music with words projected on walls (or screens) or whether they sing out of the hymnal. Our forebears did not debate the “wall songs,” but Methodists (as well as most other churches) did have many differences and strong convictions about what kind of music best honored a holy God. The theology of the hymns needed to reflect the doctrines of the church (or not); the tunes needed to reflect the standards of trained musicians (or not); the hymns should be sung without instrument accompaniment (or not).



The 1848 Methodist Hymnal

Before the 1700s Christian churches did not sing much. If they sang it was the Psalms. That changed with persons like Isaac Watts and then John and Charles Wesley. The Wesleys took great liberties with the music. They used popular tunes (some people say “drinking songs” but that is a stretch) for Charles Wesley’s poems. For Methodists singing was not confined to the church sanctuary. Methodists sang on the streets, in their homes and as they gathered with friends socially. Methodists also sang their doctrines. They sang the way of salvation. This zeal for singing, which started in England, quickly spread to America.

What kind of songs (“songs” because they sang more than hymns) they sang, and what kind of doctrines were communicated in the songs and what effect it had not just on Methodists but upon others, will be the topic for the April meeting. And, of course, what are United Methodists singing today? See some of the articles in this newsletter for a taste of what the April meeting will contain.

# METHODIST MUSIC – THE ORDERS OF SALVATION

The hymnal of the Methodist Episcopal Church of 1848 was the most popular and widely distributed hymnal of its time. There were so many published that even today two or three will listed on eBay for sale at any one time. Methodists who never read a serious book and claimed to know little about doctrine actually knew a great deal if they used this hymnal. It featured, for example, what Wesley called the Orders of Salvation, which were roughly what can be found in the tract: Four Spiritual Laws. Sin, the Cross (Atonement), Repentance, and Justification by Faith. The Table of Contents of the hymnal are arranged to show this order and even the current 1988 hymnal reflects some of this.

No other denominational hymnal, nor even any of the evangelical independent publishing companies have been so forthright about Wesley’s orders and the way of salvation. Note in the Table of Contents the sequence: Depravity, Awakening, Inviting, Penitential, Justification by Faith, Adoption, Assurance, Sanctification.

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The Table of Contents for the 1848 hymnal. The order of hymns does not follow the liturgical year (as with Anglicans) or the format of any other denomination but rather what Wesley called The Orders of Salvation.

# METHODIST MUSIC - THE INVITATION HYMN

By Riley Case

The doctrinal wars of the 1700s in England and in the 1800s in America among Protestants were mostly between Calvinists and Wesleyans. Calvinists believed in predestination: persons were among the elect or not among the elect. Christ's atoning death, therefore, was not for all persons but only for the elect. That is not the way John and Charles Wesley understood the Scriptures. "God so loved the world that he gave his only begotten son...that whosoever believes...shall be saved..." According to the Wesleys "whosoever" means any one. "All" are included in Christ's Atonement (Unlimited Atonement). Miners, poor people, the outcasts—because of their position in life many believed they were not among the privileged or elect and therefore could not be saved. But Wesley preached and Charles wrote hymns to stress all were welcome. This led to something brand new in hymnody—the invitation hymn with an emphasis on the word "come."

Come, Sinners, to the Gospel Feast 339

1. Come, sin - ners, to the gos - pel feast; let ev - ery  
2. Sent by my Lord, on you I call; the in - vi -  
3. Come, all ye souls by sin op - pressed, ye rest - less  
4. My mes - sage as from God re - ceive; ye all may  
5. This is the time, no more de - lay! This is the

soul be Je - sus' guest. Ye need not one be  
ta - tion is to all. Come, all the world! Come,  
wan - derers af - ter rest; ye poor, and maimed, and  
come to Christ and live. O let his love your  
Lord's ac - cept - ed day. Come thou, this mo - ment,

left be - hind, for God hath bid all hu - man - kind.  
sin - ner, thou! All things in Christ are read - y now.  
halt, and blind, in Christ a heart - y wel - come find.  
hearts con - strain, nor suf - fer him to die in vain.  
at his call, and live for him who died for all.

© Charles Wesley, 1747 (Lk. 14:16-24)  
© Katholisches Gesangbuch, ca. 1774; adapt. from Metrical Psalter, 1855

HURSLEY  
LM

A Baptist hymnal in the 1850s stated in its preface that the hymnal was "Scriptural," all hymns were addressed to God. The preface emphasized the hymnal would not follow the abominable practice of addressing hymns to the sinner (unspecified but it

was a reference to Methodist hymns). Calvinists like Isaac Watts could write "Come, ye that love the Lord..." Methodists, on the other hand, would sing: "Come to Jesus." Three versions are shown here including the one that was sung so often and so fervently by the Methodists that the Methodist critics would parody the spiritual and create a nest about "Clementine."

142. Come to Jesus.

1. Come to Jesus, come to Jesus, Come to Jesus just now, Just now come  
2 He will save you just now, &c.  
3 O, believe him just now, &c.  
4 He is able.  
5 He is willing.  
6 He'll receive you. 11 He will cleanse you.  
7 Call upon him. 12 He will clothe you.  
8 He will hear you. 13 Jesus loves you.  
9 Look unto him. 14 Don't reject him.  
10 He'll forgive you. 15 Only trust him

80

Methodist revival preachers pretty much did in Calvinism on the frontier. Revivalism is based on the assumption that all can be saved. Several Presbyterians involved in the famous Cane Ridge Camp Meeting in Kentucky in 1801 were tried for heresy. Baptists capitulated by the droves. By 1850, in Indiana ten Baptist "associations" or denominations had been formed; the differences between them were primarily over Calvinism and

COME TO JESUS.

1. Come to Jesus, come to Jesus, come to Jesus, come to Jesus, come to  
Jesus, come to Jesus, come to Je - sus, just now, just now, come to  
Jesus, just now, just now, just now, come to Jesus, just now.

2 He will save you—just now. 7 Can you doubt him—just now.  
3 He is able—just now. 8 See him pleading—just now.  
4 He is willing—just now. 9 Lo, he saves you—just now.  
5 He is ready—just now. 10 Hallelujah—Amen.  
6 I believe it—just now.

free grace (a phrase meaning basically "free will"). By this time Methodism had swept the state. Methodists could claim 40% of all the churches in Indiana by 1850.

# METHODIST MUSIC - THE GOSPEL SPIRITUAL

By Riley Case

No matter how great the official Methodist hymnals were there was still a void. People attending Methodist camp meetings on the western frontier often did not know the Wesley hymns because they did not own hymnals. Some could not read. No problem. What happened at that point was described by James Fry, writing in the Methodist Quarterly Review in the 1850s.

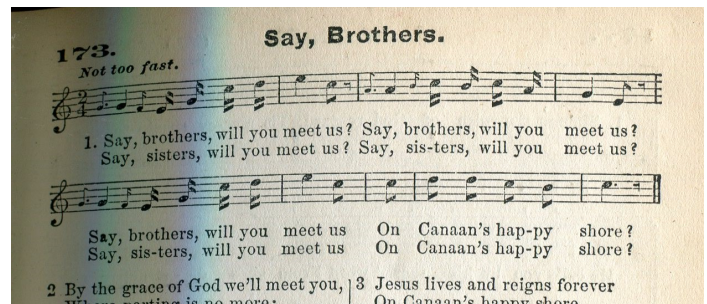
*At the commencement of the revival those familiar hymns (Wesley's), known in all our orthodox congregations, were used; but it was soon felt that they gave but imperfect expression to the ardent feelings of the worshipers. The deficiency was principally supplied by the preachers. Hymns, of "spiritual songs," as they were more frequently called, to the cultured ear rude and bold in expression rugged in meter, and imperfect in rhyme, often improved in the preaching stand, were at once accepted as more suited to their wants. They were quickly committed to memory, and to a considerable extent usurped the place of the older and more worthy hymns.*

Another article in the Quarterly Review wrote how this new American indigenous form of music swept the country.

*It was not only at the meetings they were sung, but making so deep an impression upon the minds of the people of the period, they were soon learned by the thousands; who made the shops, the fields, the woods, the hills and the vales to echo with the melody of their voices....When one was started at their meetings, hundreds would unite... It was truly solemn and awful, yet melodious! Under the singing the greatest power*

*appeared generally to be displayed. Its charms disarmed and then melted into tenderness the hard hearts of sinners.*

As successful and popular as the 1848 hymnal was, it had to share space with this new kind of Methodist music. Out of 1,148 hymns in the 1848 hymnal, 1,146 were of British or European origin. No problem. Methodists started publishing their own hymnals. They included Wesley hymns but they added what would soon be known as "gospel" hymns, including spirituals from the black community. Ira Sankey, a Methodist Sunday school superintendent when found by Dwight L. Moody, published Gospel Hymns 1-6 which would sell 50 million copies. A majority of the hymns in many of those hymnals were written by Methodists, of which about 30% were women (compared to 7% in official hymnals).

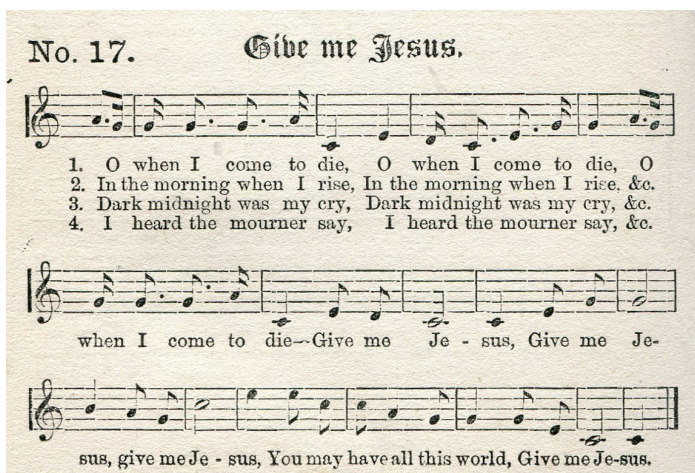


***This early Methodist camp meeting spiritual song was so popular that it eventually morphed into "Glory, glory, Hallelujah..." the refrain of "Battle Hymn of the Republic."***

This music, as well as other kinds will be discussed at the Historical Society's April 2020 meeting.



***In England, the Wesleys used popular tunes to go with Charles' poetry. There was some of this with Wesley hymns in America. This version of "Am I A Soldier of the Cross" comes from The Wesleyan Psalmist; or, Songs of Canaan, 1849, and popular culture . The tune in the illustration is known today as "Auld Lang Syne."***



***This "spiritual," a favorite of the Fisk Jubilee Singers, appeared in early Methodist camp meeting hymnals and is an example of how American indigenous music, associated largely with the Methodists, influenced different kinds of music.***

## HERITAGE CHURCH AWARD APPLICATION

The Commission on Archives and History of the Indiana Conference of the United Methodist Church has established the Heritage Church Award and recognition as the highest award a United Methodist church can earn regarding its historical work. Churches that receive the Heritage Church Award will be premier examples of churches which are using their history to inform and inspire their present ministries. To be considered, a church must meet certain requirements (see below). **Save form first before filling in blanks.**

Date \_\_\_\_\_ District \_\_\_\_\_ ([click to see District Map](#))

CHURCH \_\_\_\_\_ City \_\_\_\_\_

Mailing address: \_\_\_\_\_ Zip \_\_\_\_\_

Phone (\_\_\_\_\_) \_\_\_\_\_ Website, if any \_\_\_\_\_

Name of person completing this form \_\_\_\_\_

Phone (\_\_\_\_\_) \_\_\_\_\_ email \_\_\_\_\_

### STANDARDS AND PREREQUISITES

- 1) The local church must have a listed Church Historian on their Charge Conference report. Please provide name of your Church Historian listed on your Charge Conference report.

Name \_\_\_\_\_ email address \_\_\_\_\_

- 2) The local church must have an active History Committee in place with the membership listed with the Conference Commission on Archives and History. Please provide names of your active History Committee as listed:

\_\_\_\_\_

This is the first section of the 2-page application form. Here is the link to download the complete form as a fillable pdf file:

<https://www.inumc.org/wp-content/uploads/2018/06/HeritageChurchAwardApplication.pdf>

Has your church observed an anniversary or celebrated some special occasion?  
Or does it have an interesting history? Or do you have other suggestions for our newsletter?

If you have a story or suggestion for the newsletter, contact Riley Case, 4663 S 600 E,  
Kokomo, IN 46902. Phone: 765/628-0540 Email: [rbcase1@gmail.com](mailto:rbcase1@gmail.com)

# GRACE CHURCH KOKOMO CELEBRATES 175 YEARS

By Riley Case

The church featured in this newsletter of the Historical Society, Grace UM Church of Kokomo, the host for the Society's annual meeting in April, celebrated in November, 2019, its 175-year anniversary. Howard County, because it was part of the Miami Reserve, was



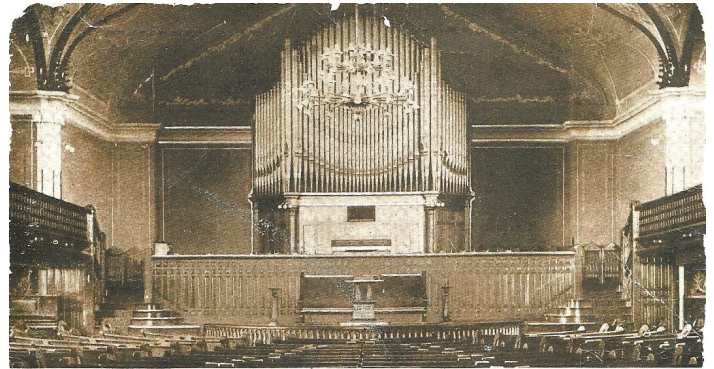
Grace church today

the last county organized in Indiana (1843). One of the first white settlers in the county was a trader, David Foster, whose wife was already acquainted with Methodism. In 1843, after a treaty with the Miami Indians, when Howard County became available for settlers, the M.E.

conference sent a circuit rider, Jacob Colclazer, to win souls for Christ and establish Methodist churches. He was able to establish 7 or 8 preaching points and classes. The next year Robert Burns organized several of these into churches, including Grace Church Kokomo and Greentown First. These became the first churches in Howard County. The Kokomo church, which met in the Foster home, soon became the prominent church in the community. The present building was built in 1890, and (according to the newspaper) was the finest church structure in a several counties' area.

Grace church has always prided itself on having one of the finest music programs in the state. It was not always without controversy, however. In the 1880s, many Methodists still believed musical instruments, unless they were mentioned in the Bible, distracted from unaccompanied voices lifted in praise to God. When

Grace broke tradition and purchased one of the first pipe organs in the area, before the organ ever played a note



The original interior of Grace church.

publicly someone slashed the bellows (a purist Methodist or a jealous Baptist). The use of organs in Kokomo would have to wait for another day.

On November 1, 2019, as part of Kokomo's First Friday monthly celebration and special activities' observance, and



The interior today

as a part of the church's 175th anniversary observance, Grace church held an open house for the community which featured, among other things, tours of the exotic parts of the building including the bell tower, where people could ring the bell.

The April meeting of the Historical Society is not for church historians only. If someone in your church likes music, especially Methodist music, and wants to sing and discuss Methodist music, invite them to the meeting.

# **Indiana United Methodist Historical Society**

## **2020 Membership Form and Event Registration**

Name \_\_\_\_\_ Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_ Phone \_\_\_\_\_

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

Church You Attend \_\_\_\_\_ City \_\_\_\_\_

Check if  Individual  Family  Congregation

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 \_\_\_\_\_

Make checks payable to “Indiana United Methodist Historical Society” and mail  
with this form to Donald Brenneman, 4110 Starkey Drive, Marion, IN 46953

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### **Indiana United Methodist Historical Society**

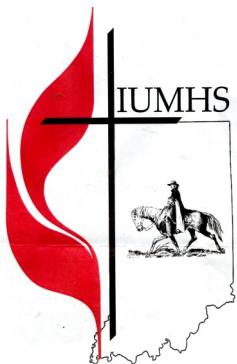
**P.O. Box 331**

**Greencastle, IN 46135**

**765-658-4406**

Website: <https://tinyurl.com/INUMHistoricalSociety>

Email: [archives@depauw.edu](mailto:archives@depauw.edu)



The Indiana United Methodist Historical Society is a non-profit organization established to preserve the history of Indiana's United Methodists. The Society pursues its mission through recognition of historic sites, publication of Indiana United Methodist history and development of programs for people interested in United Methodist history.