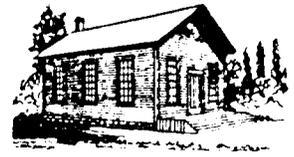




"WE are the end-product of our history."

FLASHBACKS



Revealing glimpses of our creative past

Official newsletter of the
UNITED METHODIST HISTORICAL SOCIETY OF WISCONSIN

Vol. 12 No. 1

January , 1985

ARCHIVES AND HISTORY COMMISSION ELECT OFFICERS FOR QUADRENNIUM

The Rev. Richard O'Neil, Mineral Point, was re-elected chairman of the Conference Commission on Archives and History for the new quadrennium at its fall meeting held in Oregon, Wis. on Sept. 29, 1984.

The Rev. Lyndon C. Viel, Bethel Hill, was elected vice chairman; the Rev. Lourinda R. Sanford, Phillips, secretary; Dr. Arlow W. Anderson, Neenah, conference historian; and the Rev. William Blake, Berlin, conference historian emeritus.

David Chevalier, conference treasurer, serves ex-officio as treasurer under conference rules. Mrs. Mary Schroeder, Sun Prairie, serves as conference archivist.

New members were welcomed to the commission, and members who had served but whose terms had expired were thanked for their service.

The spring meeting will be held on April 13, 1985, at Sun Prairie.

BARABOO PRESENTS BI-CENTENNIAL MUSIC IN UNIQUE PROGRAM OF CELEBRATION

A unique celebration of the Bi-Centennial in music was held in our Baraboo Emanuel United Methodist Church on Sunday afternoon, Oct. 27.

Four reed pump organs, of the kind used in times past in most of our churches, plus the church pipe organ and three pianos provided instrumental accompaniment for the event.

The Rev. Thomas E. White, dressed in the formal attire of the 19th century, conducted the singing of hymns dating from the time of the Wesley brothers and earlier.

The only modern hymn used in this unique hymn sing was A Song of Celebration, which was sung at the beginning of the service to set the tone for the program. The oldest hymn sung was The Day Is Past and Over, from the sixth century.

Another touch of the past was a series of solos played by NaTanya Jaquish on the harp. NaTanya's great grandmother was present, wearing her great grandmother's wedding dress.

1984 HISTORICAL PILGRIMAGE NOTES BEGINNING OF RUTLAND UNITED BRETHREN

About 35 people from all over Wisconsin enjoyed the Historical Pilgrimage to Oregon, WI and the former United Brethren Church at Rutland on Saturday, Sept. 29.

Following lunch at the Waterfall Inn, pilgrims gathered at the Oregon United Methodist Church where they were welcomed by Bob Kuhn, president of the United Methodist Historical Society of Wisconsin.

The Rev. Roy Bosserman led the opening prayer and the Rev. Dorothy Brice presented the background and history of the United Brethren in Christ.

The Rev. Lorne Outcalt showed pictures of all former United Brethren churches in Wisconsin at the

time of the merger and told what has happened to each of them since then.

A short drive on Highway 14 took the group to the old Rutland church, which has not been used since 1912. Unable to enter the building, pilgrims looked through the clear glass windows of the plain, white wooden church to view two aisles and two old stoves.

Since it was a beautiful day for an outdoor service, the Rev. Lloyd McCormick stood on the front steps

(continued on Page 8)

WISCONSIN PASTOR AUTHORS RESEARCH ON JEFFERSON'S RELIGIOUS BELIEFS

by William Blake

The Rev. Charles B. Sanford, United Methodist pastor of the Phillips-Hawkins-Kennan charge, is the author of a scholarly work entitled, The Religious Life of Thomas Jefferson, published last year by the University Press of Virginia.

The book examines the religious beliefs of Thomas Jefferson, author of the Declaration of Independence, founder of the University of Virginia, and third President of the United States of America.

Against the frequently repeated charges that Jefferson was an atheist, Sanford demonstrates that while Jefferson steadfastly denied the authenticity of revealed religion, following his reason and the writings of intellectual leaders of the Enlightenment, he developed an active belief in a Creator and regarded Jesus Christ, although not divine, as history's greatest moral teacher.

Jefferson's lifelong devotion to the rights of every individual and his championship of the separation

of church and state were rooted in his belief in God. He regarded civil rights as God-given and not the result of a social compact, and so inalienable. He believed as part of his religious faith that no human authority could rightfully abridge those rights given by God.

Brought up in the Anglican tradition, Jefferson never lost his love for its devotional emphasis and frequently used its Book of Common Prayer. He rejected its trinitarian theology, but appreciated its devotional atmosphere.

Sanford has done an excellent job of discovering the religious roots of Jefferson's life, the development of his theology, which he believes to be "conservative Unitarian," and the practical expression of his beliefs in his public life.

Sanford's book is well worth reading and re-reading. Copies are available from University Press of Virginia, Box 3608, University Station, Charlottesville, VA 22903-0608 and well worth its modest price of \$ 13.95 plus \$ 1 for handling.

BORTH CHURCH HISTORIAN PUBLISHES 26-PAGE HISTORY FOR BI-CENTENNIAL

A 26-page history of the Borth congregation, compiled and published by Borth church historian Mrs. Delores King and her historical committee, was presented to members on Sunday, Oct. 28, as a part of the church's Bi-Centennial observance.

A special day of singing the old hymns of the church took place on Oct. 14, and a service emphasizing the part played by the women's organizations was presented Oct. 21, the 50th anniversary of the women's group in the Borth church.

The Bi-Centennial celebration began with the Rev. Everett Matz of Oshkosh as featured speaker. A potluck dinner and a homecoming for former members followed.

The roots of the Borth parish, now the Borth-Poy Sippi charge, go back to 1886, just after the close of the Civil War. The first Evangelical Association family to settle in the area, that of Gust Hoeft, moved to the vicinity that year. Hoeft

gathered like-minded people in his cabin. The Rev. J. P. Viel, circuit-rider, organized the church and served as its first pastor.

Services continued to be held in the Hoeft home until 1879 when a building was erected on the present church site. In 1906, the congregation had outgrown the original church and a new one replaced it.

Burned in 1925 during an electrical storm, it was replaced by the present structure in the same year. The Rev. David Fuller is the present pastor.

Three pastors and a missionary have been supplied to the church by this vigorous congregation: The Rev. Gustav Bloede, who died in 1960; the Rev. Merlin Hoeft, pastor of Marion-Wittenberg congregations; and the Rev. Andrew Buhrow, now pastor of a Baptist church in Waupaca. Miss Gertrude Bloede was sponsored by the congregation for the mission field,

MARION TO NOTE ANNIVERSARY AS WISCONSIN'S FIRST UNITED METHODIST CHURCH

On Sunday, February 9, 1964, the Community Methodist Church and the Salem Evangelical United Brethren Church of Marion merged to become Wisconsin's first First United Methodist Church, and the third in the nation.

This historic occasion took place four years before the official merger of the two church bodies in 1968, forming the United Methodist Church.

To commemorate this event, State Representative Francis Byers, trustee of the Marion congregation, has applied to the Historical Markers Council of the State Historical Society to name The First United Methodist Church of Marion as an historical site.

In a research paper, "The Founding and Settlement of Marion, Wisconsin," Mina J. Welch noted that the first religious denomination to organize a church in Marion was the Methodist group, which began development in 1876.

Earlier pastors included the Rev. David Soper, Perry Miller and T. D. Williams.

"The original church building was erected in 1891," said Mrs. Welch.

"It was remodeled in 1930 and due to the determination and financial aid of Rev. Dr. W. H. Wiese, the pastor, the mortgage was burned in 1938. In 1960, under the leadership of Rev. Martin Baker, the sanctuary was remodeled and a parsonage purchased."

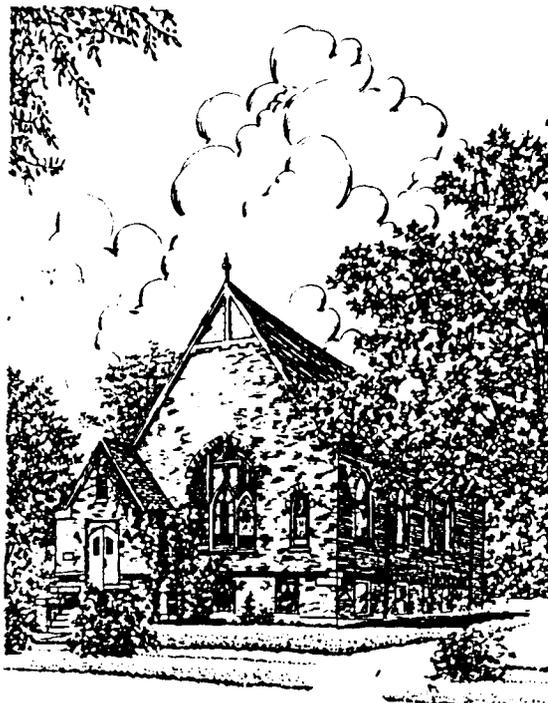
The Evangelical United Brethren Church was started about 1880. Rev. Yorkel was the first pastor. The first church was built on what is now part of the Mulvaney lawn. The old steps still remain there. The new building was built in 1926 and remodeled in 1952. The Rev. Duane Mevis is a son of this congregation who entered the Christian ministry.

Special services of re-dedication for members of the new congregation were conducted by the Rev. Marvin Baker on Sunday morning, Dec. 15, following approval of the merger by authorities of both denominations. Baker had served in the unique capacity of pastor of two Methodist and two EUB congregations simultaneously since May of 1963.

All offices and commissions governing the new church were ratified at a Quarterly Conference meeting conducted by District Superintendent Clarence Kelley on Dec. 16, 1963, enabling local church officers to take over the management of the new congregation.

In the historic Feb. 9, 1964 service, the Rev. Herbert E. Zebarth, Conference Superintendent of the Eastern District of the Evangelical United Brethren Church, transferred all Salem members to the new First United Methodist Church, combining with the membership of the Community Church. This service was made possible only after much study and work by both congregations, much planning and remodeling, including the installation of a new heating system in the church, enlargement of the kitchen facilities, transfer of the organ from Community church to First church, painting and redecorating, and the insulation of the First Church parsonage.

Superintendent Zebarth reported to the new congregation that denominational leaders on both sides of the merger found the union especially gratifying since the initiative came from the people and not from the church conferences.



Community Methodist Church Marion, Wis.

DOROTHY BRICE PRESENTS HISTORY OF THE UNITED BRETHREN IN CHRIST
DURING 1984 PILGRIMAGE TO THE RUTLAND CHURCH, FIRST IN WISCONSIN

The Rev. Dorothy Brice, Richland Center, presented the following history of the United Brethren in Christ during the 1984 pilgrimage on Sept. 29 to the Rutland church, the first United Brethren church in Wisconsin.

The founder of the first new church on American soil, Philip William Otterbein, was born June 3, 1726 in the beautiful city of Dillenburg, Germany. His earliest known ancestor was a court trumpeter, John Otterbein. Two sons were born to John and Agnes Deuhman Otterbein. One son, Charles Frederick, married Anna Christina Hatzfeldt, daughter of a pastor. Two of their six children became pastors. John Daniel, the oldest, married Wilhelmina Henrietta Hoerlon, who was described as "a right noble and very virtuous woman."

John and Wilhelmina became the parents of Philip William Otterbein. Known as "the right reverend and very learned Otterbein," John was a teacher in the Reformed Latin School at Dillenburg before he became a rector. The house where Phillip William and his twin sister, Anna Margaret, were born still stands next to the church.

Following the death of his father at the age of 47, Philip's mother and her children moved to Herborn where living was cheaper and where she could secure the means to educate her sons.

Ordained in 1749, Philip, with five other missionaries, departed from Holland for Pennsylvania in 1752. The 600-member Dutch Reformed church at Tulpehocken, Pa. called him. Here he preached weekdays as well as on Sundays. He introduced evening meetings for prayer and personal instruction. In 1760, he accepted a call to the church at Frederick, Maryland, an old log church of 200 members. In 1763, a large stone church was erected, then a stone parsonage.

In 1762, Otterbein married Susan LeRoy. He was 35 and she, 26. Susan died six years later, while they were serving a church in York, Pa., which was located near her parents' home at Lancaster. Otterbein walked alone the rest of his days.

At this time, a spiritual awakening was taking place in America. It was in 1766 that a Mennonite minister, Martin Boehm, held a meeting in a large new barn owned by Isaac Long, 6 miles north of Lancaster. Otterbein was present. Boehm spoke with thoughts and convictions so close to the heart of Otterbein that after the meeting, Otterbein went to him, embraced him and exclaimed, "We are brethren!"

Otterbein took a pastorate in Baltimore, Maryland in 1774, the year that he met Frances Asbury. Otterbein was 48 and Asbury, 29. They preached the same doctrine and each was entrusted with a great mission.



A lithograph from the "lost" painting by Thomas Coke Ruckle depicting the ordination of Francis Asbury by Thomas Coke in the Lovely Lane Meeting House, December 27, 1784.

The ordination of Frances Asbury as the first Methodist bishop in America took place in the Lovely Lane Meeting House at Baltimore on Dec. 27, 1784. At the request of Asbury, Philip William Otterbein assisted Thomas Coke in the history-making ordination.

First United Brethren in Christ Conference Held in 1789 in Baltimore

The first United Brethren in Christ conference was held in 1789 in Baltimore in Otterbein's parsonage; it laid the first formal basis for the United Brethren Church. Since, in the Reformed church, it was necessary only to be confirmed and to occasionally take the sacrament to be a good Christian, Otterbein became alienated from such a view of religion and believed the convert must realize that he is a sinner, repent of his sins, believe in Christ, ask forgiveness and surrender his life to Christ. He must, Otterbein believed, witness before men that he is a believer and daily grow in grace, serving the Lord.

The new church in America was first known as the Society of United Christians. The name, "United Brethren," became a monument to the fraternity of spirit uttered by Otterbein in the words, "We are brethren!" In 1800, when the United Brethren in Christ was first organized, 5,000 people were associated with the church. Many were of deep religious experience and strongly evangelistic in their preaching. A spirit of evangelism followed the Revolutionary War and lay members led meetings.

As early as 1809, Otterbein looked to a union with the Methodists. On use of churches, class meetings and love feasts, they were in common agreement; they differed about English and Germans working together. Both Otterbein and Boehm were preaching great evangelical truths that brought about conversions and revivals before there was a Methodist class or a Methodist preacher in America. Services of the United Brethren Church continued to be preached in the German language while Methodist services were conducted in English.

A decade after his election as bishop in 1802, Otterbein's health began to fail, and on Nov. 17, 1813, he died at the age of 87. When Bishop Asbury received the news, he exclaimed, "Is Father Otterbein dead! Great and good man of God, an honor to his church and country!"

Throughout the 18th century, the church spread to almost every state in the United States as people migrated westward. The early circuit riders penetrated the rural area on horseback, bringing the gospel message of Jesus Christ to remote places of the new nation.

**METHODISM
For Two Centuries**



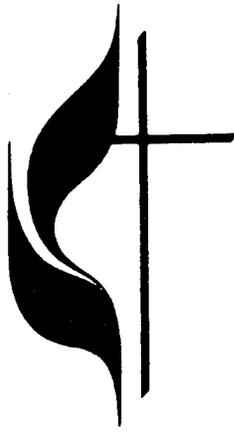
**PROCLAIMING
Grace and Freedom**

Newly Formed Methodist Church...Albright People...Evangelical Association

During this time, the Evangelical Church, also made up of German-speaking people, was led by Jacob Albright who had united with the Methodist church and became a licensed lay minister. Because he was gone on long tours and was absent from prayer and choir meetings of the Methodist church, he lost his membership. Albright continued to organize the dedicated German-speaking people and in 1807 called the church "the Newly Formed Methodist Church." Albright was elected bishop. Some followers were called "the Albright People." In 1816, after Albright's death, the new religious movement adopted the name, "The Evangelical Association." Their first church was dedicated March 2, 1817 at New Berlin, Pa. Their first general conference was held in the Eyer Barn, Winfield, Pa., in 1816. By 1891, a difference arose in the church and the new church became "The United Evangelical Church." The two bodies re-united in 1922, taking the name, "The Evangelical Church."

As early as 1813, an effort was made to unite the United Brethren in Christ and the Evangelical Church, but it was not until Nov. 16, 1946 that these two groups merged with a combined membership of 750,000.

In 1968, after many years of plans and meetings, the merger of the Evangelical United Brethren Church and the Methodist Church was completed, acquiring its new name, "The United Methodist Church."



UNITED BRETHREN IN CHRIST ESTABLISH MISSIONS, SCHOOLS AND CHURCH OFFICES

The first general Missionary Society of the United Brethren was organized in 1853 and in 1855, the first foreign missionary was sent to Sierra Leone, West Africa. Later, mission work was established in South China, Japan, the Philippine Islands, Puerto Rico and Santa Domingo. In 1905, home missions became a separate board. Homes and orphanages were established in Pennsylvania, Ohio and California.

The United Brethren Church in the early 1800s believed in educating its followers. Five colleges were established, Lebanon Valley in Pennsylvania; Otterbein at Westerville, Ohio; Shenandoah in Virginia; Indiana Central at Indianapolis; and York at York, Nebraska. A seminary for training ministers and missionaries was established at Dayton, Ohio in 1800. The old 3-story building was later sold to Dayton; the first and second floors were used as the Grace A. Green Normal School for training teachers. I was graduated from this 2-year teacher college in 1927.

The United Brethren erected a beautiful seminary in a lovely part of Dayton and named it after the Bonebrake brothers who gave a large sum for its erection. Later, when the Evangelical Seminary united with Bonebrake, it was named United Seminary.

Church literature, magazines and church school materials, were published by the United Brethren as early as 1829 at Circleville, Ohio, and by Evangelicals in 1820 at Cleveland. By 1887, the Evangelicals installed a fine press at Harrisburg, Pa. and the United Brethren had a similar one in Dayton in 1853.

In 1921, the United Brethren purchased a 21-story building at the corner of Main and Fourth Streets, Dayton. Four floors housed the offices of the church and eight floors were leased to a large department store, Adler & Childs. This building remained the headquarters of our church until the merger with the Methodist Church. A new building erected by United Brethren on Riverside Drive still serves as offices of the United Methodist Church.

Well known names in the United Brethren tradition include those of:

Frances Scott Key, author of "Star Spangled Banner," which he wrote in 1814, lived in Keysville, where he was secretary of the United Brethren Sunday School and led the singing. He donated the song books and went on evangelistic tours with Pastor Hon Snook. The tuning fork used by Key remains in the possession of the United Brethren congregation at Myersville.

Wilbur and Orville Wright, inventors and pioneers in aviation, were sons of the Rev. Milton Wright, who edited "Religious Telescope," a United Brethren in Christ weekly paper in Dayton, Ohio.

MANAWA CELEBRATES ITS CENTENNIAL WITH "FAITH THROUGH THE CENTURY"

"The invincible faith of the pioneers who established this church has stood as a challenge to all descendants throughout these hundred years." So reads the dedication page of the Centennial History of the Manawa United Methodist Church which celebrated 100 years of Christian service in August.

"Today we face the beginning of a new century," it continued, "which brings new opportunities and new goals to be attained. May the steadfast faith of our forefathers be our constant guide."

The Manawa story goes way back to 1850 when the Rev. Silas Miller, a circuit riding Methodist minister, served Waupaca, Little Wolf and Lind. Services in Little Wolf were held in the Peter Meiklejohn home, three miles south of Manawa in Centerville, known as Meiklejohn's Mills.

A decade later, church services and Sunday School were conducted in the first school house, erected in 1860 in what was then known as lower Manawa.

An original document issued August 4, 1883 shows that A. W. Whitcomb deeded a parcel of land to the church trustees. Rev. Bolton, an Englishman, was the first Methodist minister to preach in Manawa, in a hall over a blacksmith shop. It was during the labors of the Rev. Granthum, second minister to serve here, that a church building was begun. Mr. Hattan, head of the mill company, offered a piece of ground which is the site of the church today. The spot was selected because there were not as many old burner logs and stumps that would have to be removed.

Arthur Lindsay provided a yoke of spotted oxen to clear the lot for the building. The church was originally built as a plain rectangular structure, measuring 28 feet wide by 45 feet long with a small vestibule appended at the center front.

It was not until a new Methodist minister arrived in Manawa searching for prospective members that people from other denominations saw the need to be liberal for the good of the cause, changed to Methodist law, and joined what eventually became Manawa's Methodist Episcopal Church.

MINERAL POINT CHURCH REFLECTS ON 150 YEARS OF CHRISTIAN SERVICE

(continued from September issue)

The first recorded meeting of the trustees (of the Methodist Episcopal Church of Mineral Point) was held on June 21, 1845. During that year, the basement of the church was fitted for school purposes and was also rented as a meeting room for the Odd Fellows and Sons of Temperance.

In 1848, during the pastorate of the Rev. James G. Whitford, a revolution occurred in the congregation. Fifty members seceded and organized the Primitive Methodist Church. Notwithstanding, the original congregation continued its progress and within a few years fully recovered.

The first parsonage was built in the fall of 1849 during the pastorate of Rev. R. P. Lawton. In 1857, the second annual conference of the West Wisconsin Methodist Episcopal Church was held at Mineral Point.

The subject of a new church was raised in 1866, during the pastorate

of the Rev. James Lawson, and a lot purchased from the common council, known as the Brick Schoolhouse Lot, for \$ 1,000. Subscription papers were circulated and large amounts were pledged. A committee made up of Edward Hosking, James Spensle and Pastor Lawson was appointed to supervise the erection of the edifice according to plans submitted by a Chicago architectural firm.

The building, constructed of durable white sandstone, was completed and dedicated in 1871 at a cost of \$ 32,000. The annual conference was held in the new building in 1871.

Mineral Point was the district headquarters from 1856-1879, with two Methodist preachers assigned, one to the church and one to the district.

The old parsonage was sold in the fall of 1880 and the Nancolas house purchased. The Sabbath School had reached a membership of more than 200 in 22 classes; church membership was 250. By 1900, church membership

(continued from Page 7)

remained about the same, but Sunday School membership increased to 300. The second and third parsonages were sold and another purchased.

A pipe organ was purchased during the pastorate of W. W. Hurd in 1904 for \$ 2,000. In 1907, an addition to the church furnished a rear entrance a primary room and a basement for the furnace at a cost of \$ 3,000. The Rev. S. A. Bender was pastor.

In 1912, during the pastorate of Rev. A. B. Bouquard, the interior of the church was decorated at a cost of \$ 1,200 and a new parsonage built for \$ 5,000. Many new members were added and the church led the district with 30 subscribers to *Northwestern Christian Advocate*.

The church hosted the West Wisconsin Conference in September, 1912 with Presiding Bishop Quale preaching from an open car on the lawn of the J. W. Hutchison home.

In 1924, during the pastorate of Rev. J. E. Cooke, the church noted its 90th anniversary. The 100th anniversary was observed during the pastorate of Rev. C. E. Burdon with a banquet at which the history of the church was read, followed by a public service with Bishop J. Ralph Magee as speaker. In the same year, 1934, the church entertained annual conference.

FLASHBACKS

*Official newsletter of the United Methodist
Historical Society of Wisconsin*

Mrs. Ferne E. Hoeft, *editor*
P. O. Box 162
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Marion, Wisconsin 54950

Material of historical interest, such as church anniversaries, recollections, activities of local church historical committees, and historians should be sent to her at the above address.

OFFICERS OF THE SOCIETY

Rev. Robert W. Kuhn, *president*
Miss Lois Olsen, *vice president*
Rev. Theodore Jordan, *secretary*
David W. Chevalier, *treasurer (ex officio)*
Mrs. Ferne E. Hoeft, *editor of Flashbacks*
Rev. Richard A. O'Neil, *membership secretary*, 415 Doty St., Mineral Point, Wis. 53565
Membership applications and dues should be sent to the membership secretary at the above address.

The church sanctuary was redecorated in 1942, exterior woodwork painted, rest rooms furnished and other repairs made. Annual conference again met at Mineral Point in 1943. An historical pageant was presented on Nov. 16, 1944 when the church celebrated its 110th year.

Extensive repairs and changes were made during the pastorate of Rev. Herbert Thompson, including kitchen modernization and raising the level of the dining room floor. A new doorway was cut in the west wall after a suitable concrete approach was installed. Windows were refinished with new stained glass. New floors were laid in the dining room, back halls and stairways. Cost of improvements totaled \$ 35,000.

More changes took place in 1962, during the pastorate of Rev. Wesley C. Hunter, including the remodeling of the sanctuary, rebuilding the pipe organ, a new east entrance, sacristy and minister's study, and outdoor carillon and chimes. The cost was listed at \$ 30,000.

In 1970, the Mineral Point Church became part of the Parish of the Hills, consisting of Mineral Point, Bethel, Linden, Rewey and Waldwick. Willow Springs, originally a member, has since closed.

As Mineral Point rejoiced in 1984 for blessings received in its 150 years of ministry, it now looks forward with joy to its future.

EDITOR'S NOTE: So many newsworthy articles came in during the past few months that it became necessary to hold them for the next issue. Thanks.

1984 HISTORICAL PILGRIMAGE... (continued from Page 1)

of the church and preached about the spirit of those who founded that church and others like it over the past 144 years.

"After the closing benediction by the Rev. Kenneth Brice, and a goodly amount of conversation and fellowship," reported Bob Kuhn, "we left the spot where United Brethren work began in Wisconsin in 1840, and headed for home."