Tonight we present a Distinguished Service Award from the General Commission on Archives and History of the United Methodist Church to K. James Stein. He is the Jubilee Professor Emeritus of Church History at Garrett Evangelical Theological Seminary in Evanston, Illinois, one of the 13 seminaries of the United Methodist Church.

Anyone in the audience who knows Jim Stein and also has a good sense of irony will recognize the anomaly of this event. He embodies, as few others do, the virtue of modesty. We are about to honor a man for whom the desire for honor, even the acceptance of honor, borders on impiety. What is noteworthy is that he is honest about his modesty; it is not a ploy, as it can be, to wring out of us more acclaim.

Jim is a personal embodiment of the memory and the living vitality of the EUB tradition. If you asked me to describe the EUB pietistic tradition at its best, I would recommend that you get to know Jim Stein. In reviewing his description of the character of Spener, the founding spirit of Pietism, at the conclusion of his first book, I was struck by how thoroughly his descriptions of some of the positive features of Spener’s character matched him [Jim Stein]: “simple earnestness,” “consistency of faith and lifestyle,” “disciplined study habits,” “fine moral character,” “ardent commitment to faithfulness in ministry,” “modest and unassuming,” “faith-engendered obligation to duty,” “moderate,” “possessed an ascetic tendency,” “something of a workaholic,” “reluctance to employ intemperate language or to act precipitously,” and a “desire to serve God as a faithful servant.” Jim’s description of Spener confirms the old adage, it takes one to know one.

There are, to be sure, some incongruities in this man. He is a loyal United Methodist whose theology is Lutheran to the core; he has a strong Reformation sense of justification by grace, yet he works so hard he can only take a few days off at a time without getting back to work; he continues to be a productive scholar even into late retirement, but he can’t use a computer for word processing or access the internet; he’s unable to turn on the cable television without Loretta’s help, but has become a worthy movie critic, and remains a loyal Cubs fan.

He gives the pietist and EUB traditions good names, in two senses: he is a scholar of these traditions and he is a living embodiment of the evangelical piety of the EUB church. He has an in-his-bones love and loyalty to the German pietism at the core of the EUB church. He came from the Evangelical side, and he confirms [William] Naumann’s claim that “throughout their history Evangelicals remained far more German than the United Brethren.”

When you travel with the Steins in Germany, you know you are not there as a tourist; you are on a pilgrimage to Eliade’s navel of the earth. Go to the Germanfest in Milwaukee in the summer and you’re led by a smiling kid bounding to the “um-pas” of the bands and imbibing the kraut and brats as soul food—you can speculate about the dark beer. Boundless and inexhaustible in his energy, he talks to and about Loretta as if they are college kids from North Dakota newly in love. Fran and I are fortunate to have developed a deep friendship with Jim and Loretta late in our careers.

Jim’s professional career has been distinguished. Born December 22, 1929, in North Dakota, he graduated from Westmar College in 1953, from Evangelical Theological Seminary in Naperville in 1956, from Union Theological Seminary in New York in 1958 and 1965 with a Ph.D. dissertation on “Church Unity Movements in the Church of the UB in Christ until 1946.” He was assistant, associate, and Jubilee Professor of Church History at ETS from 1960-1974 and then Jubilee Professor of Church History at Garrett Evangelical Theological Seminary from 1974-1996, where he is now a Senior Scholar, still teaching on the faculty. He is also an ordained elder in the North Dakota Conference since 1956.
As an administrator, Jim was Dean at ETS in 1972-73, and then President in 1973-74. Helping to negotiate a successful merger of ETS and GETS, he became Dean at GETS from 1974-77 and then Director of the Institute for the Study of Methodism and Related Movements at GETS from 1979-96. To this day he sees it as one of his main duties to keep alive in the denomination and at GETS the EUB traditions, regularly reminding his colleagues that the name of the school is Garrett Evangelical Theological Seminary.

Jim is also a first-rate scholar. He is the author of four books and 40 articles. These publications establish him as a major scholar of pietism and of EUB history and doctrine. The first of his four books, Philipp Jakob Spener: Pietist Patriarch, was “a theological biography” of “the early guiding spirit of Pietism,” and his last book, forthcoming, A Compend of Spener’s Theology, provides us with translations of key works from Spener’s theological treatises and sermons. The debt the church and the academy owe him for access to a primary source of Pietist literature and for a critical interpretation of those sources will stand us in good stead for a long time. His other two monographs provide a wider audience with interpretations of the great figures of church history, especially the Protestant Reformers, as spiritual guides for contemporary Christians.

Over half of his 40 articles are on the EUB and UM churches; three-fourths of these on the EUB tradition. These 20 articles deal with historical figures and denominational history of the EUB church, along with such topics as doctrine, method, ministry, education, and sacraments in the UM church. Ten of the articles are on the Reformation, Luther, and Pietism. He is one of the important historians of the EUB and UM churches.

We honor him tonight primarily as a major contributor to our knowledge of EUB history and as a significant embodiment of that tradition. The award is called for not only on the basis of the important scholarly work he has contributed to our knowledge of the heritage of the UM Church, but by the fact that he keeps alive in his own person the positive qualities of the piety embodied in that tradition. Part of his calling, as a scholar, as a professor at ETS and GETS, as a scholarly interpreter and advocate of pietism, and as a personal embodiment of the Evangelical and United Brethren traditions is to make sure knowledge of the EUB tradition and its influence are not lost in the UM Church. He is a living incarnation of the tradition which our conference has just spent two days reviewing and celebrating. Thanks be to God for Jim’s scholarly work, his exemplary life, and his continuing advocacy of EUB sources and living traditions of the UM Church.

**Mentors of My Ministry**

by

**Dr. K. James Stein**

I am pleased that the General Commission on Archives and History has chosen me to be the 2008 recipient of its Distinguished Service Award. My reading of the list of names of some of the persons in our United Methodist Church, who have received this award in past years, has made me all the more honored to be this year’s recipient. I thank the Commission most gratefully.

In his gracious letter to me back in July of 2007 Bob Williams stated that the award will “honor your lifetime of work.” For that reason I dare to reflect upon my 40 years of active ministry—four years as pastor of Christ Evangelical United Brethren Church in Paterson, New Jersey, while I was attending Union Theological Seminary and my dear wife was working there so that we could “make ends meet”—and then 36 years as Professor of Church History and administrator at Garrett-Evangelical Theological Seminary—14 in Naperville and 22 in Evanston, Illinois.

Now I promise you that my address tonight will not be a description of my ministry. My mother-in-law had only an 8th grade education, but she had a phenomenal memory for verse and maxims, in both German and English. One of her favorite aphorisms was “*Eigenlob stinkt*” (“self praise stinks”). Indeed it does. So, out of deference to her wisdom and with your protection in mind, I will spare you the “war stories” one could tell at a time like this and instead focus upon three persons out of the church’s past who have really impacted my life and ministry in both theological and spiritual ways. “Mentors of My Ministry” is the official title of this evening’s address, but it could just as well have been “Three Krauts Who Turned Me On.” They are Martin Luther (1483-1546), Philipp Jakob Spener (1635-1705), and Jacob Albright (1759-1808).

For those of you who do not know me well, let me say that, in addition to Dr. Inbody’s generous introduction, two additional pieces of information could be mentioned. The first is my love of history beginning in my grammar school years. I cannot remember a time when I did not dislike math and science or when I did not gravitate toward history and geography. My farmer father did not even have an 8th grade education, but he read a lot of cheap “Westerns” because, as he put it, “I always like a good story.” Maybe from him I learned to consider history as “story,” a frequently sad, but colorful and instructive narrative that explains why things seem to be what they are today.

The other dimension of my life that explains who I am is my religious background. I was baptized as an infant in a Missouri Synod Lutheran Church in North Dakota’s Red River Valley. We attended that church until I was nine years old. Then, with my parents having bought a different farm some miles away from that congregation, our family began attending Trinity Evangelical Church, where Pietism and twice annual revival meetings were the norm. I experienced conversion at age 11, “backslid” for several years, and at age 20, recommitted my life to Christ and to the ordained ministry. Thus, orthodox Lutheranism...
and free church, pietistic, American evangelicalism are a part of my intellectual and spiritual pedigree.

In both college and seminary I became attracted to Martin Luther. How could one not admire him for his courage? “Even though there should be as many devils in Worms as shingles on the roof, I would still enter.” Before the imperial diet at Worms he refused to back down, saying:

“My conscience is captive to the Word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. God help me, Amen.”

Think of Luther’s statements regarding faith:

“O, when it comes to faith, what a living, creative, active, powerful thing it is . . . Faith is a living and unshakeable confidence, a belief in the grace of God so assured that a man would die a thousand deaths for its sake. This kind of confidence in God’s grace, this sort of knowledge of it, makes us joyful, high-spirited, and eager in our relation with God and with all mankind.

These had to be some of the words that so moved John Wesley at Aldersgate on May 24, 1738.

Or again, Luther depicted the origin of faith, saying: “Faith, therefore, does not originate in works, nor do works create faith, but faith must spring up and flow from the blood and wounds and death of Christ.”

Luther masterfully set faith and love in paradox with these well-known words:

“We conclude, therefore, that a Christian lives not in himself, but in Christ and in his neighbor. Otherwise, he is not a Christian. He lives in Christ through faith, in his neighbor through love. By faith he is caught up beyond himself into God. By love he descends beneath himself into his neighbor.”

Luther did not believe in Christian perfection for believers in this life, but he did expect Christians to grow in grace. Early in his career Luther wrote:

“This life, therefore, is not godliness, but the process of becoming godly, not health but getting well, not being but becoming, not rest but exercise. We are not now what we shall be, but we are on the way. The process is not yet finished, but it is actively going on. This is not the goal, but it is the right road. At present everything does not gleam and sparkle, but everything is being cleansed.”

With his rediscovery of justification by grace through faith as the heart of the Gospel, as the doctrine by which the church stands or falls, Luther made a momentous contribution to Christian theology and to the life of the individual Christian.

One of the finest tributes to the German Reformer came from the pen of Philip S. Watson, a British Methodist scholar, who in his book Let God Be God, said that the German Reformer performed a Copernican revolution in theology. Just as the 16th Century Polish astronomer, Nicolas Copernicus (1473-1543), demonstrated that we live in a heliocentric and not a geocentric universe, so Luther moved Christian theology from being anthropocentric or egocentric (mired in works righteousness) to a theocentric one in which God is the primary actor in the salvation process. Thus we must let God really be God, the center around which his whole existence moves.

For years now I have been handing out to students a 1990 Christian Century article entitled, “Continuing Incarnation: Evelyn Underhill’s Double Thread of Spirituality.” The author of the article, Grace Adolphson Brane, was fascinated by a letter Underhill, the exponent of Christian mysticism, wrote to the Archbishop of Canterbury just before her death in 1941, urging him and all Anglican bishops to call their priests to the cultivation of “the personal life of prayer.” The letter contained this poignant paragraph:

“God is the interesting thing about religion and people are hungry for God. But only a priest whose life is soaked in prayer, sacrifice, and love can, by his own spirit of adoring worship, help us to apprehend Him.”

Like Evelyn Underhill, Luther put the focus of attention on God revealed in Holy Scripture, drawing us away from our human self-preoccupation and stressing the centrality of divine grace and our response in faith and prayer.

Luther was a man of prayer, but he was a complicated man. Cyril Richardson at Union Seminary used to say that Luther could pray in Latin and swear in German! The Reformer had serious faults. He could say cruel things about his enemies and even about his friends. His ill-tempered response to the peasants in their 1525 uprising and his harsh treatise against the Jews are all too well known. Even his friend and successor, Philipp Melanchthon, said in his sermon at Luther’s funeral: “Because of the magnitude of the disorders, God gave this age a violent physician.”

Nonetheless, this remarkable man wrote stirring hymns, preached powerful sermons, translated the Bible into his own language of which he is called the founder, married Katharine von Bora, and with her and their six children established the norm for Protestant domestic relations in Germany. For whatever reason I came under Luther’s spell and am grateful for it.

The second strong influence upon my life and work that emerged out of the church’s past came from Philipp Jakob Spener, an essentially 17th Century person. Spener was an Alsatian, born and raised in the Rhine Valley. He was a graduate of Strassburg University. On June 23, 1664 Spener was married to Susanna Ehrhardt of Strassburg in the morning and in the afternoon he received his doctor’s degree in theology—quite a momentous day in his life. The Spener marriage seems to have been a good one. Eleven children were born into the home. After 18 years of marriage Spener gratefully acknowledged the love and support he received from his wife in his ministry.

Spener never realized his desire to become a history professor. Instead he served three prominent Lutheran pastorates at Frankfurt/Main (1666-1686); Dresden (1686-1691); and Berlin (1691-1705). His most significant publication was his Pia Desideria (Pious Wishes) of 1675, which launched him on to the national
stage in the German Lutheran lands. It announced Spener’s concern to reform Lutheranism of its essential creedalism, formalism, uncaring clericalism, and coarse living demonstrated primarily by excessive drunkenness and lawsuits. Instead of merely lamenting what was wrong in the church, Spener made positive proposals for change. There should be much greater use of Scripture by the laity. (Already five years earlier he had created the collegia pietatis—small group meetings for Bible study and prayer under his leadership in his parsonage. This approach was emulated in other German cities.) He advocated the spiritual priesthood in which laity would express spiritual concern for one another. He placed great stress on persons actively living the Christian life. Spener promoted a reduction among clergy of their penchant for theological controversy. Theological education at the universities should be reformed so that young men studying there would graduate with their hearts as well as their minds should be reformed so that young men studying there would graduate with their hearts as well as their minds impacted with the Gospel. Sermons should not be dry discourses filled with lengthy Greek and Latin quotations demonstrating the preacher’s erudition, but they were to be solidly Biblical interpretations with the intention of arousing faith and its fruits in their auditors. The Pia Desideria received a warm welcome in German Lutheranism.

It has been claimed that 17th Century Pietism was “a second phase of the Reformation”—an attempt at renewing the Lutheran and Calvinist reformations of the 16th Century. It stressed the New Birth and what might be termed “the sanctification ethic”—the promotion of holiness in life and witness. Seeing that Spener represented the Pietism in which I had been raised in my teen years, I devoted two sabbaticals to studying him in Germany. My research at Tubingen and Heidelberg universities resulted in my major publication, Philipp Jakob Spener: Pietist Patriarch, which the Covenant Press brought out in 1986.

Let me give you a sampling of Spener’s thought. He wrote: “If we are re-born, we are God’s children. If we are God’s children, then we are his heirs. If we are his heirs, then we have enough for time and eternity.”

Spener preached a positive Gospel. At the end of one of his sermons, he affirmed: “Finally, this is our greatest comfort because we are the children of the richest Father, that we have an inheritance from Him in conformity with His divine majesty, namely an inheritance of divine blessings here in time and there in eternity.”

Although six children would eventually be born into the home and Albright prospered financially, he encountered a serve blow in 1790 when several of his children died of the plague. Wondering if their deaths were not a result of his casual religious life, Albright suffered a crisis of faith. The next year he had a conversion experience at the home of Adam Riegel, a neighbor and a United Brethren lay preacher. The Rev. Anthony Hautz, a Pietistic German Reformed pastor, who buried Albright’s children, offered spiritual comfort. Issac Davis was another neighbor. Albright, wanting discipline in his life, joined the Methodist class that met at the Issac Davis home.

In 1796, having become burdened at observing the lack of personal faith and self-discipline in the lives of so many of his Pennsylvania Dutch neighbors, Albright experienced what he believed to be God’s call to ministry. He resisted and, as a result, became ill in body and mind until he said “Yes” to God’s call. Now in that year he sallied forth to preach in the Pennsylvania Dutch dialect, in German, and occasionally in English, in which language he had less facility. Albright’s Journal has been lost and
The bishop." The conference was held. That body voted Albright the title of fulltime itinerants, some local preachers, and about excessive fasting, as well as his exposure to the elements consumption and perhaps he was weakened by his itinerating. He knew that he would not live long.

With his part-time Methodist background, Albright understood the wisdom of gathering his converts into classes. By 1800 he had three of these with about 15 to 20 people in each. They met for Sunday worship and Wednesday evening Bible study and prayer. Out of these classes Albright recruited three very able assistants—John Walter, an outstanding preacher and hymn writer; George Miller, a gifted organizer and author, and John Dreisbach, a natural leader.

In November 1803 about 40 people from these classes gathered at the Samuel Liesser home in Berks County [Pennsylvania]. They declared themselves a separate church, took the Holy Scriptures to be their rule of faith, and gave Albright a certificate confirming their ordination of him as their leader. It was a case of lay ordination.

The movement grew. By 1807 there were three fulltime itinerants, some local preachers, and about 220 members. In November of that year, at the Samuel Becker home at Kleinfeilersville, Pennsylvania, the first annual conference was held. That body voted Albright the title of "bishop." It meant "overseer." The body now called itself the Newly-Formed Methodist Conference. It would several years later designate itself Die Evangelische Gemeinschaft (the Evangelical Association). The conference called upon Bishop Albright to draw up Articles of Faith and a book of Discipline.

However, Albright's health was failing. He had consumption and perhaps he was weakened by his excessive fasting, as well as his exposure to the elements in his itinerating. He knew that he would not live long. On a later journey he rode up to the George Becker home at Kleinfeilersville and said, "Have you my bed ready? I have come here to die." He died there peacefully on May 18, 1808—before his wife and daughter could arrive.

Albright was a courageous man, willing to endure physical abuse because of his ministry. At Schaefferstown in 1797 he narrowly escaped injury when he preached there from a pile of lumber. A band of ruffians pulled him to the ground and only the action of a burly man name Maize rescued him. Two years later in the same town Albright was so cruelly beaten that he could scarcely mount his horse. He made it two miles away to the Jacob Zentmoyer farm, where that good friend summoned a doctor and nursed Albright for two weeks until he healed. One wonders why such forceful means were used against Albright. It could be that his doctrine of Christian perfection made him appear to be condemnatory of the easier morality in some of the German churches of his time.

In addition his ministry was burdensome due to the fact that his wife was never in sympathy with it. No doubt his frequent and long absences from the farm and kiln placed additional burdens on her. It was said that while Albright's wife was not in sympathy with his ministry, she never opposed it and died a member of the Evangelical Association.

Several comments attributed to Albright tell us much about the man. In describing his Christian life, he stated: "... for God, and Christ through his Spirit, quickened my soul, so that I did not live unto myself, but to the glory of God and the welfare of humanity." At one of his last meetings with his co-laborers, Albright urged them: In all that you do or think of doing, let your object be to enhance God's glory and advance the work of grace in your hearts, as well as among your brethren and sisters; and be diligent co-workers in the way which God has pointed out to you, to which he will grant you his blessing.

Indeed, in a conversation with John Dreisbach Albright gave this paring advice:

If it is the will of God that you should be and remain a church, then He will also provide for you in this respect; men will appear among you who will be able to accomplish what I shall not be able to do. It is the work of God and it is in His hands; He will also provide for it.

As a boy growing up and being catechized in the Evangelical Church and hearing stories from Jacob Albright's life used as sermon illustrations, I was made aware of his considerable influence upon the denomination that he founded. His great, great grandson, Dr. Raymond W. Albright, who wrote the definitive history of the Evangelical Church, reported that:

Similar to the Pietists in Germany in the preceding century, Albright emphasized repentance, faith as an attitude of the heart, and regeneration and sanctification as experiential facts. He sought and found strength for this Christian endeavor in his direct relation with God.

There was deep commitment to Christ, heroism, and self-discipline in Albright that I learned early to admire.

In June of 1960 when I joined the faculty of my seminary alma mater, Evangelical Theological Seminary, as one responsible for the teaching of Church History, I learned that the great Yale University missions professor and Church historian, Kenneth Scott Latourette, had just retired. Dr. Wilber Harr, our professor of missions at ETS, had just returned from hearing Latourrette's valedictory address, which he had entitled "My Guided Life." I never
heard or read this address, but I have always remembered the title. I can use it tonight regarding myself. If Luther, Spener, and Albright mentored me in the ministry I was privileged to undertake, three men in my Naperville student days encouraged and made a way for me in this work. They were ETS president Paul Eller, whose successor I became in the field of Church History on the seminary faculty; Dr. Wayne Clymer, at that time dean of the seminary; and Dr. Paul Washburn, pastor of First Evangelical United Brethren Church, for whom my wife worked as secretary and under whom I did my field education. I owe them all so much.

I conclude by quoting a Scripture passage that is applicable to my life and to a number of others in this room. It is Isaiah 50: 4-5, and it reads like this in the Revised Standard Version:

“The Lord God has given me the tongue of a teacher that I may know how to sustain the weary with a word. Morning by morning he wakens—wakens my ear to listen as those who are taught.”

I dare not over-identify with this brief passage, but I do thank God for giving me my teaching ministry. I hope that in my classroom students may have found a word now and then to sustain them in their weariness or to help them sustain the weariness of others. Likewise, I hope that in the midst of this I also listened as one who was taught. Thank you so much.

Endnotes:
1. E. G. Schwiebert, Luther and His Times (St. Louis, Missouri: Concordia Publishing House, 1950) 499.
15. Ibid., 951. “Wiederholung der wiedergeburt.”
21. Ibid., 75
22. Ibid., 81-82.
24. Ibid., 515-516.
25. Ibid., 517-518.
27. Ibid., 114.
28. Ibid., 103.

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EUB Center Web Site

For a number of years the Center for the EUB Heritage has had a website as part of the United Theological Seminary website. Over the past year Curator Tim Binkley has expanded the site significantly.

To get to the EUB Center’s site, type www.united.edu. In the menu across the top of the page click on “About United.” In the column under “About United,” click on “Research Resources.” When that screen appears, the center column will have a direct link for the “EUB Heritage Center.” Click on it and the left column will now show seven categories or entries under EUB Heritage Center. One of them is the “Telescope-Messenger.” When you open this category it will allow you to download the first three volumes (6 issues) of the Telescope-Messenger.

Click on “Guide to Historical Collections” for a partial list of the holdings of the Center. Some of these have “finding aids” that give more precise details on that particular collection. Eventually, all of the collections will have “finding aids.” If you click on the “Vertical File” it will display a list of names of individuals about whom or from whom the Center has information.

Under the “EUB Collections” category is a “Genealogy and Local History” section that will be of interest to many people. The Center is in the process of digitizing a number of documents of general interest to people interested in church history. While this will take many years, the process is under way.

Maintaining and improving a website is a constant process and requires much time and personal attention. The staff of the Center hopes you will visit the site, enjoy it, and make suggestions for improvements and expansion.

Book Review

A Higher Moral and Spiritual Stand: Selected Writings of Milton Wright edited by Timothy S. G. Binkley was released by The Scarecrow Press, Inc. recently. Bishop Milton Wright, the father of aviation pioneers Orville and Wilbur Wright, was editor of the United Brethren church’s magazine The Religious Telescope from 1869 to 1877. He left his editor’s role when elected a bishop in the United Brethren denomination. Still later his strong stand against secret societies and the process of ratification of a constitution with which he disagreed led to his withdrawal from the denomination and the creation of The Church of the United Brethren in Christ (Old Constitution). While this was an unfortunate chapter in the history of the UB denomination, it reminds us that vigorous battles over polity, theology, and social issues are not new in our time.

In the introduction to this book, Dr. J. Steven O’Malley (prominent historian of the EUB heritage and a member of the Advisory Board of the Center for the EUB Heritage) puts Bishop Wright’s thinking in the broader context of 19th Century religious thought. Rev. Binkley chose editorials that fit into four categories: Theology, Piety and Morality, The Church of the United Brethren in Christ, and American Politics and Society. These reflect many of the key issues for the United Brethren Church at that time including the Holiness Movement, the conflict between science and religion, and secret societies, as well as several other areas.

This book can be purchased at Cokesbury Bookstores or through the publisher: The Rowman & Littlefield Publishing Group, Inc., 4501 Forbes Blvd. Suite 200, Lanham, MD 20706. It can also be ordered on the website www.scarecrowpress.com.

From the Editor

The official date for the founding of The Center for the Evangelical United Brethren Heritage is 1979. That fall the Board of Trustees of United Theological Seminary officially approved the creation of The Center for the Study of Evangelical United Brethren History under the direction of Elmer J. O’Brien, Seminary librarian. Professors Arthur Core, Donald Gorrell, James Nelson, and Calvin Reber were also key figures in the creation of the Center (renamed The Center for the Evangelical United Brethren Heritage in 1988). Thus with this issue the Center marks its 30th anniversary.

Over the past 30 years the Center has convened a number of conferences, made presentations to the General Conference of the United Methodist Church, generated the publication of several books, produced the Telescope-Messenger (since 1990), staged numerous exhibits, provided assistance to hundreds of researchers, and answered thousands of questions from a variety of persons interested in EUB history. This was accomplished with no full-time employees and with much volunteer assistance. None of this would have been possible without the steady and extensive support provided by United Theological Seminary, especially presidents...
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With the recital of this success story, however, comes some sad news. At the end of July Rev. Timothy Binkley, curator of the Center for the EUB Heritage, left the Center for a position as curator in the library of Southern Methodist University in Dallas, Texas. During his years as curator Tim did an outstanding job. He organized and annotated most of the collection, he did the research and prepared many outstanding exhibits based on the EUB heritage, he edited a book of Bishop Milton Wright’s editorials, and he responded in a timely and effective way to the many requests that came into the Center. Although his loss is a severe one to the EUB Center, we wish Tim and his wife Michelle the best in their new position. Efforts are under way to find a replacement for Tim.

Finally, please note that it is time to renew your annual membership. (See form on page 6) The basic membership has been increased to $20.00 (the website does not reflect this increase.) This is the first time the membership fee has been increased since it was instituted. The increase will continue to cover the publication of the Telescope-Messenger and will provide some additional funds for exhibits and special programs.

Robert L. Frey