

**NEW MEXICO CONFERENCE
UNITED METHODIST
HISTORICAL JOURNAL**



Item WVM.0021.1121, The Wisconsin Veterans Museum, Madison, WI

**Thomas Harwood
1829-1916**

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NEW MEXICO CONFERENCE UNITED METHODIST HISTORICAL JOURNAL

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CONTENTS

Page

[3](#) [“A Staunch Grand Army Man”](#)

by Will Steinsiek

[14](#) [“Evangelism and the Churches](#)

of the United Brethren - 1943”

[17](#) [“Bishop William Angie Smith”](#)

by Edward Hamilton

[22](#) [“Historical Information About](#)

Bond Memorial Methodist Church”

[26](#) [“The Bisti Story - 1946 to 1959”](#)

[29](#) [“A New Mexico Circuit Rider!”](#)

by John W. Hendrix

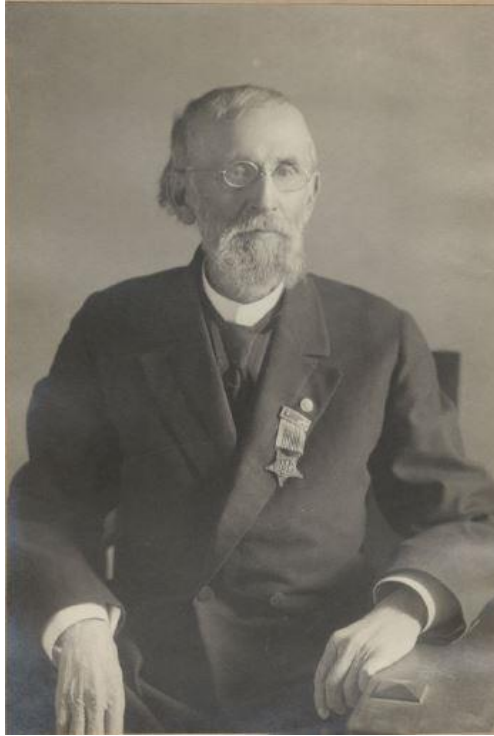
[34](#) [“Winds of Change”](#)

by Will Steinsiek

A&HS Pages

[42](#) [“Archives and Historical Society”](#)

[44](#) [“Last Word” - Lee Ranck](#)



A Staunch Grand Army Man

By Will Steinsiek

In volume one of Thomas Harwood's History of New Mexico Spanish and English Missions, A. P. Morrison, calls Thomas Harwood, "A staunch Grand Army man, a true patriot, having the respect and confidence of the men in charge of the Territory from the Governor down to the lowest public officer."

His reference was to the Grand Army of the Republic, or GAR, which was a fraternal organization for Civil War Veterans first organized in 1866. It was organized into State wide "Departments" and local "Posts," which all welcomed and embraced black Civil War veterans as well.

At the National level, there was a Council made up of

ten Officers who were elected during each annual National Encampment. Such an election was considered to be a high honor. A National Encampment was held every year from 1866 to 1949, ceasing only when too few Civil War Veterans remained alive to enable the organization to continue. The last elected officers remained in their posts until they died. The last one died in 1956.

At its height there were GAR posts to be found in every state in the United States. The members wielded considerable political power by sheer numbers, and helped elect five US Presidents who were themselves GAR members. It is said that "For a time, candidates could not get Republican presidential or congressional nominations without the endorsement of the GAR veterans voting bloc."

Before coming to New Mexico, Thomas Harwood had served first as a private in Company G of the 25th Wisconsin Infantry Regiment which Harwood later referred to as "the noble 25th Wisconsin Volunteers." Harwood spent 18 months fighting alongside of his comrades in arms.

Writing later of his acquaintance with Thomas Harwood, John Dyer said;

We had traveled together in the West Wisconsin Conference, and helped each other. Afterwards we were separated. When the war became hot, he left his work, and volunteered as a private. A presiding elder, one of my class in the Conference, went as chaplain. Although a strong preacher, he was not popular with the regiment, and out of health resigned, and Brother Harwood was chosen to fill the place, and acquitted himself creditably.

Colonel J M Rusk later simply recalled, "There being a vacancy in the Chaplaincy of the Regent the men and officers spontaneously petitioned for the appointment of Sergeant Harwood to that vacancy."

Harwood himself wrote, "It is true again that I had so conducted myself as a soldier in our civil war that I maintained the respect of the soldiers and officers of the regiment to the extent that when the vote for the chaplaincy was taken there was not a dissenting voice."

One story later told and recorded at a reunion of the 25th Regiment of the Wisconsin Volunteer Infantry took place during the siege of Atlanta.

Then comes our siege at Atlanta, and here was performed the most wonderful exhibition of Christian faith of the Chaplain, and perfection and energy of the congregation ever equaled in the history of this world or any other. You will remember that the Johnnies used to shell us semi-occasionally, and our Chaplain, thinking he was not performing his whole duty, concluded to hold services about 2 o'clock, p. m. in the rear of the Colonel's tent. The boys gathered, a hymn was sung, and Elder Harwood, (and by the way that Thomas Harwood was one of God's own preachers, and I can prove it by every man in the 25th Regiment) began his prayer, and the Johnnies, not having the fear of God, man, the devil, nor the 25th Regiment, began to shell us, and the Elder prayed and the boys skipped for cover, and when the "Amen" was reached, there was nary a man, barring the Elder himself to listen to the sermon...

A diary kept by Harwood himself chronicled his efforts toward the end of the war to preach to the men as often as possible, and to visit with the sick and injured. One entry on April 5, 1865 notes;

Today we buried poor Henry L Morse of Co G, 25th A. C. Wis. Vol. He died this forenoon about 10 o'clock. I think he had become reconciled. I talked with him often upon the subject of death and he was rational to the last and resigned. His parents were religious. His father is a minister of the gospel... While at the cemetery, performing the burial services of Henry, I noticed as we went out, some soldiers were finishing a grave near the gate. Around the grave stood two little citizen boys and by the fence sat a lovely young lady weeping. I rode on and when we had got some distance, I felt as if I ought to have stopped and performed the burial services. I felt so strongly impressed, I went back. Learned it was an aged lady about 50 years of age with her little family who had fled with our army from Johnson County about a week ago. She was taken sick and died Her name was Mary J. Holmes. Her daughter's name was Elizabeth Ann Holmes, oldest boy John Wright Holmes, youngest Julius Holmes. The little boy felt very bad. So did the young lady. May Heaven bless the orphans.

It was incidents such as these that endeared Harwood to the soldiers who knew him.

As yet another testimony to his works as a chaplain, his former commanding officer, J M Rusk, also considered recommending Thomas Harwood for the post of Territorial Governor. Harwood refused. He then recommended

Thomas Harwood for the position of Surveyor-General of the Territory of New Mexico, writing

He is a Methodist clergyman, and was Chaplain of the 25th Wisconsin Regiment, which I had the honor to command during the war. He has been a practical surveyor in Michigan, Minnesota, and Wisconsin, and has done some surveying in New Mexico. No better, truer, or worthier man ever lived. He is a highly respected Christian gentleman, thoroughly competent for the office of Surveyor-General, and if you should conclude to appoint him he will do credit and honor to your administration. Chaplain Harwood is a superior man in every respect.

Harwood seriously considered this job, but in the end turned it down as well.

The GAR Department in New Mexico was organized on July 14, 1883 at Santa Fe. Thomas Harwood was first elected as the Chaplain of the Department of New Mexico that same year and continued in that role for the rest of his life.

In 1908, he was present at an encampment in Albuquerque, for the laying of the cornerstone for a new armory. As reported by the Albuquerque Citizen in an announcement of the coming event;

The adjutant and quartermaster will stand at the right of Commander McDonald and Chaplain Thos. Harwood will stand on the opposite side of the stone. Mayor Lester will then deliver his address. "America" will be sung. Department Commander Maxwell will next call forth a guard of honor from

the ranks of the old soldiers present. A flag will be unfurled and saluted. Chaplain Harwood will read a verse of scripture, after which the articles which are to be deposited in the box to be placed in the stone will be produced. An announcement is made that any society of the city may place a list of its members or anything else that it may wish in this box. The box will then be placed in the receptacle and the receptacle placed in the stone. The service as far as the G. A. R. is concerned will close with a short address by Commander McDonald, and the singing of the "Battle Hymn of the Republic."

In her introductory notes in volume one of the History of New Mexico Spanish and English Missions, published in 1908, Harriett Kellogg wrote,

From scores of the men and officers of that Regiment I have been told of his splendid work as chaplain. And I know that it has been easier to hold up Jesus to the veterans of the 25th Wisconsin because of Chaplain Harwood's beautiful exemplification of the Christian life. He was always The Man, The Brother, The Patriot and The Christian Gentleman, helpful to his brother man in many capacities during that bloody decade of United States history. His work in Wisconsin abides after these forty years and his wholesome influence in the army is fondly cherished by the Veterans of Wisconsin who have much desired to see him elected to the National Chaplaincy of the Grand Army of the Republic.

In fact, several attempts were made over the years to

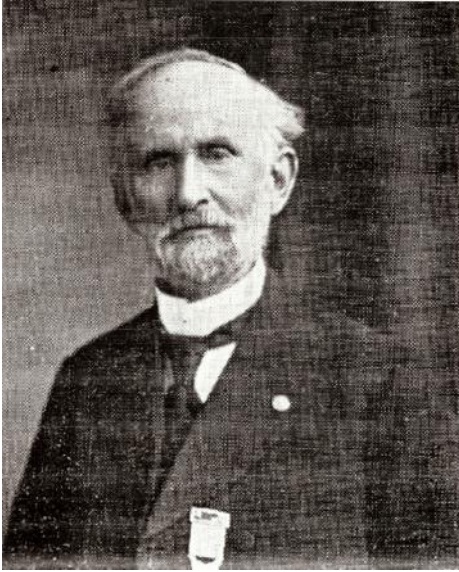
elect Thomas Harwood as the Chaplain in Chief, both by the Wisconsin and by the New Mexico Department of the GAR. At the Forty Second National Encampment in September 1908 the following was recorded.

A COMRADE FROM NEW MEXICO: We have listened to the praises of the different candidates from various parts of the country, but I am instructed by my Department to present to you the name of Thomas Harwood of New Mexico, for Chaplain-in-Chief. I cannot say that he was born in New York, nor that he is a Southern man, but we are no respecters of birth. Comrade Harwood, in the dark and gloomy days of 1861, in the brave old Badger state of Wisconsin, enlisted in the regiment commanded by that hero, Jerry Rusk. You have all heard of him, and you know the regiment he commanded. Our candidate served a year and a half as a private soldier and there was no braver man in that regiment. A vacancy occurring, he was appointed Chaplain by the Governor and filled the position creditably. He was never too proud, however, to lay down his Bible and grasp his gun, if necessary. He was known as the fighting parson. For the last thirty years he has been a missionary among the native population of New Mexico. He can speak their language and eat tamales as well as anybody, and if a vote were taken there on the most popular and most loved man, Comrade Harwood would be chosen.

As the voting progressed, however, Thomas Harwood and others withdrew that year in favor of Dr. J F Spence who was elected Chaplain in Chief.

In volume two of his History, published in 1910,

Thomas Harwood talked about attending the next years National Meeting held at Toledo in 1909.



From Columbus I hurried to Toledo to attend the Encampment of the Grand Army of the Republic. I was a candidate for Chaplain-in-Chief of the Grand Army, having been recommended for said honors, the fifth time, by our New Mexico Department, and would have been elected - only didn't get votes enough, It was a wonderful meeting of the old veterans and to march with

20,000 of them and to be cheered by 200,000 men, women and children was honor enough for me to last the few remaining years of my life.

Just before the encampment that year held in Atlantic City in September of 1910, Harwood learned of yet another effort to secure his election as Chaplain of the GAR. He later writes, "My election was no surprise as I had learned before the encampment that the men who went for me at the Salt Lake City encampment would do so again with others whcih gave me a large number of votes and in addition to this the departments of Indiana, Ohio, Pennsylvania, New York, New Jersey, Maryland, and other states were swinging into line."

Their nomination that year noted "He is a well preserved man as evidenced by the fact that last Memorial

day at his home in Albuquerque, New Mexico, he made two Memorial addresses, one of them in Spanish, and between those addresses rode eighteen miles in a lumber wagon.”

Before the vote was taken, a general survey determined that no other candidate would win. Harwood was therefore declared to be unanimously elected by acclamation. The honor, well deserved and so desired by his many friends in the GAR, was granted to him at last.

A photo recently acquired from The Wisconsin Veterans Museum in Madison, Wisconsin shows Thomas Harwood wearing the GAR medal with the Chaplain Bar containing a Star and a cross, and a flag ribbon with a white background. The Star together with the cross indicated the national rank of Chaplain in Chief, as opposed to a rank within a local Post or Department. The photo must therefore be from some time after his election as Chaplain in Chief in 1910. Other pictures in the years that follow also show him proudly wearing this medal and GAR lapel button.



After his term as Chaplain in Chief was over, Harwood continued to attend the National encampments , and in later encampments the Journal of the GAR often noted the presence and report of “Chaplain Harwood from New Mexico.” who always advised “that more attention be given to Memorial Day by city papers and by post and department commanders, urging city officials to use their

influence in its favor.”

After Harwood died in 1916, his memoir also took note of his involvement with the GAR one final time.

In the early part of the Civil War Dr. Harwood left a pulpit in Wisconsin and answered the call for volunteers, enlisting as a private in Company G of the 25th Wisconsin. After 18 months he was made chaplain of his regiment, and remained as such until the close of the war. He served 33 years as Chaplain of the New Mexico Department of the G.A.R. and was honored with one term as Chaplain in Chief of the National Organization.

In later life then, Thomas Harwood was not only recognized and praised for his role as a pioneer preacher and educator in territorial New Mexico, but also honored for his role as a Civil War soldier and chaplain in the Union Army.

Today, in the Thomas Harwood Memorial Room of First UMC in Albuquerque, you can still see a special stained glass window honoring the work of The Grand Army of the Republic and its auxiliary units. Beneath the 33 stars of the flag, in the center window, is a more general GAR medal similar to that so proudly worn by Thomas Harwood.



RESOURCES

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CHAPLAIN. — Almighty Father! humbly we bow before Thee, our Creator, Preserver, Guide, and Protector. We thank Thee for our lives; for the mercy which has kept us until this hour; for Thy guidance in our marches by day and by night; for Thy constant care in the hour of danger; and for the preservation of our national integrity and unity. Be graciously near to our comrades who suffer from disease or wounds, and to the widows and orphans of those who fell in our holy cause; in all distress comfort them, and give us willing hearts and ready hands to supply their needs. Grant that the memory of our noble dead, who freely gave their lives for the land they loved, may dwell ever in our hearts. Bless our country; bless our order, — make it an instrument of great good; keep our names on the roll of Thy servants, and at last receive us into that Grand Army above, where Thou, O God, art the Supreme Commander.

COMRADES. — Amen.

COMRADES. — Attention! Adjutant, you will read the



Evangelism and the Churches

of the United Brethren - 1943

"Ye shall be my witnesses, both in Jerusalem, and in all Judea and Samaria ... "

Our Churches-The program of evangelism and of the churches is under the supervision of the Conference Superintendent, Dr. Maurice Nichols, and is a part of the Colorado-New Mexico Conference, which gives permanence to the work. Besides the churches located at our four mission schools, we have five other churches within the State with a combined membership of 850. The church at Espanola, just across the river from Santa Cruz, provides for the Anglo population of the town and surrounding community. At Albuquerque, one hundred miles down the Rio Grande we have a very fine Anglo church and congregation numbering about 200, which will soon be free of debt and a self-supporting church. To the Northeast at Wagon Mound we have a church, and still to the East in the plains at Amistad and Sedan we

have two more churches. Amistad is the mother church of the United Brethren work in New Mexico, begun in 1908.



New Centers-The newest congregation is at the little village of Petaca, some fifteen miles East of Vallecitos, where we began work two years ago, when we purchased a little chapel built years ago by the Presbyterians. Work is being carried on at other places, and certain village centers are to be established as workers and funds are available to take care of them. Lack of good roads makes it difficult to reach the communities in some sections, especially in the winter and spring. At least two central chapels and two or three smaller outpost chapels should be built at the earliest date, and a parsonage for a new circuit provided for the pastor. The promotion of the program of evangelism and the establishing of these permanent places of worship are urgent in order to reach those yet without the Gospel, and also to conserve the young people who are turning to many of these communities from our school to make their

homes. Without this permanent work much of the results of our labors at our schools will be lost.

Year's Gain- During this past year the visible results in the field of Evangelism and Vacation Bible School work are-there were ninety-seven conversions, one hundred and six uniting with the church and three hundred and seventy in Vacation Bible Schools. The intangible results cannot be so easily measured, but can be observed in the better homes, improved community life and moral and spiritual standards lifted. Our workers and students go out to the villages and into the mountainous sections to hold religious services during the school year, which gives to the students a rich experience and brings to the people the gospel message. The school owns a portable organ which is taken along on the evangelistic tours.

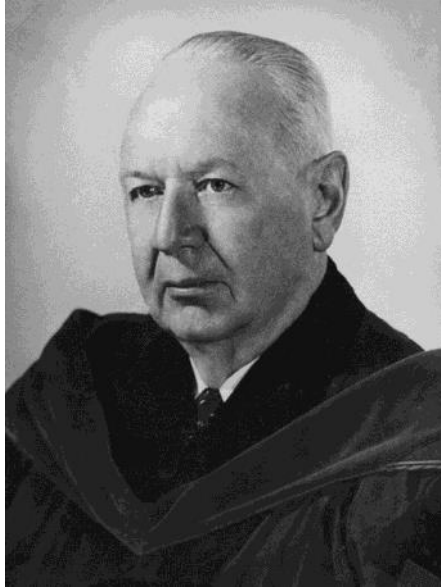


Gospel Band provided with portable organ and song books goes into the villages Sunday afternoons to hold services

RESOURCES

In the Valley of the Rio Grande. Home Mission and Church Erection Society, 1943.





Bishop William Angie Smith
By Edward Hamilton, 1964

Bishop W. Angie Smith is the Administrative Head of the Oklahoma-New Mexico Area and the Indian Mission Annual Conference of The Methodist Church. This area has 865 churches with a total membership of over 340,000.

Bishop Smith was born in Elgin, Texas, December 21, 1894. He was married to Bess Owens of Fort Worth, Texas, on July 20, 1920. They have three children: William Angie III, Bryant Wesley, and Shelby Lee.

In addition to attending and graduating from several universities, Bishop Smith has been given numerous honorary degrees. He is a graduate of Southwestern University with a Bachelor of Arts Degree in 1917, and a graduate of Columbia University with a Master of Arts Degree in 1924. He also attended Perkins School of Theology, Van-

derbilt University School of Religion, and Union Theological Seminary. Bishop Smith has been given the Doctor of Divinity Degree from the following universities and colleges: McMurry College-1927; Centenary College-1934; Southwestern University-1937; Central College-1946. In 1945 Southern Methodist University honored him with the LL.D., and Oklahoma City University honored him with the Litt.D. In 1958 Oklahoma City University honored him with the S.T.D.

Bishop Smith has had a rich, vital, and far-reaching ministry in The Methodist Church. He was ordained a Methodist minister in the Methodist Episcopal Church, South in 1921. Since that time he has served pastorates in Kerrville, Texas; Midland, Texas; Tulip Street Church, Nashville, Tennessee; Trinity Church, El Paso, Texas; First Church, Shreveport, Louisiana; Mount Vernon Place Church, Washington, D.L.; First Methodist Church, Birmingham, Alabama; First Methodist Church, Dallas, Texas.



While pastor of the First Methodist Church of Dallas, Bishop Smith was elected to the episcopacy in 1944, and assigned to the Oklahoma-New Mexico area. Upon assuming his responsibilities as bishop of this area, he was also assigned the responsibility of being the Visiting bishop to Latin America from 1944 to 1960. He now has visitation responsibilities for Mexico.

In this world ministry of his, Bishop Smith has represented the Council of Bishops in India, Burma, Malaya; in Japan and Korea; and throughout the Scandinavian countries and Europe, and has recently returned from



Australia and New Zealand where he represented the Council of Bishops In the South Pacific.

He has rendered a wide service within the Boards and organizational structure of Methodism. He is President of the General board of evangelism and will serve in that capacity until 1964. He served a one year term as president of The Council of Bishops of the Methodist Church from 1957-58. In 1960 he had the responsibility of the Pacific area of the Latin American Central Conference. He served from 1960 to 1961 as the Methodist Bishop of the Hong Kong and Formosa area. From 1932 to 1933 Bishop Smith was President of Centenary College. He was appointed Bishop of Chile and Peru 1961-62. During 1963 he had the responsibility of being the official visitor of the Hong Kong-Taiwan area.

In addition he has been a vice-president of the Methodist Board of Missions, and president of Division of Edu-

cation and Cultivation of that board from 1952-64. He is the chairman of Committee on Structure of Methodism Overseas having served in this capacity since 1948 and will continue until 1964. He is chairman of the four year program of the Board of Missions. He is also a member of the Chaplains commission and Commission on Interjurisdictional Relations. He has been a trustee of Southwestern University since 1938, and Southern Methodist University since 1944. He has been honorary president of McMurry College, Board of Trustees since 1944, and president of Oklahoma City University Board of Trustees since 1944. Bishop Smith is a 33rd Degree Mason with the Honorary K.C.C.H., a Shriner, and a member of the Honorary Legion of Honor of the DeMolay.

In addition to the above honors and experiences, Bishop Smith has been adopted a member of twenty Indian tribes with official title of Chief Tissoya, meaning in English, "Dependable."

He is a member of the Executive Committee of the World Methodist Federation including over twenty-million members of The Methodist Church and is general Chairman of the Program Committee



for their meeting to be held in 1966.

Although Bishop Smith has been extremely involved in world Methodist, he has in no way neglected his own area. Although the population has not had a marked increase, the Methodist Church in New Mexico under his leadership has increased 300%, the Indian Mission of Oklahoma has increased its membership over 300%, and the Oklahoma Conference has increased its membership by over 75%.

This year Bishop Smith is presiding over his twentieth session of the Oklahoma-New Mexico Conferences. This is the longest period that any Bishop has served any area in the history of Methodism.

Bishop Smith's ministry has been so vital and outstanding that in November 1962, he was inducted into the Oklahoma Hall of Fame. This is a very single honor to be bestowed upon any individual and a recognition of outstanding leadership and ability.

Resources

Hamilton, Edward
E. *Minister's Family
Camp New Mexico
Annual Conference.*
New Mexico Annual
Conference, NM
Conference, 1964.

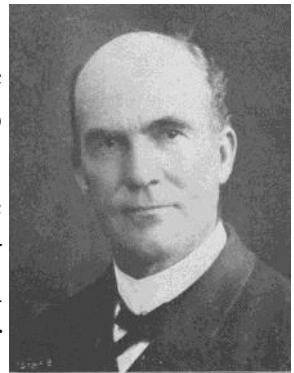




**Historical Information About
Bond Memorial Methodist Church, Clint**
Circa 1979

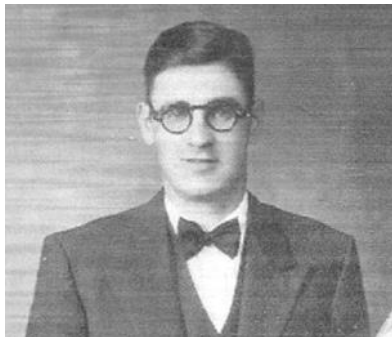
As far as our records and some of the labors of previous pastors and congregations show, the, following information is true:

This church was first begun by the efforts of the Reverend H.P. Bond who was appointed here on February 19th, 1907. The congregation first met in the dining room of the hotel which is now the abandoned theatre and in the old school building which is no longer standing.



The present building was built in 1910 with only the present sanctuary being built by Mr. A. F. Humble and his two sons, Ace and Russell. The fellowship hall was

built sometime between 1932 and 1936 with Rev. M.C. Abercrombie doing most of the work himself. The educational wing was erected during the pastorate of Rev. Lester Brunner and the church was rededicated on April 27th, 1947 with Bishop W. Angie Smith, Dr. L.L. Evans, district superintendent, and Rev. Lester Brunner taking part in the service. Rev. Brunner built most of the educational wing himself. The present parsonage was built during the pastorate of Rev. R.O. Tomlinson (1947-1949).



The first organ was made possible by the ladies holding bake sales and raising the \$80.00 which it cost.

Between the years 1911 and 1916, Mexican bandits and raiders were periodically coming across the border to raid and loot towns and ranches along the border. During this time, the pastor of the church slept in the tower on a cot so that he could sound the alarm by ringing the bell when the operator at the central phone office in San Elizario would signal on the phone by a certain number of rings that the bandits were on their way over. At the signal on the phone the pastor was to ring the bell and the people from all around would come to the church where the 'women and children stayed while the men took up their arms



to defend their property. The alternative plan, which most persons used at this time, was going out on the sand hills, at night to sleep, The tower was built with open windows so that it could be used as a lookout for the raiders coming.

The date of Brother Bond's appointment was October 18, 1906. According to the records, he did not get here until the February date; mentioned above.

Thirty-three, members joined the church on February 19th, 1907. According to the records Rev. Franklin Cramer was appointed to Clint in September 1907. He served for two years. Brother Bond was reappointed to Clint on September 27, 1909, and served the church until October 1912. During his reappointment the Baptist Church was sent a minister to Clint and the Methodist and Baptist pastors alternated Sundays in the pulpit. It was during, this time that Brother Bond, on the Sundays that he was not in the pulpit at Clint, went, to Ysleta and started a preaching point there. On October 24th, 1909, Brother Bond took the first persons from Isleta into the membership of this church. There were twelve who joined. From our records it appears that Ysleta was taken, off the Clint Charge in 1922.

In 1919, Rev. John W. Hendrix started preaching at Fabens. On September 26th, 1920, the first members were taken into the church from there. The number that joined was fourteen. Fabens remained on the Clint Charge until sometime between 1923 and 1929. In the quarterly con-



ference report of July 6, 1919, Brother J.J. Golden reports having started an Epworth League and having organized the Church at Hachita with eight members. It is believed that this work was, started by this church and its pastor because of the Stein and Krebaum families having moved from here to Hachita.

Sometime between July 6, 1919, and January 21,



1920, the Woman's Aid Society was organized at Clint. There was not a society at Fabens or Ysleta.

Presently Homer Reid is officiating pastor. Sunday, school services are from 10.00 a.m. until 11:00 and Worship Service is from 11:00 until 12:00. Please join us!

RESOURCES

NM Conference Archives UMC, Church File.





The Bisti Story - 1946 to 1959

TO MAKE HIM KNOWN –

For no other reason could plans have gone forward in 1946 to begin building a Mission station in this particular, isolated section of the desert, close to the Navajo Reservation. For no other reason were long hours of labor, weary trips to town for materials, and countless adobe bricks made.

For no other reason did these men and women of faith invest their particular talent for the future of Bisti, among which are Supt. W P Bass, Dr. and Mrs. D C Burd, Mr. and Mrs. Warren Davis, Mrs. Wilfred Billey, Mr. and Mrs. Albert Garnaat, Miss Twila Hahn, Miss Doris Bloomster, M. and Mrs. Allen Garnaat and numerous others. Each of them had the desire to reach the Navajo Indians living in this community with the good news of Christ and to make Him known to them.

For this reason a staff house was built of adobe bricks, and a two story dormitory and school house was

soon completed, and school started for thirteen little Navajo youngsters in 1947.

For this reason progress was steadily made until there were three grades with around sixty children enrolled and seven staff members to care for them.

In 1954, a new two room school building was completed, and it added greatly to the facilities for teaching, and what a contrast to the first instruction which was held in the living room of the staff house which also served as dormitory and dining room. The one thing that had not advanced from that date was the endless hauling of water which became quite a burden as the enrolment soared and the well drilling seemed fruitless. But through these trials and steps of advancement came many staff, Navajo and white, whose purpose in being at Bisti was to make Him known to the little school children as well as the adults of the community.



School was continued as usual in the face of many difficulties until May 5, 1958 when it was terminated very abruptly with the complete destruction of the two story

dormitory building by fire. Many have asked since that time if school will be resumed at Bisti, and they seem anxious to have their children in school close to home. But in the fall of 1958, most parents were able to enroll their little ones in government schools or at the Mission school in Farmington.

Mr. and Mrs. David Tutt are now continuing the work at Bisti by devoting full time to the adult needs. Church service has been held each Sunday since October 15. The Thanksgiving and Christmas services were well attended. Clothing has been distributed to many grateful families. Classes in Navajo reading were begun in 1959. Sewing facilities were made available and several quilts have been completed by the Indian ladies, as well as skirts and children's clothes. Regular trips are made to the Navajo Mission Hospital of the Brethren in Christy during clinic hours on Friday. In all these services the aim is to make Him known in a real way.

RESOURCES

"Bisti Notes." 1959. NM Conference Archives UMC, accession # 2017.14.2.12

Tutt, Rev. David E. - Age 79 Of Farmington, NM Passed away on Thursday, Feb. 17, 2005 in Farmington. Mr. Tutt was born March 8, 1925 in St. Paul. Formerly of St. Paul, Mr. Tutt graduated from Bethel College. He was a pastor and missionary. Mr. Tutt was instrumental in translating the Bible in Navajo and serving the Navajo people in the Four Corner's area for the past 50 years....

- Published in Pioneer Press on Feb. 21, 2005



A New Mexico Circuit Rider!

by John Witt Hendrix

It was on March 23rd, 1911 when I first signed the little register in the hotel in Willard, New Mexico. By this I made my first mark as the circuit rider on that charge. It consisted of East Vaughn, fifty miles east on the Santa Fe, two Sundays per month at Willard and one per month at Moriarty, some thirty miles up the Estancia valley on the New Mexico Central. But I was subject to calls anywhere in that vast valley, reaching from the salt lakes on the east, fifty mile to the Manzano mountains; thence north one hundred miles to the San Pedros to the north. The usual calls came in - a funeral here, a wedding there, a service to be rendered at some appointment. Between the Sandias and the northern taper of the Manzanos was a broad mountain valley, and from it the Tijeras road led away to Albuquerque. In this valley lived some very fine settlers, mostly from Kansas.

It was about this time that the claimholders down in the Estancia valley came to see that they couldn't cultivate the virgin soil which appeared exactly like the farm-

ers dream; wide acres, a sandy loam, now covered in season with grama grass. If it were plowed up, the winds, so brisk and so frequently whipped into blinding sand storms, would carry away the top soil. Many who first came had managed to get away and the more persistent and determined were now studying a way out.

Away up northeast where the Mountain valley broadened out into the vast prairies a well had been drilled and water was found, the only one for miles in that area. The nester crowned the well with a large windmill and built a comfortable ranch house, But this being the only well in the area, even in the Mountain valley section, it became a very natural result all the area got to coming there for water.

Hence he built a store and the county established a school district and constructed an ample building. This constituted a community including a broad, promising valley that led away to the northeast, so they very naturally came upon the idea of having preaching in the schoolhouse. Sooner or later I was interviewed about paying them a visit. A room in the ranch house was provided and I paid them a pleasant visit.

In mid-afternoon I sauntered off down to the store. Some half-dozen men sat on the porch, maybe not so old, but their long beards marked them up as patriarchs. The storekeeper always provided plenty of soft line pieces upon which they might whittle, so why not take it leisurely. As I approached one of these paused in his whittling, and putting his fingers to his mouth sprayed a large measure of tobacco amber, and said, with an impish look on his face, "I'm guessing you're the new parson, right or wrong?"

"Perfectly correct, " I shot back at him.

And he went on, "We've already heard you're the dry cleanin' type, right ur wrong?"

"Maybe, you're right," I answered humoring the joke. And now all the whittlins rested from their toils, to hear the end of this.

"Now, parson, " he went on sort of working his chew from one side to the other, "you might do fust class in these parts. It ain't been over three weeks since two of the deep water variety came here; preached helt preachin' four nights, beginnin' on Thursday over Sunday."

Then relieving himself of another measure amber, he went on, "an' on Sunday night he opened the door uv some church, an' gosh if he didn't git four joiners. These boys weren't bad preachers. An, at the end uv the service he called a conference with 'em, and said they needed a git-together meetin'.

He chuckled, and continued, "Where, oh where would he find enough water to baptize 'em? wuz the question. You see, parson, they had a ready answer. Come back next mo'nin' an' they'd go down the foot uv the mountain, to the saw mill near Chililli. One bring a team, and thar we'll pick up some 2 x 16's if we can git 'em, an out uv this make us a baptistry. Next mornin' all come back, but when time to load 'em all on, 'stead uv six, jis five clum on. Parson, he loss one 'em right thar."

"The other 'un said, 'No, too much uv a load.' Fact is he los' another one right thar."

Then the men sort of chuckled.

"Parson, the fust saw mill is several miles, so it wuz late dinner for one or more of 'em got back. They went down to the store and had the cheese an' sardines an'

crackers fur dinner, an' washed it down with a coke a piece. They worked 'til night an' all went their way."

"I'll be gun swoggled, if one of 'em din't fail to come back nex' mornin'. Los' another joiner."

"The four worked, if I've count 'em right, until noon next day, an' right thar he los' another one. You see the parsons explained, they'd pitch it inside an' out, sorta like Noah done the ark. They done this an' when they got it put together his joiners, were sayin', 'No sir, dat looks too much like a casket. A coffin!' "

"The parsons argued that dat is what baptism signifies, but they los' all uv 'em. A dry cleaner'd do better here."

"You mite," Spoke up one of the others, "but go on to tell him what dey done with the vat."

"Oh yes, parson," he went on to explain, "Dey sol' the vat to one uv our sheep men fur ten dollars. An it is rumored, not an established fact, dey give the money to furin mission."

They all laughed heartily.

There may be an element of fiction couched somewhere in this story, and I'm uncommonly sure this last item has been attached, but it seems to have a benevolent residue.

RESOURCES

Hendrix, John W. *A New Mexico Circuit Rider*. NM Conference Archives UMC, 1967, edited.

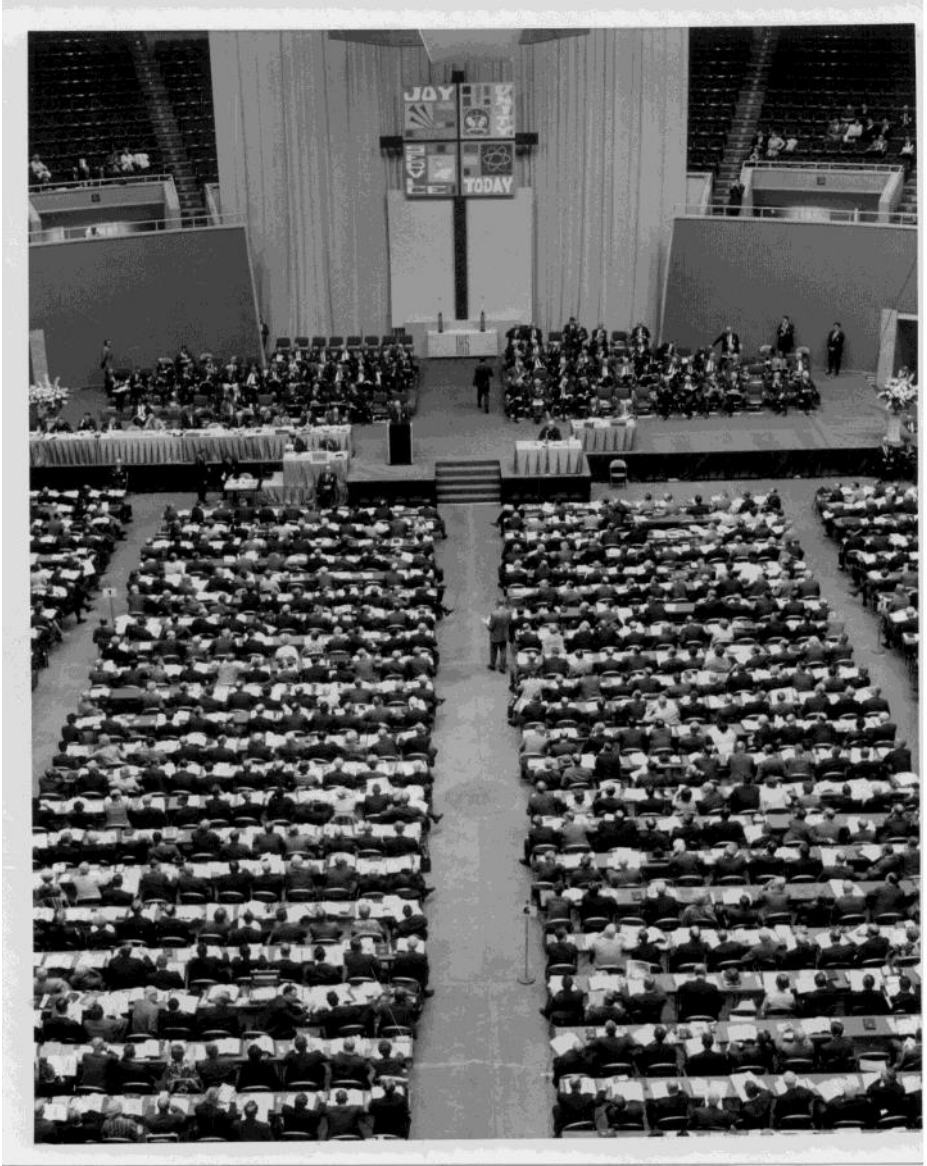
Rev. J W Hendrix served these appointments in the NM Conference; Moriarty (1911); Melrose-Tatum (1912); Carrizozo (1913); Texico (1914); Elida (1915); Hagerman (1917); Fort Stockton (1918); Clayton Circuit (1919); Clint (1920); Gallup (1921-1924);

before transferring to the Northwest Texas Conference in 1925. The following note dated July 4, 1967 was attached to this article.

Now, dear Joe, enclosed please find that much belated article I've been wondering what to do about it. It isn't as near perfect as I would like it be. The dialect suffers some changes that may violate the rules, if dialects run by rules? You might be able to add some by recalling some you heard in rural Texas. Being fed all my life on a silver spoon by cultured society puts me at a disadvantage. Over in Kane creek where I grew up I knew nothing of rural dialects! The use of dey instead of they might not suit your refined state. I've been an quandary as to whether or not I (should) have it recopied after correction, but I have no secretary and you have. Now, Joe, suppose you as a member of The Historic Society of the New Mexico conference do this as party of the second part. I have some trouble in spelling, but that doesn't answer for all of it. After using one machine 26 yrs I got a new one, and that little difference in the keyboard. The old one has never been willing to be repaired or deleted. Here it is in first copy, please.

Kindly greetings to the lady and, now, the big boy. Really isn't it awful to serve, thru clear day and cloudy, with a bunch of fellows as long as I did and suddenly drop out, never to see them anymore, only by accident a few here and there.

John Hendrix passed away on December 3, 1967, in Sharon Tennessee at the age of 86.



**General Conference 1968
Memorial Auditorium
Dallas, Texas**

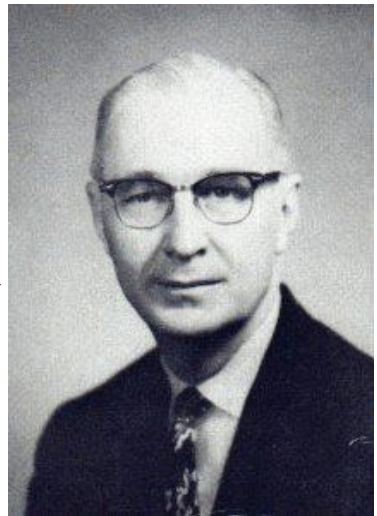
Winds of Change

by Will Steinsiek

“Fifty years ago, Evangelical United Brethren (EUB) Bishop Rueben H. Mueller and Methodist Bishop Lloyd C. Wicke joined hands over a table laden with symbols---the Bible, hymnals, books of *Discipline* and a 307-page "Plan of Union." 1,300 delegates and 10,000 visitors met in Dallas, Texas on April 23, 1968 proclaiming the formation of the newly-constituted United Methodist Church. 10.3 million Methodists and 750,000 members of the EUB Church merged into one of the largest Protestant denominations in the world. Flags from fifty-three countries testified to the breadth of the new reality.”

So Rev. Fred Day, General Secretary of the General Commission on Archives and History noted recently, reflecting upon the 50th anniversary of the EUB-Methodist Union in 1968. He also took note of Albert Outler’s sermon “Visions and Dreams,” which Outler shared that day on April 23, 1968, saying, ““This is also the day the Lord has made, one for United Methodists to rejoice and be glad. . . . glad for the new chance God now gives us to be a church united, to be uniting, a church repentant, to be a church redemptive, a church cruciform in order to manifest God's triumphant agony for mankind.”

Neither the union nor the celebration was universally ac-





Talking over the union are from left: Ralph Wilde, Seattle pastor (EUB); Joe A. Harding, Methodist Seattle district superintendent; Floyd Fike, lay member from Shoreline United Methodist Church (EUB) in Seattle; and Cletus Freed, Shoreline pastor.

cepted, however. Notably, 47 churches in the Pacific Northwest Conference of the EUB church presented petitions to discontinue their affiliation as EUB Churches prior to the coming union. A group of laymen and clergy were even then forming a new denomination called the Evangelical Church of North America which would continue to follow the rules of

the 1959 Discipline of the EUB Church.

Others remained deeply concerned that in this union much would be lost that had been important in the smaller EUB church. One item of great concern was the Program Council philosophy, which guaranteed that all the church agencies would “work together in unity” rather than just each go their own way. The principles they outlined included;

1. The principle of wholeness - Unification of program rather than fragmentation, cooperation rather than competition, coordination rather than duplication.

2. The principle of democracy - Checks and balances in the exercise of executive and episcopal power and participation of every churchman in appropriate decision making processes.

3. The principle of simplicity - Scrutiny of every

program or organization in order to determine how essential and relevant it is to the church's total ministry.

4. The principle of flexibility - Openness to change, avoiding like the plague those rigid, protective attitudes towards church structures which permit them to develop into entrenched irrelevancies.

5. The principle of ecumenicity - concern for the unity of the church. Doing denominationally what can more effectively be done cooperatively is poor stewardship.

6. The principle of corporateness- In modern society the church can deal effectively with many problems only through corporate concern and action.

In the new United Methodist Church these principles eventually found expression in the Program Council model in the local church and the Council on Ministries structure at the Conference level.

The union disrupted existing boundaries as well, forcing many EUB pastors in New Mexico to make a choice whether to remain in the new Rocky Mountain Conference of the United Methodist Church in Colorado where they had "belonged" before or to relocate to the New Mexico Conference now and perhaps lose contact with some long time friends and colleagues.

Meeting at University Heights EUB Church in Albuquerque in May of 1968 the Rocky Mountain Conference of the EUB held its final session under Lloyd Nichols who served as their Superintendent and was also reelected for

one year under the rules adopted for the union.

The superintendent of the Pueblo District of the Rocky Mountain Conference of the EUB spoke eloquently urging all who were present to conceive of this as a “new church” saying, “The real key to the success of this venture is that we BE a new church; the Evangelical United Brethren Church and the Methodist Church are now a part of history and this is a new venture.” Echoing his words the Bishop, perhaps thinking of those churches in the Pacific Northwest Conference, added “Unless we approach this United Church as a NEW CHURCH we are traitors, betraying our heritage and this union.”

Three EUB churches within the boundaries of the New Mexico Conference of the Methodist Church, University Heights, Valley View, and Carlisle Plaza voted before this meeting to become part of the newly created New Mexico Conference of the United Methodist Church. The vote to merge was not unanimous but the vote passed, and their petition to do so now was granted, effective May 1968. The former Amistad EUB church had already joined the Methodist Church several years before.

The position and status of the Mission churches of the EUB was then left up to a study committee. In New Mexico there was great concern that this Union would disrupt the churches and ministries within the Espanola Valley. They were afraid that the McCurdy School would no longer be supported by the new denomination as it had been in the past. Plans were made to bring about a change that would help ensure their survival. The nine churches in the Espanola Valley along with the McCurdy School, the Espanola Hospital, and the Rio Grande Community Activities formed the Espanola Valley Group Min-

istry.

Thereafter the ministerial needs of these small churches would be attended to by missionaries who served within the Group Ministry. Notably Dennis Heffner, who was originally from the West Ohio Conference, served as the director for the Espanola Valley Group Ministry from 1975 until the time of his retirement in 2013. His wife Carolyn also taught at McCurdy school.



In his last article in the May 1968 issue of the Church and Home magazine, Curtis A Chambers, the Executive Editor remarked,

The winds of change are blowing across the world. Anxiously we ask: Are these the renewing winds of God's spirit for which we long? Or are these the relentless gales of destruction which we dread?

The way that we United Methodists at Dallas - and in every place - respond to the demands of the new age may well determine the outcome for our church. If we believe that the concerns of the gospel radically intersect with the needs of modern man, how effectively through its structures will our new church communicate such a relevant witness to the faith?

...We rejoice in the new unity God has given to us as United Methodists. The high hour of unification offers us a unique opportunity to celebrate our oneness in Christ by making a new and vital dedication to carry on his mission... Through repentance and rejoicing, may we enter into a dynamic reformation of all our

ecclesiastical structures which will help to open wide the church's windows on the world and permit the renewing winds of God's spirit to blow through them.

RESOURCES

"Jubilee." Received by Willard Steinsiek, Jubilee, 29 Jan. 2018. General email from the GCA&H

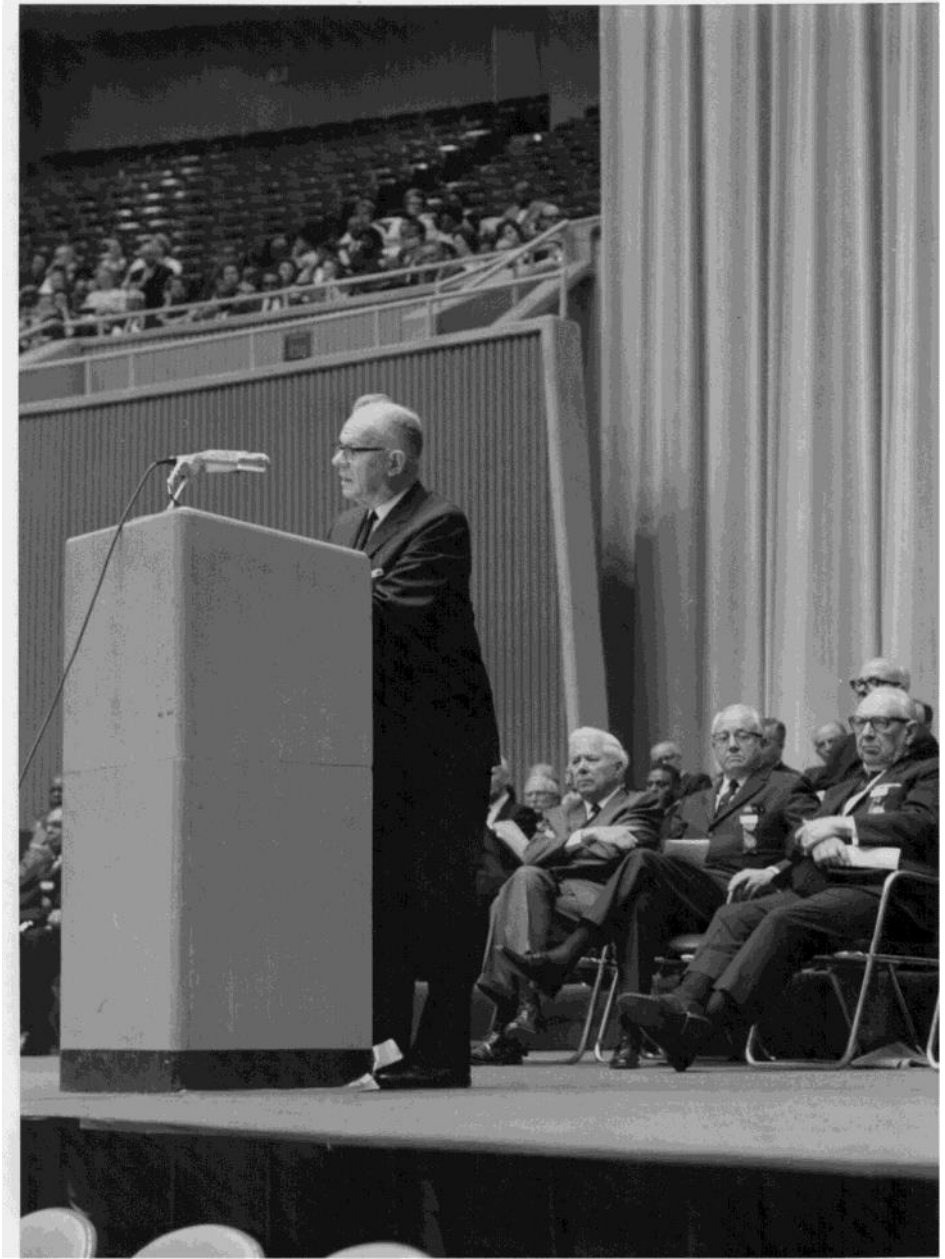
Chambers, Curtis A, editor. "47 Pacific Northwest Churches Petition for Withdrawal." Church and Home, 1 May 1968, p. 37.

Gamber, E Paul, editor. "Daily Proceedings." Proceedings of the Rocky Mountain EUB of the United Methodist Church, 9 May 1968, p. 35.

Chambers, Curtis A. "Dallas, 1968 - Repentance... Rejoicing... Reformation... Renewal?" Church and Home, 1 May 1968, p. 3.



Ralph Seiler, B C Goodwin, Sam Steele, William Patton



Bishop W Angie Smith of the NM Conference MC sits on the platform behind the speaker during the 1968 Uniting Conference.

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 \$12.00 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. Donations to this fund are tax deductible. An amount will be allocated from this fund each year to purchase supplies for the day-to-day operations of the Archives, and to carry out projects to preserve photos, books, documents and historical objects found within the Archives. 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.

Kate Warnick Award (TUMHS) 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 75172 by January 31. Copies of the guidelines can be obtained by emailing wbryan@smu.edu.

Recognizing Service

Living Archives Awards are presented at the Annual Conference. The purpose of the award is to lift up and honor exemplary individuals of the conference whose work and/or spirit provide hope and inspiration. The full criteria for this award can be found in the 2011 Conference Journal, page 214, and is available on request.

Nominations may be made either by letter or EMAIL to the Archives at the NM Annual Conference Office, prior to February 1st. 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.

CHURCH

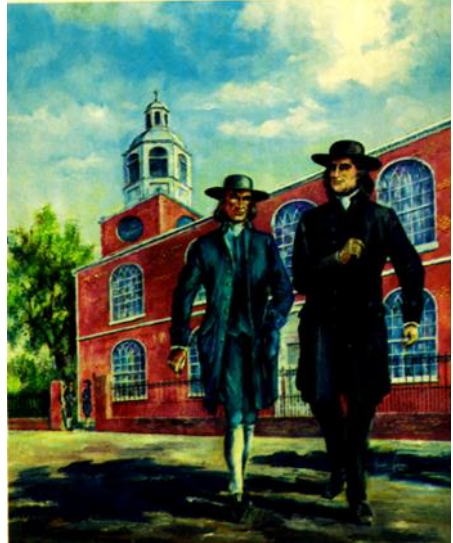
OFFICIAL MONTHLY OF THE EVANGELICAL UNITED BRETHREN CHURCH • MAY 1968 • VOL. 5, NO. 5

and HOME

Enshrinement or Encounter?

THERE'S something ironic about this magazine majoring on shrines in the issue which will reach subscribers during the Uniting Conference. While never forgetting the traditions, accomplishments and contributions of its past, The United Methodist Church must stand as a new denomi-

nation in this era - a time crying out for the church to deal with the issues of the present and demanding bold new plans for the future. May we reflect on our history, ponder our shrines, then determinedly move from the enshrinement (or entombment) which has too often separated us from the world into daring encounter for Christ's sake. - Lee Ranck



The painting of Francis Asbury and Phillip William Otterbein walking by the Old Otterbein Church is by Floyd A Johnson, © 1968 Methodist Publishing, and also appeared in the May 1968 magazine, House and Home of the EUB Church

**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 Historical Journal.
- ◆ Published semi annually
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