



"Fellow-citizens, we cannot escape history." — A. Lincoln

FLASHBACKS



Revealing glimpses of our creative past

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UNITED METHODIST HISTORICAL SOCIETY OF WISCONSIN

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A TWO HUNDRED YEAR BOOK

Miss Helen Hubbard of Minneapolis, Minnesota, through a friend, has given the Conference Archives another book of special interest to students of Methodism: AN EXTRACT FROM THE LATER WORKS: SPIRIT OF PRAYER (part III). Bristol, printed by W. Pine in Wine Street, 1768.

William Law, 1686-1761, was educated at Emmanuel College, Cambridge, England. He became a fellow of his alma mater in 1711 but lost it when he refused to sign the Oath of Allegiance when George I came to the Throne. He led a life of great simplicity and devotion and is credited with organizing schools and almshouses. His SERIOUS CALL TO A DEVOUT AND HOLY LIFE became a classic.

At the time of the Holy Club or a little later, John Wesley became interested in Mr. Law but became estranged after the influence of a German Protestant mystic, J. Boehme, became noticeable in Mr. Law's SPIRIT OF PRAYER and SPIRIT OF LOVE. One of the books dealing with the relationship of these two men is JOHN WESLEY AND WILLIAM LAW, by J. B. Green, published in 1945

The book holds additional interest for Methodists as the last four pages list 162 publications of John and Charles Wesley with prices of single volumes varying from 1d to 18s.

METHODIST HISTORY IN CONFIRMATION CLASSES

Reverend William Blake is working on material on the history of Methodism to be used in confirmation classes. A preliminary draft is being tried out in selected areas, so that revisions may be made in the light of the experience gained and from the comments of the lower teens themselves.

CHANGE OF PRICE

As a result of a recommendation made by the Publishing Task Force and approved by the Commission headed by David V. Harsh, the low pre-publication price of CROSS AND FLAME by William Blake will be replaced by higher figures with the adjournment of the annual conference session on June 9, 1974.

Until the close of the conference, copies of the history may be ordered from the Service Department at Sun Prairie, or purchased at various meetings where sales tables are provided at the pre-publication figures: \$2.00 (plus 50¢ handling charge) for the soft cover and \$3.00 for the library edition. The prices following the conference will be \$3.00 for the paperback and \$4.00 for the hard cover editions.

Those who intend to buy copies are urged to take advantage of the low pre-publication prices.

WORLD MEETING

The World Methodist Historical Society is sponsoring a Regional Conference, July 23-26, 1974, at Kansas City, Missouri. The program will consist of a series of papers, dialogues, and workshops. Speakers will present topics such as The Neglected Majority in Methodism, The Latin American Contribution of Methodism, The Laity, Black Methodism in the American Scene, and The Changing Role of Women in Methodism.

WESLEY'S CHAPEL

Unless restored in the near future, Wesley's Chapel (London), known as the Mother Church of Methodism, is in peril. It has survived three fires and the terrible bombings of Hitler, but two hundred years are now taking their toll of the foundations, the walls, and the roof beams. No meetings are held there and no visitors are allowed inside.

Funding for the restoration of the old church and house has begun. It is estimated that 450,000 pounds will be needed. If it becomes a Center which would bring to City Road the library and archives of Methodism in Britain (now housed in the basement of the nearby Epworth Building) and the valuable archives of the Methodist Missionary Society housed in the Mission House on the other side of London, 400,000 pounds more must be raised. The speaker of the House of Commons has given 1,000 pounds and others who once worshipped in the historic building have given generous amounts. On Aldergate Sunday, May 26, 1974, an offering will be taken in American churches.

(From The News Bulletin of the World Methodist Historical Society v. 3, no. 2: March, 1974)

ERRATA

January, 1974, issue

page 3: The name of "the lady elect" of the early Methodist movement was Huntingdon, not Huntington.

page 4: William, Charles, and Joseph Irish were the sons of David Irish, not Luther.

WE ARE NOT THERE

A SURVEY OF AMERICAN CHURCH RECORDS (vol 1- Major Denominations before 1880) by E. Kay Kirkham, published by Everton Publishers, Logan, Utah, 1971, does not include Wisconsin records of any of the leading churches.

CONFERENCE ARCHIVES

Mrs. Dellora Vogt is now completing the typing of the catalog cards for all the books and journals in the Conference Archives. Thanks Mrs. Vogt. (news from Mrs. Kitty Hobson, Librarian)

"GLORY TO THY NAME"

An Archives program, GLORY TO THY NAME, was presented at Trinity United Methodist Church in Richland Center on the evening of March 17. The National and Conference archives were represented on the screen by a copy of METHODIST HISTORY, Methodism's quarterly historical journal and a picture of the Greenwood Museum. Local archives items included minutes, membership, and marriage records of the past century, financial reports, Cradle Roll registrations, dedication folders, and pictures of the Sunday School of early days, of former ministers, and of scenes from the present era. The hymns which interpreted the historical periods included: TRUST AND OBEY; HALLELUJAH, AMEN; ON THE JERICHO ROAD; BRINGING IN THE SHEAVES; and GLORY TO HIS NAME.

In addition to the five tables of displays, a quilt made by the ladies of the Richland Center church in the 1890s was of special interest as many knew the Methodists and others whose names were embroidered on the blocks.

The history of the Richland Center church, GLORY TO THY NAME, from which the program took its name is on sale at \$3.50 (plus tax and postage) from the Richland County Publishers, Inc., Richland Center, Wisconsin. (paperback)

A PRESIDING ELDER OF THE EARLY 1850s

Reverend Chauncey Hobart in his RECOLLECTIONS OF MY LIFE has given a vivid picture of what it was like to be a presiding elder in the early 1850s. He was at that time in charge of the Minnesota District of the Methodist Church. His next appointment, following a quarterly conference at Baraboo, Wisconsin, was a camp meeting at Round Prairie about one hundred miles to the west.

How to reach Round Prairie was a question. The routes open to him meant a distance of from one hundred and fifty to two hundred miles. Six men, Reverend James Waddell, James B. Avery, Charles A. Clarke, Warren Brown, Francis Winer, and Leonard Foster volunteered to accompany him through the wilderness.

"The camp meeting was to begin on Friday, and on Tuesday preceding we started, Bro. Maxwell taking us about ten miles in his wagon. Then we plunged into ... the vast, dense, unbroken forest for the next one hundred miles with nothing to guide us but the sun, the stars, and a pocket compass. We provided ourselves with food for three and a half days; with four blankets, small coffee pot, two tin cups, a hand axe, a rifle, and a pair of saddlebags. On Tuesday night we camped in a deep ravine in a chokeberry thicket, just deserted by a company of bears."

Wednesday after travelling over rough hilly country, a downpour drove them into a cave. That night a second storm forced them to leave their bed of ferns and seek shelter behind some tall trees. After drying their clothes the next morning and having their usual prayers, they pursued their journey. After about twelve miles, they came to Pine River in Richland County. Seeing sawdust in the water, they followed the stream and came to the Haseltine mill at Rockbridge, some forty miles from Round Prairie. They dined here and spent the night in the Kickapoo bottom where they ate slippery bark and basswood buds, having less than a cubic inch of pork left for breakfast. Saturday morning they crossed the Kickapoo River after tying their clothes in bundles and flinging them to the opposite bank. In time they reached a wagon road, but after following it some ten miles, they found they were off course. About two o'clock, they discovered a porcupine climbing a tree.

"He soon fell, was quickly skinned, cut into seven pieces, and roasted on long sticks. I said, "Bro. Waddell, ask a blessing." ... After this sumptuous repass ... we resumed our journey cheerily. About four o'clock we found ourselves in a Norwegian settlement, twelve miles north of Round Prairie.... Obtaining some food, we hastened on, slept a few hours, and reached the campground a little after sunrise Sunday morning."

"At eight o'clock a.m. Bro. Waddell preached; Hobart at eleven; three p.m. Waddell; Hobart at night. On Monday the same variation -- convictions were deep and conversions clear and numerous."

"On Monday night, after labouring at the altar for two hours, I had lain down in the preachers' tent to obtain some most needed rest. I had been there but a short time when I was aroused by hearing one of our young sisters, Miss Mary Crume, exclaiming in a clear voice, 'Give me room! Oh, give me room!'"

"Supposing that the people were crowding so closely around the altar as to incommode those who were there, I went out, intending to request them not to press so closely.... But when about half way to the stand I heard her say again: 'Oh, give me room to praise Him! This little world is not half big enough to praise Him in!'"

"Ascertaining that the occasion of her joy was, that two brothers and a sister had just been gloriously converted, I concluded that I could not well enlarge her sphere of action, and with a glad heart retired again to obtain some sleep, while the meeting went on with great earnestness and interest."

"The camp meeting closed on Tuesday, about fifty having been converted and added to the church."

From Recollections of My Life, Forty years of Itineracy in the Northwest, by Chaucey Hobart. Red Wing, Minnesota, 1885. pp. 239-243

Courtesy of Rev. William Blake