NEW MEXICO CONFERENCE
UNITED METHODIST HISTORICAL JOURNAL

- Sponsored by the NM Conference Historical Society. Information concerning the NM Conference Historical Society and membership may be found in the back pages of the journal.
- To be published semi annually
- Subscription to this journal is included with $10 paid membership in the NM Conference Historical Society
- Readers are invited to submit articles and stories of general historical interest, approximately 1200 words in length, for consideration. These may concern a moment in the life of the church, or a person and their impact, or a topic. Inclusion is at the complete discretion of the editor. Pictures, if included, as well as text, must be free of any copyright restrictions.
- Excerpts from primary and secondary sources may be reprinted here in order to call attention to their source and available resources. Authors may submit short excerpts from their work for consideration.
- As an historical journal, commentary on current topics will not usually be considered, except those concerning the work of the NM Conference Historical Society.
- Unless otherwise indicated, permission to reproduce anything in these pages must be obtained in writing from the NM Conference Historical Society, through the editor of this journal.

Willard L. Steinsiek, editor
11816 Lomas NE
Albuquerque, NM 87112

NEW MEXICO CONFERENCE
UNITED METHODIST HISTORICAL JOURNAL

Volume 1 2010
May 2010

Published by the NM Conference Historical Society
Willard L. Steinsiek—editor
John Steele
By Willard L Steinsiek

"I never asked to be appointed to the mission; much
less to be its superintendent...It seemed the Bishop,
himself, hesitated. It may be his hesitation was be-
tween Brother John Steele and myself, or it may be
there were applicants. I never knew. I never asked.
Brother John Steele would have made a good super-
tendent, and had he been appointed I could have
worked under him with great satisfaction, for he was
a well informed, neat, and safe man."

– Thomas Harwood

John Steele was born in Middleton County, New
York on March 22, 1832. He was the son of Alexander
and Loretta Steele. His mother died when he was 4
years old and he went to live with his grandfather. A
good student, he was deemed qualified to teach pri-
mary school at age 16, and became a teacher.
At age 18, the youngest of 15 men who made the journey together, John went west to try and make his fortune in gold mining. He chronicled his adventure which was later published in 2 books, Across the Plains in 1850, and in Camp and Cabin.

When he arrived in California he had 35 cents left in his pocket, and no tools. He landed a job working in the deep mines. He soon made a claim and began to work it, but became ill from bad water. Before long he used up all that he had made and was forced to sell his claim. So his fortunes went, gaining a little by working in the mines, and then losing it all again while moving to different locations in what was called the mining district. He began to learn Spanish during a trip to Los Angeles.

Among his adventures was an occasion when a man took offense and sought to force John to drink with him. Pouring two drinks and drawing his revolver he gave John a choice. “Take that glass of liquor, or the contents of this pistol.” John called on his partner at the time to testify on his behalf that he never drank with anyone and was pledged against it. Then John said to the man, “A gentleman like you would not ask anyone to break his word.” The man relented, saying “of course not, and here’s my hand on it.”

It was John himself who drew the pistol on a mine owner who had refused to pay him the wages he had earned. “Now sir, I am going away this morning, but this matter must be settled first; you can pay it now or never have another chance.” Others nearby knew the man had been trying to cheat his employees and backed this “lawful” effort enabling John to receive what he was owed.

He finally returned to Lodi, Wisconsin in 1853 at the age of 21, much wiser if not much richer.

He returned to his studies. On December 24, 1855, he was married to Rebecca Ford and they moved to Mount Vernon, Missouri, where he became a teacher once again.

John Steele never fathered any children, but a letter written by John Steele dated June 7, 1856 tells the sad story of the death of young child who was not their own.

Mr. David Gottschall.

Dear Sir, At the request of my very dear Friend and Brother-in-law your Son, I write you the painful intelligence which his own feelings, as a father, forbids him to recite--the death of his only child, Annie, who died at 6 o'clock Saturday morning, the 17 of May, Aged one year ten months and seven days. Her sweet temper, quiet and happy disposition, her vigorous health and strong intelligent mind gained the admiration and love of all who saw her and were full of hope and promise to her Parents, who, in the joy and happiness of their child, could not foresee the event which has made their home desolate, and almost withered their hearts.

About 10 o'clock on Friday previous to her death, full of childish glee, and prattling the words she was just learning to speak, she was playing in the yard but a short distance form her mother, when a spark from an underground fire, connected with a smokehouse was blown into her underclothes, a gust of wind wafted it into a blaze. Her Mother instantly tried to extinguish the fire by wrapping her closely in her own clothes, but this had no other effect than to set the clothes of both on fire.

She then tore the child's clothes from its body while hers was extinguished she hardly knew how. By this time the Father, who had been at work in the
field near-by, came in -- remedies were applied -- a Doctor was soon in attendance -- friends gathered around -- but the fire had progressed too far and defied all human skill and mocked the tender and affectionate feelings of paternal love. The little sufferer lay writhing in pain, which she endured with a silence and patience which seemed impossible for one so young. All through the slow hours of that never-to-be-forgotten night we remained by her bedside vainly hoping the pain would pass away and she would recover.

But when morning dawned the death-rattle was heard in her throat, she raised her little hands and called her Mother, who leaned over the bed, the child clasped her arms around the Mother's neck and kissed her fervently several times, and then lay calmly upon her pillow. Soon we raised her in an easy position -- her eyes closed softly -- her heart was still -- and without a struggle her spotless spirit was free. Like an early flower nipped by the frost, she perished in the springtime of life -- or as a bird that sings through the sunny days of summer, and at autumn leaves her clowed bower to prolong a happy existence where the skies are still bright and winter never comes, her soul took its flight across the dark vale of death; and her parents now feel that their treasure is laid up in heaven.

Yet, though she is now safe from the sorrows of earth, and all the snares of sin and sufferings of death, her bereaved Parents by the greatness of their loss awake our warmest sympathy.

In trying to extinguish the fire, Loretta's hands and arms were dreadfully burned, but they are fast becoming well, but the sting of grief will remain in both their hearts through life when they think of their Little Annie.

Solomon will write to you soon and I will therefore close my sorrowful recital of that of which I cannot think without painful emotion.

Yours Very Respectfully,
John Steele.

The war conspired to break up this school in 1861, and they set out to return to Wisconsin. Rebecca died along the way and was buried at Pilot grove, Missouri.

John became a military recruiter for the Union, finally enlisting himself in May of 1864. He was promoted to first Lieutenant in February of 1865, and then discharged in October of that year as the war came to an end.

On April 16, 1867, John was married to Hattie Clemmons. In the fall of that year he joined the West Wisconsin Conference of the Methodist Episcopal Church. He served three appointments over the next few years, Wonewoc, Kilburn, and Prescott, before being asked by Bishop Simpson to go to New Mexico and join Thomas Harwood as a missionary. He was reluctant at first, and felt ill prepared for the task, but he came to believe that God was calling him.

Upon arriving in New Mexico in 1873 with his wife, John was appointed to the Spanish mission in Peralta.

This was the home of Ambrosio Gonzales and the largest congregation in the mission, having grown out of a class established in 1853. When Thomas Harwood came to Peralta he had been amazed to find that class still meeting and prospering after so many years. He promised to find a preacher for them soon.

John and his wife soon established a school.

"Never did I see a missionary and his wife more beloved than these seemed to be." Wrote Harwood, "Their influence upon the moral and social elements of these people, to say nothing of their success relig-
iously, is simply wonderful. Their greatest need is a parsonage and church building..."

Plans were drawn up for a unique church building with thick walls and gun slits instead of windows, just in case they were needed.

The presence of the protestant organization in the predominately catholic community was not welcomed by everyone, however. The door casing of the new church had a bullet lodged in it that had missed its mark while they were working on the church.

John Steele described the location of the church as "The finest property in Peralta, fronting 210 feet on the plaza, large house, and over two acres of land."

Lumber for the building was purchased from a lumber mill near Madera and hauled 40 miles by wagon. Most of the work was done by John Steele himself with Ambrosio Gonzales. The new church was named Kynett Chapel, in honor of Dr Kynett, the Corresponding Secretary of the Board of Church Extension who had come up with $800 for the land and another $1000 for the building supplies. The Spring Garden Methodist Episcopal Sunday School in Philadelphia donated the bell which was rung for the first time on the 4th of July in 1876. It soon became known as the Centennial Bell.

The first Conference meeting of the New Mexico Mission was held in Peralta in November 1876, the same year that the chapel was dedicated. Comprised of both English and Spanish work, 2 secretaries were named. John Steele served as the Spanish secretary. No bishop was present, but the handful of preachers resolved to invite one next time. Thomas Harwood was named as the superintendent.

Although the church at Peralta was his focus throughout the time John Steele was in New Mexico, two incidents make it clear that time was also spent evangelizing other nearby communities.

"I had a preaching place out some miles from Peralto (sic) called Albuquerque," he wrote. "An American had married a Mexican and his wife's brother, assisted by another fanatic, planned to gain the favor of heaven in taking my life. The arrangements were completed on Sunday, and my American friend, who belonged to the same order I did, made known to me their plan. Monday morning I started for home and as I passed out of the gate there, sure enough were two men mounted with large revolvers and knives at their belts. I rode out a little way when they rode up slacking their speed on either side.

They said, "The Minister from Peralto, are you not?" To which John answered, "Yes Sir. Are you going to Peralto?" They said that they were and continued to ride along side of him.

"We came to where the road divided. I turned toward the river bank and my companions tried to persuade me that I was on the wrong road. I said that I wanted to cross the ferry and see a friend by the name of Hubble. The river is deep they said, but I rode on to the river bank and looking back saw two desperate men looking after me. I turned my mule down river and across the sand bottom on a gallop and reached Peralto in safety."

On another occasion John Steele was asked by John Garcia, a local pastor, to attend a wedding out in the mountain district.

"I arrived late in the night," he wrote, and being very tired I laid down in the corner to sleep. I was aroused at dawn by loud angry voices. Brother Garcia quieted the mob by telling them the minister would preach for them if they would come about the middle of the forenoon, and if he said anything against their
church or the priest then 'he would have nothing to say.' I prayed for the help of the Holy Spirit and thought about what I should say. At last I decided to read the eighth chapter of Romans and take the first verse for my text. At the time appointed people gathered and filled the yard and house with a look of mingled hatred and contempt. Every eye flashed with cruel scorn.

"The book I hold in my hand," John said, "is just the same as your priest uses. My one desire is to deliver God's word." He then sang a hymn, led a prayer, and repeated his text from Romans, "There is therefore no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the spirit."

The outline of the sermon John thought might be his last was as follows;

I) People who do wrong are under condemnation.

II) It is possible for people to live without being under condemnation.

A. Peter was condemned but he afterward came back to his Lord and was forgiven.

B. Judas betrayed Christ for money and afterward felt sorry, brought back the money to those who gave it to him, but instead of coming to Christ he went and hanged himself.

III) God says there is no condemnation to them who are in Christ Jesus.

A. The Roman soldiers nailed Jesus to the cross, and Jesus prayed "Father, forgive them"
down. The Centennial Bell, however, can still be seen at El Buen Samaritano United Methodist Church in Albuquerque.

References


Roller, Twila. Methodism in their Madness. Albuquerque, NM: Creative Designs, 1993


Email Correspondence with Patti Schuknecht, a relative of the John Steele family still living in Wisconsin.

The church at Peralta sometime in the 1930's.

We know that there were several schools throughout the New Mexico Spanish Mission from 1869 onward. Some were local schools taught by dedicated missionaries and/or local pastors. Some schools were supported by the national church such as, Dulce, Las Vegas, Las Cruces, El Paso and the Navajo Mission. There were also annual district pastor's schools which lasted perhaps ten days. Thomas Harwood mentioned a ten days camp at San Marcial with Rev. J. D. Bush of the southern church as host. This school was in 1894. Shortly after Mrs. Bush died and Harwood conducted the funeral service. Harwood also mentions summer schools held in El Paso, Albuquerque and Las Vegas districts. [Harwood History volume II pages 288-289]

What did they teach and what were their texts? The best guess would be to examine the Course of Study books listed in the various Disciplines of the Methodist Episcopal Church. Special notice should be given to those books for Local Pastors under Mexican Courses.

In Volume II [pp. 94-95, there are references to arithmetic, geography, plus a Spanish course laid down in the Discipline. Later in the volume Berean
Lessons in Spanish are also noted. Added to this, Harwood makes mention of using Adam Clark’s [sic] commentary in a debate about the Book of Daniel.

From The Life of Emily J. Harwood, we find reference to “the usual course of study...Bible, biblical history, geography, homiletics and subjects bearing on Bible interpretation, etc.” [p. 105] Also added to this notation, we find listed: ‘catechism, Borth’s history of the Bible, Methodist discipline, Binney’s Compendium, Church history, the Reformation, etc.’ [p. 120]

The Discipline for 1900 shows for course of study: Book of Discipline {Articles of Faith, and General Rules}, Catechism #1, Evidences of Christianity by Alden, Theological Compendium by Binney [part 1], Life of John Wesley, Catechism #2, Binney [part 2], History of Reformation by D’Aubigne, Binney [parts 3 & 4] and History of Church by Hurst. Most of these texts are hard to locate, but histories by John F. Hurst can still be found in antique bookstores. Amos Binney’s Theological Compendium plus an improved version were used as references from 1840 to beyond 1902. Binney’s was reprinted by Abingdon with an ISBN number [around 1970?]. Recently it was discovered that the Nazarene Publishing House has maintained the Spanish version to this date. Interesting that Binney has a section on the Women’s Role in the Church—printed just prior to the famous discussion at General Conference in 1880.

These are scarce notices printed in scattered books concerning the Harwoods. Who knows what was taught in the Woman’s division schools? Also to the collection are the departments listed in the Albuquerque College ads. General basic education plus training for industrial trades and social graces seem to be a good guess.

“And now a second time do I invoke the presence of the Spirit of truth to attend thee, my little book, as I send thee forth again to preach that glorious Gospel which my palsied tongue can no longer proclaim. No more wilt thou return unto me on the earth for new apparel in which to journey through all lands with thy glad evangel. May I meet among the blood-washed throng in heaven many who, amid the noisy discords of error, have heard thy feeble voice and have believed in Jesus, the Son of God and Saviour of men.”

- From the Preface to Binney’s Theological Compend Improved, Amos Binney, New Haven, June 1, 1874.

Available online at: http://wesley.nnu.edu/wesleyctr/books/0301-0400/hdm0371.PDF
The Hendrix Church 1888 - 1912
From Through The Centuries,
by Eva Jane Matson

St. Paul's history is traced through The M.E. Church, South organization. Throughout the 1870s, itinerant preachers from both northern and southern churches, rode into the little village with a bag in one hand and a Bible under their arm. They preached whenever they could gather a few people to listen to their message. In 1879 or early 1880, one itinerant minister, Rev. L.B. Ellis, tied his horse to one of the numerous hitching posts along the dusty main road in Las Cruces. At this time there were only about fifty Anglo families here, perhaps as many as 150 to 200 people. He succeeded in gathering enough people to hold a service. After leaving Las Cruces he journeyed to Soledad Canyon and found several Anglo families there. He held services for the few who were eager to listen.

Although growing, Las Cruces was still a very small village with only two or three dusty streets. About 1887, Judge Richard L. Young and his family moved to the community. With the aid of approximately twenty Anglo families, he organized a Sunday School and was the first superintendent. Classes were held in a building on Main Street. About thirty-five people were involved in that first Sunday School, although not all were Methodist. Judge Young was assisted by an Episcopalian, Prof. Cornelius Jordan who was registrar of the Land Office and later president of New Mexico Agricultural and Mechanical College (NMA&M). Others were Prof. J.D. Tinsley, a Baptist; Prof. Robinson, a Methodist; Mrs. Dr. Lyons, an Episcopalian; and a Miss Combs ... This small congregation united to form a caring, sharing, cooperative group.

Another member of that original group was Judge Joseph R. Boone. In April 1888, Judge Boone received a letter from Bishop Eugene R. Hendrix informing him that the Board of Church Extension of The M.E. Church South had donated $1,000 and granted a loan for an additional $500 for the purpose of building a church in Las Cruces. The loan was to be for five years at six percent interest. The local newspaper announced that this would be a fine building as the local contributions would probably equal the amount given and loaned by the church board. The location chosen was in the middle of town on Griggs Street and bounded on the east by the Acequia Madre (main irrigation canal) of Las Cruces. Mr. Frank Buntz and his wife, Anna, sold the church this property, which Mrs. Buntz had inherited from her father, J. Peter Deus. Joseph Boone, James R. Wadell, and Richard Young became trustees for the newly formed Hendrix M.E. Church, South and re-
ceived deed to the approximately one-half acre in exchange for $100. The provisions of the deed were:

... that said premises shall be used, kept, maintained and disposed of as a place of divine worship for the use of the Ministry and Membership of the M.E. Church South, subject to the discipline, usage and ministerial appointments of said church as from time to time authorized and declared by the General Conference of said Church and the annual conference within whose bounds the said premises are situate.

The description of the property on the deed to this original lot makes for interesting reading.

Beginning on the west bank of Acequia Madre Las Cruces and also on the west side of the street running East and West between Masonic Hall and storehouse and ... W. 2 chains and 85 links to stake for corner near W. bank of Contra Acequia, Thence S. 710 E. 3 chs. and eighty links (being almost on this line but north thereof situated three large cottonwood trees) to a stake on West bank of aforesaid Acequia Madre, Thence ... 1 ch. and 94 links with the West bank of aforesaid Acequia Madre to the place of beginning.

Those cottonwoods must have been of an impressive and rather permanent nature to be considered as part of the legal description of the land. Unfortunately, they no longer exist.

With money in hand and land purchased the trustees were now ready to build. They named their one-room brick church Hendrix M.E. Church, South after Bishop Hendrix who had helped provide the necessary start-up funds.

Every denomination in town, including the Catho-

lics, pitched in to help with the fund raising. Of course, no church is ever built without various fund drives, including food sales, dinners, and pledges. All of these methods were used to raise the money needed to build the church. The Sisters of Loretto sent a large cake to be sold at a food sale. After completion of the building, various other denominations worshiped there in addition to Methodists. For a short period the building was even operated as a Presbyterian Mission. This probably occurred during one of the few times when a Methodist minister was not assigned to Hendrix Church. As an example of Christian cooperation, North Methodist, South Methodist, Christian, Baptists, and Episcopalians all worshiped together.

The Annual Report of the Board of Missions, The Methodist Episcopal Church, South, reported in 1889, "We are now building at Las Cruces a substantial brick church to be valued at $3,500 when completed. The title is clear and is held by the trustees in fee simple, under bond to the Church Extension Board for money advanced on building." A year later, the report valued the completed building at $3,000, so $500 was saved somewhere.

More people moved to Las Cruces and the Sunday congregation grew. Shortly after completing the building, the original membership of thirty-five had grown to eighty-five. The Isaacks family moved from Soledad Canyon to Las Cruces in 1888, about the same time the Freeman family came from Berino. The Sweet and Ford families already lived in Las Cruces. These four families played very important roles in the early church. The newly formed New Mexico Conference assigned Rev. James Wiems (also spelled Weems) the first pastor in 1888. He was followed by Rev. B.P. Searcy the next year. Rev. L.B. Ellis, the itinerant
preacher who had tied his horse to the hitching post, was assigned here in 1890.

Sanborn Insurance was a major property insurer during the late nineteenth and early twentieth centuries. Their maps of cities and towns provide a wealth of information about the physical locations and descriptions of buildings. The March 1893 Sanborn map describes Hendrix Church as being block number 305 on Griggs Street with the Acequia Genevieve on the east. Two private homes were located east of the canal with vacant space on the west. The eaves on the brick building were twenty feet from the ground. A buggy shed and corral on Water Street completed the description. In 1902, the Sanborn map showed a Methodist Episcopal church with the same building, lot, and eave height, but now the building has heat, stoves, light, and oil. Six years later the Sanborn map gives the same lot and building description but the eaves are now only seventeen feet high. The light is electric and the forty-five-foot belfry was included. The two houses were still east of the canal. The undertaking business across Griggs Street to the north was where T.J. Graham established his funeral home when the Grahams came to Las Cruces. The map includes a small square marked, 'hearse'....

In the 1912 Thirtieth Annual Report, Board of Church Extension, Rev. J. Allen Ray, presiding elder, stated:

We are planning to enterprise church buildings at Las Cruces, Deming, Berino, Anthony, Ysleta and possibly Marfa during the year. Our buildings at Deming and Las Cruces are very inadequate. Both towns are growing rapidly and we must build at each of these places if we would maintain the prestige that we now hold.

That year Las Cruces had a population of 4,500.

With the coming construction of Elephant Butte Dam, thousands more acres could be put into cultivation through the use of irrigation water from the resulting reservoir or pumped from wells using the new, cheap electricity. Rev. Ray, fearful that the church could not accommodate the increased congregation, stated: "We dare not sleep on our rights. Other churches are alive and alert and are beginning to invest heavily in the new state [New Mexico became the forty-seventh state in 1912]." He knew the influx of people would be phenomenal and the church would have to "realize this fact and do its duty to hold the field in the Rio Grande Valley."

The minister, Rev. Clyde K. Campbell and the trustees decided it was more practical to build a new and larger building than to repair the old. To make room for the new building, Hendrix Church was razed and the bricks, pews, and bell were moved to the community of Berino...

The new church would have to be larger, for they planned on future growth. Church member W.J. Stevens drew up the plans and later superintended the building...

During the week of October 9-13, 1912, the 23rd Session of the New Mexico Annual Conference of the M.E. Church, South met in the newly completed church, which had been renamed St. Paul's M.E. Church, South. The reason for the name change appears to be lost....


Copies of Through the Centuries can be purchased by phoning or writing St. Paul's United Methodist Church/Archive, 225 W. Griggs Ave., Las Cruces, NM 88004; phone #575-526-6689. The cost is $15.00 per copy which includes postage.
Berino Methodist Church 1917 – 1959
by Julia McMillie

The church began by having Mr. and Mrs. Pfeiffer come from Lydia Patterson Institute in south El Paso once a month to conduct church services for Berino residents. Mrs. Pfeiffer played the piano, and in addition to the Sunday school and Sunday services, there was a Sunday evening meeting called League, and a Prayer service on Wednesday evening. For these monthly tasks, the Pfeiffers were paid $25.

It's not clear when the congregation bought the property for a church building, nor when the church was built, but it is common knowledge that the Berino United Methodist Church building was built in Las Cruces for a different church, then was dismantled and brought, brick by brick, to Berino where it was reconstructed for the Berino UMC. It was built on a high foundation, so the entrance had five large concrete steps. On the top step rested the church bell, a large metal bell that did not ring but was a welcoming sign as people entered the church.

In 1959 when Berino UMC permanently closed its door and sold the property, all memberships were moved to the Anthony United Methodist Church. Anthony UMC also received, among other things, the black leather-bound altar Bible, and two pews that had held Bowman family members for several generations.


ADDENDUM - WS

The church at Berino was actually built in 1912, by Rev Samuel Grafton Kilgore. They followed the exact floor plan of the original Hendrix MECS. S G Kilgore was a "superannuate" pastor (retired) from the NW
Texas Mission Conference. He is first mentioned in the Journal in 1913, with an address in Berino. Later in 1917, he moved to Las Cruces. Berino first appears in the Appointment list in 1918. We can assume that before that it was part of a circuit left to be supplied and taken care of by S G Kilgor.

The date of the picture we have of a Vacation Church School at Berino is unknown, but it is prior to 1939 since it lists the church as MEC, South.

Back in 1990 Twila Roller did an article for the United Methodist Reporter on how the bricks from the 1888 Hendrix MECS Church, now St Paul’s UMC in Las Cruces, were later used to build the church in Berino.

The bell came from Hendrix too, although the bell tower was not recreated. Then when the Berino congregation united with Anthony, the church was razed and the bricks were sold to "Jimmy Boyd," who used them to build a home "west of Berino." According to the article, in 1990 the bell found its way back home and now hangs in the patio at St Paul’s UMC in Las Cruces.

---

**Reminiscences**

By Russell Carver Parchman

I was raised in the Loving Methodist Church (now closed), in Loving, N.M. a small community in the southeastern corner of the state. My mother, Wilma Parchman, was the Church organist/pianist so we were faithful in attendance. The MYF became a significant part of my faith development; and a major contributor to the development of my leadership skills. I was allowed to serve in numerous offices from local MYF President for several years to Sub-District President to District President to Conference Vice-President. Some of my friends played baseball in High School, others were in FFA, others in Student Government, and for me it was Church and specifically MYF.

My maternal Grandfather and Grandmother, George and Lois Carver, were early N.M. Conference leaders. My Granddad was the Secretary/Treasurer of the Church Extension of the Board of Missions of
the Conference for 25 years which meant he wrote the checks and mailed them to all pastors on conference support (Equitable Salary). He was also one of the N.M. Conference’s two lay delegates to the 1939 Uniting Conference which brought together the Methodist Episcopal Church, the Methodist Episcopal South, and the Methodist Protestant Church into one new Methodist denomination - The Methodist Church. Granddad Carver was also a lay delegate to Annual Conference from the Melrose Methodist Church for almost 30 years! He also served on the original conference committee which selected the site for Sacramento Methodist Assembly. I remember him telling about riding in a jeep over rough terrain to inspect the site.

My rich Methodist heritage led me naturally to McMurry and then to Duke - two great Methodist Universities. While at Duke I majored in Christian Education, planning to be a Minister of Education. Although Bishop Angie Smith told me that there was "no future in Christian Education." I nevertheless sought a position in the field. My former D.S., M. Buren Stewart, (Carlsbad District) had moved to Grace, Alamogordo and he graciously offered me a staff position there.

Strongly influenced by Christian Education, moving from Christian Educator to Pastor was a natural and easy transition because for me church leadership was always about teaching and nurturing others. I have always been a "learner". The search for effectiveness in ministry drove me to work hard and absorb from many mentors. From John Rakestraw, to M. Buren Stewart to Milton Chester to B.C. Goodwin to Don Forsman to Louis Schowengerdt to Brodace Elkins to William McReynolds and on and on; I have learned much. Early in my pastoral ministry, I became ob-

sessed with how to help my congregations grow. So I sought help from within the Conference and the United Methodist Church and from beyond it. In the two churches that I served for more than 7 years that growth occurred. In Odessa at St. Luke’s, we grew by 68% in worship attendance (from 200 to 336) and by 70% in Sunday School attendance (from 155 to 256). And at First UMC Midland the growth was even more staggering- from 415 in worship to over 900, and from 325 in Sunday School to over 600. I am proud to have been a part of that. But I firmly believe that it happened because of my eagerness to learn from others - laity included, and my commitment to experimentation and innovation.

There are so many memorable learning experiences in my career that it is difficult to single out any one or two, but I'll try. While serving on the Curriculum Resources Committee of the General Board of Discipleship we identified the need for a comprehensive in depth Bible Study. This request led eventually to the creation of the Disciple Bible Study. To have even played a small part in that is amazing! Some of my fondest memories center around experiences at Sacramento Methodist Assembly- ranging from a mountain top meeting with Christ to laughter in the Dining Hall, from joyous spiritual discoveries during a youth camp to watching Kindergartners pretend being "David and Goliath" in a Lab School.

Finally, any success that I have had is credited to the glory of God and the unconditional support of my best friend and loving wife, Barbara, who shares my love for the Lord and the Church.

- Russell Parchman, April 2010
Russell Parchman—Clergy Living Archive - 2010

APPOINTMENTS
NEW MEXICO: 64 AAS; 66 Grace, Alamogordo, Christian Ed; 68 Grace, Alamogordo, associate; 69 Conference Director of Ministries; 71 Conference Program Director; 72 St. Luke's, Odessa; 81 St. Paul's Albuquerque; 83 El Paso DS;
NORTHWEST TEXAS: Sept 1, 1988 First, Midland;
NEW MEXICO: May 22, 1995 Western Hills, El Paso;
98 Texas Methodist Foundation, Lubbock; 00 Retired

TITLES AND HONORS
Certified Minister of Christian Education; El Paso D.S. 83-88; Alternate Delegate to Jurisdictional Conference 84; Delegate General Conference 88; Chair of Program Committee Camps Board; Chair of Northwest Texas Board of Pensions; Chair Conference Review Committee; Interim Conference Program Director 71; Development Officer for Texas Methodist Foundation

William Henry Duncan
An Excerpt From
Methodist Circuit Riders, 1987
By O A McBrayer

Our source, "Data of First Methodist Church", however errant, also stated:

"In September 1910, Reverend W. H. Duncan was appointed to this charge, preaching here and at Grandfalls. Soon after his coming, Rev. Abe Mulkey held a revival meeting during which there were several additions to the organizations. (The other denominations drew out of the Union Church: Presbyterian 1903; Baptist 1906; and Disciples 1910.) The Methodist reorganized the church and the following year 1912 and became a station. Rev. Duncan stayed four years. In 1911 the present building was begun and the congregation moved in during March 1912. The church was built by C. S. Oates, father of John Oates. The building committee consisted of George T. Spears, E. W. Bennett, deceased, J. M. Lilly, look on the corner stone at N. E. corner for other members of building committee. W. C. Fairey was first Sunday School superintendent. Mrs. C. A. Dawson was the first president of the Missionary Society and Mrs. J. L. Mitchell, first secretary of the Society and also Organist."

Apparently, the author of "Data ... " did not know that Brother George Ward was appointed and served Fort Stockton from 1899-1901 as part of the Fort
Davis Circuit, 1905-07 on the Odessa Circuit, as well as, the Fort Stockton Circuit from 1907 to 1909, or that Brother W. H. Duncan supplied Fort Stockton after conference until July 1910 before the Presiding Elder officially appointed him to the Circuit. The 1909, NEW MEXICO CONFERENCE JOURNAL "Appointments" omitted Fort Stockton and it listed Rev. Duncan, "Supernumerary", a Methodist Conference term which means a year of leave, usually because of health.

The El Paso District Conference meeting April 13, 1910, registered W. H. Duncan, "Supply, Fort Stockton" and the appointments in the 1910 recorded Duncan to be reappointed for a second year at Fort Stockton. His letter to the Conference written October 1923, stated he was officially appointed in July of 1910. When the Sachse family joined the church at Christmas of 1910, Mrs. Euna Sachse Wade, then a girl of 10, remembers Brother Duncan as pastor. She said that he was so weak from tuberculosis that often he could not stand for the whole sermon but had to lean or sit on the communion table. He was only 31 years of age at that time. The gifts of this man as preacher-leader are revealed in the development of the church during his years as pastor.

William Henry Duncan (Bill) was born July 1879, in Arkansas to Rev. And Mrs. George W. Duncan, "a traveling preacher (conference member) in the Little Rock Conference."

"Brother Bill's" first appointment was Hot Springs, Arkansas Circuit, which he served from 1905 to 1907. He reported "150 conversions and the doubling of members." He told that, by request of a Presiding Elder in the Oklahoma Conference, he was transferred and served 1907 and part of 1908 at Sayre, Oklahoma, in the West Oklahoma Conference.

His health failed in July and so in October 1908, he transferred to the New Mexico Conference and he served the Toyah Circuit. He took the "Supernumerary" relationship in 1909 from the New Mexico Conference. Yet, he served the first part of the year as "supply" at Fort Stockton, and he was appointed Pastor in Charge in July.

Brother Duncan was too ill to attend all of the Conference Sessions in 1923. Returning to San Antonio, he sent a letter to the 'brethren' which stated: "The outstanding conviction of my life was a call to preach. Why I should be so definitely called and laid on the shelf, so to speak, is one of life's mysteries. Were I to get well, I'd go back to the pulpit without the qualm of a doubt that God wanted me there.... (While pastor at Sayre, Oklahoma) I built a church there and doubled the membership. I transferred to the New Mexico Conference and was sent to Toyah, Texas. The next July, I had to give up and go to bed, but I built a church while there. In July of 1910, Rev. J. B. Cochran, my Presiding Elder, sent me to Fort Stockton where I served until October of 1913. I built a church there and raised the membership from nine to one hundred and seventy-five. Then I was sent to Alta Vista in El Paso, now Asbury, where I served two years and the membership was doubled there. A year at Clint, Texas, resulted in like manner. Thinking a change in altitude would help me, I asked for a transfer in October 1916, and was sent to Liberty, Arizona. The long hot summer of the following year completely exhausted my strength and I have been totally invalid ever since. And here I sit in bed in a little sanitarium in San Antonio, Texas, where I wait for the future, and wonder what it will be ... maybe when I die, I will be carried like another Lazarus we read about, by the angels to Abraham's bosom."
Rev. W. H. Duncan died November 28, 1923, after he had taken the Southern Pacific to Marfa on October 3 and attended two sessions of the New Annual Mexico Conference. The above letter was written to the Conference brethren "after his meetings with them." The memorial committee noted: "his passing was a triumphant entry into the presence of his God."

Fort Stockton was surely a "boom" town when Brother Bill Duncan was appointed in 1910. The Kansas City-Mexico and Orient Railroad line was nearing this desert country. Irrigation water from the Pecos River and Comanche Springs seemed inexhaustible and the desert was alive with prospects. The World Fair in St. Louis had shown the nation the great fruit and vegetables grown here. Promoters were developing "cities" along the rail lines and farms near the water. 1910 residents called Fort Stockton a "tent city". The Skinners were living in a tent when their youngest daughter died after a brief illness. The Fairey and Dacy families were also among the temporary tent dwellers until their homes were built.

Officially appointed pastor in July 1910, William H. Duncan quickly followed up on the desire of the congregation, recorded in Brother Ward's Quarterly Conference Records of October 1907, and again February 5, 1909, to secure the services of Brother Abe Mulkey, an outstanding Texas Evangelist, for a revival.

The pastor's report to the First Quarterly Conference of November 9, 1910, stated: "We have just gone through a most gracious revival at Fort Stockton and the church is truly revived. Many conversions resulted from the efforts of Brother Abe Mulkey and his noble wife." Brother Duncan listed nine new members received by baptism, ten by vow and five by letter. This revival resulted not only with new members but also the renewal of its organization and a revitalization of "The Spirit of Methodism" in the Fort City. The Mulkey's stayed with the Sachse family during the revival. The Sachse's were then living in their new house which is still located at 608 N. Gillis Street.

**ADDENDUM - WS**


The 2010 Heritage Tour will include stops at Toyah, Grand Falls, and Fort Stockton. See the end of this Historical Journal for details.

**References**


Roller, Twila. *Methodism in their Madness.* Albuquerque, NM: Creative Designs, 1993
In his childhood, Thomas Harwood decided he was going to be a person of relentless curiosity. He describes it this way, "From early life I had practiced a plan of trying to find out what anything and everything might be that I couldn't understand." This characteristic led him to question the tribal elders at Santo Domingo Pueblo about the history of their village. In his journal, he later lamented the loss of so much Native American history. On a trip to the Navajo Reservation he interrogated Navajo medicine men about the details of their religious beliefs.

In the spring of 1872, he became curious about the Penitentes (a secret Catholic brotherhood that observed rites related to the Passion of Christ that included fasting, flagellation, and reenactment of scenes from the Passion). He had heard rumors about this secret society but he wanted to see for himself. On Good Friday, although he knew he might face danger, he saddled his horse and rode to the Morada (meeting place). As he rode up, he was waved to stay away. But he recognized a man who had previously worked for him. He beckoned him to come over. Harwood leaned down close to the man's face, "José go and tell your captain that I am a friend to your people and I would like to see what you do." The answer came back, "Está Bueno," (It's Ok).

As he entered the building, he asked José to promise that he would not allow him to be harmed since he was the only Anglo and protestant present. The door was shut and locked. Inside there was total silence, total darkness except for one dim candle. As his eyes adjusted to the darkness, he began to make out shapes of nearly naked men beating themselves with whips made out of cactus. For half an hour all was silent except for the dull thud of whips striking the backs of bleeding Penitentes. A haunting, mournful song, sung by everyone present, finally broke the silence and shortly the service was over. The first one out of the building was Harwood. As he rode away, he felt disdain, but the more he thought, the more the disdain turned into a begrudging appreciation for the religious earnestness he had witnessed.

Bishop Lamy and the Catholic hierarchy tried to suppress the Penitente Movement because of the physical abuse and because the events had no priestly supervision. When Protestant missionaries came into New Mexico and established schools and churches, some of these disgruntled Penitentes converted to Protestantism and became members of protestant denominations. Even some of the Penitente leaders became leaders in Protestant ministry.

But new insight, new information is never static. New questions always sprout from the soil of new awareness. Protestants were horrified by the flagellation and self-torture of the Penitentes. How were the two groups able to work together, fellowship together, worship together—how curious?
RESOURCES:


In 1906 Rev. Henry Wannamaker, a congregational minister, advertised the availability of free homestead land in church related papers, thinking he might attract a good quality of people. They came by the trainloads. Among them were many United Brethren, including some retired ministers.

One evening in 1907 a United brethren pastor from Kansas, who was visiting his parents in Amistad, went to a prayer meeting at a community church. Invited to lead worship, he did so. They then asked him to consider coming to stay. He noted his obligations in Kansas, but promised that he would consider it. Writing to the Home board in Dayton, Ohio, he gained permission to go to the southwest, following brethren families who had migrated to the area.
In 1908, Clarence Schlotterbeck returned, and began his work, not only preaching at Amistad, but traveling into Texas and Oklahoma. By November 1908 he had gathered 9 pastors together at the Childress Schoolhouse near Amistad for their first meeting with Bishop Weekly presiding. The North Texas Conference was born, the first conference of the United Brethren in the Southwest. Rev. Schlotterbeck was named their superintendant.

They finished building the church at Amistad in the summer of 1909. Rev O A Smith was the pastor, and stayed for 8 more years.

The church included a basement large enough for a variety of community activities which took place there.

In 1910 Clarence Schlotterbeck undertook a journey by horseback across the Sangre De Cristos into the Rio Grande Valley. He returned believing that the need for education and the gospel were both great. At a gathering of friends and neighbors he collected $1000 to establish work at Velarde. Mellie Perkins answered the call to serve, and after some training established what is known today as McCurdy School.

By 1915 many of the settlers, who had endured the hardship of living on the plains, now “proved up” their claim. So they began to sell out and leave.

The remaining few faced hard times. A fire eventually took away part of the town, but the church survived. At one point the treasurer of the church reported they now had 12 cents left. Through this time, however, a few families refused to let the doors of the church close.

In 1956, the church was left without an available pastor, and they chose to contact the Methodist pastor at Clayton, asking him to hold services at Amistad on Sunday Afternoons.

In 1957 this resulted in a move to unite with the Methodist Church, culminating in a ceremony on September 27, 1959. Without precedent for such an event, the DS made it up as he went along, first having those who were EUB come forward, then any of those from other denominations who wanted to join the new Methodist Church, and finally still others who came to be baptized that day. Harvey Carroll was then appointed to serve the new Clayton-Amistad charge.

This union took place 10 years before the Uniting Conference of 1969 when the rest of the EUB congregations in New Mexico became a part of the new United Methodist Church.

Far from joining the Methodist church in name only, they soon had an active WSCS and an MYF.

There were various projects to improve and maintain the church, but the historical nature of the church was never forgotten. In 1974 the Annual Conference voted to designate the Church at Amistad as a Conference Historical Site. In 1984 the church finally added indoor plumbing.

In 1985 Amistad was given the Bishops Award for Excellence in Evangelism, after showing an increase of 13% in worship and 122% in church school attendance. The church school attendance was actually 41, and the worship attendance about 50.

In 1999 the church began a project to renovate an old house and use it as a place for their Archives and History Museum.

In 2007, Amistad reported 68 members. It remains part of the Clayton-Amistad Charge, served by Jay Jones.

- From the booklet prepared for the 2009 United Methodist Heritage Tour
Archives and Historical Society

Preserving our History

Purpose: The purpose of this Society shall be to aid in the collection and preservation of facts, documents, reports, records, relics, memoirs, books, periodicals, reminiscences, etc. which may be of historic value relating to the origin and growth of the United Methodist Church and its historic antecedents within the bounds of the New Mexico Annual Conference.

Membership in the NM Conference Historical Society is open to all interested persons.

Officers for the Historical Society shall be chosen annually by a ballot mailed to all members. Only members in good standing shall be eligible to vote.

Annual dues are $10.00 per calendar year, which shall include 2 copies of the New Mexico Conference United Methodist Historical Journal to be received by mail in May and November.

Archives and History Endowment: A fund has been established to benefit the NMAC Archives, with the goal of raising $100,000. Donations to this fund are tax deductible and may someday be used for the day-to-day operations of the Archives. The salary of the archivist is temporarily being provided by the Conference Administration account, but this may not be possible on a long-term basis. We welcome any and all donations. Please consider supporting this fund to help preserve and share our history.

Donations can be sent to
Archives and History Endowment
NM Conference of the UMC
11816 Lomas Blvd NE
Albuquerque, NM 87112

Sharing Our Story

Heritage Tour: The NM Conference Historical Society sponsors an annual Heritage Tour, highlighting places and events in our NM Conference History. The tentative date for next Heritage Tour is planned for August 29 & 30, 2009.

Kate Warnick Award for the Best Local Church History written during the past year. Guidelines are available and entries should be addressed to W. J. Bryan III, P.O. Box 750133, Dallas, TX 75275 by January 31. Copies of the guidelines are available from Will at the Archives.

Recognizing Service

Living Archives Awards are presented at the Annual Conference. The criteria for selection are as follows:
One clergy and one lay person "who [have] given exemplary service to the NMAC on the local, district, jurisdictional and general conference levels for many years."

Nominations may be made either by letter or EMAIL to the Archives at the NM Annual Conference Office, prior to February 15th. The nomination should describe the reasons you believe that the individual deserves consideration, sharing their spiritual journey, any offices held, recognition or honors received, and their contribution to the life of the NM Annual Conference.
2010 HERITAGE TOUR
Sponsored by
The New Mexico Annual Conference Historical Society

DATE: Saturday September 25, 2010 & Sunday, September 26, 2010
WHERE: Starting at the First UMC at Sierra Blanca, TX at 10am on Saturday, and/or at 12:30am at the First UMC in Fort Stockton, TX on Sunday.
WHAT: A Caravan Tour (you drive your own car) with informational stops along the way where Methodist history was made! You can join or leave the tour wherever you like.
► At each stop we will seek to learn from those who know the history of their community.
► We will visit Sierra Blanca, Van Horn, and Toyah.
► We will stop for lunch at Pecos.
► Then we will visit Wickett, Monahans, the 100 year old union church at Grandfalls, and the abandoned church at Imperial.
► After spending the night at Fort Stockton we will worship with the congregation there,
► Then we will visit Saragosa, Balmorhea, and Fort Davis.
► Finally we will visit the Fort Davis National Historic Site in the beautiful Davis Mountains.

COST: Just your own expense for gas, food, and lodging along the way.
PREREGISTRATION: Send a note or an email with your contact information that says *2010 Heritage Tour* to
NM Conference Center of the UMC
11816 Lomas Blvd. NE
Albuquerque NM 87112
EMAIL: nmarchives@nmconfum.com

SCHEDULE:

Friday, September 24th – BONUS for those in El Paso the night before. – 3pm A Tour of FRIENDSHIP SQUARE, 609 Tays St, and Dinner at a nearby Restaurant.

Saturday, September 25th –
9:00 am - Meet at First UMC, 400 Sierra Blanca Ave, Sierra Blanca (10am CENTRAL TIME)
10:30 am – First UMC, 206 W 4th St, Van Horn
11:50 am – Toyah UMC, 221 Elliot, Toyah
12:30 pm – First UMC, 302 S Elm, Pecos (LUNCH)
2:00 pm – First UMC, 309 Brady, Wickett
2:45 pm – First UMC, 600 S Alice Ave, Monahans
3:30 pm – Grandfalls Union Church, Grandfalls
4:30 pm – abandoned church at Imperial
5:30 pm – Supper at K-Bobs, 2800 W Dickinson Blvd in Fort Stockton

Fort Stockton has lodging available, including a KOA campground for those who like to campout.

Sunday, September 26th –
9:00 am Sunday School & Worship
at First UMC, 1501 W 5th St
in Fort Stockton.
12:00 pm -Lunch at Fort Stockton.
1:15 pm – Tornado Relief Site
at Saragosa
1:45 pm - Balmorhea UMC,
104 Houston St, Balmorhea
3:00 pm - Fort Davis UMC, 200 S Front St, Fort Davis
3:30 pm – Fort Davis National Historic Site
4:00pm - Adjourn
"In our day we hear much of 'Back to Christ.' My brethren, Christ is not back there. Why seek ye the living among the dead? Let the cry of the church be 'Forward to Christ!' Christ is in the van; Christ is on the firing line; Christ is where the battle is being waged and where the battle is being won, and the great cry on the firing line is: 'Close up! Close up! Close up!'... Close ranks there under him, with his scarred hand pointing to where we are to take our places in the great battle line. Let us do our part on the firing line until the great victory is won and the kingdoms of this world have become the kingdoms of our Lord and of his Christ."
