

United Brethren Bishops

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Volume Two

Edited by

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with

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Chapter 2

Ezra Myers Funk

1941-1957

Man on a Mission

By Nancy Hull N'Gele

"You are going to do what?" his mother demanded.

"I am going to join the United Brethren Church, Mother," Ezra Myers Funk replied.

"You are going to join the United Brethren Church? Ezra, do you know this goes harder than when my babies died?" She sobbed and doubled up in her anguish.¹

Ezra was a young school teacher, living at home with his father, mother and two younger brothers, Amos and Miles. He had not arrived at the decision to join the United Brethren lightly. Ezra had been trained by austere parents of the York Brethren branch of the River Brethren, known as "the plain people." Theirs was a life of legalism, living under the Levitical law. Farming was what the "Yorkers" thought any man of God should do. The thought of joining another church was almost like leaving God for the ways of the world. But Ezra was convinced that this was the choice that he must make to follow God and to do His will.

Early Childhood

Ezra was born July 3, 1886, in Cheesetown, Pennsylvania, three and one-half miles northwest of Chambersburg. His father, Benjamin Franklin Funk had been a schoolteacher for five years and bought a 110-acre farm in Franklin County, Pennsylvania, northwest of Chambersburg. He married Fanny Myers, who was a member of the York Brethren. Since her church did not believe in anything but the most basic elementary education, Fanny decided that her husband should give up his teaching, which he did. Because of the influence of

this tiny, 104 pound lady, he also waited many years before joining the church of his choice, the Mennonite Church.

Ezra was a sociable child. He also enjoyed drawing. He would draw railroad trains and threshing rigs like the one he admired in his neighborhood. Sometimes his parents would show young Ezra's drawings to their relatives. He drew left-handed, even after an accident which smashed his left thumb.² He also loved to read. At age six, Ezra was taken to school, holding a newly purchased primer close to him. He was heartbroken when it had to be given up the next day and exchanged for a *Monroe Primer*. He grew to love that one, though. He saved that reader which he used through fifth grade. As an adult, Ezra would occasionally pull out one of his old primers and read it for amusement on days when he felt "tired and jaded."³

Small for his age and dressed in "plain clothes," complete with clogs, Ezra was the target of much bullying and snowballing by the "big boys" at school. He made up his mind that if he ever became a "big boy," he would see to it that the little boys were protected. Sometimes his father would take his two older sons to school and tell the teacher to keep them in for recess and at noon. The teacher sometimes called them her "prisoners."

In spite of the tough times, Ezra loved school. During his first year, he listened carefully as the teacher taught older students the names of the 67 counties in the state of Pennsylvania. He could recite them on request without hesitation. After reciting them for his relatives, someone suggested that he should become a teacher like his father. He determined from that time to do so. His study habits were established during this time. He set a pattern of reading all assignments five times, three times at home and twice at school. He continued this habit with difficult material throughout his life. He would also practice arithmetic while doing his chores on the farm, reading a math problem before plowing a furrow and attempting to solve it by the end of the furrow. Ezra's study habits proved worthwhile as a ten-year old, when he defeated the entire school in a spelling contest. His nearest competitor was six feet tall and a teaching candidate!

Early Spirituality

Ezra's interest in Christianity began early in life despite a lack of encouragement from others. When he showed an interest in prayers, he was told that he was too young to understand. He found a prayer in his *Monroe Primer*, so he started using that during family devotions. His father prayed in English, then his mother would begin to pray in High German. Since he did not understand most of what his mother was

praying, he developed the habit of doing his own praying during her prayer. He soon found the Lord's Prayer in another book, and also learned "Now I lay me down to sleep" from a friend at school. He continued to add to his prayers until there was hardly time to finish them during his mother's prayer.

Ezra said that between the ages of nine and twelve he had a real consciousness of sin, and he was very much concerned about it. At Sunday service in either the home or barn of one of the church members, he listened carefully. The sermon, which never varied, caught Ezra's attention at three points. The enthusiastic pastor spoke of weeping over sins. Ezra could identify with that. The pastor talked of weeping for joy. That was a mystery for Ezra; he had not had that experience despite longing for it. The third point was the pastor's advice to "Pray for the will to do God's will." Many times Ezra had promised the Lord that he would serve Him as soon as he was old enough. This pastoral advice stayed with him for a lifetime.⁴

Funk was uncertain of the exact time he was saved, but when he was thirteen, one of his schoolmates died. Ezra felt that judging from Harry's attitude, he was more ready for "the other world" than Ezra was. That was a crisis time for him, and he dealt with the problem in prayer. From that time he "no longer had a consciousness of sin, and he wanted to be counted with those who were on the side of the right."

For the next six years, though, he continued to struggle with the question of "knowing" he was saved. He learned from hearing a United Brethren pastor that a person could actually know for certain he is saved. Later, after hearing Bishop O. G. Alwood preach at what is now Rhodes Grove campground, he was convinced that some people knew they were saved. He talked to different people about it. He asked his father if there was such a thing as instantaneous conversion. "Yes, it happened to the thief on the cross," his father said and went on about his business.

After one such discussion with a friend on the subject of what it meant to be a Christian, Ezra said of himself, "A mighty power of prayer came upon me. It seemed to want to draw God from the skies for the satisfaction of my soul."

When Ezra was almost sixteen, he had the opportunity to take an exam to become a teacher. His father told him to tell the examiner that he was in his sixteenth year. Ezra simply entered his age as 15. He said it was a moral victory for him though he lacked only a week of being 16.⁵ At 17 he finally realized his dream of becoming a teacher. A year later Ezra prepared a speech on the subject of "perseverance" for the local Teachers' Institute. As he read it to family members, his mother's brother "... wondered where that would lead." His mother

also expressed concern. They sensed that he was not going to be content to be a farmer or a country school teacher. When his speech was heard by the Rev. J. W. Brubaker, a United Brethren pastor, he said, "If that young man gets converted, he will preach the Gospel."⁶

During the school year, he sometimes wept all the way as he walked to the one-room school where he taught, and after the children had gone, he wept his way home. The time had come when he must know for sure about his salvation. He was willing to do anything, even give up his teaching and join the "plain church" if that was the Lord's will; anything to know for certain he was God's child.⁷

Between portions of his chores one evening when Ezra was 19, he lay in the hayloft, all tears gone after submitting to the Lord, when an unutterable peace washed over him. Later, during milking time, he was praying through the Lord's Prayer when he stopped somewhere in the middle and prayed, "O Lord, I am so glad there is a way out of this!" Something supernatural happened in the next thirty minutes in that September evening in 1905 with the full moon rising in the eastern sky. He would not describe what happened in that cow stable, but he spoke of it as "the full witness of the Spirit of God." Of this experience he wrote, "His Spirit beareth witness with our spirits that we are the children of God. We have received the spirit of adoption whereby we cry 'Abba Father.' Amen! Hallelujah!" His longing to "... know he was God's child" had been abundantly satisfied.⁸

Soon after Ezra's conversion experience, his family decided to adopt a little girl from the County Children's Home. Her name was Irene Blake. Her father was in the state penitentiary and her mother had deserted her. Ezra felt a special compassion for her. One evening when he was helping his mother with the supper dishes and Irene was playing with a doll, Ezra was struck by the child's situation. Later in his room, he told the Lord that he would "... live for the likes of the child."⁹ Irene's father refused to give her up for adoption, so her stay with the Funks was only temporary, but this small girl played an important role in Ezra's call to the ministry.

The tug which he felt from considering Irene's plight eventually became a clear call to the ministry when he was twenty. This meant a clean break with the fellowship of the York Brethren Church, where he had spent his entire life, and also a break with his family. So, when he announced that he was going to join the United Brethren church, his mother wept uncontrollably. When he announced that he was going to become a United Brethren minister, his father said, "If this doesn't soon stop, you'll have to leave home." His father retracted that statement three days later, but it was obvious that Ezra's decision had caused a real strain on his family.

A United Brethren

In the spring of 1906, Ezra was received into the Salem United Brethren Church by the Rev. G. W. Perry. Once he joined, he asked for a license to preach. Receiving the quarterly conference license proved to be quite an ordeal. In the afternoon that the quarterly conference was to meet, Ezra was to attend to receive his license. He walked three and a half miles to the church, only to find no one there. He walked another three and a half miles to a church where he had been asked to preach that night. Following the service, he walked five miles home. While the presiding elder considered it unorthodox to preach without a license, he did not keep Ezra from the pulpit since the cancellation of quarterly conference was not his fault. He was eventually given a license to preach in the spring of 1907 by Rocky Springs United Brethren Church, Orrstown. This was also his first pastorate, along with Oak Grove Church as a circuit where he served for six months in 1906. He traveled back and forth between the two preaching points by walking, usually with a book, often the Bible, to read along the way. This experience as a "circuit-walking" preacher only served to reinforce his habit of walking while reading and meditating which he would follow for the rest of his life.

He then spent a year as pastor at Mt. Pleasant before being granted his annual conference license in Shippensburg, Pennsylvania, in the fall of 1908. He then began three years on the Strinestown Circuit, followed by four years in the pastorate at Waynesboro. Ordained at Chambersburg in 1915 by Bishop Fermin L. Hoskins, he was reassigned to the Rocky Springs Circuit. Funk was also elected secretary of Pennsylvania Conference, 1916-1918.

During his pastorate at Strinestown United Brethren Church, near York, Pennsylvania, Ezra met Bessie Mae Strine, daughter of Millard and Tancie Westhafer Strine. The two were eventually engaged to be married. Afterwards, the Parent Board of Missions accepted Ezra's application to become a missionary in Alberta, Canada. They both agreed to wait for marriage until after his three year term of service. In the spring of 1909, the Rev. Ezra M. Funk was awaiting orders from the Board. By September, he was still awaiting orders, so October 5, 1909, Ezra and Bessie were married by Ezra's brother, the Rev. Amos Funk, at his parents' residence.¹⁰ Amos had been influenced by Ezra to join the United Brethren church. Ezra and Bessie were blessed with eleven children, two of which died in infancy. Ezra assisted in nine of the eleven births.¹¹

Ezra had taught for four years before he started pastoring. Then he continued teaching most of the 24 years while he pastored, to

supplement his income and support the family. In total he spent 28 years teaching elementary school in Pennsylvania,¹² with only 70 months of formal training.¹³ His rigorous study habits had served him well. Dr. Edward Coleson, professor at Huntington College during the 1950s, described Funk as "... a scholar's scholar." He was awarded an honorary doctorate from Huntington College in 1945.

Mr. Funk, the school teacher, was ahead of his time. York County School superintendent Swartz said, "He was one of the most energetic teachers I have ever known. His philosophy of teaching pupils rather than subjects was demonstrated by his excellent counsel and individual approach. Few teachers who taught when he did had as much supplementary material as he had."¹⁴ He would carry advertising posters and cardboard cartons home from the grocery store to make visual aids. He utilized a large sandbox in his classroom for play as well as for use as a hands-on teaching tool for measuring quarts, pints, cups, and teaspoons.¹⁵

His classroom discipline was also creative. He punished a spit wad thrower by forcing him to spit forty-five out of fifty spit wads into a circle which had been drawn on the chalkboard.¹⁶ On one occasion, a hulking boy from a new family in the community challenged his new teacher to a wrestling match. If the boy won, he felt that he would not have to go to school. Funk was not a large man at all. He stood 5' 3 1/2" at his tallest and wore a size 14 shirt. However, he did keep himself fit by taking brisk walks.¹⁷ After prayer and consultation with Bessie, Ezra accepted the challenge and set a time for the match in front of all the students. Despite the physical mismatch, the teacher came out triumphant, and the big boy learned a new respect for his teacher.¹⁸

Tragedy

In 1919, while Ezra was preaching at three churches and teaching school, he was offered the pastorate at Pequea Baptist Church, Lancaster County, Pennsylvania. He accepted the offer and pastored there four years. In 1923, he took on a circuit with two Baptist churches for a year. For some time, Funk had wanted to preach a baccalaureate sermon. The opportunity came in 1924 when he was asked to preach two baccalaureate sermons on consecutive Sundays. At this time he was aware that he had lost the delicacy of the evangelistic touch. It was also at this time that a premature son, Daniel, had been born into the family. The baby had been doing well until he contracted pneumonia. Before leaving for the first baccalaureate service, Ezra succeeded in relieving the little 55-day old boy of convulsions. The sermon was preached and pronounced a success. However, when he

finished the term of school the next day, he returned home in time to see the baby die. Grieving, he preached the second baccalaureate sermon. Later he wrote of this crisis:

... something glorious happened. By the time the preacher had wept his heart out, the evangelistic touch returned. Oh glory! Soon every Sunday School boy and girl, big and little was converted. People saw new and strange things. At another church people came from a little distance saying, 'What! A revival in mid-summer?' Amen! But oh, at what a tearful cost. It is enough to solemnize one for all of a lifetime. However I suppose what was said on a certain occasion prompted this request When the preacher went to church on the Sunday morning of the baby's illness he met a neighbor, the miller in the neighborhood whose little girl was seriously ill. On inquiry the neighbor replied that that morning his little girl was not at all well. The preacher's heart was so moved that he repaired to the next room and prayed that if both babies could not live, that the neighbor's baby might be allowed to live. The little girl recovered. Amen!¹⁹

United Brethren Homecoming

Shortly after the death of little Daniel, Ezra was asked to come back again to take the pastorate at Strinestown United Brethren Church.²⁰ Returning to this denomination meant that he had to start all over again as quarterly conference pastor. However, due to his past record with the church, he was restored to the status of ordained elder at the next annual conference. He served as pastor at Strinestown until 1928, when the Pennsylvania Conference elected him as presiding elder, a post he would hold for the next four years. He returned to the Strinestown pulpit in 1932, then was assigned to Heidlersburg in 1937. Altogether, he served ten different pastorates in Pennsylvania, caring for 23 different preaching appointments. He served the Pennsylvania Conference for a total of six years as presiding elder and also served at different times as conference secretary, treasurer, and director of children's camp.

In his last presiding elder's report, while also pastoring three churches and teaching school, Funk said:

Revivals are the crying need of the day, but a price will have to be paid for them. A reconsecration of time and effort on the part of many will be imperative to permit God to grant safely the desired blessing. Never within the range of our knowledge was there a time such as this with such strong demands made upon preachers and all others, and just here is our dilemma. With increased calls to

activity we need more time for meditation and devotion. We must find the solution individually and collectively. It will be found only in the discard of the non-essentials of life.²¹

Call of the Bishopric

General Conference of 1941 was held at Rhodes Grove Camp Ground, south of Chambersburg, Pennsylvania, celebrating the 100th anniversary of the United Brethren *Constitution*. The Funk family had heard rumors that their father was being considered for a general office. All were tense. When Funk was elected on Wednesday morning, he was stunned. Bishop C. A. Mummart, who was presiding during the elections announced, "Brother E. M. Funk of Pennsylvania has received 39 [votes], and Brother Funk, I know of no man I would desire to beat me more than you." The gathering responded with laughter and applause. Funk then stood and said, "Mr. Chairman, I recall very distinctly a time that you resigned. That would be my privilege, too, at the afternoon session, would it not?"²² At noon, the family met at their cottage, but no one was hungry. Funk asked Bessie and the children if they thought he should accept the bishopric or not. He said, "I am going over the hill to pray. When I come back, we will each one cast a vote either in favor or no." When he came back from his prayer, the family voted unanimously that he should accept the position.

The move was made from Heidlersburg, Pennsylvania, to Huntington, Indiana, to the white house at the corner of College Avenue and Campus Street. This would be the Funk home for twelve years, the longest they had lived in any one house. Moving day had come around on the average of every four years, as was common for many pastors in those days. After twelve years, it was decided that as senior bishop, he and his family should have the privilege of moving into the spacious home on Himes Street, recently purchased from Bishop A. M. Johnson to be used as a bishop's residence. In the margin of his copy of *The Place of Help* by Oswald Chambers, Funk wrote:

I wanted to be at the center of the conference; God said center of the Church. I wanted across the Blue Ridge; God made me wait five years, and then he carried me across the entire Appalachian System.²³

Funk served the South District for four years, then after being reelected in 1945, he was assigned to the West District, an assignment which, because of the distance from Huntington, forced him to be away from his family quite often. One year he spent the Christmas season in Dayton and Clarkston, Washington. He commented on the holiday

table " . . . groaning with food, including tasty bear steak."²⁴ The General Conference of 1949 again called on Funk for leadership, this time stationing him on the North District.

Prayer, Scripture, and Teaching

Funk was a man of prayer. Often his trousers wore out at the knees from the time spent in communion with God. When this would happen, his daughter Elizabeth would cut them off to make short pants for her son Billy.²⁵ This discipline, begun while walking the circuits earlier in his ministry, developed into his habit of taking a devotional walk early in the morning. At one point, S. Roger Birdsall, at that time a young Huntington College student, asked if he might join the bishop in his walks. The request was granted, with the understanding that the bishop would continue his Bible reading and prayer during the walks. Roger followed along, and the experience made a lasting impression on him.

Reading was perhaps Funk's favorite pastime. The Rev. O. L. Barker wrote:

I have known him to take a book with him to a board meeting, I am referring to a general board meeting held at Huntington. He was able to take the usual part in the discussions of the business at hand unhampered it seemed. He did a great deal of reading in the homes where he was being entertained. I have never known anyone to object too much because of his reading.²⁶

His favorite book was the Bible. As the Rev. W. S. Brodie wrote:

To him the Bible was *the* book. He literally devoured the Word of God. He knew he could not get much guidance unless he read its pages continually. He told us once in Jamaica that while he was waiting for the plane, which was late, he read through the four Gospels. How would some of us have spent our time during that period?²⁷

At a Parent Board of Missions convention in Ontario, Bishop Funk turned down a chance to see Niagara Falls saying that since he was preaching that evening on the book of Acts, he felt he should stay and reread the book. As he opened his Bible, he noted that he had read the book of Acts 111 times.

Bishop Funk had a great ability to teach, especially the Bible. And he loved to teach. Asked what he thought he would be doing in heaven, he replied, "I hope there will be someone for me to teach." He was at his best teaching biblical doctrine. "During the last four years he served

as bishop, he spent 940 hours in teaching. To his great joy many of these hours were with the United Brethren pastors of Jamaica."²⁸ Tri-State Bible Institute was another school for pastors where Funk taught, helping pastors qualify for ordination.

Heart for Missions

Funk had a heart for missions. He had two daughters and a son-in-law who served as missionaries to Sierra Leone, West Africa. He himself served on the Parent Board of Missions for many years. After attending an interdenominational missions conference in Chicago, he discovered that a door was open toward the beginning of a missions work on the island of Jamaica. He met with the Rev. James B. O'Sullivan and the Rev. Paul D. Ford concerning such an opportunity.

The Fords had founded an independent missionary work at Constant Spring, Jamaica, in the 1920s. Later, forced to return to the United States because of the serious illness of Mrs. Ford, they located near York, Pennsylvania, which was in the vicinity of the Strinestown United Brethren Church. While attending the Strinestown Church, they became devoted friends of Pastor and Mrs. Funk. Through this contact, in 1933, Ford offered to the United Brethren Church the mission station at Constant Spring. Funk contacted the Secretary of the Parent Board of Missions regarding the offer.²⁹

Despite the fact that the mission was already established, "... the Parent Board of Missions did not feel ready at the time."³⁰ Funk persisted in his efforts to get the denomination to become established in Jamaica, until the Jamaica Conference finally became a reality in 1950.

Long-time General Secretary of Missions, George D. Fleming wrote of Funk's contributions to Jamaica conference:

As a gifted teacher of unusual ability, especially in the field of religion, his Bible classes for the ministers of the Jamaican conference made a contribution of lasting value. So pleased were the pastors, in both the annual and quarterly conference courses, with the patient and tireless help given them by the Bishop, that they begged for his return to render further assistance in their effort to pursue the course of reading. All told, the Bishop conducted a series of lessons covering most of the branches of the ministerial course during his three visits to this field. Many of these brethren of Jamaica owe their present standing in the conference to this man of God. Truly he was rendering a service which will have far reaching benefits in the salvation of precious souls.³¹

The Jamaica Conference continued to flourish in the early years. In 1953, Funk traveled, along with Associate Secretary of Missions C. E. Carlson, to annual conference on the island. Many of the Jamaican pastors were inexperienced in parliamentary procedure. Carlson wrote:

During the first business session Brother Brodie and Brother Smith were about the only ones who participated. Then under the continued urging of the Bishop, first one delegate and then another ventured to second motions and by the end of the second day, all were participating freely and eagerly.³²

Funk's interest in missions was not confined to the Jamaican field. In April 1956, he traveled to the mission field in Honduras to set up the Honduras Conference. He also visited United Brethren mission fields in Sierra Leone, Hong Kong, and Kentucky.

He made many trips to the Kentucky mission, ministering to the people there. On one of these trips, he became acquainted with a local man who had been given a death sentence. While in prison, he had received Christ as his Savior. Funk stood beside him when photographers arrived to take the convict's picture, but he objected to having his picture taken with a man of God. The bishop replied, "You are a big sinner, and I am a little sinner, but in the sight of God we are both sinners. Therefore we were guilty before God, and it took the same grace of God to save us both."³³

One Last Trip

At the General Conference of 1953, Funk was reelected as one of two bishops and was assigned to the restructured East District, consisting of Pennsylvania, Sandusky, Scioto, Ontario, North Michigan, Michigan, Detroit, and North Ohio Conferences. Although honored to be called to serve again, this time as senior bishop, he made his intentions clear that this would be his last quadrennium, telling the gathering:

... this is the fourth trip as bishop and I consider it my last. I am so reckoning that you may think it in your thinking. I don't suppose all things being equal, I will be worn out when the four years are up. If what the doctor had to say about me is true, I am still in pretty good shape ... the young doctor said I was better off than he was ... But I consider my age and the oncoming young men, the younger men of this church, and I trust that this is going to be my last trip. Thank you for the confidence that you have placed in me. That is just my word.³⁴

His final bishop's report gave additional reasoning for not allowing his name to be placed on the ballot for reelection:

My body began to give way to the strain imposed upon it. This we believe to have been due namely to advancing age and also to strenuous living partly self-imposed. Twice this quadrennium I have undergone surgery. Once in December 1954 and again in August of 1956. Recovery was normal, especially the last time. One of the surgeons was very optimistic. He gave me a possible life expectancy of fifteen more years. Altogether I was totally incapacitated for about four months.³⁵

In appreciation for a lifetime of service, the conference elected Ezra M. Funk, bishop *emeritus*. Following the conference, Ezra, Bessie, and their daughter Erma moved to Greencastle, Pennsylvania. When Pennsylvania Conference voted him superintendent of the North District, he accepted. However, within a few months he was hospitalized in Hagerstown, Maryland, then later at Johns Hopkins Hospital, Baltimore, with cancer. Though in great pain, he said, "God has been so good to me, I can't expect anything more."³⁶

The Rev. W. S. Brodie related a story about Ezra M. Funk that occurred on an airplane to Jamaica.

One time when he was traveling to Jamaica, coming to administrate the affairs of the conference and to teach us pastors for a month, a woman said to him, 'Sir, you impress me as a man going out on an important mission.' 'Madam,' he replied, 'You are not mistaken; I do have an important mission to perform.'³⁷

Funk completed his mission and went home to be with the Lord, June 10, 1958. He spent 52 of his 71 years in the ministry. The funeral service was conducted at Strinestown United Brethren Church with Bishop Clyde W. Meadows officiating, assisted by the Revs. Arbe J. Dorsey, A. E. Martin, and Bishop Carlson. The editor of *The United Brethren* remembered Bishop Funk as

... a man of deep convictions who stood faithfully for Christian principles regardless of how he or anyone else were affected by the truth. He was a Christian friend, beloved by the ministry and laity for his faithfulness to God and His Word and for his unselfish devotion to the cause of Christ.³⁸

ENDNOTES

- ¹ Ezra Funk, *Autobiography of Ezra Funk*, typescript of handwritten unpublished manuscript, Part IV, p. 3.
- ² Funk, Part II, p. 2.
- ³ Funk, Part II, p. 2.
- ⁴ Funk, Part III, p. 2.
- ⁵ Funk, Part II, p. 5.
- ⁶ Funk, Part III, p. 5.
- ⁷ Funk, Part III, p. 5.
- ⁸ Funk, Part II, p. 5.
- ⁹ Funk, Part IV, p. 2.
- ¹⁰ Funk, Part V, p. 1.
- ¹¹ Interview with Elizabeth Irene (Funk) Ensminger, October 22-24, 1991.
- ¹² "A Tribute in Memory of Bishop Ezra M. Funk," *The United Brethren*, July 30, 1958, p. 4.
- ¹³ Funk, Part IV, p. 1.
- ¹⁴ Ruth Ensminger, *Biography of Ezra Funk*, unpublished, p. 72.
- ¹⁵ Elizabeth Ensminger interview.
- ¹⁶ R. Ensminger, p. 75.
- ¹⁷ Elizabeth Ensminger interview.
- ¹⁸ R. Ensminger, p. 90.
- ¹⁹ Funk, Part V, p. 4.
- ²⁰ R. Ensminger, pp. 69-84.
- ²¹ "Report of Presiding Elder, North District," *Minutes of Pennsylvania Annual Conference*, 1941.
- ²² *Minutes of the General Conference of the United Brethren in Christ (Old Constitution)*, June 19-25, 1941, stenographic record, Wednesday morning session, June 25, 1941, p. 158.
- ²³ R. Ensminger, pp. 142-145.
- ²⁴ R. Ensminger, pp. 179-180.
- ²⁵ Elizabeth Ensminger interview.
- ²⁶ Letter from the Rev. O.L. Barker to Mary Lou Funk, January 30, 1967.
- ²⁷ Wilbert Brodie, "Why I Loved Bishop Funk," *The United Brethren*, July 30, 1958, p. 5.
- ²⁸ "A Tribute," p. 5.

- ²⁹ Jerry F. Datema, *What God Hath Wrought*, Department of Missions, Church of the United Brethren in Christ, 1997, p. 14.
- ³⁰ *Our Mission in Jamaica*. (2 page typewritten paper: n.d.)
- ³¹ G. D. Fleming, "In Memoriam Tribute," *The United Brethren*, August 6, 1958, p. 6.
- ³² C. E. Carlson, "The Church is on the Move in Jamaica," *The Missionary Monthly*, April 1958, p. 2.
- ³³ Letter from the Rev. Ben Pressnall to Mary Lou Funk, 1967.
- ³⁴ *Minutes of the General Conference of the Church of the United Brethren in Christ*, June 9-15, 1953, stenographic record, pp. 408-409.
- ³⁵ *Minutes of the General Conference of the Church of the United Brethren in Christ*, June 11-17, 1957, Report of Bishop of East District, Part III, p. 18.
- ³⁶ Elizabeth Ensminger interview
- ³⁷ Brodie, p. 5.
- ³⁸ "A Tribute," p. 4.