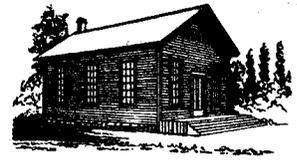




"Fellow-citizens, we cannot escape history." — A. Lincoln

FLASHBACKS



Revealing glimpses of our creative past

Official newsletter of the
UNITED METHODIST HISTORICAL SOCIETY OF WISCONSIN

Vol. V, No. 2

May, 1976

FALL PILGRIMAGE

The fall pilgrimage will be to Platteville on Saturday, September 18, 1976, from 1 to 4 p.m.. Members will meet at the United Methodist Church for a tour including the Rountree Mitchell Cottage.

Watch for further details in the September FLASHBACKS.

1776

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PROPOSED CHANGES IN THE CONFERENCE COMMISSION ON ARCHIVES AND HISTORY

In the past the Conference Commission on Archives and History has been chosen by the Conference Committee on Nominations and elected by the Annual Conference.

The Annual Conference this June will vote on whether or not the Commission may reorganize. If the new plan is found acceptable, each District Council on Ministries will be electing a single member who will be its representative to the Conference Commission.

In addition to these eight persons several additional persons will be selected on the basis of their expertise. Additionally, other persons will continue to relate to the Commission ex-officially, including the president of the United Methodist Historical Society of Wisconsin, the Conference treasurer, the Conference Archivist and Historical Librarian, the Conference Historian, a District Superintendent, a representative of the Conference staff and the pastor of the Memorial United Methodist Church of Milwaukee.

A UNIQUE BUT FITTING INTERRUPTION

While the Executive Committee of the Conference Historical Society was in session in Arlington, April 26, the bicentennial wagon train went by. The group recessed long enough to see the fifteen covered wagons and some fifty horseback riders.

"GATEWAY TO THE WEST"

The North Central Jurisdictional Convocation on Archives and History will meet July 6-8 at Marietta, Ohio. The announced theme, "Gateway to the West" recognizes the part played by Ohio in the development and westward progression of the church.

Papers will be presented on such relevant subjects as "The Marietta Story," "The Black Heritage," and "Autobiography of a Circuit Rider," as well as some "mini papers" on Methodism in Ohio, the Wyandotte Indian Mission Story, and origin of both - the Evangelical and the United Brethren groups.

An exciting and highly-diversified program is being planned by the United Methodist Historical Society of Ohio, which will include a tour to points of historical interest.

The convocation will be held at Marietta College. Lodging and meal arrangements have been made through them.

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BICENTENNIAL MISCELLANEA

THE DECLARATION OF INDEPENDENCE

IN 1776

was new to the world. Never in history had a small group of men defied so great a nation. Never in the history of mankind had a document proclaiming territorial and government independence included principles which set the way the nation was to live. There was no mention of the Bible or Christianity, but both were there in the philosophy that proclaimed the dignity of man and respect for each human life - the rich and poor, the young and old, the wicked and the good.

God was recognized as the head of the nation:

"bestowed by their Creator"

"appealing to the Supreme judge of the world"

"firm reliance on the protection of divine Providence"

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The relation of Church and state has a long history going far back into ancient times. While the colonists in general denounced the belief in divine right of kings and the ecclesiastical control of the unhappy state of the Church of England, nine of the colonies set up state churches. Only in Rhode Island and the Quaker colonies of New Jersey, Pennsylvania, and Delaware was there no official religion. In no colony was there complete uniformity, Massachusetts coming the nearest to it.

The Declaration of Independence left religion as such to the states. One by one the old colonial laws linking church and state disappeared, the last one in 1820.

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Progress continues to be made on the new Conference color film-strip entitled "Cross and Flame in Wisconsin." The task force met, according to the plans, at Camp Lucerne in early May.

In 1776 of the 3,000 churches there were about 1,000 in each of the three geographical areas: the Middle and Southern colonies and New England. While only about three per cent of the over three million population were church members, the indifferent and anti-church as a whole were believers in a Divine Being.

METHODISTS NOT YET IN STATISTICS

Several sources report the number of churches in the colonies before 1776:

Congregational	638
Presbyterian	498
Anglican	480
Reformed	
(German & Dutch)	251
Quakers	295
Lutherans	151
Catholic	50
Jewish Synagogues	6

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The first three years of Methodism in Wisconsin resulted in 1836 of 281 members: Iowa Mission Circuit, 136; Milwaukee, 53; Prairie du Chien, 10; Oneida Mission, 48; Green Bay, 34.

WHEN A FIREPLACE AND A CHIMNEY MADE A CHURCH

When the Anglican Church was the state church in New York City in the days before the Revolution, and dissenters were not allowed to erect places of worship, a skilled carpenter built a pulpit beside a fireplace and a chimney. The dedicatory sermon for this Wesley Chapel was preached in October, 1768.

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"E pluribus unum" was on the coins of the United States from the time of the first mint. "In God We Trust" was added during the time of the religious fervor of the Civil War.

ORDER CROSS AND FLAME TODAY

Cross and Flame in Wisconsin, the Story of United Methodism in the Badger State is still available at the bargain prices of \$3.00 for the paperback, and \$4.00 for the hard cover edition. Its 369 pages plus 16 pages of pictures should be in every church library, and the book's presence in a home will enrich the life of any United Methodist family. Order from the Service Department, 325 Emerald Terrace, Sun Prairie, Wisconsin 53590. Prices quoted above include handling, postage, and sales tax. Make reading Cross and Flame a personal bicentennial project.

MONROE TO MARK CONFERENCE MERGER

The 25th anniversary of the merger of the two Wisconsin Conferences of the Evangelical United Brethern Church will be celebrated in special services Sunday, May 16, in the Monroe Church. The congregation itself is the result of the merger of local churches originally of three separate denominations: Bethel (United Brethren), Immanuel (Evangelical), and First (Methodist).

While the Evangelical and United Brethren denominations united to form the Evangelical United Brethren Church November 11, 1946, the two Wisconsin conferences maintained their separate existence until 1951. The final sessions of the two conferences met in Monroe May 16, 1951, and cared for the final business of the separate bodies. The former United Brethren organization met in Bethel Church, with Bishop Fred L. Dennis presiding; while the former Evangelical body held its sessions in Immanuel Church, under the presidency of Bishop E. W. Praetorius.

The next day, May 17, the members of the two conferences met in Immanuel Church, solemnized the union, and proceeded to carry on the business of the one Wisconsin Conference Evangelical United Brethren Church. Both bishops took part.

Pastors of the Monroe Church are John H. Francis and Paul A. Ketterer.

YORKVILLE CHURCH HAS ENGLISH ORIGIN

One congregation in the Wisconsin Conference owes its beginning deirectly to the Wesleyan Methodist Association of England.

In the early 1840's several Cornish and English families settled in the Yorkville area. In 1842 among some of the new settlers from Britain were several who were local preachers and class leaders, all affiliated with the Wesleyan Methodist Association in the mother country. To welcome these new leaders, and to thank God for their coming, a Thanksgiving service was held in the home of Hannibal Shephard.

The Shephard's youngest child, Thomas Foxwell Shephard, was baptized by "Brother Hancock, a new settler and local preacher recently arrived from England."

Soon a congregation was organized, which established a relationship with the British body through its "Connexional Committee." Services were held in the Shephard and Thomas homes. The former house was blessed with an ample living room which had a large closet. Benches were made, stored in the closet during the week, and brought out for use in the Sabbath services.

In 1845 a full-time minister, William Drummond, was sent from England to be the pastor on the request of the local church. For a few years the preacher and his family "boarded around" in the homes of the various members, but in 1849 a parsonage was provided.

In the summer of 1844 the first meeting house was erected. It was built of stone "as high as the window sills," the upper walls of clay and straw. Because of the material used for the upper part of the walls it was known as "the Mud Chapel." This was replaced by a white frame church in 1857. In 1914 the present red brick building was constructed and dedicated October 18, 1914 by the skylark of Methodism, Bishop William A. Quayle.

Yorkville was the center of an extensive circuit which, in 1845, included English Settlement, Beaumont, Caledonia, Paris, and Brighton.

In 1860 the connection with the Wesleyan Methodists of England was terminated, and the circuit joined the Bible Christians, a largely Canadian denomination. In 1884 the latter conference joined with a number of other Canadian groups to form a united Methodist denomination in the Dominion, and the Bible Christian churches in Wisconsin united with the (East) Wisconsin Conference of the Methodist Episcopal Church.

These interesting facts are found in a comprehensive and well-written book of 51 pages, History of Yorkville Church, prepared by a congregational historical committee consisting of Clara Vyvyan, Esther Moyer, and Mildred Ball. The volume was recently presented to the conference Commission on Archives and History for its historical library housed in Evergreen Manor, Oshkosh.

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Dr. Fred Norwood will be teaching a course "Bicentennial Reflections" at Garrett Evangelical-Theological Seminary at Evanston between June 28 and July 9. This course will indicate the church's relationship to the revolution, Wesley's views and the place of United Methodism in the United States.