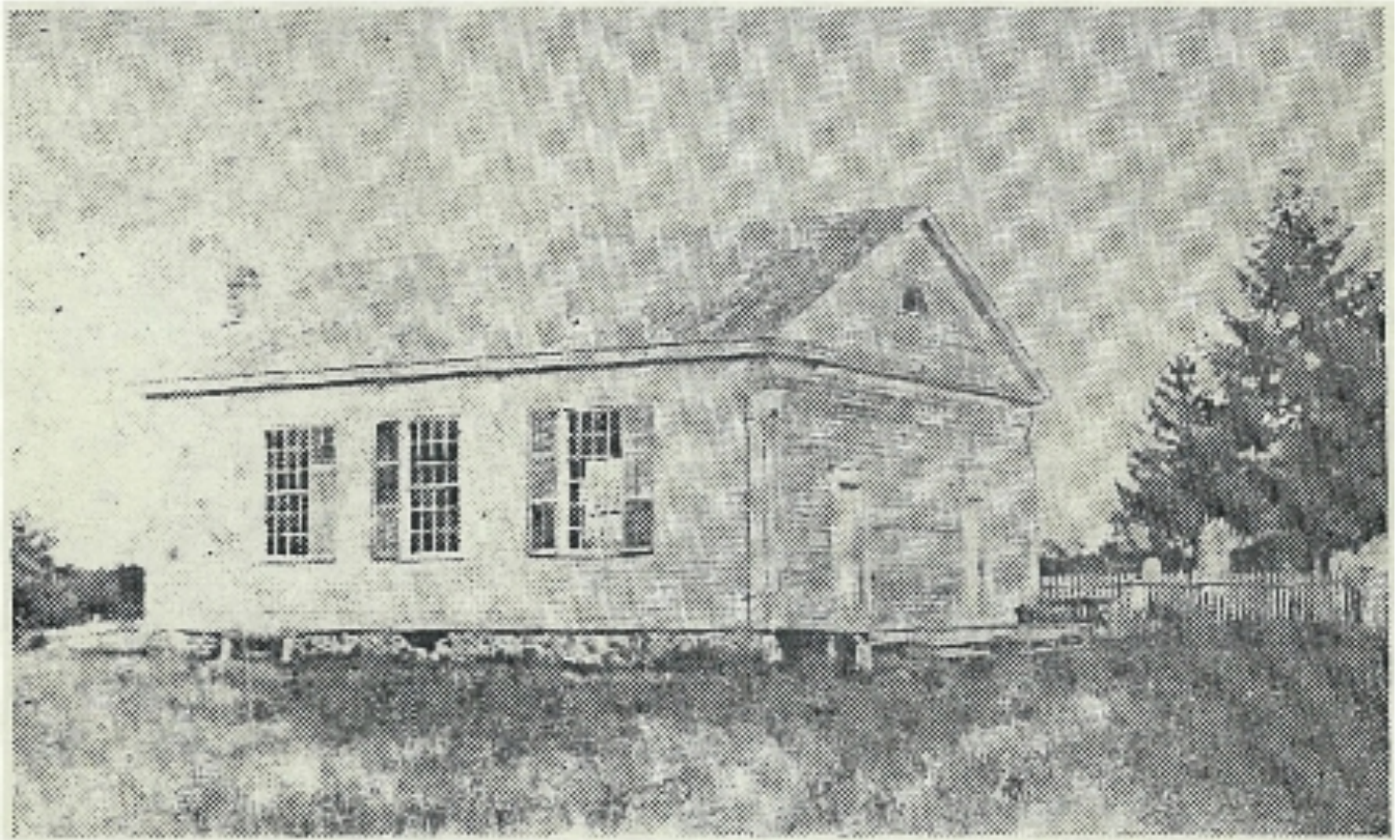
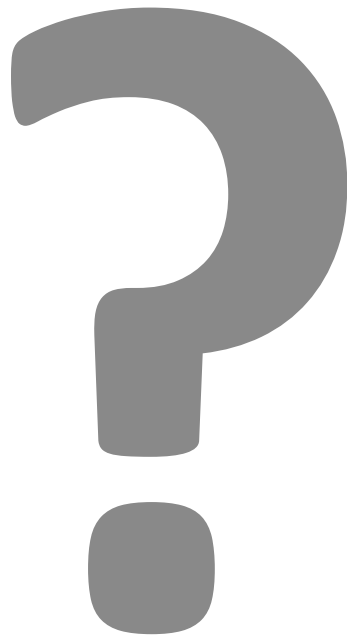




This is the story of a church's
journey that has taken 170 years...



Our Zion Church started out as a German Evangelical Church about 3 miles northeast of Hampshire (*before* there was a Hampshire!) by German-speaking settlers from Ohio in an area known as “Pigeon Woods” in 1845.



**SO WHAT WAS GOING ON IN THE
WORLD IN 1845?**



Queen Victoria of England has only
been on the throne for 8 years



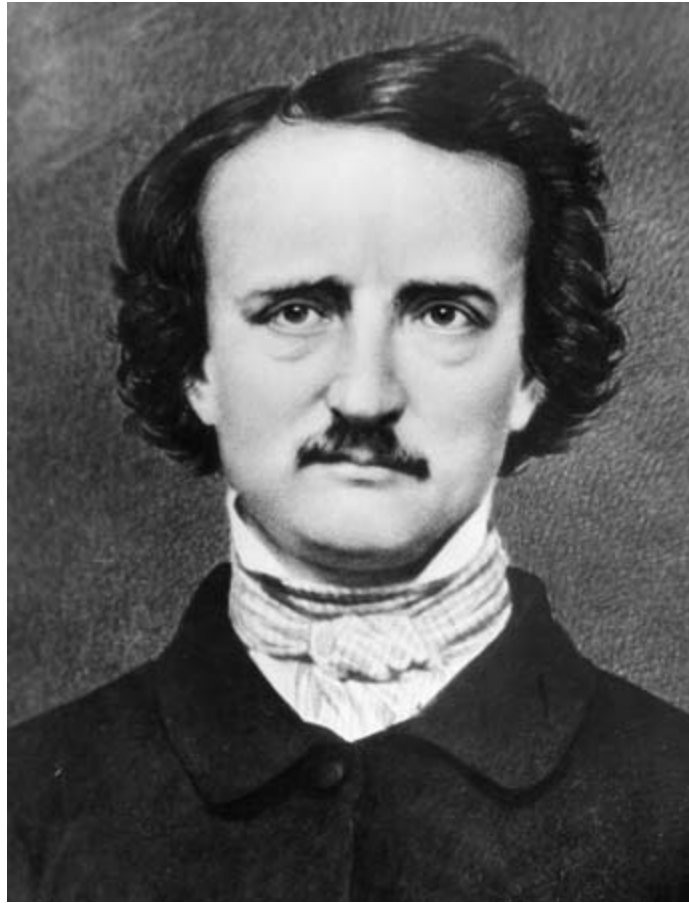
The Civil War is still 15 years away



Charles Dickens publishes “The Cricket on the Hearth”.



The summer of 1845 is the start of the Irish Potato Famine, causing mass emigration of Irish peasants to the US.



“The Raven” by Edgar Allen Poe is published



President John Tyler offers Texas admission to the Union as a state. (Texas is still a country in early 1845).



THE ADVOCATE OF INDUSTRY AND ENTERPRISE, AND JOURNAL OF MECHANICAL AND OTHER IMPROVEMENTS.

VOLUME I.

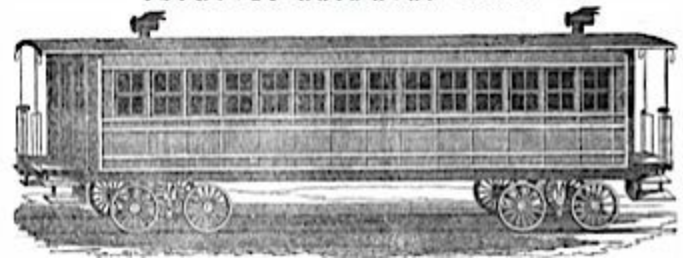
NEW-YORK, THURSDAY, AUGUST 26, 1845.

NUMBER 1.

THE
SCIENTIFIC AMERICAN,
PUBLISHED EVERY THURSDAY MORNING, AT NO. 11
SPRUCE STREET, NEW YORK, NO. 10 STATE
STREET, BOSTON, AND NO. 21 ARCH
STREET, PHILADELPHIA,
(THE PRINCIPAL OFFICE BEING IN NEW YORK.)
BY RUFUS PORTER.

Each number will be provided with four or five sets of
fine Engravings, many of them original, and illustrative of
the most important Discoveries, Progresses, and Curious Wonders
and will contain, in addition to the most interesting news of
passing events, general notices of the progress of Science,
and other Scientific Engravings, Accounts and Ex-
periments, Inventions and Discoveries, Catalogues of Artifices,
and various Scientific Notices, illustrative of the progress
of the various Sciences, Chemistry and Astronomical
Calculations and Notices in various parts and
Tables; Current Philosophy; Reports; Mechanical
Inventions; News and Events.
This paper is especially useful in the progress of Me-
chanics and Manufactures, being the only paper in Amer-
ica devoted to the interests of these objects; and is published

IMPROVED RAIL-ROAD CARS.

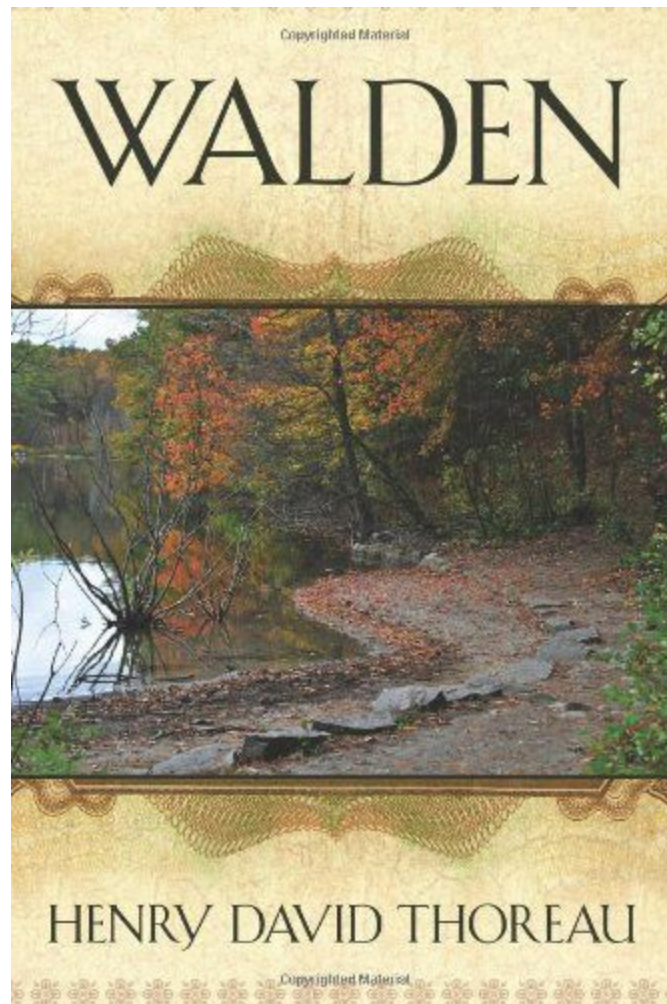


**CATALOGUE OF AMERICAN PATENTS
GRANTED IN 1844.**
CLASS I.—Agriculture, including Inventions
and Operations.
The Horse-Improvement in the State of Iowa by James
E. Zane, Fair Haven, Va., Jan. 10.
Dr. Samuel R. L. D. Cox, Dunsmuir, Ohio,
Feb. 6.
Dr. George B. Warr, Fairport, Ohio, April 19th.
Dr. James A. Cutting, Hamilton, N. H., June
24th.
Dr. Joseph T. Falkner, Unity, Ohio, July 1st.
Dr. Oliver Reynolds, Watson, N. Y., Dec. 24.
Dr. Peter F. Lewis, Harris, Kankakee, Ohio,
Jan. 12th.
Improvement in Churns—George W. Cook, St.
Louis, Mo., Feb. 12th.
Dr. Harlow Denny, Bolton, N. Y., April 19th.
Dr. James E. Babcock, New York, June
16th.
Dr. Thomas Long, Fairport, Me., Aug. 1st.
Curtis and Case, Cantonville, Pa., Oct. 2nd.
Pease, Aug. 19th.
Curtis Foster, Cutting and Cutting—Bridgton

Scientific American, the oldest continuously published magazine in the US publishes its first issue.



The rubber band is patented in London
on March 17th.



July 4th—Henry David Thoreau moves into his shack on Walden Pond.



Most of the population of Nauvoo, Illinois is departing with Brigham Young and heading West after their Mormon leader, Joseph Smith, is killed the year before.



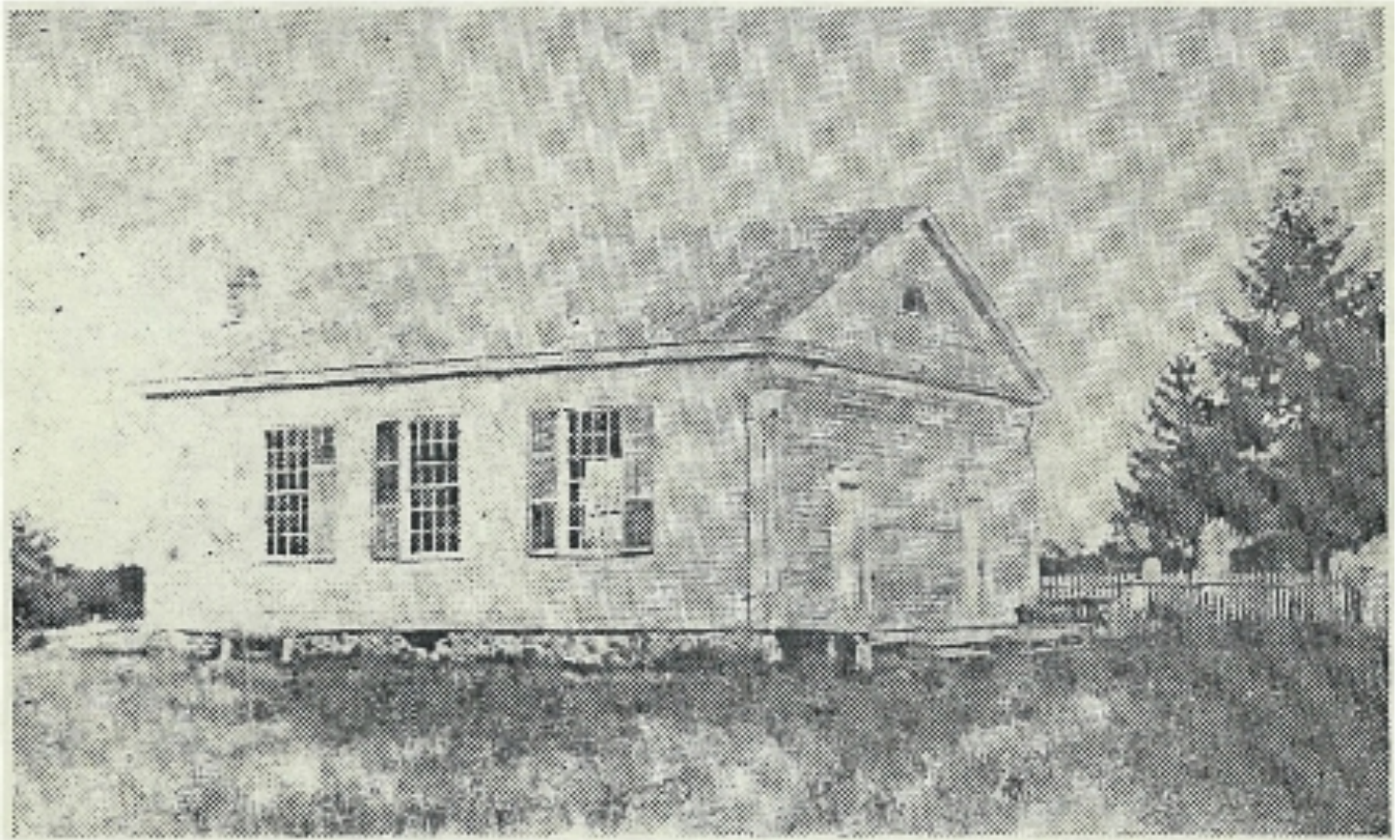
The telegraph is only a few years old.



Chicago is not a big city yet—only after the railroads and canals open up the Midwest does Chicago become a “big” city—in 1848.



The *first* church sanctuary was built on land donated by John Aurand in an area northeast of Hampshire.



The original structure cost \$1200 and measured 32x40 feet (our current sanctuary measures 34x46 feet).



The church and cemetery were located on a hill north of Kelley Road between Widmayer and Ketchum Roads. The gravestones of that cemetery far off in the distance on the hill can still be seen from Widmayer Road



Prior to 1858, the church members met in the homes of the early settlers. These families were accustomed to attending weekly prayer meetings. In 1844, several Evangelical ministers visited the area. A presiding elder, Rev. Samuel Baumgartner introduced Rev. Christian Lintner to serve the area as often as possible. The work was formally organized in 1845 with Rev. George Blank. John Aurand was named class leader to conduct services in the absence of the minister.



Starting in 1853, camp meetings were held on the John Aurand or John Klick farms. They were very popular and well attended with families spending the week in tents holding afternoon and evening meetings. All of the camp meetings and all of the church services were held in German. In fact, until the summer of 1890 all of our church records are in German.



A sample translation in German of our church records: “1864—There was a good Sunday school, but there was room for improvement. Nearly everyone read the Botschafter (which means ambassador). This paper is helpful in understanding missionary work”.

1845. *Gleaner in Jamaica*

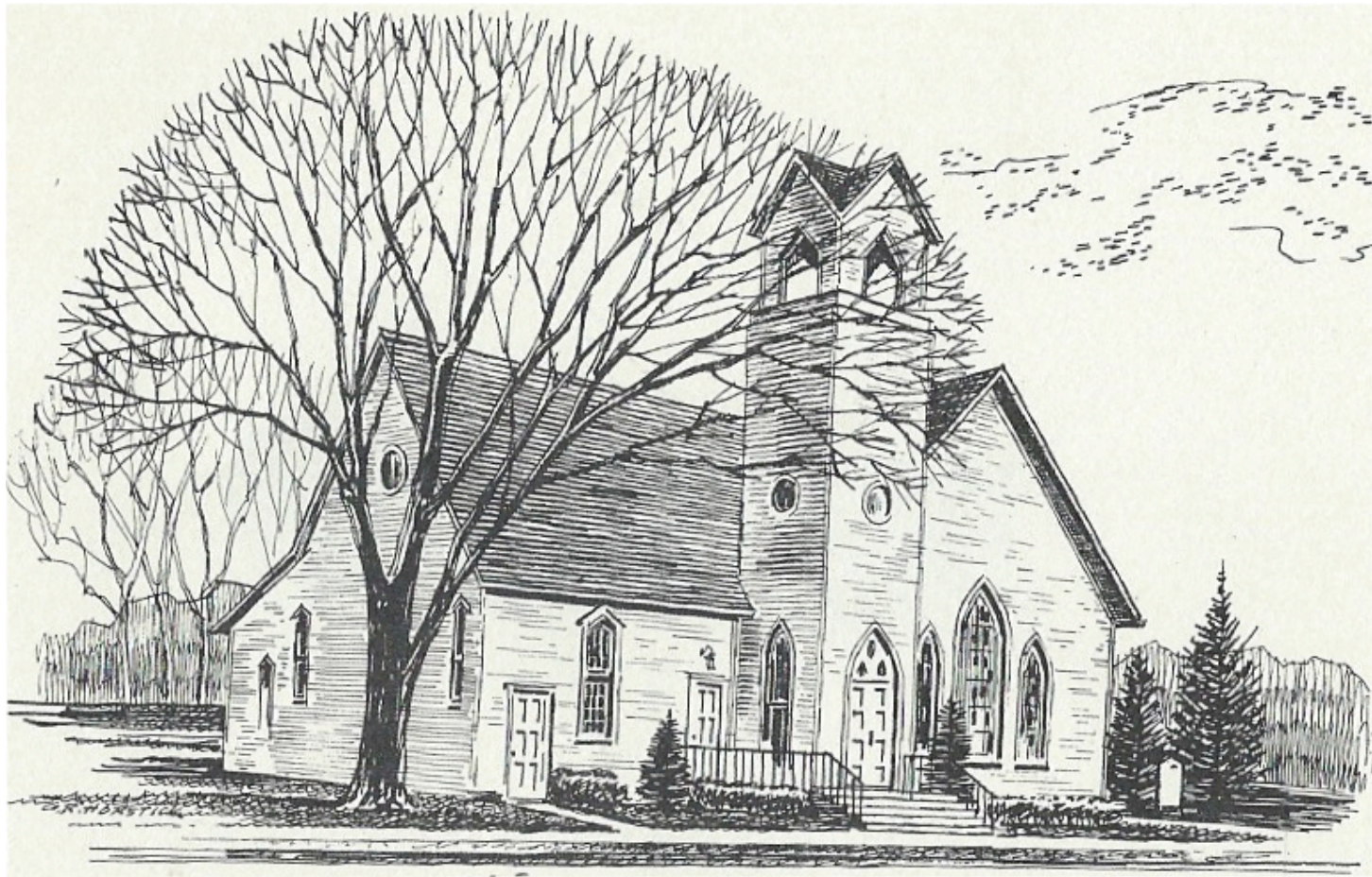
1. Johann Michael Löff	34. Johann Kisch
2. Barbara Löff	35. Michael Kisch
3. Johann Wälch	36. Maria Kisch
4. Elisabeth Wälch	37. Maria Kisch
5. Johanna Kamm Kisch	38. Johanna Kisch
6. Anna Kamm	39. Johann Kisch
7. Maria Kamm	40. Maria Kisch
8. Joh. 1846. Kisch	41. Maria Kisch
9. Margaretha Kisch	42. Johann Kisch
10. Joh. Kisch	43. Anna Kisch
11. Anna Kisch	44. Elisabeth Kisch
12. Joh. Kisch	45. Elisabeth Kisch
13. Johanna Kisch	46. Elisabeth Kisch
14. Joh. 1846. Kisch	47. Maria Kisch
15. Joh. 1846. Kisch	48. Joh. 1846. Kisch

More translation: 1865-1866 Rev. J.F.Schnee served as preacher. “There was a big immigration of German people who came at this time. I had hoped to start a station at Huntley, seven or eight miles from here. I visited the people in their homes about their souls and invited them to church. They said they’d come. The first time I preached to 4 people, the second time 3, the third time nobody. And so I gave up the work. They did not come because they did not understand the German language, so I devoted my time to my own congregation in Pigeon Woods.”



This is an example of a Norse Barn

In 1872, "Things were not so good. It was so cold and the winter was so hard that it interfered with church attendance. A Norse barn was built for the minister. All friends helped with the labor. This was debt free."



In 1884, it becomes apparent that a new church will need to be built in Hampshire. This was discussed in a congregational meeting. Presiding Elder F. Schneider directed Rev. Zahn to present a list of names for a building committee. From the list of names a committee was selected. They were to find out the cost of building a new church. They took the best bid. A congregational meeting was called on July 16th. Not too many were present. The committee announced that the church would be 34x46 with steeple and entrance. The cost was \$3500.



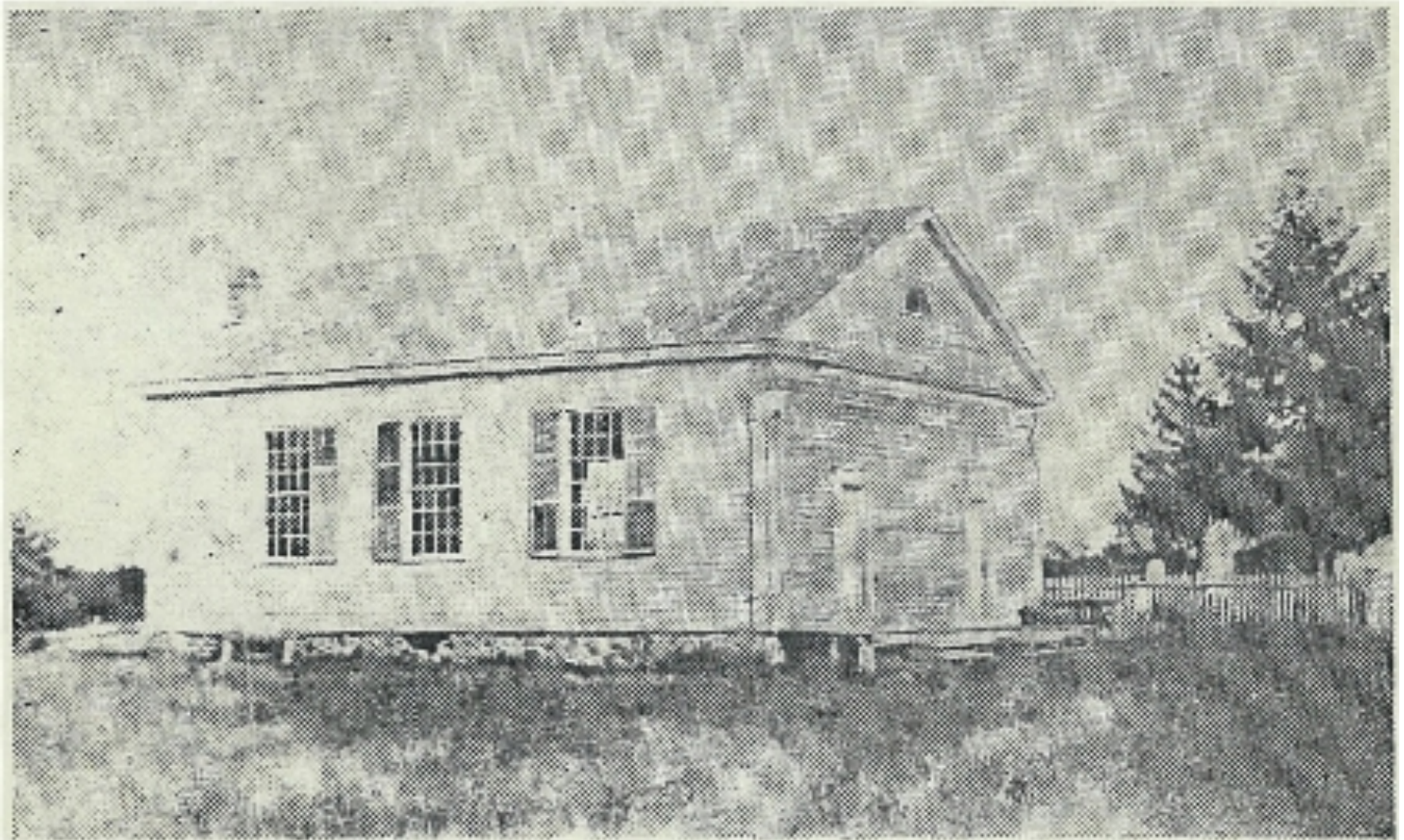
“The committee was Gift, Getzelman, Getzelman, Bittle and Hemrick. The minister already had \$2800 on hand. Half of the congregation pledged nothing. They finally voted 5 to 4 to relocate and build in Hampshire. Even some of those who had promised money decided against building. In the church service it was again brought up to a congregational vote. Rev. Zahn counted eight for and none against, so he declared that they would build the church. Another meeting was called but no one came...it rained that night.”



“There was not yet enough sentiment for the church so M.C.Getzelman, Rev. Zahn, and Malachi Getzelman bought the in-town lots both for the church and the parsonage with their own money. The church would have been built earlier, but there was a misunderstanding, so it was postponed.”



After the new church was built in Hampshire in 1885, the old church in Pigeon Woods was only being used occasionally. A translation from the German archives: “In the years 1886-7 good progress was made for which we thank God. I preached 3 times each Sunday, twice in Hampshire and every other Sunday in the old church in the country.” Fred Schwartz



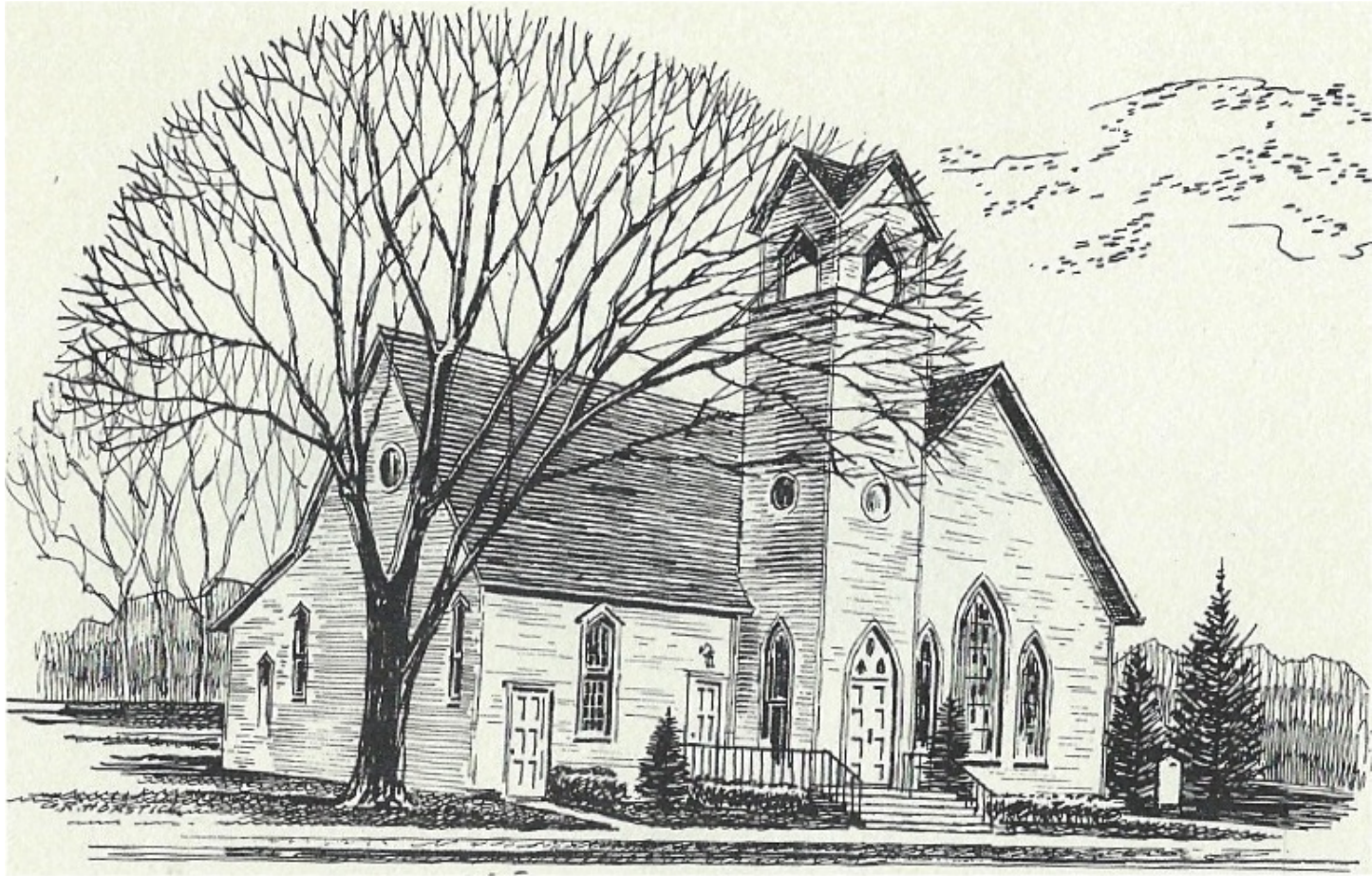
“April 1888. I no longer preach at the old church in the country because there is no longer need for it. “ Fred Schwartz



This is the story of the original church sanctuary in Pigeon Woods.



Now about our current church
sanctuary.



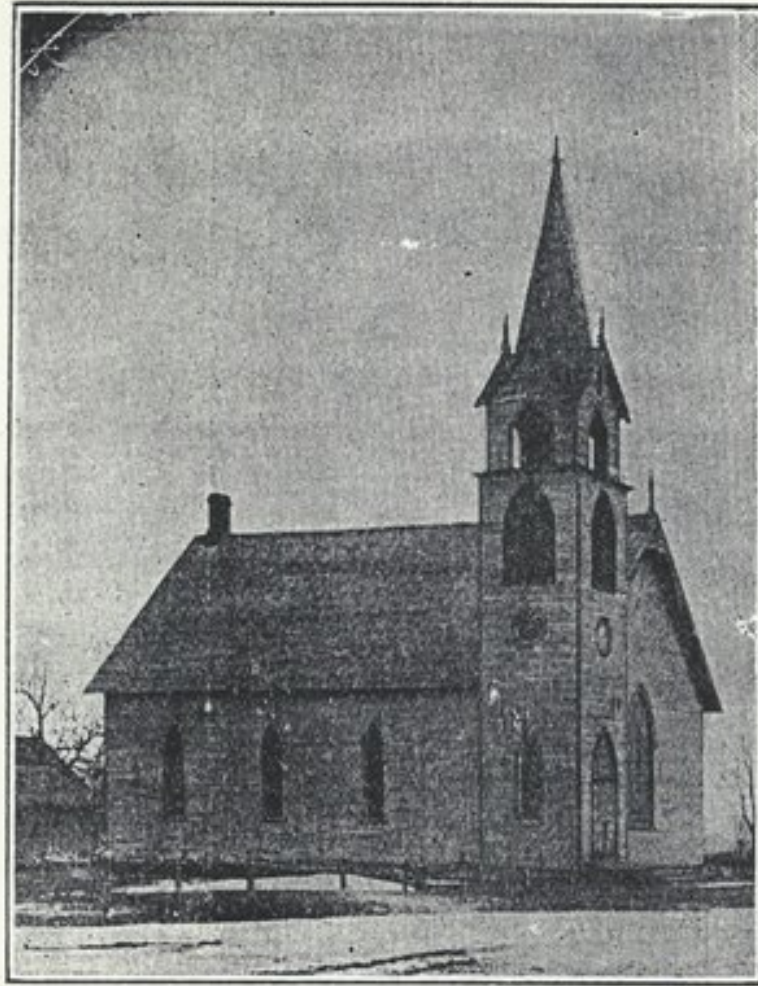
Getting the church built in 1885 was no easy task. As usual, there were pro's and con's in building the church *in Hampshire* from the start. Some wanted to stay in Pigeon Woods, others wanted to move to Hampshire. This is a translation from the archives: "On July 16th 1884 a congregational meeting was called. Not too many were present. The committee announced that the church would be 34'x46' with steeple and entrance. The cost was \$3500. The minister already had \$2800 on hand. Half of the congregation pledged nothing. They finally voted 5 to 4 to relocate to Hampshire and build".



More translation: “Even some of those who had promised money decided against building. In the church service it was again brought up to a congregational vote. Rev. Zahn counted 8 for and none against, so he declared that they would build the church. Another meeting was called, but no one came—it rained that night. There was not yet enough sentiment for the church so M.C.Getzelman, Rev. Zahn, and Malachi Getzelman bought the lots with their own money.”



“The church would have been built earlier, but there was misunderstanding, so it was postponed. A firm hand was needed to guide them. Even if they shake their heads, a strong leader can influence them.” Rev. Philip Zahn



FIRST EVANGELICAL CHURCH, HAMPSHIRE, ILL.

More translation: “A building committee was appointed. Rev. Koeller circulated a subscription list (donations pledged to build the church). He had a little over \$2000. This was the beginning. A contract was let to Baldwin (a local builder). In the middle of October, the church was done. And, on the 18th of October 1885, Bishop Dubbs dedicated the church.



At the dedication, \$900 more was promised, \$300 more than was needed. The total cost of the church was \$3097.40.



As it turns out, our current bishop the Reverend Sally Dyck will be with us on Sunday, October 18th 2015—exactly 130 years **to the day** that our current sanctuary was dedicated by Bishop Dubbs. Also, on that day at noon, we will be asking all of the churches in Hampshire, Burlington, Harmony, and Plato Center to join with us in “The Ringing of the Bells”. We will be asking them to ring their individual church bell **170 times**.



As mentioned earlier, due to philosophical differences the Evangelical Church “split” nationally in early 1890—Hampshire being one of them. In fact, there were TWO Evangelical churches in Hampshire for awhile. The United Evangelical church occupied the current sanctuary we are in right now. The Evangelical Association built their own church southeast about 1 block from here near the corner of Jackson and Park near where “Hap” and Margie Widmayer lived for many years.



This picture was taken sometime between 1890 and 1912. It faces northwest at the corner of State St. and Grove Ave. Behind the house on the left, one can see the steeple of the “other” church. Thanks to Deanne for borrowing this photo from the Hampshire Historical Society. Note the dirt road that is now State Street.



The rift between the churches lasted until early 1921, when the Hampshire churches decided to rejoin. Hampshire was one of the first churches nationally to rejoin in 1912, and so it can be said Hampshire “led the way”. By 1929, all of the Evangelical churches had rejoined.



When the two Hampshire churches rejoined, the other church a block away was dismantled and the lumber was used to build the overflow or “fellowship” room. The stained glass windows on the east side of the original sanctuary were moved to the east side of the fellowship room. The original altar that was at the south end of the church (there was no choir loft at that time) was moved to the west side of the church and new pews were put in to face the altar on the west side of the church.



How difficult was it to build a church in 1885? Think back...were there many cranes back then? I'm sure not many of you have had the "honor" of climbing up into the bell tower and looking into the "attic" of the church. Believe it or not, there is a very large space between the sanctuary ceiling and the sanctuary roof! Paul Davis mentioned to me to take a look at the size of the rafters and how they were put together. It's amazing how these heavy rafters have held together above our heads every Sunday for 130 years. Consider the sheer weight and size of the rafters. It also amazes me how they put these heavy rafters up and were able to do it at such a great height!



When the sanctuary ceiling was repaired this past summer, John Gehringer was nice enough to climb up into the ceiling and take a photograph of the rafters! Thank you, John, for letting many of us see what we probably never get the opportunity to see!



Also, John took a photograph of the church bell. It was cast in St. Louis in 1883. We hear the bell every Sunday, but many of us never get to see it!



John also took photographs going up into the bell tower.
There are 3 separate parts to the tower



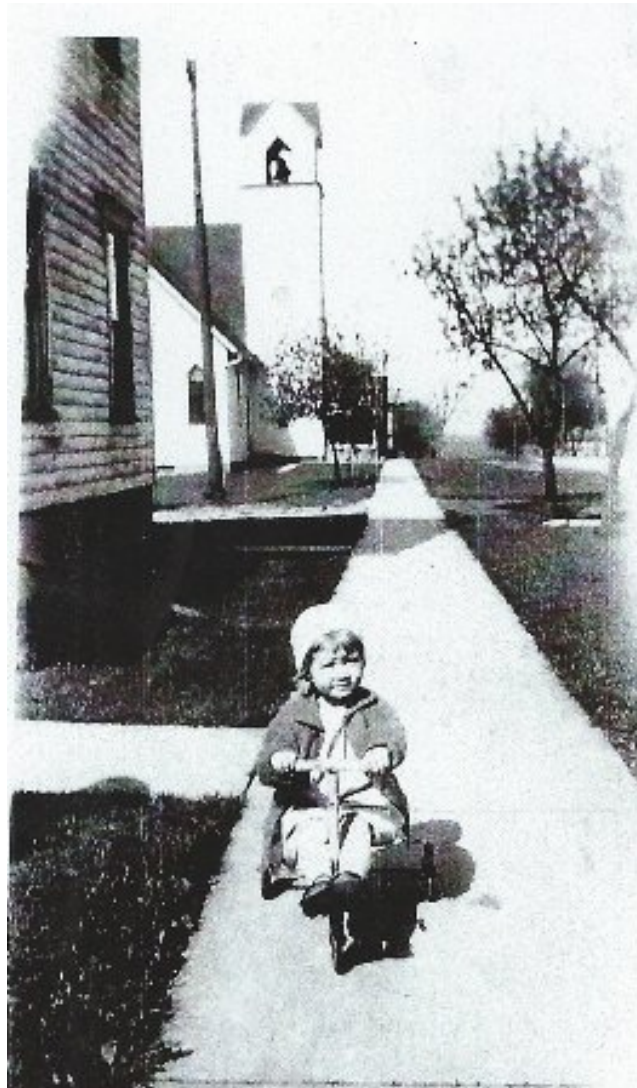
1) The space just above the vestibule, or entryway, of the church.....



2) The area where the round stained glass windows are.....



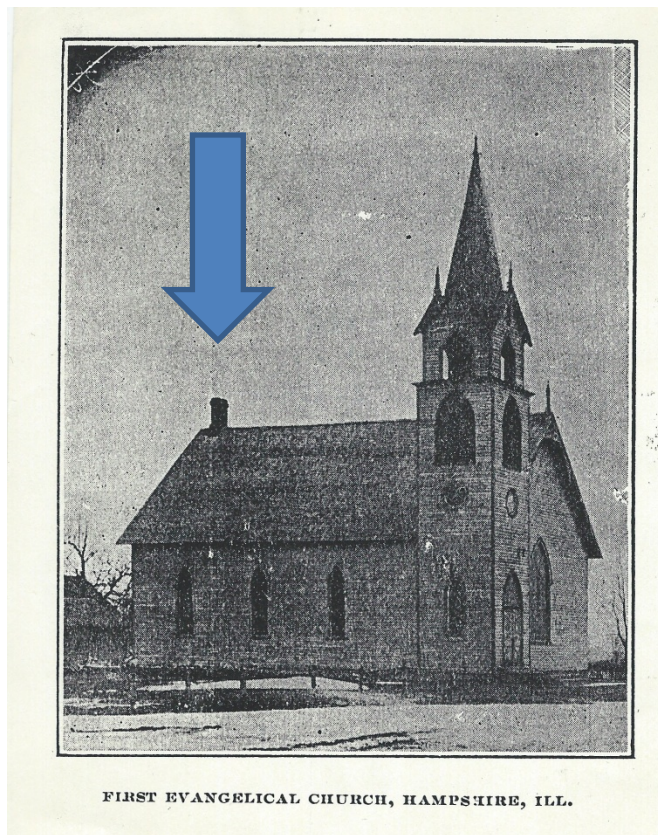
3)...and the enclosed area that holds the bell (Note the open hatch going back down into the tower on the left of the picture).



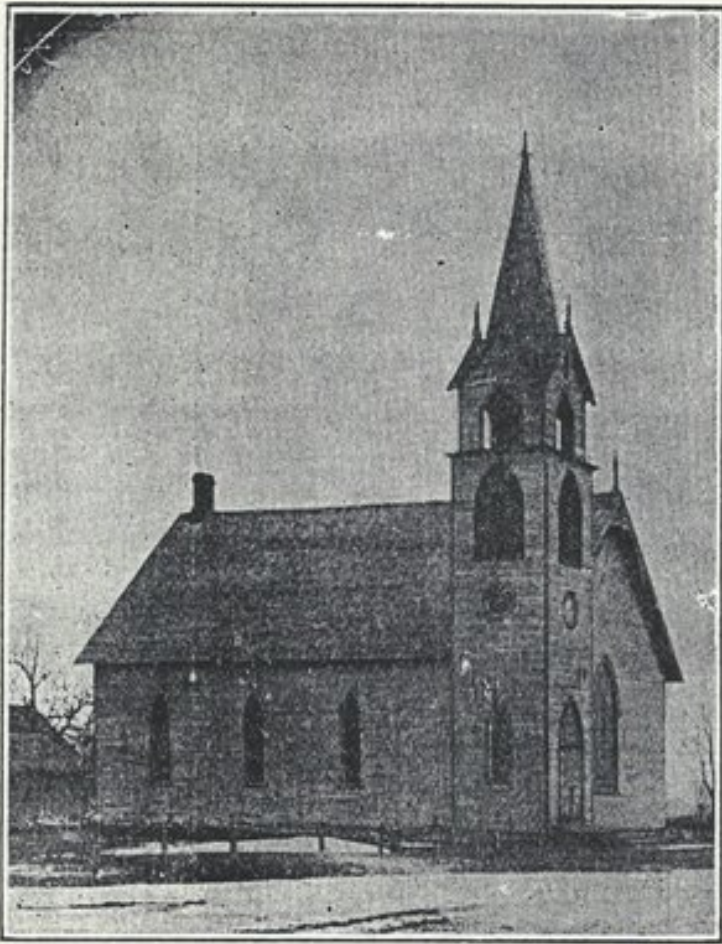
The steeple has changed somewhat over the years as seen in this photo taken around 1930. The area where the bell is located is now enclosed, but you can clearly see the bell in this photo. I'm told the very tip of the steeple was struck by lightning many years ago.



After the steeple was repaired, it was decided to leave off the very tip of the steeple as well as the ornamental “spikes”.



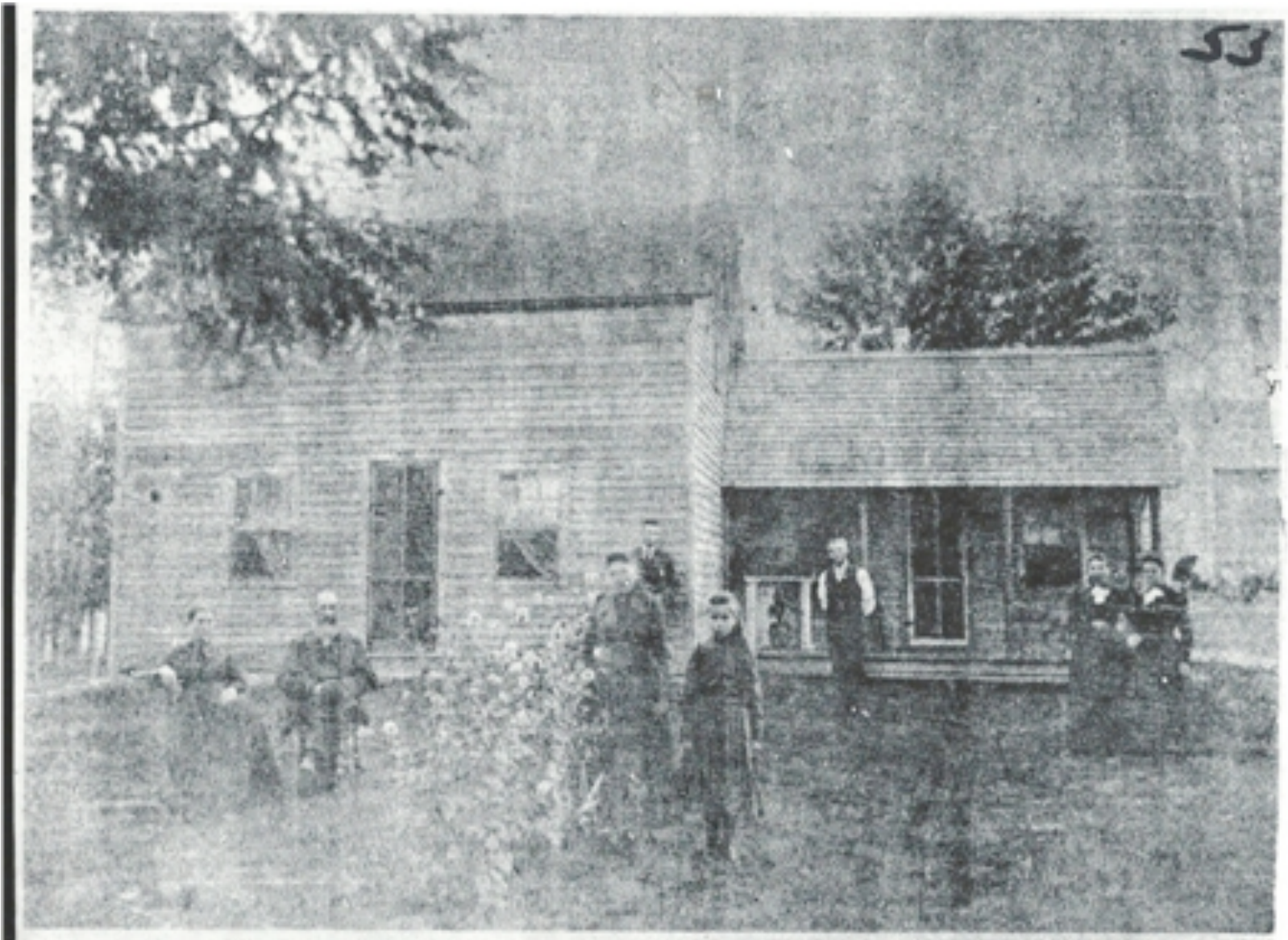
Heating for the church: We're not quite sure how our current church was heated, but we can see a chimney in this early photograph. Leola Widmayer tells me she remembers the "pipeless stoves" that were in the crawlspace under the sanctuary. There were 2, and each one was positioned midway down the aisle under the floor. A large cast iron grate was in the floor of the aisle to allow the heat from the pipeless stoves to rise by convection into the sanctuary. She also remembers a type of potbelly stove in the Fellowship room. At one time, Leola's parents were custodians for the church and she mentions that they would come early on Sundays to get the stoves going—we presume the stoves were coal-fired.



FIRST EVANGELICAL CHURCH, HAMPSHIRE, ILL.



Our present church has had many changes over the years.
This is just the story of our current 130-year-old
sanctuary. Next...Zion's parsonages:



The church parsonages, past and present..... The original parsonage in Pigeon Woods was actually built for the pastor before the church sanctuary was built.



It was built in 1853 on land donated by John Aurand for just under \$300.



Eventually, when the church moved to Hampshire, the original parsonage was used for other purposes. A lean-to was added to the building and it became a storage shed on the Holze farm. Finally, the building was torn down.



The next parsonage was built on land in Hampshire at the corner of Jackson & Oak donated by Goetzelmann. A translation by the pastor in 1886: “When I came here, I found everything as I had been told, a nice congregation and \$300 on subscription to build a parsonage. Some people thought it was too much, just having built the church. Others thought it would be better than to pay rent. A congregational meeting was held May 21, 1886. Some were in favor of a new parsonage: others were not. After talking it over, the decision was to build.

Gebaufte Kirche

Am 15. März 1850. Am 15. März 1850. Am 15. März 1850.
 Josef Schmid, Joseph Schmid, Maria Margaretha Schmid,
 Maria Juliana Huber, Anna Maria Pfleger,
 Maria Margaretha Schmid.
 20 August. Carl Anton Schmid. Sohn von Martin und
 Juliana Schmid. Ordentlich von Rev. Christoph Augenstein.
 1 Januar. Maria Ursula Schmid Tochter von Martin und
 Maria Schmid. Gebauft von Rev. Adam Kofler.
 1 Januar. Anna Maria Schmid Tochter von Jacob und Barbara
 Schmid. Gebauft von Rev. Adam Kofler.
 1 Januar. Johann Laventher Sohn von Jacob und Barbara
 Müller. Gebauft von Rev. Adam Kofler.
 15 Januar. Carl Schmid und Anna Maria Schmid.
 Sohn und Tochter von ~~Joseph~~ Maler und Juliana
 Schmid. Gebauft von Rev. Adam Kofler.
 15 Januar. Gross Laventher Sohn von Barbara und Joseph
 Schmid. Gebauft von Rev. Adam Kofler.

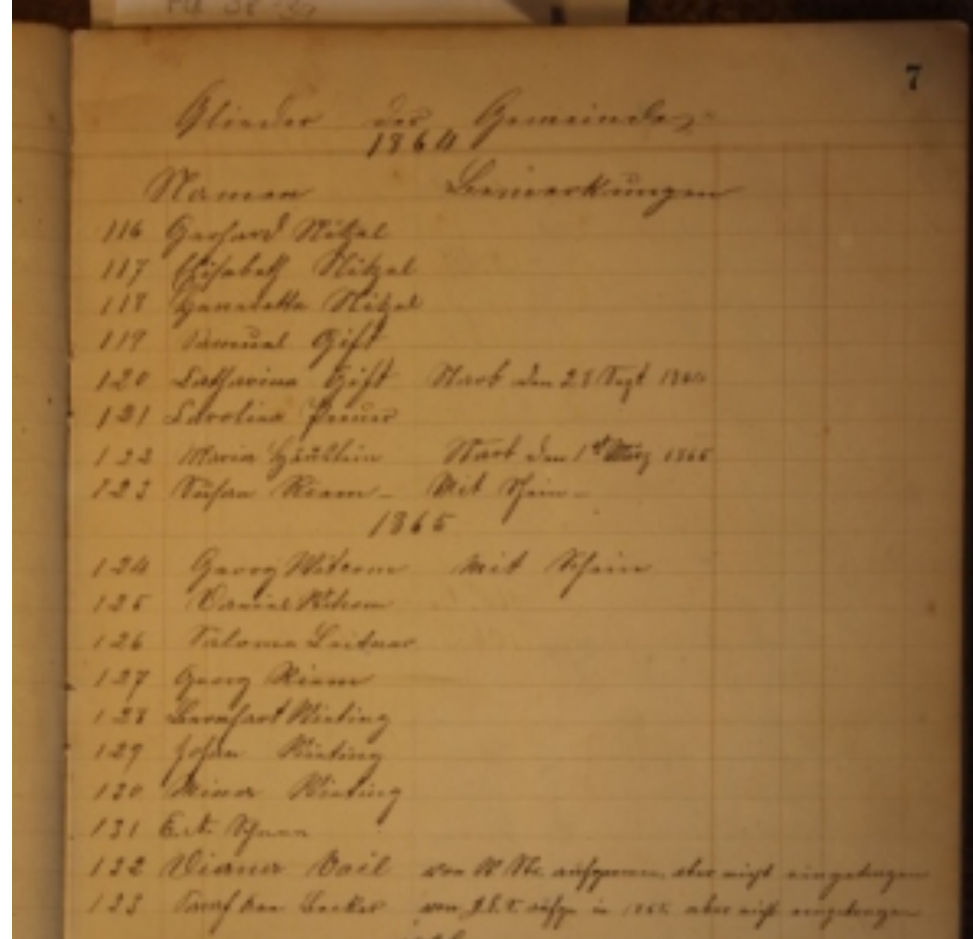
A translation from the German: “One thousand dollars was decided on for the parsonage.

The committee was told to start if they could pay for it. A building committee was appointed to circulate a subscription to the undertaking. Detmer, Gift, Werthwein and

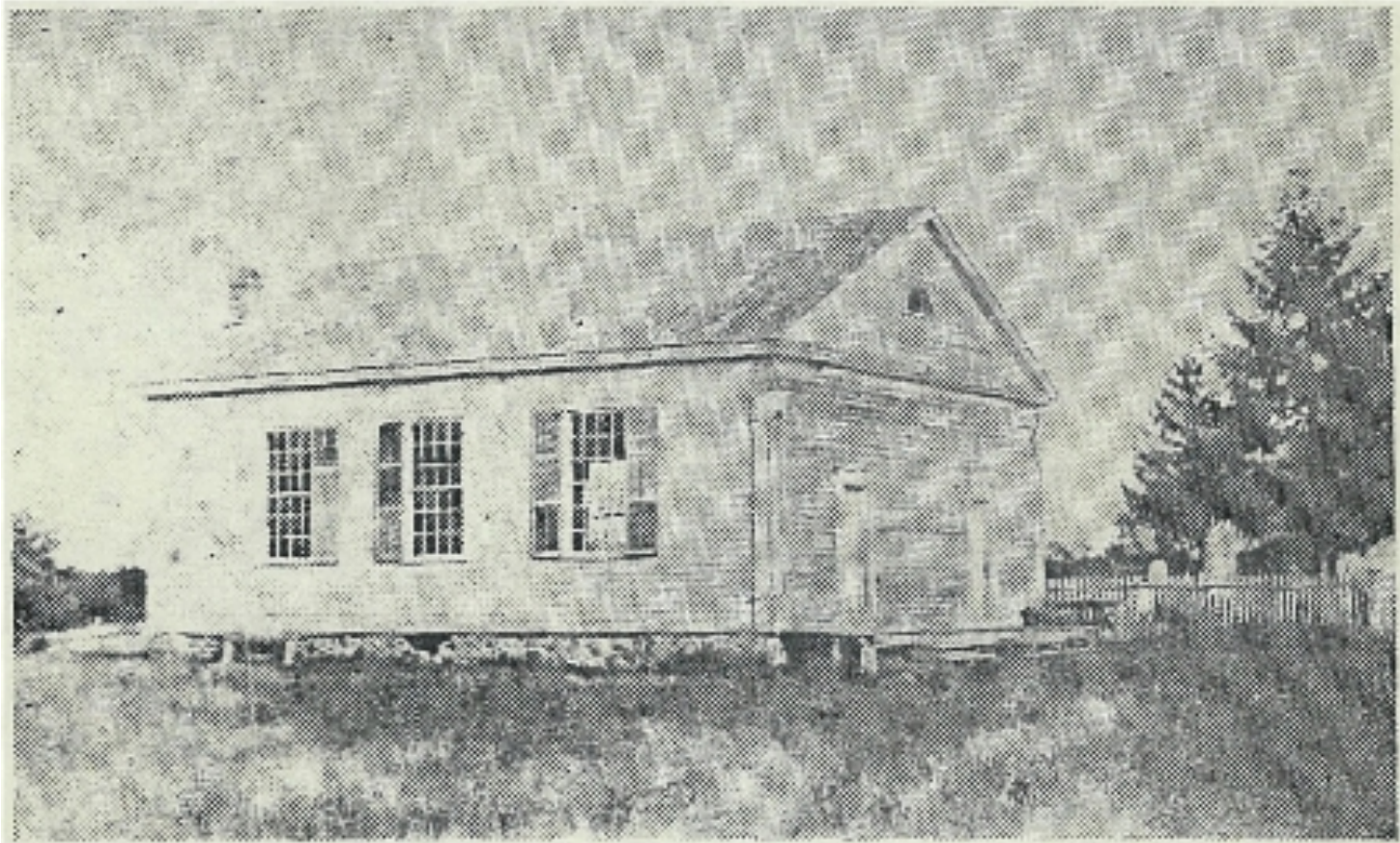
Bittle were appointed.” D.B.Byas



Sometimes, churches have the same problems from generation to generation. Another translation from 1886: “The subscription list was circulated. It was hard to get the money. When the pastor had \$300, bids were let. A plan was made to show to the carpenter. The house was to be 14x26 feet and 18 feet high, with the east wing 12x16 feet and 10 feet high, and a basement under the middle of the house. The trustees committee presented the estimate to the congregation December 20, 1886. The cost was \$1263.60, including a month’s rent. This was satisfactory.”



The old church in Pigeon Woods was still being used occasionally. More translation: “In the years 1886-7 good progress was made for which we thank God. I preached 3 times each Sunday, twice in Hampshire and every other Sunday in the old church in the country or, at Plato Center, 9 miles from here. In the fall, a week’s services were held every evening in Plato—they were not too well attended. After-Christmas meetings were held for 6 weeks in Hampshire. The weather was unpleasant and there was not too much interest. The meetings were rather small.” Fred Schwartz



“April 1888. I no longer preach at the old church in the country because there is no longer need for it. After Christmas, I began meetings. They were held for 5 weeks, but for the first few weeks the weather was bad and few could come. It was a hard year for me because my lovely wife died. Because of her illness, I was unable to call on the people as I would have liked. In the summer I tried to collect money to pay the debt on the new parsonage, but without much success. The summer was so dry the people could not pay.” Fred Schwartz



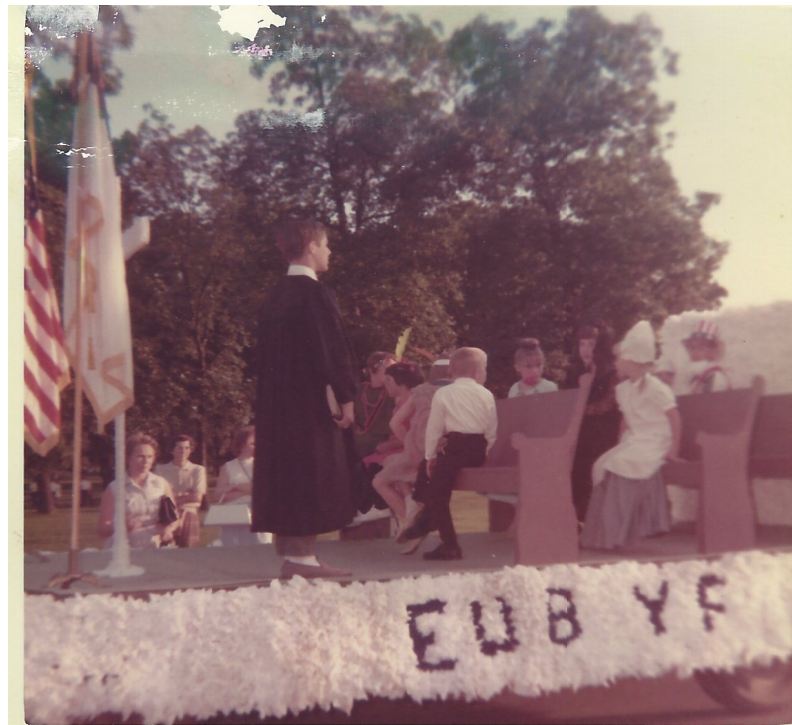
Henpeck—Corner of US Route 20 & Big Timber Rd.

“April 1889. Plato Center wanted to build a church to do God’s work. I preached in Hampshire every Sunday--morning and evening, and in Plato in the afternoon every 2 weeks. From June to January, I preached every 2 weeks in the afternoon in the school house at Old Henpeck in English. Some families who lived there wanted it, so I practiced the English language. They thought it would be good for me to practice English”

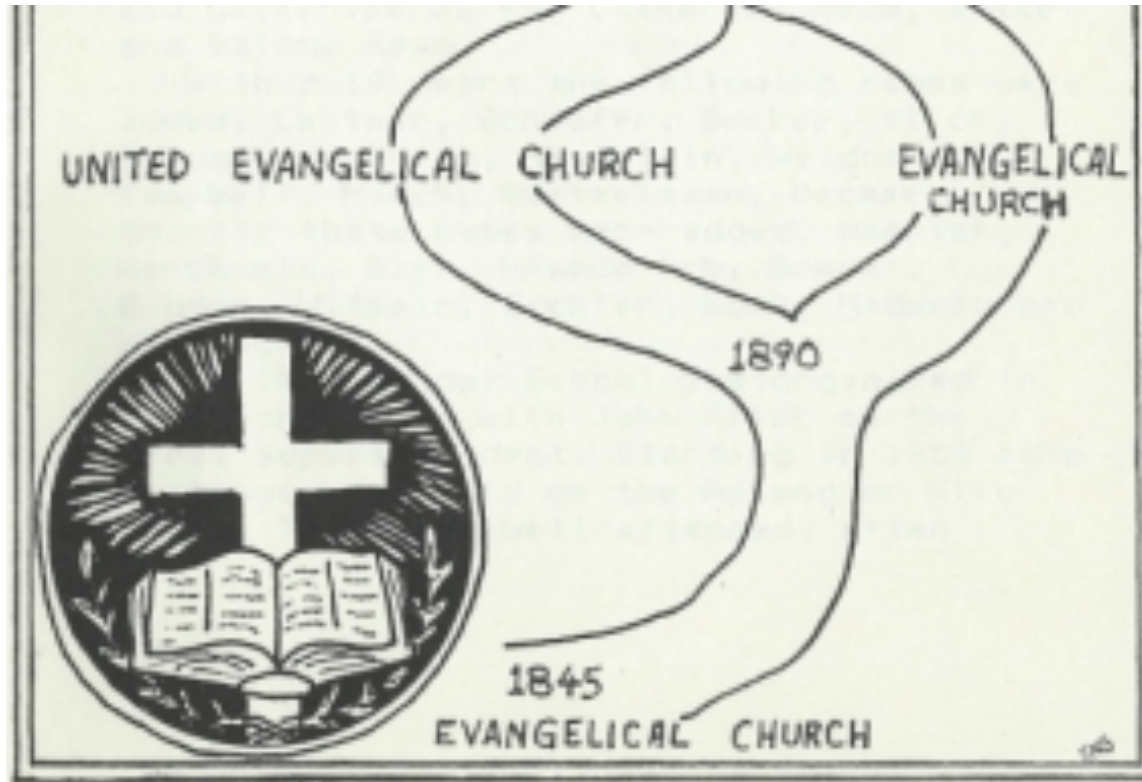
Fred Schwartz



“September 1889. The old church in the country was sold for \$85, leaving \$75 yet to collect. We want to make improvements on the new property, the sidewalk, woodshed and the barn. I soon collected \$130 and dug a well and made sidewalks around the new parsonage and church, and put siding on the barn. Brother L. Ream made the woodshed, donating his labor, so they were free of debt.”



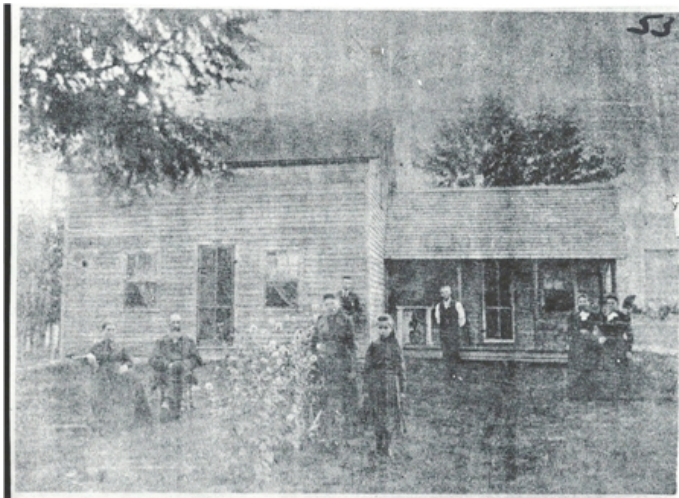
Here is the first mention of what will become the UMW (previously known as the Helping Hands Society during the EUB era): “February 1887—A Woman’s Missionary Society was formed which did much good. “...And the forerunner to EUB’s YF (youth fellowship) was the Young People’s Alliance was formed the same year. “They have made progress but can be improved. Some of the young people are still worldly-minded, and it is my hope and prayer that the work should flourish.” Fred Schwartz



The upcoming rift in the Evangelical Church over philosophical differences is already being foretold in 1889. “April 1889. I was assigned to the Hampshire Mission. Due to the unfortunate split in the church, Hampshire, Harmony, and Kingston had very small meetings. There was little interest in the work. Kingston also felt the effects of this interruption of the peace. But, with God’s help, they will go forward.” Fred Schwartz



The parsonage at the corner of Jackson and Oak was pretty much the same until our church inherited a farm from the Brandes family in 1971. Many improvements were made to the church itself and it was decided to build a new parsonage on the same lot as the old parsonage. When the new parsonage was finished, the old parsonage was torn down.



Parsonage at Pigeon Woods
(1853-1887)



Parsonage in Hampshire
(1887-1989)



Current Parsonage in Hampshire



And now a little information about Zion's past groups, families, and celebrations:

Algemeines Verzeichn.

1843.

In dem Jahr 1843. kamen nachstehende Glieder der evangelischen Gemeinde vom Herrn Bischof zum Massen auf die Pfarrer, Frau zu ...

1844

In dem Jahr ... zum ...

1845.

In dem Jahr ...

1846.

In dem Jahr ...

1847.

In dem Jahr ...

All of the church records are in German until the summer of 1890. In the early 1900's, more and more "familiar" Hampshire names start appearing in the archives.



Charles Brier and Lillie Brier Hegelschaefer



Widmayer Family photo taken about 1906 or 1907: Jennie, Frank, & Sophia Widmayer, Leah & Robert Zimmer, Howard, Tillie, Sarah, and William Widmayer, and Lizzie Zimmer.

...to many baptisms...



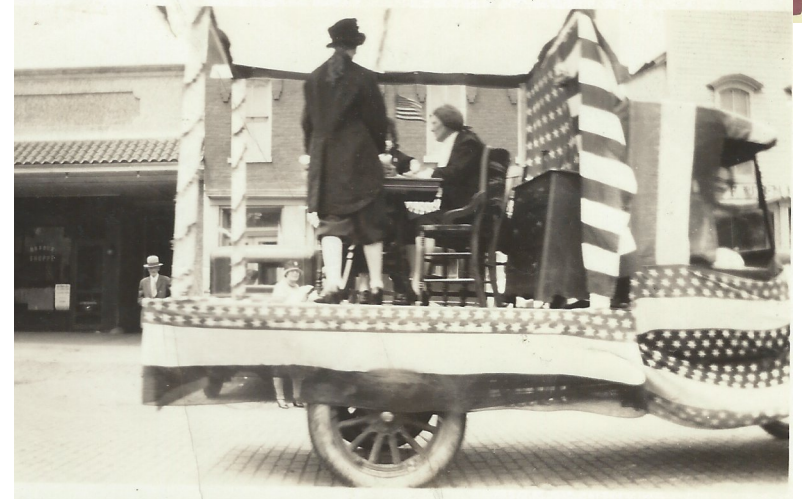
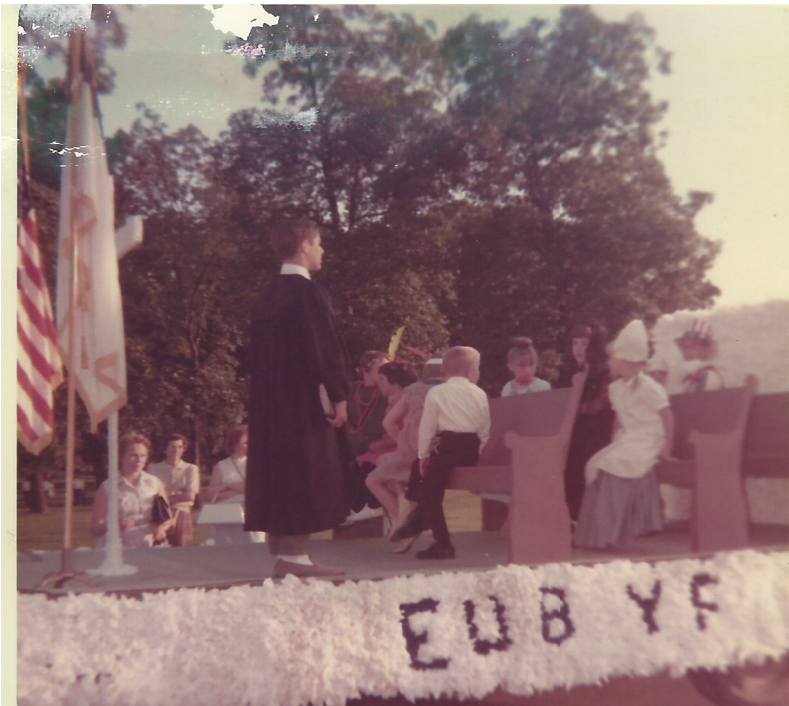
Fay and Leonard Brier (Linda) 1952



Ruth Family baptism



...from outings in the park with the Sunday school...(note the car in the background)



...to floats in the local parades (recent and not so recent!)



...and even most recent!!!



...to confirmations Class of 1928



Class of 1934



Class of 1959



Class of 1970



Then in the late 1950's, after the basement was dug, the younger children went to Sunday school in the Fellowship room. (note the small altar and the double doors where there is now currently a solid wall).





The older students would meet in the basement with canvas curtains (and later, moveable dividers)



And, the oldest students would meet in the
furnace room.



Eventually, the little children's altar in the Fellowship room ended up down in the basement against the west wall.
(When did we play shuffleboard?)



Evidently, there was a “Children’s Day” Celebration in 1921. (View is on the west side of our current church...notice the “old” car on Jefferson.)



Another facet of Zion's youth was the Youth Fellowship. They would go on retreats, have bowling parties, swimming parties, etc.



They even would occasionally make a float for the local parade.



The young people of the church had a Junior Choir led by several choir directors, most recently by Mrs. Dorothy Bidinger.



The Junior Choir had the capability of “costume changes”—from red bows to blue bows (for special occasions!).



...to many weddings... Jeanette
Herrmann & John Biding



Arthur Stadler & Janette Widmayer Bazsali (1948)



Ice Cream Social
July 1978



Social
Marie Johnson



Ice Cream Social
July, 1978
E. Maushak, B. Getzelman

...Ice cream socials... July 1978



Cookie table at the Rummage Sale 1979



The Frank Widmayer family, seated left to right are Janette Bazsali, Frank and LeRoy Widmayer; standing, Bill, David, Dale (Chip) and Harold (Happy) Wid-

mayer. One daughter, Ida Koppen Allen died in 1971 and his wife, Jennie, died in 1972.

Frank Widmayer Celebrates 95th

...birthday celebrations...

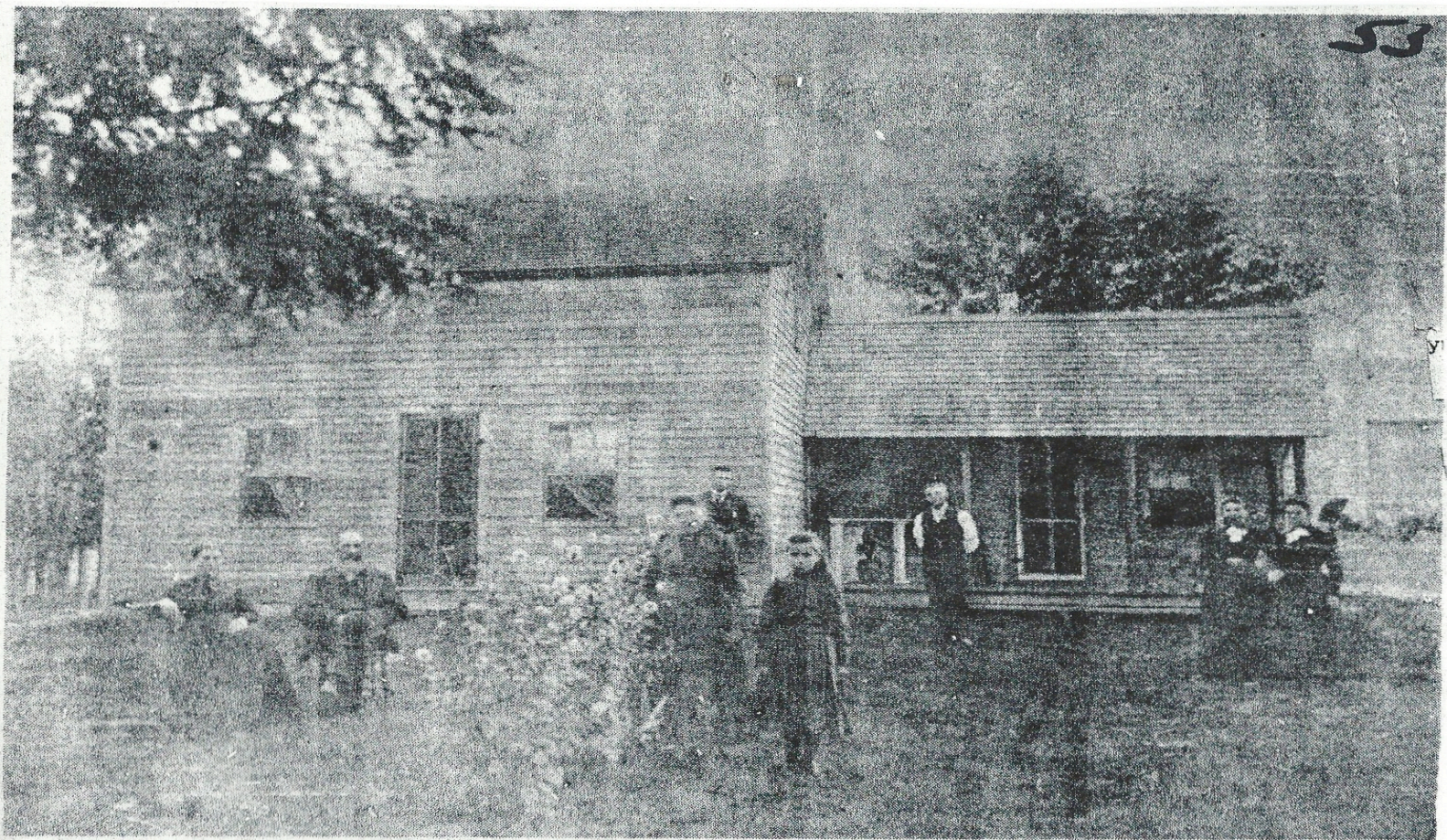


...and anniversary
celebrations...

Hazel & Steward
Bower's 65th



53



Sunday School: Earliest activities emphasized the Sunday school, for in 1847, before a building was provided for worship, a Sunday school was organized in the home of Mr. Decker. John Klick was the first superintendent. Meetings continued to be held in the homes. In about 1857 a Sunday school was held in the school at Henpeck, 5 miles north of Hampshire. The following year the school was moved to the newly built church at Pigeon woods.

Raisengardien

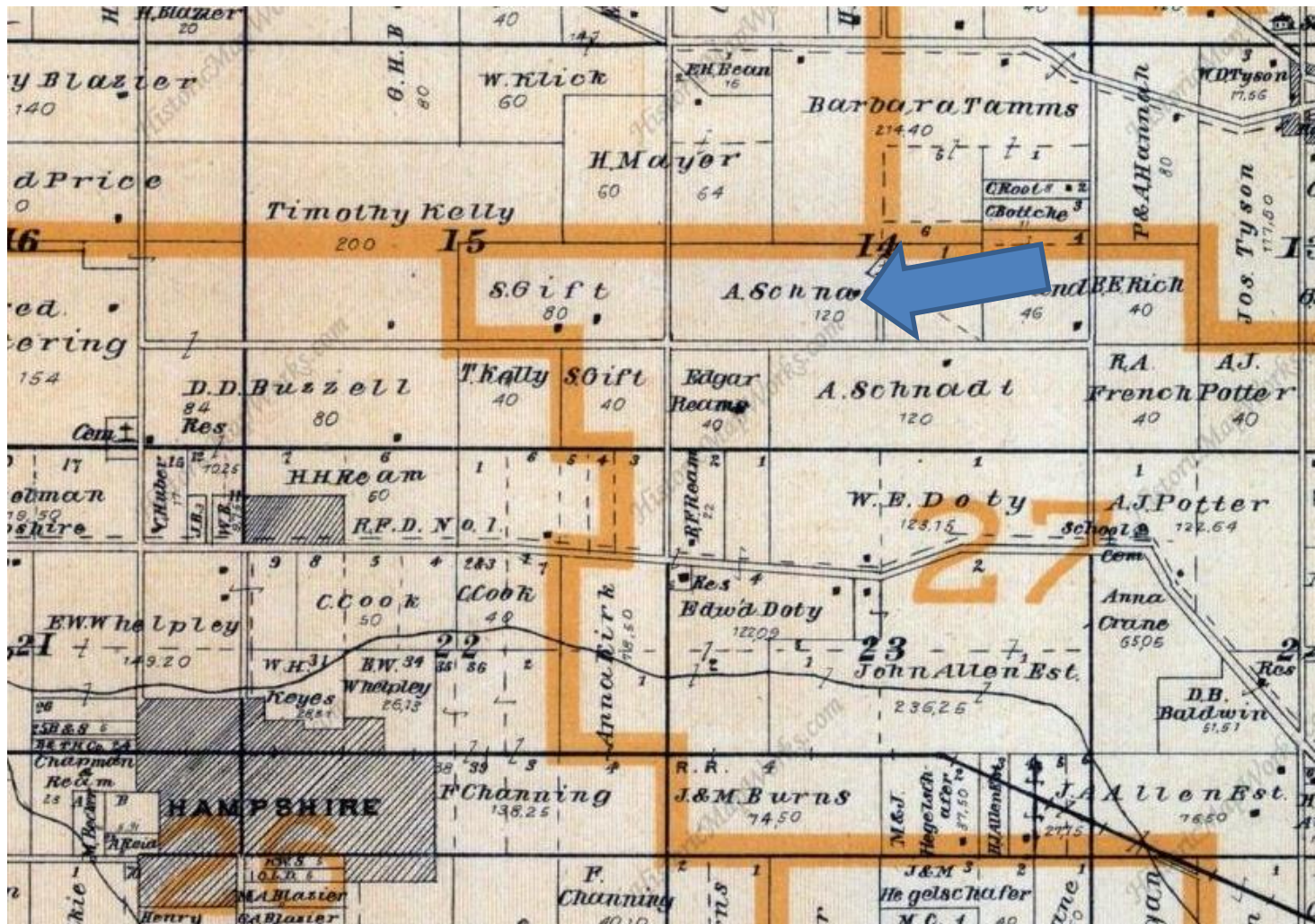
1844	Johann Ludwig	Doop. Jan. 1844
1845	L. W. Schenk	"
1846	L. W. Schenk	"
1847	L. W. Schenk	"
1848	L. W. Schenk	"
1849	L. W. Schenk	"
1850	L. W. Schenk	"
1851	L. W. Schenk	"
1852	L. W. Schenk	"
1853	L. W. Schenk	"
1854	L. W. Schenk	"
1855	L. W. Schenk	"
1856	L. W. Schenk	"
1857	L. W. Schenk	"
1858	L. W. Schenk	"
1859	L. W. Schenk	"
1860	L. W. Schenk	"
1861	L. W. Schenk	"
1862	L. W. Schenk	"
1863	L. W. Schenk	"
1864	L. W. Schenk	"
1865	L. W. Schenk	"
1866	L. W. Schenk	"
1867	L. W. Schenk	"
1868	L. W. Schenk	"
1869	L. W. Schenk	"
1870	L. W. Schenk	"
1871	L. W. Schenk	"
1872	L. W. Schenk	"
1873	L. W. Schenk	"

Mr. John Wales was superintendent for some years. The superintendent's report for 1874 states, "The Sunday school is in a prosperous condition." Superintendents who followed Mr. Wales were: Philip Hemrick, 1886; William Ream, 1887; E.J.Wagner, 1888; and Henry Maderer, 1889.

Enrollment in 1887 was 137 and in 1889 was 160, the peak of the enrollment. There was a library of 300 books at that time.



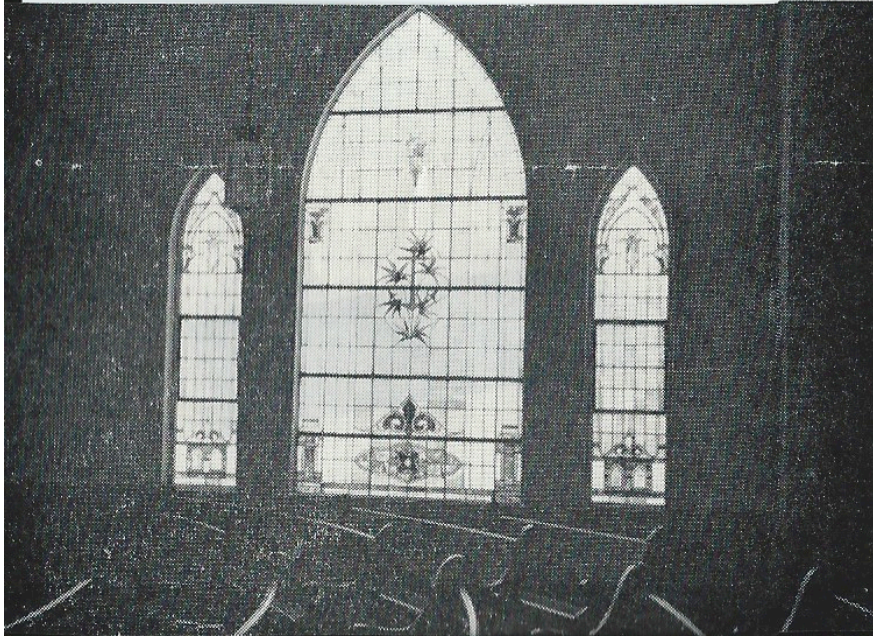
Camp Meetings: Records show that much of the growth of the church was brought about through these camp meetings.



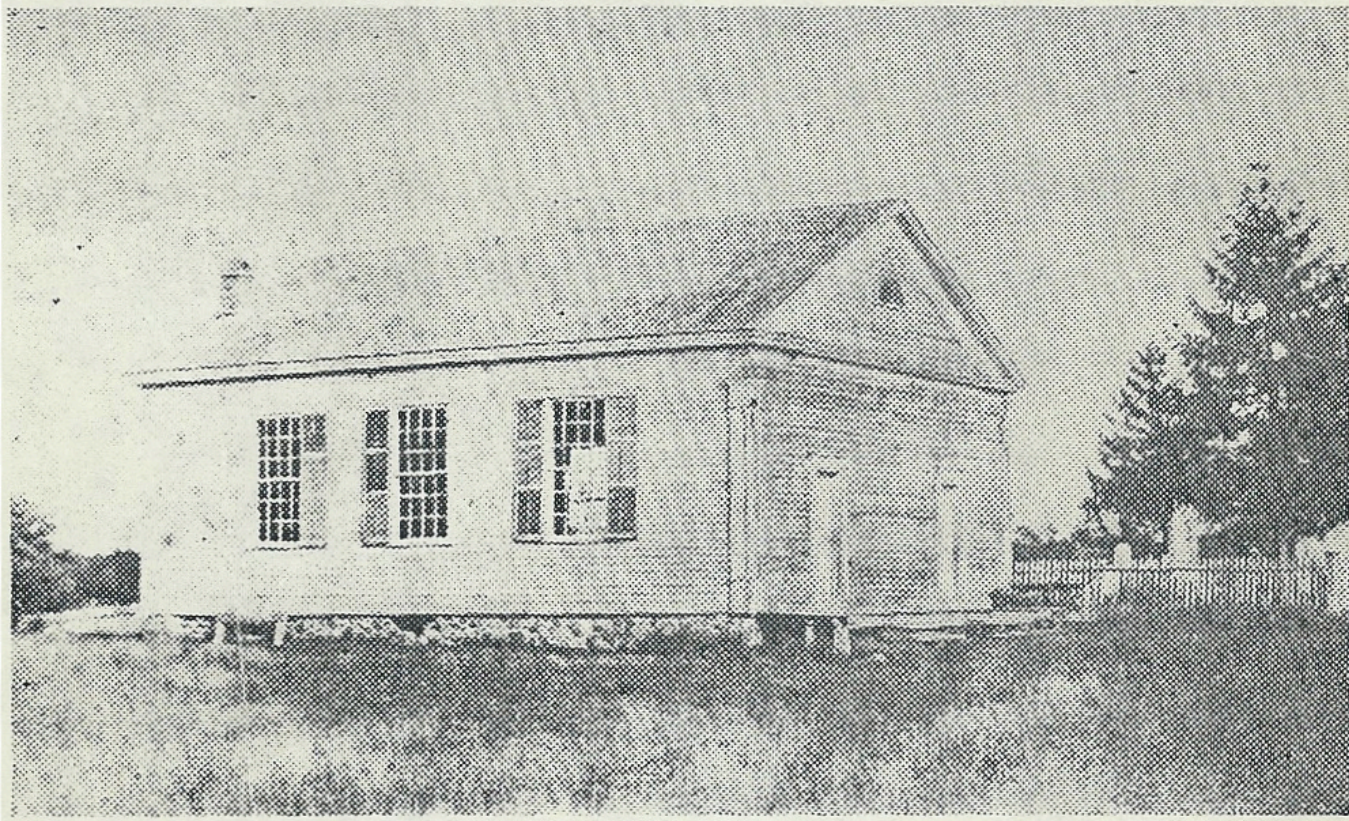
The first camp meeting was held in 1853 on the land of Brother John Aurand. For several years these meetings were of great significance in the life of the church. Most of them were held at the Aurand home, though two years they were held at the home of John Klick.



People came with their families by buggy and wagon and camped in tents. Worship services were conducted each afternoon and evening.



(This is a translation from the archives in German) “In 1850 in April a protracted meeting was held in Brother John Aurand’s home. It was a wonderful time. Many were converted. The meeting started Friday evening. Many were so convicted of sin that they wept so, that it was impossible to have preaching. Through invitation and personal work many found their way back to God. The church grew so that the class had to be divided into North Pigeon Woods and South Pigeon Woods. Brother Klick was the south class leader. Hallelujah! God has broken the ice in Pigeon Woods.”



...more translation...“1854. Again some found their way to God and joined the congregation. And again a camp meeting was held at the old camp grounds”.

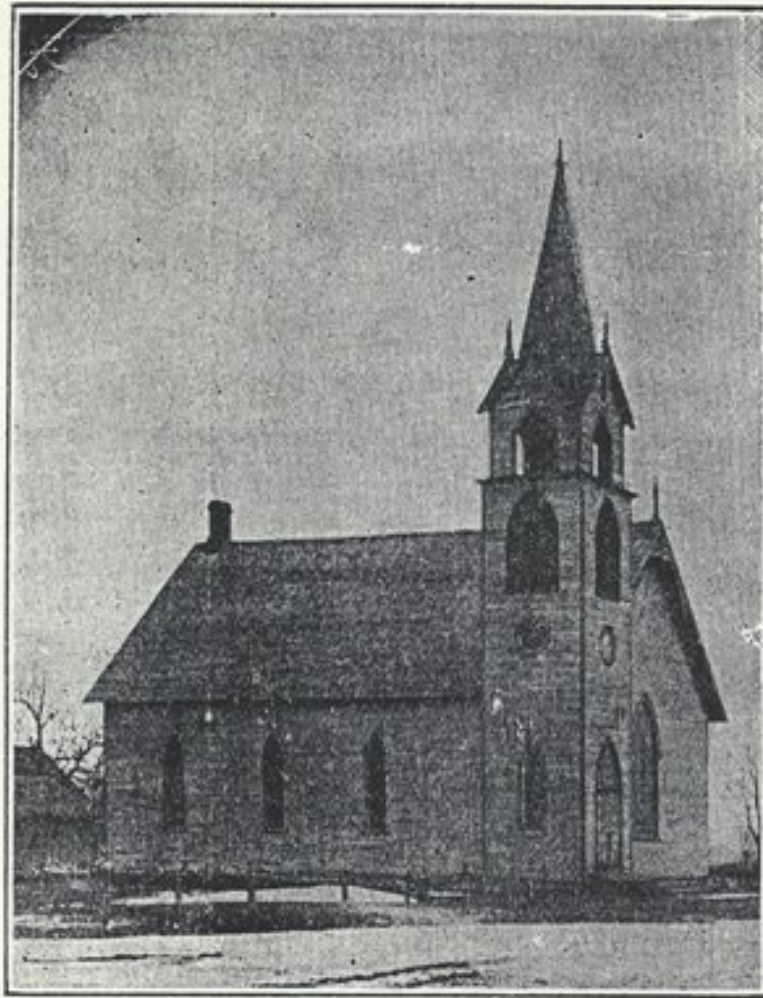
“1858. The Holy Spirit blessed the congregation. Again a camp meeting was held on Brother John Aurand’s land. Again many found their way to God. A church, 32 x 40, was built at a cost of \$1200. The church gave inspiration to the people and brought sinners back to God.”



...more translation.....(At the height of the Civil War) “1863. Some members of the church gave their lives for their country.”



The improvements made to our current church:



FIRST EVANGELICAL CHURCH, HAMPSHIRE, ILL.

As you remember, the current church was built in 1885. It included the sanctuary that “would be 34’x46’ with steeple and entrance”. It was dedicated by Bishop Dubbs on October 18th, 1885. (Our current Bishop, Reverend Sally Dyck will be with us on the exact same day 130 years later—October 18th, 2015!)



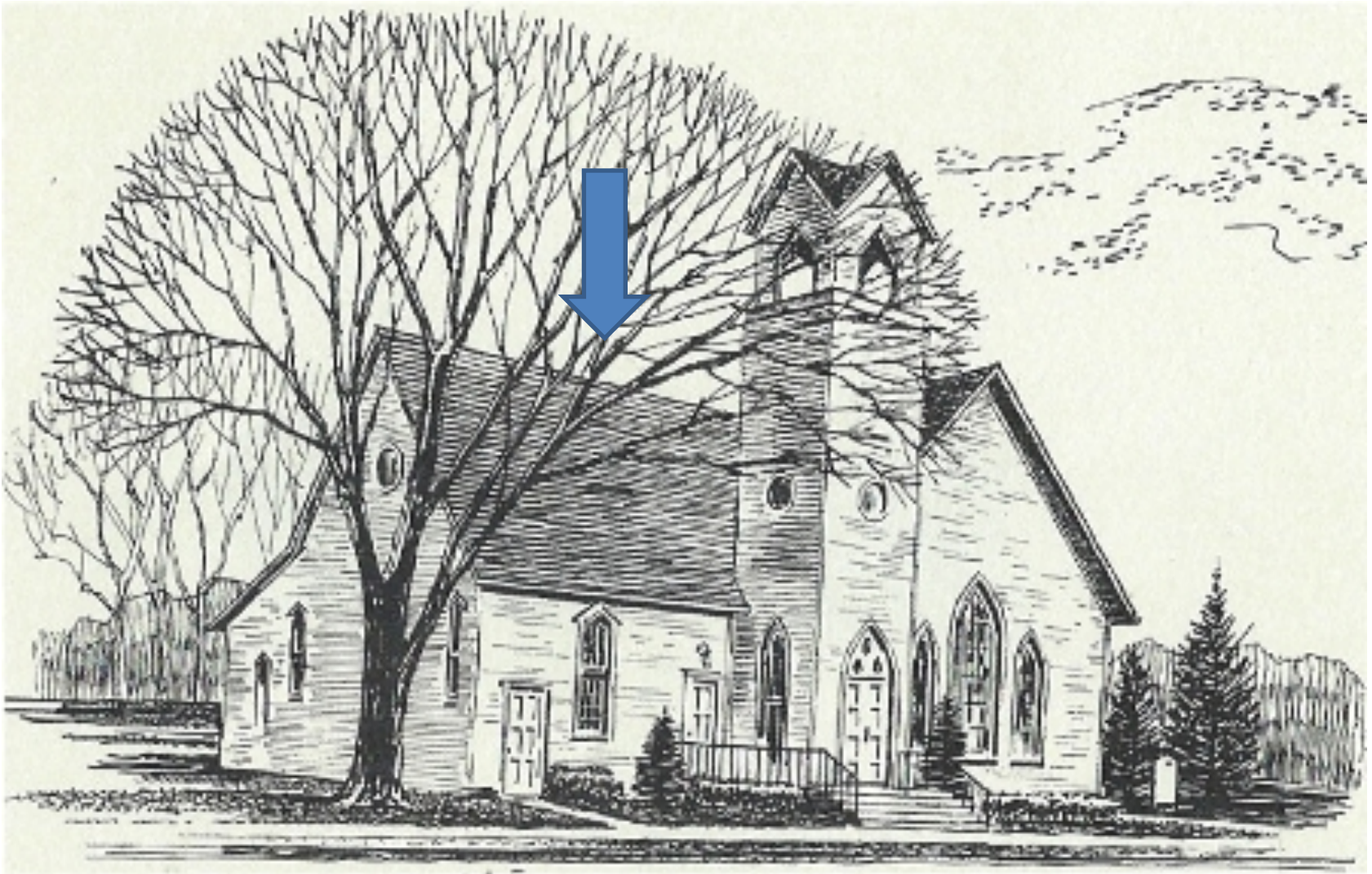
In 1885, the altar was at the south end of the church with the pews running east and west with a center aisle running north and south. There was no choir loft and no Fellowship room. In 1890, nationally the Evangelical Church “split” due to philosophical reasons. Hampshire was no different and Zion “split”, too.



A second church was built near the corner of Jackson and Park (where Hap and Margey Widmayer used to live). The “original” church was then known as the United Evangelical Church—the church we are in currently. The “second” church—about a block away at this corner—was known as the Evangelical Association.



This picture was taken sometime between 1890 and 1912. It faces northwest at the corner of State St. and Grove Ave. Behind the house on the left, one can see the steeple of the Evangelical Association church. Thanks to Deanne Tamms for borrowing this photo from the Hampshire Historical Society. Note the dirt road that is now State Street.



About 10 years before the 2 churches nationally rejoined, the 2 Hampshire churches reunited. So, in 1912, "Hampshire led the way" and the 2 congregations rejoined. The Evangelical Association church was dismantled and the lumber was used to build the "overflow" room (we now call it the Fellowship Room) on the east side of the sanctuary.



The altar was moved to the west side of the sanctuary. The stained glass windows on the east side of the sanctuary were moved to the east side of the Fellowship Room. The pews were reconfigured to face the west and a choir loft was added.



In the mid 1930's indoor plumbing was added and a kitchen was added to where the nursery now exists. Prior to this, there was a "His 'n' Her" outhouse/toolshed for the church at the southeast corner of the church. Once indoor plumbing was added, there was no need for the outhouses, but the toolshed was still used for lawnmowing equipment. I am told, that the outhouse was near where the lilac bushes grew (and probably "flourished") for many years after it was torn down.



The kitchen added (where the nursery now exists) made a slight change in the roof line on the east side of the church. In this undated Sunday school class picture facing west on the south side of the church, you can see where the sanctuary wall juts back to join the Fellowship Room addition before the upstairs kitchen was added....



The current south side of the church now projects a bit further out incorporating the nursery room wall.





An interesting “story” of the red house behind the church...it used to be a “carriage house” or garage for the big house at the corner of Jackson and Oak streets (which is now an apartment building). I’m told horses were kept in there for awhile. Later on, it was rented out to the American Legion as a legion hall, and eventually became a residence.



In the spring of 1955, it was decided to dig a basement for the church.



This was no easy feat as you can see the size of the big timbers put under the church.



The church was jacked up slightly to accommodate the supporting walls of the basement. The arrow shows another large supporting timber while the basement was being dug.



The first wedding reception held in the basement was the marriage of Kermit and Lois Averill in August of 1955. (*Cool cars!*)



After the basement was finished, upon entering the church from a door at the northeast corner at ground level, you could turn right and take a few steps up into the fellowship room, or you could continue straight down into the basement.



The kitchen was moved into the basement at that time and the kitchen upstairs was turned into a nursery.



The “pass-through” from the old upstairs kitchen can still be seen in the nursery— But now it just has an odd-shaped mirror! The blue arrow also points to the outer wall of the south side of the Fellowship Room when it was added in 1912.



The newly-excavated basement then could handle a much larger (and much needed!) kitchen.



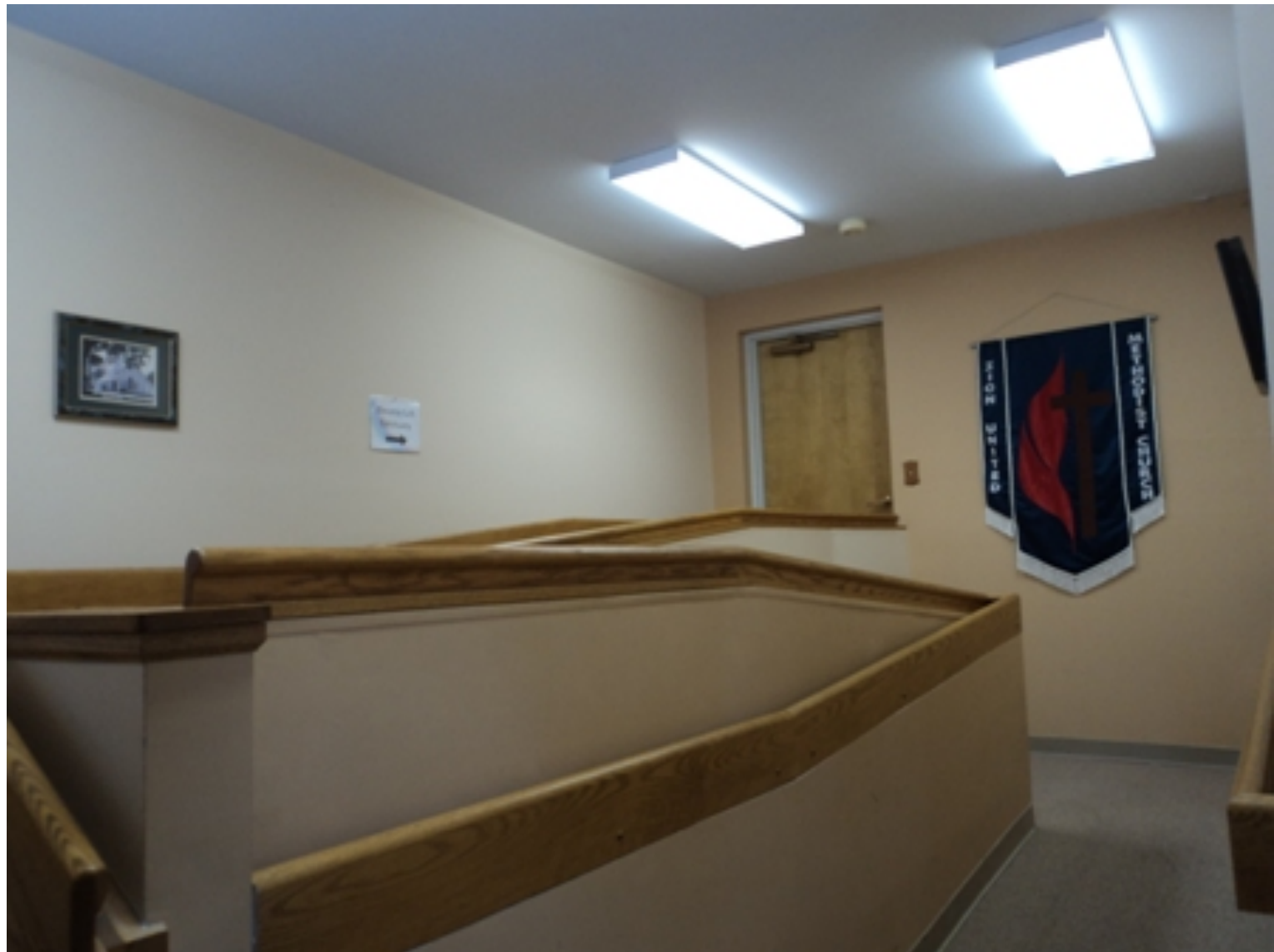
Here is a picture of the outside of the church in 1978 showing the awning around the base of the belltower when the church was being re-roofed.



No one is quite sure when the awning was put around the base of the bell tower, but the awning is clearly NOT there as seen in these August 1960 photographs.



Sometime in the late 1960's the awning appears in the background with Rev. and Mrs. Ernest Thompson.



After the endowment from the Brandes estate, it was decided to make the church handicapped accessible in 1991. The roof line again changes, but this time on the northeast side of the Fellowship Room.



The awning is taken down and the northeast part of the Fellowship Room is extended outward to accommodate the wheelchair ramp and the elevator to the basement. The stairs into the basement are reconfigured around the elevator.





As part of the remodeling for the handicap accessibility, the bi-fold doors are taken down and a solid wall put up between the church office and the Fellowship Room.



Some of the other improvements to the church: Many Sundays I have sat in the pews looking at the altar and the pulpit wondering what their story is. At the approaching centennial of Zion Church, in 1944 new chancel furniture was purchased.



There was an actual dedication service held on Sunday, December 31st 1944 (It was communion Sunday, too.) The furniture cost \$649.04. Harry Getzelman and Rev. Lang got the furniture at Ft. Atkinson Wisconsin in the Getzelman truck.

1944
DEDICATORY SERVICE
NEW CHANCEL FURNITURE

DEDICATION OF PULPIT CHAIRS

MINISTER: That all things may be done decently and in order, to the end that this chancel may be more suggestive of worship these pulpit chairs, the work of our hands, become a part of the furnishings of this church.

UNISON PRAYER (people joining) O Lord our God, the source of all things beautiful and true, be with us as we gather here with all humility and readiness of heart to reconsecrate this chancel and this church to the honor of Thy name, separating it henceforth from all unhallowed, ordinary and common uses; and dedicating it to Thy service. Amen.

DEDICATION OF THE LECTERN

MINISTER: In order that God may be worshipped by the reading and study of His written word, that the services of worship may be from here led, and that this chancel may be more suggestive of worship, this lectern, the work of our hands, becomes a part of the furnishings of this church.

RESPONSE BY THE PEOPLE: Whatever things were written aforesaid were written for our learning; blessed are they that hear the word of God and keep it.

PASTORAL PRAYER: Grant, O Lord, that Thy holy word which shall be read in this place, being grafted in the heart by Thy Holy Spirit, the hearts thereof may both perceive and know what things they ought to do, and have power and strength to fulfill the same. Amen.

DEDICATION OF THE PULPIT

MINISTER: To the end that the chancel may be more suggestive of worship, this pulpit, the work of our hands, becomes a part of the furnishings of this church.

UNISON PRAYER (people joining) O God, our loving Father, here may Thy name be ever hallowed. Here may Jesus Christ Thy Son be ever reverently owned as Lord and Saviour. Here may the message of truth and grace, the glad tidings of Thy fatherly and redeeming love, ever be faithfully proclaimed and thankfully received. Here may the tempted find strength, the sorrowing find comfort, and the bereaved learn that over their beloved, death hath no more dominion. Here may they who fear be encouraged and they who doubt have their better trusts and hopes confirmed. Here may the careless be awakened to timely repentance. Here may the oppressed and straining souls be assured of the mercy that triumphs over sin, and receive help to go on their way rejoicing. Amen.

EVANGELICAL CHURCH

Last Sunday will linger long in the memory of those who attended the service of dedication, which was the act of setting aside the beautiful new chancel furniture for exclusive religious use and par-

pose. This new furniture was made possible by several generous gifts of friends, as follows: The altar, cross, and candle sticks were given by Mr. and Mrs. Arthur Hoffmann; the dossal or curtain was given by Mr. and Mrs. A. B. Fredrick. Materials were given as follows: The

pulpit chairs are the gift of the Chas. Brier family in memory of his brother. The pulpit was the gift of the John Messer family in memory of Mr. Messer. The lectern was the gift of Mrs. Ruth Allen in memory of her son, Gerald, who died in the service of our country just about a year ago.

DEDICATION OF CURTAIN

MINISTER: When Moses built the tabernacle in the wilderness he was commanded by God to place a curtain between the assemblage of the common people which was called the holy place and the inner sanctuary known as the holy of holies into which the high priest alone might enter. This inner sanctuary contained the most sacred symbol of the Hebrew religion called the ark of the covenant. While Jesus hung upon the cross the heavy temple curtain was rent in twain from top to bottom signifying that henceforth all true believers have free access to God. In the Christian church the symbol corresponding to the ark of the covenant is the altar which is now placed in front of the curtain reminding us that there is no longer any obstruction between the true worshipper and the altar.

RESPONSE BY THE PEOPLE: May this curtain placed back of the altar be a constant reminder that every sincere follower of the Lord Jesus Christ has free access to the throne of grace.

DEDICATION OF THE CANDLE STICKS

MINISTER: The candle sticks with their lighted candles were also a part of the ancient Hebrew worship. These lights were to be kept burning constantly. The flame symbolized the ascending prayers of God's people together with their duty to bring light to a dark world.

RESPONSE BY THE PEOPLE: "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it gives light to all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

DEDICATION OF THE CROSS

MINISTER: Alongside the candle sticks of ancient Hebrew worship the Christian church throughout the centuries has added the cross which is the symbol of forgiveness, love and sacrifice.

RESPONSE BY THE PEOPLE: "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

DEDICATION OF THE ALTAR

MINISTER: In order that the importance of communion fellowship may be ever before us as we meet together here; that thoughts of God and of his son Jesus Christ may be central in the services of this sanctuary; to the end that this chancel may always suggest the worship of God; this altar, the work of our hands becomes the center of the furnishings of this church.

The Pulpit Chairs, Lectern, Pulpit, Curtain, Candle Sticks, Cross, and the Altar each had their own dedication prayer.



The Altar Platform: Bill Tamms tells me he remembers a railing running across the front of the altar platform (there were no stairs in the very front). The only way to get to the altar was from the stairs on the side.



The organ: I can personally remember the church organ positioned in 2 different places in the choir loft... 1) Against the west wall of the choir loft....



... and.... 2) At its current location against the south wall.

ZION EVANGELICAL UNITED BRETHREN CHURCH

HANPSHIRE, ILLINOIS

H. E. KASCH, Pastor

Church Pastor..... Lester Pate

Choir Director..... Edna Simpson

SUNDAY, NOVEMBER 2, 1947

PRE-DEDICATION SERVICE

11:00 A. M.

Prichard, "The Last Good"—A. Sullivan.

Processional, Hymn No. 385, "The Church Our Foundation," Sanctus
I, E. S. Congregation joins in singing with the musical strains.

Call to Worship: Arise, arise, for thy light is come, and the glory
of the Lord is risen upon thee. For inebriated darkness shall
cover the people; but the Lord shall arise, upon thee, and
his glory shall be seen on thee. Isa 60:1-3

Response by Choir and Congregation, "Gloria

in Excelsis.

Hymn No. 28, "Come Thou Almighty King,"

Scripture Lesson.

Anthem, "Break Forth Into Joy"—Choir.

Prayer, Prayer and Response by the Choir.

Vocal Solo, "Beloved Son of My Father"—Mr. and Mrs. Karl
Fasbender.

Announcements and Communications.

Offering, "Bountiful" by J. C. Schuchert.

Dedication.

Vocal Solo, "My Task"—Mrs. Karl Fasbender.

Sermon—Rev. H. E. Kasch.

Prayer of Dedication and Communion.

Communion Hymn No. 394, "Just As I Am."

Celebration of the Last Supper.

Prayer of Thanksgiving.

Benediction — Benediction — Dismissal

Postlude

Reception and Fellowship Dinner

In honor of Rev. and Mrs. H. E. Kasch at 12:30

In 1880, the church was organized by the
First Free Methodist Church of Hanps
were made with the First Free Meth
church is one of the oldest in the
necessity. The same year, 1880, a
parsonage was erected which has
served as the home for the minis
ters ever since.

In 1890, a regular service de
veloped throughout the Evangelical
denomination. Divisions had place
in many conferences, and for a pe
riod of 36 years, two quite similar
denominations existed side by side.
One was called the Evangelical As
sociation, the other, the United Ev
angelical Church. This condition re
sulted in a division in Hanpsshire,
and for 23 years there were two
Evangelical churches in this com
munity. To the credit of these two
congregations it can be said, good
counsel was and judgment was
used, when they merged into one
church in 1912. This was 10 years
prior to the merger of the two de
nominations which took place in
1922. The new Illinois conference
began work in 1927. Hanpsshire was
the "seed bed" for the merger in
Illinois. Immediately after the
merger of the two congregations,
one church was organized.

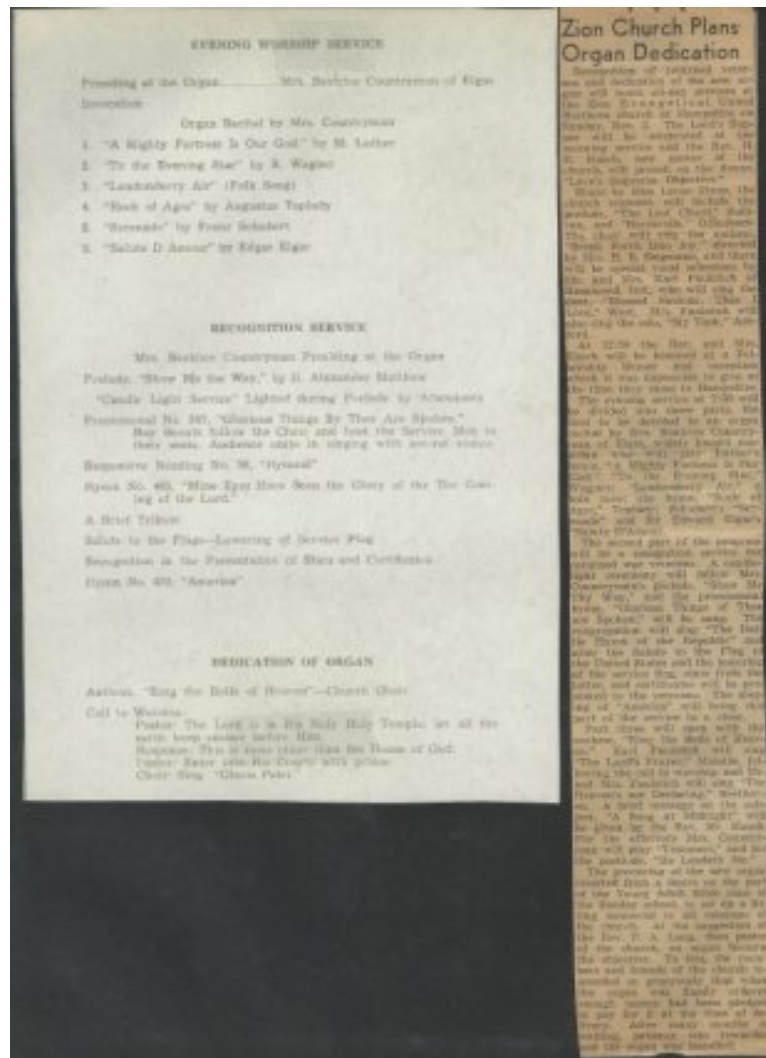
Over the span of years this church
has served the community. The
church may look with pride to the
fact that a number of men were
recommended to the Christian cam
paign, Rev. William Glass, pastor of
the Methodist church is a product of
Hanpsshire, whose fine record re
flects credit upon the Hanpsshire
congregation.

There are many names connected
with the history of the church,
among them are John Klisch, the
first Sunday School superintendent.
The name of Henry Malover, who
for 40 years guided the Sunday
School, 1888, but not least, the
present superintendent, Edward
Hamp, who is serving his twelfth
year in office.

Review of the long list of Circuit
Riders and ministers who served
the Hanpsshire congregation, names
will prove long but a few. Those
who served from 1812 are: Henry
Mason, A. Haskin, J. C. Duff,
E. Courtyman, D. J. Klomp, P. H.
Eller, S. C. Sewell, J. E. Glass, C.
J. Krell, John Wirtzell, John Wood
is, Wm. G. McCarty, P. A. Long
and the present pastor, H. E. Kasch.

The congregation is making plans
for a new 200-seat church edifice
and extends an invitation to the
people of this community to join
in the plan.

The church organ was dedicated at its own service on November 2nd, 1947. A pre-dedication service was held on Sunday morning at 11am. A reception and fellowship dinner was held at 12:30 in honor of Rev. and Mrs. H.E.Kasch.



The evening dedication service took place at 7:30pm. It was broken into 3 parts: The first part was a recital of many favorite hymns played by Mrs. Beatrice Countryman of Elgin—a widely known musician.

The second part was for recognition of returning war veterans. The third part of the service was the actual dedication.



The current piano: It was purchased by an S&H Greenstamps drive by Mrs Dorothy Bidinger.



Mrs. Ron Ellett, chairman of the music department; Rev. Arthur Ferguson, and Mrs. R. J. Bidinger (seated), project chairman, pose with the new piano to be dedicated Sunday, June 11.

EUB Congregation To Dedicate New Sanctuary Piano At June 11 Service

Members of Zion Evangelical United Brethren Church will formally dedicate their new sanctuary piano during the worship service at 10:30 on Sunday, June 11.

The public is invited to attend a piano recital at 2:30 in the afternoon of the same day. Young people who will be playing include: Nancy and Kathy Averill, LeeAnn and Sherry Gustafson, Joy Gustafson, Don and Susan Edmonson,

Linda Brier, John, Frank and Ma Bidinger, Jim Grimes, Joel and Ki Maynard, Valerie Maynard, and Kevin Widmayer.

Of special interest is the fact that this piano is the result of a year-long project of saving S & H Green Stamps; 357 books of stamps were required. These were collected by members of the Junior Choir under the adult leadership of Mrs. R. J. Bidinger.

Many of the church members donated their S&H Greenstamps to the church for the piano.



The Zion United Methodist Church of Hampshire has been through many physical, as well as philosophical changes over its 170-year journey, but it seems to be all for the better!



Zion
United Methodist Church

170 YEARS
OF GRATITUDE