In the Jewish economy every seventh year was called a Sabbatical year, in which the Israelites were commanded to suffer their fields and vineyards to rest or be without tillage. There is a peculiar value in the observance of anniversary days. It brings with it added inspiration. We need to pause in these busy hectic days to observe emotional epochs. With Samuel the king-finder and king-maker, we would erect our Ebenezer and cry out, "Hitherto hath the Lord helped us!"

At the annual conference session held March 9, 1895, in the Trinity United Evangelical Church, York, your speaker was licensed as a preacher on trial. Bishop W.M. Stanford presided, and Dr. Ammon Stapleton served as secretary. My classmates were Harris Smith, W.N. Fulcomer, N.J. Dubs and R.E. Wilson.

Everything in the conference session was done in a democratic manner. The debates were lively, and the business transactions were dispatched expeditiously. Nothing was done in haste. They did a great deal of praying, and their devotional periods were very spiritual.

I was a candidate for license and for work. The stationing committee took quite a risk in assigning me as the junior colleague on old historic Cumberland Circuit. I preached my first sermon in the New Kingston church. My text was, "Zacchaeus, make haste and come down." It lasted about ten minutes.

Twelve assignments were given me over fifty years -- six were rural and six were urban: Cumberland Circuit, Penns Creek, Bellwood, McClure, Loganville, East Prospect, Baltimore Christ, York Christ, Williamsport First, York Trinity, Milton, and Marysville.

By the grace of God, I was permitted to preach 6,669 times, made 35,950 pastoral calls, united 662 people in marriage, baptized 945 persons, attended 3,000 prayer meetings, witnessed 1,304 conversions, recorded 1,214 accessions, and moved twenty times.

Cumberland Circuit, 1895-1897

The first building construction in my experience as a preacher took place at the historic Kutz Church just east of Carlisle. A tower was erected and a bell placed in its belfry. All expenses were paid by Jerry Gladfelter, a rich farmer. His name was inscribed on the rim of the bell -- but who could read it?

One rainy Sunday morning, the senior colleague came into my services at this same church. There was a large congregation present. Not possessing all the traits of a seasoned pastor, having had no lessons on ministerial courtesies, somewhat
awkward in pulpit mannerisms, and a stranger to conventional decorum, I was a bit flustered. My heart beat faster and my face registered consternation at the sight of so distinguished a preacher. My visiting colleague was invited to a cushioned seat behind the pulpit. But my text that morning was a comfort to me when I arose and announced Philippians 3:14, "This one thing I do, forgetting those things which are behind, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Penns Creek, 1897-1898

In the spring of 1897, I was assigned to a new field of labor composed of the odds and ends of two circuits. They called it Penns Creek charge. It had four appointments. Here I preached my first German sermon. I had written it in German script and built a protecting fort out of the hymnals on the pulpit. I did not want the congregation to see my manuscript. I got along quite well until I reached the bottom of the first page. Then I was perplexed because I had not planned on how to turn the sheets without the congregation seeing it. So I ventured to complete the sermon without the manuscript. "Sink or swim, fail or win," I mused, "here I go." I did better than I thought I would.

I boarded with a blacksmith in Centerville. My first wedding was Professor Otto Reichley and Miss Laura Napp, my organist. I had more baptisms that year than any pastor in the conference, including those at the big city congregations.

Centerville is located four miles west of New Berlin. The church here was somewhat dilapidated and neglected. The plastering lath were visible on the inside. The church was rebuilt and enlarged. Bishop W.M. Stanford dedicated it. But I shall never forget how the good bishop, sitting sidewise on a cane-bottomed chair, lost his balance and fell to the floor -- knocking his long arm on the geraniums on the window sill. It was all I could do to keep from laughing. He had been a success in the pulpit, but a failure on the domestic chair. The edifice was declared to be the best one in Snyder County at that time.

A big revival, the most spiritual I ever held, followed the dedication. Many heads of families were converted. The searching power of the Holy Spirit was manifest. What I lacked in homiletics, the Holy Spirit made up in power. The nucleus of the Mifflinburg congregation came out of this meeting. The blacksmith was an official member and attended regularly, but one evening he jumped up and ran out of the church. He cried and sobbed like a child. Evidently, the Holy Spirit like a giant with a lighted candle was searching him. The fire of the church was more potent than the flames of the blacksmith shop, and he could not stand it. I said to him, "Brother, was ist letz? Was fehlt dir? Warum weinst do so?" Between his sobs, he acknowledged and confessed his lack of consecration.

One of the trophies of this revival was the conversion of a young man who had been adrift through strong drink. He was loafing at the hotel most of the time.
He had lost his manhood. He was separated from his wife and two fine daughters. But he was awakened from his lethargy, convicted of sin, and made to see his degradation in the light of the gospel. One night he came to the altar as a penitent. The altar was full of weeping penitents. He was rescued as a brand from the burning and was gloriously saved. It was real; his life proved it. He was reunited with his wife and family and became a strong pillar in the church somewhere in New England. He was a talented musician and used to lead a band.

Bellwood, 1898-1900

At the end of my first year, I was lifted out of Penns Creek. The stationing committee sent me to Bellwood, and I became a missionary. I am not able to this day to understand the ecclesiastical statesmanship of such an abrupt transfer. I learned that a stationing committee is not infallible, I have discovered that some presiding elders become a bit autocratic. I think district superintendents are an improvement. In spite of all, I managed to be happy. And my second year on this mission field led me to marriage.

Bellwood United Evangelical Church and parsonage
The church was under construction when Gramley arrived and completed during his tenure. The parsonage next door was erected by his successor.
McClure, 1900-1904

My next appointment was McClure charge. Here I had to preach in German once a month. All my predecessors had long whiskers, and the people were not accustomed to look into the face of a beardless youth. But I stayed four years. That was the time limit then. I lived in Beavertown, and here I taught a Latin, a German, and a teacher-training class. The contributions for missions there were more than double any previous year. One old lady got cross at me because of the way I collected missionary funds -- but it worked. I used a six-coach passenger train as an illustration in my solicitations, and my missionary offerings increased.

It was the custom in those days to call the roll of conference and ascertain the amount of missionary money raised on each charge. The names of the contributors were printed in the rear of the conference journal -- this also increased the sales of the journal, and it was a paying publication. Several of the pastors from strong city congregations reported over $1,000 each. I wished I could say that charming word "thousand" -- but my rural field was not so prolific in gifts for missions. When my name was called, however, I arose and reported: "for Western missions, $60.00; for special missions, $69.06; for foreign fund, $95.67; for conference, $106.62; total, thirty-three thousand, one hundred and thirty-five -- cents." Bishop Dubs caught on and shook his fist at me and laughed.

Loganville, 1904-1908

My next assignment was to Loganville charge. Here a new parsonage was built, and four teacher-training classes received their diplomas. Thirty-two public school teachers came from this charge. Rev. C. Carroll Bailey was converted at a revival meeting held in the Loganville church. Professor Leonard M. Miller, head of the Vocational Guidance office in the colossal Education Building in Harrisburg, the son-in-law of Bishop U.F. Swengel, was received into the fellowship of the Evangelical church here when but a lad.

At the Mount Zion appointment, the fourth oldest church in our denomination, a unique service was held on a snowy Sunday afternoon. I was preaching about Daniel, and I felt the rosin on the bow. The longer I preached, the more rosin. The spiritual atmosphere was tense. This was unusual for this congregation. After the sermon we sang, "Oh, the children of the Lord have a right to shout and sing." When we came to the third stanza, brother Ed Snyder took a shout. The pianist's eyes filled with tears of joy. She couldn't distinguish the black keys from the white ones, and the piano choked. A sister in the front of the church shouted and applauded in great ecstasy. A lame man in back of the stove got up and danced about and said, "I feel so good." He was praising the Lord. It was a refreshing afternoon.

It was also my pleasure during this time to write the comments on the Keystone League of Christian Endeavor topics for two consecutive years in The Evangelical.
East Prospect, 1908-1912

Next came an assignment to East Prospect. Here the native stone church was enlarged, remodeled, and beautified. A big revival broke out following the dedication of the church and many souls were saved. In 1911, I received the B.D. degree from Temple University. Dr. Russell H. Conwell, founder and president of the University, conferred the degree.

One Sunday forenoon I was preaching on the importance of prayer, and at the close of the sermon I called on brother Henry Burg to pray. In doing this he was so filled with the Holy Spirit that he became choked in his oratory. The church was crowded, and the entire congregation felt an unusual something out of heaven. His brother William, one of the class leaders, cried out, "Bless him, Lord. Fill him full. He and we need it!"

Leonard Olewiler, a former member of this congregation, was present one morning. Feeling the kindling touch of the Holy Spirit upon him, while I was preaching, he swung his felt hat high over his head and shouted in ecstasy, "Hurrah, hurrah, for Jesus!"

What was believed to be akin to a miracle occurred when my brother "Jim" and I were plastering the church. We were lathing that part of the partition above the sliding doors between the auditorium and the Sunday School unit. The chandelier was lit, as it was evening. Some of the townsmen were watching us. We extinguished the lights as soon as the job was completed, and all of us left the church. Some went home, and others of us attended the YPM Circle at the Strickler home nearby. Henry May, the stage driver, was among those who watched us. Early the next morning he entered the church to inspect the work and to his surprise it was plastered!! He could not understand this, and he thought it was a miracle. (If you wish to know what happened, see me.)

Baltimore Christ, 1912-1916

May next assignment was Christ Church, Baltimore. I was the first regularly appointed missionary to this growing mission. Here they worshiped in a frame building that looked like a temporary school house. The seats in it were reversible, somewhat like a trolley car. When I saw this arrangement, I immediately thought that this congregation had the advantage. If the people wished to express their disapproval of the sermon, they could turn their backs to the pulpit and face the exits. Here we had two prayer meetings each week. I am not able to recall one dull meeting during my four year's pastorate there.

A fine looking lady was converted the first Sunday evening I preached there. We remodeled and beautified the building. It was an attractive life-saving station. Bishop Rudolph Dubs honored us with his presence and an old-fashioned episcopal sermon. He was a great bishop, a powerful preacher, and a Christian statesman!
I visited extensively and was assisted in the work by the deaconess, Miss Georgianna Hoke. Oliver Rothage, one of the three best piano tuners in the Monumental City, attended our services. He was called the dollar man, because he always put a dollar bill in the collection. He paid for the large art glass window in the front end of the building.

York Christ, 1916-1918

My next assignment was Christ Church, York. In the transfer from Baltimore to York, I was compelled to live in my satchel for six long weeks. My predecessor had an accident and sprained his ankle when he fell down the stairway. He interpreted this accident as a token that he was to stay and that the stationing committee failed to recognize this ailment as a draw or a legitimate reason for not transferring him to another field of labor. With it all, I was patient. But he refused to move. My wife and two sons were compelled to visit at Mount Holly Springs, while I was acting as pastor with ex-cathedra power. The officials were somewhat nonplused. Enthusiasm was at a low ebb. The ecclesiastical waters were so shallow you could count the pebbles. But the tide was turned by the grace of God. The congregation faced the future with an increasing optimism and a brightening hope.

The lot where Christ Church now stands used to be Bierman's lot, where the circus pitched its tent. Here the loitering elephants ate hay and drank water. One night I turned Nehemiah, and like him I viewed the show grounds and prayed about it. In the absence of Sanballat the Horonite, Tobiah the anxious Arabian, and Geshem its representative -- I said, "Let us arise and buy this lot and build a new church here." It was done. Cottage Place was opened up and Christ Church has a fine location.

At the same time that I was pastor of Christ Church, Dr. J.D. Shortess was pastor of Grace Church. It was then that I became more intimately acquainted with him. He was the president of the Historical Society, and I was privileged to work with him on the 1916 Centennial Celebration.

Williamsport First, 1918-1925

The next claim laid upon your servant was First Church, Williamsport. With a deep sense of inadequacy and unworthiness, I was abruptly stationed at First Church. I entered here with fear, for giants had peopled that pulpit. Here I found an intelligent people. Here I needed to use homiletics, hermeneutics and exegesis. I needed Pennsylvania German purpose mingled and blended with Yankee skill and philosophy. The doctrines and tenets of our Evangelical pioneers are enshrined within the throbbing hearts of this influential congregation. A Mount Airy granite edifice, commodious and Biblically virtuous and characteristically designed, was built here 1923-24. It is a petrified megaphone.

In 1920, First Church entertained the Central Pennsylvania Conference.
Eighteen applicants for license came to this session. Among them were Reed O. Steely, J.W. Zang, Gordon S. Burgett, C.H. Bankes, W. Nelson Winter, Lewis P. Markley, B.F. Farley and Dorr Stock.20

First Church gave $5,104.21 for missions in 1920, $6,481.66 in 1921, $6,481.70 in 1922, and $5,094.66 in 1923. The averages per member for those years were $9.63, $12.00, $11.08 and $8.49. I had 199 conversions at First Church, 238 accessions, 99 weddings, 74 funerals, 138 baptisms, and made 7832 pastoral calls.

York Trinity 1925-1932

Trinity Church in York is our mother church, and Bethlehem is the grandmother. Bethany, Christ, St. Paul and Zion are all beautiful daughters.21 I was permitted to serve seven years here. A large pipe organ with two consoles was installed, and a new brick parsonage was erected. Brother Fleckenstine says it is the best ever. My perquisites at Trinity were $444.44 for one year. In all the seven years I served as Trinity’s pastor, there was no quarreling or no fiery disputations in the official board. Now they have an administrative council, and I do not know how it functions.22 Like Jacob who said, “I served seven years for Rachel and they seemed to me but a few days, for the love I had for her,” so it was with the seven years at Trinity. Trinity was organized in 1871 and eleven of her pastors became presiding elders. If Dr. Jay H. Fleckenstine would be elected as a district superintendent, then there would be 12 ex-pastors who were elevated to this high office. Here is the list: Swengel, Irvine, Dr. Stapleton, Detwiler, E. Crumblimg, J.C. Reeser, H.A. Benfer, M.I. Jamison, Dr. Thompson, A.F. Weaver and Dr. Norman Long Hummel. J. Theodore Petit and Gramley escaped the ordeal.

Milton, 1932-1936

I served at Milton23 only four years. The church has a new building with an attractive Biblical painting in back of the pulpit. The people are loyal and devoted, and the prayer meetings are well-attended. The average attendance for the four years was over 100, and one evening I recall we had 142 present. The attendance at Sunday School was between 600 and 700, and at evening worship by actual count we had 935.

The Albright Brotherhood at Milton was active and did a good piece of brotherhood work. It was a beautiful sight to see a large delegation of men march down the aisle to the tune of fidelity and kneel about the altar on communion day! Revs. William O'Donnell, Jay H. Fleckenstine, R.S. Daubert, Joseph H. Miller and Harry A. DeWire are sons of this congregation.

Marysville, 1937-1940

I sang my swan song At Marysville. It was easy to minister here in sacred things. A new Hammond Improved organ was installed. Dr. W.E. Peffley and
Homer W. Heisley are from this congregation.

Retirement and Conclusion

I moved to Mount Holly Springs, "beautiful for situation" the joy of the Cumberland Valley. Here I am doing my best to be on good behavior. I keep busy by writing articles for the religious press and a few books of an historical nature. The backstraps are used more than the traces, and the bit of the bridle more than the saddle.

My valedictory words are not weeping willows, but bursting acorns... not muddy roads, but super-highways... not groaning wagons from Egypt, but jeeps jumping fences and crawling up steps of mansions. My conference has treated me well, and I gave it the best I had. I wish to give thanks to Almighty God for the many blessings vouchsafed to me during these fifty years as a licensed Evangelical preacher. I publicly acknowledge His goodness to me.

I regret my short-comings and mistakes, as well as indiscretions. I now publicly offer my apologies to those who think that I have harmed them as we rubbed shoulders and made knee marks in the dust and heat of battle. I rejoice in the rich heritage of our Evangelical pioneers and intrepid crusaders, as well as our spinning mothers. I thank God that He allowed me to be in the pulpit so long. It has always been my delight to preach the unsearchable riches of Christ! I was able to exercise both in the German and in the English language.

In conclusion I wish I could borrow a drop or so of Dr. Peffley's genial philosophy, a rosebud from Bishop H.B. Hartzler's poetic plantings, an ecstatic shout from E. Kohr's native eloquence, a few paragraphs of brother Hunter's emotional experiences, a half dozen of brother H.A. Stokes' Amens, a few Hallelujahs from Bishop Seybert's ecstasies, a few of brother Gabriel's trumpet notes, a page of Dr. Hummel's unique diction, and a few colorful hints from Dr. A.F. Weaver's administrative abilities to express my happiness and my innate joys at this closing moment.

As my friend Paul Stahl used to sing at Milton,

When my cup runneth over with joy
I find it easy to pray and live happy each day
When my cup runneth over with joy.

And, in the words of an anonymous poet,

The life that counts must toil and fight,
Must hate the wrong and love the right,
Must stand for truth by day and night.
This is the life that counts.
Endnotes

1. Andrew D. Gramley (1873-1958) was born in the Clinton County Evangelical stronghold of Sugar Valley. He was converted in 1891 as the result of reading an article by Bishop Rudolph Dubs. He graduated that year from Lock Haven High School and in 1894 from the denomination's Central Pennsylvania College at New Berlin, successor to that town's Union Seminary and forerunner of Reading's Albright College. He is best known today as co-author of the 1939 *Centennial History of the Central Pennsylvania Conference* of the Evangelical Church.

2. Of those mentioned in this paragraph, Gramley was the last to see active service in the denomination. Wesley M. Stanford served as bishop until 1902, as long as permitted under the rules of the United Evangelical Church, and edited denominational publications until his retirement at the 1922 re-merger; he died at his home in Harrisburg in 1923 and is buried in that city's cemetery. Prominent church historian Ammon Stapleton died in 1916 while serving Williamsport St. Paul. Somehow Harris Smith remained on the conference roster as a "preacher on trial" from 1895 to 1928, although he was never assigned to a church; his name disappears without explanation in 1929. W.N. Fulcomer transferred to the Oregon Conference in 1910, returned to the Central PA Conference the following year, and withdrew from the ministry in 1912. Noah J. Dubs retired in 1931. Rollin E. Wilson transferred to the Wyoming (PA-NY) Conference of the Methodist Episcopal Church in 1909.

3. Cumberland Circuit was created in 1834 and continues to this day. In 1895 it consisted of 5 appointments: Letort, Mount Holly Springs, Hickorytown Salem, New Kingston, and Middlesex. The historic Letort appointment, also known as Kutz's, has been on Cumberland Circuit continuously since 1834. Their first building was erected in 1841, and the present one in 1872. Mount Holly Springs left in 1899 to become a station. It later added outlying appointments to become a multi-point charge and has since united with that community's former Methodist church to become Mount Holly Springs UMC. Hickorytown Salem experienced dissention and the United Evangelicals sold the building in 1914 and applied the proceeds to the parsonage fund. The people continued their Sunday School and the Methodists soon took up the work, formally purchasing the abandoned building in 1916. This, a move across the street and two buildings later, is now Hickorytown UMC. New Kingston left to become a station appointment in 1950. Middlesex left to become a station appointment in 1976 (and was replaced on the charge by the former Methodist church at Hickorytown). In addition, Waggoners was part of Cumberland Circuit from 1922 until becoming a station appointment in 1985. Today's two-point Cumberland Charge is comprised of Hickorytown and Letort.

4. Penns Creek Circuit was formed in 1897 by detaching Centerville from New Berlin Charge and Zion, Salem and Hummel's appointments from Middleburg Charge. The class at Center-ville, another name for the village of Penns Creek, began in 1806 and is now St. Paul's UMC. The Hummel's appointment, whose building was officially named Grace church, dates from 1810. It was discontinued in 1921 and the building stood empty until it was sold in 1952 and is now Boyer's Mennonite Church. The nearby Hummel's UMC was formerly United Brethren and was started in 1896 by dissatisfied members of Grace. Over the years the charge name has alternated between Centerville and Penns Creek. It has existed continuously except for 1907-1910, when its appointments were divided between the New Berlin and Middleburg charges, and is now part of the Paxtonville/Penns Creek larger parish.
5. This is Pennsylvania Dutch, the form of German used in everyday conversations. The translation is "Brother, what is wrong? What do you feel? Why are you crying so?"

6. Bellwood was a mission, an appointment that cannot meet the minimum salary and so must receive a subsidy from the conference. In the Evangelical Association, the Altoona area fell between the Central PA and Pittsburgh conferences and was nominally served from the west. Following the 1891-94 denominational split, the United Evangelicals of Central PA moved quickly to win the region for "their side." An Altoona mission was established in 1896. Bellwood mission was split off from Altoona mission in 1898 and consisted of work in Bellwood, Pinecroft, Blair Furnace and Burkett's Station. Church buildings at Bellwood and Pinecroft were under construction when Gramley arrived and reported completed in the 1899 conference journal. Evangelical structures never existed at the other short-lived appointments. The next pastor, C.F. Garret, succeeded in erecting a substantial parsonage in Bellwood. Never a strong charge, it survived until 1933 -- when Bellwood was placed with Altoona First, and Pinecroft with Altoona Grace. The Bellwood church and parsonage were sold in 1952 for $3000 when that congregation merged with the former United Brethren Church there. The money was used to put a Sunday School addition on the UB building, now Calvary UM. In 1965 Pine Croft was detached from Altoona Grace and re-associated with Bellwood, and the Bellwood-Pinecroft charge has remained so ever since.

7. The reference to district superintendents being an improvement over presiding elders is puzzling. While the 1931 Discipline of the Evangelical Church changed the name of the office, it made no changes in the duties or responsibilities.

8. This charge, originally named Troxelville, was created in 1873 from the western appointments of Middle Creek circuit. McClure charge of 1900 included six churches: McClure, Lawver's, Bakers, Troxelville, Beavertown and Manbeck's. The charge remained unchanged until 1955, when the last three were split off to become Beavertown charge. While services were discontinued at Manbeck's in 1940, an annual homecoming service continued there into the 1950's; it was sold to the Mennonites in 1960. St. Peter's was added to Beavertown and Troxelville in 1992 to form the present Beavertown charge. McClure, Lawver's and Bakers continue to constitute the present McClure charge. Two more facts should be noted about these appointments. The Lawver class was organized by Jacob Albright in 1803 and their land is believed to be the oldest continuously owned property within the Evangelical denomination. The Beavertown building was erected as Bethesda United Brethren Church in 1865 and sold to the Evangelicals in 1872.

9. Loganville charge of 1904 included four churches: Loganville, Mt. Zion, Pine Grove and Paradise [i.e., Jacobus]. It was formed in 1859 when the Shrewsbury circuit was divided -- the southern part to retain the name Shrewsbury, be served by one pastor and consist of Glen Rock, Shrewsbury, Free's [New Freedom], Grove's [Winterstown] and Jacob's [Klinefelters]; the northern part to be called Loganville, be served by two pastors and consist of the remaining eight appointments. The four appointments without their own buildings had ceased to exist by 1904. Jacobus left the charge to become a station appointment in 1954, as did Pine Grove in 1967. The Loganville charge today consists of Loganville and Mt. Zion. When Gramley claims that Mt. Zion is "the fourth oldest church in our denomination," he refers to "church buildings erected by the Evangelical Association" -- that ranks Mt. Zion's original 1827 structure behind only the 1816, 1820 and 1826 buildings at New Berlin, Shrewsbury and Orwigsburg. Before that, classes met in homes or other non-church structures, or in church buildings erected by others than the Evangelical Association.

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10. Officially titled "Glory to God, Hallelujah!", this gospel song appeared in the hymnal of the United Evangelical Church and was a definite favorite. Its exclusion from The Evangelical Hymnal of 1921 may be due to the denomination's gradual drift toward a more refined image and away from an emphasis on shouting and emotionalism. The song certainly has impeccable credentials. Its words were composed by the famed blind gospel song-writer Fanny Crosby, author of more hymn texts in the present United Methodist Hymnal than anyone except Charles Wesley and Fred Pratt Green (a prominent Methodist hymn writer who has been called the Charles Wesley of the twentieth century). The music was composed by William Kirkpatrick, who was raised in Duncannon, converted at the age of 16 in a revival at the Methodist Church there, and founded a Philadelphia publishing company for which he compiled more than 600 gospel songbooks. A respected musician and the organist for some of Philadelphia's most prestigious Methodist churches, he wrote the music for such well-known hymns as "Tis So Sweet to Trust in Jesus," "The Comforter Has Come," "Lead Me to Calvary" and "Jesus Saves." Fanny Crosby and William Kirkpatrick were friends as well as fellow song writers, and she liked to refer to him as "Kirkie." Together they produced the words and music to several other songs, including "He Hideth My Soul." The words and music on the opposite page are reproduced from the denomination's 1897 hymnal.

11. Once the largest young people's organization in all Protestantism, Christian Endeavor was founded by Congregational pastor Francis E. Clark in 1881. By 1885 it had become an inter-denominational organization based in Boston and known all over the world as the United Society of Christian Endeavor. States, regions and denominations organized cooperating societies. The Pennsylvania Christian Endeavor Union, for example, was based in West Grove PA and worked across denominational lines to host regional and statewide conventions and workshops for many years. In 1891 the United Evangelical Church organized the Key-stone League of Christian Endeavor, placed it under the supervision of a board, and affiliated with the international parent body. Its constitution provided for Junior societies for children. [The Evangelical Association viewed the international parent body with suspicion and chose to organize its own YPA (Young People's Alliance).] Following the 1922 re-union, the group became the Evangelical League of Christian Endeavor. By the time of the 1946 union with the United Brethren, Christian Endeavor was on the decline as more and more denominations were developing their own youth programming. Accordingly, Christian Endeavor was replaced by the EUB Youth Fellowship. There are still active societies, and Christian Endeavor International is now based in Columbus OH.

12. Published weekly by the denomination's printing house in Harrisburg, The Evangelical was the official organ of the United Evangelical Church. Following the 1922 re-union, it became the Evangelical-Messenger. Following the 1946 union with the United Brethren, it became the Telescope-Messenger and adopted a biweekly format in 1959. In 1963 the name was changed to Church and Home, and the publication became a monthly one beginning in 1967. Following the 1968 union with the Methodists, it merged into Together magazine.

13. East Prospect charge of 1908 included 2 churches: East Prospect Zion and Trinity North. Trinity North is so-called because there used to be another Trinity, Trinity South, by the cemetery outside Felton.That building was lost to the Evangelical Association in 1894, however, and the United Evangelicals rebuilt in Felton and used the name Bethany. Strangely, the name Trinity North continued to be used until the church was destroyed by arson on Good Friday 1988. When Rev. Gramley left in 1912, Trinity North was moved to Craley circuit and East Prospect became a station appointment.
Glory to God, Hallelujah!

1. We are never, never weary of the grand old song; Glory to God, hallelujah! We can sing it loud as ever, with our faith more strong; Glory to God, hallelujah! Where the King in all His splendor we shall soon behold; Glory to God, hallelujah! We are going to a palace that is built of gold.

2. We are lost amid the rapture of redeeming love; Glory to God, hallelujah! We are rising on its pinions to the hills above; Glory to God, hallelujah! Where the King in all His splendor we shall soon behold; Glory to God, hallelujah! We are going by and by to the palace of a King.

3. We are going to a palace that is built of gold; Glory to God, hallelujah! There we'll sing the praise of Jesus with the blood-washed throng.

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14. The B.D. degree is equivalent to today's M.Div. While Philadelphia's Temple University is now part of Pennsylvania's state system of higher education, it was started in a Baptist Temple (hence the name) by pastor Russell H. Conwell (1843-1925). Famed as a lawyer, editor, minister and educator, Conwell is best known by many as the author of the inspirational talk *Acres of Diamonds*. In 1970 the divinity school at Temple University united with its counterpart at Gordon College in Wenham MA to form the Gordon-Conwell Theological Seminary in South Hamilton MA.

15. The Christ United Evangelical Church at 1601 Rutland Avenue begun by Gramley in 1912 relocated to become Trinity Evangelical Church at Elmora and St. Cloud Avenues in 1924, that site being selected with the approval of the Council of Churches. The original building was sold to St. Joseph Missionary Baptist Church. Trinity had 333 members when it became part of the Baltimore Conference of the UMC following the 1968 denominational union. It "merged" with Christ Church (UM, former Methodist) for the Deaf in 1976, giving its property to Christ Church as a gift on 6/13/76. That building was sold in 1983 to New Pleasant Missionary Baptist Church. In existence for over 100 years, Christ Church for the Deaf is the oldest such congregation within United Methodism and now meets at Wesley Memorial UM in Catonsville.

16. The deaconess movement in all branches of the EUB denomination met with limited success. The Evangelical Association took a very Methodist approach with specified garb and rigorous training schools, but the financial hardships of the Depression brought an end to the deaconess movement of the Evangelical Church in the United States. The United Evangelicals and United Brethren allowed for deaconesses, but there was little support or enthusiasm for the program. The deaconess at Christ Church probably worked with the women and children in education (both Christian and secular), health and domestic areas.

17. The Christ Church that Rev. Gramley served was erected at the corner of Jackson and Pershing in 1908. Actually located on the rear of the lot, that structure is now an apartment building -- but it still is readily identifiable as a former church. It was Gramley's successor, C. Carroll Bailey, that guided the congregation through the building program on the lot described by Gramley at Cottage and Pershing in 1924. Christ Church united with St. Paul's in 1982. The building was sold to Shiloh Baptist Church of York, which had been located at 617 E. Princess since 1919.

18. The 1916 Centennial Celebration was a unique and powerful event in the life of the spiritual descendants of Jacob Albright. It probably contributed more toward the 1922 re-merger of the United Evangelical Church (UE) and the Evangelical Association (EA) to form the Evangelical Church than any other single event, committee or resolution. During the March 1913 meeting of the UE Historical Society, held in Lewisburg in conjunction with the annual session of the Central PA Conference, Bishop U.F. Swengel proposed a centennial celebration of the 1816 erection of the denomination's first church building in New Berlin. Both the 1914 UE General Conference in session at Barrington IL and the 1915 EA General Conference in session at Los Angeles CA heartily endorsed the idea and a Joint Committee was formed to organize a celebration embracing the following four contemporary events of 1816: (1) The building of the first church and the establishment of the Evangelical Printing House in New Berlin. (2) The holding of the first General Conference at the home of Martin Dreisbach in Buffalo Valley. (3) The beginning of The Evangelical Association as a corporate entity. (4) The beginning of a Missionary Work and the sending of missionaries to
Ohio by the annual conference at the Eyer barn in Winfield. Gramley was the youngest member of that committee and proved to be invaluable source of energy and inspiration. The September 26 and 27 celebration involved events at several locations and was successful beyond the most optimistic projections -- not only in the huge number of persons attending, but especially in the spirit of cooperation and enthusiasm it generated.

19. Gramley was stationed in Williamsport during the 1922 re-union of the United Evangelical Church (UE) with the Evangelical Association (EA). The UE congregation he served had been the former English-speaking church in Williamsport. They lost their Bennett Street building, which still stands today as a multiple dwelling, in the 1894 split and erected a new structure at the corner of Bennett and Packer. The former German-speaking church in Williamsport, at the corner of Market and North, remained with the EA during the entire division. As soon as the denominational re-union was accomplished, however, all former divisions were put aside. The former EA congregation petitioned the East PA Conference (which had served them during the split, since virtually the entire Central PA Conference had become UE) for the privilege of selling their church and parsonage to join with their former UE neighbors. Ground was broken on May 5, 1923, for a new building to house the united congregation. The present structure at the triangle of Market and Packer was dedicated November 22, 1924, and hosted the 1926 General Conference of the Evangelical Church.

The former UE building at Bennett and Packer during the 1936 flood. The people are standing at the "Y" in front of First UM, whose fountain is visible in front of the house at the right.

20. Dorr Stock was from the Evangelical Church of Wayland NY. He writes, "I was baptized in the Methodist Church at Wayland and attended with my parents until in 1914 as a teenager I became interested in the fine youth program of the First United Evangelical Church. Under the leadership of a very devoted lady teacher of a teenage group of boys, I became very active in the church. In 1917 I became a Christian and felt a call to the ministry." The Central PA Conference stretched all the way from Washington DC and Berkley Springs WV into midstate NY. Interestingly, Rev. Stock's first appointment was to the extreme other end of the conference at Berkley Springs WV. He retired in 1964 and died in 1991 at the age of 93 -- a man full of stories about conference churches in 3 states and 3
denominational mergers, and the only ministerial son to have entered the conference directly from a NY church.

The conference's involvement to the north began in 1871 when a congregation in Seneca County, abandoned by the NY Conference appealed to PA for a pastor. Even though it was some 60 miles into NY and even farther from the conference's closest work (the Liberty circuit), the strong Central PA Conference accepted the challenge. In 1876 Dansville circuit, which included Wayland, was transferred to the Central PA Conference -- even though it was some 40 miles into NY. The fate of the Seneca (a.k.a. Seneca Falls) appointment is unclear -- it is listed as "to be supplied" beginning in 1890 and not at all beginning in 1894. The Dansville circuit, always isolated from the rest of the conference, involved several appointments and has an interesting history which may be summarized as follows: In 1883, the name was change to Wayland circuit. In 1895, Wayland circuit was split into two circuits: Wayland and Steuben. In 1911, Steuben circuit became South Wayland mission. In 1927, South Wayland mission was discontinued and its members transferred to Wayland. Beginning in 1932, Wayland was supplied by the NY Conference. Finally, the 1934 General Conference formally transferred Wayland from the Central PA to the NY Conference and it is now Wayland UMC of the Western New Conference.

21. Bethlehem was founded in 1842 and was German-speaking from the beginning. Originally located on Queen, between Market and Philadelphia, the congregation erected the structure existing at State and Wallace in 1903. It remained with the Evangelical Association through the 1894-1922 split and merged with Ridge Avenue (former Methodist) in 1970. The resulting congregation worships in the Ridge Avenue building and uses the Bethlehem name. Trinity was organized in 1871 as "The English Mission of York" and was directly responsible for the founding of St. Paul's in 1898, Zion in 1899, and Christ in 1901. Gramley's inclusion of Bethany as a daughter of Trinity is probably not warranted. Trinity hosted the 1918 General Conference of the United Evangelical Church and annual sessions of the Central Pa Conference in 1885, 1890, 1895, 1904, 1911, 1923 and 1954.

22. The Official Board was an optional body "consisting of the members of the Quarterly Conference and such other officials of the congregation as the Quarterly Conference may determine." It was to act on matters arising between Quarterly Conference sessions and be amenable to the Quarterly Conference. In the 1939 discipline, the Commission on Finance (which handled the funding of all programming -- missionary, benevolent, educational, etc.) was replaced by the Administrative Council (which was to make decisions on both programming and the funding of the programming) at the denominational and conference levels. In addition, it mandated a parallel council at the local level and said that "the Official Board (or the Quarterly Conference, where there is no Official Board) shall function as the Administrative Council." Apparently Gramley was of the opinion that the old system had been working just fine and didn't need fixing.

23. The new building referred to by Gramley, erected during the pastorate of his predecessor, Reed O. Steely, is the present sanctuary and was the congregation's sixth!
1867 - congregation formed and purchased an old Lutheran church on Mahoning
1870 - building on Lower Market purchased and transformed to a place of worship
1874 - first church building actually erected by the congregation
1881 - church rebuilt after being destroyed in the great Milton fire of May 1880
1894 - church rebuilt after being rendered unstable by the floods of 1889 and 1894
1928 - present sanctuary erected at Lower Market and Garfield

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