HERITAGE 2000

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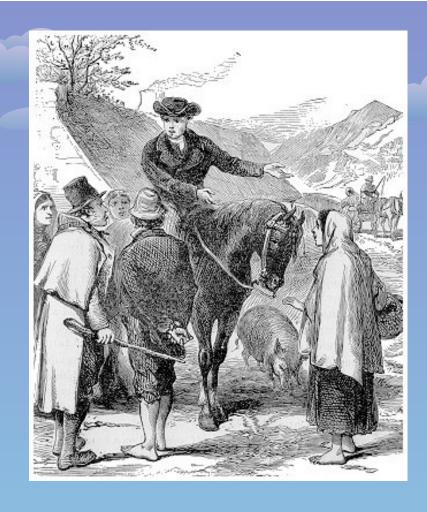
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HERITAGE 2000

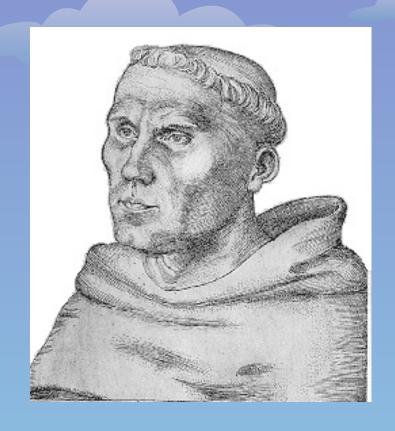
Welcome to Heritage 2000, a pictorial history of the growth of Methodism through the years.

This presentation was originally displayed on April 30, 2000 in the fellowship hall of Geneva United Methodist Church, Geneva, Ohio, as part of the Heritage Sunday celebration for the new century.

Please note that the presentation is in more of a subjective than chronological order.

Our heritage tour begins with the posting of Martin Luther's 95 Theses on the door of the chapel at Wittenberg. This was the start of the Protestant Reformation.

While we tend to think of the Church of England as a result of the Protestant Reformation, its formation is more accurately called the "English Reformation."

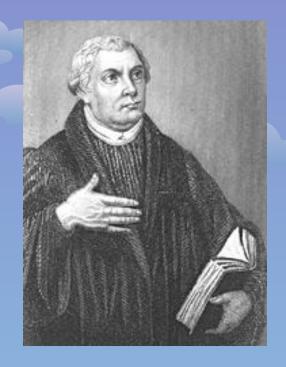


MARTIN LUTHER Augustinian Monk and Roman Catholic Priest

Luther is attributed with starting the Protestant Reformation when he posted his "95 Theses" to the door of the chapel at Wittenberg.



Martin Luther at about the time of posting the 95 theses.



In later years.



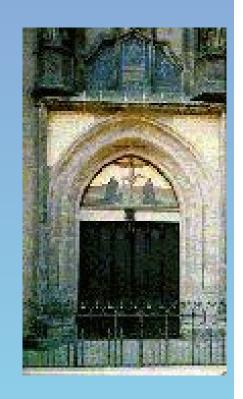
At about the time of his marriage to Katarina Von Bora.





The castle church at Wittenberg where Luther posted his 95 theses.

The chapel door served as a bulletin board of sorts for the university. The original door burned in 1760 and was replaced with a bronze door.



TIMELINE OF THE PROTESTANT REFORMATION

1517

Abert of Brandenburg sponsors a sale of indulgences to pay for, among other things, construction of Saint Peter's Basilica in Rome. Martin Luther posts his Ninety- Five Theses on the door of the castle chapel in Wittenburg, Germany where he is a university professor. The theses invite debate over the legitimacy of the sale of indulgences. Copies spread rapidly over Europe. The papacy takes steps against Luther as a heretic. Wittenburg faculty supports Luther.

1520

Luther publishes three treatises; wins powerful support.

1521

Luther is excommunicated by the Roman Catholic Church. He refuses to recant unless proven wrong by the Bible or by "clear reason."

1530

Many German princes and cities sign the Augsburg Confession as an expression of the evangelical faith which Luther espoused.

TIMELINE OF THE ENGLISH REFORMATION

1533 - 1534

Henry VIII, vexed at the refusal of Pope Clement VII to annul his marriage to Catherine of Aragón, induces Parliament to enact statutes denying the pope's jurisdiction over the Church of England. Henry VIII was highly critical of Martin Luther and never adopted Protestant doctrines. However, many of his Anglican archbishops and clergy were highly influenced by the Reformation on the continent. This period is referred to as the "English Reformation".

1555

The Peace of Augsburg provides that each German prince can determine the religious affiliation of the territory he rules. The Reformation sweeps Northern and Eastern Europe.

1729

Charles Wesley forms the "Holy Club" at Oxford University; members of the club at that time were Charles, John Wesley, Mr. Morgan and Mr. Kirkham. In 1730, two or three of John's pupils from Lincoln College, and one of Charles' pupils joined them. In 1732, Mr. Ingham, Mr. Broughton, Mr. Clayton and two or three of his pupils, and Mr. James Hervey and were added to their number. In 1735, Mr. Whitefield joined them.

1739

Methodist Societies are formed in and around London.

THE ENGLISH REFORMATION

English civil power and the Roman Church had developed in an increasingly uneasy parallel.

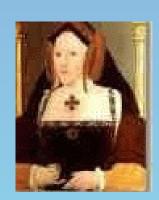
Differences came to a head in the 1530's when King Henry VIII wanted a divorce from Queen Catherine of Aragon because she had not produced a male heir to the throne.

The Pope would not grant it, and after a long campaign to reverse this decision, the King ran out of patience and proclaimed himself Supreme Head of the Church of England.

The church began its separate existence from Rome, continuing today as the Anglican Church, known here in the U.S. as the Episcopal Church.



HENRY VIII and Catherine of Aragon

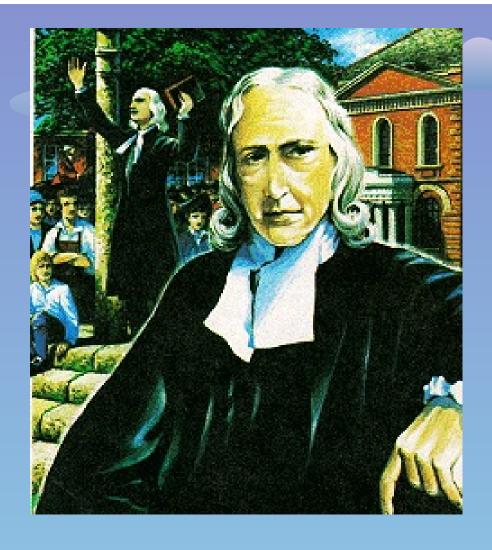




SUSANNA
WESLEY was the
25th and last of her
siblings.



Susanna and Samuel Wesley had 19 children, including John and Charles Wesley.



John Wesley
Oil on canvas,
painted in
Tewksbury,
England by an
unknown artist.

Wesley presented the painting to John Cole who emigrated to America in 1785. It is reputed to be the first oil painting of Wesley in "the colonies."

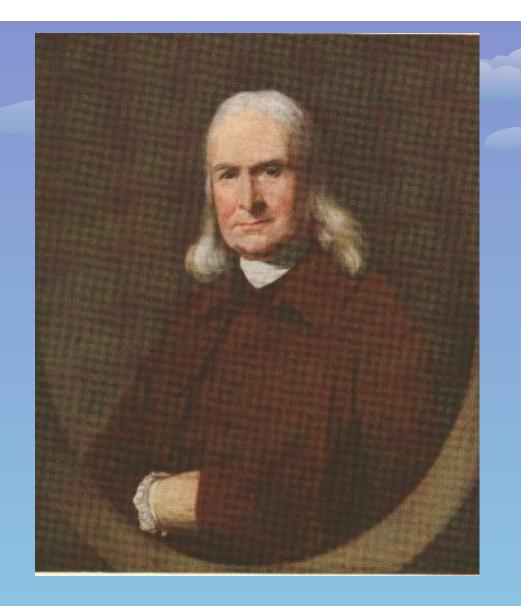
WHO WAS JOHN WESLEY?

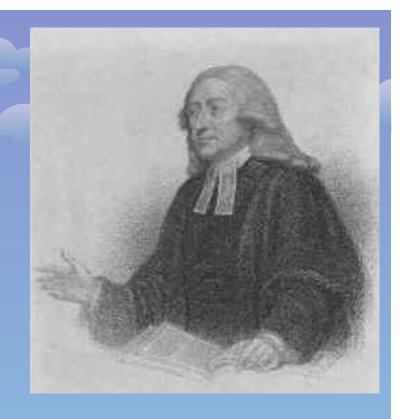
John Wesley was the founder of a movement known as Methodism. His life spanned almost the entire 18th century (1703 - 1791).

Wesley dedicated his well-ordered intellect, self-discipline and high energy to intense religious activity aimed at renewing the Church of England.

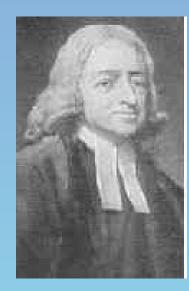
He was far ahead of his time in his thinking. Acting on the conviction that the Gospel is for the whole person and the whole human race, he founded dispensaries for the sick, homes for orphans, and schools for persons who were poor. He also visited prisoners, opposed slavery, and published numerous materials.

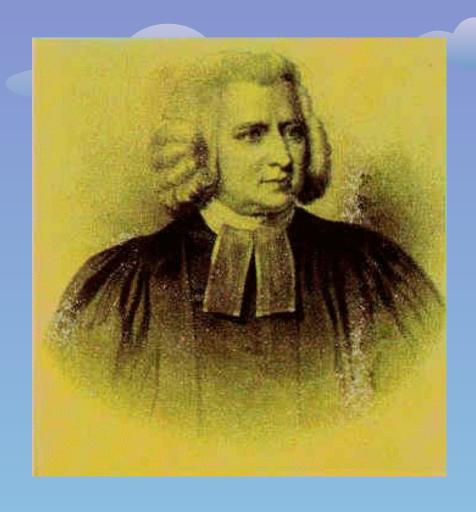
Wesley traveled over 250,000 miles in his lifetime. The influence of his preaching and organizational abilities lead to the creation of Methodist bands, classes, and societies in England, Wales, Scotland, Ireland, and the American colonies.





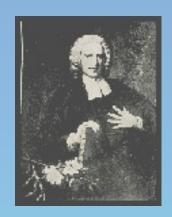
Other pictures of John Wesley









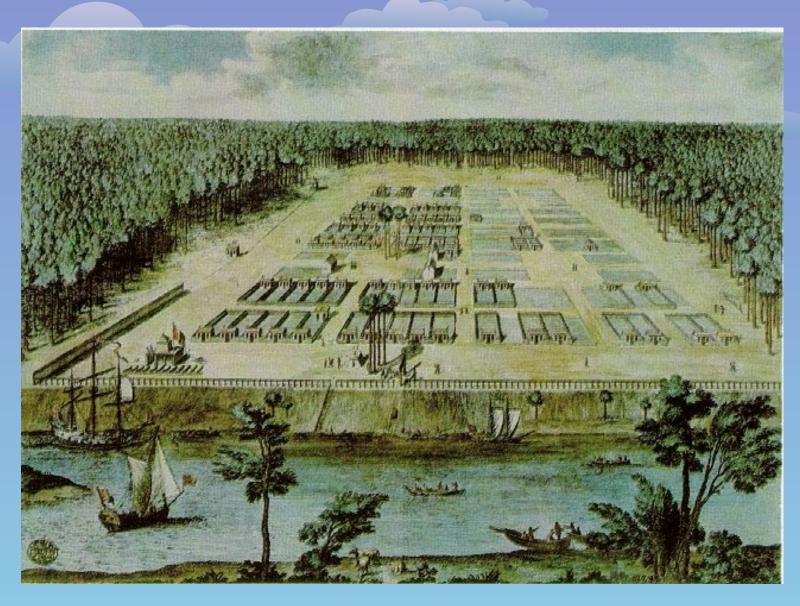


CHARLES WESLEY

Charles Wesley, brother of John Wesley, was the founder of "The Holy Club" at Oxford University.

He was a poet, a theologian, and a hymn-writer. His many hymns include:

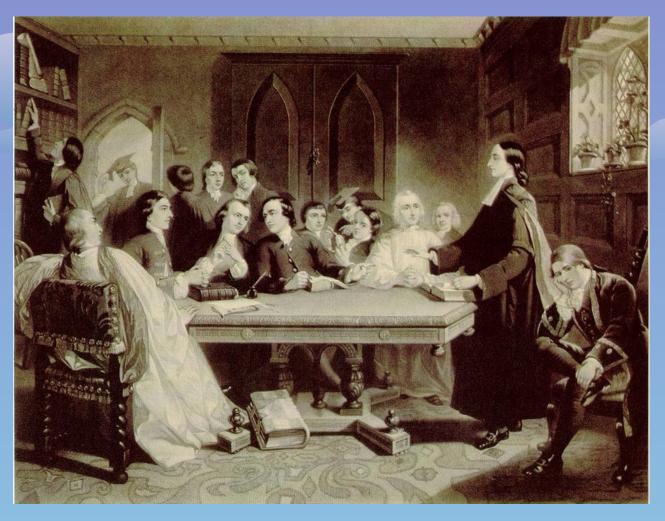
A Charge To Keep Have I And Are We Yet Alive And Can It Be That I Should Gain Blest Be The Dear Uniting Love Blow Ye The Trumpet, Blow Christ, From Whom All Blessings Christ The Lord Is Risen Today Christ, Whose Glory Fills The Skies Come, Sinners To The Gospel Feast Jesus, Lover of My Soul Love Divine, All Loves Excelling O For A Thousand Tongues To Sing Rejoice, The Lord is King Soldiers of Christ, Arise 'Tis Finished! The Messiah Dies Ye Servants of God



A 1734 view of the Savannah in Georgia where John and Charles Wesley served as chaplains in General Oglethorp's Army.

Some time after his return to England from the colonies, John Wesley experienced what he referred to as his "heartwarming experience", in which he experienced a personal relationship with Christ...

...the "Aldersgate Experience".



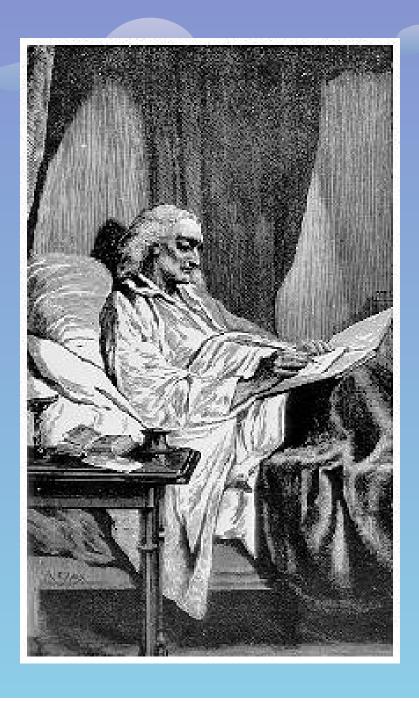
The "Holy Club" was founded at Oxford University by John and Charles Wesley. The term "holy club" was considered a derisive ephitet at the time.

WHO ARE THE METHODISTS?

"It is not easy to reckon up the various accounts which have been given of the people called Methodists; very many of them as far remote from truth as that given by the good gentleman in Ireland:

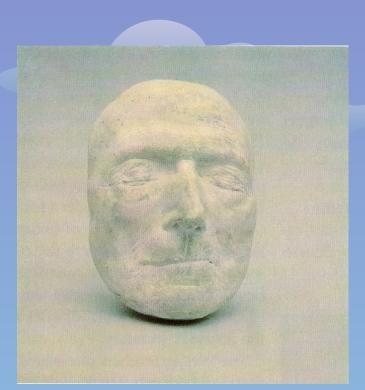
'Methodists! Ay, they are the people who place all religion in wearing long beards."

From the Thomas Jackson edition of The Works of John Wesley, 1872.



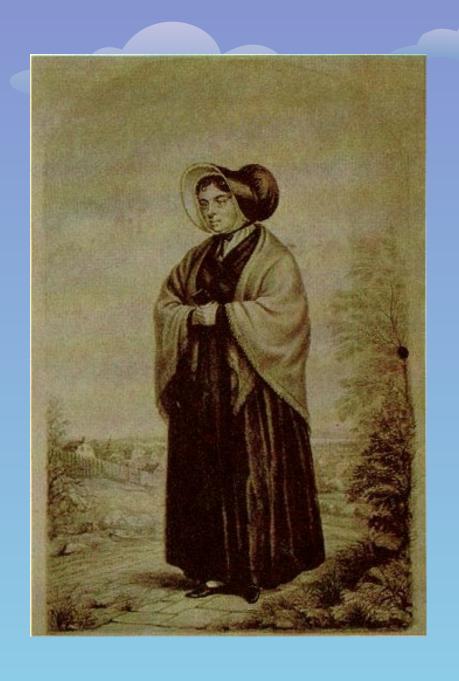
JOHN WESLEY (Writing to William Wilberforce on the subject of slavery 6 days before his death)

Then to the think there down have with up to be the standard of the think the there and have you are go thinks your glorings to proving the secretable where ash as the search to the search of the search of the source of the search of the se



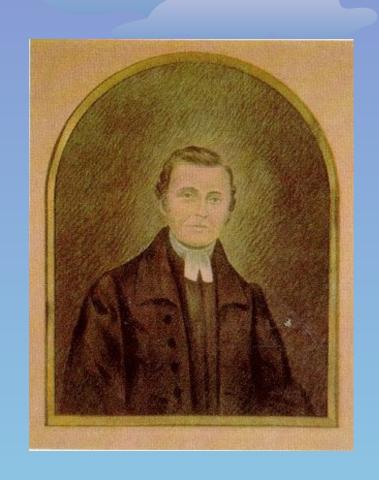
THE DEATH MASK OF JOHN WESLEY

A plaster facial cast taken shortly after his death on March 2, 1791. It was common practice at the time to take a plaster cast of the deceased's face immediately after death. A gift to Drew University in 1880.

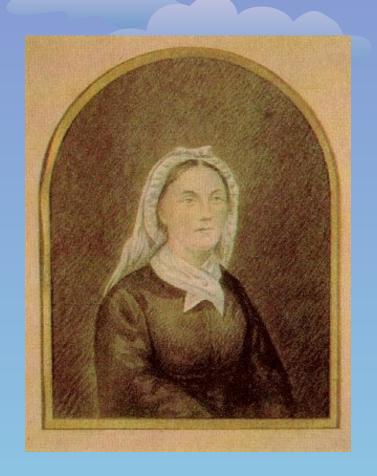


Barbara Ruckle Heck

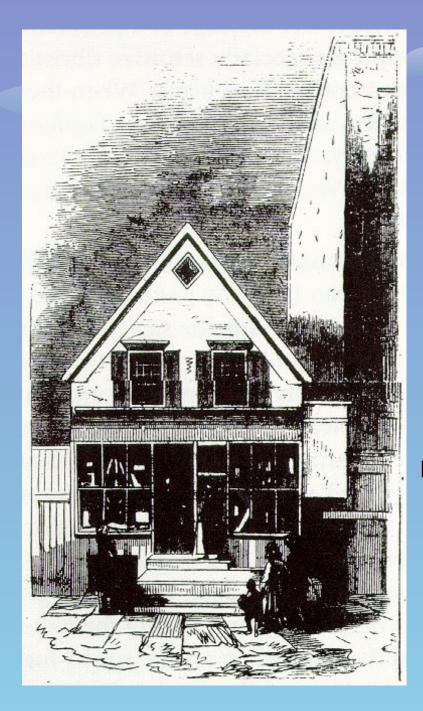
In 1766, Barbara Heck broke up a card game, and exhorted her carpenter cousin, **Philip Embury**, to resume his preaching "to save our souls."



Philip Embury



Margaret Switzer Embury, Philip's wife



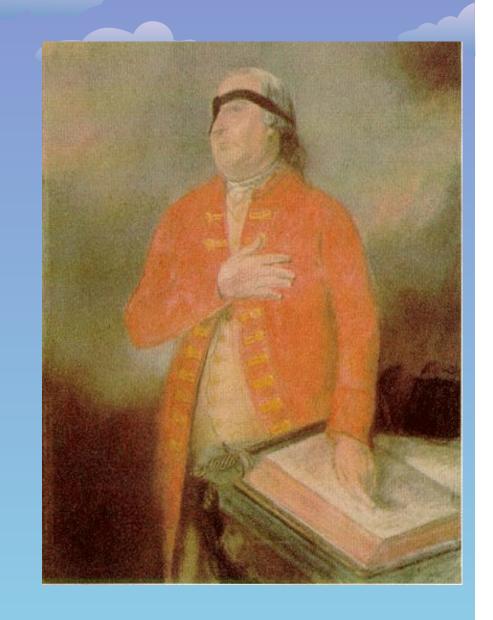
THE RIGGING LOFT
First Preaching House of the
Methodists in New York City- 1767

Philip Embury began preaching in his own house; but, soon it would not hold the number attending. He rented a "sail loft" in which to preach.

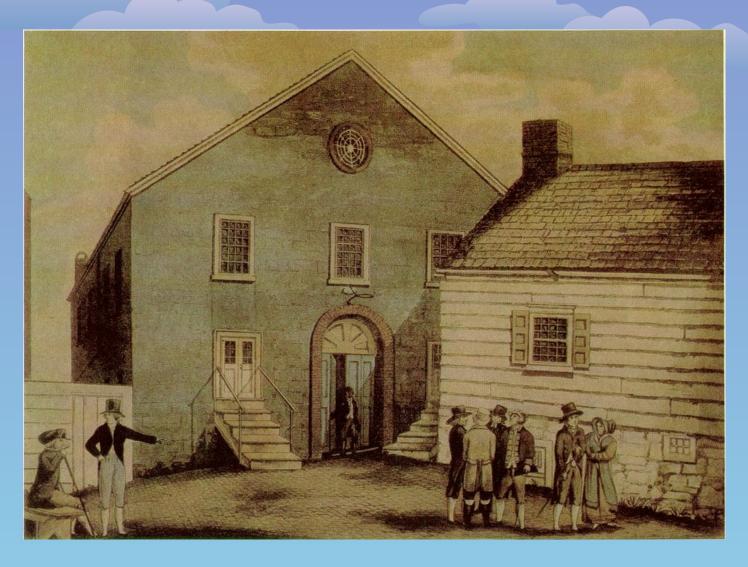
Captain Thomas Webb

A Captain in the British Army,
Webb was caught up in the
Methodist Movement, and with
Philip Embury, founded
"Wesley Chapel", which
became John Street Methodist
Episcopal Church.

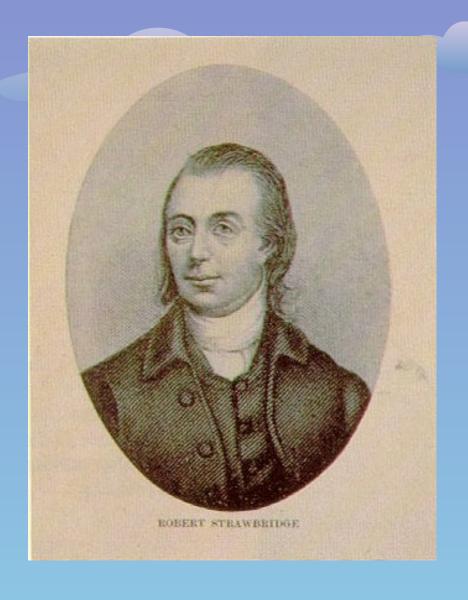
When he preached at John Street, his ever-present sword was perched on the pulpit.



JOHN STREET CHURCH New York City - 1768

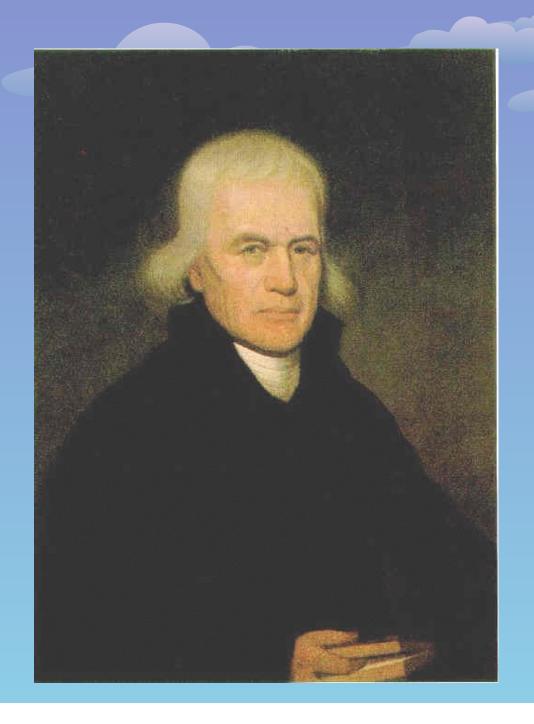


The oldest Methodist Congregation in the United States.



ROBERT STRAWBRIDGE

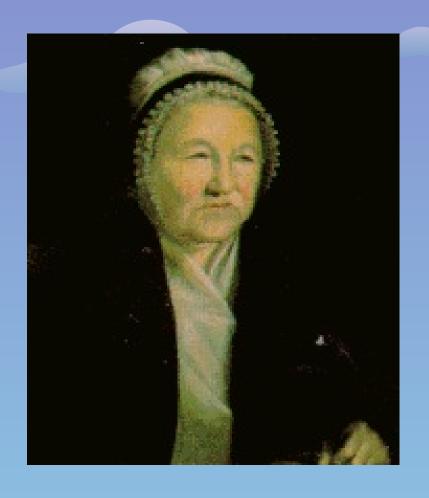
An Irish lay preacher, Strawbridge emigrated to Maryland. He preached, organized a Methodist society, and administered the sacraments.



FRANCIS ASBURY

He was born in England, and sent by John Wesley as a missionary to America in 1771. He promoted the Circuit Rider system.

His powerful preaching, skill in winning converts, and master of organization had, by the end of the Revolution, established him as the undisputed leader of American Methodism.



Elizabeth Asbury

The mother of Francis Asbury, she was very concerned about her son being "in the colonies" at the time...just prior to the Revolutionary War.

LETTER FROM FRANCIS ASBURY to his mother.

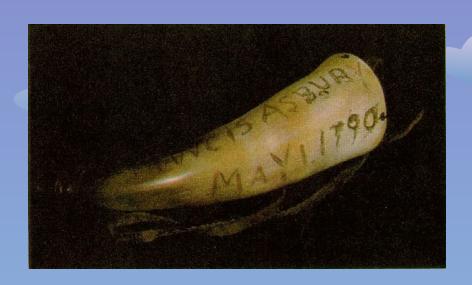
Dear Mother Twocester Non 6: 1783 I am clorry that you Should be do to abled on my account Sains I am inhealth and in the Lords work . I hope you will be moretas; For the time to Come Tam glad you are in peace I wish it may Real and Lasting and my flow Like a River and it is good to Jeek the peace of the Church you I hall have peace Dear Mother be Diligent to be found of the glord in peace without That and blameless to be holy and ful of Love and allows Work for Eternity must be Done will the Larry of Life is in therfore Let us mind our home buenists and get our how worked that is absolutly Newspary Dow that may with joy face the Mespenger Death and I weetly Remove to the gion above the land of Rest and pune I elight give my Duty to my father and my Love to friends I To find much of the good nets of god to my Soul that Leads me on my way by his nower and in Lorges my in his work blesfed for Ever be his holy and Dear name you may Send me a Letter whom youlan and Letyme know how you to I much work on my hands i am mut to it for time to Do was i want the traver of this Receive as my Salf in he is one that I Esterm provide forhing who his Homse les that meet logather often and in Love and Laborer one an other to a to Stir up one an other from Day to Day and to build back other in the holy Loveing faith an keep blose to our reople and preaching and heen at a Distance from those hold the the Calvinistical tennets and Stand for in the with has you have been taught, and he Sung that love is of god he that Loveth is is born of god Holing is of got he that is holy belongs to To much Flotings and Love So much Religion Trom your Son in a massure Du

TRANSCRIPTION OF ASBURY'S LETTER TO HIS MOTHER

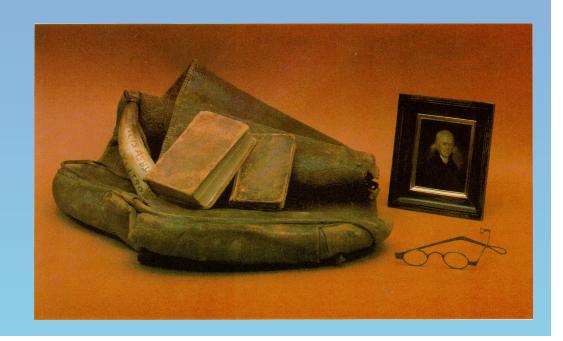
Dear Mother, Towcester Nov 6, 1769

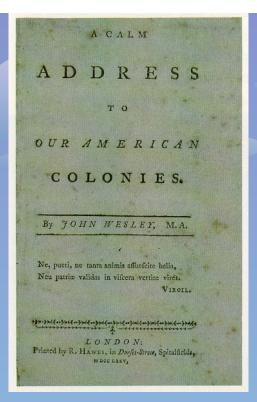
I am Sorry that you Should be so troubled on my account seeing I am in health and in the Lords work. I hope you will be more easy for the time to Come I am glad you are in peace. I wish it may be Real and Lasting and may flow Like a River and it is good to seek the peace of the Church for in it you shall have peace Dear Mother be Diligent to be found of the Lord in peace without spot and blameless to be holy and full of love and all our Work for Eternity must be Done while the Lamp of Life is in therefore Let us mind our home business and get our home work done that is absolutely Necessary done that we may with joy face the Messenger Death and Sweetly Remove to the zion above the land of Rest and pure Delight give my Duty to my father and my Love to all Friends I Do find much of the goodness of god to my Soul So that He Leads me on my way by his power and in Larges my heart in his work blessed for ever be his holy and Dear name you may Send me a Letter when you Can and Let me know how you Do I have much work on my hands i am put to it for time to do what i want the bearer of this Receive as my Self as he is one that I Esteem provide for him And his Horse See that you meet together often and in Love and Labour to keep one another Warm to Stir up one an other from Day to Day, and to build Each other up in the holy Loveing faith and keep Close to our people and preaching and keep at a Diftance from those that hold the the Calvinisticall tennets and Stand fast in the truth has you have been taught and be Sure that Love is of god. he that loveth is is born of god Holiness is of god he that is holy belongs to god So much Holiness and Love. So much Religion. From your Son in a measure dutifully through grace.

F. Asbury



Asbury's powder-horn, saddlebags, hymnal, discipline, spectacles, and a small photo taken at a later date.



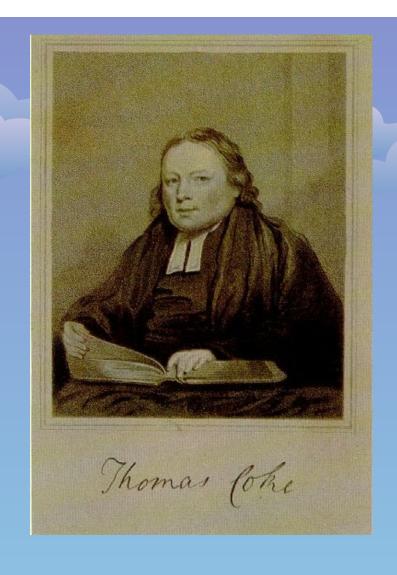


JOHN WESLEY ORIGINALLY OPPOSED THE AMERICAN REVOLUTION.

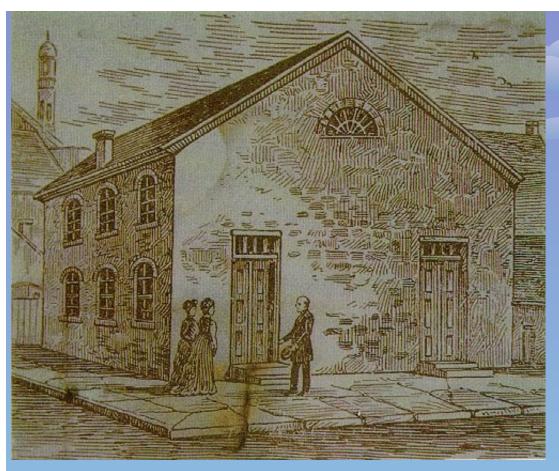
BUT, FOLLOWING THE WAR, HE CONSECRATED THOMAS COKE AS "GENERAL SUPERINTENDENT" OF THE METHODIST MOVEMENT IN THE COLONIES.

HE INSTRUCTED COKE TO CONSECRATE FRANCIS ASBURY TO THE SAME OFFICE.

ASBURY REFUSED UNLESS ELECTED BY HIS FELLOW PREACHERS.



"GENERAL SUPERINTENDENT"
THOMAS COKE
(Title was later changed to "Bishop")



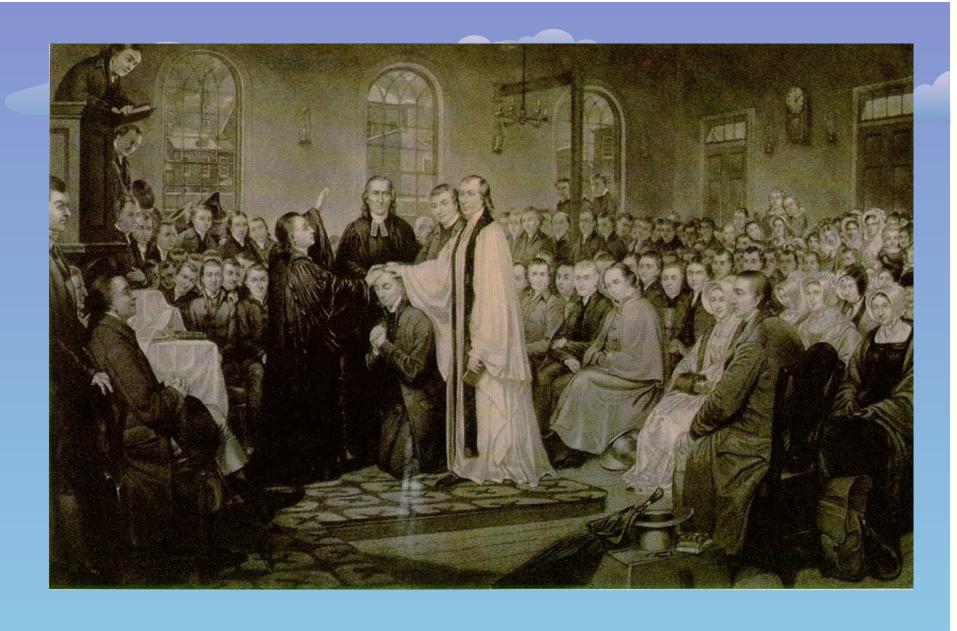
LOVELY LANE CHAPEL

On Christmas Eve, 1784, 68 of the 81 Methodist preachers gathered at Lovely Lane Chapel in Baltimore for the "Christmas Conference".

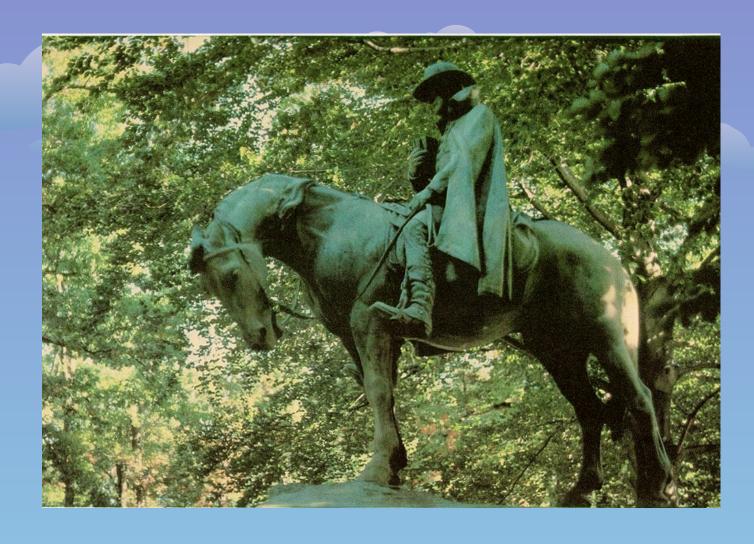
The Methodist Episcopal Church was formed at this conference.

Asbury was ordained a deacon on Christmas Day, an elder the next day, and "general superintendent" the third day.

Four years later, the title "general superintendent" was changed to "Bishop".



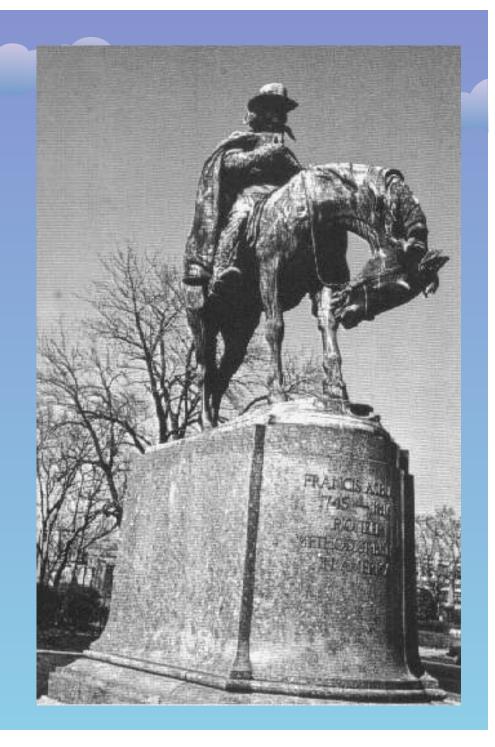
THE ORDINATION OF FRANCIS ASBURY 1784

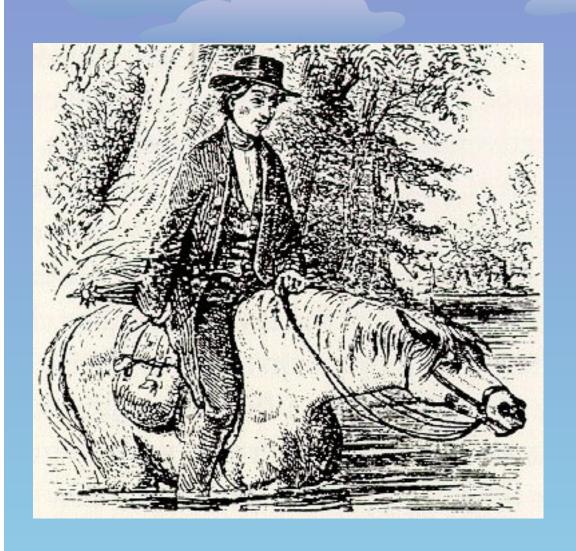


FRANCIS ASBURY
Statue showing Asbury on
Horseback
(Grounds of Drew University)

FRANCIS ASBURY MONUMENT in Washington, D.C.

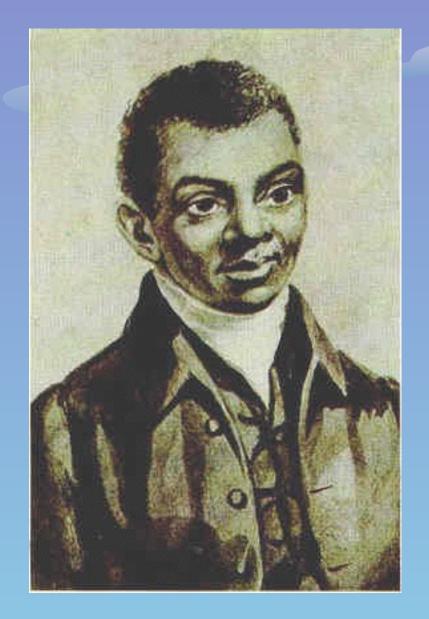
Erected by resolution of The United States Congress





METHODIST CIRCUIT RIDER

AS A CIRCUIT RIDER, FRANCIS ASBURY TRAVELED OVER 270,000 MILES VIA HORSE-BACK AND ON FOOT, AND PREACHED OVER 16,500 SERMONS!

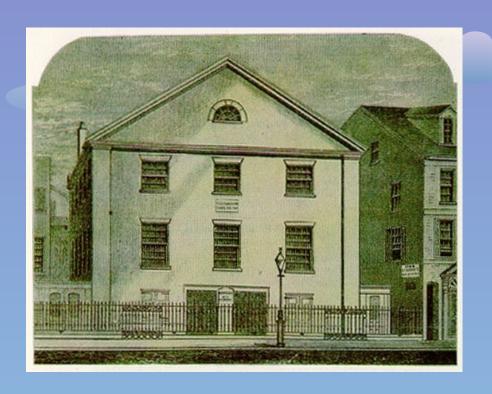


HARRY HOSIER

Thomas Webb referred to Harry as "the greatest preacher in the world".

As Webb preached to crowds inside, Harry preached to the over-flow crowds outside.

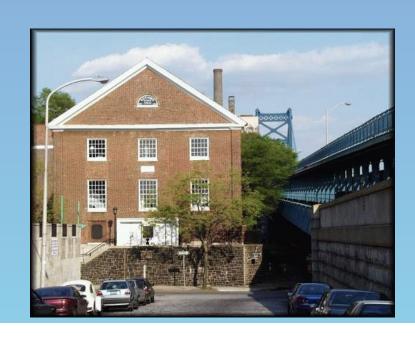
Francis Asbury travelled with him frequently and referred to him as "Black Harry."



Old St. George's Church, Philadelphia, Pa.

Founded by Thomas Webb

St. George's Church today; note the proximity of the "new" bridge to the church.



- St. George's church is the oldest Methodist church building in continuous service in the U.S.
- St. George's has only 66 members; but, it is sustained and supported financially by 573 Associate Members.

STEWARDSHIP

St. George's still observes what they call "Blank Check Sundays". During prayer, members are asked to consider the amount they will write their check for. The payee is left blank, but the check is signed; the checks are then passed around the congregation in a basket, and anyone having a need for a particular amount may take that check, write their name on it, and cash it. Any left-over checks are deposited to a pastor's discretionary fund.







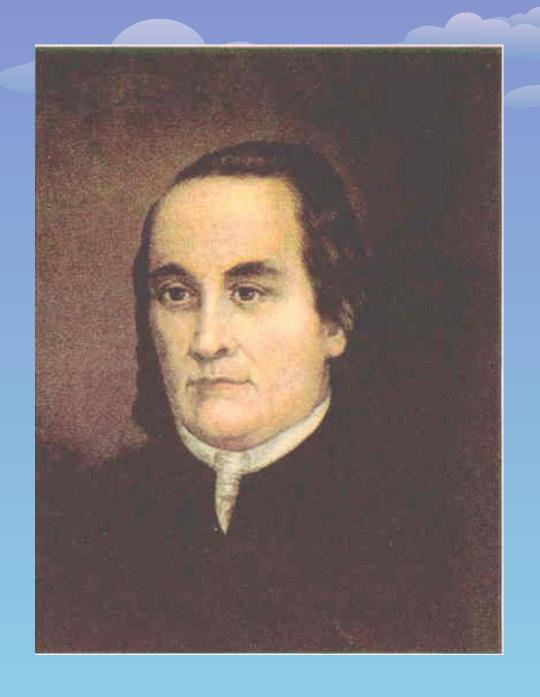


Clockwise: The interior of St. George's sanctuary; the window over the side door, showing date organized and date built; the museum (St. George's is the repository for archives of former United Methodist churches in its conference; the John Wesley chalice, a gift to Francis Asbury from John Wesley; and, the pipe organ in the sanctuary.





Anna Jarvis, founder of Mother's Day, attended St. George's Church.



PHILIP WILLIAM OTTERBEIN

Founder, along with Martin Boehm, of The United Brethren in Christ

Philip William Otterbein, an American clergyman, founded the Church of the United Brethren in Christ, later renamed the Evangelical United Brethren Church.

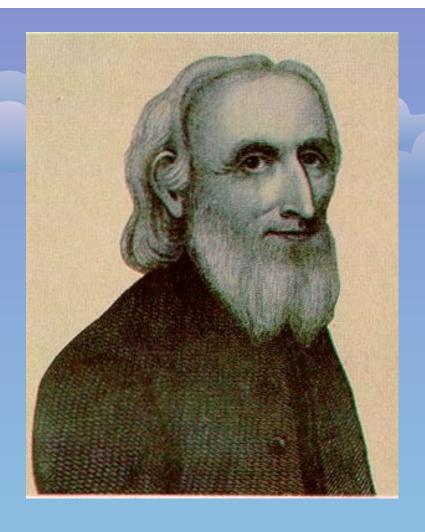
Otterbein was born in Dillenburg, Germany, and immigrated to the United States in 1752.

He began evangelizing in the area of present-day Pennsylvania and Maryland, and introduced class meetings, open-air meetings, and prayer meetings.

In 1769, he and Mennonite bishop Martin Boehm founded the United Brethren in Christ.

In 1774, Otterbein assumed the pastorate of the Evangelical Reformed church in Baltimore, a position he held for almost 40 years.

In 1800, at the first annual conference of the United Brethren in Christ, Otterbein and Boehm were elected bishops.

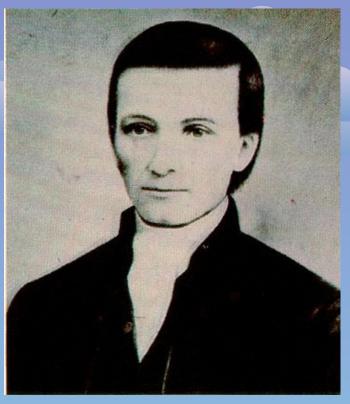


MARTIN BOEHM

Founder, along with William Otterbein, of the United Brethren in Christ

ISAAC LONG'S BARN Where William Otterbein met Martin Boehm during a revival.





The Evangelical movement was led by Jacob Albright. Born in Pottstown, Pa., he served as a drummer and a guard during the American Revolution.

He suffered a spiritual crisis when several of his children died in 1790 during an epidemic of dysentery. Raised a Lutheran, he found no firmness in the formal faith of his youth.

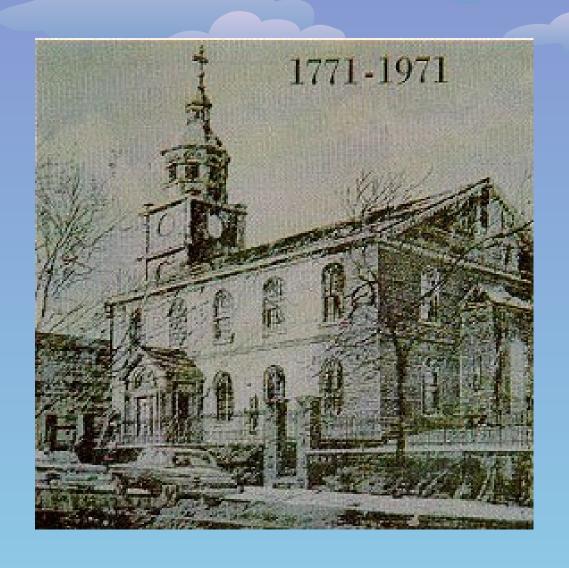
Two of Otterbein's followers spoke to him of the "personal experience of God's love." He had such an experience in 1791, and began to preach among the German-speaking people.

His first groups of followers were organized in 1800.

Mourner's Bench

Used in revival meetings of the Evangelical Association held on the Becker homestead near Kleinfeltersville, Pa. Tradition says Jacob Albright knelt in prayer at this bench.





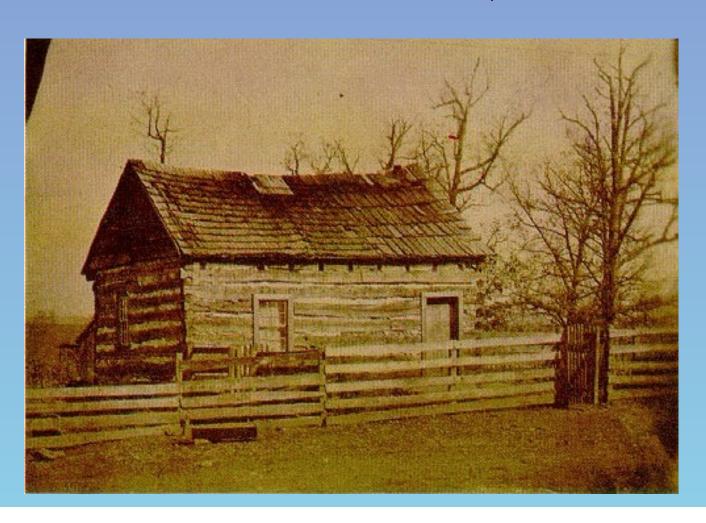
OLD OTTERBEIN CHURCH Baltimore

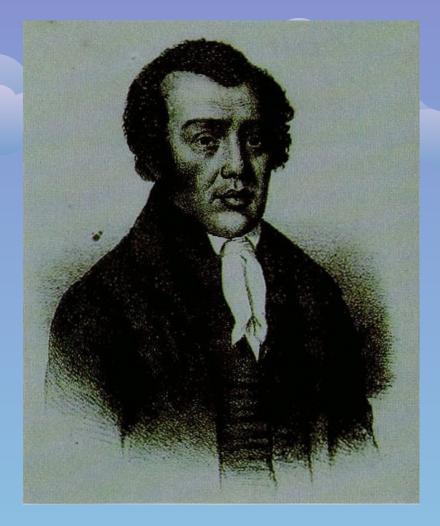
Erected 1785-1786

Torn down in 1971

BONNET SCHOOLHOUSE Mount Pleasant, Pa.

The United Brethren in Christ held their first General Conference here on June 6, 1815.





Bishop Richard Allen

First Bishop of the African Methodist Episcopal Church - 1816

Love Feast Tickets



"Love Feasts" are often confused with Holy Communion. They were two distinct and separate events.

The Love Feast was frequently held when there was no ordained clergy to administer Holy Communion. It often included a regular meal, accompanied by Bible readings or preaching.

Following the meal, the participants would share in passing the bread and the cup. The cup normally was a 2-handled cup (a "loving cup") containing water so as not to confuse the cup with Holy Communion.

THERE WERE FREQUENT QUESTIONS AS TO HOW OFTEN "OUTSIDERS" SHOULD BE INVITED TO THE METHODIST LOVE FEASTS.

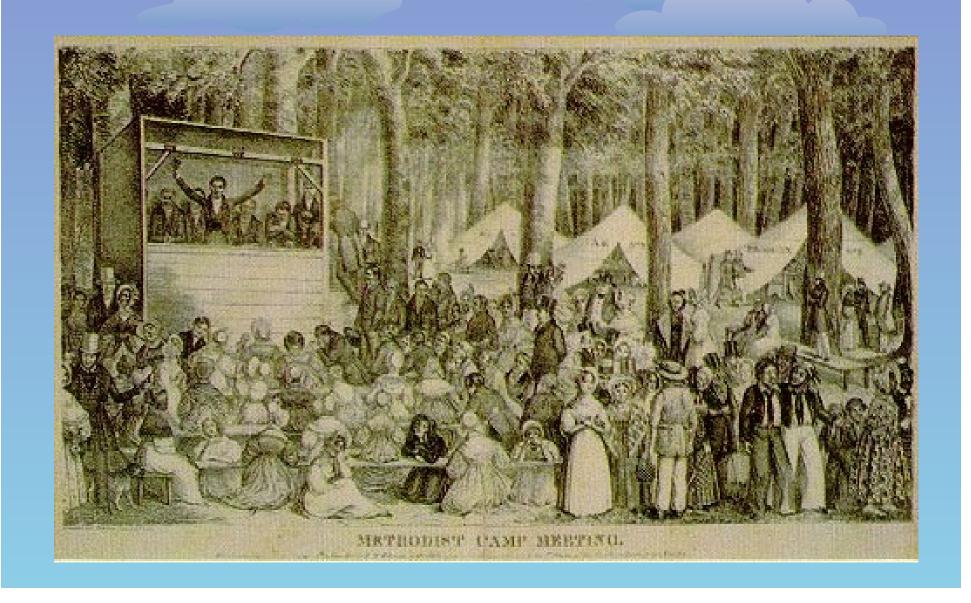
IT WAS GENERALLY UNDERSTOOD THAT THIS SHOULD BE "CERTAINLY NO MORE THAN TWICE", AND "NEVER AGAIN IF THE INDIVIDUAL HAS NO INTENTION OF JOINING OUR SOCIETY."

IT WAS EXPECTED THAT PERSONS INVITED TO LOVE FEASTS WERE EITHER MEMBERS OF THE METHODIST SOCIETY, OR HAD DEFINITE INTENTIONS OF JOINING.

Love Feasts were by invitation (ticket) only. Persons without a ticket were not welcome or admitted.

The United Methodist Book of Worship contains guidelines for celebrating Love Feasts today, although the meal is generally not included.

Methodist Camp Meeting, ca. 1836



CAMP MEETINGS WERE POPULAR PREACHING VENUES IN THE 1800'S. PEOPLE WOULD COME FROM MILES AROUND TO HEAR A "GOOD PREACHER".

PEOPLE LITERALLY LIVED IN TENTS OR WAGONS FOR THE DURATION OF THE CAMP MEETING, OFTEN LASTING A WEEK OR MORE, THE TIME DEVOTED TO PREACHING, PRAYING AND STUDYING.

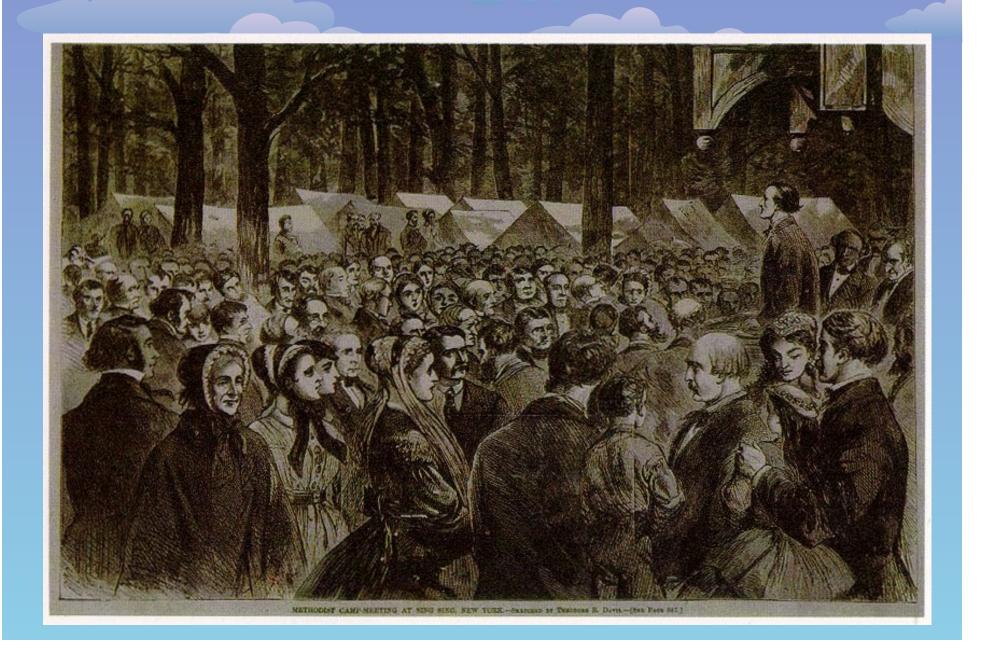
CONVERSIONS OFTEN OCCURED AT THESE MEETINGS, ALTHOUGH SOME MAY HAVE BEEN INSPIRED BY SOMETHING OTHER THAN THE SPIRIT (THE CAMP MEETINGS ALSO PROVIDED SOME OF THE MEN THE OPPORTUNITY TO IMBIBE IN EXCESS ... AND IN SECRET).

THE FOLLOWING DAY, "REGRETS" WOULD KICK IN.

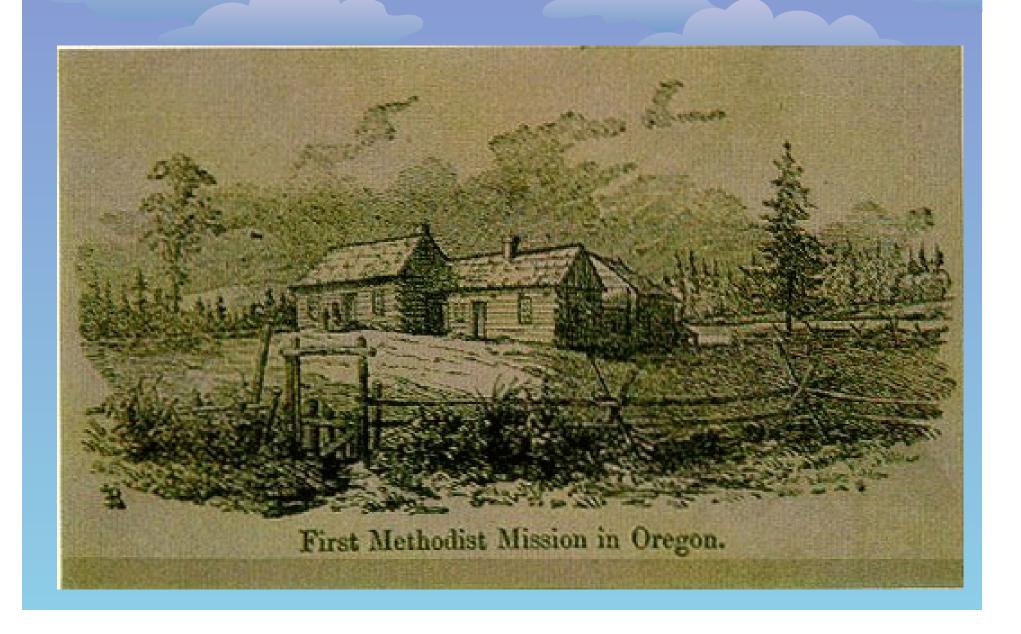


"Camp Meeting of the Methodists in North America" An engraving done in 1819 in London

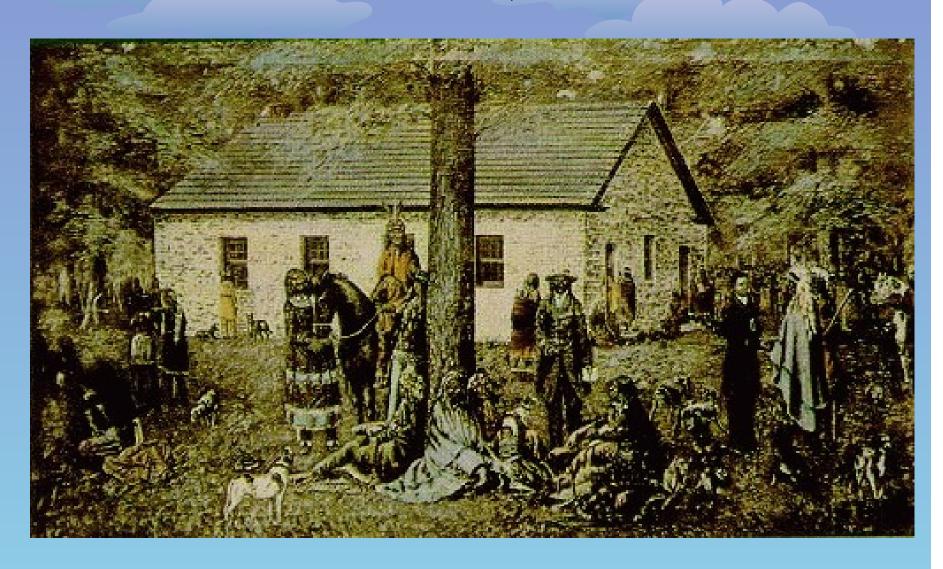
1868 Methodist Camp Meeting, Sing-Sing, New York



FIRST METHODIST MISSION IN OREGON - 1834

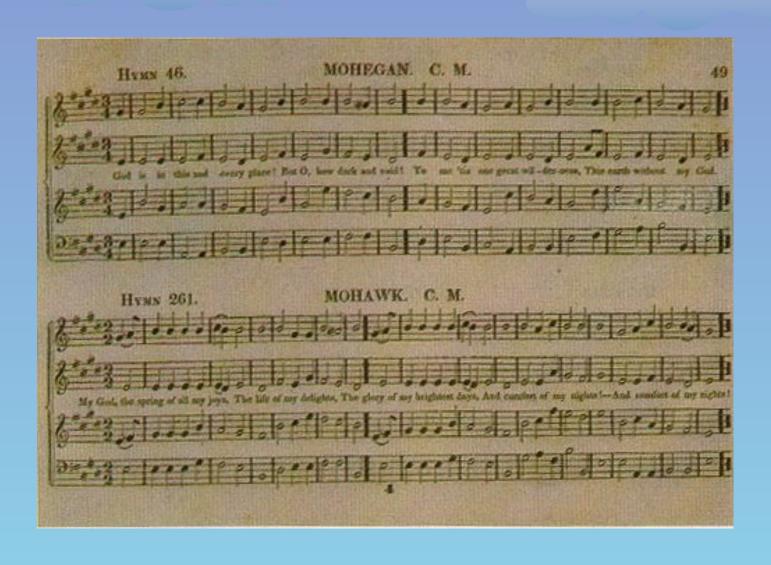


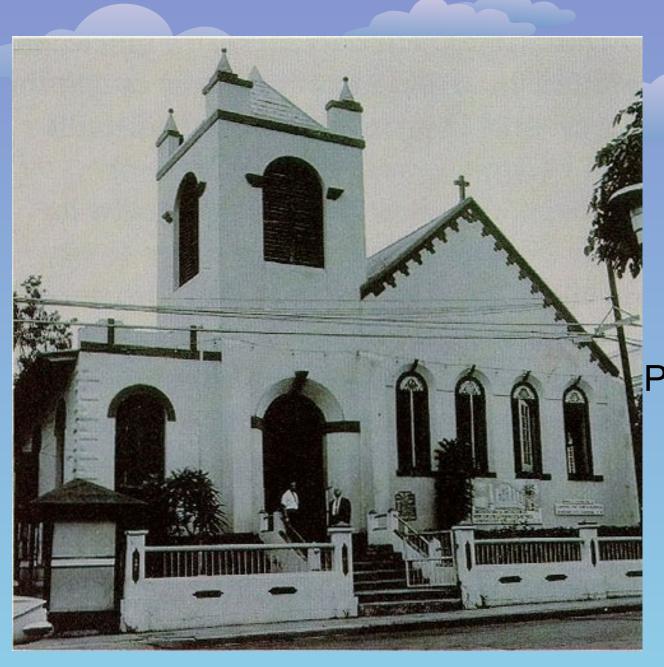
WYANDOTTE INDIAN MISSION UPPER SANDUSKY, OHIO - 1825



Native American Hymnbook with Indian Melodies

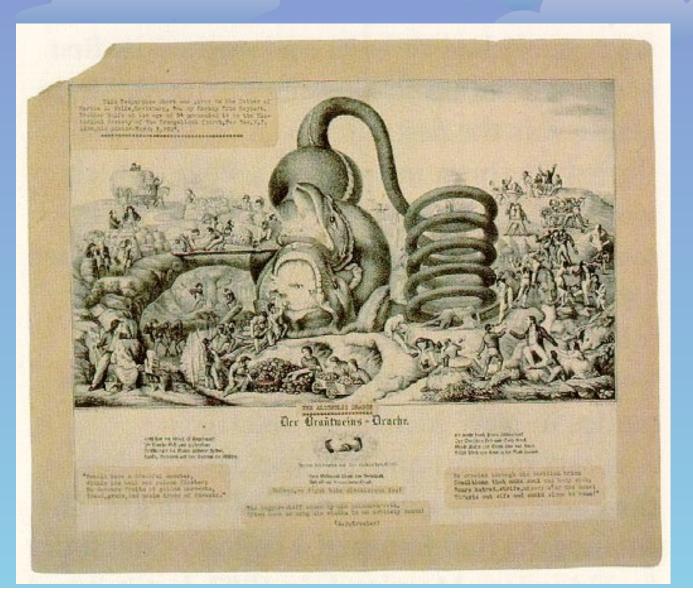
Samples from hymnal used by Methodist Missionaries

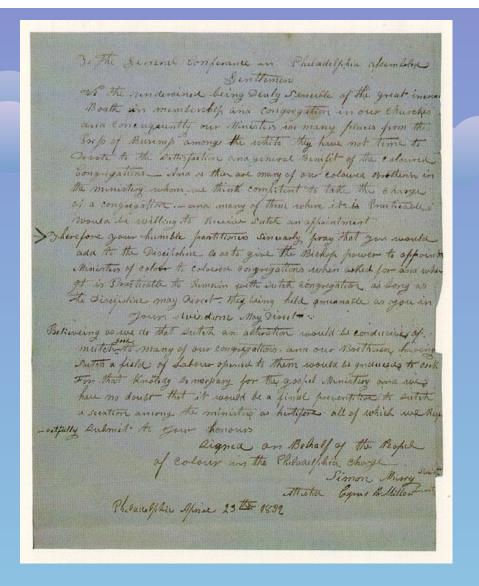




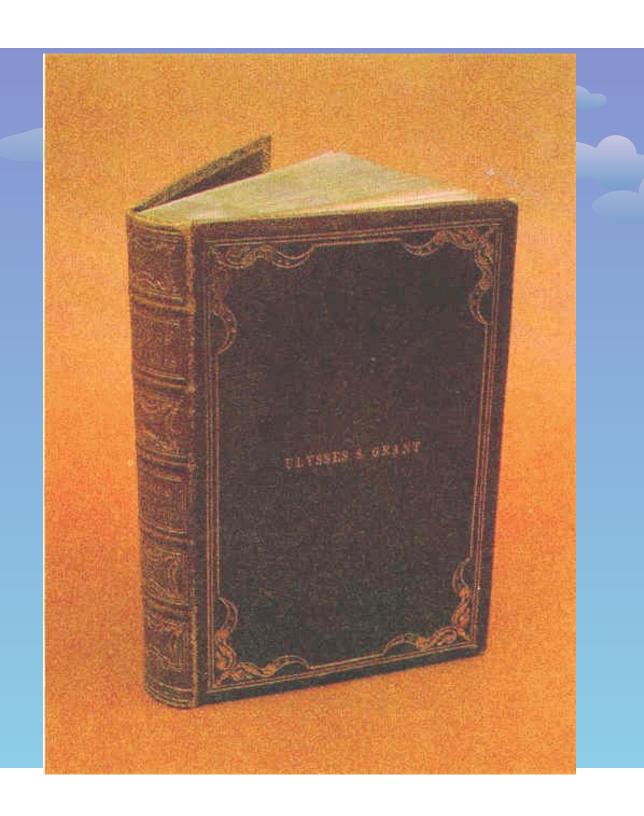
THE FIRST
METHODIST
CHURCH
BUILT IN
PUERTO RICO
- 1902

THE "ALCOHOLIC DRAGON" ("Der Brantweins-Drache") 1840 TEMPERANCE POSTER





Petition on Behalf of the People of Colour to the General Conference in Philadelphia, 1832, "to give the Bishop power to appoint Ministers of Colour to Coloured congregations."



The Methodist
Hymnal
belonging to
Mr. and Mrs.
Ulysses S. Grant



Chicago Training School for Deaconesses at Grace M.E. Club, Chicago - 1906

DEACONESSES

In the past, Deaconesses helped establish community centers, orphanages, hospitals, and clinics.

Homes for immigrant women and outreach ministries in both rural and urban settings were also part of the ministry.

Whatever their professional training, deaconesses concentrated their efforts among those ostracized and geographically isolated.

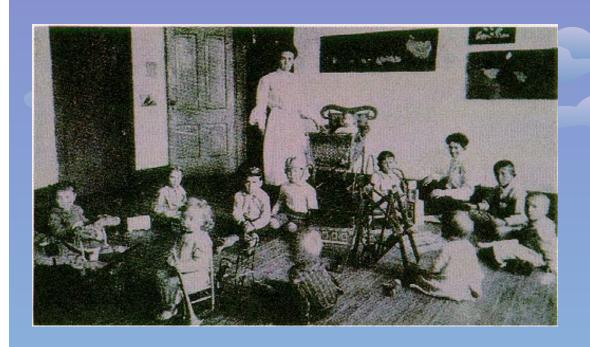
The Deaconess program in the Methodist tradition is over 100 years old.

DEMOKESS LICENSE. To whom it may concern: This is to congreg that The 3 parent will having been recommended by Fleet Short Quarterly Conference to the Hear Gold East Conference Board of Exercusars es a suitable from for the office of Meaconess, and having adopted said Board that she is dury qualified for man work is heavy tierned as as Deachuss on the Methodist Episco an linuxen, subject as such to the in governments of the Exceptione DECEMBER TORK. M.M. Carte Continen. R. S. Pardington Mendon

Hand-written Deaconess License Issued 1891

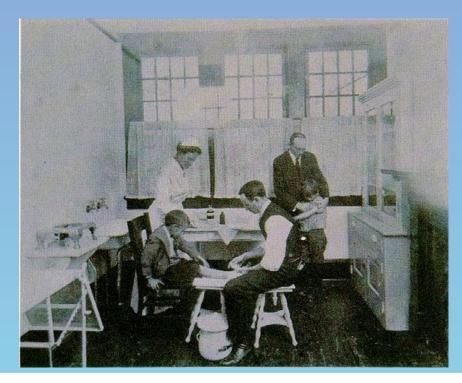
METHODIST EPISCOPAL HOSPITAL PHILADELPHIA Founded 1885





Methodist Day-Care Atlanta - 1910

Methodist Clinic - Wesley House - Atlanta 1910



THE FIRST SOCIAL CREED OF THE METHODIST EPISCOPAL CHURCH

Equal Rights -1908

9 35 Tan Chuncu and Social Programs

multitudes concerned, and particularly in the Assertantsation of our insulgance population.

We are gratified by the growth of the special of conciliation and the practice of conference and arbitration in adjusting trade disputes, and we trust that these methods may increasingly supplient those of strikes and lockests, with attendant bayretts and blackletings. We are all our members, bells employers and employed, to the fullest possible premotion of the principles of indestrial power and human brotherhood. We record our firm consisting that the Church of Jesus Christ, in so far as it is an employer of labor, either locally or through its poweral organizations, ought to exemplify in practice the principles beyon set forth.

The Mathellat Episcopel Church stands-

For equal sights and complete justice for all man in all singless of side.

For the principle of conciliation and arbitration in infential discontinua.

For the protection of the worker from dangerous machinery, computional diseases, injuries, and mortality,

For the abelition of child labor.

For each regulation of the conditions of labor for women as shall suferment the physical and moral health of the community.

For the repression of the "sweating system."

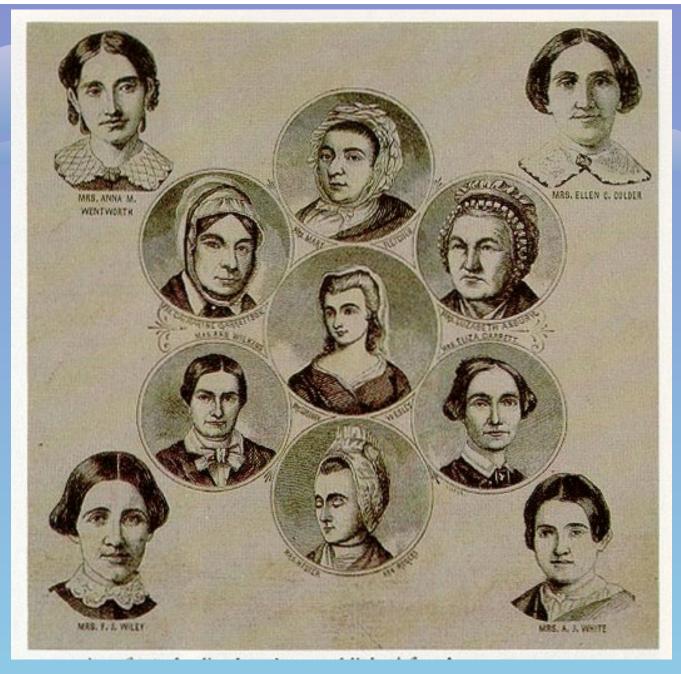
For the gradual and reasonable reduction of the hours of labor to the hours: practical point, with work the all; and for that degree of beinger for all which is the condition of the Melest human life.

For a reinner for employment one day in seven.

For a linear wage in every technitry,

For the highest wage that each industry can effect, and for the most equitable division of the products of industry that can ellimately be devised.

For the recognition of the Golden Rate and the mind of Christ at the expense law of society and the ware records for all social life.



PORTRAITS OF METHODIST HEROINES
Published for the Methodist centenary celebration in 1866.

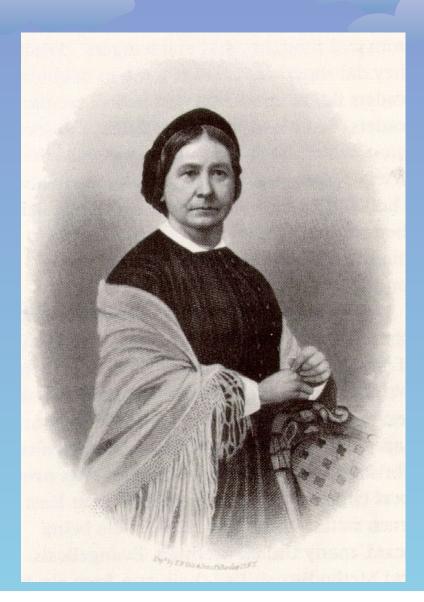
PROGRESS IN WOMEN'S RIGHTS IN THE EARLY CHURCH

Five women were elected as delegates to the 1888 General Conference of the Methodist Episcopal Church. They were denied seats.

Twelve years later, northern Methodism granted full lay rights to women. Methodist Protestants had approved the same rights in 1892.

Southern Methodism waited until 1922 to follow the leaders. Belle Harris Bennett told the men in the south their foot-dragging was a matter of "burning incense to an ancestral tablet."

PHOEBE WORRELL PALMER Pioneer Woman Evangelist, ca. 1860





ANNA OLIVER

ANNA OLIVER

In the 1800's a few women in our church served as evangelists; a few held a "Local Preacher's License," the first step toward ordination.

But until Anna Oliver came along, no woman pressed the matter of ordination and full clergy rights among the Methodists.

She held a Master's Degree, taught school, and dabbled in temperance work, and volunteered as a home missionary to teach black children in Mississippi, but resigned a year later when she discovered the Mission Board was paying male teachers twice as much. She moved to Cincinnati, studying art and taking up temperance work again. She felt called to the ministry and earned the bachelor of divinity degree from a Methodist seminary (Boston, 1876), the first woman to do so.

She served pastorates in New Jersey and New York. Her New York City parish supported her test case on the ordination of women in 1800 (see petition).

It was more than 75 years later that full clergy rights were granted to women.

HANDWRITTEN PETITION TO THE 1880 GENERAL CONFERENCE

from trustees and stewards of the Willoughby Ave.,
Brooklyn, Methodist Episcopal Church,
Supporting the ordination of their pastor,
REV. ANNA OLIVER

Resolved - That we the Willinght's horace ME & Church of British n. y of which Mafr anna Oliver is Parter are legal to the doctores and description of the Mathedist Chrisofiel Church, and that we will and horly to peletion The General Conference of isso to make seed alteration is alterations in the descriptione as they may consider necessary to armere the desalelety or deschille in the Form P Mc Willand Mr 2 mg Carla Kittell Such Sichnet Heter Charles Horlin M. Wicks Colin 12 Martines Martia Bille There He Coddes W & Caddoo Class Leadons

LYDIA SEXTON

First woman to be Voted Recommendation as a Pulpit Speaker of The United Brethren Church 1851



WHO WAS LYDIA SEXTON?

Lydia Sexton was the first woman to be Voted Recommendation as a Pulpit Speaker by the General Conference of The United Brethren Church in 1851.

Lydia Casad was born in Rockport, New Jersey in 1799.

Her life from age 20 to 30 could be described as "tragic":

She married at age 20 to Isaac Cox who was 18. They had a son, John, in 1821. In 1822, Isaac went to seek work in Indiana where he was severely injured in a fall. He died in November of that year.

In 1824, she married Moses Moore, a U.S. surveyer. He became a school principal in Middletown, Ohio. They had a son, Finley in 1825. Within eight months, Moses died.

Lydia then met Joseph Sexton. They married in 1829 and were together 50 years. They had three sons: Thomas, Zadok, and David.

She began to take an interest in religion and visited a meeting of the United Brethren Church in Germantown, Ohio. There she found a church home. She was offered a preaching license, but refused. In 1851, her class meeting voted to license her anyway, presenting their decision to the quarter meeting of the Illinois Conference. She asked that her quarterly license be changed to annual, saving her the travel involved in renewing it. The General Conference decided to license no women, for fear they would want to be elders or bishops.

Instead they "recommended" her as a preacher for life and gave her "credentials" as an approved "pulpit speaker" and a "useful helper in the work of Christ."

MARGARET NEWTON VAN COTT

First Woman to be Licensed to Preach in The Methodist Episcopal Church 1869



WHO WAS MARGARET NEWTON VAN COTT?

Margaret Newton Van Cott was the first woman to be Licensed to Preach in The Methodist Episcopal Church, in 1869.

Margaret Newton was born in New York City in 1830. Her father was a wealthy real estate broker. Her training was strictly Episcopalian.

She met Peter Van Cott in 1847 and married him in 1848. They had two girls: Rachel, who died as an infant on New Year's day, 1852; and, Sara, born later that same year.

When her husband died, she supported her family with the skills she had developed in her husband's pharmaceutical business, and in peddling patent medicines.

She joined the Methodist church, and had an experience of conversion, described as...

"On the way to work one morning...heard a voice calling on her to turn over her life to the Lord...and from heaven light streamed in upon her soul...."

Later in a discussion with her husband, Peter, and her pastor whose first name was John, she first uttered the words which, until her last days, were her manifesto of independence:

"I believe my tongue is my own, John, and I will use it when I please, where I please, and as I please."

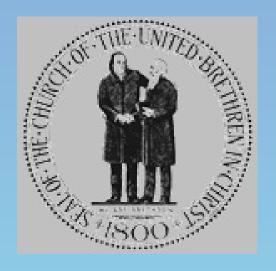


HELENOR M. DAVIDSON

(No Picture Available)

First Woman Ordained Deacon in The Methodist Protestant Church

1866



CHARITY OPHERAL

(No Picture Available)

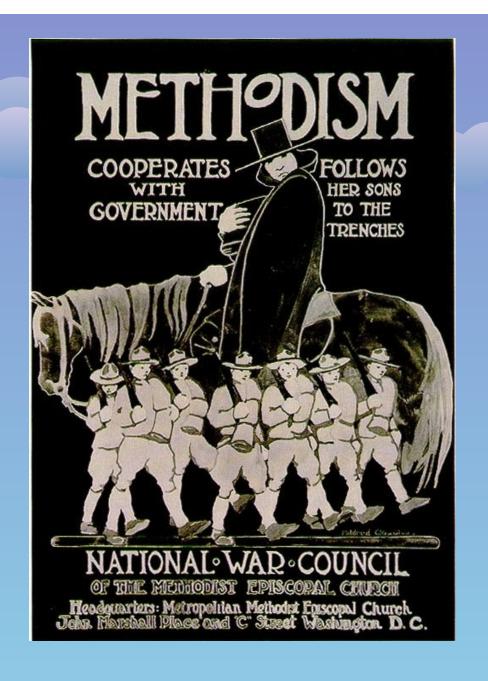
First Woman to Receive Commendation to Preach in The United Brethren Church

1849



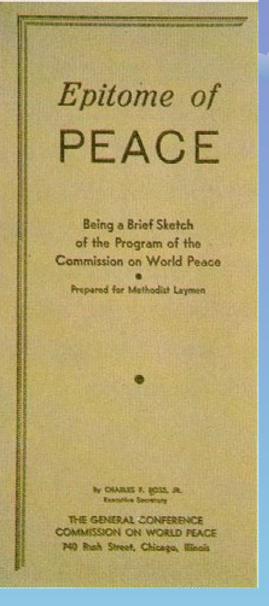
BISHOP MARJORIE MATTHEWS

First woman elected to the United Methodist Church Episcopacy - 1980

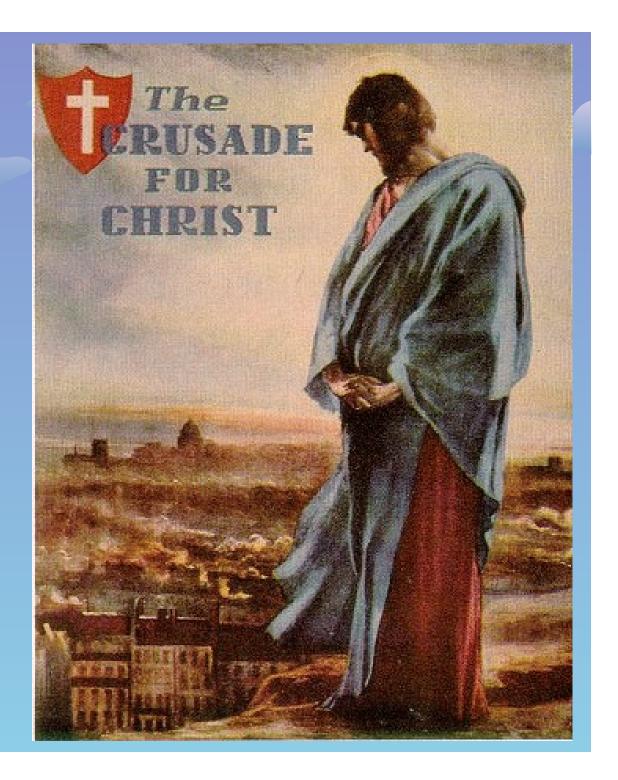


Methodist Episcopal Church War Poster -1917

BETWEEN WORLD WAR I AND THE KOREAN WAR THE ATTITUDE OF THE METHODIST CHURCH TOWARD THE WAR EFFORTS CHANGED DRASTICALLY FROM **OBVIOUS FULL SUPPORT** TO PACIFISM AND **SEPARATISM**



1944-1948
Quadrennial
Program of The
Methodist Church



CRUSADING

for

WORLD PEACE

in the

LOCAL CHURCH

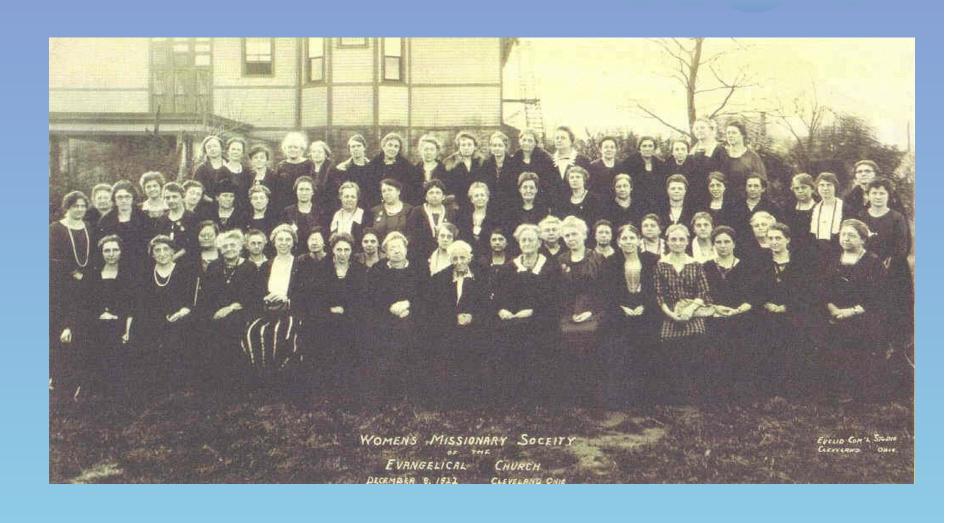
1955-1956

By Charles F. Boss, Ir.



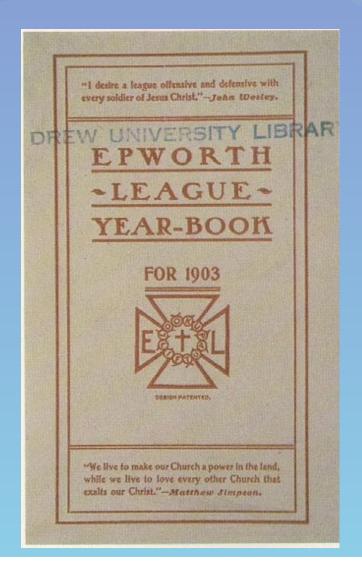
TITLE PAGE
OF 1955
PAMPHLET
PUBLISHED
BY
METHODIST
PEACE
FELLOWSHIP

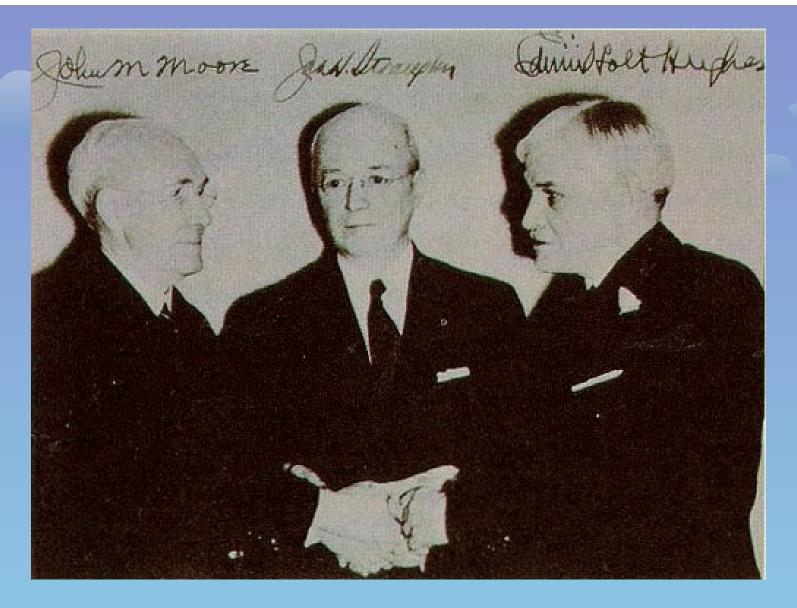
WOMEN'S MISSIONARY SOCIETY Evangelical Church, Cleveland, Ohio 1922



Epworth League Year-book.

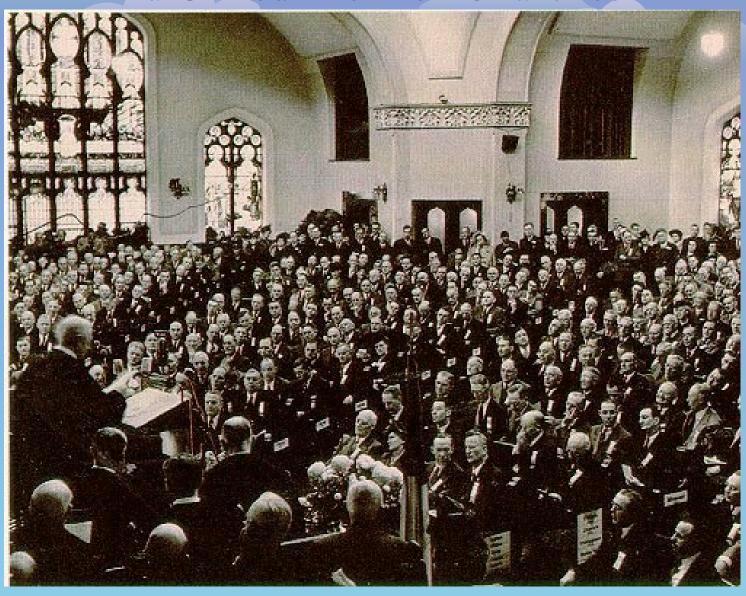
The Epworth League, forerunner to the United Methodist Youth Fellowship, was founded at Epworth Methodist Church in Euclid, Ohio





1939 Merger of the Methodist Episcopal Church-South, the Methodist Episcopal Church-North, and the Methodist Protestant Church

1946 Merger of the Evangelical and United Brethren Churches



On April 23, 1968, delegates from the Methodist and Evangelical United Brethren churches voted to merge their denominations at a Uniting Conference in Dallas.



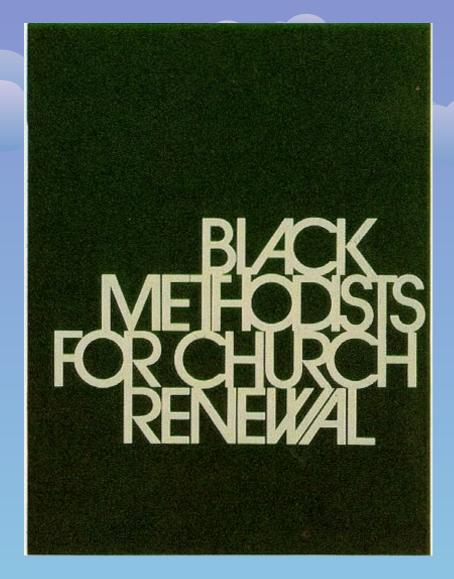
Four decades later, as United Methodists returned to the Dallas area for the 2008 General Conference, many former EUBs remain active in ministry and have differing opinions on how best to remember the denomination of their youth.

Methodists and EUBs had pursued union since the Evangelical Association and the Church of the United Brethren in Christ had merged in 1946 to form the EUB Church.



"TOGETHER" (Methodist), and "CHURCH AND HOME" (EUB)

Former family magazines of the Methodist and EUB Churches



Cover of prospectus published by Black Methodists for Church Renewal Atlanta, Georgia 1972

FULL COMMUNION WITH THE E.L.C.A.





On April 28, 2008, at its Quadrennial General Conference in Dallas, Texas, the United Methodist Church approved a document authorizing "Full Communion" with the ELCA (Evangelical Lutheran Church in America) by a vote of 864 - 19.

On August 20, 2009, at its Churchwide Assembly of the Evangelical Lutheran Church in America, approved the same document by a vote of 958 - 51.

Full communion is **not** a merger.

But it means that the two churches express a common confession of Christian faith; mutual recognition of Baptism and sharing Holy Communion; join worship and freedom to exchange members; agree to mutual recognition of ordained ministers for service in either church; express a common commitment to evangelism, witness and service; engage in common decision-making on critical matters; and a mutual lifting of criticisms that may exist between the churches.

The two churches began formal theological dialogues together in 1977, which led to declarations of "Interim Eucharistic Sharing" in 2005.

The ELCA has 4.6 million baptized members, and the UMC has 8 million.

This was the first "Full Communion" agreement for the UMC.

The ELCA now has "Full Communion" agreements with the following:

The Episcopal Church
The Moravian Church in America
The Presbyterian Church (U.S.A.)
The Reformed Church in America
The United Church of Christ
The United Methodist Church

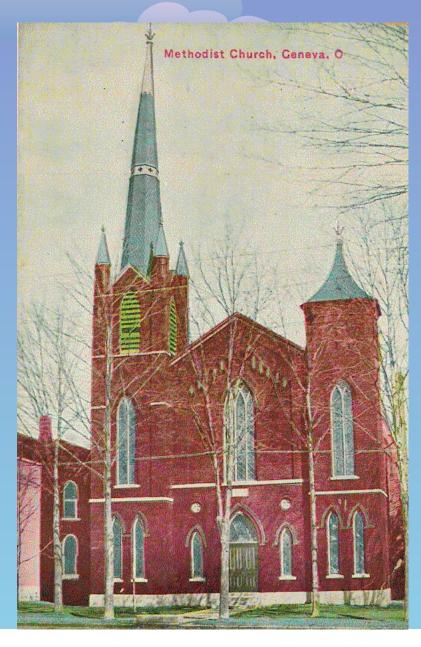
OUR GRATEFUL APPRECIATION TO THE GENERAL COMMISSION ON ARCHIVES AND HISTORY, UNITED METHODIST CHURCH

for granting permission to Geneva United Methodist Church to use images from their pictorial history in the METHODIST ARCHIVES at Drew University, New Jersey

THE FOLLOWING SLIDES DEPICT SCENES FROM GENEVA UNITED METHODIST CHURCH OVER THE YEARS.

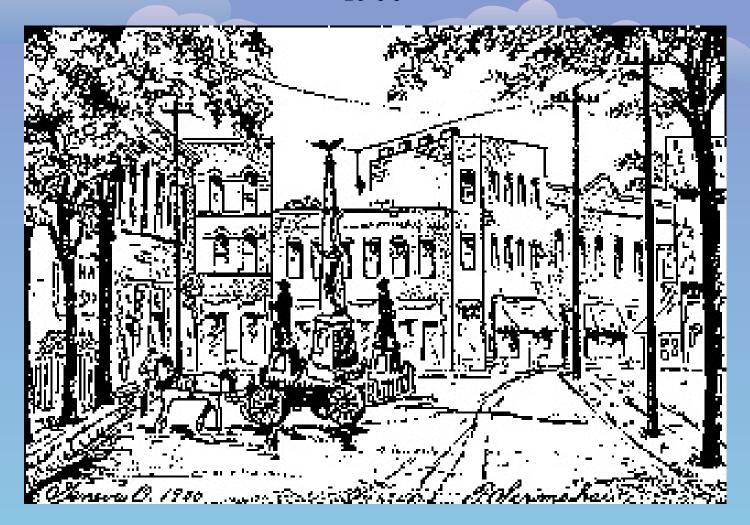
A more expansive history of "Building For God" can be downloaded from our website.

GENEVA FIRST METHODIST EPISCOPAL CHURCH Dedicated April 2, 1867

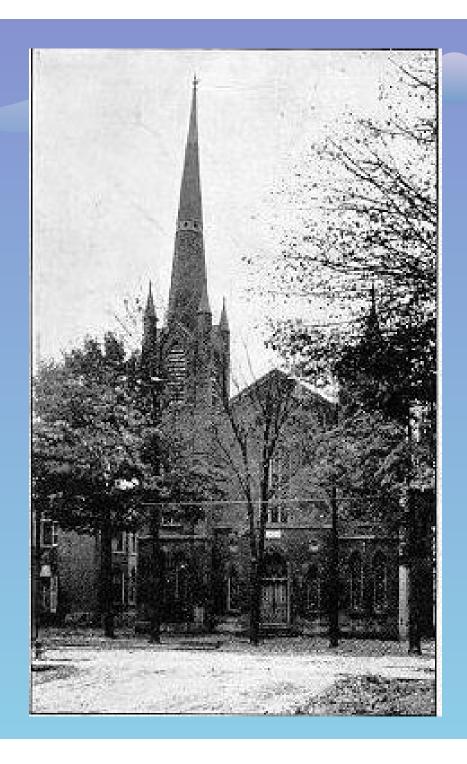


Picture taken from an old postcard of the period. The church had a 114' spire.

DOWNTOWN GENEVA 1900



Artist: Frances Scrimshaw, 115 Richard St., Geneva, Ohio



GENEVA FIRST METHODIST EPISCOPAL CHURCH Late 1800's

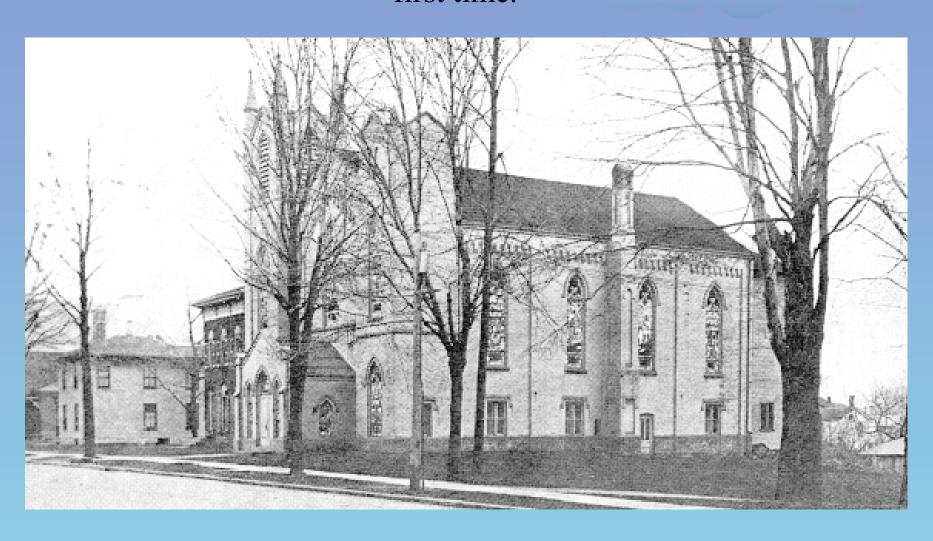
Notice the dirt streets, and no paved sidewalks.

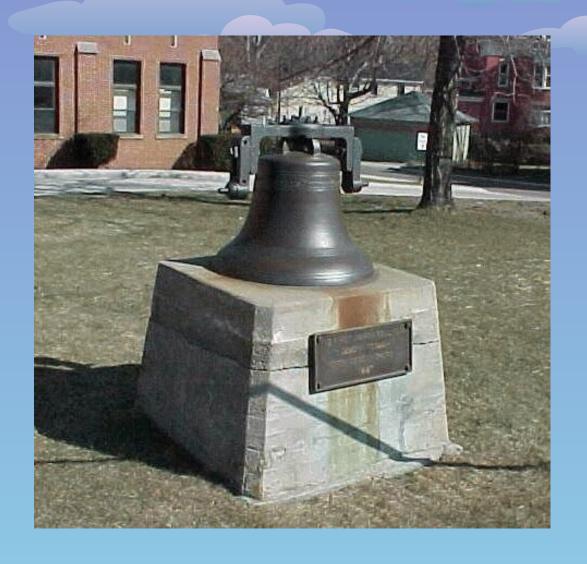
GENEVA FIRST METHODIST EPISCOPAL CHURCH

WINDOW ABOVE THE FRONT ENTRANCE LEADING INTO THE NARTHEX



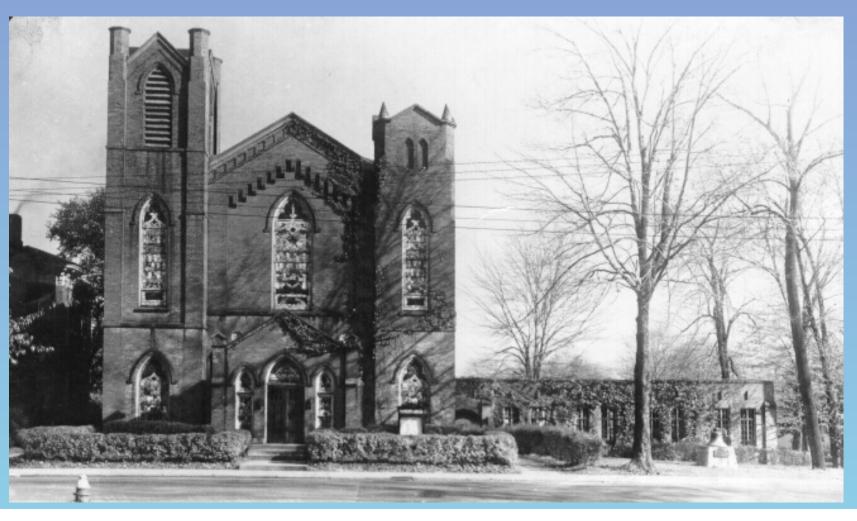
GENEVA FIRST METHODIST EPISCOPAL CHURCH In 1932, the exterior of the church was painted white for the first time.



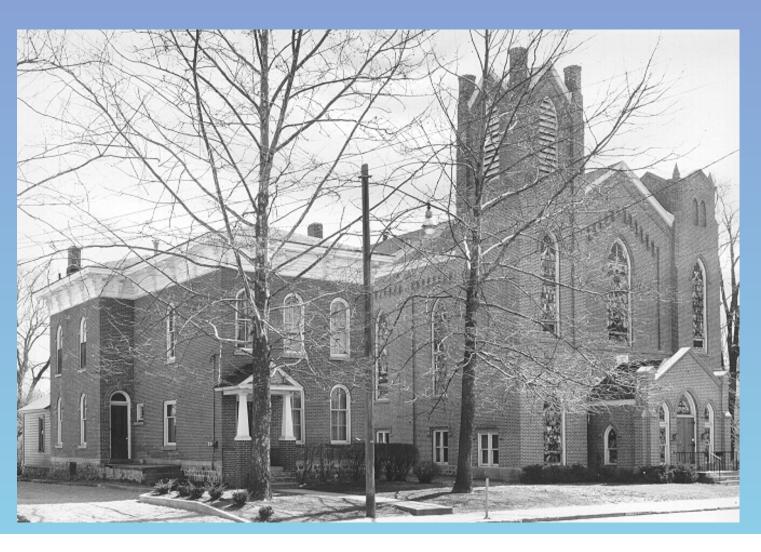


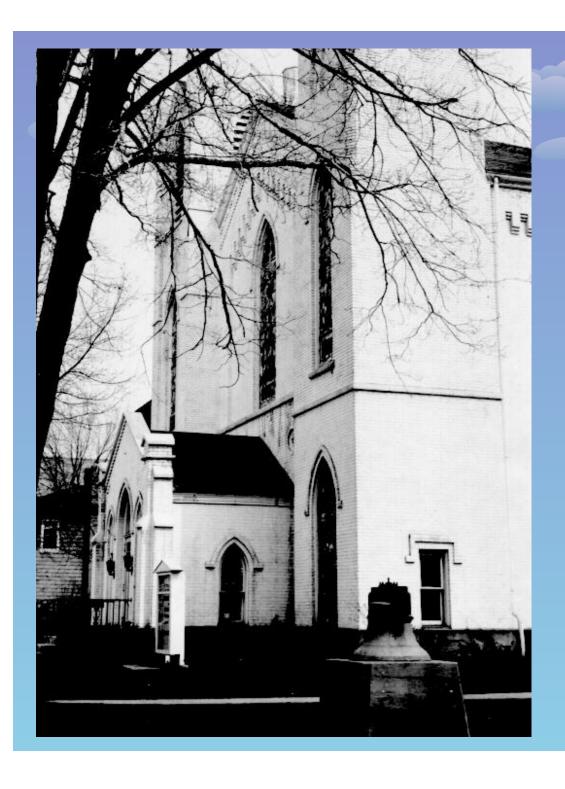
THE BELL FROM THE **FORMER** NORTH CENTER **METHODIST CHURCH WAS** MOVED TO **OUR LAWN WHEN** THE LAST **MEMBERS** TRANSFERRED TO **GENEVA FIRST METHODIST** EPISCOPAL CHURCH IN 1937

GENEVA FIRST METHODIST CHURCH EARLY 1940'S



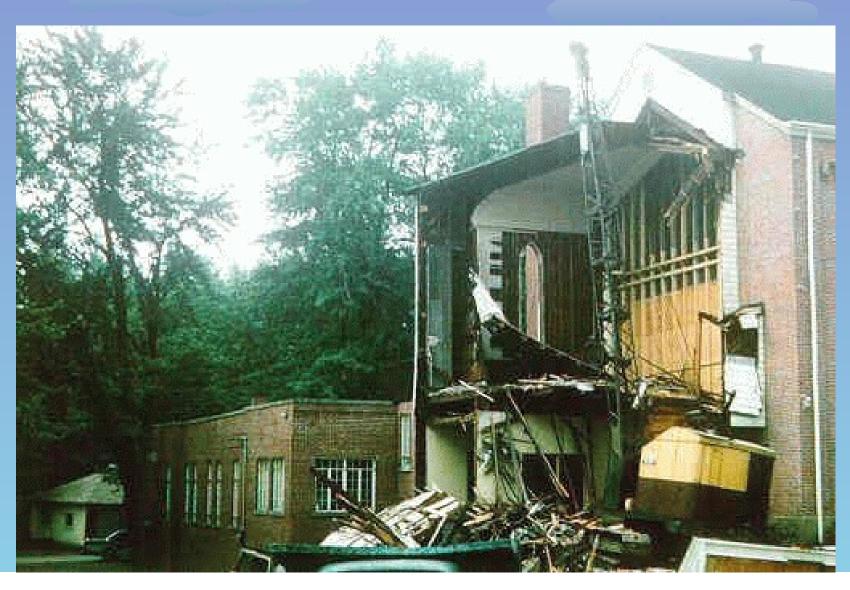
GENEVA FIRST METHODIST CHURCH 1950





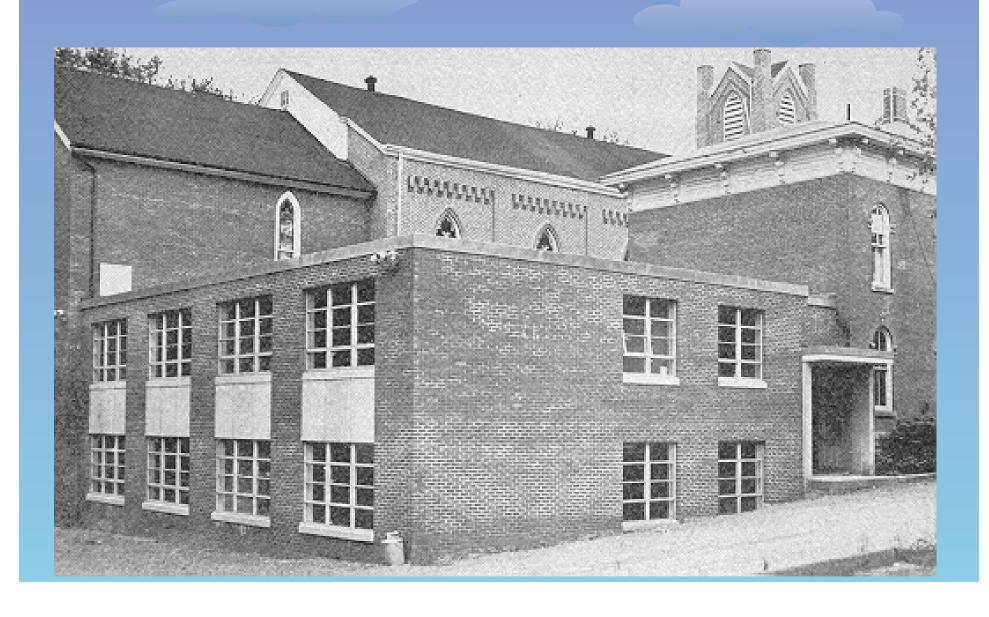
GENEVA FIRST
METHODIST
CHURCH
1958 - The Exterior
is painted
white, again.

GENEVA FIRST METHODIST CHURCH - 1963 Old Wooden Portion at rear of Sanctuary is razed to make way for the new Education Wing



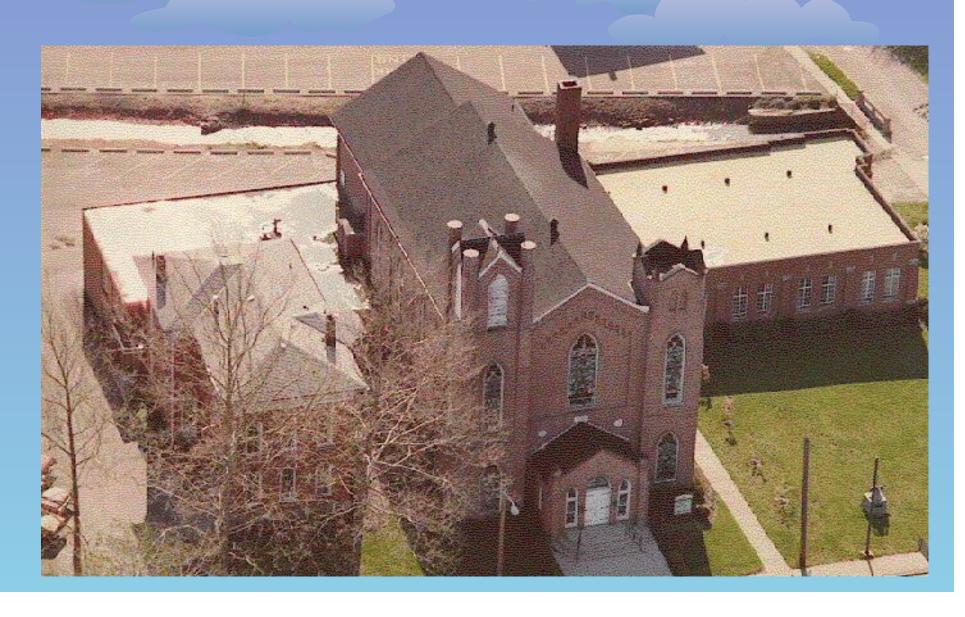
GENEVA FIRST METHODIST CHURCH

New Educational Wing Is Dedicated - June, 1964





GENEVA UNITED METHODIST CHURCH Aerial View Taken in 1977



GENEVA UNITEDMETHODIST CHURCH - November, 1996 Office Roof Implodes



GENEVA UNITED METHODIST CHURCH -1998 THE OLD OFFICE BUILDING IS RAZED

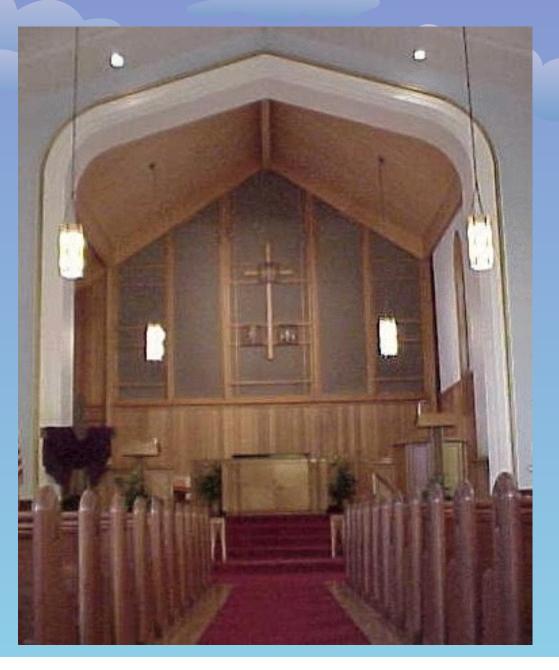


GENEVA UNITED METHODIST CHURCH - 1999 The New Office Building is Dedicated





SANCTUARY 2000



MEMBERSHIP LONGEVITY

As of April 30, 2000

OVER 80 YEARS

Julia Holmes

OVER 70 YEARS

Dorothy Heath Kenneth Shand Lawrence Woodworth

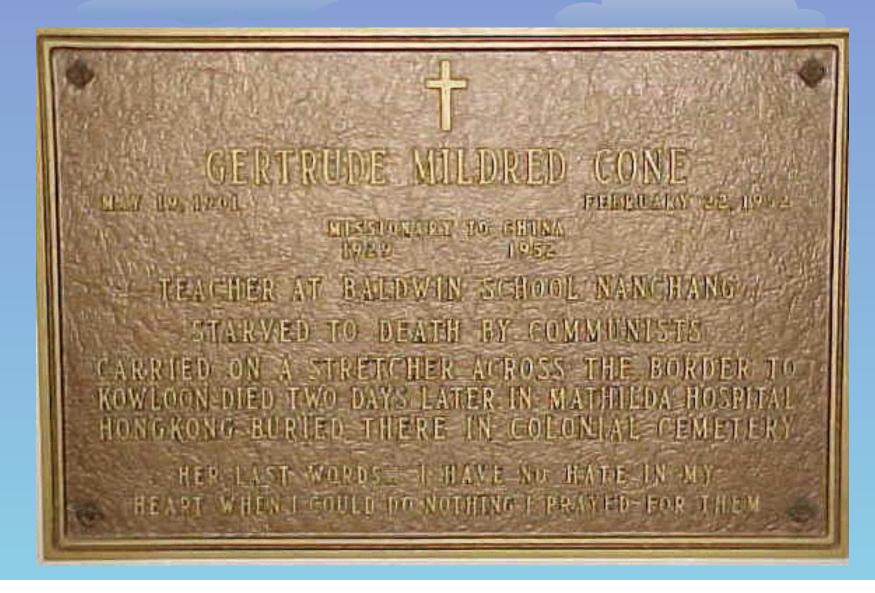
MEMBERSHIP LONGEVITY

As of April 30, 2000

OVER 60 YEARS

Louise Atkinson Elaine Braunbeck Jim Dean Ruth Ferguson Martha Hart Don Horner Bob Jones Jane Kenyon Robert Kindig Ruth Korver Faye Kuhl Susie Maltby Forde Martin Jim Merrell Nola Morey Bebe Mullin Madge Wheeler William Wheeler Arlene Wolcott Mabel Wolcott

GERTRUDE M. CONE MEMBER



GERTRUDE M. CONE May 19, 1901 -February 22, 1952

Missionary to China - 1929 to 1952.

Teacher at Baldwin School, Nanchang.

Starved to death by Communists.

Carried on a stretcher across the border to

Kowloon. Died two days later in Mathilda Hospital, Hong

Kong. Buried there in

Colonial Cemetery.

Her last words:

"I have no hate in my heart. When I could do nothing, I prayed for them."

OTHER MISSIONARIES FROM THIS CHURCH



ETHEL WHEELOCK India - 1920's



RITA WILSON India - 1920's



FLORA BROCKWAY

Long-time organist at this church, and composer of "The McKinley March"

A BRIEF TIME-LINE OF THE BEGINNINGS OF MANUFACTURING IN GENEVA

1854 TINKER & CASWELL (later, GENEVA TOOL CO., later AMERICAN FORK & HOE, later TRUE TEMPER)

1873 GOODRICH WOOD GOODS

1875 GENEVA ROLLER MILL

1875 ENTERPRISE MFG. CO. (later sold to Potter Mfg. Co.)

1878 GENEVA SEWING MACHINE CO.

1899 GENEVA BICYCLE CO.

1901 GENEVA METAL WHEEL CO.

1901 GENEVA AUTOMOBILE MFG. CO.

1902 POTTER MFG. CO. (later sold, building sold to Champion hardware)
1908 EWING AUTOMOBILE CO. (later sold to General Motors and moved to Flint, Mich.)

1913 GENEVA CANNING CO.

1927 DU-ALL MFG. OF CLEVELAND (moved to former Potter Mfg. Plant; later moved to N. Eagle St.)

1945 FISCHER-SPIEGEL CO. (later Coca Cola Co., Foods Division)

1946 SPRING WOOD PRODUCTS CO.

1946 GENEVA RUBBER COMPANY

SPRING WOOD PRODUCTS and GENEVA RUBBER COMPANY were still in business in 2000

This is the end of our Heritage 2000 slide-show. If you would like to view it again, simply open the PDF document again.

You may freely copy it for your own use; however, if any of the pictures other than those of Geneva United Methodist Church are used for any other purpose, please credit METHODIST ARCHIVES, at Drew University, Madison, New Jersey.



Thank You.

Geneva United Methodist Church 89 South Broadway, Geneva, Ohio 44041

Phone: 440-466-2817

Fax: 440-466-5913

April 30, 2000