

METHODIST BICENTENNIAL 1784-1984



**CELEBRATING  
200 YEARS  
of AMERICAN  
METHODISM**

simulta-

Having shared a circuit once,  
the day of

**Blow ye the trumpet, blow!  
The gladly solemn sound  
Let all the nations know,  
To earth's remotest bound.  
The year of Jubilee is come.**

**—Charles Wesley**

Supplement to  
THE DAILY TIMES  
Saturday, June 23, 1984

# Garrettson Brought Methodism To Lower Shore

By BRICE STUMP  
Of The Times Staff

When Mr. and Mrs. William Rider heard Rev. Freeborn Garrettson, a Methodist, preach one hot summer day at a gathering in Broad Creek, Del., in 1778, they decided to invite the young preacher to visit them in their Quantico home.

His visit became the first step in establishing the Methodist Church on the Lower Eastern Shore.

So successful was the preacher's visit to the Eastern Shore village that a Methodist congregation was formed at Quantico, the first south of Delaware.

It was left to Rev. Garrettson to help spread Methodism on the Delmarva Peninsula and he soon found out he had his work cut out for him.

William H. Williams, author of *The Garden of American Methodism: The Delmarva Peninsula 1769-1820*, notes in his book that as Garrettson worked his way south through Sussex County to Maryland, the preacher asked a resident of Cypress Swamp "...if he was acquainted with Jesus Christ. The swamp resident said that he neither knew the man or where he lived."

METHODIST history notes that by 1784 Somerset County was the home of two Methodist chapels: Curtis Chapel, erected 3-miles east of Westover, and Miles Chapel near Crisfield. In surrounding counties and in Salisbury, churches were being built and the membership was strong and growing. Williams notes the Methodist membership on the Delmarva Peninsula climbed from less than 1,000 in 1775 to 10,000 by 1800. In 1784, one of three American Methodists lived on Delmarva.

Traveling Methodist preachers were frequently met with guns, physical assault and harassment. Members of other denominations didn't welcomed Methodists with open arms. Even Somerset County's legendary Rev. Joshua Thomas, upon informing his family that he was going to a Methodist camp meeting, was scorned by his uncle. Williams writes, "...his uncle tried to dissuade him by declaring that Methodist preachers were 'nothing but a parcel of Irishmen who ran away from their own country to keep from being hanged.'"

Thomas became famous for his fiery sermons as he traveled among Smith and Tangier islands in a log

canoe spreading the gospel. The Methodist preacher eventually lived and died on Deal Island, living long

enough to see the building of the Joshua Thomas Chapel on the island prior to his death in 1853. To this day he is remembered as the

"Parson of the islands." Thomas was instrumental in firmly establishing Methodism as the major religion on the Lower Eastern Shore.

BY THE early 1800s a revival was already under way among members of the Methodist Church. Of the early revivals, Williams wrote, "Freeborn Garrettson had noted that the

excitement of the human passions was a natural part of the conversion process." Known as the "Second Great Awakening," the revival produced responses

worth remembering. One witness to a revival in Guilford, in Accomack County, said people were

"falling in all directions...the place was gloriously awful," and at the same place a year later, "the congregation lay in heaps around the altar."

Savings souls had its dangers. William Colbert preached a sermon on personal morality in Somerset County in 1800,

by the ...largest Christian church in America. Over 40 Methodists were ... wrote: "While standing before his congregation,

Colbert 'was severely tongue lashed by a woman of that stamp,' who had left her husband and children for a man who was also in the audience and angered by Colbert's message."

At St. Martins, in Worcester County, Williams reports that in 1802, "During a love feast a layman was 'engaged with God for the salvation of his soul' when his sister and

two brothers, carrying weapons, 'came rushing in, full of the devil, resolved to pull their brother out.' Colbert demanded that they leave, but the three



HISTORIC SITE. Rev. Dewey Crockett stands in front of St. John's United Methodist Church on Deal Island, where he pastors. The church is built near Joshua Thomas Chapel, which is located to the rear of the church. Thomas, known as "Parson of the islands" help spread and establish Methodism in the Somerset County area. (Times Photo by Brice Stump)

grabbed hold of their brother. Only after a fight were the three intruders disarmed and thrown out."

TODAY, Williams says

there are about 100,000 Methodists on the Delmarva Peninsula, making the denomination the majority in the area. Over 500 Methodist Churches are located on the peninsula, some among the earliest in the church's Eastern Shore History.

Salisbury, Cambridge and Easton have the largest active Methodist churches, according to Williams. Firmly established in the area in 1784, it appears Methodism is alive and well on its 200th anniversary.



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CELEBRATING 75 YEARS SERVING SALISBURY  
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Healing Service ..... 1st Sunday Eve. of Every Month  
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FOUNDED  
1849



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Sunday School - 9:45 A.M.

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**EDEN UNITED METHODIST CHURCH**  
WILLARDS, MARYLAND

Sunday Morning Worship . 10:00 A.M.  
Sunday School ..... 11:00 A.M.  
NURSERY AVAILABLE

"Remove not the ancient landmark, which thy fathers have set.

PROVERBS - 22-28

# Methodist Church Born In Baltimore

By D. FREDERICK  
WERTZ, Bishop  
Washington Area

WASHINGTON — It was 1784, and Thomas Coke, ordained by John Wesley to act as a superintendent of the affairs of the Methodists of America, had traveled into Delaware to preach the gospel.

He was preaching to a great company of people in Barratt's Chapel, nestled in the woods.

When he finished preaching, he was aware of "a plainly dressed, robust, but venerable man moving through the congregation and making his way to the pulpit." (*The Story of Methodism*, Luccock & Hutchinson, p. 159). It was Francis Asbury, thus did they first meet.

Before the day was over, Coke had explained to Asbury the commission he carried from John Wesley to unite the Methodist Societies in America into an independent church.

IN THIS CHAPEL they decided to call the frontier circuit riders to come to Baltimore to hold a conference. Freeborn Garretson, one of the most promising of the American preachers, was sent on horseback over the North and the South to invite the itinerants to gather at Lovely Lane Meetinghouse in Baltimore at Christmas time.

On Dec. 24, 1784, 60 circuit-riding preachers came to consider John Wesley's plan for organizing the church. Thomas Coke presented the plans, so carefully developed by Wesley. There was almost unanimous acceptance of the proposal and within a matter of hours, the Methodist Episcopal Church was born.

In the days that followed, action was taken to establish Cokesbury College at Abingdon, Md. Coke collected an offering to assist the ministers going

to Nova Scotia to preach the gospel. They adopted a resolution calling for immediate action to extirpate slavery from their midst.

ON CHRISTMAS DAY, Coke ordained Francis Asbury as a deacon in the new church. On the following day, he was ordained an elder. Wesley had already determined that Coke and Asbury should be the bishops of the church, but not until Asbury had been elected to this high office by his ministerial brothers would he accept. He was promptly elected unanimously.

Thus, on the third day Thomas Coke, assisted by Richard Whatcoat, Thomas Vasey and Philip William Otterbein, made Francis Asbury a bishop of the Methodist Episcopal Church.

Almost 200 years later, the United Methodist Church, from such humble beginnings, is organized in 22 countries, has 9,985,443 members. 38,350 ordained ministers and 42,427 organized churches. Now it is time to celebrate.

There is excitement in the air as the United Methodist Church joins with other Methodist bodies in America to celebrate our bicentennial under a common theme: "For Two Centuries: Proclaiming Grace and Freedom."

It is altogether appropriate. Upon the foundation of God's amazing grace and the freedom to make our faith commitments without coercion, the church has been built. This same foundation — proclaiming grace and freedom — will launch United Methodists into the third century.

PLANS CALLED for 1983 to be a year of preparation. In every annual conference there will be an interpreter for the bicentennial. The interpreter will be expected to serve as a resource

person to each local congregation.

Each congregation was asked to form a bicentennial committee to prepare for the celebration. A part of that preparation may be a study program.

Special study resources are being provided in the Pan-Methodist Bicentennial Planbook, prepared in cooperation with other Methodist denominations.

A churchwide study/action book by Alan K. Waltz is available. A special study book *Proclaiming Grace and Freedom* by John McElhenney, is available from Cokesbury.

This year is the year of celebration. Celebrations will continue into the Christmas season.

Most of the celebration will take place in local communities.

Some of the celebration will take place in district conferences and every annual conference scheduled a special celebration this spring. As a denomination, the United Methodist Church celebrated at the 1984 General Conference in Baltimore on May 6.

The United Methodist bicentennial film introduced to the nation in simultaneous premiere showings across the country. The film highlights significant events in Methodist history and points to the promise of the third century. The bicentennial film is being made available to every annual conference film library. The use of the film will be encouraged in every possible way.

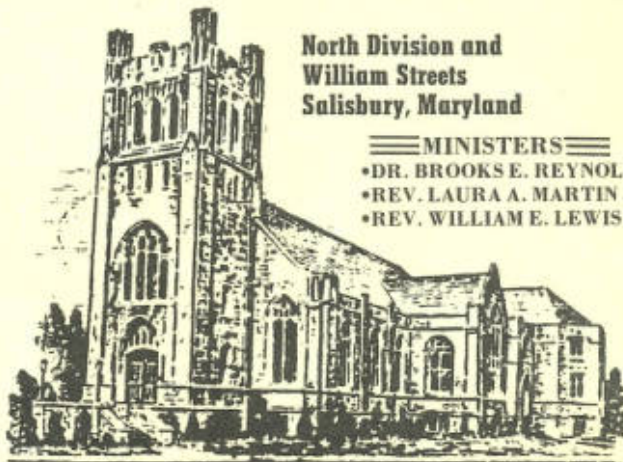
Throughout the year it is anticipated that there will be programs on national television networks. The climax of the year of celebration will come with a 1984 Christmas Eve telecast from Baltimore.

# BETHESDA UNITED METHODIST CHURCH

North Division and  
William Streets  
Salisbury, Maryland

MINISTERS

- DR. BROOKS E. REYNOLDS
- REV. LAURA A. MARTIN
- REV. WILLIAM E. LEWIS



## BETHESDA METHODIST CHURCH

was organized on December 15, 1841 with 18 charter members. The congregation built a chapel on Camden Avenue in 1842. In 1870 the church was moved to Broad Street. In 1896, "Bethesda House of Mercy and Healing" was adopted as the official name of the church.

Having shared a circuit preacher with several other churches from the day of its founding, Bethesda became a station in 1898 with a full time pastor. In 1923 the present church at North Division and William Streets was completed. Today the church has over 1500 members. At present the church offers the community a multitude of ministries in such work areas as Christian education, evangelism, church and society, ecumenical affairs, missions and worship. In addition, there are active fellowship groups for men, women, couples, and youth. Bethesda envisions her future ministry as being in the direction of meeting such needs as: innovative youth programs, expanded Bible study opportunities, the varied needs of the elderly, more inter-church cooperation relating to community enterprises and a deeper cultivation of Christian family life.

*Bethesda United Methodist Church is pleased to bring you this information on the Methodist Bicentennial Symbol*

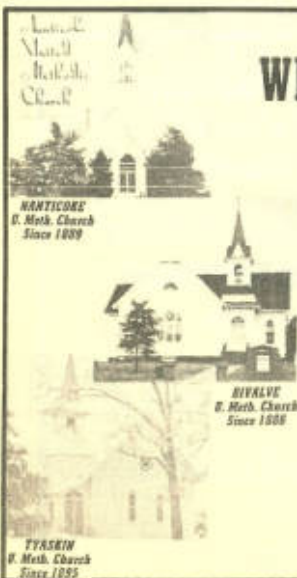


The Pan Methodist symbol and theme for the 1984 Methodist Bicentennial contain three primary elements. 1. *The Circuit Rider* - the traditional Methodist symbol of ministry and outreach, the proclaimer of grace and freedom, in a stylized format which links past, present, and future. 2. *The Cross* - the symbol of Jesus Christ as Lord and Savior is appropriately at the center of Methodist faith and action. 3. *The Theme* - "Proclaiming Grace and Freedom..." represents the parallel concerns which characterize the classical Wesleyan/Methodist approach to ministry - personal evangelism and social mission, redemption and liberation for all persons.

# METHODISM For Two Centuries PROCLAIMING Grace and Freedom

## WEST SIDE MINISTRY...

We are unique in that to our knowledge we are the only 3 point charge in the Peninsula Conference that operates as we do. The West Side Ministry includes three United Methodist churches: Nanticoke, Bivalve, and Tyaskin, Maryland. The three congregations meet each Sunday in one church, rotating each Sunday to a different church. Our minister preaches one service on Sunday and we have three choirs, adult, young people, and lollipop singers, who live in all three communities. We have one Administrative Board, but we have Trustees for each church and a treasurer for each church. We also have the West Side Ministry Fund which is used for all three churches. Each church makes a contribution to this Fund. This Treasury is used for functions involving all three churches, such as Sunday School, Bible School, and other functions. We have found through the years that our congregation has grown and there is a closeness in our fellowship that cannot be found when each church operates separately.



NANTICOKE  
U. Meth. Church  
Since 1889

BIVALVE  
U. Meth. Church  
Since 1888

TYASKIN  
U. Meth. Church  
Since 1885



**BISHOP ISAAC LANE**, founder of Lane College, actively served as bishop of the CMEC for 41 years. He died in 1937 at the age of 103.

1882

1813

**PHILIP OTTERBEIN** died in Baltimore, November 17.



November 14,  
1784



**BARRATT'S CHAPEL**, near Dover, Delaware, was built in 1780 by a society of Methodists organized by Freeborn Garrettson. Called the "Cradle of Methodism," it was here that Francis Asbury and Thomas Coke met to plan the Christmas Conference. After their meeting they sent Garrettson on horseback to call the conference together for a meeting at Lovely Lane Meeting House in Baltimore on December 24. Today Barratt's Chapel is a museum and national shrine of American Methodism.



Purchased by the Methodists in 1769, **ST. GEORGE'S CHURCH** is the oldest Methodist church building in continuous use in America.

1769

1769



**NICHOLAS SNETHEN**, known as "Francis Asbury's Silver Trumpet," was instrumental in the formation of what became the Methodist Protestant Church.

**Issue Of War And Peace**

**Methodist Leaders To Speak Out On Politics**

By **BOB FERRI**  
Times Washington Bureau

WASHINGTON — As American Methodists celebrate their bicentennial this year, church leaders figure to be increasingly vocal about political issues, according to Washington Area Bishop D. Frederick

Wertz. Methodist leaders generally believe that church and state should remain separated, Wertz said in an interview with *The Daily Times* Washington Bureau. But what Wertz calls the issue of "war and peace" — particularly where nuclear weapons are concerned —

will force church leaders to speak up, he said.

"It seems obvious to me that the church must speak out," Wertz said. "There's this overabundance of resources that go into the military machine."

**WERTZ** had especially harsh words for President Reagan's military buildup

and development of space weapons.

"It's a terribly short-sighted point of view," he said. He claimed that the short-sightedness was compounded "when people are hungry, when people are unemployed."

He summed up Reagan's claims that the United States must have parity

with the Soviet Union militarily in two words: "insane ideas."

Reagan argues that military strength by the U.S. is the only factor which will moderate Soviet expansionism and lure the Kremlin back to arms control talks.

"IT HAS never seemed to

me to make sense to assume the role of evil in order to combat evil,"

Wertz said. "I've always rejected this notion that the only way to combat the Russians is to become like the Russians."

He concedes, however, that critics dismiss such talk as naive.

**This Page Sponsored By The Following United Methodist Churches:**

• **Bethesda United Methodist Church**  
North Division and West William Street  
Salisbury, Maryland 21801

• **Taylorville United Methodist Church**  
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Berlin, Maryland 21811

• **Concord United Methodist Church**  
Route 313 and Dion Road  
Federsburg, Maryland 21632

• **Gethsemane United Methodist Church**  
R.D. 1, Box 307  
Seaford, Delaware 19973

• **Atlantic United Methodist Church**  
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• **Riverside United Methodist Church**  
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• **Union United Methodist Church**  
North Main Street  
Federsburg, Maryland 21632

• **St. Martins United Methodist Church**  
R. D. 1  
Berlin, Maryland 21811

# Bell Ringer Has Been On The Job For 60 Years

By CINDY ROBINSON  
Of The Times Staff

HOPEWELL — Since the turn of the century, the old bell at St. Peter's Methodist Church here has been used to mark notable occasions and to signal the townspeople to church.

For at least 60 of those years, 73-year-old Jesse Long of Hopewell has been at the end of the bell rope to ring the old bell.

Built in England, the old bell was shipped to Hopewell around the turn of the century. Since then it's melodic clanging has been used to mark special occasions.

Long used the bell to help express the country's joy at the end of World Wars I and II. He celebrated the country's bicentennial with

200 peals of the old bell. Earlier this year, he joined churches across the state to ring in unison to mark Maryland's 350th birthday.

EACH SUNDAY during the summer, he sounds the bell at exactly 7 a.m. — one hour before the church service begins — sort of a wake-up call for the small congregation.

"Some people say they can set their clocks by me," he said proudly. Because of heating problems, the church is only open for regular services during the summer.

Using a special knocker that produce a solemn tone, Long has led the community in mourning the deaths of such notable people as Presidents Franklin D. Roosevelt and John F.

Kennedy.

The youngest of five brothers, the job of bell ringer was passed down to Long when he was a teenager. He'd scamper up a steep ladder to a landing in the bell tower and pull the heavy ropes to sound the bell. "When I was young boy I could let the rope carry me up off the floor," he recalled.

Long said he enjoys the job of bell ringer. "It tells people there is a little church out here in the valley and we want you to come worship with us," he said. "It reaches people who wouldn't be touched by church."

Appreciating the rich history of the old church which was founded in 1782, Long is active in efforts to preserve it, organizing fundraisers and volunteer

caretakers to maintain the church and trying to have it listed on the National Register of Historic Places.

HIS DEVOTION to the church has been life long. "I feel a moral obligation to the church and I get a charge out of it," he said.

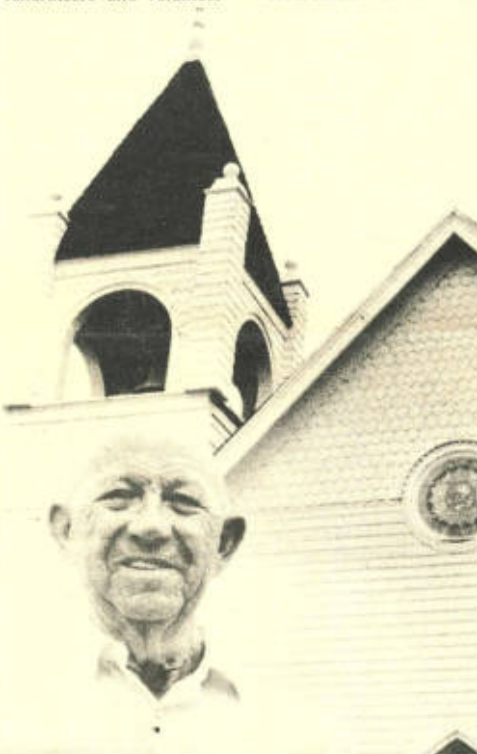
From his home in the small town, situated across the street from the house in which he was born, Long continues to work, doing "a little bit of everything." He sells real estate, burial vaults and septic tanks.

He may be well past the age when most folks retire, but Long insists he'll never give up his assorted jobs.

"I'd rather wear out than rust out. I'll keep living longer if I work. I've seen friends die in their rocking chairs," he explained. "Retirement is for the

bugs." Even with this hectic schedule of the church and work, he can still find the time for what he calls his favorite hobby — helping

people. "The gas that keeps me going comes from helping people. If I can help someone, it gets me charged up," he said.



BELL RINGER. Seventy-three-year-old Jesse Long of Hopewell, pictured in front of the St. Peter's Methodist Church, has served as the bell ringer there for at least 60 years. (Times Photo by Cindy Robinson)



**BETHANY**  
UNITED METHODIST CHURCH

Route 611 and Snug Harbor Road - Sinepuxent  
SUNDAY WORSHIP SERVICES:  
7:30 A.M. - 8:15 A.M. (Summers only)  
10:30 A.M. - 11:30 A.M.  
Church School - 9:30 A.M. - 10:15 A.M.

**AYRES**  
UNITED METHODIST CHURCH  
PITTSVILLE, MARYLAND

Sunday School ..... 10:00 A.M.  
Sunday Worship ..... 11:00 A.M.  
Junior Church ..... 11:00 A.M.

NURSERY and BUS MINISTRY

"Jesus Christ, the same yesterday, and today, and forever."  
HEBREWS 13-18

**GRACE** UNITED METHODIST CHURCH  
PITTSVILLE, MARYLAND

Sunday Morning Worship .. 9:00 A.M.  
Sunday School ..... 10:00 A.M.

"The word of the Lord endureth forever"  
1 Peter - 1:25

**ROCKAWALKIN**  
UNITED METHODIST CHURCH  
Rockawalkin Road and Crooked Oak Lane

Sunday School . . . . 9:45 A.M.  
Morning Worship 11:00 A.M.  
U.M.Y.F. . . . . 5:30 P.M.  
Bible Study and  
Prayer Meeting . . . 7:00 P.M.

RAY F. GRAHAM, Minister  
THOMAS B. FIELD, Choir Director-Organist

"Reaching and teaching ...  
building better families in Christ"  
**1839 - 1984**



**SALEM** United Methodist Church  
SELBYVILLE, DELAWARE

SCHEDULE OF SERVICE

Church School (all ages) . . . . 9:45 A.M.  
Worship (Nursery Available) . 11:00 A.M.

**SUMMER SCHEDULE**  
(July and August)

Church School . . . . . 9:00 A.M.  
Worship Service . . . . . 10:00 A.M.

**Salem's Past Began in 1812**  
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Meadow Bridge Road, West Post Office  
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Every 1st and 3rd Sunday  
Bible Study ..... 1:45 P.M.  
Worship ..... 2:30 P.M.

Dale L. Vroman, Pastor Phone 651-2099  
VISITORS ARE WELCOME

Celebrating the Methodist Bicentennial with  
renewed hope, love and faith. Thanks be to God.

**ASBURY**  
UNITED METHODIST CHURCH  
MT. VERNON, MARYLAND  
**1872 - 1984**


Worship Service . . . . . 9:45 A.M.  
Sunday School . . . . . 11:00 A.M.

PASTOR: LOUIS A. MARTIN

*Asbury*  
United Methodist  
Church

*Asbury Avenue and Main Street Extended  
Crisfield, Maryland  
21817*

*Howard P. Ketterman, Sr., Pastor*  
"Serving Christians Continuously  
For 174 Years"



"In all thy ways  
acknowledge Him,  
and He shall direct  
thy paths."  
(Proverbs 3:6)

# Methodism's Strength Grounded In Its Diversity

By BRENDA BLANTON

NASHVILLE, Tenn. — United Methodists are everywhere.

Find them fellowshiping with family and friends in the small, country church down the road, or worshipping in a 10,000-member congregation up the street.

Find them not only in North America, but in Africa, Asia, South America and Europe.

Find them putting their faith to work in United Methodist-related hospitals, colleges, retirement homes and child care facilities.

And, find them speaking their beliefs on social issues that have ranged from slavery in the early days of the church to nuclear arms in the 20th century.

THE STRENGTH of United Methodism is grounded in its diversity. With its ethnic mix and diverseness of theology, it has become the melting pot of churches, much in the same way America is the melting pot of nations.

In fact, historians have labeled the Methodist Church the "most American of the American churches" not only because it represents a broad cross-section of American life, but also because it grew up at the same time the young nation was developing and, throughout the years, has tended to reflect American culture like no other denomination.

United Methodism traces its beginning to John Wesley's "Methodist" societies in England, so named because of their methodical and disciplined practices, and to Wesley's system of circuits traveled by itinerant lay preachers.

It was these itinerant ministers-circuit riders, as they were called — who transported Methodism to America. The most influential of the circuit riders, Francis Asbury, is said to have traveled more than 250,000 miles on horseback.

The birth of American Methodism as a church separate from the Anglican faith paralleled the birth of the colonies as a free — "United States." It was after the colonists won their independence from England that Wesley, a disillusioned Anglican priest, decided a distinct denomination was necessary here.

Immigrant preachers in

America were not ordained and could not administer the sacraments. Yet the bishop of London refused to grant ordination. Therefore, Wesley took it upon himself to ordain Thomas Coke as general superintendent and Richard Whatcoat and Thomas Vasey as elders. These three men were then dispatched to America to ordain other elders and also to consecrate Asbury as a general superintendent.

IN KEEPING with the democratic spirit of the new nation, Asbury called the Christmas Conference of 1784 at the Lovely Lane Meeting House in Baltimore. At that conference he requested the vote of his fellow preachers in America before accepting consecration as "bishop" his choice of titles.

This conference marked the official beginning of American Methodism, as well as the organization of the first Christian denomination in America. The Methodist Episcopal Church — as the new church was called — espoused Wesley's doctrine of free grace: that is, his teaching that the grace of God is available to everyone desiring to "flee from the wrath to come and be saved from their sins."

The Wesleyan church was based on its founder's "working theology," a theology which historian Frederick Norwood has described as a combination of "Catholic tradition, Reformation message, Anglican ecclesiology, Puritan discipline and Pietist feeling."

As the American nation reached out to its frontiers, so did Methodism. Circuit riders took the gospel westward, where worship was informal, where revival camp meetings were the tools of evangelism and where members of the rapidly-growing denominations became known as "shouting Methodists."

As the new nation began to grapple with the issue of slavery, the Methodist Episcopal Church, too, became split along racial lines. From the beginning the church had included black members like Harry Hosier, a traveling companion of Asbury who was a freed slave and a noted preacher.

But, as Methodism grew, some local churches began to discriminate and black

members were forced to break away and begin new Wesleyan-heritage churches. Among these denominations were the African Methodist Episcopal Church (1787), the African Methodist Episcopal Zion Church (1796) and the Christian Methodist Episcopal Church (1870).

Slavery wasn't the only issue Methodists disagreed on. In 1830, a group of leaders left the main body of the church because they disapproved of the way it was governed. They became known as Methodist Protestants.

BUT SLAVERY was far the most heated issue in the church's early history. Abolitionists first broke away from the church in 1842 to form the Wesleyan Methodist Connection. Then, in 1844, controversy over the slave-owning bishop in Georgia led to a major church split that resulted in the formation of the Methodist Episcopal Church South. That church remained a separate entity until 1939 when it reunited with the Methodist Episcopal Church and the Methodist Protestant Church to form simply the Methodist Church.

But even then the racial issues were far from being solved. The new church was organized with geographic jurisdictions, while black congregations were placed under a jurisdiction all their own.

The United Methodist Church as we know it today was formed in 1968 when the Methodist Church joined with the Evangelical United Brethren. The Evangelical United Brethren was a merger of the Church of the United Brethren in Christ, founded by Philip William Otterbein and Martin Boehm in 1815, and The Evangelical Association, founded by Jacob Albright in 1816. It was then that segregation of the black annual conferences finally ended. Today development of ethnic minority congregations is a churchwide emphasis.

The faces belonging to the United Methodist Church today are many.

Membership includes an estimated 9.4 million people in the United States alone, along with another 420,000 members overseas. These numbers include

more than 360,000 blacks, 40,000 Asian Americans, 40,000 Hispanic Americans and 18,000 native Americans.

The church's leadership includes United Methodists of many races and both sexes. Among the episcopacy are several black bishops, one Asian bishop and one woman bishop. Of the 38,000 clergy in the U.S., about 1,400 are women.

The 38,000 U.S. congregations range in size from the 7,000-plus rural churches with fewer than 50 members to the largest congregation in the denomination, the 12,330-member First Church of Houston.

New members of the United Methodist Church confess Jesus Christ as Lord and Savior. They must also:

- Pledge allegiance to the Kingdom of God.

- Profess Christian faith as contained in both the Old and New Testaments of the Bible.

- Promise to live a Christian life "according to the faith given you" and to remain a faithful member of Christ's Holy Church.

The Denomination has no formal creed and, for this reason, is sometimes praised and sometimes criticized for its "openness." In general, United Methodists accept John Wesley's "Wesleyan Quadrilateral" (Scripture, tradition, reason and experience) as the source of Christian belief.

Wesley taught that Christians could be assured of their salvation and, through the Holy Spirit, could "go on to perfection in the practice of Christian love." He believed religion was evidence more in purity of heart and disciplined living than in the ability to perceive theological truths.

Today, United Methodists emphasize the inner experience of religion and the social applications of conscience, making allowances for differing Scriptural interpretations if arrived at "under guidance of the Holy Spirit."

Again, like the nation of its birth, the structure of the international United Methodist Church is a representative democracy. In church language, that structure is described as


"connectional."

Bishops — elected to their office for life — make up the executive branch. The church has no single top leader and no single headquarters.

Its legislative body is the General Conference, which meets every four years to draft legislation for the church's *Book of Discipline*.

**ST. JOHN'S UNITED METHODIST CHURCH**  
 Pine and Poplar Streets  
 Seaford, Delaware

WORSHIP: 8:30 and 11:00 A.M.  
 CHURCH SCHOOL: 9:45 A.M.




Serving The  
**SEAFORD COMMUNITY**  
 Since 1804

**ASBURY**  
 UNITED METHODIST CHURCH  
 ALLEN, MARYLAND  
 1829 - 1984

WORSHIP SERVICE  
 11:15 A.M.  
 SUNDAY SCHOOL  
 10:00 A.M.

Pastor  
 LOUIS A. MARTIN



**WASHINGTON**  
 UNITED METHODIST CHURCH  
 Riverside Drive (Shad Point) Salisbury

1882 - 1984

WORSHIP SERVICE  
 9:00 A.M.  
 SUNDAY SCHOOL  
 10:00 A.M.

Pastor  
 LOUIS A. MARTIN




**FIRST UNITED METHODIST**  
 of QUANTICO  
 QUANTICO, MARYLAND

9:15 A.M. - Morning Worship  
 10:15 A.M. - Church School

RAY F. GRAHAM, Minister  
 RICHARD TAYLOR,  
 Choir Director-Organist

"Serving The Quantico Community  
 For 206 Years"  
 1778 - 1984

**BETHANY / SALEM**  
 UNITED METHODIST CHARGE  
 Pocomoke City, Maryland



WORSHIP SERVICES  
 Salem - 9:45 A.M.  
 (Nursery Provided)

Bethany-11:45 A.M.  
 Sunday School:  
 Salem, 10:45 A.M.

Thomas J. Wa-J, Pastor

John Wesley Methodist Church . . . . . 1837  
 White's Chapel (White's Temple) . . . . . 1887  
 Church Merger . . . . . 1964



**WESLEY TEMPLE**  
 UNITED METHODIST CHURCH  
 RT. 2 BOX 182 WEST RD. SALISBURY, MD. 21801

Sunday School . . . . . 9:30 A.M.  
 Morning Worship . 11:00 A.M.

# African Methodist Episcopal Church Began In 1787

DAYTON, OHIO — The African Methodist Episcopal Church (A.M.E.) is the oldest and largest black denomination among Black Methodists. From its beginning in Philadelphia, Pa., in 1787 to the present, its influence has grown to include the continental United States, Africa, Canada, the Bahamas, Bermuda and the Caribbean.

The African Methodist Episcopal Church arose as a protest against ostracism "at the altar of God" in the white St. George's Methodist Episcopal Church in Philadelphia.

The founders of the A.M.E. Church felt the need to "induce free religious thought and action, to enlighten and uplift humanity, and to awaken racial consciousness by stimulating a desire for independence, self-reliance and achievement in the minds of an oppressed minority." (L. L. Berry — *A Century of Missions of the African Methodist Episcopal Church.*)

RICHARD ALLEN,

## Silver Medallions Mark Methodism Bicentennial

WILMINGTON — A limited edition of 200 sterling silver medallions commemorating local significance in the bicentennial of American Methodism has been received by the Commission on Archives and History of the Peninsula Conference of the United Methodist Church.

In addition, 800 bronze medals were struck which carry a design identical to the silver issue featuring Barratt's Chapel, Thomas Coke, and Francis Asbury.

The size of a silver dollar, the medallions may be purchased at \$35 each for the silver and \$5 each for the bronze, plus a \$3 charge for each one mailed.

THEY MAY BE purchased during business hours at the Peninsula Conference office at 139 N. State St., Dover; during museum hours on Saturdays and Sundays from 1:30 p.m. to 4:40 p.m. at Barratt's Chapel near

founder of the A.M.E. Church, became dissatisfied with the discrimination against blacks in the worship service at St. George's Methodist Episcopal Church. In his autobiography, Allen says:

"Many of the colored people in other places were (are) in a situation nearly like those of Philadelphia and Baltimore, which decided that in April 1816 to call a general meeting by way of Conference. Delegates from Baltimore and other places, which met those of Philadelphia, and taking into consideration their grievances, and in order to secure the privileges, promote union and harmony among themselves, it was resolved: 'That the people of Philadelphia, Baltimore, etc., should become one body under the name of the African Methodist Episcopal Church.'

"We deemed it expedient to have a form of discipline, whereby we may guide our people in the fear of God, in the unity of the Spirit, and in the bonds of peace, and preserve us from that

spiritual despotism which we have so recently experienced; remembering that we are not to it over God's heritage, as greedy dogs that can never have enough. Big with long suffering and bowels of compassion, to bear each other's burdens and so fulfill the law of Christ, praying that our mutual striving together for the promulgation of the Gospel may be crowned with abundant success."

AS A RESULT of this incident, the group withdrew from St. George's Church and began to worship in a blacksmith shop at the corner of Sixth and Lombard Streets in Philadelphia.

In 1787, Richard Allen organized the Free African Society. His followers were known as Allenites. A new church building was erected and opened in 1794. It was named Bethel African Church.

In 1799, Allen was ordained as a minister of the Methodist Episcopal Church, the first black person to be ordained. By

1816, the African Methodist Episcopal Church connection was organized with Allen serving as the first bishop.

The church took the name of African Methodist Episcopal — African referring to its "originator," who were of the African heritage, black Americans, and to distinguish the church from the parent body, Methodist Episcopal. Methodist indicated the form of worship, and Episcopal, the form of government under which the church operated.

THE DOCTRINE of the A.M.E. Church is based on two major documents, the Apostle's Creed and the Twenty-five Articles of Religion. The Apostle's Creed is "our statement about what we as Christians believe..." (Andrew White — *Know Your Church.*) The Twenty-five Articles of Religion were based on the doctrines of Methodism. Briefly, they range from belief in the Holy Trinity, the incarnation of Christ through the Sacraments, the rites and ceremonies of the Church.

The A.M.E. Church has a centralized form of government, largely clerical. The central legislative authority resides in the General Conference, with the Bishop's Council, General Board and General Board of Education serving as interim interpretive agents, with authority to act.

The bishops are the chief administrative and executive heads. Their authority is given them by the General Conference and may be taken away by the same body.

The A.M.E. Church is very closely organized. The Connectional Church, or the whole church, is tied together — connected in such a way as to provide for unified and coordinated action. From the General Conference through to the Episcopal Districts, annual conferences and local churches, the connectional program is carried out.

FURTHER PROGRAMMING is carried out and entrusted to the general officers (heads of the various departments: i.e., Pensions, Missions, Church Extension, Christian Education, Publications, etc.), elected by the General Conference, and to those connectional officers elected by the Quadrennial

Missionary Convention and Biennial Layman's Organization. These officers are the executive heads of departments and divisions which provide the various

services necessary to the work of local churches and the connectional church.

Today, the African Methodist Episcopal Church still moves forward, thankful and appreciative of its heritage and true to its course. It continues to be motivated by its motto of universality: "God our Father, Christ our Redeemer and Man our Brother."

Wilhelmina Lawrence is president of the Women's Missionary Society of the

*African Methodist Episcopal Church. She*

*presides over 800,000 women in the world organization, which includes five districts outside the U.S., as well as those in this country. It is headquartered in Washington.*

*She is a national board member of Church Women United, a member of the executive committee of the World Federation of Methodist Women (secretary of the North America Area) and a member of the World Methodist Council. She has won numerous honors and is a member of the board of the National Council of Negro Women.*

### LAUREL - MT. PLEASANT CHARGE

Pastor L. Wayne Musgrove

MT. PLEASANT UNITED METHODIST CHURCH

Rt. 24, West of Laurel, Delaware

Sunday School - 10:15 A.M.

Morning Worship - 11:30 A.M.

Founded As

MOORE'S CHAPEL 1781

### ST. GEORGE'S

UNITED METHODIST CHURCH

Old U.S. 13, Bacon Switch, Delaware

Sunday School - 9:00 A.M.

Morning Worship - 10:10 A.M.

Founded in 1842

### KING'S

UNITED METHODIST CHURCH

East of Laurel, Delaware on Rt. 70

Sunday School - 10:00 A.M.

Morning Worship - 8:50 A.M.

Founded in 1842



Frederica; or through the mail from conference historian George L. Caley, who designed the medal.

Caley, whose mailing address is 118 S. Delaware St., Smyrna, Del., 19977, will process prepaid orders and leave them as specified at either the conference office or the chapel for the purchaser who can pick them up at a later time and who wishes to avoid the mailing charge.

Barratt's Chapel, built in 1780 and claiming the

status of one of the historic shrines of Methodism, was the meeting place of the Rev. Thomas Coke, when he arrived for England with John Wesley's blessing, and the circuit-riding lay preacher, Francis Asbury, Nov. 14, 1784.

On this date the Sacrament of the Lord's Supper was first administered in America at Barratt's Chapel by an ordained Methodist minister.

Out of that same meeting came plans for the Christmas Conference held later that year in Baltimore where the Methodist Episcopal Church in America was formally organized.

### ANTIOCH UNITED METHODIST CHURCH

Corner S. Somerset and Antioch Ave.

Princess Anne, Md.

#### SCHEDULE OF EVENTS:

Sunday School (all ages) 9:45 A.M.  
 Sunday Worship ..... 11:00 A.M.  
 M.Y.F. Sunday ..... 7:00 P.M.  
 Choir Practices ... Wed. Evenings  
 From 6:00-8:30 P.M.

U.M.W. Circles

..... Last Monday of Month  
 Special Services .... as announced

Dale L. Vroman, Pastor Phone 651-2099

WELCOME

Serving Upper Somerset County and Celebrating The American Methodist Bicentennial with renewed hope, love and concern. Thanks be to God

### COKESBURY UNITED METHODIST CHURCH

Cokesbury Road, Route 1  
 POCOMOKE CITY, MARYLAND

WORSHIP SERVICE, SUNDAY-9:00 A.M.  
 DALE L. VROMAN, Pastor Phone 651-2099

VISITORS ARE WELCOME

A country church of friendly people celebrating The American Methodist Bicentennial in the Garden of Methodism in a spirit of hope, love and concern.

# Asbury Set Model For Circuit Riders

BALTIMORE — September 5, 1773: "It is a matter of great grief to me, to see the inhabitants of this town so much devoted to pride, spiritual idolatry, and almost every species of sin. Lord, visit them yet in tender mercy, to reform and save their souls."

So wrote Francis Asbury, the "Father of American Methodism," upon visiting Baltimore at the outset of his 45 year ministry. Yet Maryland was to become the birthplace of the church Asbury was instrumental in co-founding, and the home of the first Methodist experiment in higher education, Cokesbury College at Abingdon. From Cumberland to Aberdeen and beyond, Asbury returned countless times to exhort residents to abandon their materialistic ways and inspire them to achieve Christian perfection this side of the grave. His own grave would be in Baltimore, first under the pulpit of the Methodist church in Eutaw Street and later in Mount Olivet Cemetery.

IT WAS in Baltimore's Lovely Lane Chapel, just a few blocks from the harbor of Old Baltimore, that 60 preachers gathered on Christmas Eve, 1784, to form the Methodist Episcopal Church and to elect Asbury as their superintendent. It was the first church organized in the New World and thus the first truly American denomination.

Before his death in 1816, Asbury traveled 270,000 miles on horseback, encircling the continent 36 times, preached 16,500 sermons, and ordained 4,000 preachers. Under his supervision, Methodism grew from the smallest to the largest American denomination. Asbury's travels set the model for gener-



Francis Asbury

ations of Methodist circuit riders. "My brethren seem unwilling to leave the cities," he noted on his arrival, "but I think I will show them the way." Largely by his work, the Methodist circuit rider became a regular feature of the frontier. No one's out today, goes the saying, but crows and Methodist preachers. Francis Asbury's America: An Album of Early American Methodism, compiled and edited by Dr. Terry Bilhartz, chronicles this most successful missionary outreach in the history of Christianity. It is also, in diary form, an itinerant missionary's reflections on the state of civilization in the colonies and, later, on the Western frontier.

THE REVOLUTIONARY War years were hard on the itinerant Methodist preachers, who were tainted by the pro-British sentiments of John Wesley, the founder of Methodism. All but Asbury returned to safety in England. Maryland, originally a center of religious toleration, was particularly hostile. Before the war, Asbury had preached in spite of illness affirming: "How difficult it is for a man who longs for the salvation of souls to be silent!" But politics proved more debilitating than

pestilence; in 1780 he wrote:

"Rode into Baltimore, and my friends were much rejoiced to see me, but silence broke my heart. The act against non-jurors reduced me to silence, because the oath of fidelity required by the act of the state of Maryland, was preposterously harsh."

Though it was Asbury's conviction that the Americans were "more willing to hear the Word than the English," he encountered some resistance of his ministry, but he usually carried on in good humor. Among his entries:

November 8, 1785: "I preached at Annapolis to a multitude of people, part of whom were serious."

November 6, 1790: "Rode twenty-five miles to Broad Creek quarterly meeting, and preached. I reproved myself for a sudden and violent laugh at the relation of a man's having given an old Negro woman her liberty because she had too much religion for him."

March 18, 1810: "If we want plenty of good eating and new suits of clothes, let us come to Baltimore; but we want souls."

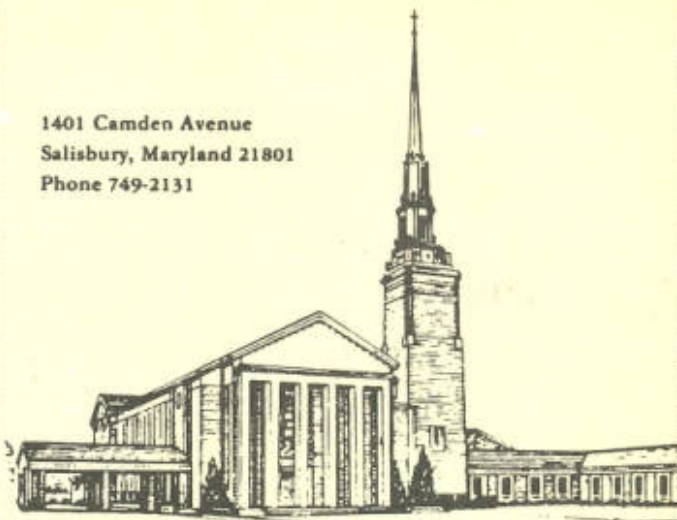
SOULS they got. By the first half of the 19th century, the Methodists were the largest Christian church in America. Over 40 Methodist denominations have evolved from the Christmas conference in Baltimore and, today, Methodists number at over 16 million adults worldwide, with over 13 million of these in the United States. For the most part, this staggering growth is attributable to Francis Asbury who, along with the Wesley brothers, John and Charles, fanned the flame of a movement that swept America.

## ASBURY CHURCH UNITED METHODIST

Is proud of the fact that we were the first United Methodist Church established in Salisbury, Maryland in 1778, 206 YEARS AGO.

*We are 6 years older than the original Methodism.*

1401 Camden Avenue  
Salisbury, Maryland 21801  
Phone 749-2131



### Church Staff

OTHO G. BREWER, Pastor  
KENNETH S. VALENTINE, Associate Pastor  
CLIFTON HOPE, Minister Emeritus  
TAYLOR HARVEY, Director of Music  
JANE Y. FIELDS, Administrative Assistant  
ANNE B. TURNER, Secretary  
KENNETH M. JONES, Maintenance Superintendent  
BRUCE T. DAVIS, Custodian  
JEAN D. MARBERGER, ACDC Director

"DELMARVA'S YOUNGEST METHODIST CHURCH"

**COMMUNITY CHURCH**

*At OCEAN PINES*

*Organized 1983*

SUNDAY SERVICES:

8:00 A.M., 10:00 A.M. WORSHIP

9:00 A.M., SUNDAY SCHOOL

**COMMUNITY HALL, OCEAN PINES**

P.O. Box 306  
BERLIN, MD.

FRED M. BRUNER, Pastor  
(301) 641-1281