Samuel Peter Spreng was born on February 11, 1853, on the family farm in Clinton Township, Wayne County, Ohio, several miles southwest of Akron. He was the long-hoped-for first child of Christian and Julia Grimm Spreng. For the first 11 years of their marriage, the couple was childless. Although the birth surprised others, Julia announced that his name would be Samuel because, like Hannah of old, he had been “asked for of God.”

Young Samuel’s first language was German, the language his parents spoke at home. When he was less than five years old, he started school, walking one mile every day to the school house. The learning was, of course, in English. Those were the days of the dunce cap, the dunce block, and the hickory rod. It was a rare child who escaped an occasional switching—but they took book-learning seriously. Farm children only got a few months of school each year. After the age of 12, work on the farm took precedence over school. They learned the famous “three R’s”—“readin’, ‘ritin’ and ‘ritmetic.” They learned more—they learned spelling which was always competitive. Every Friday students were divided into two groups to spell against each other. Samuel later understood that spelling bees were a good way to learn how to spell English words with all their irregularities and peculiarities and he profited greatly in later life from the school experiences of those early years.

One of Samuel’s teachers was a cousin, Philip Kelser, and he induced Samuel to engage in a public debate with him. Samuel, who was about 17 at the time, hesitated because Philip was older and more experienced, but finally agreed. They each made two speeches of 30 minutes before a crowded house. Samuel made his two speeches without notes. It was a valuable experience for him.

Apart from his school experiences, Samuel grew up on a farm, had chores to do, and had a younger brother and sister with whom to play. The family lived in a comfortable, well-built, weather boarded log house. They had extensive woods and fields to explore and they enjoyed the company of neighbors. Samuel’s grandparents, aunts, uncles, and cousins all lived in close proximity. As he grew older, he accrued more responsibility on the family farm, learning how to plow, harrow, cultivate, and harvest, thus making a valuable contribution to the family enterprise.

Religiously, the family was associated with the Evangelical Association. The Spreng home was close to Hope Church (now McZena Hope UMC). The family maintained a “preacher’s chamber” upstairs that was used by circuit riding preachers. These frequent guests had a profound effect on young Samuel as he was growing up.

Julia had dedicated her son to the ministry from his birth with his father’s hearty approval. They did not force this career choice on Samuel, but made him aware that they did not expect him to be a career farmer. Further they let him know of their belief that he belonged to God and the church in an unusual way. Samuel knew this before he was converted and his mother was never surprised at the direction of his ministerial calling. She seemed to take his rapid ascent in the church as if she expected it—and she did, because she had dedicated him to the ministry.

Samuel felt a call to preach from early childhood. Speaking in public held few terrors for him; in fact he took great delight in it although such opportunities in rural Ohio were rare. Through his teen years, however, he struggled, seeking somehow to evade the call to ministry. But whatever else he tried turned “to dust and disaster” before his eyes. Finally, when he was 21 he surrendered his life to God and said: “Lord, there isn’t any other way. Here I am, send me.”

In December, 1872, at the age of 19, Samuel was sent to North Western College in Naperville, Illinois, already in those days a Mecca for Evangelical youth. It was his first trip so far away from home and he had never been in a big city before. On the way to Naperville he had to travel through the great city of Chicago. It was a little over a year after the great fire of October 1871. Downtown Chicago was still, for the most part, a vast and desolate ruin. Broken walls,
scattered bricks, and heaped up ashes were everywhere. Although rebuilding had begun, it was a dismal sight for the young man.

North Western College (now North Central College) had moved from its original location in Plainfield two years earlier. Old Main had been completed in October 1870 and the Rev. Augustine A. Smith was president. Samuel attended the school for three years (December 1872-June 1875) and while there became a charter member of the college YMCA founded in March 1873. Solomon J. Gamertsfelder [subject of an article in the previous issue of the Telescope-Messenger], who later married Samuel’s sister, Emma, graduated from North Western in the class of 1878, so Samuel and S.J. were probably in school together for one year at least.

In the summer of 1875, Samuel found himself pulled in two directions. Professor H.H. Rassweiller, Dean and Registrar at North Western, urged him to return to college for at least one more year. Meanwhile events were taking place in Bellevue, Ohio, a town of 3,000 located about 65 miles southwest of Cleveland. Bellevue did not have an Evangelical Church, but did have five or six Evangelical families living there. During the winter of 1874-1875 a great revival had taken place at the Pike Church near Bellevue involving some of these families. With the enthusiasm built by the revival these six Evangelical families purchased a building from a defunct Baptist congregation for $3,000. The church building was paid for, but it had no pastor. In April 1875 the Ohio Conference established a new mission in Bellevue.

The first Sunday after his return from college, Samuel was asked by the presiding elder (district superintendent) to preach at a meeting near his home. Samuel only had an afternoon to prepare for a sermon in which he was obviously being “checked out.” Subsequently the presiding elder of the Bellevue area invited him to take up the new Bellevue mission. Samuel was persuaded to do so and became the first fulltime pastor preaching his first sermon on August 9, 1875. He was 22 years old.

His new charge at Bellevue was replete with hard work. Preaching twice each Sunday to the same congregation was no small task for a novice. It meant much study and prayer. A revival series that lasted six weeks without any outside help was strenuous, even for a young man. The church was crowded night after night and often people were turned away for want of seats. By the end of the revival there were about 75 conversions and 60 new members, a notable success for a young preacher and a new church.

To Samuel’s great surprise the annual conference session in April 1876 moved him to Calvary Church, Cleveland. Established in 1862, Calvary was the first English speaking Evangelical Church in Cleveland—all the others conducted services in German. By the time of Samuel’s arrival the congregation was in its third building completed in 1870 at a cost of $6,000.

By 1876 Calvary Evangelical Church was one of the largest in the denomination and the largest in Cleveland. Most of the denomination’s general church officers attended this church. Two bishops—Reuben Yeakel and Rudolph Dubs—attended regularly. It was an absolutely stupendous promotion—from the pastor of a new mission church in a small town to the pastor of a highly visible large-city church in the state’s biggest city. And Samuel was only 23 years old!

By all accounts Rev. Spreng’s ministry at Calvary was successful. From a personal standpoint it resulted in meeting Margaret Ann Beck, a charter member of the church. She was a Sunday school teacher as well as a pianist, organist, and singer. She sang frequently for evangelistic meetings and served as an assistant to evangelists. In due course Samuel and Margaret fell in love and were married on September 18, 1878. The ceremony took place at Calvary to a packed house. The officiating clergyman, Rev. Charles Hammer, had performed the marriage ceremony for all of Margaret’s brothers and sisters over a period of 25 years going back to the time the family lived in York, Pennsylvania.

A rule in force at that time limited pastors to three years on a charge. So, in the spring of 1879, Samuel was moved to Napoleon, Ohio, located about 40 miles southwest of Toledo. Apparently, it was a difficult assignment. Samuel is quoted as saying: “I went from the top to the bottom. It was the most irreligious place I ever knew of. There were three English churches, ours, Methodist and Presbyterian—a combined membership of 140. Ours was 40, the smallest. Then to cap the climax there was a debt of $7,000 on our buildings. It was the largest church [in terms of buildings] in town.”

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But things changed. A Miss Cora Huddle wrote later: “Spreng did wonders for our church. Had it not been for him we as a church, with a load of indebtedness, would have swamped. One-half of the debt was paid during his stay and he attracted the best people of our town.”

In 1881 Samuel was assigned to Emanuel Church in Columbus, located in the center of the state and the site of the Ohio state capital. He served there only one year and then was assigned to the church in Circleville, 27 miles south of Columbus. Circleville had been a prominent town in the early history of the Evangelical Church in Ohio. On May 30, 1882 a Women’s Missionary Society was formed at the Circleville Church and Margaret was elected its first president.

At the annual conference of 1883, at the age of 30, Samuel was elected a presiding elder of the Columbus district. The family moved to Lancaster, 31 miles southeast of Columbus. Here he stayed for four years, a relatively long tenure in the Evangelical Church of that day.

In 1887 Samuel was assigned for a short time to the Madison Avenue Mission in Cleveland. Elected to be a representative to the General Conference held that same year in Buffalo, New York, he was elected the English secretary of the conference (there was a corresponding German secretary as well). This was Samuel’s second General Conference and many years later in 1942 when he was 89 years old he was honored for attendance at his 16th general conference.

For some years prior to 1887 there had been disagreements over the doctrine of Christian perfection within the denomination. It is hard for us today to appreciate how such a disagreement led to the bitterness, recrimination, and schism of that day. Furthermore, the disagreement became personalized between two bishops—J.J. Esher and Rudolph Dubs. The editor of The Evangelical Messenger since 1880 was Henry B. Hartzler. He was a major player in the dispute and, as a result, was voted out of his editorship at the 1887 General Conference by a 57-47 tally. That works out to about 55% to 45%, a ratio that indicates how things went from then on.

Samuel Spreng was elected editor to replace Hartzler. This was an important position, given the circumstances, because of the influence the editor would have over the editorial content and the opinions in the paper read by many Evangelical Church members. Samuel moved his family to Cleveland where the denominational publishing house was located.

By 1890 the situation within the denomination had deteriorated significantly. In a sensational ecclesiastical trial Bishop Dubs was charged with “grossly immoral conduct unworthy of a preacher of the gospel and Bishop of the Evangelical Association.” This involved, among other things, whether or not a certain incriminating telegram had or had not been falsified and had or had not “been laid before General Conference.” It also involved certain events that may or may not have taken place at a conference in Germany that affected the number of delegates to be elected to the General Conference.

Why is all this important in the story of the life of S. P. Spreng? Because he was one of the secretaries of the General Conference at which the crucial telegram played a pivotal role. Samuel had to testify at the trial regarding whether or not the telegram had been “laid before the Conference.” Bishop Dubs was found guilty, deposed as a Bishop of the Evangelical Association and was instrumental in founding a new denomination called the United Evangelical Church.

In 1902 Henry B. Hartzler, who had been replaced by Spreng as editor of the Messenger, was elected a bishop in the United Evangelical Church.

Thus, Samuel was in the middle of the breakup of the Evangelical Association as secretary to the General Conference and as editor of the church paper. Near the end of his life, in the early 1940s, his daughter Ethel found Samuel at the backyard incinerator, burning two boxes full of letters and papers. She asked what they were and he replied that they were papers from the time of the church split. When Ethel protested that he was burning documents that might have historical significance, he responded, “No, it’s better all forgotten.”

During the two decades while Samuel was editor of The Evangelical Messenger he was in much demand as a preacher. He preached at summer camp meetings, conferences, and special church events. As a result, he became well known and admired throughout the denomination. In addition to his many editorials, he authored the following books: The Life and Labors of Bishop John Seybert (1888); Rays of Light on the Highway to Success (1890); The Sinner and his Saviour (1906); History of the Evangelical Association (1913); History of the Evangelical Church (1927); and What Evangelicals Believe (1929).

It is interesting to note that Solomon J. Gamertsfelder was assistant editor of The Evangelical Messenger from 1887 to 1895. Solomon was also Samuel’s brother-in-law because he married Samuel’s sister Emma, as mentioned earlier. In 1895, Solomon moved to Naperville to teach at Evangelical Theological Seminary and later became its distinguished first fulltime president, although he is perhaps best known as the predominant systematic theologian of the Evangelical tradition.
Samuel was once again a delegate to the 1907 General Conference. At that time there were three bishops in the denomination: Thomas Bowman, William Horn, and Sylvanus Breyfogel. When the Conference approved the election of a fourth bishop, Samuel Spreng, because of his visibility as editor of the denomination’s paper, was elected. He was 54 years old at the time. His mother did not live to witness this event, dying in 1898, but his father did. He died a year later.

Up to this time bishops lived at a place of their choosing traveling to their various conferences and church responsibilities. About 1911 it was determined that bishops should be assigned geographical territories and should live in their assigned area. Samuel was assigned to the Midwest and Naperville was the logical location for his residence. Not only was it the location of the denomination’s seminary and one of its colleges, but its proximity to Chicago allowed easy travel via the vast railroad network emanating from the city.

Samuel Spreng was well equipped to handle the duties of bishop when he came to the episcopacy. He had been a successful pastor, a district superintendent, editor of the denomination’s weekly publication, a member and secretary of the General Conference, and a forceful and effective preacher. He could preach in either German or English and visited the European Conference five times. He also visited missions in Japan and China. He also boasted that in all his travels he never missed a meal or gave one up afterwards. In addition to his activities on behalf of the Evangelical Association/Church, he was a vice-president of the National Anti-Saloon League for 20 years and a member of the Administrative Board of the Federal Council of Churches for a number of terms.

At the time of the 1930 General Conference held in Milwaukee, Bishop Spreng had been ordained for 54 years and had served as a bishop for 23 years. He was then 77 years old. Apparently, to everyone’s surprise, his colleague, Bishop Sylvanus C. Breyfogel (who was 79), rose and asked to be relieved of his duties so that he could retire. At the time there was no set retirement age for bishops. They were elected for four-year terms and often served until death. Samuel thought and prayed overnight about this astounding event and the next day he also rose and asked to be retired. Both bishops were granted their requests and were given emeritus status.

It was 1930 and the nation was in the early stages of a serious economic depression. The General Conference, faced with two retirements, decided to save some money by electing only one new bishop—George Edward Epp. Epp had been executive secretary-treasurer of the Missionary Society. He was known as a forceful preacher and upon his election he was asked to say a few words. But he was so overcome by the surprise of suddenly and unexpectedly being elevated to the episcopacy that he was rendered speechless until the next day when he was able to give a suitable response.

Spreng spent the next 16 years in quiet retirement at his home in Naperville. At first, he was in demand as a speaker. He also submitted a weekly commentary to The Evangelical Messenger for many years for a page titled “As We See It.” For some years he traveled to Chicago to record a religious radio broadcast. He was a forceful and regular in attendance at his church—First Evangelical Church (now Community UMC) in Naperville. He usually attended the German worship service at First Church. The Evangelical Church was initially all German speaking and the use of English began only a few years before Samuel’s ministry began.

Margaret Beck Spreng, as she entered her 80s, looked back on an interesting and fulfilling life. Margaret was a city girl, growing up in Cleveland. Thus she had many experiences unavailable to girls from rural areas. From a young age she was active in her church, being involved in music and evangelistic efforts. Imagine the excitement among the young ladies of Calvary Church when they learned that a young, good-looking, bachelor was coming to be their new pastor! At the time of Samuel’s appointment, Margaret was 26 and Samuel was 23. We do not know the details of their developing relationship, but undoubtedly they found occasions to be together at church events, discovered they had many common interests, and were attracted to each other. In any event, we know they were married on September 18, 1878.

Life for a pastor’s wife had its difficult moments in the early years of their marriage. Parsonages were modest, conveniences few, and budgets tight. After Samuel was elected district superintendent, Margaret was frequently alone with the responsibilities of family life because he was tending to the work of the church. This was also the case during the years when Samuel was a bishop, but for much of this time their children (three sons and one daughter) were grown. We do know that over the years Margaret performed her wifely and motherly duties with dispatch, energy, and love.

In 1938, Samuel and Margaret celebrated their 60th wedding anniversary. Shortly thereafter, on March 20, 1939, she died at the age of 88 after a brief illness related to heart problems that had bothered her for some years. On Good Friday, April 19, 1946, Samuel died at his home in Naperville at the age of 93. He had been born before the Civil War and lived to see the end of World War II. Samuel had been reared on an Ohio farm, went to a country school, had a few years of college, and devoted his entire life to his Lord. He had a distinguished career as a preacher, editor, author, and bishop, thus completely fulfilling the promise his mother made at his birth.

Notes:
Some of the information contained in the above narrative was taken from personal recollections of the author. Other sources include:

Emma D. Gamertsfelder, “A Short History of the Family of John Jacob Spreng (1831-1931).”
Roy B. Leedy, The Evangelical Church in Ohio (Dayton, Ohio, 1959)
United Brethren Ecumenism
by Edwin Schell

My friend, Pennsylvania Conference historian, Paul Holdcraft of Old Otterbein Church said to me of impending Methodist-EUB union: “I’m all for it. I married a Methodist wife, went to a Methodist seminary, and never did so few have a chance to swallow so many.” Paul might have added that the Methodist Publishing House had issued thousands of copies of practical churchmanship pamphlets of his authorship.

Were the United Brethren “ecumaniacs?” They and the Baltimore Methodist Episcopal Conference courted from 1809 to 1813. Evangelicals and United Brethren discussed amalgamation in 1813 and 1817 and formative Methodist Protestants proposed union with the United Brethren in 1829, but were refused. In 1913 the United Brethren General Conference unanimously voted to become the United Protestant Church by merging with the Methodist Protestants, having spurned a 1909 Methodist Episcopal Church invitation to discuss union. No less than six Methodist Protestants wooed that United Brethren General Conference and Methodist Protestant president, Lyman Davis, said of UB Bishop emeritus Thomas Coke Carter: “Send him as Bishop at large to us so we can get used to bishops.” Yet in 1917, the United Brethren hesitated and delayed a General Conference vote until “The bishops decide conditions for union are favorable.” By 1921 the only fruit of the proposed merger was the United Brethren takeover of Kansas City University from the Methodist Protestants.

Conversely, at the 1929 General Conference the United Brethren voted unanimously to create the United Church in America by merging with the Calvinist and Arminian traditions of the Evangelical Synod of North America and the Reformed traditions. But the 1933 United Brethren Conference Journal is silent on this United church proposal and the longstanding Church Union Commission disappeared. However, the Evangelical and Reformed groups did merge in 1934 as the Evangelical and Reformed Church.

Were all these negotiations signs of “ecumania?” What was going on here? Later, most Methodists were startled in 1966 to learn that a Methodist-EUB union might occur. Most former United Brethren and Evangelicals had become comfortable by 1964 after 18 years as EUBs, but as a non-national church it was losing members as a result of an increasingly mobile U.S. population. When merger was approved at Chicago in 1966 and Dallas was chosen as host for the 1968 unifying conference, some EUBs exclaimed: “We haven’t a church within a hundred miles of Dallas.”

The 1785 covenant of Old Otterbein Church in Baltimore was almost unique in providing for welcoming any Christian at the Lord’s Table in a day when “Communion” vied descriptively with “denomination” because of Lord’s Supper exclusivity. Not until 1846 when the Evangelical Alliance was founded in England did general Protestant denominational “standoffishness” begin to diminish. After the American Evangelical Alliance was begun in 1867 the United Brethren sent a delegation to the 1873 session. The 1873 United Brethren General Conference also exchanged greetings with Methodist-Episcopals, Evangelical Lutherans, and Presbyterians. In 1877 the AME, Methodist Protestants, and the Evangelical Association were also saluted and the United Evangelicals were added in 1897. In 1921 fraternal delegates to General Conference included Congregational, Independent Baptist, Disciples of Christ, and Reformed. That same year Warren A. Candler (the Coca Cola bishop), a traditional opponent to Methodist union, sent the United Brethren a gracious fraternal address. Such fraternity, however, could only go so far.

When invited to appoint delegates to the first Ecumenical Methodist Conference in London in 1881, the United Brethren said “We’re not Methodists” but finally sent two delegates who
felt they benefitted by attending. The 1891 Ecumenical Methodist Conference in Washington, D.C., had representation from both the United Brethren and the UB Old Constitution churches. But between 1901 and 1961 no United Brethren attended the Conference with the exception of 1947 when “fraternal messengers” were sent.

The United Brethren, however, did enter into the work of many interdenominational organizations. Christian Endeavor was endorsed in 1905 and United Brethren youth were directed into its programs in 1909. United Brethren delegates attended the International Sunday School Convention in 1884 and UB Sunday School Editor Daniel Berger was repeatedly elected to the International Lesson Committee, a position later filled by Bishop C. J. Kephart. The World’s Parliament of Religion in Chicago in 1893 was attended by Bishop Jonathan Weaver while two Japanese UBs were at the 1937 Faith and Order Conference in Edinburgh. The Young Peoples Missionary Movement was commended by the United Brethren in 1901 as was the Layman’s Missionary Movement in 1909.

Maximum ongoing interest and anticipation was granted to the Federal Council of Churches from its inception in 1908. Not only was the Social Creed adopted immediately but the successive General Conferences received reports from the Federal Council, usually from high-level executives of the organization. Although the United Brethren consistently voted encouragement to the Federal Council, it provided little in the way of funding. United Brethren office holders in the Federal Council cannot be determined because they were not reported in United Brethren Yearbooks.

The first Twentieth Century ecumenical courtship grew from a tri-Council of Congregational, Methodist Protestant, and United Brethren churches as approved by a 251-5 vote in the 1905 UB General Conference. Shortly, however, the Congregational church dropped out of this council leaving the UB-Methodist Protestant (MP) federation which the 1908 MP General Conference approved. MP General Conference President Thomas H. Lewis made a powerfully persuasive speech in favor of this union to the 1909 UB General Conference. UB Bishop W. M. Weekley’s optimistic reply characterized the Twentieth Century as one of religious reconciliation, not of division, and claimed: “There is only one Methodism.” The Church Union Commission was made permanent with 15 members including all the UB bishops.

Meanwhile, United Brethren relationships with the Methodist Episcopal Church were not hostile. In 1905 the UBs handed over their missionary work in Germany to the ME Church. But it was with the smaller MP denomination that the UB bishops recommended union and it was so voted at the 1913 General Conference. The name of the merged denomination was to be the United Protestant Church.

Some years earlier, in 1889, a “walkout” led by Bishop Milton Wright (the father of Orville and Wilbur) produced the United Brethren (Old Constitution) Church. This “walkout” was followed by unsuccessful legal efforts to get the Old Constitution Church declared the true United Brethren church. Although in 1909 United Brethren delegates were received politely by the Old Constitution General Conference, the subsequent 1917 telegram to the UB General Conference from the Old Constitution group bid “… Godspeed in evangelism, His word must be fulfilled.” That wire marked the end of exchanged greetings for decades.

But the 1913 UB-MP merger proposal came to naught—at least until 1968—with the 1917 UB General Conference declaration that due to “serious objection in both denominations…further agitation on the question of organic union cease…” So far the United Brethren appeared to be more adept at schism than ecumenism.

Yet in 1921 the Reformed Church sent greetings and later invited merger talks with the United Brethren and the Evangelical Synod of North America (not the Evangelical Association). Eventually a plan of union was “unanimously approved” by the 1929 United Brethren General Conference only to be wholly ignored by the 1933 United Brethren General Conference when a new suitor appeared in the person of Bishop Matthew T. Maze of the Evangelical Church. He informed the UB General Conference that the Evangelical Church was ready to negotiate union. After all the courting and several broken engagements, the United Brethren had at last found a suitor with whom a marriage eventuated in 1946.

I once asked Paul Holdcraft why it took from 1946 to 1964 to merge the three EUB Conferences with churches in Baltimore, and the sage replied: “We had to have some funerals first.” Even the 1946 union required working out some compromises and leftover feelings between former Evangelical and United Evangelical pastors and people in Baltimore. This delay was in total contrast with Methodist Union in 1939 when all conference mergers were concluded within a year with the exception of ethnic and racial conferences.

The most unusual aspect of UB ecumenism began in 1892 when an Iowa UB preacher, Rev. W. M. Breadshear, trekked to Omaha and addressed the Methodist Episcopal General Conference as a fraternal visitor. He extolled Methodism, recalling Abraham Lincoln’s wartime tribute—more Methodists to the front, more prayers to heaven—and noted Bishop Matthew Simpson’s role in Lincoln’s funeral. This Victorian oratory so excited Holston Conference delegate, Thomas Coke Carter, that he left the Methodist Church and became a fervent UB in 1894. The DePauw graduate, former college president, and Methodist editor was viewed by UBs as a Godsend to win Methodists and to build a strong UB presence in the South. After superintending that work, Carter was elected bishop in 1905 for a new Southern District. When growth did not take place Carter was not reelected in 1913 and, curiously enough, was made emeritus without salary, although not of retirement age. It was he that MP President Davis asked for as mentioned above.

When United Brethren ecumenism is assessed, it appears to be genuine. There was outreach to Lutherans, Calvinists, and the host gathered into the Federal Council of Churches after 1908, although one does wonder at UB
disinterest in the World Methodist Conferences. I have found this review of UB efforts at union to be a worthwhile topic as a confirmed “ecumaniac” active in many ecumenical groups over a long period and owing much to brothers and sisters of other names than Methodist. It was this involvement that cured my racism, taught me much about prayer, and instructed me as a neophyte Christian in Washington, D.C. How fortunate we are to be part of a tradition that considers our Master and His love to be of more value than partisan creeds of cherished polity. Otterbein and Boehm would approve of this part of our makeup.

Notes:

1. Edwin Schell, Early Methodist-UB Relationships in Maryland (Baltimore, 1924), pp. 2-6.
4. United Brethren General Conference Journal 1913, p. 659. (Hereafter referred to as UB GC Journ. [year]).
5. UB GC Journ. 1909, p. 812
6. UB GC Journ. 1913, p. 403
7. UB GC Journ. 1917, pp. 327-328. The union was approved by the majority of conferences, but the vote of the entire membership was delayed until the bishops decided conditions were favorable for a union.
8. UB GC Journ. 1921, p. 369
12. Daily Christian Advocate, 1966, p. 991. Debate ceased when it was revealed that EUB support of education, and so forth, exceeded that of the Methodist Church.

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From the Editor

Within several weeks a new exhibit on Jacob Albright will be mounted at United Seminary. If you are in the area, please stop by to see this impressive exhibit.

As noted in the last issue of the Telescope-Messenger, we are still accepting gifts for the refurbishing of the Funkhouse organ.

It is time to renew your membership in The Center for the EUB Heritage. A form is provided at the bottom of page 7 for this purpose. Please return the form and your check (as well as contributions for the Funkhouser organ) to:

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