

**1834**



**2009**

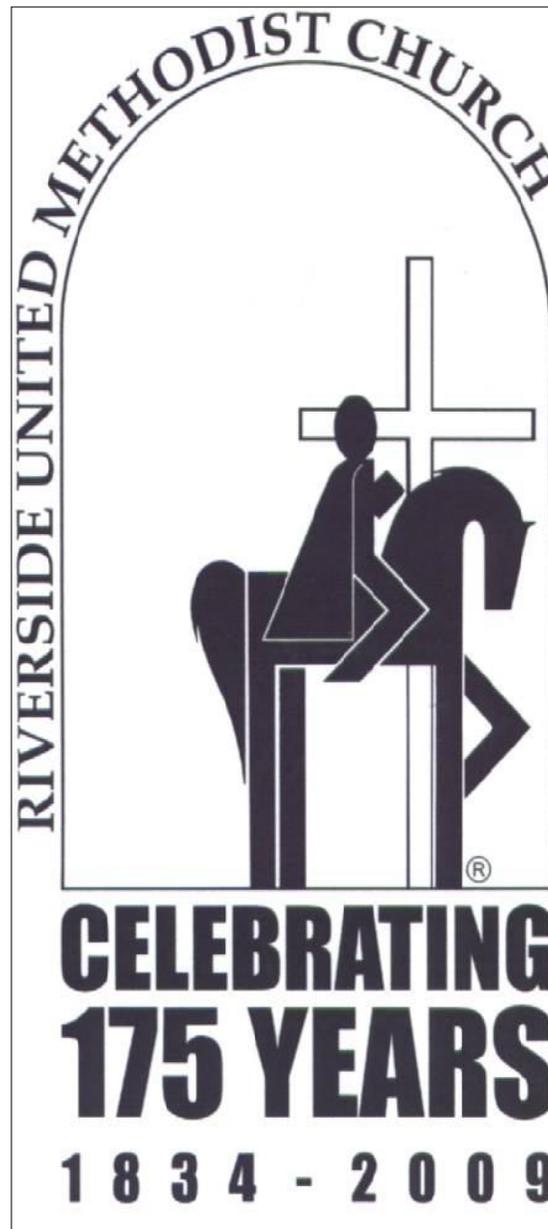
**175 Years of Ministry in Moline, Illinois**

# Bridging the Centuries

## “Down By the Riverside”

The Story of a Church started by 19th Century Circuit Riders  
that continues its ministry in the 21st Century

Nick Woodard's  
design honors  
the Circuit Rider  
of 1834.



By Dorothy White  
Published for the 175th Anniversary Celebration  
2009



My ancestor was a Circuit Rider in early 19th Century Virginia, about the time the Circuit Rider came to organize the few pioneers of Rock Island Mills, later to be named Moline, into a worshipping community. It is the effort of the Circuit Riders and the pioneers who developed churches in the wilderness that astounds me and makes me passionate about Riverside history.

As you turn each page, you will notice the blue line which is there to remind readers that the Riverside United Methodist Church and the Mississippi River were connected from the beginning.

The Methodist Church has much to be proud of as the first church organized in Moline. It stood alone as the only religious body for nearly a decade. Now, Riverside United Methodist leads in diversity, ministering to its members, young and old, while reaching out to the community and world.

Among many names, Demisemiseptcentennial and Quartoseptcentennial are the more official ones for a 175th Anniversary. Knowing this information, the 175th Anniversary Committee chose to simply call it the 175th Anniversary Celebration.

Basically, that's what history is all about—choosing. When interviewing the senior members of the Riverside congregation about items to include, they chose a history that was “about us”, the people of the church, rather than minutes of meetings. The pictures and accompanying stories came from the church archives, UMW, UMM, the scrapbooks and leaders of UMYF, Xtreme Youth and Off Campus and Church and Parish Nurse offices. Terry Herbig added photos in areas that were lacking. Most identities in the archives and other resources are lost to history, so another choice was not to make identifications of individuals.

Thanks to the editors of this history: Alissa Bridges (Florida State University) who made certain that non-Methodists, non-Illinoisans and non-Moliners would understand historical implications, Jan Woodard for grammar and Dave Smith for his accurate eye in history and final punctuation. Any errors are mine and were left in just to see if you were reading!

My personal thanks are to the other 175th Anniversary Committee Members: Pastors—Don Jackson and Donna Blythe, Senior Ministries—Dave Smith, Sharon Smith, and Lilly Thompson, Trustees—Sandy Bellinger, Outreach—Kris McMillan, Greeters—Linda Michael, Worship Banners—Lynn Clever and Worship—Ann Eden.

Dorothy White

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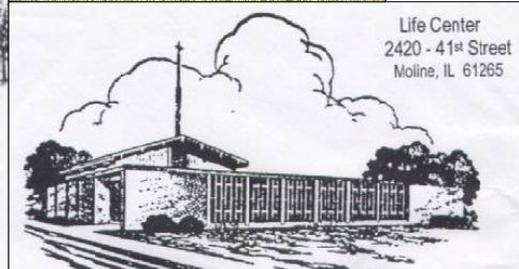
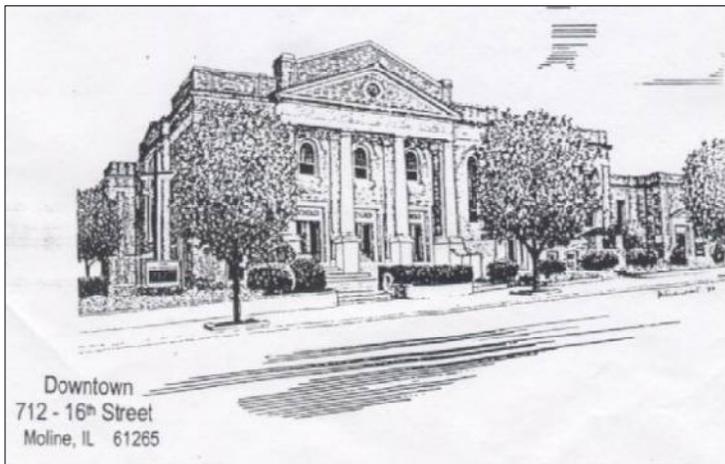
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## The Story of Riverside United Methodist Church 1834 to the Present with an Exciting Future at Hand

### Preface

Like the Mississippi River, Riverside United Methodist Church has experienced many changes in formation but unlike the Mississippi, the mission of Riverside has not changed. In the 1800's the Mississippi functioned as transportation for the Native Americans and pioneers. Later, when the rapids were tamed, the river served as a prime location for industry. Now, as Riverside United Methodist Church celebrates 175 years of a ministry with an even brighter future, the Mississippi River retains its transportation and commercial value with an even brighter future as a recreation resource.

Pride in its heritage along the Mississippi River brought the name of Riverside to the merger of First United Methodist and Aldersgate United Methodist Churches in 2000. The mission of Riverside, in union with the United Methodist Church, has been constant: to bring the love of God, through Jesus Christ to the Quad Cities and beyond with the slogan of "Open Minds, Open Hearts and Open Doors".

While the word "open" was originally used to describe the mission of the church, in 2009 the word came to mean much more. Now, the slogan acts as a "call to action" for the Riverside congregation to remember our Savior Jesus Christ and to spread His message by opening the church doors to everyone regardless of their ethnicity, gender or financial status.

The story of Riverside United Methodist Church begins with the history of the church buildings, because they form a common bond for the members. It is the intent that most attention be focused on the ministries as the membership has endeavored to live our founder, John Wesley's, three guiding principles:

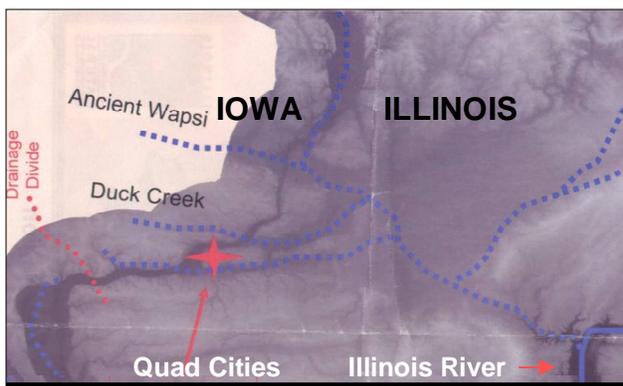
Do No Harm, Do All the Good You Can, and Stay in Love with God.

# “Bridging” Riverside History

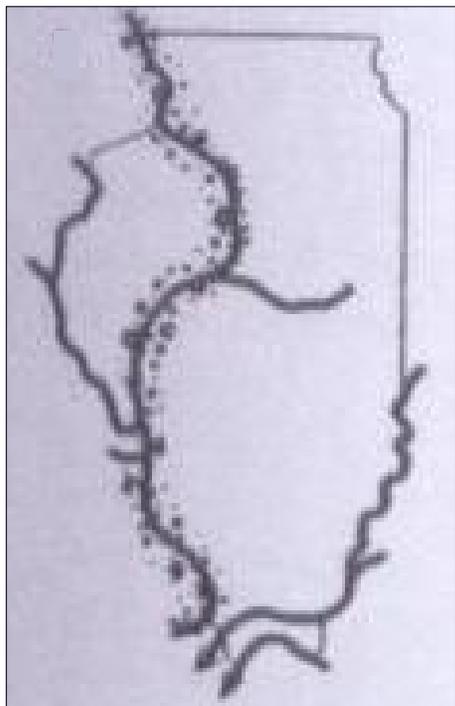
## The Mississippi River Valley Before Methodism

The bluffs and ravines of the Rock Island Rapids geological formation were forged by many glaciers over thousands of years. The ancient Mississippi River flowed in a southerly direction, but turned east a few miles north of the present day Quad Cities and flowed into the Ancient Wapsi River. It eventually merged with what is now known as the Illinois River.

As the final glacier advanced, it built up



The narrow stream that ran over the Rock Rapids through the Quad City area.



The main river channel flowed into the Ancient Wapsi River and merged into the future Illinois River as shown in this sketch.

deposits blocking the Wapsi’s outlet to the Illinois River and a large lake was formed.

When the glacier retreated about 18,000 years ago, the deposits forced the



The advancement of the final glacier is shown in light blue. State boundaries are drawn to show its coverage over Illinois.

lake water to slowly drain west into the shallow, rock filled stream that flowed through the Iowa-Illinois Quad Cities.

The original stream depth was nine feet below that of the present Mississippi River chan-

nel, so shallow; in fact, it is thought a person could have walked across the rocks from shore to shore.

The Mississippi Valley we recognize today was formed at this time, making it the youngest and narrowest of the entire Mississippi River basin. It is also one of the many locations along the length of the Mississippi where the river runs east and west, unlike its general north/south flow.



Blocking the drainage of the Wapsi into the Illinois, the glacier forced the formation of a large lake which slowly drained west to create a broader, deeper river channel through the Rock Rapids.

After the glacier retreated and the lake drained, vegetation became abundant and animals roamed the area, which brought Native Americans.



**Early view of the Mississippi from the heavily wooded shore.**

The migrating hunters of the Hopewell Culture came first, followed by the Woodlands who established villages. Both groups became more dependent on the vegetation in the area and less dependent on hunting. Native Americans used the land, but did not believe in individual ownership, like farmers do today.

Perhaps Europeans explored this land some 500 to 1000 years BCE, but it was in 1673 that Marquette and Joliet first met members of the Sauk and Fox tribes. As the population in the east expanded, this beautiful land, rich in farmland, fur trading, timber, mining, and waterways attracted explorers and settlers.

After the War of 1812, the U.S. government was granted rights to this land. Forts were built to provide safety for settlers and to pressure native tribes to relocate. Fort Armstrong was established in 1828 on the Rock Island (the original name of Arsenal Island) to provide a safe passageway to the West.

At first, pioneers settled the southern and eastern parts of what was to become Illinois. This placed them far from the Sauk and Fox tribes, who inhabited the north and west part of the state. Between 1820 and 1830, more settlers entered this area and the land officers sold land used by the Native Americans to the new settlers. Most of the native groups did not have much choice but to leave their villages and farms and to move west of the Mississippi.

The migrating hunters of the Hopewell Culture came first, followed by the Woodlands who established villages. Both groups became more dependent on the vegetation in the area and less dependent on hunting. Na-

Living in the “Northwest Territory” of those days, the Sauk and Fox were the last large Native American populations. Their village Saukenuk was located in the present day Rock Island County. The tribe numbered 5,000 at one time, but the women did most of the field work, planting approximately 800 acres in maize, beans and squash, while the men hunted.

Returning across the Mississippi in 1828 after spending the winter hunting, sixty-five year old Indian chief, Black Hawk, along with his band of 500 men plus numerous women and children, found settlers living in their homes. In addition, they saw the ground had been plowed, exposing the bones of their ancestors. Chief Black Hawk, who had fought against these enemy “Americans” for fifty years, had been looking forward to a peaceful retirement, but the desecration enraged him and he demanded the settlers move.

The settlers, who had endured many hardships of their own, petitioned the governor for safety. The presence of the returning Indians and the expressed fear of the settlers caused the U.S. Army, the Illinois militia and the Rock River Rangers (the local militia) to pursue Black Hawk’s band as they reentered Illinois.

Between 1828 and 1832, these groups were engaged in a series of conflicts called the “Black Hawk Wars”. In reality these were small fights along the Rock River heading north and east. The last battle was on August 2, 1832. By that time, Black Hawk, his warriors and the families who followed him numbered only 800. They were weak from hunger and put up little resistance. By 1832 the Saukenuk Village lay in ruins.



**Statue of Chief Black Hawk at Black Hawk State Park.**

# Arrival of the Pioneers

## The Wells Family

In the early 1800s, several villages dotted the Mississippi River. One called Rock Island Mills was established by 1830. The Wells family, consisting of four brothers, two sisters and many grown children with families of their own, were among the first settlers in the area and helped establish the village.

Before moving west, the Wells family lived in Massachusetts, Vermont and New York. Leaving the East coast, they moved to Ohio and Indiana before moving on to the southern part of Illinois in 1828. Eventually the family headed north to the Galena lead mines before they settled to farm on the banks of the Mississippi River in the Rock Island Mills village.

The Wells family arrived at the time of the Black Hawk Wars. Eleven family members answered the call to join the Rock River Rangers, but no one in the family actually fought in any of the skirmishes.

Joel Wells Sr. built his family's cabin on the Mississippi River near the present location of the Moline Waterworks. (17<sup>th</sup> Street and 1<sup>st</sup> Avenue).

Once the Native Americans left the area, other pioneer families began to feel safe in the territory and began building cabins along the Mississippi. To assist travelers,

Huntington Wells, a son of Joel Wells Sr., built the Moline House Hotel.

The rapids of this area continued to make river travel difficult. Steam power changed the role of the river as it caused passenger and cargo traffic to increase which played an important role in bringing both commerce and settlers to the area.

Water power came to the area in 1838 with the construction of a dam extending from the Rock Island Mills shore to the Rock Island.

In 1834, the entire Wells family was instrumental in establishing the first church. Although few in number, the citizens organized a local government with Joel Sr. elected as clerk and Joel Jr., justice of the peace and superintendent of roads.

By 1840 the area had seen the arrival of merchants, industrialists, and Methodist circuit riders. An 1843 plat shows the name of the settlement to be Moline, which was French for "mill"; however, the official records were destroyed and Moline was not legally incorporated until 1848. The boundaries of the original city were approximately 8 blocks along the river (present day 10<sup>th</sup> to 18<sup>th</sup> Streets) and four or five blocks back from the river front.



The small stone pictured in this 1918 photo is the grave site of Joel Wells Sr. and his wife at Riverside Cemetery in Moline.

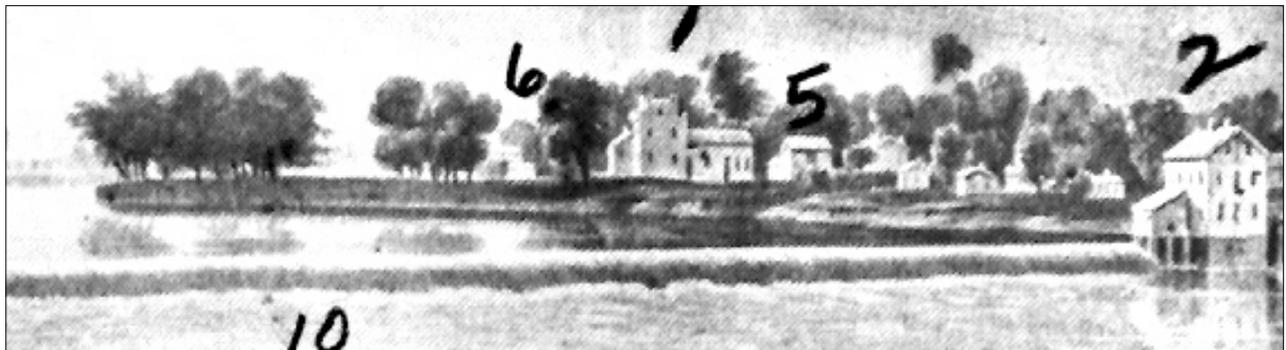


Photo of Rock Island Mills, Illinois in 1843  
No. 1—Moline House Hotel, No. 6—Joel Wells' home, No. 10—The dam

## Do No Harm, Do Good, Stay in Love With God

In 1735, a century before the Wells family entered the Mississippi River Valley, John Wesley, a priest of the Anglican Church, was sent to the Colony of Georgia to convert the Native Americans of that region.

John Wesley (1703-1791), the son of Samuel and Suzanna Wesley, was born in England. At Oxford University he joined the “Holy Club” his brother Charles had formed. John and Charles led disciplined lives, methodical in nature; thus, the group became known as Methodists.

Having failed in his mission to convert Native Americans, John returned to England three years later with a feeling of defeat. On the voyage to Georgia he had met the people of the Moravian Society. Their calmness and courage during an Atlantic storm so impressed him that upon returning to London he visited their meeting house at Aldersgate, where he heard Luther’s preface to the Epistle to the Romans. It was there that he penned the words, “I felt my heart strangely warmed.” He began preaching his doctrine of personal salvation by faith.

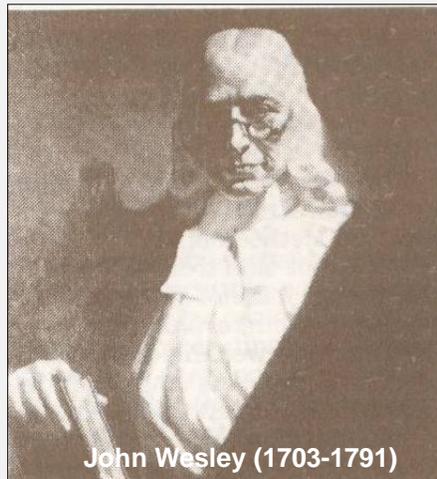
Wesley preached throughout the British Isles organizing the societies that were to become the foundation of the Methodist Church. Although the Anglican Church did not approve of his approach or teachings and didn’t allow him to use their pulpits, he remained part of the church. He preached on street corners, public squares and open fields. Preaching to those with little education, he presented three simple rules for living the Wesleyan Way: Do No Harm, Do Good, Stay in Love with God.

Methodism returned to America in 1765. Wesley did not support the Colonies in the Revolutionary War and felt the Americans should form their own church. Slavery was a divisive issue and various groups split before the Revolution, but afterwards, some groups

reunited as a result of America’s first bishop, Francis Asbury’s, personal preaching and teaching. Asbury courageously rode the troubled circuits in Virginia and Pennsylvania. By 1782, church leaders, primarily Asbury and Thomas Coke, worked to establish a different style of governance, one in which governing would be by the consent of the governed rather than the style of one leader.

The Methodist Episcopal Church was the first denomination to organize itself as an American church; Episcopal refers to governing by bishops. Meeting at the Lovely Lane Chapel in Baltimore, Maryland on December 24, 1784 ministers declared their independence of John Wesley, but pledged to follow his counsel. They included a provision that obligated Methodist slave-owners to free their slaves.

Methodism came to Illinois in 1793 via Southern Illinois. The state was growing rapidly and the work of the circuit minister was extremely difficult. Writing in 1826, Peter Cartwright of Illinois noted that a minister might serve a territory reaching one thousand to twelve hundred miles.



John Wesley (1703-1791)

Following Wesley’s three simple rules, Methodism’s doctrine was easily adopted by settlers. Each Circuit Rider kept the people of his extensive territory in close contact. A religious service, conducted for the village of Rock Island Mills on January 11, 1834, showed there was interest in establishing a church.

The Methodist Church began meeting in Joel Wells’ cabin in September 1834 when

the circuit rider made his rounds of the area. By 1850, American Methodist membership was 1,300,000 making it the single largest Protestant denomination of the time. The remainder of this discourse is to tell how one congregation, the Riverside United Methodist Church of Moline, Illinois has practiced John Wesley’s Three General Rules.

# LOVE GOD

## Houses for Worship

### 1834-1848: Cabins, Hotel, and School

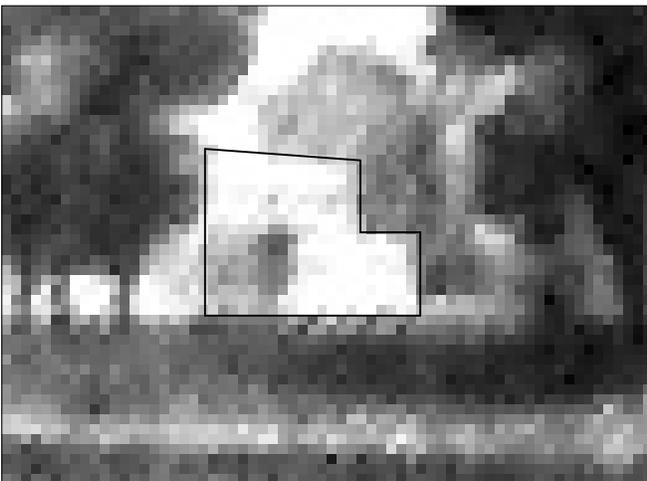
**Circuit Riders: Revs. Thomas McNurtry (1834), Colin James (1835), Asa West (1836), Phillip Hannah (1837), twins N. Hobert and C. Hobert (1838), T.M. Kirkpatrick (1839), (N/A 1840), Garrett Worthington (1841-42), Lorenzo Whipple and A. Coleman (1843), (N/A 1844), Freeborn Haney (1845), Zadock Hall (1846-47), (N/A 1848)**

Religion was an important part of the lives of the early settlers. In January 1834, Circuit Rider Rev. Thomas McMurtry held the first religious services by Methodists in Moline at the log cabin of Joel Wells. Five members were present. It was the following September 6, 1834, that the first church in Moline organized by Methodists began with Rev. McMurtry serving as the minister.

Circuit Riders were generally appointed by the Quarterly Conference for one year. In 1835, it was the Rev. Colin James who was appointed to organize First Methodist Episcopal. The church was officially recognized at the Quarterly Conference. The first members were three men of the Wells family, Joel Sr., Joel Jr. and Levi, and their wives, Lucinda Wells (who later married Rev. Asa McMurtry), David Dalles and his wife, a Mrs. Reed and John, Michael and Nancy Hartzell.

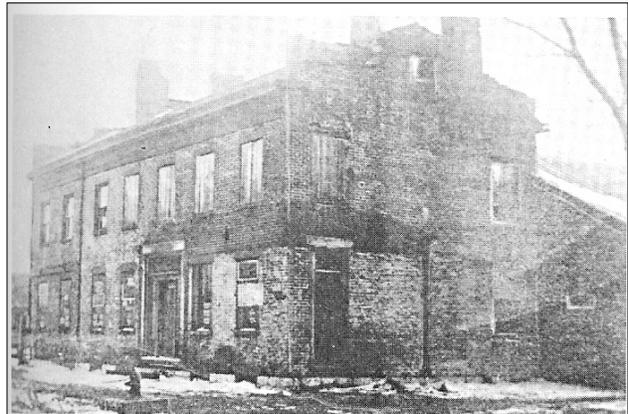
Michael Hartzell began as Sunday School Superintendent in 1836.

Methodist services continued in the



**The two story Wells Cabin was the first “church” in Moline. It’s location along the Mississippi River can be seen in better perspective on page 7.**

Wells’ cabin or the cabins of other members, including the Hartzells who lived near the Rock River, until 1843. At that time, the small congregation began meeting at the Moline



**The Moline House Hotel, Moline’s first hotel and the first public building in which Methodist services were conducted.**

House Hotel. Like the Wells cabin, the hotel was located by the river near the present day Moline Waterworks on 17<sup>th</sup> Street.

The “new brick schoolhouse” located at Lynde and Illinois Streets (now 16<sup>th</sup> Street at 4<sup>th</sup> Avenue) was used in 1845. Until 1843, there was no other denomination in Moline. At that time, the First Congregational Church organized and held their services on alternate Sundays with the Methodists in the schoolhouse.

The next decade saw five more churches coming to the area known officially, since 1848, as Moline:

- Bethel Methodist (1849),
- First Lutheran (1850),
- First Baptist (1851),
- St. Mary’s Catholic (1855)
- St Paul A.M.E. (1858).

# Love God—A House for Worship

## The First Church 1848-1871

**Circuit Riders:** (N/A 1848), Matthew Hannah (1849), (N/A 1850-1853), C.M. Wright (1854), S.G. Havermale (1855-56).

**Appointed Ministers:** W.H. Hunter (1857-58), Justus Soule and Edward Wasmuth (1859), Edward Wasmuth (1860-61), N.C. Lewis (1862-63), J.J. Fleharty (1864), G.M. Irvin (1865-66), W.H. Pearce (1867), H.I. Brown (1868), M.A. Head (1869), W.A. Ward and A.K. Trillis (1870), W. A. Spencer (1871-72).

The first building designed as a Methodist Episcopal Church in Moline was erected one block south of the schoolhouse in 1848. At that time, streets were named, so the address was the corner of Lynde and Henry. Named streets changed to numbers in the late 1800s; thereafter, the location was at the northwest corner of what is now known as 5<sup>th</sup> Avenue and 16<sup>th</sup> Street. The land for the 1848 church was donated by Huntington Wells. The deed stated:

*“A Resolution that through Divine Providence, erected a house of worship...that it be kept for the worship of Almighty God. That the above mentioned house not be used for any other kind of meetings except religious in nature”.*

These words were later to become part of an important court case that followed the sale of the church in 1871.

A description of this first church was provided by an unnamed English immigrant who attended the Moline Methodist Episcopal Church in the years 1852-1862. A member of the Liverpool, England Wesleyan Methodist Church, a parent church of Methodism, she was seventeen when she came to the U.S. in 1851 with her mother. They found work at the John Deere Plow Factory in Moline and came to the Methodist Church carrying letters of

transfer.

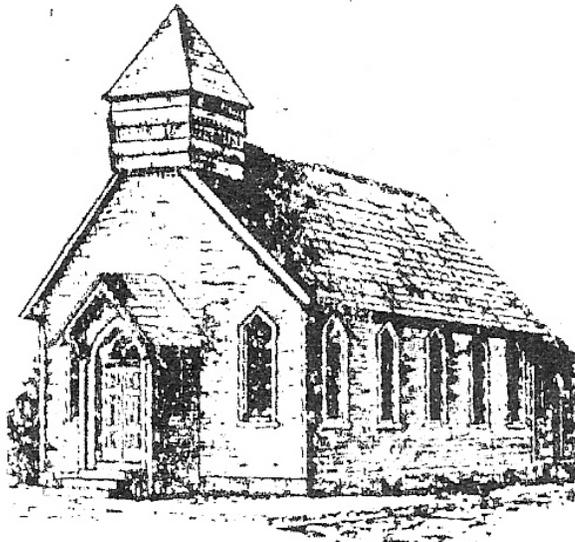
Years later, she was asked to write a memoir about the church. The following quotes come directly from the memoir with her capitalization use in the late 1800s:

“The frame building was 35 feet wide north and south and 60 feet long east and west. Like other churches of that period, there was no particular ornamentation. The front facing East had a plain platform. The entrance to the interior was by two doors connected

with the platform. The pulpit and altar were at the West end of the church. The southwest corner of the interior could be called the ‘Amen’ corner for the men, they usually occupied it, the Northwest corner, the Amen corner for the women. The ‘Amen’ corners were usually occupied by men and women who in that day loved to say, or respond ‘Amen’ when they felt like it, and they generally felt like it, and

they were not ashamed to respond. In each corner there were only two pews, two pews on each side of the preacher and near to him, hence they got their inspiration directly and no time was lost when they wanted to so respond.”

Also from her memoir were these descriptions, “The pews of the church were all plain wooden pews, painted white. What impressed me the first time I went to church was to find the first row of pews on the South side



of the church occupied only by men, the next row north occupied by women, the next row north occupied by men, the next and last row north occupied by women. This plan of seating was new and surprising to me, I did not discover anything in the appearance of either the men or the women, or in their conduct, that would suggest the necessity or policy of keeping them separate in church.”

“The church was lighted at that time by oil and naphtha lamps. A revival service was held regularly every winter and was in fact looked forward to with great interest.”

“The church building, being the only place for religious worship, was used for preaching, Sunday School and class meetings. Meetings of the latter kind were standard at that time.”

Building the church in 1848 was a leap of faith for the congregation. It cost \$107.00 but at the end of 1849, the treasurer reported a balance of \$6.45!

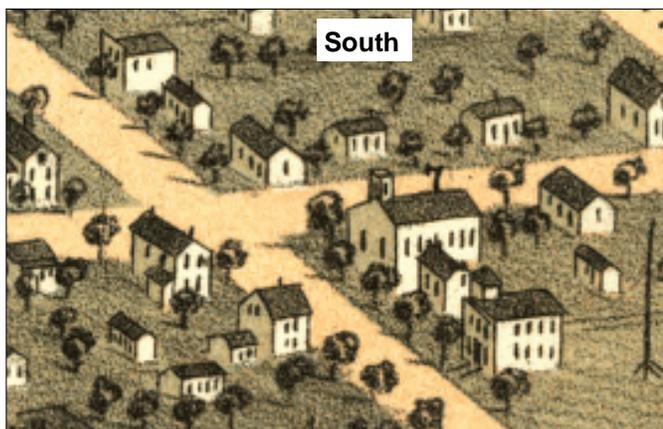
Prior to 1856, the preacher, who was appointed to a circuit of churches which included most of Rock Island County, earned \$432.00. The Moline congregation grew rapidly and in 1857 was separated from the Circuit to become Moline Station which was served by one pastor. At that time, after an assessment of the church’s financial condition by the quarterly conference, the church was ordered to pay the pastor a yearly salary of \$420.00. Even with the loss of members who left to develop a new Methodist Church (description follows under Building New Congregations), growth of the congregation continued. Membership is recorded at 91 in 1859; but the actual attendance was probably higher since attendance was recorded under several categories, especially by age at a time when children under age 13 were not listed as members. More space was needed for the growing congregation, so the church was enlarged and improvements were made at a cost of \$750.00.

After the War Between the States, the territory of the Moline Station was increased

and the name changed to the Moline Charge in 1866. The church was enlarged twice. An increase in membership to 108 in 1867 meant an actual attendance increase of 170. During that time, member’s addresses were listed as “On Bluff”, “in Sugar Hollow”, “west of the carriage shop”, etc.

The building once again became too small as a place of worship and plans for a new church began in 1870. Included in those plans were to sell the church to the Swedish Methodists as a mission for \$400.00. In their historical notes, the Swedish Methodist documents refer to buying the church from the American Methodists. They used the frame building, but moved it across the street. In 1888 they built a new brick church at that same location.

The members of the 1848 church had



**The Methodist Episcopal Church of 1848 (Number 7) in its original location at the northwest corner of 16th Street and 5th Avenue.**

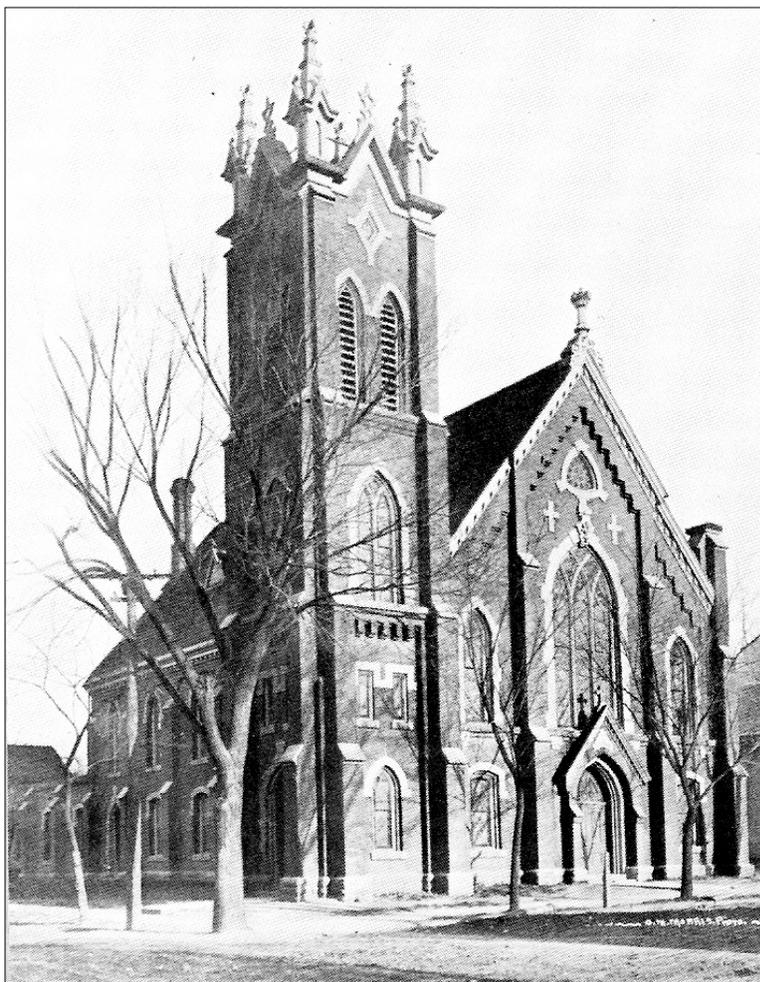
sold their parsonage in 1857 to satisfy some debts. At the same time, some of the property surrounding the church was sold to a Mr. Gunnell. After the Swedish Methodists purchased and moved the church across the street, he purchased the remainder of the church property in 1873. This sale was protested by the heirs of Huntington Wells who argued that, based on the deed, the property was to be theirs if it was not used for “religious purposes”. The case was decided in favor of the defendant.

## Love God—A House for Worship

### The Ornate Church 1872-1922

**Appointed Ministers:** Revs. W.A. Spencer (1871-72), W.M. Collins (1873), W.M. Collins and F.M. Chaffee (1874), W.M. Collins and Y.T. Cooper (1875), J.W. Haney (1876-77), J. S. McCord (1876-80), A.R. Morgan (1881), J.D. Smith (1882), H.D. Clark (1883), B.F. Tallman (1884-85), A.R. Morgan (1886), M.C. Bowlin (1887), Addis Albro (1888-91), A.M. Stocking (1891-92), J.S. Cumming (1892-96), J.F. Robinson (1896-1901), M.V. Crumbaker (1901-06), J.W. Edwards (1906-09), Thomas Doney (1909-10), D.S. McCown (1910-12), J.E. Conner (1912-17), Attree Smith (1917-19), Jesse T. Dodds (1919-24)

There are few references in church documents about the building of the new, ornate Methodist Episcopal Church built in 1872 at Lynde and Park (now 16th Street at 7th Avenue), the present day location of Riverside United Methodist Church. One item notes that "great care was taken in its preparation". The minister journeyed to Chicago to examine a church in regard to stained glass window style and price. The bell, cast in Philadelphia, was housed in the steeple and called the membership to services each Sunday morning.



At that time, the church had two Bible Classes and thirty-two people "on trial" pending membership. The pastor's salary had risen to \$1,200.00.

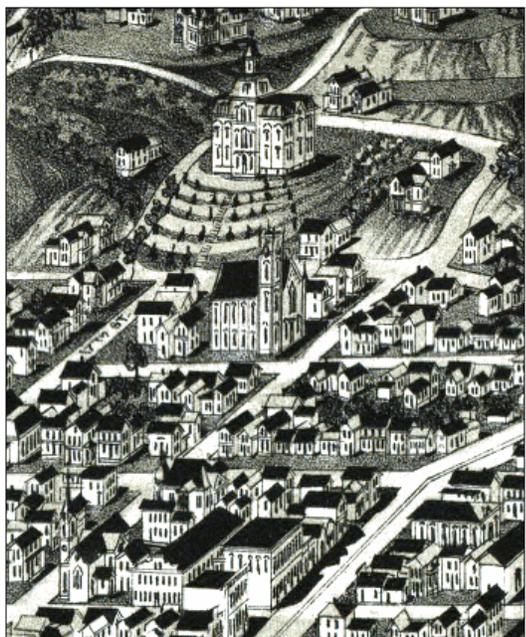
The United States was in a deep depression in the mid 1870's which was reflected in the letter written to the Quarterly Conference, "In general peace and harmony abound, although the debt on our church building seems to hang very heavy, we trust and hold on and say 'the Lord will provide.'"

The Review newspaper reported on May 3, 1878, "seats are free to all services", a reference to the fact that in some churches it was the practice for families to purchase their pews. The minister titled his sermon that Sunday "The Supernatural in Religion".

From the beginning Methodists used one cup for communion with everyone sipping from it. In 1895, controversy over communion arose. Ridiculing the possibility of changing to use small individual cups, it was written, "The single cup has never caused any great slaughter among church members during 1800 years of use." In the church the wine was to be unfermented in a single cup. It was also noted that the bread was to be unleavened, not like the yeast breads women made at home or purchased from a baker.

The building was improved in 1899 and 1907. On her 91<sup>st</sup> birthday in 1907, Nancy Hartzell, mother of Bishop Hartzell, came forward to put in 91 pennies for her age and said the sanctuary was an "impressive site."

## Exterior and Interior Views of the Ornate Church



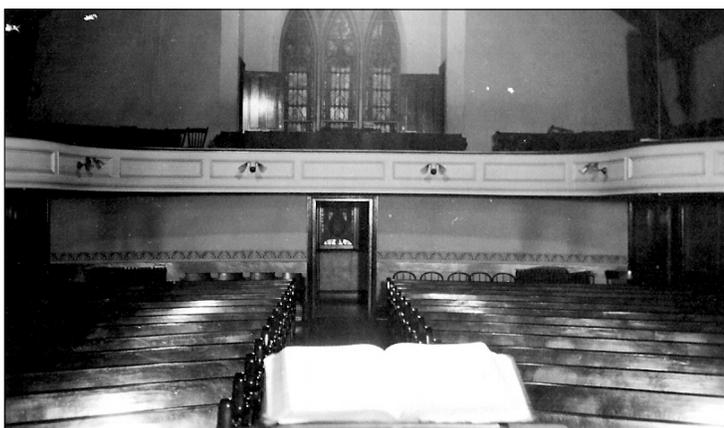
The Moline Schoolhouse dominated the area surrounding the church. The architecture of the church complemented that of the school. The Hillside Apartments are located on that hill today.

The first house south of the church was the parsonage.

Mrs. Nancy Hartzell, a founding member of First Methodist and mother of Bishop Hartzell, described the sanctuary as “impressive” on her 90th birthday.



A center aisle with the focus on the pipe organ and altar.



The U-shaped balcony viewed from the pulpit.



A modern kitchen in the 1872 church.

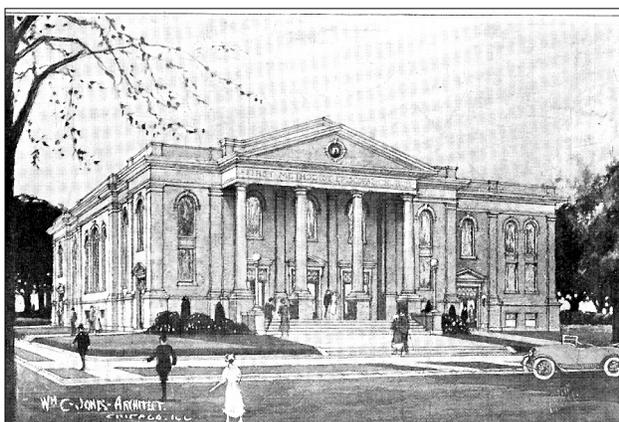
## Love God—A House for Worship

### The Classic Church 1922-1960

**Appointed Ministers:** Jesse T. Dodds (1919-24), John T. Jones (1924-26), M.L. O’Harra (1926-29), A.S. Chapman (1929-32), Arthur Cates (1932-35), Charles E. Pettit (1935-41), Ray Honeywell (1941-54), Wm. W. Cutlip (1954-57) with Associate George Schmink (1956-Jan. 58); J. H. Albrecht (1957-58) with Associate Robert Shartz (1958); **Preston Horst (1958-63)** with Associates Robert Shartz (1958-59), Judson Souers (1959-60) and George Desmond (1960-61)

#### 1920-1940

In April 1922, a committee was formed to study the proposition of a new structure. A pledge drive was so successful, it was immediately decided to hire a Chicago architect. An estimate of \$124,000.00 included the costs of a sanctuary with a seating capacity of 550, a gymnasium to bring religious development to the youth, an organ, pianos, landscaping and miscellaneous expenses. Subscription drives



**The First Methodist Episcopal Church.**

were held to pay for the church; one was the sale of bricks at a cost of five dollars apiece. Pledges and donations reached \$92,000.

Upon the completion of the building in 1923, consecration services were held October 21, 1923. A week of festivities followed. Bishop Joseph C. Hartzell, who had served as the first Bishop on the African continent, spoke on Monday, “Missionary night.” His sermon, “Shall Christ or Mohammed Reign in Africa,” was appropriate for that time and ours.

During the depression that followed the 1929 stock market crash, the church was in financial difficulty as pledges went unpaid. Loans were secured to pay the minister and to keep church finances in order. When creditors demanded payment, an agreement to extend the loan to 1936 was arranged. Members were allowed to work around the church as credit on their pledges. One creative plan was the ex-

periment of a “Quarterly Tithing Sunday.” The monies were applied to the building obligation. Fortunately by 1936, the bills were paid in full one quarter!

The name of the church was officially changed in 1939 to First Methodist when three branches, Methodist Episcopal Church, Methodist Episcopal Church, South and the Methodist Protestant Church united as The Methodist Church.

#### 1940’s

Membership was listed at 1,027 in 1941. Churches added new members all the time; however, after deaths and the loss of



**Safety was not the primary concern in 1923 at the laying of the cornerstone.**

members who moved away or stopped coming, it required an intake of 75 people a year to increase the total membership by 25. During World War II, the losses included soldiers killed in action.

Based on a war time economy, Moline was a prosperous city in the early 1940’s. A five-year finance program was initiated in 1942. One stated desire was to raise the weekly collection from one hundred eighty to two hundred dollars. The money was to be used to retire the building debt, to add to the staff, and for maintenance and improvement.

Although there were no additions to the staff until 1956, the campaign was considered a success.

In 1943, a chapel (now the welcome room) was created in the building. On December 26, 1943, dedication services were



**The Bell from the ornate church, cast in Philadelphia, was dedicated in 1943 and remains in front of the present church.**

held as the bell from the ornate church was placed in front of the current church where it remains. In 1944, the mortgage was burned. A litany of Thanksgiving and Praise traced the history of the church from the Joel Wells' cabin to the classic church.

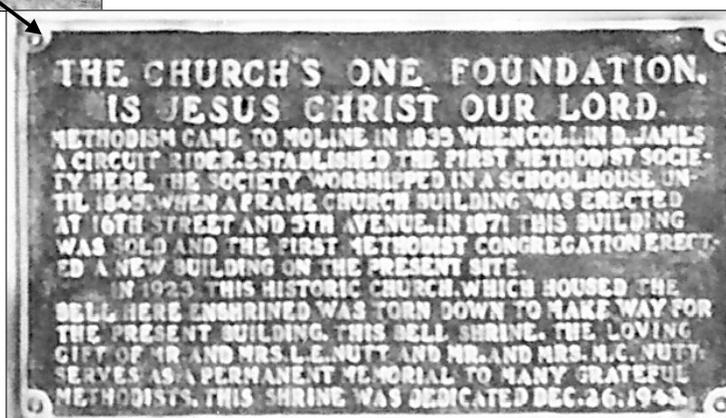
In the spring of 1945, World War II had ended in the European Theater, but continued on the seas toward Japan. For the congregation, it was time to enhance the church's interior and improve the kitchen and dining room. The work was to be done as cash was available and wartime restrictions lifted. A broad center aisle was approved which would "carry vision and thought toward the Altar and Cross" according to "A Little Journey into the Future of the First Methodist Church of Moline, Illinois" pamphlet.

The dining room and kitchen, "the most used rooms in the Church," were improved with the name of the dining room being changed to the Colonial Room. There was not enough money to complete the sanctuary

renovations and it remained as it was when built in 1922.

Two pamphlets concerning sanctuary renovation were written in 1948. The first titled "The World at its Worst Needs the Church at its Best" noted "the Sanctuary is the heart of God's House". A plea was also made for contributions to higher education programs through the Wesley Foundations and the Methodist sponsored caring institutions for the needy.

The second pamphlet spoke to the "good" times people were feeling. The war was over and spirits ran high. Families were buying modern cars and homes. The pamphlet titled, "*People Find Money to Do What They Want to Do*", listed the local churches, theatres, lodges and clubs that were being updated. The



question in the pamphlet was, "Many Moline churches are modernizing their buildings, so "WHY NOT OUR CHURCH?" The \$35,000 campaign included giving \$8,500 to the Methodist education and caring institutions.

The final plea in a letter sent to the membership was, "Don't give 'until it hurts'; give 'until it feels good'" which became the theme of the campaign. Half of the money was raised in two days. The sanctuary—the chancel, windows, Bible, altar brass, pulpit furniture and baptismal font—were dedicated on December 18, 1949. The membership was 1,325 inclusive of those 13 years of age and older.

## Views of a Classroom and the Sanctuary of the Classic Church

**Crowded classrooms were a common sight.**



**A Two Aisle Sanctuary**

**The original 1922 sanctuary was described this way in a 1948 information pamphlet:**

**“The Sanctuary of our church is drab—it does not lift the soul to God. Rather, it depresses. The one place that should convey deep, moving beauty—and the quiet peace of God—is the Sanctuary.”**

**Sanctuary remodeling was planned in 1945, but not completed until 1949.**



### **The Spirit Moves in God’s House**



**“Now you are looking at new Chancel. The center aisle symbolizes the path to God; and the aisle leads straight to the altar which, for centuries, has symbolized the worship of God.”**

**“Here are the moving elements of worship. To enter here is to be in the presence of God.”**

### 1950s

Membership continued increasing in the 1950's. Sunday morning attendance aver-



#### More space was needed for the Baby Boomers.

aged 513 in 1955. Stores remained closed on Sundays and the economy was stable. The population of Moline was growing with families averaging 3+ children requiring the building of four new schools to accommodate this Baby Boom.

Using the words of the economy, members were asked to "invest" weekly, monthly or quarterly so that three projects could be completed in 100 weeks! Rooms were added for the "rapidly expanding Sunday School" and the kitchen was to be remodeled in that time. The gym was remodeled in 1955. Money also allowed for the long planned staff increase with the addition of an assistant minister in 1956.

Plans began for an addition to the Classic Church. The two residences on 16<sup>th</sup> street south of the church were purchased making room for expansion. Two plans were submitted: a three floor plan and a two floor plan. Both plans extended the church from corner to corner of the 700 block of 16th Street. The three floor plan was designed to ac-

commodate 1,000 children and adults in Sunday School. Adding up the cost of the addition, land, architect fees, and other building improvements, the price was nearly half a million dollars. Plans were that the loan was to be retired by 1966.



#### The kitchen remodeling was completed before the education wing addition was finished.

With church membership increasing, the conference encouraged the establishment of a new church, a mission church from First United Methodist, on the "outskirts" of Moline. Some members of First were among the charter members of this new congregation that was later to be named Aldersgate.



#### A three story plan was originally proposed.

## The Classic Church: The 1960s

**Appointed Ministers: Preston Horst (1958-63)** with Associates George Desmond (1960-61) and Belmont Metzger (1961-63); **Kenneth Knox (1963-69)** with Associates Belmont Metzger (1963-65), Glen Grammer (1965-66) and Frank New (1966-69); **J. William Jones (1969-78)** with Associate Frank New (1969-Nov. '70)



**Education wing ground breaking ceremonies in August '60.**

Groundbreaking ceremonies for the education wing of the 1700 member church began on the two floor plan which would accommodate "700 church school children" were held in August 1960. The cornerstone, containing church reports, programs and pictures was laid in November.

Consecration of the education wing was held on October 22, 1961 with services in the morning and afternoon.

At the General Conference in 1968, the official name of the Methodist Church union with the Evangelical United Brethren Church was the United Methodist Church. In compliance, the name of the church was changed to First United Methodist Church.

### Long Range Plans

It was a decade of excitement and growth for the church, but Sunday School attendance began declining across the country in the late 60s. The task of the Long-Range Planning Committee was to analyze the future First Church. On the negative side, the committee discovered there was less activity in the downtown "after the relocation of Deere, YMCA and other civic organizations." On the positive side, it was anticipated Interstate 74 would provide easier access to the downtown from residences in the south and southeast. A planned mall in the center of the downtown was hoped to be significant to the future of the church. Finally, a parking garage was planned across Seventh Avenue from the church and would make the church a "visual prominence to hundreds of downtown shoppers each day." With the accumulation of all the information, the long range

advantages to remaining in the downtown were:

1) a central location, 2) a large membership that remained stable, 3) an adequate building, but with a parking problem and 4) a tradition of serving persons from all parts of the city.

What were seen as problems?

- 1) a decline in church school participation,
- 2) the necessity to recruit 15 new members for a net gain of one,
- 3) the increase in the number of suburban neighborhood churches and
- 4) a lack of enthusiasm felt certain to impede the growth of the congregation.

The final summary was that the church should be secure in downtown Moline and should set the pace for other Methodist churches with a strong pulpit, good music and effective education ministry.



**The Long Range decision was for the church to remain as a positive influence in the downtown.**

In the middle of the decade, every member of the congregation was visited. One hundred and forty members comprised teams that carried out this mission.

Wesley Hall, the lower level of the Education Wing, was leased to Black Hawk College for a period of two years while their new campus was being completed.

To develop enthusiasm at the end of the decade, evangelism was renewed as Lay Witness Missions were held.

## The Classic Church: The 1970s

**Appointed Ministers: Revs. J. William Jones (1969-78)** with Associates Frank New (1969-Nov. '70) and George Loveland (Jan. 1971-78); **Wayne Hess (1978-84)** with Associates George Loveland (1978-79) and Barbara Zwetz (1979-81)

The Cross and Flame symbol of the United Methodist Church was displayed on the north side of the church in 1975.



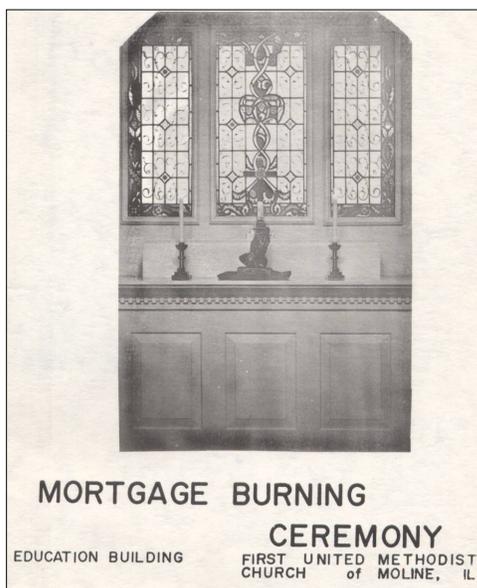
was used for secular community events, congregation sponsored events and, of course, as space for Sunday School classes.

The Sanctuary was once again renovated in 1978 in a modernization plan costing \$250,000. A new heating system and, for the first time, an air

conditioning system was installed for comfort. New carpeting on the floor enhanced the beauty. The major improvement for worship was the installation of the \$90,000.00 Reuter Memorial organ.

Women had been nearly "invisible" in the pulpits of the Methodist Church until 1956 when the Methodist Church allowed the ordination of women. Two decades later, gender diversity reached First Church in the person of the first woman pastor appointed in 1979.

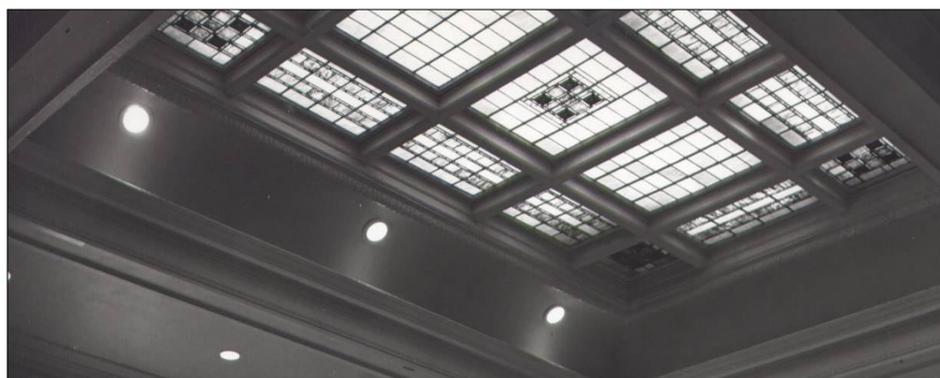
Racial diversity had come in 1974



The Mortgage Burning brochure featured the altar in the Chapel located in the Education Wing.

when the St. Paul African Methodist Episcopal Church, located west on 7th Avenue, needed a place for worship when their building needed repairs. They temporarily worshipped at First. Later, from 1982-1986, the Hispanic United Methodist Church shared the facilities.

Dinners were held to help both congregations improve their finances during the time of these cooperative ministries.

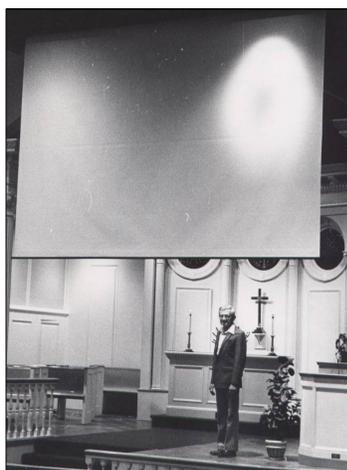


1978 renovations included back lighting the stained glass in the sanctuary.

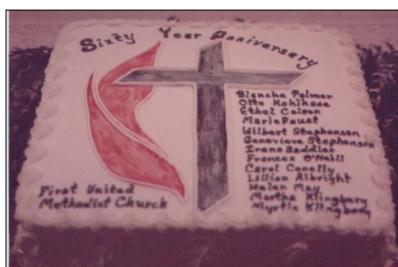
## The Classic Church: 1980-2000

**Appointed Ministers: Wayne Hess (1978-84)** with Associates Barbara Zwetz (1979-1981) and Carol Thompson (1981-84); **H. Lee Walls (1984-88)** with Associates Carol Thompson (1984-85), Kurt Keller (1985-86) and Roger Ross (1986-88); **Thomas Swantner (1988-91)** with Associates Roger Ross (1988-89) and Orea Jones-Wells (1989-91); **Glen Bocox (1991-2000)** with Associates John Fullmer (1991-94) and Tim Lane-Bortell (1994-1996)

The decline in the farm economy in the 1980s meant the loss of population in a city so dependent upon farm machinery manufacturing. Membership, listed at 1,467 in 1980 began to decline. In 1982, the economic conditions and worry about the unemployed brought a new type of notice to the church newsletter.



The screen was an innovation to worship in '82.



Above: the 60 Year Anniversary Cake  
Right: 60 year members in 1983.



Sesquicentennial of Methodism in Moline (1984) were underway.

One hundred and fifty events were planned for the year long celebration. One

Space in "The Weekly Reminder", could be used to announce available jobs or help wanted openings.

In 1983 **TIME** magazine provided copies of their 60<sup>th</sup> Anniversary Edition to the 60 year members of the church.

The 60<sup>th</sup> Anniversary Celebration of the Dedication of the 1923 Church was held at a time when plans for the Bicentennial year of Methodism in the United States (1984), and plans for celebrating the



The winning logo designed by Nick Woodard decorated the front of the Sesquicentennial booklet.

event was the publication of a church history. It was planned that money from sale of the historical booklet and other memorabilia would cover the costs of the events.

Paul Norton, a local artist, was commissioned to paint a water color of



Artist Paul Norton was commissioned for this painting for the Sesquicentennial.

the church. The painting, unveiled at a dinner at Short Hills Country Club, hangs in the sanctuary.

The population explosion following World War II came to an end in the mid 1960s as more reliable birth control methods were developed. This change in population patterns was affecting the schools and churches by the middle of the 1980s. Moline added a freshman class to become a four year high school. The number of middle schools was reduced from three to two and a number of elementary schools were

closed. Sunday school attendance also reflected the population trends.

Parking was a problem for downtown churches. The anticipated parking garage



**The apartment building was demolished to make room for parking.**

across the church on 7<sup>th</sup> Avenue did not materialize. The apartment building adjacent to the church on 8<sup>th</sup> Avenue and the house on 7<sup>th</sup> Avenue, previously used as the custodian's residence, were demolished for parking space.



**Many volunteers helped repair the flat roof of the education wing.**

Decades before, when deciding in favor of erecting a two story education wing, a flat roof was designed to make it possible for future expansion to the three story plan. Unfortunately, by the end of the 1980s, the flat roof

was in great need of repair.

An African-American woman was appointed as the associate in 1989. She admitted to being apprehensive about her appointment to the Midwest in an all-white congregation, but she told the Moline Dispatch, "this place is bursting all over with genuinely friendly people."

### 1990s

Lutheran Hospital initiated a Parish Nurse Program in 1989. The Parish Nurse staff position was added at First Methodist in 1992; first as a volunteer position and in 1994 as a paid position.

A quarter century after the last long range plan was adopted, a long range task force was appointed in November 1994. Their report was presented the following year. Four tasks were addressed:

#### 1) **Develop a mission statement—**

- a) make members and visitors feel welcome,
- b) grow in Christian faith and share that faith with others,
- c) serve persons of all ages and situations,
- d) provide dynamic, flexible programs,
- e) help persons grow in Christian faith and commitment to Christian living.

#### 2) **Set long-range goals for—**

- a) worship, flexible to provide alternatives to meet needs of a wider variety of people in today's society,
- b) education, alternative programs and strategies for members who are not participating, Bible study, development of a pre-school program,
- c) outreach, focus on local mission opportunities, support ministries for persons with special needs, strong ties with missions beyond the local church.
- d) evangelism, increase participation in church life, target specific groups for outreach, emphasize quality of programming, provide a strategic program for inviting new persons to visit this

- church family,
- e) facilities, provide accessibility with adequate parking, energy efficient, flexible, attractive and inviting.

**3) Determine staffing needs—**

- a) add a director of Christian Education,
- b) add a part-time minister of visitation,
- c) replace associate pastor with religious-professional staff.

**4) Determine facility needs—**

- a) accessible,
- b) adequate parking,
- c) energy efficient,
- d) flexible and
- e) attractive and inviting.

Specific recommendations and costs were included. Finally, the Long Range Task Force recommended a standing committee on Long-Range Planning be established.

In early times the lower floor of the church was once called the Colonial Room. In more recent times it was called Fellowship Hall. On October 27, 1996 the name was changed once again to recognize the late Rev. Harold Peterson. Rev. Peterson had a long career serving from New Hampshire, Nebraska and Central Illinois. After retirement



**Fellowship Hall was renamed Peterson Hall in 1996.**

from active ministry, Rev. Peterson served as the Visitation Pastor. His biography, "Rose, Thistles, and Gems In My Ministry" is in the Library. In it he wrote of his many experiences during fifty years of ministry.

The Classic Design of the church with steps leading to the entrances nearest the sanctuary made it a hindrance for some to attend. There was a ramp at the 8th Avenue entrance, but for the physically challenged, that was a long walk to the center of worship.

Although it is not a requirement for churches to be accessible, it was the desire of

the congregation and resulted in a new east entrance accessible from an ex-



**The East side of the church before and after a new entrance made the East an accessible entrance.**

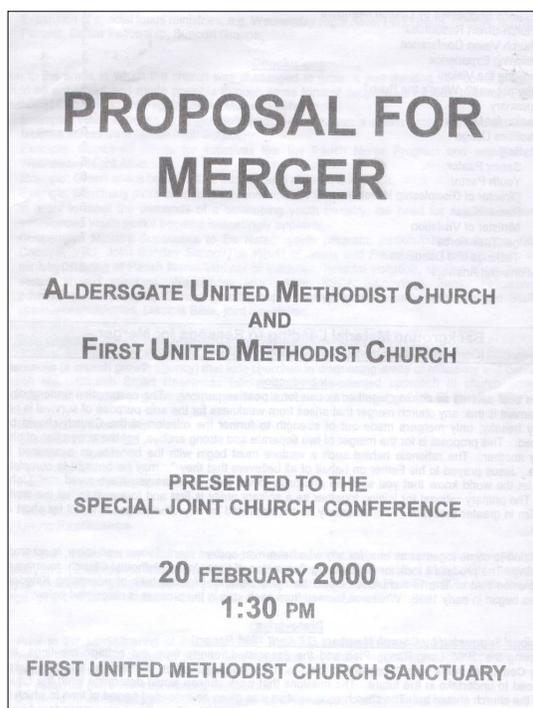
panded parking lot with designated handicapped parking spaces. A covered drop-off area, ground level entrance and an elevator to enable all members of the congregation and community to access the building with ease were included in the plans. Accessible bathroom facilities, two on the lower level and one near the sanctuary, were also included in the plans. The project cost was \$400,000. Dedication of the east entrance and elevator was held May 16, 1999.

## Merger

Discussions about a merger with Aldersgate began in earnest at the end of the decade. A Steering Committee began meeting. Several resources were used in determining the future mission of the church. Church Smart Resources: Learning From Growing Churches provided a survey that revealed the desire was for a more relevant worship experience, small groups, a greater sense of God's presence and purpose, increased speed for change, and more interest in evangelism and outreach. At the Church Vision Conference in Goshen, Indiana, the committee was exposed to the advantages of a multi-site approach to ministry. Visioning Experiences involving the entire congregation confirmed the potential benefit of merger and development of a multi-site ministry.

## January to June 2000

The Proposal for Merger was presented to the congregations of First United Methodist and Aldersgate United Methodist after members had time to study the advantages the merger would bring to both.



Focus missions were chosen after a review of the 1995 Long Range Plan. They were worship and music, youth, ministry training, healing ministry and expansion of age related group ministries: children, families, singles, parents, seniors and support groups.

The vision was for ministry at both campuses that would bring the mission desires into action. The former First Church was to be the site of traditional and blended worship, Sunday School, administration, Senior Pastor's Office, Discipleship Office and Parish Nurse Office.

The former Aldersgate would house youth and family activities, youth administration and the Youth Pastor Office, and with its "green space", a location for Vacation Bible School. Potential facility usage included child care, senior outreach, a contemporary worship center, and special worship occasions.

In conclusion, the merger would create a multi-site approach with the opportunity to "add to" rather than "take away from" existing programs and services. A more diverse group of people could be served, and a larger membership could provide financial resources, greater staffing, and a greater freedom of choice. The remainder of the pamphlet identified job descriptions of the staff, and a timeline for implementation of the merger, including a new name.

On February 20, 2000, the vote to merge was positive. Realizing a name is important for church recognition in the community, a Merger Task Force, with members from both churches, was formed. They sought names and presented a list to members of both congregations at a common dinner April 15th. Potential names were Day-spring, Gateway, Good News, Harmony, Living Hope, Living Waters, New Life, River-bend, Riverside and Watermark.

The name Riverside United Methodist Church received the most votes. The name recognizes the beginnings of Methodism in Moline on the banks of the Mississippi River. The two campuses were named The Life Center (Aldersgate) and the Downtown Campus (First).

## The Classic Church: 2000-2009

**Appointed Ministers: Glen Bocox (Jan-June 2000), Janice Griffith (2000-2006)** with Associates Robert Kirby (2000-2003) and Jay Regennitter (2003-2006), **Don Jackson (2006-)** with Associates Jay Regennitter (2006-2008) and Donna Blythe (2008-)



A new logo, one that shows a connection to the river, was designed. Active members of United Methodist Churches understand the symbolism of the two flame logo as the union of the Methodist Church and the Evangelical United Brethren Church, but people outside the bonds of the church may not understand its historical context and may find the flames offensive. Proud of the rich heritage, the UMC logo is displayed as part of our message board, while the symbol of Riverside is prominently displayed on the east side of the building so that it is easily viewed by people entering Moline on busy 7th Avenue.

Although the main focus was on the merger, ministry continued during this period of preparing for change. The Upper Room Tableau was presented during Holy Week.



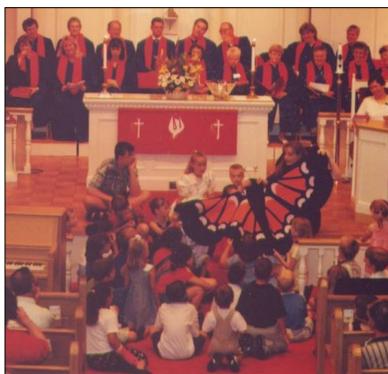
**Communion during the Easter season was a moving experience when DiVinci's Last Supper was reenacted.**

The consolidation of records in May and a common budget in June were the final steps for the July merger.



**Worship leaders stand in front of the choir at the first worship service of the newly created Riverside United Methodist Church.**

**July 1, 2000  
Scenes of the first worship service at Riverside United Methodist Church.**



**The Butterfly symbolized a new church**



**Mark Twain spoke of the significance of the Mississippi River in church history.**



**Music was a vital part of the first worship service with organ, piano, choir and singers.**





**Fifty Year Members pose in 2001. Individual identities are listed in the Archives. They have seen many changes in the building and worship services over the fifty years and more of membership.**



**A celebration for the second anniversary of Riverside was held at the Life Center on June 30, 2002.**



**Contemporary music was the feature of "The River", the Mosaic Service at the Life Center.**

Beginning with John Wesley in England and the Circuit Riders in the Colonies, Methodists went to the people. It was with this hope that the Mosaic Worship, called "The River", a contemporary music and worship service began at the Life Center. Its purpose was to reach those who hadn't been reached

by traditional ways. It was held on Sunday evenings as families prepared for a new week.

Music began the worship services. Scriptures were sprinkled between songs, so



**Second Anniversary Tug of War**

that people could hear the Scripture in more than one way. Some parts of the service were interactive; others, visual, such as dramas, videos or readings. The message could be a scripted sermon or interspersed with media. Music and a weekly challenge ended the evening.

In time, the Mosaic service was discontinued as Traditional and Blended services were designed for the Downtown Campus.

At the five year point (2005) when "Riverside" felt like "our" church rather than First and Aldersgate, a Ministry Audit Process (M.A.P.) Task Force was formed to map the direction, rather than the destination, of ministry.

The task force returned to John Wesley's General Rules and focused on Loving God by "practicing the means of grace" or put another way, "the spiritual practices of faithful followers" which were coined by the phrase POWER US.

**P** rayer

**O** utreach

**W** orship

**E** vangelizing (telling the story of how God has touched our lives)

**R** elationships (to intentionally nurture our growth as followers of Christ.

**U** se of gifts

**S** cripture

POWER US, LORD!

**Our mission:** Together, we love and serve Jesus Christ by making disciples for the transformation of the world.

**Our Core Values:**

We focus on Jesus Christ.

We behave as the Family of God

We live as People of Integrity

**Our Vision:**

Riverside UMC—

where the river of God's grace flows.

The recommendation of the M.A.P. Task Force was to meet the needs of the pre-

sent congregation; however, resources and efforts were to be prioritized to meet the needs of the following groups which are under served within the congregation: young career people, children/youth, young adults, adults in transition, growing numbers of multi-cultural, ethnic peoples in the Quad-City area.

A Facilities Director joined the staff in 2006. His responsibilities soon expanded the following year as the need for adequate parking was felt. Houses at 1624 7<sup>th</sup> Avenue and 707 16<sup>th</sup> Street were purchased for future expansion of parking and ministry.



The house on 16th Street was razed and the tree removed. Parking is now available at the site.



As this section of Loving God in His House of Worship closes, community agencies and other denominations are using Riverside's Life Center. The youth program, The Furnace, has moved to the Downtown Campus and the decision about the division of ministry use on both campuses lies in the future.

# LOVE GOD: Teach a New Generation

## Sunday School

Sunday School was an important ministry of the church from the very beginning. Michael Hartzell became the first Sunday School Superintendent in 1836.

In 1858, the Rev. W.H. Hunter reported on the Sabbath School: 17 teachers, 100 scholars, 2 Bible classes, and 350 volumes in the library.

Soon after the Civil War, a children's Sunday School was formed with the preacher, W.T. Spencer, holding "Sunday" School classes four days a week.

A Board of Education was organized in



**1940s Nursery:** Once a very active room for babies and toddlers, it became the chapel and now serves as the welcome area/name tag room.

1941 to oversee all department activities. The children's departments were: Beginners, Pri-



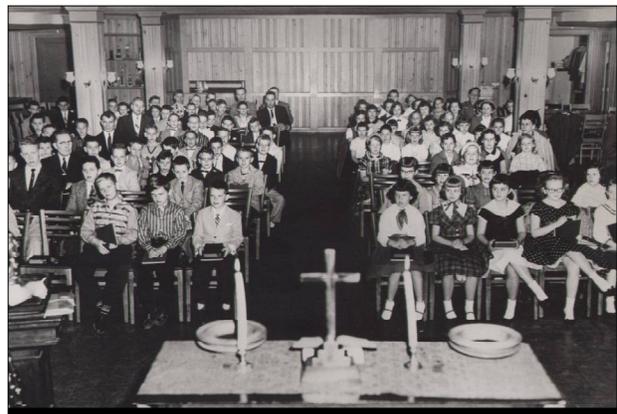
**1950s:** Three of the six teachers are pictured with a few of the "Beginners". There was limited cupboard space and no heat control.

mary, Junior, Intermediate, and Senior High.

Overcrowding was a problem each Sunday in the 50s. There were three nursery hours. Classes through Grade 3 had double Sunday School sessions with attendance at 9:30 am or 10:45.am.

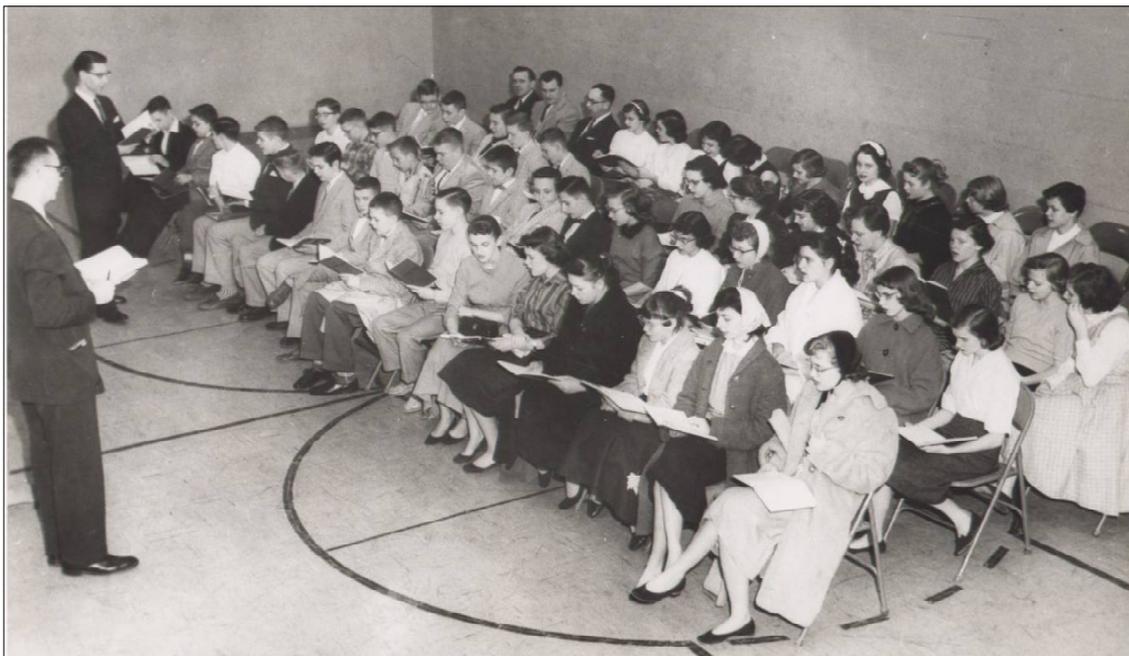


**1950's Above: Primary: Grades 1, 2, and 3.** Folding partitions separated classes on the second floor. Below: The Intermediates, grades 4-6 met in Fellowship Hall, called the Colonial Room.



The Junior High met in the gym. The Senior High had only half the space needed, so half of the class met in one of the houses remaining on 16th Street south of the church.

Statistics showed that the churches were losing seven out of ten teenagers. Partial blame was placed on the lack of proper facilities. The future Education Wing was designed to accommodate 700 children in church school. The enrollment reached 710 in 1964. Average attendance was 448.



**In the 1950s Junior High Sunday School Classes met in the gym. After devotions, individual groups met in each corner of the gym and two groups met in the balcony.**

Children learned to serve others through class projects. In the report from the early 60s: the Kindergarten planted seeds to give flowers to shut-ins, the Primary department provided food baskets for a needy family, gave to U.N.I.C.E.F., and had a mitten

tree, the Junior department collected for U.N.I.C.E.F., brought blankets for over-seas relief and made favors for a nursing home.

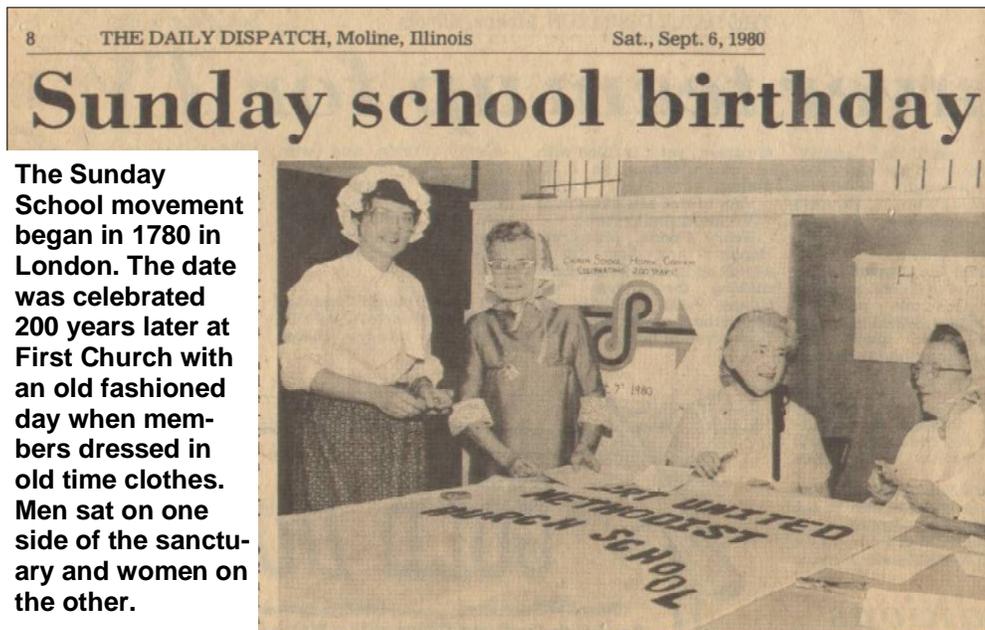
The Baby Boom years, that began after WWII in 1945, were coming to an end in 1964. Attendance in the church Sunday School was to follow the trend of smaller classes at school. Patriotism and a yearning for the olden days brought an increased attendance in the Bicentennial Year of 1976 when the Sunday School attendance was 372. The attendance level, however, was not to be maintained and attendance decreased slowly by the 1980s.



**1966. The annual Sunday School Christmas pageant took weeks of practice. Adults cancelled classes to enjoy the program and showed support for the entire Sunday School.**



**Sunday School classes were smaller in the 70s.**



There was a role for all Sunday School classes in the Christmas pageant.

1984 Sesquicentennial Year Confirmation Class



1984 Rally Day, the first Sunday after Labor Day, began the new Sunday School Year. Parking for the downtown church was not a problem in those years as the city owned parking lot across from the church to the north was available on Sundays.

## Teach in New Ways

Along with the school age population decreasing, the community began scheduling sports activities for children on Sundays. The need for two Sunday School sessions ended and older elementary children began attending worship services. New programs were developed to help children learn the basics of the faith.

### Children's Moment



**Lessons at the altar during the children's moments are appropriate for young learners—and enjoyed by adults.**

Time has been set aside during worship for a children's teaching moment. Children remain with their families until they are invited to the altar for a message delivered at their level. Adults enjoy those lessons, too.

### Children's Church



**Children's Church in the Chapel**

Children's Church was designed for the older elementary children. After the Children's Moment, they went to the chapel for a lesson focusing on symbols, prayer, missions and learning to be acolytes.



### Let the Children Come

Let the Children Come, a Christian music and education Pre-school program met weekly on Thursday mornings. Children from the Quad-City area were invited to attend regardless of church affiliation. They learned the stories of the Bible through music, worship, Bible stories and crafts.



**Above: A visit to a nursing home.  
Below: Learning to cook from a master.**

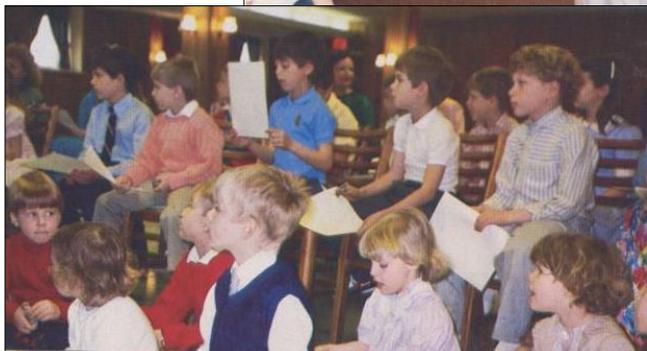




Scenes from Elementary Sunday School Classes of the 1980s-2009.



There was time for traditional styles of learning and time to act out a story to music.



Sunday School evolved. Once a quiet time for learning, it is now called "Rotation" Sunday School. Children 4 years to 4th grade learn their lesson in three different ways each week. Between hearing a Bible story at the first and participating in closing worship at the end, children are active at "stations" throughout the lower



level of the church.

Rotation Stations are:

- 1) Creation—making, drawing, painting
- 2) Discover—thinking, reading, puzzles
- 3) Explore—developing, experiencing, playing games
- 4) Kitchen—Yum

Pre-teens, 5th and 6th grades are more formal and lessons stress faith to equip this age to meet the challenges ahead.



Although confined to the nursery, toddlers there had Bible story time along with play activities.

## Vacation Bible School



1991



Son Canyon River was the VBS title in 2002.

**Vacation Bible School featured a Western theme in 1991 and again in 1993.**



resources with other churches. VBS was held either at Riverside or at other locations. Activities expanded beyond the church building to area parks.

Each year money was collected for a special cause.

### Vacation Bible School

Vacation Bible School was well received each summer. Themes changed, but the fun and learning remained the same. In the beginning, VBS was scheduled for a two-week period. As the culture changed and women who had been the primary volunteers joined the work force, it was more difficult to staff during the day.

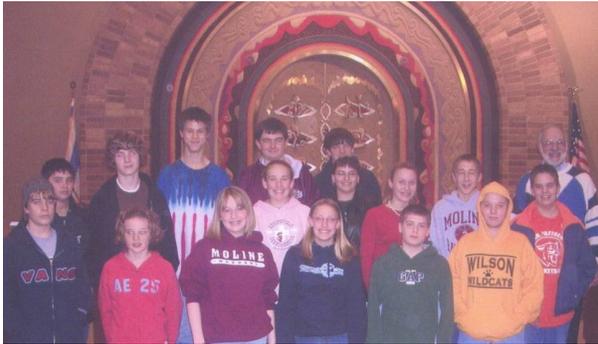
Before changing to a one-week schedule, several innovations began for the two-week long summer activity: pre-K and K met at the church, grades 1-3 had Day Camp at Illiniwek Park, and grades 4-6 enjoyed a Resident Camp Program at Camp Milan.

Day campers learned of God's great out-of-doors and Bible study. Resident Campers experienced cabin living, exploration, recreation and sharing their faith. These programs required lots of staff, including teens who also enjoyed the outdoor activities.

Vacation Bible School changed to an evening which meant more families could participate. It was also an opportunity to share



1994



**2004 Confirmands at the Tri City Jewish Center**

Confirmation has been a big part of education for the middle school age child who attends United Methodist Churches. The rite is planned for that age because it is the age when young people move from concrete to abstract thinking. It is also at that age when they desire to belong to a group and in a church they join a faith community.

At baptism, infants in the United Methodist Church become members of the church. As soon as they and their parents desire, they can present themselves at the altar for communion as a sign of God's grace. In earlier times, a young person had to be confirmed before receiving communion. Now it is understood that confirmation is one's first public affirmation of the saving grace of God and the acceptance of that grace by faith.

After successfully completing confirmation, young people enter into all the privileges and responsibilities as a member of a faith community in fulfilling God's purposes. Church membership statistics count confirmed members, rather than all baptized members.

The Associate Pastor bears most of the responsibility for organizing confirmation. Work books and field trips help students understand the role that Riverside United Methodist Church plays in the conference, state



**Confirmation Class of 2006.**

and world. Various Methodist sites around the state are visited: Methodist Hospital in Peoria, Wesley United Methodist Church and Foundation at the University of Illinois, Cunningham Children's Home in Champaign, Baby Fold in Normal, and Midwest Mission Distribution Center in Springfield. Local charitable sites, such as the food pantries, are visited. In 2004 after a visit to the Tri-City Jewish Center, the class returned to the church for a Seder Meal, a time of recalling the Israelite history using foods to symbolize their struggles.

Adult members are called on to assist in Confirmation. Meeting in groups of four, two students and their mentors study together. At confirmation, the ministers,



**Confirmation Class of 2008 with mentors.**

parents and mentors lay hands on the young person as a sign of their covenant with God.

Although there is one day set aside each year for "Confirmation", it is a lifelong process. Beginning with baptism, it is the parent's and church's responsibility to guide each child into understanding of God's love. Worship, Sunday School, youth groups and retreats are provided for spiritual growth. Mission opportunities allow youth to understand the needs of the community and world through hands on participation.

In early times of the First Methodist Church, according to the anonymous English immigrant, some in the congregation felt that “any form of harmonious singing in the church would lead to formality, and hence, sacrilege; therefore, singing was a bit amiss.” Not only were the members unable to produce a reasonable harmony, but it seems as though each member insisted on carrying his own particular tune.

“Common Meter” Wright was appointed about the year 1854 and he sought a solution to the pulsating problem. A choir was organized in that year with Putnam Bailey in the lead.”

The “Brief History” of the church, written in 1899, indicates a pipe



**Before the Sanctuary renovation of 1948, the choir loft was in the center of the chancel.**



**1929 Choir**

organ was “put in” that year. A quarter of a century later, an organ was installed at a cost of \$6,050. Before becoming a church organ, the organ was used to play for silent movies at a local theater. In its later years of service, organists would be seen during the week climbing into the pipe chamber to make certain the correct tones would be produced on Sunday. Music continued to be important to the worship services and for many special services. In the early 1960s, about 150 adults and

youth were enrolled in the Music Department. The adult choir was named the Chancel Choir. They sang “great church music of the ages.” A memorable achievement that the choir had was the privilege of performing the Schubert Mass in G, with accompaniment by members of the Tri-City Symphony and our own musicians, for airing on WOC-TV (now KWQC) Easter Sunday in 1965.

A high school choir, named the Canticle Choir was formed, singing twice a month at the 8:15 service. The Chapel Choir, formed of junior high and high school girls, sang monthly at the second service.



**1957—A Divided Choir Loft**

**The organ is in the left corner behind the choir. New robes featured stoles rather than collars.**

Throughout the 60s, 70s, and 80s, the Canticle Choir, later named Wesley Choir (7-12<sup>th</sup> grades), sang at the early service while the Chancel (adult) Choir sang at the second service. The Carol Choir, later renamed Junior Choristers, 4<sup>th</sup> to 6<sup>th</sup> graders, often sang at the second service before going to practice. The Cherub Choir, later renamed the Primary Choir sang monthly. In the summer when the choirs took a break, music was provided by soloists and groups.

At one time, the lack of tenors was seen as a choir weakness. That was no longer a weakness when a male quartet,



**The Chancelliers**

the Chancelliers, was organized and became a very popular group.

A woman's trio and sextet appeared from time to time; however, the young mothers had so many children practice was hard to arrange.

The Good News Trio stepped into the musical void. They sang for church events and also for the community.

Christmas Eve candlelight services, the Easter Cantata and singing at the Spoon River Annual Conference were highlights.

Another highlight was the production of



a record, "First United Methodist Church SINGS". Marketed during the Christmas season in 1973, songs on the record covered a wide variety of church music. Sales were brisk.



**Combined Choirs  
Junior Choristers, Wesley Choir, Chancel Choir**

**Good News Trio**





The Wesley Teen Choir was a focus for youth ministry in the 1970s.

Below: The bells were given as a memorial gift in 1973.



The Primary Choir



1976. Director and Pianist rehearsing for "He is Risen" cantata.



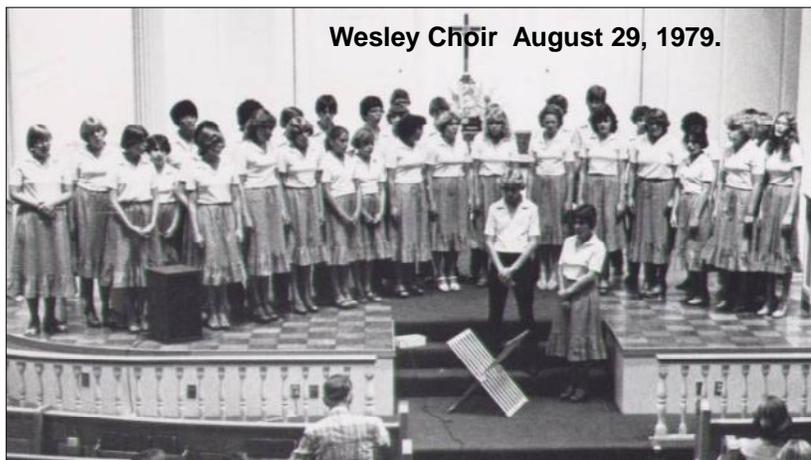
1979 Chancel Choir. The placement of the organ speakers made it difficult to maintain pitch. The choir moved to the center of the dais to sing their anthems



The organ was moved often. In 1978 it was behind the pulpit displacing the choir in that location.



The theater organ was played until 1978 when the \$90,000 Reuter Memorial organ was installed. It has 1,846 pipes. The celebration of the sanctuary renovation, including the new organ, was held on the National United Methodist Day of Singing.



Wesley Choir August 29, 1979.

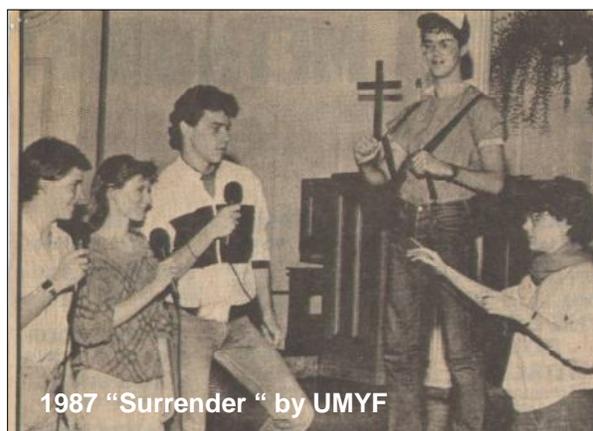


Easter Cantata 1987



Chancel and Primary Choirs in 1985

The Wesley choir continued as an important part of the music program in the 1980s. Musicals, such as, "The Calling", "Lightshine", and "Surrender" were presented in the church, then around the state and in Ashland, Kentucky when the UMYF was on a



1987 "Surrender" by UMYF

work mission.

"Let the Children Come", a Christian music and education Pre-school program met weekly on Thursday mornings. Simple games helped the children with rhythm patterns. They particularly enjoyed playing rhythm sticks!



Brass instruments were added to Easter services



Led by Music Director, the children enjoy rhythms.



The Choristers were renamed Kids of the Kingdom.



The Good News Trio added a bass instrument, but kept their name and made a record and several tapes.



A mixed Quartet



The bell choir began playing monthly.



Left and Right The Worship Servants— Membership of the group changed over the years, but the name and quality remained.

Below Imperfect Harmony— They harmonize perfectly.



Once “harmonious” music was allowed in the church, music has been the hallmark moment of the worship service.

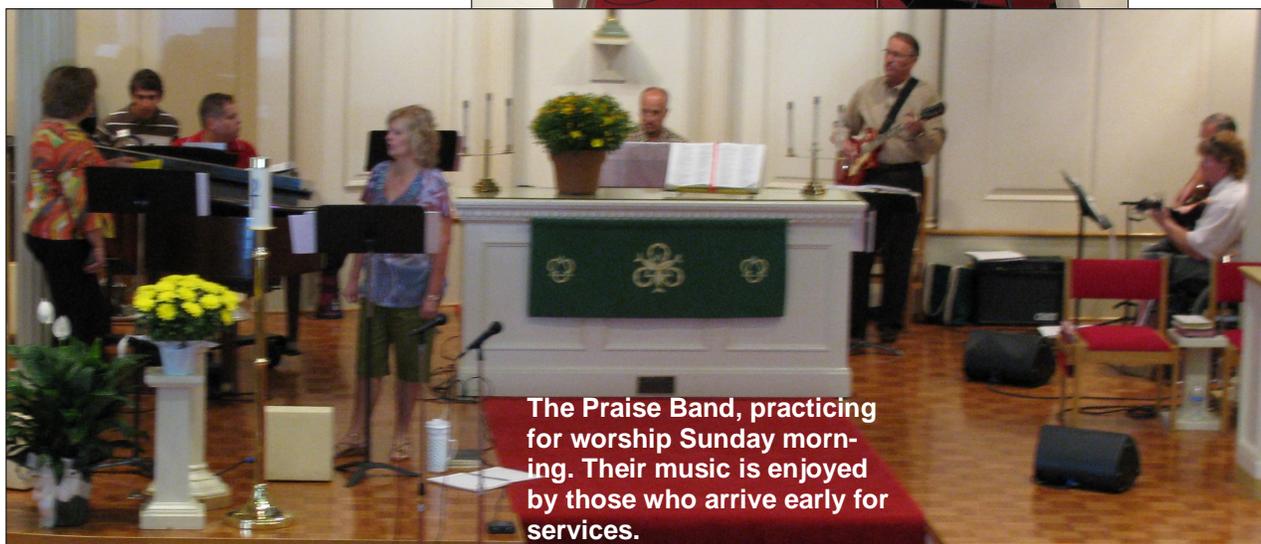
Most of the hymns chosen for the first service enhance the message of the chosen Scriptures. Occasionally hymns from “The Faith We Sing” book are chosen, but most songs are the historical hymns of the church.

The addition of the Praise Band to the Second Service has brought a revival spirit to that worship experience. Foot tapping and clapping are natural responses to the repetition of the words and strong beat from the drums, piano, keyboard and guitars.

**Left: When first donated, the piano sat alone and was used for special solos.**  
**Right: Now the piano is the central instrument in leading the praise band.**



**The Choir remains a central part of worship experience during First Service.**



**The Praise Band, practicing for worship Sunday morning. Their music is enjoyed by those who arrive early for services.**

## Coal Banks

Pastor S.G. Haverman's notes to the October 1855 Quarterly Conference indicate a committee was formed to estimate the cost of building a church at Coaltown.

With the support of the Quarterly Conference the following spring, some members of the First Methodist congregation formed a new church at "Coaltown," also referred to as Coal Banks. Abraham Hartzell is listed as their "local" preacher.

A newspaper of the time, The Moline Workman wrote of the purchase of the property from Mr. Coreogan and Riggs. The church building was 24 feet by 31 feet and had "a very neat appearance, and is not only an ornament to the place, but a monument of the liberality of the citizens of Coal Banks, and also of Moline and Rock Island where liberal donations have been made."

It was not to be an easy transition. At the summer Quarterly Conference, Brother George Havermale was recommended to receive a license to preach, but at the same time, charges were brought against the character of Abraham Hartzell as a local preacher. The case was tabled until July at which time Abraham Hartzell was expelled from the church by unanimous vote of the conference. In September, it was voted that "Michael and Abraham Hartzell be discontinued as stewards on account of inefficiency."

Michael and Nancy Hartzell's cabin was located just east of the intersection of what is now 27th Street and Coaltown Road, Moline. A cemetery, known in early times as Hartzell Cemetery, overlooked the cabin site. The cemetery is now named Rock River View Cemetery. Cemeteries were often located near country churches.

## Stewartville

In the late 1800s, a city called Stewartville was growing on the bluff south of Moline. Led by Pastor Addis Albro, the trustees of First Methodist purchased the United Brethren Church located at 12th Avenue and 12th Street. After some very hard work in soliciting funds, the building was secured.

Members living in "the bluff district" were canvassed to see how many proposed to transfer membership. Forty-eight members asked to transfer in order to become founders of the new church.

Services began in April 1890. Rev. Albro and Presiding Elder M.A. Head preached occasionally until the summer of that year when the congregation asked for a pastor, organized and named their church Second Methodist Episcopal Church of Moline.

It was the Second M.E. until 1921 when it was renamed Wesley M.E. When the three branches of the Methodist church united in 1939, it was renamed Wesley Methodist. In 1968 with the merger of the Methodist and United Brethren Churches, it was renamed Wesley United Methodist and in 1986, it was to merge with Bethel UMC to form Bethel-Wesley UMC.. Bethel had once been known as the Swedish Methodist Church. In 1872 they bought the church built in 1848 by the "American" Methodists (First Methodist) and moved it across the street. Eventually, it was replaced by a brick church. Finally, Bethel relocated to 12th Avenue and 13th Street in Moline before its merger with Wesley.

## Shared Facilities

### African Methodist Episcopal (1974)

Facilities were shared during winter months with the St. Paul A.M.E. Church of Moline beginning in 1974. Their church was located at 7th Avenue. Dinners were held to assist both congregations during the time of our cooperative ministries.

### Hispanic UMC (1982-1986)

The Hispanic United Methodist Church met at Moline First UMC from 1982-1986. They received their charter on June 9, 1985, but economic conditions were difficult, so with a constituency of 50 persons, the congregation continued to have its headquarters at First Church until they purchased their church in Rock Island a year later.

## Aldersgate United Methodist Church

**Appointed Minister: Walter G. Batty (1956-1960)**

### 1955-60 at Aldersgate

In 1954, a survey indicated 1,500 residents in the quickly growing southeast section of Moline were interested in seeing a church organized in the area. The TriCity Group Missionary and Church Extension Society (led by its president, the Rev. W. W. (Bill) Cutlip of First Methodist) assisted in establishing a new church at 2420 41st Street in Moline. The five



acre site with its 100 apple trees, a large framed garage, a machine shed, and a three bedroom brick home costing \$42,000, was considered a real buy.

A planning session combining residents of the area and a number of First Methodist members was held in November 1955 in the basement of the house. It became the first church helped by the Order of Joseph of Arimathea. The order was organized to help start a Methodist Church in an area where there was no Methodist Church. The concept was that the community would eventually be able to support a church if there were those who would help them get started.

The first worship service was held December 4, 1955 in the living room and dining room of the parsonage; seventy persons attended, eight were baptized. The membership was twenty-five at the end of the first service.

At the end of the first year, there were 96 members, all of whom were considered charter members. The name Aldersgate was chosen from the forty names suggested. John Wesley's "heart warming experience" occurred

at Aldersgate Street Chapel in London. For the congregation, the name was significant: it was to be "Aldersgate Methodist Church: The Friendly Church With a Warm Heart".

Almost immediately, the Sunday School was organized. Various rooms of the parsonage, including the basement, were used as classrooms until the appointment of a ministerial family to occupy the parsonage.

By January 22, 1956, the machine shop

was transformed into the Aldersgate chapel. Money for it came from the Extension Society and materials and furnishing were donated from many sources: altar—Lutheran, piano—Catholic, pews—Canton Methodist, etc. The choir pews, serving a double duty, became one of the Sunday School classrooms. The Galesburg District assisted with the pastor's salary. After these gifts, the debt was \$12,000 which was to be paid, with interest, in three years.



**The machine shed on the Aldersgate property was transformed into a chapel.**



**Appointed Ministers: Charles Fradenburgh (1960-1961), L.C. Prusehsner (1961-1965), John Biggers (1965-1969), Delmar Smith (1969-1974)**



**Early members of Aldersgate.**

### **1960s at Aldersgate**

Although the Aldersgate membership expanded to 230 by 1961, Aldersgate and Bethel United Methodist of Moline investigated a merger. Although the vote was for the merger, it did not materialize.

The city of Moline had given permission for the use of the machine shop as a worship center for two years; however, a permanent building was not completed until 1962. In the meantime the parsonage basement continued to be used for Sunday School classes and served as the Fellowship Hall. The water table in that section of town is high and there were times when water flooded both the worship center in the chapel and the parsonage basement.

By 1961, the congregation was anxious to build. Rather than to use shovels at a ground breaking ceremony, a walking plow was used.

An architectural firm designed an all-purpose building. One large room was to be the sanctuary and fellowship hall. The chancel, with a large cross, communion table, pulpit and altar railing, was at one end. Whenever



the room was used as a fellowship hall, a curtain was drawn across in front of the chancel.

The Cornerstone Laying ceremonies were in August 1962. A contractor built only the shell of the building and church members did all the interior decorating. Working late into the nights they had the building completed in late November. The sanctuary/fellowship hall, narthex, office, three Sunday School rooms and a nursery were on the outer walls. The kitchen, storeroom, furnace and bathrooms were in the middle. The parking lot had two driveways; one on each side of the parsonage.

As a mission church, the budget was supported by the Board of Missions.



**Services began in the new building in September; consecration was held in December.**

On December 2, 1962 morning worship began at the chapel and then the invited guests, including Bishop Voigt, and congregation marched to the new sanctuary for the consecration services. A potluck dinner followed at noon. Several guest pastors were invited for evening services that completed the day.

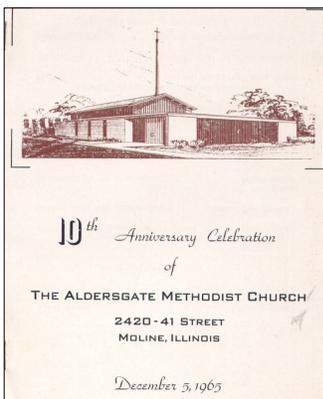


**Sunday School classes moved from the parsonage to their own rooms in the new church.**

### Scenes from the Sixties

The presence of a new church brought many new people into worship services and Sunday School. In 1965 the attendance was 225 in morning worship; most were young families.

At the ten year anniversary in 1965, members felt it was time to make more additions and improvements to the building; pro-



jects included a permanent sign, black-topping the parking

lot, building sidewalks, a missionary project, and equipment needs throughout the building. It resulted in a new mortgage. Anticipating an improvement in morale resulting from the new improvements, the church trustees planned that the growth in the membership would make this new mortgage manageable. Membership at the time was 290.

At the end of the decade, consideration of selling the church location was evaluated. The area was being commercially developed and perhaps it was no longer a desirable site for a church. The property was estimated to be worth at least \$250,000.



**Junior Choir in robes**



**Primary Choir**

**Girls Octet**



**Softball Team**



**1964 Methodist Youth Fellowship**



**Sunday School for Teens**



**Children's Sermon**



**Confirmation Class**

**Appointed Ministers: Delmar Smith (1969-74), Rickard Mick (1974-78), Orin D. Watson (1978-83), Joseph Gardiner (1983-89), Jerry Watkins (1989-91), Robert Morwell (1991-95), William B. Howell (1995-96), Janet Eggleston (1996-98), Rob Kirby (1998-2000)**

An addition to the permanent building was in the earliest plans. In 1971, contracts were let for the construction. There was no



**Transformation of the Aldersgate sanctuary in the 1970s.**

longer a need to use the sanctuary as a fellowship area, so the window between the kitchen and the sanctuary was closed and pews were added.



### 1980s at Aldersgate

The mortgage was paid at the 25th anniversary of the church formation in 1980, and at the 20th year of the mortgage. Faced with the challenge of future expansion, merger with Wesley United Methodist was considered. Both churches had to agree to the union of their congregations by a 2/3 majority vote of members present and voting by secret ballot. Aldersgate members approved the merger overwhelmingly, but it was not approved at Wesley. With that decision made, it was time to move ahead. It was understood that the opportunity for growth remained, but it would be slower.

In a cooperative venture with Wesley Methodist, for the 1983 Vacation Bible School all the acreage around Aldersgate was trans-

formed into a Tent Village. Children lived in families patterned like the days when Jesus walked this earth. In turn, each family became shepherds, herding



**1983 VBS Tent Village**

the sheep that were at the church for the three day school.

The Thirty Year Celebration in 1985 was titled "Keep Your Roots in Him, Build Your Lives on Him." The anniversary committee sponsored a cook book titled "Heavenly Dishes".



### 1990s at Aldersgate

In 1991, Aldersgate became part of a two-church charge with Carbon Cliff. Ministers served the two churches of their appointment.

The 40th Anniversary Church Celebration was held in 1995 with the theme "**Anchored in the Past...Serving the Present...Building the Future**".

Foreign mission trips were arranged with assistance from UMCOR, United Methodist



**The Last Supper Tableau**

Committee on Relief, in the mid 90s. Tons of medications and supplies were shipped to Belarus, one of the former Soviet Republics, during the winter and nurses went in the spring to administer vaccines to children.

Although they were not to become a part of the parish, Aldersgate played an important role in assisting the conference to form the Twin Rivers Cooperative Parish.

Local ministries included the Prayer Chain, Sunday School, Children's Chapel, Bible Study United Methodist Women, M.U.S.C.L.E. (Men United Serving Christ by Living Example), Choir, Sports and the Flea Market.

In 1998, Aldersgate entered into discussion with First United Methodist of Moline about ways to cooperate in ministry. Visioning meetings were held with these central points:

- 1) Growth—in membership, spirituality and love,
- 2) Diversity in people and programs-providing opportunities for the entire breadth of God's people to commune with each other and God,
- 3) Spiritual Depth—in our worship, in Sunday School, in Bible Study, in fellowship and in our meetings,
- 4) Closeness and Family—being a church family in more than just name, but also in love for, and relationship with, each other.

For Aldersgate, a cooperative ministry included pulpit exchanges, joint youth group, hospital visitation, Vacation Bible School parish nurse services and social events.

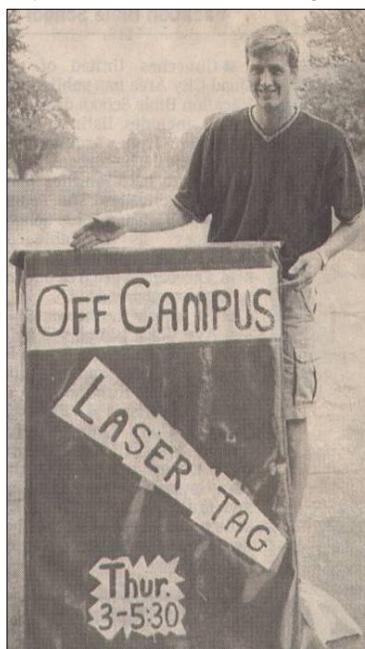
Off Campus began in 1998 serving high school youth after

school. Activities with a Christian perspective were planned one afternoon a week. It was led by the pastor and a large number of volun-

teers who helped mentor the young people.

Off Campus was an outreach to youth who had little or no church experience. They played laser tag, paint ball, had scavenger hunts and more, but always had a short message of faith before the fun began.

Off Campus expanded to four days a week with tutoring added to the other activities.



**1998. Off Campus started as a one day a week activity and expanded to four days.**



**Headline from Quad-City Times**

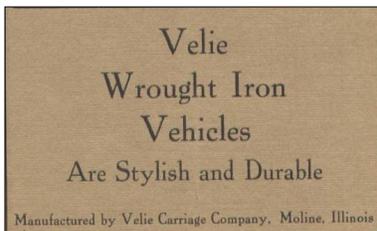
The First M. E. Church Manual in the present day archives was published in 1899. In addition to the membership roll, committee membership, Sunday School board members, choir and orchestra members, the Epworth



**1899 directory. This company delivered the "purest ice in the three Cities".**

League, Junior League and King's Daughter's officers were listed. Advertisements in those days included those of professionals, ice, coal and lumber companies, iron and steel works, insurance, jewelers, clothiers and milliners, photographers, grocers and educational institutions. Farming equipment manufacturer John Deere had competition from the Black Hawk Corn planter—"the best ever made". Moline was experiencing growth in 1922, so this advice was included in the forward of a new directory: "This is a city of strangers, likewise this is a Church of strangers, simply because of constant changes of citizens. Owing to this fact, special effort should be made to become acquainted with each other and with the newcomers to the city." Biblical quotes separated alphabet sections; for example, "Ask and it shall be given you" was followed by all the names beginning with A and lastly, "Zion, Let not Thine hands be slack" ended the roster with C. J. and Mrs. C. J. Zaiser.

The 1917 Directory asked members to tithe: "Give your hearty support by a careful and prayerful attention to every appointed means of grace, and by giving at least one tenth of your income toward the spread of His Gospel among men". Included, but not



**Advertisements in 1911 were simple, without illustrations.**

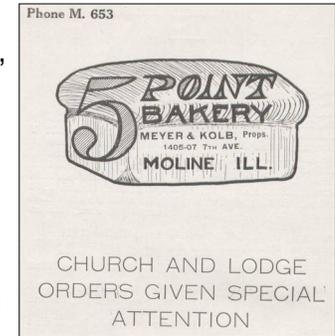
identified, were the words of Micah 6:8, "What does the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God." For the first time, a few advertisements included their phone numbers.

Of interest to historians, the 1926 church directory listed member's telephone numbers for the first time. A.E. Oppenheimer's number was 4386 and Dr. Harry Albright's was Moline 513X. By this time the parsonage had been moved to 8th Avenue, but was incorrectly placed at 1523, rather than 1553, which was probably a typo.

As in the older directories this one was filled with advertisements, both simple and illustrative.

Memberships changes over the years, so most churches now plan to publish directories on a five year schedule. Although there are church membership rolls in the archives, there are no directories between the years 1926 to 1967.

When directories resumed, they were much simpler with only staff and family pictures. Although children were identified by name in the directories of 1967 and 1971, married women were identified only as "Mrs."



**1926 M.E. Directory. Phone M. 653 to order bread**

under the family picture; however, most of their first names appeared (in parenthesis)



**1976 Photos. Activities for all ages.**



in the roster located in the back.



Each member of the family was identified by name in the 1976 directory. A big change occurred with the addition of

candid photos. It was emphasized that First had activities for all ages, including social, education, worship witness and outreach opportunities.

A rhyming there was introduced in the 1980 directory: 1) Caring



Left: Blood Drive



Right: Feeding the Hungry

2) Preparing



Baptism

3) Sharing



Talent

and



Fellowship

Color was the new feature of the 1986 directory. Paul Norton's water color graced the cover and color added so much to the display of the sanctuary at Easter.



Sunday School Classes and UMYF activities were prominent, but many colored



pictures showed the membership at play.

A Brief History was written in the 1967 directory and updated for 1989.



The art editor was playful in creating art form designs

The candid pictures of '89 were divided into three sections with each section having two parts; a statement and a response.

1) Statement: "Catch the Spirit in Worship"



Response: "Share the Vision through Outreach"



2) Statement: "Catch the Spirit through Education"

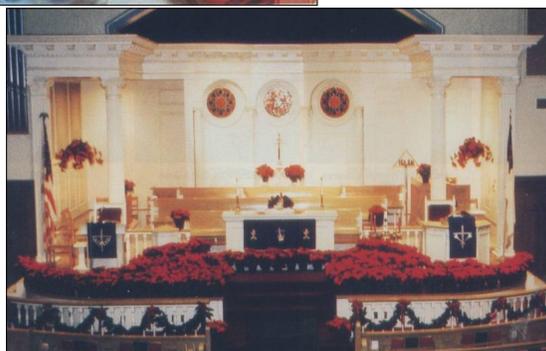


Response: "Share the Vision With the Arts"

3) Statement: "Catch the Spirit of Fellowship"



Response: "Share the Vision by Lay Leaders and Volunteers"



The 1994 Directory featured music, education and outreach. The sanctuary was photographed at Christmas (above).

Over time, several companies have been chosen to manage the directories: Year-book Specialists, Mid-West Studios, United Church Directories, Church Family Albums, Olan Mills, United Church Directories, Church Impressions and Life Touch. The 1999 directory was an in house effort with family pictures.

Aldersgate published their first family directory in 1960 titled "Aldersgate's Call to Worship". The "first call" was a brief history, the "second call" was two fold: the appointment of a pastoral family and the congregation's response to worship by serving their youth and the community through their men's and

women's groups.

The third call was symbolic: a blank

**Worship services in the parsonage were very crowded as seen in this directory photo.**



page, symbolically asking, "Who was going to answer the call to build a church?"

The theme of the Aldersgate's 1985 directory displayed black and white photos from the past and colored photos from the present.

Aldersgate's 1991 theme was "Beloved, let us Love one another." The photos proved that Love is shown in a variety of ways. The final directory in 1999 revisited the history and recognized Aldersgate's mission as a "small church with a large heart." Its service to the community and world was listed and it also acknowledged that it stood at an "exciting and



Off Campus, an after school ministry was located across the street from the Moline High grounds.



**Before computer scheduling, many volunteers helped schedule photographs.**

frightening junction."

After the merger, a Riverside directory was most important so the congregation saw all the families serving one church. The new church had a combined mission: simply *To Learn...To Love...To Live.*

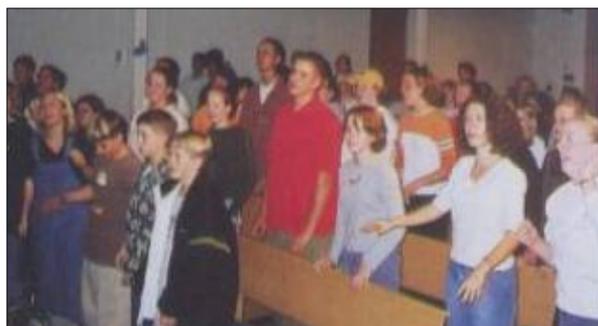
To Learn by **Educating** to promote



### Children's Church

greater understanding of the Christian faith.

To Love by **Nurturing** commitment to Jesus Christ and His Church.



### Xtreme Youth

To Live by **Serving** all peoples locally and globally.



**Song Title: "And Everyone Sings The Grace of God".**

The 2005 directory theme was  
Worshipping, Growing,



**Prayer before  
worship**

and Serving.



**Christmas Caroling**



**The Breakfast Club**

Loving



**Professional  
Nursery**

In the year of celebrating Riverside's 175th year of ministry in Moline, another directory has been prepared. The core values serves as its theme: inviting, worshipping, discipling, caring, serving and equipping. It serves as the first step in the march towards a Bicentennial celebration.

**The Reminder, Messenger and Bridge**

Publications have been prepared for committee reports, charge conferences (the annual report of the church) and individual ministries, but the publications most read have been those mailed to the membership and friends.



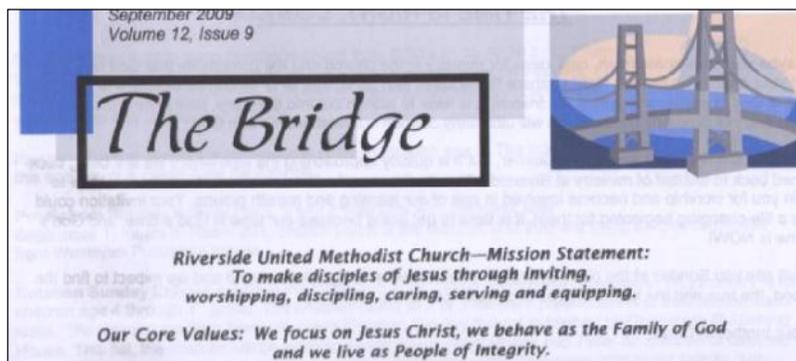
**1995 Lenten  
Devotional Book**

Items in the "Fellowship Facts", the Methodist Men's Club newsletter, served as a model for publications that followed: calendared events, birth and death announcements, missions, worship schedule plus local and denominational missions.

**The Reminder** was mailed weekly from First. A small group of people met in the back office room to prepare it for mailing. As they folded and sealed, they shared their lives with one another and being good Methodists, they shared "bread"—sweet treats.

Aldersgate's **The Messenger** was mailed monthly, but the effort was similar and the food as good.

**The Bridge** was viewed as an appropriate title for a church named Riverside. A new printer allowed the logo to be seen in color. Volunteers meet monthly on Tuesday to assemble inserts and again Wednesday morning to fold and seal. Treats are served only on Wednesday, but sharing occurs whenever they meet.



Adult Sunday School Classes had begun by 1911. Men attended the Men's Bible Class and the women's class was named the Virexco Class.

There was also a Sunday School orchestra in the 1920s.

In 1941 there was a need for a post high school class for girls. After Rev. Honey-



**1928. An integrated Sunday School class, but some were designated as men or women.**



**1930s. The Methodist Players. Drama was a popular way to tell the Word. Characters in this play included Walter Winchell and Romeo.**

well talked to the group about Suzanna Wesley, the girls adopted her name for their class. The weekly Sunday School meetings could not be sustained for more than five years because so many of the girls were teaching in other church departments; however, the group's monthly social meetings,



**1940's Departmental Leaders**

which began at the same time as the class, continued. Throughout its entire formation, the girls worked on church and community projects, raising money for their projects through book reviews, auctions, and contributions to the class treasury. After the Sunday class disbanded, they added devotions to their monthly evening programs.

In addition to the Suzanna Wesley class, other adult classes of the time were named the Bible Class, Homemakers, Philathea, and Young Adult Fellowship which was to become the Bykota Class. The adult projects included the World Service Fund, Red Cross, Christian Friendliness, MYF fund, missionary support and the general Sunday School fund.



**Note the folding curtain separating the Bible Class from other adult classes in the 1950s.**

As the years passed by, new adult Sunday School classes formed while others folded.



**Contraser (Consecration, Training and Service) Sunday School Class**

### **Contrasers**

An elderly widow in the church was asked to form a new class for young parents in the early 1960s. Class members, who were young parents then, are grandparents now.

The fifty three members who answer the Contraser roll divide into three teams for fall, winter and spring seasons. Team members decided upon class materials, social events and service projects that are to take place during their season. Service projects are nations (China, Africa University and Nothing But Nets), community (Hispanic Church), and church (decorating the sanctuary and Peterson Hall for Christmas is a yearly event).



**Putting the top on the Christmas tree requires nerves of steel.**

membership, they were moved to the lower level to a nondescript room. After decorating it,



the class was moved to the room that had been the two year old room. That room is now the nursery. After redecorating their new room and installing carpet, the class was moved to the upper level to a room that was in need of



**The Contrasers, with their large membership, meet around small tables to have greater interaction when discussing the lessons.**

repair. Once the improvements were accomplished, the class, continuing to grow in membership was moved to the largest room in the church, the nursery from the 1960s to 1990s. It has been redecorated with new curtains, blinds, carpet and pictures and has become a favorite meeting location for many groups.

The Contrasers is only one of the many creative names that have been crafted through the years by Sunday School Classes. Some of the other names and the membership they appealed to follows. The active classes in 2009 are shown in bold print.

**The Contrasers in 1970. Note the décor. The side wall on the left in this photo has been removed and this space is now the trophy room.**

### Builders

Organized in the 1980s.

Members were young couples who decided upon study materials emphasizing bible based relationship and communications.

They planned social activities for holidays and other occasions.

### Odds 'N' Ends

The name suggests that this was a



class for a wide range of ages (30-85). The class purpose was for teacher

led discussions on religious or social action concerns. The class met only on Sunday.

### FIYON (Fill in Your Own Name)

This class was for college age and career adults.

### Circle C (Circle of Friends with Christ in the Center)

Circle C was organized in early 1970s when members were parents of high school and post high students. Over the years the class has been led by a succession of teachers who have been able leaders with broad Biblical knowledge.

Circle C has also been on the move;



### Wesley Stage, Parlor and Chapel.

They held two to four socials yearly.

Members have now joined the Oasis.

### Oasis

Members come to the Oasis for re-



**The Oasis: A formal class picture and a class discussion**



freshment of spirit, sharing joys and concerns. They meet throughout the entire year. All ages are welcome—teen have been known to join.

Oasis members use tag team leadership. Intergenerational discussions are lively as they use the Adult Bible Study materials. This series follows the three year Common Lectionary cycle. In that way class members are exposed to nearly all the scriptures in a three year period.



**Circle C met first on the Wesley stage then moved to the parlor (shown above in different eras) and later moved to the chapel.**

They join in fund raising efforts of the entire church and plan social events. As a service project, they send cards to shut ins to remind those who can no longer be active in church that they are very much part of the church body.

The Oasis class room is shared with the Quilters, a small group ministry.

#### LOGIC (Love of God in Christ)

It was a class for young married and career adults.

Following the small group concept of John Wesley's classes, new Sunday School classes were to have a smaller core membership than that of the Contrasers. As membership grew, a class was to divide and reform as two.

#### GIFT (Growing in Faith Together)

This Sunday School Class was organized for young married couples; some had children, but most did not.

The leader helped stimulate discussion with the emphasis being on social concerns.

Activities with games were planned about every six weeks. Swimming was a favorite in the summer.

The Seekers Class was formed, as planned, when the GIFT Class membership grew.

#### Seekers

Members of the original Seekers Class had young families (children to teens) so social activities often in-

cluded children, but occasionally were for adults only.

Their lessons remained similar to the GIFT Class in studying social concerns.

#### Crossroads Class

Members of the Crossroads Class are the young adults of the second millennium; some members are parents. They meet on the upper level in a room once used and decorated by the Contrasers; however, they have added comfortable couches.

Studies focus on all relationships, but especially marriage relationships, which they learn and experience are made stronger though Christ. They use media to enhance the lessons.

Crossroads members have sponsored church wide activities.

#### Seekers

Class members of the Seekers use a name from the past, perhaps, to describe where they are in life.

Sometimes the Seekers meet as a class and sometimes they share lessons with the Crossroads class.

This class has also been on the move. Some of their members belonged to the Solos, a single women's class, but as the marriage status of some changed, that identification was no longer appropriate.

They began their identification as the Seekers in Peterson Hall, but were so often moved for church events, that a home on the upper level, next to the Crossroads, was a much better location.



**The Crossroads and Seekers meet together in the fall of 2009. Thoughtful contemplation and laughter come in each lesson.**

**Kerygma**

Kerygma was an in-depth Bible study. With time off for summer, it was an eighteen month course. Nearly one hundred participants were enrolled in the three **Kerygma** sessions offered.



**Kerygma's First Class**

**Disciple**

Written by United Methodists, **Disciple Bible Study's** purpose is to develop strong local churches. It is designed after Jesus and the disciples; i.e., twelve to a class plus a leader. Each of the four studies of Disciple is thirty-four weeks with half of the time in the Old Testament and half in the New Testament.

**Disciple: Becoming Disciples Through Bible Study** is a survey course—Genesis to Revelation. The other courses are specific: **Disciple: Into the Word Into the World**; Genesis, Exodus, Luke and Acts, **Disciple: Remember Who You Are**; the Prophets and the Letters of Paul and **Disciple: Under the Tree of Life**, Writings of the Old Testament and John and Revelation in the New Testament.

Disciple was taught continuously for thirteen years.



**Graduates of Disciple I, II, III, and IV**



**Christian Believer**

**Christian Believer** teaches about the doctrines of Christianity. The basics of the church are taught through examining the Apostle's Creed and other concepts over a thirty week period.

**Shepherd Community Riverside's Small Group Ministry**

Jesus chose twelve who he trusted could lead others. For three years this small group followed Him. After his death and resurrection, the disciples carried His ministry to other communities in and beyond the Holy Land.

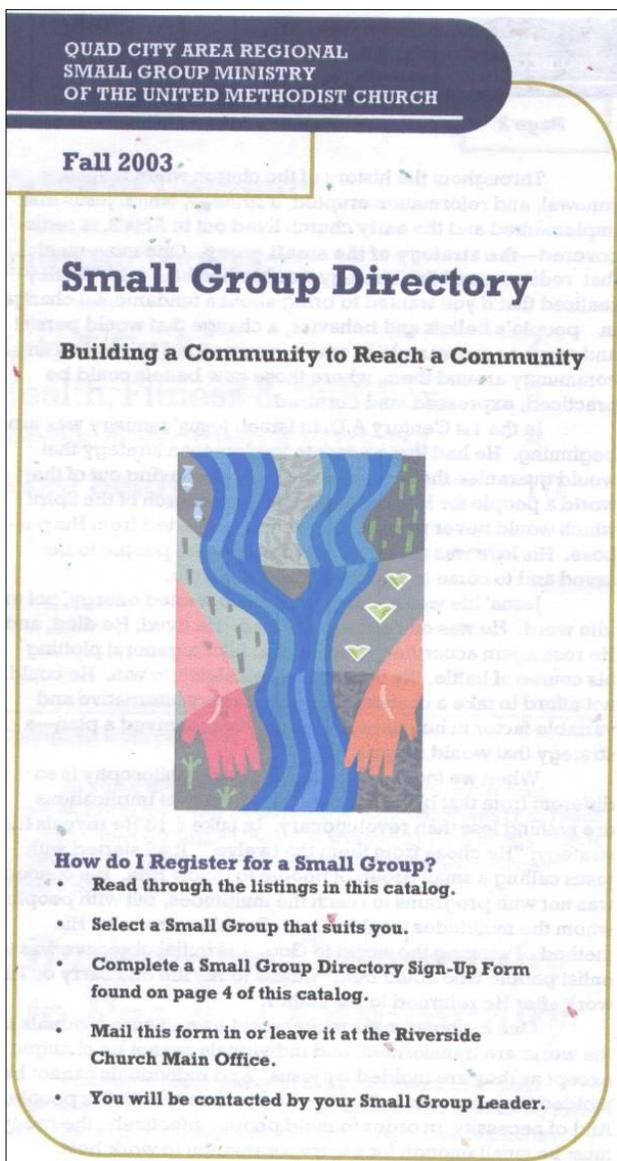
John Wesley and his brother Charles met with friends and classmates at Oxford University in small groups. That example started a movement throughout all of England and eventually into the world.

There were societies, another name for congregations, in English communities, but the heart of the Wesleyan movement was in small groups, which were called "classes". Belonging to a class was considered a privilege. Leaders evaluated members each quarter. If attendance and participation was rated adequate, a member was given permission to continue for another quarter.

Small groups today are not that rigid, but members are bound to one another through loyalty as they grow in faith together. Riverside ventured into small groups in 2003 in a Quad City Area Regional Small Group Ministry. Leadership was shared between Riverside and Christ United of East Moline.

The slogan of small group ministries is **Building a Community to Reach a Community**. Groups, which can be as small as three participants, meet at least bimonthly. Each meeting includes worship, prayer, Bible study and testimonies. There is an interest area for nearly everyone in small group ministry. A pamphlet is published each year that lists the offerings to Riverside members and those in area churches.

In the beginning, four main interest areas were developed: Arts and Crafts, Health, Fitness and Nutrition, Men's, Women's and Couple's Groups and Bible Study. All groups spent time sharing devotions and fellowship plus their areas of interest. Arts and Crafts included quilting, knitting, scrap booking, writing (short stories, poetry, articles and books). Running and Walking groups emphasized health and nutrition as they shared a meal together.



Small Group Directory is published yearly.

Men supported one another in the Men's Accountability. Women met as the Breakfast Club (study and spiritual growth), M.I.A.'s (Moms in Action), Making Your Mark as a Woman (finding direction in life), and Women's Spiritual Growth Group (prayer, study and fellowship). Couples met for fellowship and study in Family Focus, G.I.F.T.E.D (Grow in Faith Together Every Day) and Couples.

As the Small Group Ministry continues to grow, Riverside's program no longer combines with other churches to have enough support; however, anyone in the community is invited to join one of the groups.

Many of the original groups continue in ministry. Over the years, they have been joined by groups with creative names: The Baker's Dozen (couples), Couples, Wesleyans (service-oriented), College-Age (late teens and twenties), Young Couples in Christ



A Shepherd Group

(married and unmarried couples in their 20s and 30s), Harvesters (adults), Faith, Food and Fellowship (met at an area restaurant), Chainglink Youth Small Groups, Sisters Seeking Out, Moms R Us, Biblically Challenged, and Prayer Group.

As the groups change, more emphasis is placed on Bible Study. In addition to the five Bible Study groups, the Men's Shepherding Group, the Run/Walk Group, the Quilters and Faith Scrapbooking meet. The Riverside United Methodist Book Club has also been formed.

Riverside and its predecessor churches have been graced by ministers whose gifts were important for the time they served. There are no photographs in the archives of ministers who served before 1891. Formal portraits of all ministers after that date are permanently attached to the board located outside the church office.

Circuit riders, men who served several churches during their one-year tenure, were the first to add the appointment of Moline's First Methodist Episcopal Church to their schedule. Although incomplete, records indicate the church had nineteen circuit riders in the years 1834 to 1856. During those years the circuit riders conducted services held in members' cabins, Moline's first hotel and school and in the first church built in 1848. By 1845 the circuit rider was conducting worship services twice a month in Moline.

The first full time minister, Rev. W.H. Hunter, was appointed in 1857 when the church separated from the circuit. One and two-year appointments were the norm until 1892. Later, as the Common Lectionary, a system of organizing the scripture into three-year cycles, came into "common" use, ministers were often appointed to a church three years in a row. Appointments usually began the first Sunday of July and ended the last Sunday of June the following year.

One popular sermon topic of the circuit riders and first ministers was temperance. By 1852, Moline was home to five churches and several saloons. As the 1876 U.S. Centennial drew near, one sermon series included topics on the danger of all popular amusements: the theatre, dancing and cards, concluding with the centennial service topic of "Temperance." In 1880, the Rev. Dr. J.S. McCord preached on the "Secrets of Success". Known for his long sermons, he was asked to shorten them to three quarters of an hour. Asking him to do this was rather daunting as he stood six feet tall and he loved speaking.



**J. T. Dodds** 1919-1923    **M. L. O'Harra** 1926-1929    **A.S. Chapman** 1929-1932    **Arthur Cates** 1932-1935

The Rev. Dr. J. T. Dodds was the minister overseeing the demolition of the Ornate Church, building of the Classic Church and planning the week long celebration of its dedication. Worship services were held at the Moline Public Library during construction.

Following Rev. Dodds, Revs. John T. Jones\*, M.L. O'Harra, A.S. Chapman and Arthur Cates found financing difficult because of the debt from building the new church, the stock market crash of 1929 and the Depression that followed. In 1934, there was no celebration for the 100 year anniversary. One reason may have been the indebtedness.

Finances improved by 1935 when bills were paid in full for one quarter. In his farewell address to the church in 1941, the Rev. Charles E. Petit spoke of his "unusually happy" years in Moline. He said when he began preaching thirty years before "sin had to do with card playing, drinking, dancing and going to the theater, but sin then apparently was not concerned with cheating and lying in every day affairs of life, with being unkind, with economic injustices and war and bloodshed."

At the end of the annual conference, held the middle of September 1941, the Rev. Ray Honeywell was appointed to start in Moline two weeks



**Charles E. Petit**  
1935-1941

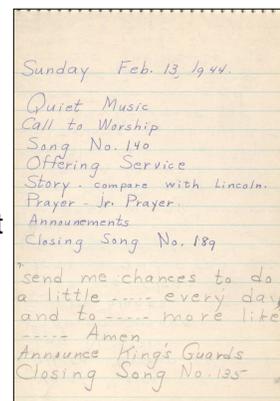
\* No photo in the archives, but portrait is in the hall.



**Ray Honeywell**  
1941 - 1953

Later. For Rev. Honeywell it was a transfer to a larger congregation.

Rev. Honeywell served longer than any other minister—twelve years. In the days before computers, he kept the penciled outline of his Sunday services in a WIRE FLEX Note Book. In it, he listed music, call to worship, songs, offering, a story and prayer plus mentioning activities of the day. In the example from 1944, his prayer left spaces for a congregational response.



**W.W. (Bill) Cutlip**  
1954-1957



**J. H. Albrecht**  
1957-1958

Rev. William (Bill) Cutlip was given the appointment few ministers desire; that of following in the footsteps of a long term minister. As president of the Tri City Group Missionary and Church Extension Society, he found a challenge in leading the establishment of Aldersgate Methodist Church as a mission from First. He was the first of two minister to have direct involvement with both churches.

After years of planning to add an associate to the staff at First, Rev. George Schmink was appointed in 1956. Staff duties of the associate included the education department, supervision of the youth, visitation, and monthly preaching.

Rev. J.H. Albrecht served one year, when the campaign for building the education wing was launched. The goal was \$300,000. Under his direction a professional fund raising firm was hired. A sketch of the addition was presented to the congregation for a vote.



**G. Schmink**  
1956-Jan. '58



**Preston Horst**  
1958-1963

It was the work of Rev. Preston Horst to bring the dream of the education wing to reality. He oversaw the groundbreaking and corner stone laying in 1960 and the consecration of the education wing on October 22, 1961.

Associates with Preston Horst were Revs. Robert Shartz\* (January 1958-'59), Judson Souers\* (1959-'60), George Desmond and Belmont Metzger, who delivered on his promise to the staff of a venison dinner if his hunting was successful. Associates were usually young men beginning their careers by serving with an experienced mentor.



**G. Desmond** '60-'61  
**B. Metzger** 1961-1965



**Walter Batty**  
1956-1960

***From 1955-2000, Aldersgate ministers are printed in italics.***

*Before his appointment as the first minister to serve Aldersgate, Rev. Walter Batty was the minister at Silvis Methodist. In that role, he led the first service held at Aldersgate in 1955. The service was held in the house, which, after his appointment, became his parsonage.*

*In addition to pastoral duties, he oversaw the work that would make the machine shed on the property into a chapel for worship services.*

*Aldersgate's appointed ministers in the early 1960s were Charles*

\* No photos found in the archives.



**C. Fradenburgh**  
Dec. '60-June '61



**L. Pruehsner**  
1961-1965

*Fradenburgh and Leslie Pruehsner. Worship services were in the chapel during their tenure. Sunday School classes and the Fellowship Hall were in the parsonage basement, so the parsonage families had to adjust to the church activities.*

*It was Rev. Pruehsner's responsibility to oversee the building of the first unit of the permanent church, relieving the parsonage from church activities. The basement, however, was to remain as a storage area for many more years.*



**Kenneth Knox**  
1963-1969

To ease the transition to a new minister at First, Belmont Metzger continued to serve as the associate with the appointment of Kenneth Knox in 1963. A house was given to the church to be used as a parsonage for the associate in 1962. Rev. Metzger's appointment continued until 1965 when Glenn Grammer became the associate for one year.

Frank New's appointment as associate began in 1966 and continued until late 1970. Black Hawk classes were held in the education wing. It was a unique experience for the teachers and students to work and study while sharing rooms with Sunday School classes. The rental

fees from the college classes helped with the church finances.



**G. Grammer** **Frank New**  
1965-1966 1966-Nov. '70



**John Biggers**  
1965-1969

*John Biggers, a lawyer, who became a Methodist minister as a second career, began at Aldersgate in 1965 and served until 1969. The tenth anniversary was celebrated with Revs. Cutlip, Batty, Fradenburgh and Pruehsner in attendance.*

*Improvements inside the building and to the grounds brought pride to the congregation. Because the area along 41st Street was becoming so commercial, there was some consideration to selling the property.*

Plans for the Lay Witness Mission began with Revs. Knox and New, but it was a ministry that J. William (Bill) Jones was to manage with Rev. New whose appointment continued through the transition when Rev. Jones was appointed as senior minister in 1969. The Lay Witness Mission brought much needed excitement to the congregation.



**J. William Jones**  
1969-1977

Plans were made for major renovations including a new heating and air conditioning system and hopes for a new organ.

George Loveland joined the staff as associate in January 1972. George brought the arts festival and other fine arts performances to the congregation. The associate's house was sold as Rev. George, a bachelor, needed a "pad" rather than a large house.

The mortgage for the education wing was burned June 6, 1976 in a ceremony attended by Revs. Albrecht and Cutlip. Greetings



**G. Loveland**  
Jan. 1971-'79

were received from Revs. New, Desmond, Metzger, Souer and Bishop Lance Webb.

*Rev. Delmar Smith was to assume leadership of Aldersgate in 1969. He led the congregation's decision to build the planned addition. Completed pews graced the sanctuary as it no longer served a dual purpose as a Fellowship Hall.*



**Delmar Smith**  
1969-1974



**Richard Mick**  
1974-1978

*The first minister to use the title pastor was Richard Mick, appointed to Aldersgate in 1974. It was his responsibility to find ways to pay for the additions made to the original building. He introduced the Pony Express fund raiser.*

Rev. George Loveland was to remain at First until 1979 easing the transition when Rev. Wayne Hess was appointed in 1978. The Pony Express was also used at First because the major renovations had been costly and a \$90,000.00 organ had been installed.



**Wayne Hess**  
1978-1984

In 1939, the Methodist Episcopal Church, Methodist Episcopal Church, South and Protestant Methodist Church united to become The Methodist Church. Before the merger, the Protestant Methodist Church allowed the ordination of women. Women who were already ordained continued to receive appointments, but there would be no other women ordained by The Methodist Church until 1956. The Central Illinois Conference began ordaining women in 1970. First Methodist received their first feminine minister in 1979 when Rev. Barbara

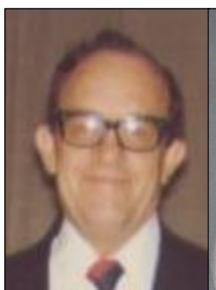


**B. Zwetz**  
1979-1981

**C. Thompson**  
1981-1985

Zwetz was appointed. Her appointment was followed by Rev. Carol Thompson (now Edman) in 1981. Both served with Rev. Hess.

As the church approached its 150th Anniversary, Rev. Hess visited Africa University. He was there to recognize the role First Church played in Bishop Hartzell's early Christian education in Moline.



**Orin D. Watson**  
1978-1983



**J. Gardiner**  
1983-1989

*Rev. Orin D. Watson was appointed to Aldersgate in 1978. He was there to celebrate the 25th Anniversary.*

*Two years before the year of celebration, the congregation pledged to rebuild the faltering church. They were facing a budget deficit and a declining membership. The pledge to renew spurred the church into action. The mortgage was burned in 1981 and for the first time the congregation was free of debt.*

*Rev. Joseph Gardiner was appointed in 1983. He brought a reenactment of The Lord's Supper during Easter. At Vacation Bible School, it got even more elaborate with the events of Jesus' time reenacted during Vacation Bible School. Drivers stopped to stare at the strange sight of sheep grazing along 41st Street.*



**H. Lee Walls**  
1984-1988

Rev. H. Lee Walls received an appointment to First in 1984, joining Rev. Carol Thompson. A new parsonage was purchased for the senior minister.

Other Associates with Rev. Walls were Revs. Kurt Keller and Roger Ross. A renewed interest in Bible Study took place with the offering of Kerygma.



**Kurt Keller**  
1985-1986



**Roger Ross**  
1986-1989



**O. Jones-Wells**  
1989-1991

Rev. Ross was to assist the first year of Rev. Thomas Swantner's appointment. The following year, the Rev. Orea Jones-Wells was the first African American to be appointed to First. The strong emphasis on Bible Study continued.



**T. Swantner**  
1988-1991

*Rev. Jerry Watkins was appointed to Aldersgate in 1989. The Flea Market, a semi annual sale on the lawn, was well established and had become a community event in the spring and fall. Another directory was published for the 35th anniversary.*

*Rev. Bob Morwell was appointed to Aldersgate/Carbon Cliff, a two point charge. He brought an emphasis on foreign relations as he led medical and construction missions to Belarus, a former Soviet republic.*



**Jerry Watkins**  
1989-1991



**Robert Morwell**  
1991-1995



**William Howell**  
1995-1996

*Rev. Morwell and Rev. William Howell were the two participants in an unusual appointment exchange. Rev. Howell, an African-American, came to Aldersgate/Carbon Cliff from Peoria Bethel and Rev. Morwell was appointed to Peoria Bethel, a church that serves a primarily African-American congregation.*

When he began his appointment at First in 1991, Glen Bocox asked to be called Pastor. He was joined by Pastor John Fullmer and, for the first time in many years, both pastors were new appointments the same year.



**Glen Bocox**  
1991-2000

Pastor Tim Lane-Bortell was appointed to serve from 1994-1996. As a recommendation of the Long Range Plan presented in 1995, a Director of Christian Education was hired in 1996 to replace the associate position.

Fellowship Hall was rededicated as Peterson Hall and a handicapped accessible entrance with an elevator was added to the east entrance of the church. Pastor Glen shepherded the representatives from First and Aldersgate as the merger steering committee met from 1998 to 2000.



**J. Fullmer**  
1991-1994



**T. Lane Bortell**  
1994-1996



**Janet Eggleston**  
1996-1998

*Rev. Janet Eggleston was the Aldersgate minister who approached First about a joint venture in ministry. Beginning in 1991, Aldersgate was a two point charge with Carbon Cliff United Methodist, meaning one minister served two churches, each church part time, to create a full time appointment. Carbon Cliff was set to become part of the Twin Rivers Cooperative and Aldersgate was needing to join in ministry with another church. Bethel and Wesley United Methodist Churches in Moline had already merged, so the possibility of ministry with First was the most likely. Rev. Eggleston met with representatives from First to begin discussions.*



**Aldersgate 1998-2000**  
**Riverside 2000-2003**

*Rev. Robert Kirby began his appointment to Aldersgate with the responsibility of forming a cooperative ministry with First. As the first venture, he began Off Campus activities for the youth in 1998 and worked cooperatively with Christ United Methodist and their youth group, called the Potter House.*

With the merger of the two churches, Rev. Kirby officially became the Associate at Riverside and became known as Pastor Rob. He was the second minister to be directly involved with both churches.



**Janice Griffith**  
2000-2006

Pastor Janice Griffith was appointed to be the first directing pastor of Riverside United Methodist Church in July 2000. Together she and Pastor Rob melded the two congregations into one.

Pastor Jay Regennitter was appointed in 2003. A youth director also joined the staff when Chainglink was formed. Pastor Jay's responsibilities were: Christian Formation, preaching and visitation to the shut-ins.

Pastor Jay was to help the transition when Pastor Don Jackson was appointed in 2006. Before his next appointment was announced, Pastor Jay was commissioned to compose a score for the 175th Anniversary celebration of Riverside.



**J. Regennitter**  
2003-2008



**Don Jackson**  
2006-

Pastor Don brought a gift of professional counseling with his appointment. He has changed worship by bringing a praise band to the second service hour while the first service remains traditional, with a full choir.

Pastor Don has overseen a change in the youth program, changing their activities to the downtown campus as community agencies and churches are using the Life Center.

Associate Pastor Donna Blythe brings her first career in social service to her appointment to the benefit of the congregation. Her soft Southern Illinois accent belies a strong determination to bring excitement to the Sunday School and VBS.

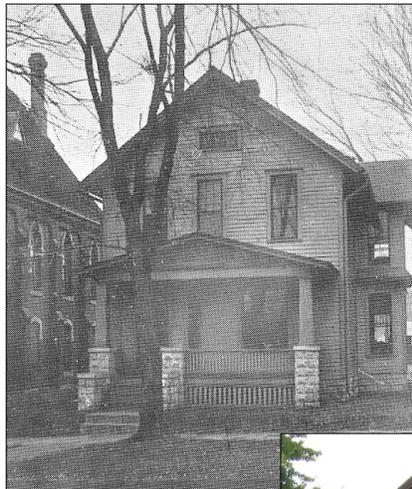


**D. Blythe**  
2008-

Getting ready to accept their first full time pastor in 1856, a parsonage was built on Lynde Street adjoining the 1848 church. Enlargements and improvements to the church proved to be expensive, so two years later in 1858, the parsonage was sold to balance the debt of \$840.00 on church and parsonage properties. Perhaps it wasn't a great loss. The English Immigrant wrote, "Complaint was made as to the poor character of the work done by the contractors. This led to litigation." She did not indicate the outcome. The minister was forced to rent after the sale.

Adding to the already stretched finances resulting from the construction of the 1871 church, was the 1880 construction of a two story parsonage, located immediately south of the church. Financing of the parsonage included the sale of two properties, an unused portion of the church lot and 40 acres in Kansas that had been received as a gift and netted \$900.00.

In time, the land of that parsonage was needed for the building of the new church in 1922. This parsonage was



**The 1911-12 Directory pictures the Pastor's residence next to the church. The parsonage was moved and remodeled. Later, sold by the church, the house is still located at 1553 8th Avenue.**



moved and then remodeled half a block west of the church. While this was being accom-



**Parsonage at 1521 27th St. Moline**

plished, the congregation rented a parsonage and garage for the minister.

The parsonage on 8<sup>th</sup> Avenue was sold in 1941 and a new one purchased at 1521 27<sup>th</sup> Street. The two story brick home cost \$9,500.

In the 1970s, when the economy was booming and a house was a family's major investment, some ministers preferred to purchase their own houses in order to earn equity in their investment. The senior pastor's parsonage was sold in 1978 and a housing allowance was provided.

The period without a parsonage was short lived. Because of the slow economy in the 1980s, the congregation once again provided a parsonage, located at 3706 19th Avenue, for the pastor



**3706 19th Avenue, Moline**

who was moving to Moline.

Perhaps, in history, many church families were provided houses that were as poorly constructed as the first parsonage built by Moline Methodists in 1858. In time, the conference created a list of requirements that must be met for a minister's house.

The ranch style house did not meet all of the conference requirements, so it was sold and another at 2303 11<sup>th</sup> Street was purchased. It served as the senior pastor's residence until 2006 when the senior pastor chose a private residence and the parsonage became the associate's residence.



**Parsonage at 2303 11th Street, Moline**

### **Aldersgate Parsonage**



**The parsonage at 2420 41st Street has had many uses over the years.**

The Aldersgate parsonage was first used as a worship center, then a location for Sunday School Classes. After receiving its first

appointed minister, the basement continued to be used as the Fellowship Hall for church activities.

The house was used as a parsonage until it became the home of the Youth Minister in charge of Chainglink.

In the year of celebrating 175 years in ministry, the house has another function; it has become the Wardrobe, a clothing ministry to the community.

### **Homes for Associate Pastors**

A residence, located at 1012 23<sup>rd</sup> Street, had been given to the church as a parsonage for the Minister of Education. The expense of a family home was not cost effective with the appointment of single ministers. The house was sold in 1978 and the associate ministers chose apartment living and a housing allowance was provided.

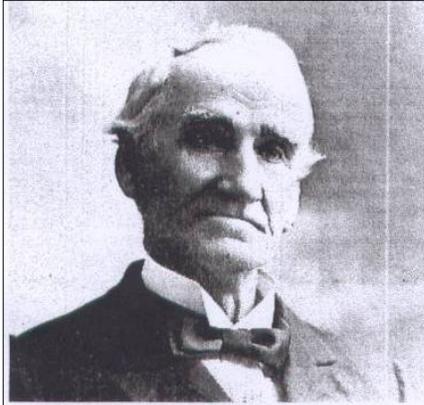
At one time Methodist ministers learned



**1012 23rd St. Moline**  
**List price was \$22,000 when the house was sold in 1971.**

of their change in appointments at the annual conference meeting and had to move the following week. Parsonages were necessary for these appointment changes to work. Fortunately, changes are not as immediate today, but the necessity of providing either a parsonage or an allowance remains in order to ease transitions.

## JOSEPH CRANE HARTZELL (1842-1928) From Moline to Africa



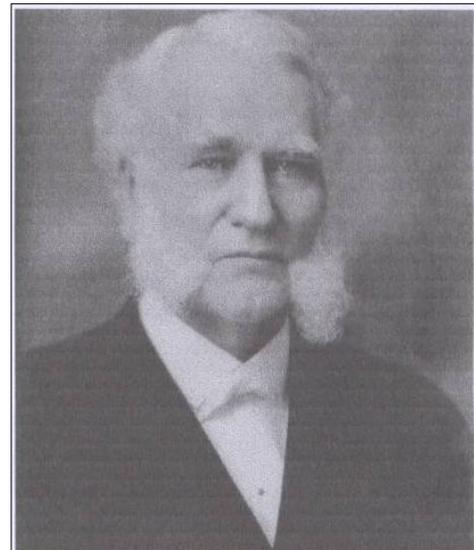
Michael Hartzell, father of Joseph

Joseph Crane Hartzell was born on July 1, 1842 on the Hartzell Farms in Rock River Valley, Moline, Illinois, to Michael and Nancy Hartzell, who had settled in Rock Island County in 1835. Joseph was one of fifteen children. His father was a carpenter and contractor.

The Hartzell log cabin was a meeting place, or church, for many early Methodist Episcopal circuit riders, both in Stephenson (later to become Rock Island) and Moline. From his earliest days, he heard the gospel preached and lived by many Wesleyan saints.

Joseph was baptized and became a member of the First Methodist Episcopal Church in Moline (now Riverside United Methodist Church). He graduated from Moline High School, Illinois Wesleyan University in Bloomington, Illinois, and Garrett Biblical Institute (now Garrett-Evangelical Theological Seminary) in Evanston, Illinois.

He was admitted to the ordained ministry of the Methodist Episcopal Church in 1868, and was appointed to Pekin, Illinois. Because of his interest in the problems of Reconstruction, he was transferred to Ames Church in New Orleans, Louisiana, where he served for several years. Following this appointment, he served for an additional thirteen years as the Executive Secretary of the Freedman's Aid and Southern Education Society in Cincinnati, Ohio. During that period, he established the Southwestern Christian Advocate newspaper in 1873 as editor/owner.



The Rev. Dr. Joseph Crane Hartzell

It is noteworthy that Bishop Hartzell devoted more than twenty five years to the cause of education of blacks in the South following the Civil War as a minister and as Executive Secretary of the Freedman's Aid Society. He worked extensively with Booker T. Washington and other to help solve problems associated with racial adjustment in the New South, projects to improve the lives of freed slaves, including the establishment of schools, hospitals and churches throughout the South. Rev. Dr. Hartzell received many honorary degrees, including the Doctor of Divinity (D.D.) and the Doctor of Legal Letters (L.L.D.) for his work with and for the people of the South.

Dr. Hartzell was honored by the church when it elected him as a Bishop of the Methodist Church in 1896. He became the first Methodist Missionary Bishop to Africa, an appointment he served for twenty year. Although he set up his headquarters at Funchal, Madeira Island, the continent of Africa was his parish. It is estimated that he traveled more than 1,300,000 miles by ship, train, cart, donkey back and hammock. He founded a number of schools, hospitals and churches. He also imported printing presses to send out the printed Word.

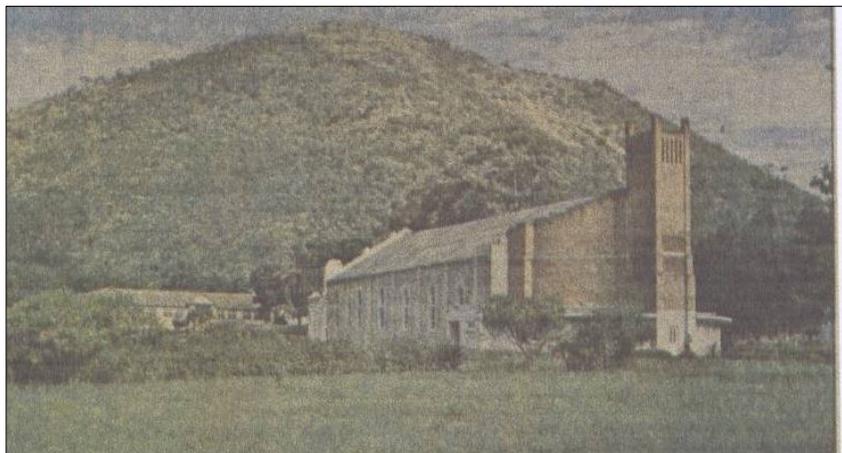
Through Hartzell's acquaintance with Cecil Rhodes, who developed Rhodesia (now Zimbabwe), the church was granted 23,000 acres of land near Old Mutare, equipped with buildings for the establishment of the Methodist Rhodesia Agricultural Mission. As part of that effort, Hartzell brought the first steel plow into Rhodesia, a gift of Deere and Company of Moline. Hartzell's school has educated thousands of native children and his legacy continues in Africa University, the first United Methodist four year university on the continent on the land he secured a century ago.

Hartzell also did a great deal to help with the organization of the new government of Liberia, founded by American Negroes educated in the United States, the descendants of American slaves. Printing presses were brought in and a newspaper started. Strong Methodist missions were set up in South Africa, the Congo, Angola and many other colonies during Hartzell's long term of service.

On leave every two years, Dr. Hartzell would visit Europe and give colony progress reports to ruling heads of government at their request. England, Sweden, Belgium and Portugal all gave support to Hartzell's benevolent and educational work.

In 1916, Dr. Hartzell retired to his farm near Cincinnati. Twelve years later, he was brutally and senselessly attacked, robbed and fatally injured by two men on his 86th birthday.

Joseph Crane Hartzell is one of the first sons of Riverside United Methodist Church of whom we are proud, and to whom we are greatly indebted for his selfless work to spread the Gospel of Jesus Christ to those who had never heard it, and to make their lives better, following the admonition of Matthew 25.35-36; "for I was thirsty and you gave me something to drink I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me."

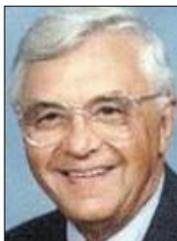


**Hartzell School nestles at the foot of Hartzell Mountain in Zimbabwe, Africa**

# Loving God: Sending Disciples into Ministry

Dates indicate the year of ordination, seminary graduation, or the beginning of ministry. Some are deceased, others are retired; some serve Great Rivers Annual Conference, others serve annual conferences in Illinois, Iowa, Missouri or Georgia, and some serve in caring ministries in their communities.

## From First



1952—Robert Carlson



1982— Diane Wasson Eberhart



1997—Bonnie Johansen Werner



1973—Ed Wyers

1958— Robert McWilliams



1965—Herbert Beuoy



1988—Ann Champion



2000—Roberta Rudiger



1977—Loren Abney



1970—Kent Trimble



1988—DeDe Whitmore Leetch

## From Aldersgate



1968—Max Myers

Joyce Flynn

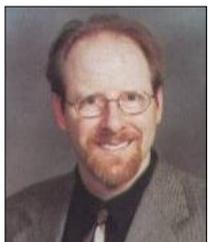
William Peterson

## From Aldersgate and Riverside

1970—Perry Bishop



1979—Cynthia Jones



1995—Howard White



1970s—Edwin Amsler



2001—Howard Ross



1980—Frank Seydel



1992—Sheila Fitts



1973—Robert Nelson



2001—Toni Ross

# Loving God: Do All the Good You Can

## Youth Worship and Activities

The Epworth League, named after the boyhood home of John Wesley in England, began in Ohio in 1889 and set the pattern for Methodist youth organizations. It was divided into six areas: Spiritual Life, Social Work, Literary



**The Epworth League pin. The motto, Look Up, Lift Up, surrounded the center**

Work, Correspondence, Mercy and Help and Finance. The Epworth League name existed for four decades.

In Moline, the Epworth League organized in 1892. Along with the "Junior League", membership was over 200. The desire for a gymnasium to provide space for youth activities was one reason that the church built in 1872 was considered inadequate and prompted the

building of a larger church in 1922.

After a denominational meeting among the Methodists in the 1930s, the Epworth League became known as the Methodist Youth Fellowship. In Moline, a three level program, Junior High, Senior High and a Young Peoples group was developed.

For a very brief time period, the older youth groups were called the Eventide Fellowship. Each had worship and discussion followed by games and light refreshments.

The name of Methodist Youth Fellowship was reestablished in 1941 with three levels. It was a balanced program of Christian fellowship, worship and study. Mission projects included maintaining a hospital bed in China and scholarships for boys in India.

MYF was to continue playing a major role in the church through the 50s and 60s by sponsoring a variety of fund raisers. Christmas caroling was a common service project.

In addition to an interesting educational program, regular Sunday evening meetings included supper, devotions, a business meeting, and choir practice. With the energy of



**Fun in the 1940s at Camp Hauberg.**



**1940s. Senior MYF went to Camp Hauberg several years for planning sessions and spiritual and recreation activities. From 1957; senior highs are pictured on the left and junior high on the right..**



1950s Junior High at Camp Milan



1956. A successful Paper Drive

When an associate pastor came to the staff in 1956, the responsibility was transferred to that position, but the parents and volunteers were invaluable in implementing and monitoring the activities.

With the merger of the Methodist and Evangelical United Brethren Churches, the name of the youth organization became United Methodist Youth Fellowship in 1968.

Witness missions were highlights in the 1970s. Programs were presented in the church, to other communities in Illinois and nationally to Arkansas and Texas. Funds for these activities came from chili suppers, "Spook Insurance" at Halloween and many other events that were fun for youth and adults.

youth, there was always time for fun.

The pastor assisted by parents and volunteers led the youth groups in the early years.

When an associate pastor

came to the



Packing up for a mission trip. The church bus, and later this van, were driven many miles transporting youth throughout the community, state and nation on witness and work missions.



The Wesley Choir

The UMYF witnessed through music. Practice was held every Sunday evening to prepare for the 8:15 am worship service.



The youth got pledges for their "Walk for Understanding" miles. It's purpose was to support an exchange student from Iceland. They walked from the church to King Plaza and back.

### Junior High UMYF



Above: The junior high practice, before going on a mission. Below left: The faithful bus served many purposes: transporting and functioning as a clothes line. Below: Some found the living arrangements to be quite primitive.





**1979: The youth banquet was a good way to start the new school year for the MYF.**



**Junior High UMYF in 1981. 9th grade was part of Moline Junior High. In 1984, 9th graders became part of the high school.**

**Lasagna Dinner**

**Raising Funds for Youth Activities**



**A second night was added when dinner tickets sold quickly. The girls cooked and left the dishes to the boys. All seemed to enjoy their tasks.**



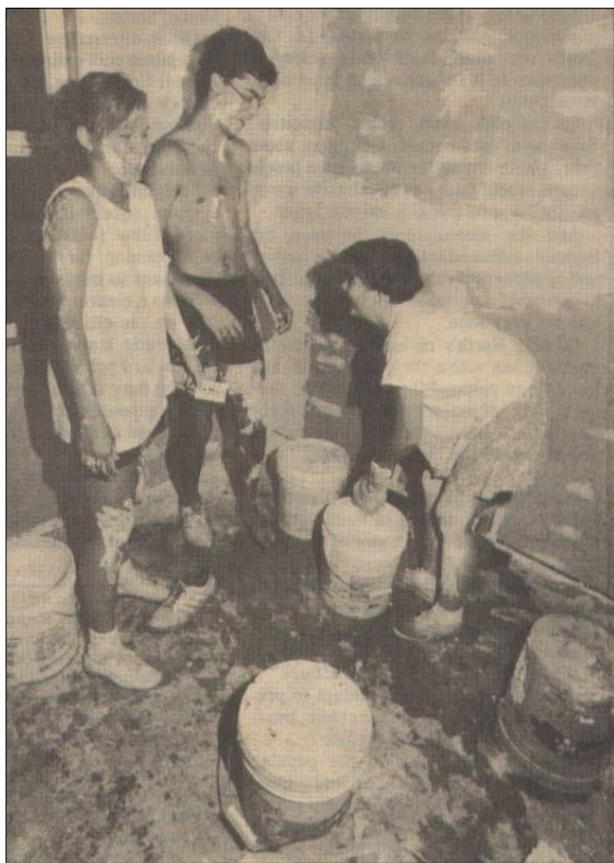
**Pizza was a popular fund raising event. Supplies were provided by the company, but it took many hands to assemble those supplies into an edible pizza.**



**Another popular assembly project was making Candy Easter Eggs. The ingredients were mixed and molded while the chocolate melted. The job of molding was given to the parents while the UMYFers had the task of dipping the eggs in chocolate.**



**Before Picture—UMYFers are ready to leave on a mission trip.**



**After Picture—UMYFers on the job. Some of the plaster even went on the wall.**



**Mission trips are learning experiences. UMYFers on a Habitat project learned to measure twice and cut once for a perfect fit.**



Every generation of youth enjoyed the fun activities, but always understood the main purpose was to love God. Because of that

love, there was a desire to know Him better and to show that love by serving others.

Unique worship experiences were always a part of a mission trips or UMYF meetings.



**Worship in the mountains**



**Worship in the city.**



**Worship in clown make-up.**

**Worship with study.**



**A heartfelt worship experience.**

**Worship on the beach.**



Many youth served in the military in the First Gulf War in 1991. Youth coordinators de-

Activities throughout the 1990s focused on worship, Bible Study, missions, caroling, parties for special needs kids, dinner for seniors, and a 1992 work trip to Habitat House and Safe House projects sites.



**Display to honor Gulf War troops.**

signed a display to honor the military service of congregational members and all U.S. troops.

“Through These Eyes”, a memoir by Lauren Isaacson was published in 1991, five years after her death. Laurie was diagnosed with stomach cancer at the age of twelve. Throughout her illness, she was an active member of UMYF. Her book can be found in the church and libraries in the community.



**Laurie Isaacson**

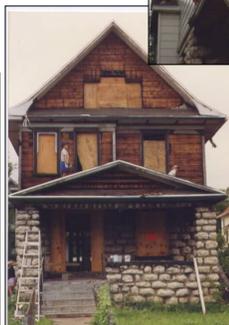


**1991. UMYF Parties for Children and Seniors**



**Above: Some were ready for the early morning alarm after a less than comfortable night. Right: Others came alert during morning devotions.**

**Kansas City Work Trip**  
One work site was a former “crack” house. It was transformed by the youth and their counselors in one week for the Habitat for Humanity.



**An open air ride to the work site.**



**After a successful mission, youth and counselors present a gift from First Church to Habitat for Humanity.**

Students took part in state wide youth retreats and mission trips to Tennessee with the Mountain Top Ministry of the United Methodist Church.

Leadership after 1996 changed, alternating between staff positions and pastor responsibilities. Regardless of the leader, parents and devoted volunteers provided the support for the programs. Youth meetings were usually on Sunday evening, but for a few years, Bible studies were held on a week night in homes and fun activities were held on the weekends.

As the community and schools became more active in offering Sunday sports and evening ball games, engaging youth in ministry was more challenging. To appeal to teenagers of the X Generation, the name of the generation born after the Baby Boom, the youth ministry became known as Xtreme Youth in the

late 1990s. There was participation in city wide worship services each month around the Quad Cities.

In 1998 at the time of a cooperative ministry with Aldersgate United



**Top: The wall was a hair raising experience. A mentor helps fit the next wall jumper fit into a special uniform. Above: The wall caused caution or promoted trickery.**

Methodist, the two churches began a new youth program called Off Cam-



**Off Campus sponsored a float in several Moline Homecoming Parades. This is the float from 2002..**



**Off Campus at Life Center**

Campus. With its location across from Moline High School, it was an ideal location. Eventually, meeting four times a week, the program was very diverse: devotions, study time, crafts, University of Illinois Extension courses, games, parties, snacks, crafts and an outreach ministry to Springbrook Courts.

During merger discussions in 2000, it was decided that the newly named Life Center was to be the site of youth activities.

During the 2001-2002 school year, leaders from Riverside and Christ UMC recognized that a cooperative ministry could effectively blend the resources of each congregation. Riverside's youth participated in the Potter's House youth worship services begun by Christ. When its storefront site was demolished in 2003, activities were moved to the Life Center.

The two churches formed a separate, not-for-profit corporation named "Chainglink". The youth coined the name which carried the symbolism of a chainlike fence stretching across the Quad Cities to link youth together in the Body of Christ. A governing board with



**There was time for interaction between youth and adults.**

members from Riverside and Christ UMC's as well as experts from the community was formed. A youth director, whose salary was shared by the two churches, was hired. Chainglink was designed to serve as the governing body overseeing all youth activities.

When the "Potter's House" worship service and other activities were moved to the Life Center, it was renamed "The Furnace" which alludes to the Old Testament story of the three men who survived the testing in the fiery furnace because of their faith in God.

Chainglink also worked in cooperation with Young Life, a community youth agency

with an office at the Life Center.

To help pay for programming—mission trips, spiritual retreats, etc., Chainglink, with



**Some financial support for Chainglink, a youth program, came from the Flea Market.**

the help of volunteers, temporarily, managed the Flea Market.

The Chainglink corporation was dissolved when Christ UMC decided to take their youth program in a different direction.

The Riverside Youth program, The Furnace, has new direction. The administration of the program is now at the Downtown Campus with closer supervision by the minis-



**Quiet times at the Furnace**

terial staff.

Through all these changes, there has been one constant. Traditional Sunday School at Riverside has continued in the youth room on the third level. One difference is the name—"The Breakfast Club". Adult teachers lead students through Bible lessons, similar to the lessons studied by youth through time. There is one difference—they are served breakfast foods provided by adults members of the congregation.

# Loving God: Do All the Good You Can

## Women in Ministry

The women of the Methodist Episcopal Church in Moline, along with church women throughout the community, were organized into Ladies Aid Societies during the Civil War. They sewed bandages, donated clothing and secured "proper" reading materials for the Union soldiers. When the prison was opened on the Rock Island (Arsenal) in the fall of 1863, the women's efforts included the comfort of the Rebel soldiers.

The role of women in mission at the national level of the Methodist Episcopal Church doesn't show a beginning until 1869. The purpose of missions was to change the lives of women and girls in foreign lands.

When the annual conference session was held in Moline in 1875, church women were asked to prepare the food. They were warned, "preachers are remarkably fond of roast chicken, good living, etc. and to govern the hospitality accordingly during the session."

The role for women in the 1880s turned also to home missions by providing education and training for those in need because of race, ethnicity or circumstance. Women raised money in their congregations.



**Past Presidents of Lend-A-Hand Circle of King's Daughters posed for a picture in 1936.**

The vote to allow women to have a voice at the Methodist Episcopal general conference came in 1890 with 62 votes for admit-



**Wesleyan Service Guild from the Early 40s. Employed women joined this organization for fellowship and study.**

ting women and 7 against. This was more than one hundred years after the church was founded in the United States.

The 1899 directory of the First Methodist Episcopal Church of Moline lists women among the church officials serving on the Board of Stewards after being nominated by the pastor and confirmed by the Quarterly Conference. Most women, however, served on lesser church committees and women were, in large numbers, the Sunday School teachers.

Few women were in the work force, so the church was used as a social outlet. At one time, the church provided many groups for the women's participation. Active, but not mentioned in the 1899 directory, was the Ladies Aid Society. King's Daughters and Woman's Foreign Missions were listed.

Ladies Aid Society was listed and the King's Heralds and Woman's Home Missionary Society were added to the 1911 directory. The Standard Bearers Auxiliary was added in 1917. New names listed in 1926 were Young Woman's Missionary Society, Queen Esther



**Although their primary purpose was mission, ladies took time for social gatherings.**

Circle, Home Guards, and Mother's Jewels.

Women of the 1920s continued to remain in less prominent official positions. Two ladies served as communion stewards and the presidents of four women's organizations were listed among the church stewards.

Employed women were able to work in the church by joining the Wesleyan Service Guild. Their meetings, held in the evening, were a time of worship, discussion, study and action. Their fund raising also went to local and conference charities.

Dinners were served in the church

basement by the women's organizations during the Depression years. Profits were used to support those who "had not."

By 1941, The Women's Society of Christian Service (WSCS) resulted from the merger of the Ladies Aid Society, the Women's Foreign and the Women's Home Missionary Societies. They contributed \$600.00 to missions, paid one month salary for the local Christian Friendliness worker, supported the local church and provided education about missions and social relationships. They also served dinners to all organizations of the church including Sunday evening suppers for the MYF. Missions continued to be a focus of WSCS though the next decades, funding projects and scheduling programs to learn more about mission activities.

The WSCS met as an entire body monthly for a meeting, luncheon, and program. Then the large group was divided into subgroups called "circles" to reach the goals of fellowship and funding Methodist sponsored agencies plus meeting local and world needs. Women could choose to attend a day or evening group. At First Methodist, the organization had expanded to eleven circles with a total membership of 304 in 1960. They



**1941 Style Show.**



**Aldersgate's  
WSCS officers  
in 1966.**

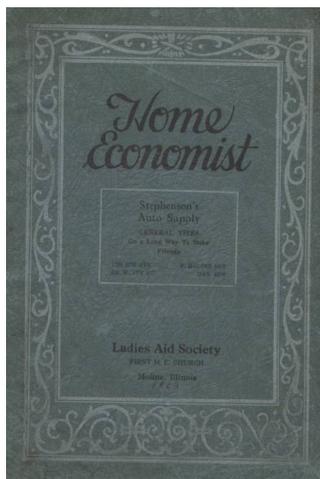
**Aldersgate  
Style Show**



contributed  
\$6,296.00 to  
missions.

The  
"Least Coin"  
collection is  
taken at  
each circle meeting. Women contribute the  
smallest coin they are carrying that day. The  
least coin offerings are counted yearly and  
sent to the national office for missions to  
those who have the least.

United Methodist Women, UMW for  
short, became the name of the women's divi-  
sion when the United Brethren and Methodist  
Churches merged in 1968.



Cookbooks  
have been a regular  
fund raiser. In 1928,  
it was called the  
Home Economist.  
Many businesses  
advertised in it.

Some of the  
advice was very  
much like today. Un-  
der "Diet for Weight  
Control," foods to  
avoid were rich foods  
made with fat or oil,  
sweets, and dieters  
were warned to avoid "unskimmed" milk. Al-  
though the advice is the same about limited  
use of pork products, such as sausage, few  
cookbooks today refer to carbonaceous  
meats or scrapple.

The Home Economist also had advice

**GO TO CHURCH ON SUNDAY**

**This advice was printed on every page  
of the Home Economist cookbook.**

for typhoid and diabetic diets. The latter in-  
cluded oatmeal (cook for two hours), then  
add butter and fold in beaten egg whites.

"Our Favorite Recipes" cookbook was  
published in 1971.

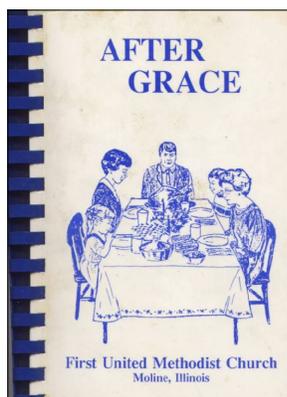
The Spring Luncheon and Bake Sale  
was a popular fund raiser. Arrangements al-  
lowed those with a limited lunch hour to eat  
and return to work in time. The luncheon ex-  
panded to become "Autumn in the Country," a



**The spring salad  
luncheon and  
"Autumn in the  
Country" became  
annual events for  
the United Meth-  
odist Women.**

consignment craft  
show and luncheon.  
The UMW sold their  
crafts and bake sale  
items at the "General  
Store."

Money from the  
salad luncheons was used to purchase  
stoves for the kitchen.



One recipe from  
"After Grace," the UMW  
cookbook published in  
1989, was chosen for  
Circa 21 Dinner Play-  
house's cookbook. The  
theater asked for  
churches to submit  
their favorite recipes.  
The UMW submitted  
the "funeral casserole".

It was chosen as one to be served at the theater one week during the run of the show, The Church Basement Ladies. The recipe is reprinted here:

#### Overnight Ham Casserole

2 c. uncooked macaroni  
 8 oz. cubed cheese  
 8 oz. ground ham (more if desired)  
 2 cans cream of mushroom soup  
 1 onion, minced  
 1 (4 oz.) can sliced mushrooms  
 4 eggs, hard-boiled (if desired)  
 2 c. milk

Blend soup and milk. Combine with remaining ingredients; cover and place in refrigerator overnight. Remove 1 hour before baking. Stir lightly and place in buttered casserole. Serves eight.



**To serve the MYF Banquet, the women drafted a little extra help! This picture was used in the Circa '21 cookbook sold during The Church Basement Ladies performances.**

Over the years the UMW has served



**Serving grieving families is a mission of love.**

numerous events, such as funeral luncheons for families of church members, receptions for weddings or anniversary celebrations, the United Methodist Men's dinner meetings and community groups.

Many local projects were accomplished within the church, while at the same time, new records are set each year in giving to both local and international missions.

Although the church itself was in financial difficulty in 1993, the UMW stepped forward to sponsor several fund raising events (pies sold on Father's Day, an ice cream social, and a taco dinner) to earn money to purchase bicycles for pastors in Uganda.

Christmas and cookies are a natural



**The Cookie Walk**

combo. For the UMW it was a way to celebrate and add to their budget.



**UMW has fun while they earn money for missions. At a time when fewer hats were being worn, they had a hat program.**

Support of the United Methodist Women nationally is strong. Nine women at-



**Delegates to the UMW Convention in Philadelphia**

tended the 2002 assembly “Sing a New Song” in Philadelphia. In addition to attending the general meetings to hear well known speakers, the group toured the historic sites of Philadelphia.

Style shows are also popular. The “Women of the Bible” style show was held at

fashions from Dillards was held in 2005, followed by a family fashion show with clothes from Target in 2007.

The Riverside UMW initiated the national UMW Reading Program. Currently there are 80 books available for check out. Books cover religious, family relations, social issues, etc. There is something for everyone’s enjoyment or education.

Cunningham Children’s Home in Champaign is a special Illinois project. In addition to love gifts, money is budgeted each year. The Lessie Bates Davis Neighborhood House in St. Louis is another of the many local and worldwide missions.

In 2008, the UMW organized a Community Sunday Dinner. Free meals are served on the UMW china plates to those who attend. It began after the UMW allotted \$5,000. from its Mustard Seed money to help pay for the meals. Volunteers sign up to set up, cook, serve or clean up. A popular task is



**Grandmothers, mothers, fathers and kids of all ages modeled clothes for all occasions at the UMW style show**

the Life Center in 2003. It was an exciting evening of listening to the stories and viewing the ancient styles of the women of faith.

A spring banquet and style show with

to pick up the unsold bread donated by Panera Bread company for charity use.

Advertised as a Community Meal, many members of the congregation join in

and make the guests feel welcome.

UMW arranges one worship service



**A speaker from Cunningham Home, one of the Illinois sponsored charities, was the guest speaker at UMW Sunday.**

during the year. They have had speakers from Methodist or community agencies, authors and witnesses from UMW members.

Meals on Wheels, an agency that provides a noon meal to elderly, infirmed members who live at home in the community, relies on volunteers to deliver the meals. A member of the UMW coordinates participation by its members (and oth-

ers in the church) with this effort. They go out by twos—one drives and the other one delivers.

It takes a lot of effort for the UMW to support its large number of activities and charities. One funding event is the annual nut sale. The congregation knows that when school starts, the nut sale can't be far behind. The nuts arrive in time for holiday baking. The company offers a large variety of nuts for sale. While the nuts "sell themselves," the huge volume makes it a time consuming task for the chairwomen.

It takes a village to organize the UMW. The Board connects all of the circles, keeping the chairpersons of the circles in-



**2005 UMW officers and board members.**



**A variety of nuts are sold during the Nut Sale Project.**

formed and getting support from them. The chairs carry information from the board back to their membership.

At one time, there were enough circles for each month, and each was called by its monthly name. As women joined the work force, they continued to join the UMW and support it financially, but they are not as active and that has resulted in fewer circles. The Board has chosen to rename circles, not by month, but after Biblical Women.

Once the UMW had monthly luncheons, but now they are quarterly. The circles continue to meet monthly during fall, winter and spring.

A UMW Retreat was held in 2009. Women had an opportunity to share their faith. For some, it was the first time they had gathered with a group of Christian women to talk about faith, challenge their personal faith and take the first step to trust Christ.

The Scripture for the retreat was from

Second Corinthians: "Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold all things have become new."

The collage illustrates that the theme of the retreat "Experiencing God Every Day in Every Way" was successfully accomplished.



UMW Retreat, "Experiencing God Every Day in Every Way"

## Loving God: Do All the Good You Can Men in Ministry

According to the newspapers of the day, the men of the First Methodist Episcopal Church were active as an organization a decade before the Methodist Brotherhood was made an official organization of the M.E. Church at the General Conference of 1908.

Prior to formal recognition, the Methodist Men's ministry throughout the conferences had names such as the Brotherhood of St. Andrew and the Brotherhood of St. Paul, among others. The men of the United Brethren Church received formal recognition in 1909 and the men of the Evangelical Church in 1931. Once the three bodies were merged in 1968 as the United Methodist Church, the men's ministry was named United Methodist Men.

earned \$40.00. It was reported the next year that there was "a new interest in church supporters" and their Chicken Pie Measuring Party also profited \$40.00. The Carnival of Days cleared \$100.00; receipts were \$112, with expenses listed as \$12.00.

At their 1900 annual supper, it was reported, members were "scouring the country for chickens to feed the multitude." Six hundred suppers were served. Four hundred were served at the supper in 1901 when a "corps of young men waiters did excellent service." Tickets for a smorgasbord that year cost \$1.50 for adults and children, half price.

Called the Men's Club by 1941, the first picture now located in the archives was taken in that year. Eight to ten men were



The goal of the United Methodist Men is to help men grow in Christ so others may know Christ.

The men of the First Methodist Episcopal Church of Moline were active in funding by sponsoring a men's social in 1895 which

grouped in twenty-four teams; each team was led by a captain who phoned reservations for his group. The Men's Club met monthly in the fall, winter and spring. The evenings offered fellowship and the programs were educational.

In the 1940s, the men published a newspaper called "Fellowship Facts". Items included: the church calendar, group activities, the Men's Club monthly program, sympathy notices, new church members and babies born to



**Two copies of the 1945 Methodist Men's Club newsletter are in the archives.**

members, information about service men, world wide Methodist missions, and finally, jokes. The newspaper was funded by advertisements.

Monthly dinner meetings continued with two special yearly events scheduled: the wives of members were guests at Ladies Night in December and a father and son banquet was planned for spring.

The Methodist Men have had two major projects over the years: a Christmas tree sale and later, the annual Pancake Day. Fifty-nine members were responsible for the sale of four hundred and nine trees one year. Profits were used for special needs of the church.

In the 1960s, the men took care of the fire patrol of the church building on Sunday mornings.

The women of the church were organized into circles named after months; during its "month", each circle was responsible for serving the Methodist Men's meeting. It was



**1957. Methodist Men's Father-Son Banquet**

## PANCAKE DAY

### Scenes from 2001



All church men are encouraged to sell (or give) pancake tickets to their relatives or friends.



Dining Room Attendants make guests welcome, serve coffee and juice, and clean-up.



Servers can be serious or jovial as they fill the plates.



Cooks keep the pancakes and sausages hot on the revolving grill that was built especially for Pancake Day.



One of the eagerly awaited times is the Riverside Methodist Men's Pancake Day. At one time the "day" extended from breakfast through lunch, into the dinner hour. Although the serving hours have shortened, the number of patrons has remained the same.

good for both groups as it was a major fund raiser for the women and the men enjoyed the food, especially when pie was on the menu.



**Above: Methodist Women serving Methodist Men  
Below: Methodist Men serving Methodist Women**



The Methodist Men began inviting all women to Ladies Night. They realized many widows of former members had fond memories of Ladies Night and wanted to continue enjoying the evening and the good entertain-

ment the men always booked.

By the 1970s, an annual steak fry at Riverside Park was added to the men's meeting schedule. The first steak fries were for men only. Women and children are now invited.

In addition to providing funds for church building projects and a variety of group missions, the Methodist Men sponsor the church sports teams.

For their own enjoyment of sports, men of the church had a golf group; now pool is the game for camaraderie. No betting allowed!



**Preparing for and eating at the Annual Steak Fry. Steak and chicken are grilled. Beans, coleslaw, rolls and cake are catered.**



**The Pool Crew enjoys their weekly games.**

Most of the speakers invited to the UMM meetings represent community agencies. After their presentations, they are given a generous donation to support their cause.



Most Methodist Men's meetings are serious with information about community services,



but some meetings are just plain fun.



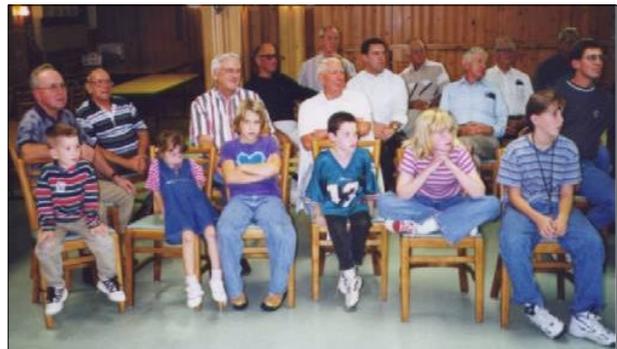
Methodist Men, not only generously support community agencies, they also support individuals who are interested in participating in missions.

In former times, when the UMM entertained children, it was Father-Son Night. Now it is billed as Children's Night. The programs



Above: Who enjoys the program the most—sons, fathers, or grandfathers?

Below: Who is the most in awe of the program—boys, girls, fathers or grandfathers?



for children are always filled with action—sometimes, it is magical and sometimes it's a visitor from the zoo.



## Ministry to Seniors Parish Visitor

One of the roles served by ministers was that of visitation to the homebound. Elderly members and those confined to their homes received appropriate holy day cards and a personal letter. Communion was taken to homes and the hospital during Holy Week.

In later years, that role was assigned to the parish visitor who was members of the congregation. They made periodic visits in homes and the hospital. The ministers handled hospital and emergency calls.



**Parish Visitor calls on a shut-in.**

Later, retired ministers were asked to join the staff as Ministers of Visitation. Visitation plus serving communion to the homebound was transferred to their responsibility.

With the retirement of the Parish Visitor, the role of visitor returned to the ministers who began quarterly visits.



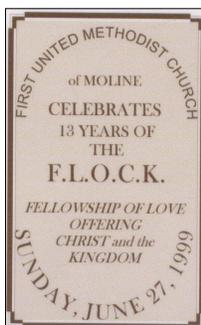
**Minister of Visitation**

## Parish Nurse

When initiated in 1992, the role of the Parish Nurse to visit the hospitalized and make subsequent follow-up calls with monthly visits to nursing homes. When the parish visitor retired, the visitation role for the parish nurse expanded to serving communion to those in care facilities.

## The F.L.O.C.K

Under the direction of the Parish Visitor, the F.L.O.C.K. was formed in 1986.



F.L.O.C.K. is an acronym for **Fellowship of Love Offering Christ and the Kingdom.**

Member volunteers visit their assigned shut-ins, bringing the church to them and delivering the Upper Room every other month, poinsettias at Christmas and lilies at Easter. The F.L.O.C.K.

remains an active organization under the direction of the Parish Nurse and Associate Pastor.

## Senior Fellowship

Senior Fellowship began in the 1970s as a social network for the over 50 crowd. Potlucks have historically been a Methodist specialty, so each evening meeting began with a potluck and was followed by an educational program.

The church secretary and later the parish nurse organized the monthly meetings. Members volunteered in small groups to arrange for the programs. This provided for a wide variety of subjects and presentations: lectures, music, comedy, drama, impersonations, travelogues, etc.



**Travelogues were favorite programs for Senior Fellowship.**

## The Back Roads to Lunch

The church bus was not only for teens as seniors enjoyed touring the back roads and ending at a restaurant about an hour outside the Quad-Cities. Dick Williams drove the bus and he frequently stopped the bus to educate the riders about the animals or birds seen along the way.

## Lenten Lunch and Learn

During Lent, the Parish Nurse prepares a healthy lunch each Wednesday. The program begins with the imposition of ashes by the pastors on Ash Wednesday.



**Knotting dough into pretzels was a Lenten lesson.**

Witnesses by members of the congregation or community follow in

the other Wednesdays of Lent.

### Senior Ministries

Remembering the "field trips" taken by the seniors touring the back roads, Senior Ministries took seniors outside the church. They enjoyed

plays and United Methodist supported sites, such as Cunningham Home, Baby

Fold and the Wesley Foundation.



**Senior Ministries visiting the Wesley Foundation**

### First Monday

Senior Fellowship members began experiencing problems of aging; such as nighttime vision difficulties. A change was needed and the group became a daytime activity. Senior Ministries and Senior Fellowship joined forces and was renamed First Monday. The name was chosen with the humor of seniors: "we'll remember when to come if it's part of the name" i.e., First Monday meets the first Monday of the month!



**Historians identified people in photos for a permanent record.**



**Mending old or creating new banners were senior activities.**

First Monday began with two projects: The History Committee updated the archives and the Banner Committee worked on banners.

After morning activities, seniors enjoy lunch which is often a potluck. The Christmas dinner is catered and summer is a time for cookouts. An education program is the final activity of the day.

### Caroling

Caroling to the shut-ins, sponsored by Senior Ministries and coordinated by the Parish Nurse, involves all generations. Divided into teams, members fan out throughout the Illinois Quad-Cities to visit members in their homes, senior living apartments and nursing homes. Cookies donated by church members and cards created by Sunday School children are delivered.

Upon returning to the church, carolers enjoy cookies and cocoa and share memories of their visits.



**Four generations enjoy caroling.**

### Visitation to Newcomers

The Parish Visitor was once responsible for a first home visit to a church visitor. Visitation was next placed with The Fisherman's Club. Members met monthly to enjoy a dinner prepared by a volunteer cook. After dinner, names of those who had visited worship services that month were distributed and the "fishers of men" (and women and families) left to make home visits.

When the Fisherman's Club dissolved, retired ministers on the church staff became the first to visit newcomers in their homes. In the 1990s, volunteer families once



**Membership secretary and Parish Visitor planned visitation to newcomers.**

again resumed visiting those who signed the registration cards. Homemade bread is taken as a hospitality gift and information about church activities is distributed with the hope the visitors will soon return.

### Family Ministries—Comedy



Comedy Club

To prove that blood pressure lowers when there is laughter, the Parish Nurse sponsored a night of comedy. Skits were performed by all ages. Viewers did lower their blood pressure, but participants had a significant rise in their blood pressure.

### Camping

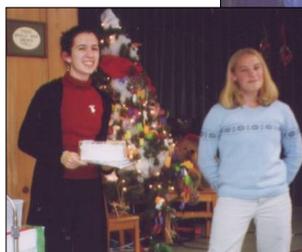
Tents, pop-ups and self-contained campers were used as camping equipment in the 1970 and 80s. Church camping was a family activity as well as a time of fellowship. Food was shared, hikes were multigenerational, and campfires with S'mores lasted well after dark. Scott County Park in Iowa and Lake Storey near Galesburg were favorite locations.

### Craft Night

The Family Ministry sponsored craft nights during December. A light supper started the evening. Volunteers provided supplies and every child and adult who wanted could participate in making and taking home a craft—one for the Christmas tree



Family Christmas Celebration



or one for holiday decorating.

In recent years, the Family Christmas night featured performances by all ages.

### Babies

More boys than girls have been born to members in the fifteen years of the baby signs existence. Parents of infants also receive a flannel



The boy sign was appropriate for this family.

baby blanket identifying the church, a copy of the artist Paul Norton's water color of the church, a rose from the altar and this sign when the parents are seen in the hospital and permission is given to place the sign in the family's yard.

Oh, yes there is a girl's sign, too.

### All Church Fellowship

In a large church, members often do not know one another well enough to know how each makes a living. Labor Day was an occasion for people to wear "work" clothes to worship.



### Welcome Center

Informal gatherings can take place throughout the church. The Welcome Center and Parlor are good places to greet old friends and make new ones.



**Picnics**

In every decade, picnics have been a time of fellowship. The members in 1908 had no choice but to enjoy an outdoor breeze. Members still enjoy the fellowship that an outdoor picnic brings, but they may hurry home a little quicker to be in air conditioning.



**1968. There are no better cooks than Methodist women (and men). Many tables were needed for God's bounty.**



**1984. A modern day Circuit Rider arrived horseless at Camp Milan for the All Church Picnic in celebrating First Methodist's 150 years of ministry in Moline.**

**Transportation Ministries**

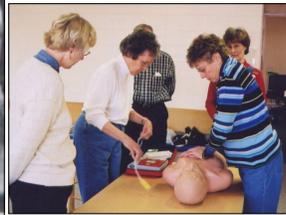
The bus purchased in 1972 had many uses. The UMYF used it to get around town and go on work trips. It was driven to pick up students from their homes in East Moline and Silvis to bring them to the Rock Island Hispanic Church for after school tutoring.



The old bus became less reliable and an eight month fund drive was needed in 1987 to purchase a 15 passenger van for church use.

**CPR**

Cardiopulmonary resuscitation is offered every two years.



Participants are instructed in adult, child and infant CPR,



performing the Heimlich Maneuver and operating a cardiac defibrillator (AED).

**Retreats**

Women enjoyed good food, fellowship, worship, study, and exercise at the weekend retreat for women.



## Library

Two libraries are located in the church. Shelves line the adult library and it doubles as



Librarians are "resourceful".

a class and meeting room.

Biblical research, religious resources and general reading materials are stocked on the shelves.



Some historical Bibles are kept in the safe.

A special collection of historical Bibles is located there; however, some historical Bibles are very fragile and are kept in the safe.

The second library is the Children's Library in the lower level near the Sunday School

Classes. Used the most on Sundays, books and materials are available every day.



Above. 1991 Awards are given after a successful reading program to promote the library. Below. Children were treated to a puppet show.



## Classrooms Renovation

Lots of volunteers help to make the Sunday School classes more kid friendly. The needs of each generation change. Pictures of



From the floor to the ceiling, classrooms are renovated.



olden days show only chairs in many classes.

Now some classes have bean bags instead of chairs. The children meet together for songs and devotions and then separate into activity centers— art, science, computers, cooking—that bring faith teaching into today's world.



Modern Seating in the Children's Library

## Blood Donors

Riverside sponsors a blood drive for the Red Cross twice a year. Statistics show that only three out of ten Americans donate blood. Good news—Riverside's donor numbers contribute to raising that average. Donors have discovered two fringe benefits—a feeling of contributing something valuable and a bountiful supply of homemade cookies to consume as a reward for donating.

### Church Expo

It is impossible to keep up on all the activities of all the church departments. At an



Each ministry explained their activities. information fair, each department displayed activities in unique ways to inform others.

### Coffee Fellowship



Members enjoy food and fellowship before going to Sunday School classes.

### S.A.L.T.

Single Adults Learning Together met when S.A.L.T. was active. One time it was incorrectly titled "Single Adults Living Together" in the church newsletter. Newspapers regaled their readership with the mistake.

Combining social fellowship, games, study and witnessing, it was an opportunity for young adults to meet in a safe, nonalcoholic environment.

### Wednesday Nite Alive

In 2009, a new start for Wednesday Nite Alive began. It features children ministries, The Furnace youth ministry, adult Bible studies and choir ministries for children, adult and adult bells; all activities follow a congregational meal.

### Sports—So Many Championships

The cases on the lower level are rich with trophies. The older ones were won by



the men. Later, the women began winning trophies of their own.



1980 champion Volleyball Team.



1984 Championship Softball Team

In the 1920s, a new church was built to provide a gymnasium for the youth and in its early days, it was state of the art for church gyms. Over the years, many church and community groups have found use for it.

It is the ball field at the Life Center that is now used by community groups.



**Basketball Champions**



**Aldersgate's Baseball Team**



**The gym has had many uses—from Sunday School classes to a variety of sports.**

### **Tech Ministry**

As equipment becomes more complicated, volunteers have stepped up to manage the technology that is essential to modern ministry

The goal of the techies in worship is



**Technicians support worship from the balcony.**

for the sound and projection systems to run smoothly so their efforts are unnoticed.

Speakers could once stimulate the imagination with word pic-

tures, but PowerPoint presentations are the expected format today.

Computers now line the wall in one Sunday School room, the library and offices.



**Computers in the Sunday School classroom.**

### **Office Ministry**

It took time to approve the change from manual to electric typewriters. Later, it took a fund raising effort to bring the first computers into church use. Now personal computers are used for word processing as well as membership and financial records.

**The Bridge**, the church newsletter, is available online for the world to see because of computers.



**A few of the people at Riverside who rely on volunteer technicians to keep the computers functioning to make their work manageable.**

## Rallying for Christ



**Scenes from 2008 Life Center and 2009 Downtown Campus**

Activities began at the Life Center in 2008, then members rode in a trolley to the Downtown Campus. In 2009, the rides were around the block in a fire truck.



**“I will make you fishers of men”; oops, fishers of God’s people.**



The morning temperature was on the cool side. There was no concern about hypothermia as the water was warm.



Rally Day’s sales pitch was for the 175th Anniversary T-shirts with an extra donations to Africa University.



Different kinds of activities are planned. Children jump for joy. Adults display their Biblical knowledge or the lack of Biblical knowledge.



It doesn’t always have to be donuts on Sunday morning. Healthy foods are more attractive.

Lines are always long at the Rally Day potluck, but no one minds because the food is plentiful.



### Community Neighbor Action Group

In the 1970s, members showed their concern for the children of the community sur-



**Neighborhood children learn about dental care at the Neighborhood Action Group—NAG.**

rounding the church through the Neighborhood Action Group or NAG as it was affectionately known. Activities were held three days a week. Volunteers served as tutors for those needing extra help, coordinated a 4-H program and on Saturdays counseled when necessary and provided crafts and recreation. Approximately 150 neighborhood children participated.

### Quad-City Marathon



**Worship before the marathon.**

The Quad-City Sports Commission scheduled the first Quad-City Marathon on Sunday. While other churches responded negatively to the scheduling, Moline First decided upon a positive approach and led an ecumenical worship service Saturday afternoon prior to the race. Runners were anointed, not to win, but to do their best, be kept safe and to be an effective Christian witness while running.

### First Day Fund

Children feel more accepted at school when their supplies are the same as their classmates. The First Day Fund was Moline's answer. Sup-

plies from pencils to back packs are given to schools who then distribute them to children as needed.

Members can donate specific items or give money for others to purchase the necessary supplies. It is a yearly drive.



**School Supplies**

### The Mitten Tree

An annual collection of mittens, gloves, hats and coats has been donated to local schools for distribution to students in need. Supplies



**Donations came from a centenarian.**



are given to principals and school nurses to give as needed through the winter.

In greater hardship times, the collections now include underwear and socks as families have difficulty providing these very basic clothing items.

## Nursing Homes

The community responded to a pillow case project during the annual Festival of



Trees. Each participating group chose a nursing home and sewed holiday pillow cases for each resident.



The pillow cases were displayed at church on a Christmas Tree Ladder before distribution.

The response was so great at Riverside that each of the shut-ins also received a pillow case.

The cases were displayed at church on a "Christmas Tree Ladder" before distribution.

## Serving the Needs

Serving the needy has been an important part of the ministry at Riverside. In 1892, the Sunday School children were asked to bring presents to be distributed to the poor and needy rather than an exchange of presents among themselves.

The health needs of the community has also been an important topic for sermons. In 1895, the church hosted an anti-tobacco meeting about the effects of tobacco on the "spiritual nature" (Dispatch)

## 1970s—Hunger Task Force to 2008—Community Dinner

Members of the congregation served on the community's Hunger Task Force. That group helped the Food Banks that are around the Quad Cities. Food is brought to church for donation to the food banks one Sunday a

month in addition to special "Pantry Sunday" offerings.

Task Force members wrote Right to Food Resolution letters to Congress. In addition, holiday foods were provided for the needy by church members.

Serving community dinners began in 2007 by the UMW. Guests are served at their tables by volunteers. Only the best china is used. Panera Bread Company assists greatly in providing bread for dinner and for guests to carry home for meals.

## Community Expo

Many community agencies were invited to the church to tell of their activities in serving the needs of children, youth, families and seniors. Church members vol-



Listening attentively to a representative of a community agency



Playing the Oldies at In-Touch

unteer for numerous agencies through the Quad-

City area. Volunteering in community agencies is mostly done individually and others in the church rarely know of all the good that is being done by the membership.

## Tutoring

Children from throughout the Hispanic neighborhoods of the Illinois Quad-Cities gathered weekly at the Rock Island Hispanic church for after school tutoring. Many retired teachers found this their calling to service.

The children experienced the love of Christ and their teachers as they found help with their lessons. A deep bond was forged between teacher and student that lasted many years after the students graduated.

Sunday School offerings often went to help the Hispanic Church ministry.

## Adult Work Trips—Habitat for Humanity



**Habitat Project in Baldwin, Michigan**

Mission volunteers work with Habitat for Humanity began with the youth. Adults working for Habitat has continued in the local community and for the Habitat mission project in Baldwin, Michigan. Families perform sweat equity and move into the houses these volunteers work on during the summer.

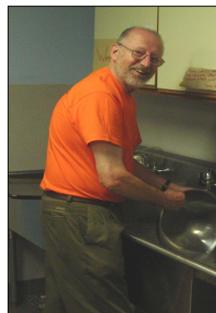
## UMCOR

Hurricane Katrina struck the Gulf Coast in 2004. Riverside volunteers have responded twice a year since the spring of 2005.



**Water was up to the roof of this house. It was completely restored ceiling to floor and the owner was about to leave her FEMA trailer and move back in.**

Houses have been restored in Slidell, LA where UMCOR (United Methodist Committee on Relief) works under the name of North Shore Recovery. By choosing that name, UMCOR administers recovery teams from many denominations.



**Volunteers are on KP duty as well as restoration work. Hungry after hard work, these volunteers know they will eat well.**



**This quilt on the left found a home in a newly renovated house in Slidell, LA. The girl (right front) was born two days after Katrina.**

## Creative Arts

### Quilters and Knitters

Quilters meet as one of the small groups. They share their completed projects with children, the aged and victims of disasters.

Children can match colors or patterns while enjoying the warmth of this quilt.

The knitters met as a small group at the church for Bible study and fellowship.



One member of the church who wishes to remain anonymous participates in the Shawl Ministry. She donates her knitted shawls and the Shawl Ministry blessing to the Parish Nurse for delivery to someone (male or female) who is ill, lonely or has experienced a difficult passage in life.



**The Knitters**

### **Camp Milan**

At one time, Camp Milan, located south of Milan on Route 67, was maintained by the Central Illinois Conference. Because of



its location at the northwestern edge of the conference, it was mainly the responsibility of the Illinois Quad-City Methodists.

The camp was used for week long summer youth camps and day camp for younger children. Adult church members in the area enjoyed social gatherings in the shaded camp.

In the 1950s, the campground and primitive cabins were revamped by many laymen hours of skilled labor to provide Camp Milan with a modern kitchen, well appointed cabins, chapel and meeting rooms.

Camp Milan is now owned by the

Twin Rivers UMC of Rock Island.

### **Armed Forces**

Records show that 101 members (both men and women) served in the armed forces during World War II. The Women's Society sent the Upper Room, a devotional booklet, quarterly. The MYF sent a booklet title, "the Power" to each serviceman who had been a member of their group. Christmas gifts were sent to all, the sacraments of baptism and communion were administered to those home on leave and membership was allowed by confession of faith upon written request by those away.

Service men of more recent conflicts are listed for prayers by the Prayer Chain and the congregation bulletin.

### **Midwest Mission Distribution Center**

The Midwest Mission Distribution Center is one of two centers in the United States maintained by the United Methodist Church. It



**The Riverside Team packed health kits. Like other Methodist agencies, there was a "method" to packing.**



is located south of Springfield.

Supplies are donated to the center where volunteers organize the variety of goods into kits needed for emergency relief, humanitarian aid, medical and educational goods to people recovering from fires, floods, tornadoes and hurricanes locally, nationally or internationally.

### **Cherokee Children's Mission Bunch, Oklahoma**



Methodism in Moline began after the Black Hawk Wars. The treatment of the Native American population has been a sad part of American history.

Several from Riverside have been active in Indian mission—some delivering supplies, some building and some teaching in the Indian schools.

### **The Wardrobe**

Putting the Life Center parsonage to a new use is the goal of The Wardrobe, a clothing ministry. It is beginning at a time the church is thinking about creative uses for the buildings that are part of Riverside's property.

Perhaps our clients will not be literally naked, but the congregational response to Matthew 25.36, "I was naked and you gave me clothing", is to give clothing without expecting payment.

### **Laura McKeever's Response to the Word**



One hundred years after her death in 1909, Laura Holmes McKeever was honored at the 2009 Moline Riverside Cemetery Walk.

Laura's girlhood home was a station on the underground railroad. She arrived, with her husband and children, in Moline in

**Laura McKeever** 1879 and joined the First Methodist Episcopal Church. She served as president of the Ladies Aid Society for twenty years.

It was Laura's service to the community that brought her recognition in 2009. She volunteered for many community agencies: the Women's Hospital Association which supported the nurses for the city hospital, the Women's Club's philanthropic branch which aided the needy and she was a founder of the Women's Relief Corp which aided the families of old soldiers.

It was Laura's service on Memorial Day that was especially recognized. She organized the making of wreaths to mark every soldier's grave and organized all the children's activities. Being a good Methodist, she also made certain there was



plenty of coffee for the veterans who attended Memorial Day activities to honor their fallen comrades.



**Gently used clothing is offered at the Wardrobe, a clothing ministry.**

## Africa—Congo

Max Myers, lay leader, Sunday School teacher and youth leader of Aldersgate United Methodist Church, was a commercial pilot for a local industry. His knowledge of flying combined with his desire to serve took him to the Congo as a missionary pilot. He had applied to be a missionary pilot for the United Methodist Board of Missions, but there were no openings available and he was referred to the United Christian Missionary Society of the Christian Church. He was accompanied to Africa by his wife and three children. His contract with the Christian Church was for eighteen months



Sadly, on October 13, 1968 while flying two women missionaries plus a five day supply of food, the single engine plane crashed. The region where the plane vanished was dense rain forest and the wreckage was not discovered until November 28th of

None Survives  
**Moline Mission Pilot Dead in Congo Crash**

that year. At the time of the crash, Myers had planned to return to the U.S. to buy a larger and safer twin engine aircraft. Aldersgate pledged \$5,000 to replace the downed plane with the larger, safer model he desired.



Nine months after Max Myer's death, an airplane dedicated to his memory was flown to the Congo. It was painted yellow and white to make it visible in the dense jungle. The cost was \$10,000; half raised by Aldersgate. Ten years after Max Myer's death, First Church answered the call to replace a plane lost by the Methodist mission in the Congo,

which was briefly renamed Zaire (1991-1997). Because Bishop Joseph Crane Hartzell, the first bishop to Africa, was reared at Moline's First Methodist, the church had been recognized for their involvement in African missions since the 19<sup>th</sup> century. Dr. Lowell Martin of First donated a Cessna four passenger plane to Fay Smith, Central Illinois missionary pilot to Zaire. It replaced a plane that was demolished the previous winter in what Mr. Smith called "the first major accident in our ten years of flying in Central Zaire."

Prior to this gift, Moline First provided financial support to the airplane ministry of the Smiths in Zaire. Their money partially supported the African pilot who worked through the Board of Global Ministries.

Usungo Kumbulu was the first African to fly mission planes for the United Methodist Church. After being trained as a pilot, he was taught to "land in the bush" of Zaire (Congo) by Missionary Fay Smith.



## Africa—Zimbabwe

Because of historical activities of the Bishop Joseph Hartzell in Africa, specifically, securing land for his dream of a university in Zimbabwe, Africa University has been a frequent mission project in the Central Illinois Conference (now Great Rivers Annual Conference). He secured the land from Cecil Rhodes in the nation that was originally named Rhodesia by the British.

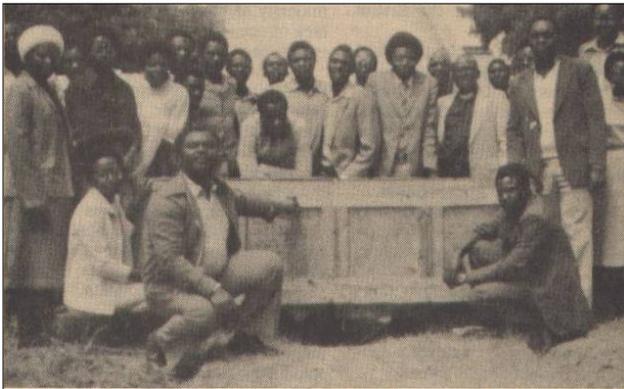
Zimbabwe was once the bread basket of Africa. Government corruption, inflation and disease have taxed the resources so badly that the country can no longer feed its citizens.

A conference fund for Africa University was to upgrade services. Electricity was limited to a few hours each day on campus. Class buildings and dormitories needed restoration work to be made habitable.

Another goal was for every church in the conference to purchase one book a year for four years to supply the university library.



More than one thousand pounds of books were sent to the Epworth Theological College in Zimbabwe from the Illinois Quad-City Methodist Churches. Left: Boxes are packed locally. Bottom: The books received for distribution.



Congregational members gain a better understanding of the work of missionaries when they return to the U.S. on furlough or vacation and speak to congregations about the ongoing work. Members respond with added funds.



A special offering taken at the Great Rivers Annual Conference in 2007 was to complete the conference's funding goal for restoration work at Africa University. Conference goers were surprised when Bishop Joseph Crane Hartzell stepped from the audience to remind them of the historic connection between the conference and Africa University.

**Nothing But Nets**

Malaria kills a child every thirty seconds in Africa where 90% of the deaths from



Riverside members placed their donations in a large net during the Nothing But Nets fund raising.

malaria occur. The \$3,000 raised at Riverside will buy 300 anti-malarial bed nets. Nothing But Nets began with an article in **Sports Illustrated** and the Methodist Church was asked to join as a partner because the strong mission presence of Methodists in Africa makes distribution easier.

**Belarus**

Rev. Bob Morwell became active in responding to the need in the orphanages of

Belarus. He led both medical and construction missions from the Quad-Cities to the former Soviet Republic.

Most of the radiation from the nuclear accident in the Ukraine fell on Belarus causing multiple health problems, such as thyroid



**«Ангел-хранитель» -- для наших детей**

**Above: Vaccines are administered into the backs, not arms, of Belarusian children.**

cancer, respiratory ailments, digestive problems, leukemia and immune system problems. That combined with the loss of support of being a Soviet Republic severely taxed the health system.

During the time of the Soviet Republic, volunteerism was discouraged by the government but with the break up of the Soviet system, the Belarusian people are encouraged to learn to be volunteers. Volunteers from the U.S. are used as role models.

One host family in Belarus had two daughters. When each girl was fifteen, First Church sponsored them on a visit to the U.S. Pastor Bocox, Rev. Eggleston and Rev. Morwell had all met the girls and their family in Belarus. One of the sisters helped with VBS while she was here.



**All the way from Belarus to help at VBS**

### Resettlement

Beginning in 1975, activity to assist in the settlement of a Vietnamese family was on the agenda. An apartment was secured and furnished, transportation was provided for work and schooling, and funds for the family's needs were donated. Within the year, the family was self supporting.

Areas of wars and poverty change, but the needs of those who resettle to the U.S. remain. The church continues this mission to those from Eastern Europe and Mideastern countries.



**A successful transition to life in the U.S. began with help from churches.**

### Heifer International

"Chicks and ducks and geese better scurry" and so should water buffalo, goats and honey bees when money is given to Heifer International. Gifts of agriculture assistance, animals, crafts, etc, rather than a handout of money, help families increase their crop yield, nutrition and family finances. The motto of Heifer International is "Ending Hunger, Caring for the Earth". Individuals and groups, such as the staff and VBS, have donated to this cause.

### Pennies for Peace

Peace takes an active form in collecting for the Pennies for Peace fund. Based on the book, "Three Cups of Tea", the penny collection promotes replacing guns with pencils and other school supplies in remote areas of the Middle East.



**The penny jar has been filled several times and an extra box was needed this day.**

Funding the ministries has enlivened the social life of the church even as early as 1869 when the "best singers of Davenport" performed for a benefit. Tickets cost 50 cents with children being half price. Later that year, the Mush and Milk Social brought in \$60.00.

Food has been an important part of the social and financial life of the church. An oyster festival helped pay for insurance in 1875 with two prices: 10 cents for admission and 50 cents for supper. During the summer of that year, a moonlight picnic was sponsored with croquet, refreshments and the "usual innocent games" featured.

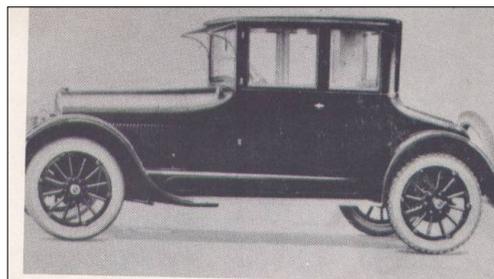
The Chrysanthemum Festival in 1876 "promised to be a fine affair". Admission was ten cents, but refreshments were extra. Staack and Knees provided a large display of flowers. Plants and cut flowers were for sale. Ten cents was a common price in 1876 as it was also the cost of an oyster supper.

Foreign culture study was presented by a Japanese college student in 1889 who spoke with "refreshing ingenuousness". Believing the attendance would be small, it was planned for him to speak in the basement. Much to everyone's surprise, it was standing room only.

One half the funds went to the student and one half to missions.

With the beginning of the church's second century (1935), the depression throughout the country was easing, but there was still debt from building the church in 1923. The growth in membership and influence of the church in the community made it desirable to raise large sums of money. The Trust Committee planned for future financial security by asking for contributions by gifting through trusts or bequests to a permanent Endowment Fund. The principle was to stay invested and the income used for church programs. Memorials in memory of the living or dead were also desired.

Funds for the improvement of the sanctuary began in 1945. The brochure that year was one of facts, but it was the later, humorous one in 1948 that got the project completed.



1922

THEY WERE BOTH MODERN THEN..



The brochure soliciting funds for the sanctuary was humorous comparing the "drab" sanctuary to the Model T. The sanctuary modernization was completed the following year.



1948

ONLY ONE IS MODERN NOW!..



**BUILDING FUND SUBSCRIPTION**

\$ \_\_\_\_\_ Moline, Illinois, \_\_\_\_\_ 1922.

In consideration of my interest in the First Methodist Episcopal Church of Moline, Illinois, the subscriptions of others, and for value received, I hereby pledge and promise to pay to the Treasurer of the Building Fund of the said Church, the sum of \_\_\_\_\_

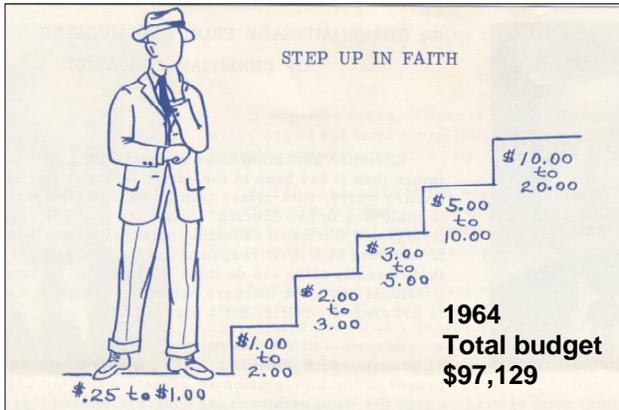
DOLLARS, \$ \_\_\_\_\_

for the purpose of building a new church at an approximate cost of \$95,000.00. Said subscription to be paid within five years in \_\_\_\_\_ equal \_\_\_\_\_ installments, beginning \_\_\_\_\_ 1922, with interest at the rate of six percent per annum after maturity of each installment if not paid when due.

Name \_\_\_\_\_

Address \_\_\_\_\_

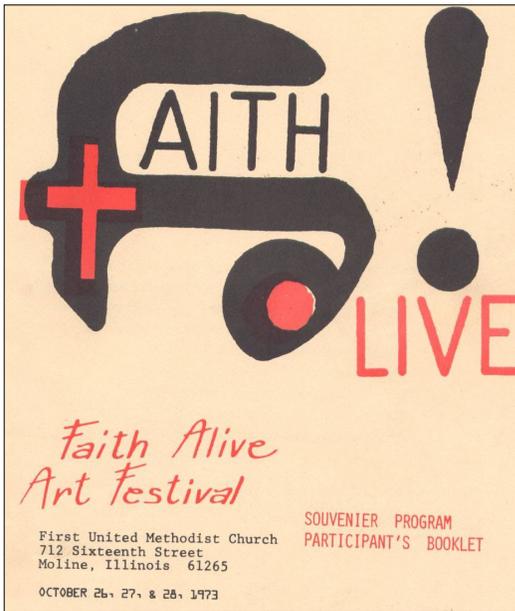
**Funding for the new church building in 1922 was businesslike.**



The Step Up Program has been used in different decades.



Auctions, garage sales and basement sales were fun ways to earn money for special projects for the church or community.



**Aldersgate Bar-B-Que Recipe**  
 20# ground beef,  
 browned and drained  
 6 cup chopped onion  
 14 cups catsup  
 1/2 cup mustard  
 1 cup brown sugar  
 2 cup flour, add near  
 end of cooking time,  
 blend well  
 Salt and pepper to taste  
 Simmer over low heat  
 stirring occasionally  
 6 generous sandwiches  
 per pound  
 Enjoy



Key '73 was an evangelistic program involving 100 denominations. It's purpose was to make Christ known to North America through a variety of ministries including the arts. In response, a week-end of Art was the purpose of FAITH LIVE! at the church. A pastor-artist began the event, followed by drama, films, music and art demonstrations for adults and children. Works of art for enjoyment or purchase were on display throughout the weekend as an educational and spiritual outreach to members and the community.

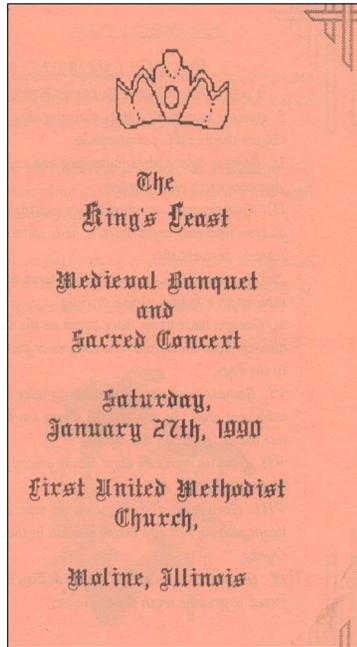


"Circuit Riders" led the Every Member Campaign. First was fortunate to have a veterinarian take care of the horses!



*Chili supper to benefit Haiti*

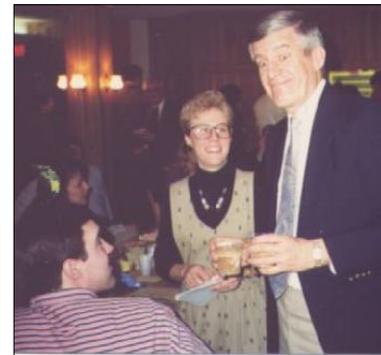
**A supper for a cause was always supported**



**Methodism began in England, so a “King’s Feast” theme was a natural. Guests of the “king” learned the tableware had been confiscated. Fortunately, all foods were finger-licking good. Below: The King’s Feast and Sacred Concert provided funds for the music department in 1990. Left: A second King’s Feast and Health “Fayre” launched the Parish Nurse Program in 1992. Because they were fund raisers, dinner prices had risen to \$15.00.**



**Note the doors and stained glass—once a partition between the sanctuary and overflow area.**



**An ice cream social on the front lawn enticed drivers on busy 41st Street to support Aldersgate’s missions.**



**Riverside is prepared to step up when one of its own needs financial help for medical treatment or for disaster recovery.**

### Scenes of the Flea Market

Twice yearly Aldersgate sponsored a Flea Market. This activity continued as a tradition for Riverside. Funds came from three sources: the sale of spaces to vendors, a garage sale and a lunchroom. The bar-beque sandwiches and homemade pies soon became known throughout the community. The Flea Market was a time of community building in the congregation as it required lots of volunteer hours. In its history, there was never been a rain out during the spring or fall Flea Markets.



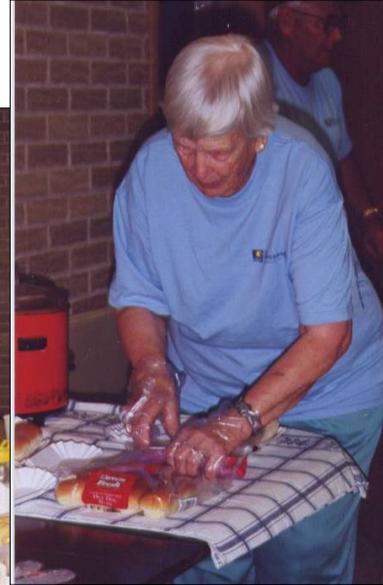
Riverside men parked the hundreds of cars while the Riverside women served lunch to vendors and their customers.



Garage Sale



Vendors came from all over the Midwest. They and the church profited



# Praising God: Through Expressions of Art Banner Ministry

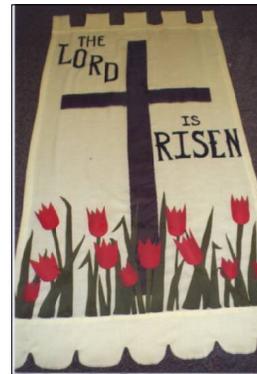


The angel banners trumpet the Christmas Season; however throughout the year, the Banner Ministry of Riverside displays one of a kind, hand-made banners. The twenty seven banners pictured are part of our collection.

Creative banners have been tradition so long that Riverside members may fail to realize how unique these banners are and how much they contribute to worship. Many are designed for specific occasions and are displayed only a short time.



The Angels were a memorial banner for Brad Belling. UMW circle members cut out all the pieces of felt used for the gown.



The Easter Banners on the far left and center honor members of the Clever family.

Right:

The Butterfly was used to symbolize Riverside; new life from the merger of First and Aldersgate UMCs.

Riverside is a name chosen because of the influence the Mississippi River has had in the history of the church.



Below:

Bride and grooms have a choice of banners for their wedding day.

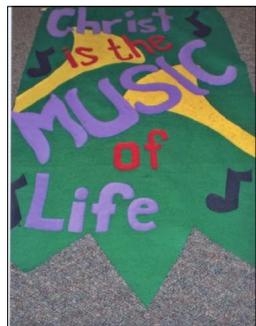
Sunday School children made flowers from colored coffee filters and tore construction paper to form the cross.





Riverside's collection of small banners surrounds the Pentecost, Baptism and Thanksgiving Banners. The yellow banners were made in Vacation Bible School.

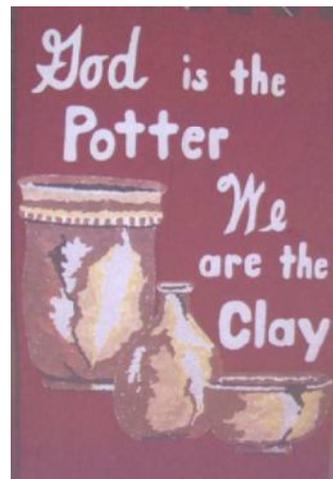
New banners grace the wall each year. For the designers and sewers this is a ministry of love.





The Senior Ministries assisted in designing and sewing the patriotic banners that were first displayed in 2008.

The look of pottery was created by the use of small pieces of construction paper.



**175th Anniversary Art Members of the Senior Ministries are seen working on one of the two banners created especially for the 175th Anniversary worship service.**

**The Quilters Small Group Ministry recruited extra helpers to make table tops for the Anniversary Dinner. Each table top is a unique quilt block.**



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