



"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

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Saturday, October 5, 1985

1985 FALL PILGRIMAGE WILL FOCUS ON PLEASANT VALLEY, SILOAM AND HELENVILLE
by Robert Kuhn

Our 1985 Fall Historical Pilgrimage will be held on Saturday, October 5, starting with a meal at 12 o'clock noon at the Pleasant Valley United Methodist Church.

The Pleasant Valley Church is located Highway E, one mile north of Highway 106, 14 miles east of Fort Atkinson.

The historical program will begin at 1 p.m. in the Pleasant Valley Church. First focus of the Pilgrimage will be the Pleasant Valley and Siloam United Methodist Churches which were started by the Bible Christian Church of Canada among settlers from Cornwall and Wales.

Siloam was organized in 1850 and Pleasant Valley in 1869. The Bible Christians in Wisconsin transferred to the Methodist Episcopal Church in 1884.

The second focus of the Pilgrim-

age will be Helenville, east of Jefferson on Highway 18. A historical marker there indicates the site of the first meeting of the Wisconsin Conference of the Evangelical Association, which was held in 1857. Dr. Raymond Veh will present the story of the historic conference.

Women of the Pleasant Valley United Methodist Church will prepare a dinner consisting of chicken and biscuits, scalloped potatoes, meat loaf, squash, homemade rolls, salad, pies, cakes, tortes, coffee and milk for \$ 3.75 per person.

Please send reservations to Mrs. Richard J. Northey, 4086 Hwy. Z, Dousman, WI 53118, by September 24.

THE PLEASANT VALLEY STORY BEGINS IN 'PUNKIN HOLLOW' WITH THE 'PUNCKS'

Before 1869, when church records first revealed the existence of a Pleasant Valley church, Bible Christians of the Canadian Conference were referred to as "Punck"--for the farmers who grew pumpkins in this valley.

Travelers through the area in 1843 called it "Punkin Hollow."

Most of the pioneers who settled around Pleasant Valley were from Cornwall, England, and Wales. Names found in the cemetery across the road from the church still appear on the church roster today. The present church stands at the same site selected by our grandfathers in 1874.

The first Station House was built at Siloam in 1851. By 1859, Bible Christians of the Wisconsin District was composed of Palmyra, Lisbon, Little Prairie and Fort Atkinson.

As membership grew, the Bible Christians built chapels, the first one in 1874. It was struck by lightning and burned to the ground in August, 1910. Only the pulpit and Bible were saved.

On June 6, 1884, they withdrew from the Canadian Conference and transferred their membership to the Methodist Episcopal Church of the United States.

(For the rest of the story, attend the Pilgrimage on Oct. 5.)

SILOAM STORY OF PATHOS AND DRAMA RECORDED BY TRUSTEES A CENTURY AGO

"A little white church stands at the crossroads in the Community of Siloam. Time and weather have mellowed its brick walls, but its bell still calls the faithful to its doors each Sunday morning with a tone as sweet and clear as it did long ago.

"The inscription above the doors reads, 'Siloam Chapel--1870.' Only that, but the story as told by the minutes written by the Trustees of the church a century or more ago is as full of pathos and drama as a modern book...."

So begins The Siloam Story, written by Hazel Keays Northey.

The first church building at Siloam was built in 1850, diagonally across the road from the present structure which stands at the corner of Hy. 106 and Hy. Z. It was small.

At a meeting on March 7, 1850, a resolution was recorded as follows:

"On motion that every person have the privilege of building his own seat in the chapel, with good pine lumber and no other, commencing at the door on either side, and to be as near alike as possible."

The church was painted yellow.

Building the present church was begun in 1867 and completed in 1870.

On August 20, 1860, it was decided to furnish the parsonage so as to eliminate the expense of moving the pastor's furniture. A kitchen and bedroom were added to the "circuit house" at this time.

Membership by now was decreasing rapidly due to the outbreak of the Civil War, and great concern was felt for the welfare of the new church.

Appointments for the Palmyra circuit in 1860 were Siloam, Ottawa, Zion, Punck, McKey's, Rome and Johnson's. Only two remain today: Siloam and Pleasant Valley (Punck).

In 1872, the first Chapel Tea was held at Siloam to reduce the debt. The minutes stated, "Vacant seatings be offered to let to the public at the low price of sixpence per quarter and the proceeds be applied to the Chapel Fund."

The Bible Christians, with which Siloam was affiliated, withdrew from the Canadian conference and united with the Methodist Episcopal Church of the United States in 1884.

(For the developing story, attend the Pilgrimage on Oct. 5.)

THE UNITED METHODIST STORY

UMC HISTORICAL SOCIETY ELECTS
INCOMPLETE SLATE OF OFFICERS
AT ANNUAL MEETING, MAY 30

A partial slate of officers for the United Methodist Historical Society of Wisconsin was elected at its annual meeting held on May 30, at the annual conference session in Stevens Point.

The Nominating Committee renominated Robert Kuhn as president; Theodore Jordan as secretary; David Chevalier as treasurer; Ferne Hoeft as Flashbacks editor; and Arlow Anderson and Bill Blake as members at large of the executive committee. They were elected.

Lois Olson resigned as vice president because she will spend a year teaching in Kenya; Richard O'Neil asked to be replaced as membership secretary, a position he has held since 1975.

Bill Jannusch moved that the Nominating Committee be allowed to continue its work during the summer and present the names of nominees for these positions at a special meeting to be held at the Fall Pilgrimage at Pleasant Valley on Oct. 5. The motion passed.

Hazel Northey reported that the Pleasant Valley United Methodist Church has agreed to host the Fall Pilgrimage on Saturday, Oct. 5.

In addition to the Pleasant Valley Church, we will visit the Siloam United Methodist Church and the historical marker and cemetery at Helenville which marks the location of the church where the first meeting of the Wisconsin Conference of the Evangelical Association was held in 1857.

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JACOB ALBRIGHT AND THE EVANGELICAL BRANCHES OF THE UNITED METHODIST CHURCH
by Dr. Raymond M. Veh,
editor emeritus UMC

Jacob Albright's early ministry gave birth to an unnamed group.

Charles Parlin and Curtis Chambers, in an elective unit, The Evangelical United Brethren and Methodism, state that his movement "had no name or body until 1806 when they took the name, The Newly-Formed Methodist Conference."

"There are in existence authorizations to preach issued by Albright under the name of this Methodist Conference," it goes on, "but technically, they were not part of Bishop Francis Asbury's organization. In the 1809 annual meeting, they changed the name to 'The So-Called Albright People,'-- a term that had been applied to them in derision."

From humble beginnings came the denominations known as the Evangelical Association (1816), the United Evangelical Church (splitoff in 1891 and reunited in 1922), The Evangelical Church (1922), The Evangelical United Brethren Church (1946), and now The United Methodist Church (1968).

The founder, Jacob Albright, was born near Pottstown, Pa., May 1, 1759. In 1775, when 16, as a raw-boned country boy, he joined George Washington's Army, serving his country in his immaturity as a drummer and later as a soldier. Married in 1785, he with his young bride moved to a farm near Reamstown, Pa. Besides farming, Albright baked tile to augment the family treasury to supply necessities for the six children who came into the home. He enjoyed prosperity in his labors and acquired the reputation of "the honest tiler."

In that era, Methodist preachers and numerous independent farmer-preachers, Methodistic in spirit, circulated through the community. In 1790, death came to Albright's home, taking two children. The tragic experience was a stunning blow to the young father. He became pained with the general irreligion which followed the War of the Revolution. In 1791, he came to a saving knowledge of Jesus Christ in his life and was soundly converted. His talent and piety soon were noted in the community. Led by the Spirit of God, to use his own account, he felt called "to preach the Gospel to his own (German) people in its purity and with energy and power, trusting in the grace of God that all those who hear and believe shall partake of His salvation."

He began to preach in 1796. Though this humble man had no thought of organizing a denomination, he nevertheless recognized the necessity of organization to conserve the results of his labor and to facilitate the spiritual culture of his converts. Accordingly, a meeting of the leaders was held in 1800, at which several "classes" were formed.



On Nov. 3, 1803, the first council was held with 17 men present. These solemnly recognized Jacob Albright as "an Evangelical Preacher" and ordained him as such. In 1807, the "Original Conference" was held at Kleinfeltersville, Pa., at which there were five itinerant ministers and a number of local preachers and laymen. This conference adopted an episcopal form of government, modeled in general outline after that of the Methodist Episcopal Church. They then organized by electing Albright as their Bishop with full episcopal authority, and instructed him to compile a Book of Discipline. Before he could complete this important work, this pioneer itinerant succumbed to the effects of exposure and privation and died on May 18, 1808, after a ministry of only 12 years.

Albright is buried at Kleinfeltersville where the humble, one-room brick church, erected as a memorial near his grave, is the scene of a special service the first Sunday in May each year.

Albright's last message to his co-laborers was, "In all that you do or think of doing, let your object be to enhance the glory of God and advance the work of His grace in your own hearts and in the hearts of others."

In 1816, the work had sufficiently developed to organize a system of conferences, and in that year the first delegated General Conference of the Evangelical Association was held at Eyer's Barn, near Lewisburg, Pa.

Already the work had pushed into the state of Ohio through the service of pioneering and heroic Christian ministers, often termed "missionaries."

Christian Newcomer, who was the "Apostle Paul" of the Church of the United Brethren in Christ as he traveled on horseback over large portions of the Ohio-Indiana Territory, became the great organizer of congregations.

John Seybert, known as the "St. Paul of the Evangelical Association," traveled even farther on horseback or with horse and wagon and a load of books for spiritually hungry pioneers. He is said to have traveled 175,000 miles, preached 9,850 sermons, held over 8,000 prayer meetings. Under his leadership as Bishop, the Church forged ahead with great strides.

Rev. John Lutz, in January 1846, rode 100 miles north from Des Plaines, Cook County, Illinois, when Chicago was still a village, "preaching his first sermon in Wisconsin at the home of James Martin, Granville, Milwaukee County." Milwaukee's population then was 1,810.

On April 19, 1856, the Wisconsin Conference of the Evangelical Association was formally organized. Work in Wisconsin had been sponsored by the Ohio Conference (4 years) and by the Illinois Conference (12 years). The language problem became predominant in Evangelical Association churches in Wisconsin in the 20th century. German was used until 1900. The transition period ended May, 1947. On May 17, 1951, the Evangelical Church and United Brethren conferences of the state united at Monroe, Green County. The first union of local Evangelical United Brethren and Methodist congregations began in 1963 at Marion, Wisconsin.

**EVANGELICAL
ASSOCIATION**

SOCIAL CONSCIOUSNESS

In 1891, a number of ministers and members, due to differences of viewpoint and clashes with leadership, organized another group, the United Evangelical Church. The two denominations flourished side by side, and in 1922 came together to form the Evangelical Church. Both groups had established orphanages and Old People's Homes, along with hospitals, to provide for those with special need for daily living, caring, and growing experiences. These continue to bring blessing to many across the Church today.

By 1925, there were 24 annual conferences, largely across the northern tier and the western states, plus Texas. Two of these were in Canada. By 1863, the work of the Evangelical Association in Ontario had developed so greatly that it was formed into the Canada Conference, consisting of 50 ministers and 6,000 members. A second conference with 25 ministers and 2,400 members was formed in 1926, called the Northwest Canada Conference.

The Evangelical Church always has been a spiritual church, aware of her spiritual responsibilities. As she grew larger and stronger, she showed interest in the daily life and activities of her people and became more alert to the social needs of her membership. In the major social fields, the church taught and held forth aggressive social idealism. It also has taken an ecumenical stance, giving leadership in this field.

The Evangelical Church was a connectional church, believing that all members should not only abide by the rules of the Book of Discipline, but cooperate wholeheartedly with their fellow Christians so that the Kingdom of God may become increasingly the rule by which all humankind is bound in a great Christlike fellowship.

Evangelical United Brethren

By mid-20th Century, the Evangelical Church and the Church of the United Brethren in Christ came together in legal and religious ceremonies held on Nov. 16, 1946, at Johnstown, Pa. Each of these two denominations sensed that it had common interests and shared alike in the desire to break from ecclesiastical conventionalities and formalism to promote a religious expression that was enthusiastic and sincere and which proclaimed the power of Christ to save from sin. Each was emphatically and distinctly evangelistic. Theologically, both were Arminian in background and pressed for the need of an experience of personal and social salvation.

Side by side, these two American-born movements unfolded in their mission until union made a strong denomination of 750,000 members.

The United Methodist Church

Almost 22 years later, Methodists and Evangelical United Brethren joined hands and hearts in Dallas, Texas, on April 23, 1968, and The United Methodist Church came into being. The Commissions on Union, comprised of dedicated men and women who worked long and diligently to consummate this union, did their work well. The transition in these intervening years indicates that we can be assured that the union was of God's design and will serve to fulfil, in the present and in the future, the mission of God's Kingdom here upon the earth.

So, on April 23, 1968, in Dallas, Texas, the 2 churches joined to form **THE UNITED METHODIST CHURCH.**



As the decades in the 19th century passed, the Protestant Sunday School movement prompted the establishment of the first Sunday School of the Evangelical Association in Lebanon, Pa. in 1832.

Stressing the Evangelical branch (the Church of the United Brethren in Christ was described in January 1985 Flashbacks), we move forward historically and organizationally.

Work Among Youth

Organized work among youth came in 1890 with the establishment of the Young People's Alliance. In the United Evangelical Church, it was the Keystone League of Christian Endeavor. In 1922, the name was changed to the Evangelical League of Christian Endeavor; in 1946, youth work received a third new title, Youth Fellowship. Five publications provided by the Evangelical Association to encourage youth interests, instituted in the order of historical appearance, were The Bundesbote, The Evangelical Herald, The Evangelical Crusader, and BUILDERS. (The writer of this article was editor of the last two.)

Publishing Houses

The first printing establishment was located in New Berlin, Pa. in 1817. Later publishing house locations were Cleveland, Ohio; Harrisburg, Pa.; and Dayton, Ohio. The first periodical began distribution in 1834--Der Christliche Botschafter (in German) and continued circulation until 1945. The English adult journal, The Evangelical Messenger, began in 1848 and continued under that name until 1946 when, united with the Church of the United Brethren weekly, it was titled the Telescope-Messenger. Later, it became Church and Home. Publications for Sunday School groups and the women's missionary agencies bore various titles.

Women's Missionary Work



The first General Women's Missionary organized work began in 1875. Missions areas first challenged the support of the Church's members as follows: Germany, 1850; Switzerland, 1865; France, 1868 (four annual conferences in Europe were formed as the years passed); China, 1889; Nigeria, West Africa, 1918; Red Bird Mission, Kentucky (Appalachia), 1921.

Higher Education

New Berlin, Pa., Academy (now Albright College, Reading, Pa.) was founded in 1856; Plainfield College (now North Central College, Naperville, Ill.) in 1873. Other collegiate institutions and ministerial training centers were established subsequently. Illinois, Wisconsin and other conferences combined resources to support a theological seminary which opened in 1873 as Union Biblical Institute, Naperville. Later, it became known as The Evangelical Theological Seminary, now Garrett Evangelical Theological Seminary.

The Pension Board

The Pension Board was organized as the Superannuation Fund in 1911. Profits of our Publishing Houses went to the Fund as a great financial aid for retired and indigent ministers and their spouses.

Founder of Garrett Seminary

JOHN CLARK LEFT IMPRINT ON MIDWEST: FIRST MISSIONARY SUPERINTENDENT

John Clark was the first Methodist minister to organize permanent religious groups in Wisconsin; the first missionary superintendent in our area; the person most responsible for the founding of Garrett Seminary; and the only southern delegate to vote with the northern majority in the General Conference (Methodist Episcopal) of 1844 at which the northern and southern segments of the Methodist Episcopal Church decided to go their separate ways.

Rev. John Clark organized the first two Methodist congregations in what is now the Badger State: the First United Methodist Church, Green Bay (July 22, 1832) and the Oneida United Methodist Church (Sept. 15, 1832).

A delegate to the General Conference of the Methodist Episcopal Church in 1832, he was moved by the decision of that body to send a missionary to the Oneida Indians who had moved from New York state to the Far West (now Wisconsin) in 1830. He offered himself as a candidate for that post, was accepted, and journeyed through the Great Lakes to Fort Howard (Green Bay) that same summer.

Immediately upon his arrival at Fort Howard (July 21, 1832), he preached in the fort and formed the first class, which grew into what is now the First United Methodist Church of Green Bay. He pushed on to Smithfield, located in what is now Kimberly, on the south bank of the Fox River. After a few weeks of work among the Oneida Indians who lived there, he was able to organize a class of 25 members (large for that period) on Sept. 15. By that time, he and his converts had also put up a building to serve as both church and school.

Leaving a local preacher, Rev. Daniel Adams, in charge, he set out to organize other Indian congregations--at Marinette-Menominee, Keeweenaw, and at Lac Court Oreilles in northwestern Wisconsin. He was also responsible for the beginning of Methodist work in Milwaukee, visit-



ing that settlement in 1835 and seeing that Mark Robinson was appointed pastor there later that year.

Becoming a member of the Illinois Conference (ME) in 1836, he served as presiding elder of the Wisconsin work for four years.

In 1841, Texas was the growing edge of American settlement, and Clark, his wife and son set out for there in a horse-drawn carriage on Oct. 4, 1841. After a trip of 1,000 miles, he arrived there to meet with the newly formed Texas Conference on Nov. 18. His new conference chose him as a delegate to the historic General Conference of 1844--at which the controversy over slavery came to a head--and which resulted in the division of the Church into North and South. He was the only southern delegate to vote with the northern majority.

Clark did not return to Texas, but took work in the Troy Conference of the Empire State. In 1852, he transferred to the Rock River Conference and served as pastor of the Clark Street Church in Chicago. While in that pastorate, he was largely responsible for the founding of Garrett Biblical Institute, the forerunner of Garrett Evangelical Theological Seminary.

One of his church members, Mrs. Eliza Garrett, a wealthy widow, confided to him her desire to do something for the young men preparing for the Methodist ministry. Following his counsel, she gave \$ 100,000 to start the training school. The whole Midwest has profitted from this generous gift--and John Clark was largely responsible for the way it was used.

In July, 1854, Clark became ill with cholera, and the disease proved fatal. It brought to a close a life of unusual fruitfulness, with many of its most productive years served in what is now Wisconsin.

The Methodist Mosaic

1855-1984

HISTORY OF THE NEW RICHMOND

UNITED METHODIST CHURCH

In 1861 the name Willow River Mission was changed to "New Richmond Circuit."

Soon, land for a church building was donated by a member, Charley Cragin, on the north edge of town (about where Kellaher's Bar is now).

Much of the lumber was cut near what is now Deer Park. The pews were handmade of basswood with black walnut trim. The church had a high rounded ceiling with a bow windowed-shaped choir loft back of the pulpit.

The church remained on this site until 1885 when the nearby railroad made the location "undesirable for worship." The present site was selected and, during March, the building was moved across the ice-covered river. The Willow River was narrower then and the banks less steep.

A new parsonage was purchased about 1 1/2 blocks from the church, and a room added to the church for the "Epworth League and Ladies Aid work."



Under the leadership of Reverends Ed Zager, Stan Matz, and present pastor, Ed Ketcham, the church has grown from 543 members following the 1968 merger, to 632 in 1984.

Historical Society Minutes...
(continued from Page 2)

1986 FALL PILGRIMAGE DATE: OCT. 4

It was announced at the annual meeting of the United Methodist Historical Society of Wisconsin held in Stevens Point on May 30, that the date for the 1986 Fall Pilgrimage has been set for Oct. 4, 1986.

Possible sites discussed include the Conference Museum, next to our Memorial Church at 52nd and Forest Home, Greenfield; the former German Methodist churches and the Norwegian and Danish churches in northwest Wisconsin.

All members of the Society are encouraged to attend this year's Fall Pilgrimage at Pleasant Valley and the special meeting to complete the business left unfinished at the annual meeting.

Present United Methodist Church, corner of S. Arch and E. 2nd. An early historian writes "the site was once covered with wild roses and daisy blossoms and the prairie grasses."



As the year 1855 would indicate, we are merely 129 years old, but we already possess a colorful history. In the beginning, the beginning of New Richmond, that is, we "were first" -- the first established church in this city. And the same man credited with founding this city, B.C.B. Foster, also helped organize the Methodist church, then called the Methodist Episcopal Church.

Foster, a Maine native, arrived in this area in 1854 and built a sawmill on the banks of the Willow River where the Doar, Drill and Skow Law Offices are now. He also built his family this area's first frame house on the site of Glover's Park. It was in this home that the first Methodist Sunday School classes and worship services were conducted.

Shortly after, a Rev. Charles Thayer, a Presbyterian from Hudson, also held services in the Foster home. At the annual meeting of the Minnesota Conference in 1857, William Egbert was appointed to the Willow River Mission of the Prescott district, as it was then called. It was under this appointment that the first church society was organized on Oct. 10, 1857.

FLASHBACKS

Official newsletter of the United Methodist Historical Society of Wisconsin

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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.