

## **1834 Coffman Class of the Bloomfield ME Circuit**

*by Milton Loyer, 2012*

In August 2012 the Susquehanna Conference archives received a communication from Carol Holliger, archivist of the Ohio United Methodist material at Ohio Wesleyan University in Delaware OH, which stated in part: “I have been cataloging manuscripts in our collection and have discovered that we have a class book from the Bloomfield Circuit of the Chambersburg District from the 1830’s and 1840’s.”

Archivist Holliger then sent a high-quality, page-by-page scanned copy of the leather-bound book – into which was pasted a four page pamphlet giving the *General Rules* for Methodist Societies. The first page of entries listed the following names – along with records of their offerings and attendance at the weekly class meetings from July 13, 1834, to the end of the year.

<u>No.</u>	<u>State</u>	<u>Name</u>
1.	m	Joseph Coffman – leader
2.	m	Frances Coffman
3.	m	Philip Hoffman – died in peace December 6, 1835
4.	m	Mary Hoffman
5.	w	Peter Coffman
6.	m	Mary Hoffman – died in peace July 26, 1834
7.	m	Enoch Hoffman
8.	m	Catherine Hoffman
9.	w	Mary Baker
10.	m	Solomon Coffman – withdrew April 18, 1835
11.	m	Elizabeth Coffman
12.	m	Michael Coffman
13.	m	Mary Coffman
14.	s	John Coffman
15.	s	Elizabeth Coffman
16.	s	Samuel Hoffman
17.	m	George Smith
18.	m	Lydia Smith
19.	m	Catherine Beaver
20.	s	Peter Coffman
21.	s	John Essick
22.	s	Eliza Watts
23.	m	Mason Mann – removed December 30, 1834
24.	s	Lucinda Mann – removed December 30, 1834
25.	s	Nancy Reed – received on probation October 5, 1834
26.	m	George Gilbert – received on certificate
27.	m	Catherine Gilbert – received on probation November 16, 1834

Subsequent pages in the book give the same information, for essentially the same list of names, for continuous dates up to and including April 18, 1841. Since these names were unknown at the Susquehanna Conference archives, not appearing in connection with the histories or records of any known Perry County Methodist Episcopal congregations, three questions immediately arose: In what community was this class located? What happened to these people? How did the book find its way to the United Methodist Archives in Ohio?

As it so happens, the answers to these questions reveal a great deal about early Methodism and Methodist dynamics within central Pennsylvania. For that reason, we are pleased to include the results of this recent research in this issue of THE CHRONICLE and believe that it nicely complements the contributions of the older papers preserved in the conference archives.

### **Location of the Class**

It has long been known that the first Methodist Episcopal building in the entire Juniata Valley was erected in 1807 in Pfoutz Valley, Perry County, midway between Millerstown and Liverpool. This crude log structure was abandoned sometime after the denomination erected more suitable structures in the more populated areas of Millerstown and Liverpool in 1840 and 1858 respectively.

It is also well known that the present Pfoutz Valley United Methodist building on the property was erected in 1854 by the United Brethren and received its present denominational affiliation at the 1968 union of the Methodist and Evangelical United Brethren denominations.

The site has been of particular historical interest to both the Methodist and EUB branches of United Methodism. Noted Methodist circuit rider Peter Beaver, the namesake of Lewisburg's Beaver Memorial UMC who was ordained by Francis Asbury in 1809 and commissioned "missionary to the Germans" in 1810, settled in the area, and his first wife Elizabeth is buried in the Pfoutz Valley UM Cemetery. Beaver and his second wife are buried in nearby New Berlin, Union County. On the United Brethren side, the area was visited many times by noted circuit rider and bishop Christian Newcomer, even before the denomination was officially established in 1800. And among the area's early settlers were direct descendants of the Lancaster County Long family of the Isaac Long barn, an official heritage landmark of the United Methodist Church, where Otterbein and Boehm first met in 1767 and started what eventually became the United Brethren Church.

In celebration of this dual heritage, the Pfoutz Valley United Methodist Church claims 1807 as the erection of its first church building and celebrated 200 years of continuous ministry at the same location in 2007. But little information, and even less reliable documentation, exists about the original Methodist Episcopal building erected there in 1807 and the class that met there until the

1850's. The class book discovered in the United Methodist archives at Ohio Wesleyan University changes all that. This class book is the complete record and documentation of the Pfoutz Valley Methodist Episcopal class from 1834 to 1841.

One of the most important and significant pieces of information the book documents is the early cooperation between and intermingling of Methodist and United Brethren traditions. While the strong United Brethren connections within this Methodist class is at first surprising, further reflection on the following observations helps to paint a more complete picture of the situation in Pfoutz Valley – and of the situation in other places where these two traditions came together

1. Both the Methodists and the United Brethren established regular enduring preaching appointments in the area before 1800.
2. The Methodists were quick to organize classes, maintain membership rolls, and enforce standards for probationary and full membership.
3. Because the United Brethren recalled David's sin in numbering the people and believed that "God kept the books," they didn't start to keep congregational membership records until well into the 1830's.
4. The United Brethren were German-oriented. As the United Brethren became more organized, persons in strong German areas who had initially supported the Methodists began to identify more fully with the United Brethren.

In Pfoutz Valley there was the additional dynamic of the meeting house. Before the erection of the log church in 1807 the Methodist circuit riders had three preaching appointments in the area: Osburn's in Turkey Valley, Hoffman's in Pfoutz Valley, and Coffman's nearer to Liverpool. [Following the general pattern outlined in the previous paragraph, German-oriented Turkey Valley was eventually lost by the Methodists – this time to the Evangelical Association of Jacob Albright.] After 1807 the Hoffman and Coffman appointments became a single appointment at the new church. The United Brethren continued to meet in homes, but eventually began using the log Methodist church before erecting their own more substantial building in 1854.

The 1840 erection of a stone Methodist building Millerstown and the presence of the superior United Brethren building hurt the Methodist work in Pfoutz Valley. Eventually the Methodists asked permission for their dwindling class to meet in the United Brethren building [although it's not clear whether that change actually took place before the class was discontinued]. The erection of the new Methodist church in Liverpool in 1858 was the final blow to Methodists in the valley. The old log church was used for a brief time by the Dunkards [Church of the Brethren], and then it was razed.

Believing that the best and most efficient manner for presenting the story is to scroll through the list of the names in the 1834 class book, we proceed to do just that. The comments on these individuals, which are grouped by families, are followed by the following appendices

- A. The Long family of the Isaac Long barn and its connections to Pfoutz Valley and the people in the 1834 class book.
- B. The *General Rules* for Methodist Societies that were pasted in the class book and apparently followed as closely and conscientiously as possible by class leader Joseph Coffman.
- C. An account of all 63 different names appearing in the class book from 1834 to 1841.
- D. The Coffman family in Ohio and the journey of the class book to the archives at Ohio Wesleyan.

### **Coffman Family**

#1 Joseph Coffman (2/18/1796 – 9/16/1876) is the class leader and the keeper of the class book. He rendered the family name “Coffman” and used that spelling for all his relations, even though some of them chose to do otherwise. He will be the reference point for identifying others in the extended family. Joseph moved his family to Ohio in 1841, where he was instrumental in founding the Coffman Methodist Episcopal Church in Adams Township, Seneca County OH. That church building stood by the existing Coffman ME Cemetery on the northwest corner of township 175 and county 38. Joseph is buried in the Coffman ME Cemetery.

#2 Frances Coffman (9/1/1795 – 9/21/1887) is wife of Joseph. She was the former Frances Kanaga and went by the name Fanny. Her father Joshua Kanaga (1755-1843) was a brother to the Joseph Kanaga (1763-1843) at whose house in Big Spring, Cumberland County, the United Brethren held their 1811 and 1822 annual conferences. Frances is buried in the Coffman ME Cemetery in Seneca County OH.

#5 Peter Coffman (8/14/1761 – 3/17/1841) is the recently-widowed father of Joseph. Peter was the son of German immigrant Solomon Kauffman (1735-1802) who came to America in 1750 and eventually settled in York, where he was an active member of the German Reformed Church. Solomon was originally buried in the German Reformed cemetery on West Market Street, but those burials were all later relocated to Prospect Hill Cemetery on North George Street. Peter married about 1786 and moved to Pfoutz Valley in Perry County. He is buried beside his wife Mary (9/13/1764 – 4/4/1833) in the cemetery adjoining the Pfoutz Valley United Methodist Church. That property originally housed a log Methodist Episcopal church building erected in 1807 and used until more substantial Methodist buildings were erected in Millerstown (1840) and Liverpool (1858). The present United Methodist structure was erected by the United Brethren in 1854. It appears to have been Peter’s death in March 1841 that gave Joseph “permission” to move to Ohio the following month.

#10 Solomon Coffman (10-20/1802 – 9/6/1850) is a brother to Joseph. He and his family moved to Ohio with Joseph in 1841. He is buried in the Coffman ME Cemetery in Seneca County OH.

#11 Elizabeth Coffman (c1802 – 8/12/1852) is the wife of Solomon and a sister-in-law to Joseph. She is buried in the Coffman ME Cemetery in Seneca County OH.

#12 Michael Coffman (2/16/1793 – 4/25/1855) is a brother to Joseph. He rendered the family surname Cauffman, remained in Pfoutz Valley his entire life, and is the patriarch of the area's numerous Cauffman clan. He is buried in the Pfoutz Valley UM cemetery.

#13 Mary Coffman (5/10/1794 – 9/1/1873) is the wife of Michael and a sister-in-law to Joseph. She was the former Mary Catherine Gelnett, the oldest of 14 children of Casper Gelnett (1773-1846) and Eva Catherina Crumbaugh Gelnett (1774-1853). She and Michael raised 11 children, 2 of whom were old enough to be class members in 1834. She is buried in the Pfoutz Valley UM Cemetery.

#14 John Coffman (4/25/1816 – 8/8/1889) is the son of Michael and Mary, and a nephew to Joseph. He married a Miss Leah Swartz in 1839 and moved to Indiana, where he died and is buried, sometime after 1855.

#15 Elizabeth Coffman is the daughter of Michael and Mary, and a niece to Joseph. She reportedly married a Mr. Jacob Clair.

#20 Peter Coffman (7/16/1817 – ?) is a nephew to Joseph, being the son of a brother [Peter Cauffman (1788 – 1823)] who was already deceased. The lad was actually an orphan, his mother Sarah (1790-1828) having also passed away. Peter was born in Perry County and would marry Mary Ann Harner in 1838. Peter and Mary would have 10 children and move to Indiana about 1857. He is reported to have married a second time to a Mrs. Harriet Smith in 1879 and to have died after 1889.

### **Hoffman Family**

#3 Philip Hoffman (6/15/1766 – 12/6/1835) hosted the noted United Brethren circuit rider Christian Newcomer as early as October 1800, and his home was the scene of a United Brethren sacramental meal in May 1803. Philip is a brother to Joseph Hoffman (1780-1856), the sixth bishop of the United Brethren Church, and to United Brethren preachers John H. Hoffman (1767-1849) and George Hoffman (1775-1839). Philip is buried in the Pfoutz Valley UM Cemetery and will be the reference point for identifying others in the extended family.

#4 Mary Hoffman (11/12/1774 – 1/3/1859) is the wife of Philip. The former Eva Maria Kunz, she was commonly known as "Mary." Philip and Mary

were the parents of 10 children. After the death of Philip, Mary sold the Hoffman family home in Pfoutz Valley in the spring of 1837 and moved with some of her children to join her husband's brothers near Dayton Ohio. Mary is buried in the Concord Cemetery in Englewood OH, beside the United Brethren church founded by her brother-in-law George.

#7 Enoch Hoffman (9/9/1809 – 8/24/1874) is the son of Philip. Following the death of Philip, Enoch and his family joined with his mother and others in the move to Ohio in the spring of 1837. This Enoch Hoffman is not to be confused with his first-cousin Ohio United Brethren preacher Enoch Hoffman (1808-1879), the son of bishop Joseph Hoffman.

#8 Catherine Hoffman (8/30/1812 – 2/24/1888) is the wife of Enoch, and a daughter-in-law to Philip. She was the former Catherine Gilbert and is a sister to George Gilbert (#26).

#16 Samuel Hoffman (c1815 – c1880) is the son of Philip. He married Eliza Watts (#22) in 1836. In the fall of 1837 Samuel and his family followed his mother and brother Enoch to Ohio. Samuel and Eliza settled in Sandusky County.

### **Other Names**

#9 Mary Baker is the widow of John Baker. It was John and Mary Baker who deeded the ground for the original 1807 Methodist Church to Peter Coffman, George Hoffman, Henry McConnell and Arthur McKnight as trustees “appointed by the Methodist Society of Pfoutz Valley in Greenwood Township.”

#17 George Smith – unknown.

#18 Lydia Smith – unknown.

#19 Catherine Beaver (4/16/1808 – 12/9/1886) is Mrs. George E. Beaver. George Beaver (1802-1878) was a son of the noted Methodist circuit rider Peter Beaver (1782-1849), who was ordained by Francis Asbury in 1809. George was a successful farmer, for a time a member of the Pennsylvania Legislature, and the patriarch of the Pfoutz Valley family of Beavers. Catherine was the former Maria Catherine Long, daughter of Jonathan Long (1779-1819), an early Pfoutz Valley settler who hosted United Brethren circuit rider Christian Newcomer as early as August 1798 and at whose house in May 1800 a United Brethren love feast was attended by prominent United Brethren pioneers Christian Newcomer, Abraham Draksel, John George Pfrimmer and John Neidig. Catherine Beaver is listed as married, but George's name does not appear on the class rolls. It is reported that “Mrs. Beaver was a consistent Methodist and her husband supported her church” – implying that George indeed was not a member. Catherine's father Jonathan Long was the son of John Long (1737-1813). Both Jonathan and John are buried at St. Michael's Lutheran [“the White Church”] cemetery in Pfoutz Valley. John

was originally from Northumberland and not related to the Longs of the Isaac Long barn

#21 John Essick – unknown.

#22 Eliza Watts. Nancy Eliza Watts married Samuel Hoffman (#16) in 1836. Samuel and Eliza had 7 children. As their first child was born in 1836, it appears that the extended family put off their move to Ohio after the birth.

#23 Mason Mann – unknown.

#24 Lucinda Mann – unknown.

#25 Nancy Reed. The class book indicates that she was dropped for non-attendance March 15, 1835.

#26 George Gilbert (12/31/1813 – 11/10/1869) is a brother of Catherine Hoffman (#8). He was born in Lebanon County and died in Dauphin County. He and his wife Catherine ceased attending in January 1837 and moved to Dauphin County, just a few months before his sister and her husband Enoch left for Ohio. After Catherine died about 1848, George married an Elizabeth Motter (1820-1891). He and Elizabeth are buried in the Motter Cemetery just east of Elizabethville PA. The Gilbert connection to Pfoutz Valley is deeper than George and his sister Catherine Gilbert Hoffman. Their father Jacob Gilbert (1783-1866) is a brother to the two wives of noted Methodist preacher Peter Beaver (1782-1849): Elizabeth Gilbert Beaver (1780-1818) buried in the Pfoutz Valley UM Cemetery, and Hannah Gilbert Beaver (1788-1852) buried with her husband in nearby New Berlin.

#27 Catherine Gilbert (c1820 – c1848) is the wife of George. She is the former Catherine Long and, contrary to what some genealogical sites report, not related to the Longs of the Isaac Long Barn. She and George had 8 children, all born in Dauphin County after they left Pfoutz Valley.

### **Appendix A – John Long descendants in Pfoutz Valley**

*Note: The following “best account” has been assembled from various sources that are contradictory (and in some cases, self-contradictory) and known to contain errors. The author wishes to thank Betty Ann Landis (of the extended Long-Landis family associated with the Isaac Long barn) of the Juniata Mennonite Historical Society for assistance with this appendix.*

The Isaac Long barn in which Philip William Otterbein and Martin Boehm first met on May 10, 1767, still stands and is one of United Methodism’s heritage landmarks. It was built by John Long in 1754 on Lancaster County land he secured from the Penn family. John Long (6/10/1693 – 2/5/1767) was born in Germany and married Anna Schnebele (1705-1764) about 1722. The Schnebele surname anglicizes to Snavely. John and Anna had six sons that survived to adulthood.

- Joseph (2/14/1727 – 11/?/1804). Joseph moved to the Hagerstown area of Maryland in 1787 and then to the Shirleysburg area of Huntingdon County in 1795, where he died and is buried – but his sons continued on the move. David (1774-1848) settled in Bedford County, married Elizabeth Snowberger of the Seventh Day German Baptist Church and became a minister within that group.

- John (9/1/1730 – 5/24/1817). John and his family remained in Lancaster County

- Christian (3/15/1733 – 1781)

- Abraham (12/4/1740 – 1794). Abraham’s son David moved from Lancaster County to Pfoutz Valley in 1814 and became the patriarch of the Pfoutz Valley Long families. David long was a local preacher in the United Brethren Church. The 1816 annual conference was held in his home

- Isaac (1742 – 1802 or 9/29/1798). Isaac took over the farm when his father died, hence the place of the meeting is known as the Isaac Long barn. He married a Susanna Coffman [no relation to the Coffmans in Pfoutz Valley] and, so far as is known, had no surviving sons. His daughter Anna married Henry Landis (1760-1839), and the property is still an active farm in possession of the Landis family.

- Benjamin (9/21/1748 – 9/11/1823). Benjamin and his family remained in Lancaster County.

David Long (7/6/1771 – 2/28/1859), son of Abraham, is the family member who settled in Pfoutz Valley in 1814. He married Catharine Hershey (7/13/1771 – 9/25/1849). They are buried in the family plot on the original lands purchased by David. The story of David’s move from Lancaster County to Perry County has been recorded by his son Benjamin (1808 – 1884) as follows [with minor editing for clarity].

*David Long made arrangements to purchase a house and property from a man named Spahr, who lived in the Pfoutz Valley. The David Long family, with their household goods, after traveling many days (and sometimes at night), finally came to Clark’s Ferry. This was on the east side of the Susquehanna river, above*

*Harrisburg, and the place where they proposed to cross into Perry County. They reached this crossing in the early evening of one day, and immediately sent one of the wagons across to the west side of the river. In this wagon was the chest containing the money. Before the men could return to take the other wagon across to the west side, a violent storm came suddenly upon them, and the second wagon had to remain on the east side of the river until morning.*

*This caused a great deal of worry and anxiety, inasmuch as the men of the party were on the west side of the river while the women had to remain on the east side. At that time the Indians were plentiful in this locality, and very crafty and savage. Everything turned out all right, however, and in the morning the other wagon crossed the river in safety and they proceeded on their journey.*

*When they reached their destination, which was probably three months after leaving Lancaster County, they found that this man Spahr, from whom they expected to purchase the land, had changed his mind regarding the sale. He had closed and barricaded their house, refusing to see the new comers. This man Spahr had five sons, and the Longs were told that they were all well-armed with rifles and plenty of ammunition and that they would resist any attempt on the part of David Long and his party to gain possession of the property.*

*David had anticipated some trouble, so he had some of his men take the chest of money close to the house – where they could be plainly seen by the inmates of the Spahr house. The sight of all this money softened the hearts of the Spahrs, and they gave the land to David Long without any further trouble. The log house surrendered by Spahr to David Long was located on about 1200 acres – which became the property of David, and on which he and the Long family resided for many years. A private burying ground was laid out on the farm, and in it many of the family are buried.*

*After my father's death, the farm came to me. I lived there with my family until 1863, when I sold the place to Lewis Gilfillen – reserving the family burying ground and a right-of-way thereto from the public highway. Both father and mother are buried in the family burying ground. After selling the old home I bought the farm in Wildcat Valley (now Perry Valley) where I now reside with my family.*

While the descendants of David Long were numerous and prominent in the Pfoutz Valley, the only two references to the Long surname with a direction connection to the names in the 1834 Coffman class book (#19 Catherine Long Beaver and #27 Catherine Long Gilbert) are to other Long families not related to David Long (and not related to each other). The descendants of David Long did, however, intermarry with the Coffman/Cauffman/Kauffman relatives that are not listed in the class book – as illustrated below.

●One interesting line is as follows.

- David Long (7/6/1771 – 2/29/1861) married Catherine Hershey and had son
- Abraham Long (12/23/1796 – 11/10/1854) married Mary Cauffman and had son
- Abraham Long (10/4/1825 – 12/9/1902) married Catherine Kepner and had son

-Theodore Kepner Long (8/26/1856 - ) married Kate Carson and had son  
 -Carson Long who died tragically in 1912. Carson Long was the only son of Theodore K. Long, who purchased the decaying New Bloomfield Academy in 1914, endowed it, and re-named it the Carson Long Military Academy in memory of his departed son. That institution continues to this day.

- Another line is as follows.

-David Long (7/6/1771 – 2/29/1861) married Catherine Hershey and had son  
 -Christian Long (1/27/1793 – 4/4/1856) married Nancy Gable and had son  
 -Abraham Gable Long (1812 - ) married Mary Cauffman, which shows that David Long had a son Abraham Long who married a Mary Cauffman and a grandson Abraham G. Long who married a different Mary Cauffman. And this is just the tip of the iceberg. The Long-Cauffman intermarriages are too numerous and too complicated to attempt analysis. The relevant observation to make at this point is that none of these names appear in the 1834 Pfoutz Valley Methodist Episcopal class book because these Longs and Cauffmans were members of the Pfoutz Valley United Brethren class.

As a final note, Catherine Hershey (1771-1849) the wife of David was a member of the remarkable Hershey family that contributed so much to the early United Brethren Church. Among other notables and notable relations, that family included her sister Elizabeth Hershey Erb (1772-1857), the mother of Bishop Jacob Erb, and her brothers preachers Abraham Hershey (1774-1839) and Christian Hershey (1777-1853).

References consulted in preparing Appendix A

Everts, Peck and Richards, History of the Susquehanna and Juniata Valleys,

Everts, Peck & Richards, Philadelphia PA, 1886.

Gibble, Phares Brubaker, History of the East Pennsylvania Conference of the Church of the United Brethren in Christ, Otterbein Press, Dayton OH, 1951.

Hain, H.H., History of Perry County, Pennsylvania, Hain-Moore Company, Harrisburg PA, 1922.

Long, William Gabriel, History of the Long Family of Pennsylvania, Long Family Organization of Pennsylvania, Pottsville PA, 1930.

## Appendix B – the General Rules pasted into the class book

This is a transcription of the pamphlet [with the original type styles preserved] pasted into the class book along with the hand-written addition, “*The Friday previous to each Quarterly Meeting is to be observed as a day of fasting and prayer for the prosperity of Zion. See Discipline.*”

NO. 93

THE  
GENERAL RULES  
OF THE  
**United Methodist Societies**

(1) In the latter end of the year 1739, eight or ten persons came to MR. WESLEY in London, who appeared to be deeply convicted of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together; which, from thenceforward, they did every week; viz., on Thursday in the evening. To these, and as many more as desired to join with them (for their number increased daily), he gave those advices from time to time which he judged most needful for them; and they always concluded their meetings with prayer suited to their several necessities.

(2) This was the rise of the UNITED SOCIETY, first in Europe, and then in America. Such a society is no other than “a company of men having the form, and seeking the power of godliness; united, in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.”

(3) That it may the more easily be discerned, whether they are indeed working out their own salvation, each society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in a class; one of whom is styled the leader. It is his duty

I. To see each person in his class, once a week, at least, in order

1. to inquire how their souls prosper;
2. to advise, reprove, comfort, or exhort, as occasion may require;
3. to receive what they are willing to give, towards the relief of the preachers, church, and poor.

II. To meet the minister and the stewards of the society, once a week, in order

1. to inform the minister of any that are sick, or of any that walk disorderly and will not be reproved;
2. to pay to the stewards what they have received of their several classes in the week preceding.

(4) There is only one condition previously required of those who desire admission to these societies, viz., “a desire to flee from the wrath to come, and to be saved from their sins;” but whenever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation,

FIRST, by doing no harm, by avoiding evil of every kind, especially that which is most generally practiced. Such as.

The taking the name of God in vain:

The profaning the day of the Lord, either by doing ordinary work thereon, or by buying or selling:

Drunkenness: or drinking spirituous liquors unless in cases of necessity:

*The buying and selling of men, women, and children, with an intention to enslave them:*

*Fighting, quarrelling, brawling; brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling:*

The *buying or selling goods* that have not paid the duty:

The *giving or taking things on usury*, i.e., unlawful interest:

*Uncharitable or unprofitable* conversation; particularly speaking evil of magistrates or of ministers:

Doing to others as we would not they should do unto us:

Doing what we know is not for the glory of God: As,

*The putting on of gold and costly apparel:*

The *taking such diversions* as cannot be used in the name of the LORD JESUS:

The *singing those songs, or reading those books*, which do not tend to the knowledge or love of God:

Softness and needless self-indulgence:

Laying up treasure on earth:

Borrowing without a probability of paying: or taking up goods without a probability of paying for them.

(5) It is expected of all who continue in these Societies, that they should continue to evidence their desire of salvation,

SECONDLY, by doing good, by being in every kind merciful after their power, as they have opportunity: doing good of every possible sort, and as far as possible to all men:

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick, or in prison:

To their souls, by instructing, reproofing, or exhorting all we have intercourse with: trampling under foot that enthusiastic doctrine, that “We are not to do good, unless our hearts be free to do it.”

By doing good, especially to them that are of the household of faith, or growing so to be; employing them preferably to others, buying one of another, helping each other in business; and so much the more, because the world will love its own, and them only.

By all possible *diligence* and *frugality*, that the gospel be not blamed.

By running with patience the race which is set before them, *denying themselves, and taking up their cross daily*; submitting to bear the reproach of CHRIST; to be as the filth and offscouring of the world; and looking that men should *say all manner of evil against them falsely, for the Lord's sake*.

(6) It is expected of all who desire to continue in these societies, that they should continue to evidence their desire of salvation:

THIRDLY, by attending upon all the ordinances of God: such are,

The public worship of GOD:

The ministry of the word, either read or expounded:

The supper of the LORD:

Family and private prayer:

Searching the Scriptures: and

Fasting or abstinence.

(7) These are the general rules of our societies; all of which we are taught of GOD to observe, even in his written word, which is the only rule and the sufficient rule both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways; we will bear with him for a season. But, if then he repent not, he hath no more place among us. We have delivered our own souls.

**Appendix C – a running account of all names in the class book**

The pages of the class book are ruled off in columns to note the attendance at class meeting and other relevant information for each member, each of which was assigned a number on the page. When the last column of the page was reached, the names were re-entered on the next page. The order of the names was preserved, with names removed for people who had dropped out and names of new persons added at the end, and the names were re-numbered. The class book contains 12 such lists (the original 1834 list, and eleven subsequent lists) that include a total of 63 different persons from 1834 to 1841. Minor variations in the numbering and re-numbering procedure occur, most notably (a) to list a husband and wife together when one joined later than the other or when they had been listed separately before they were married and (b) for the colored member who was first numbered in a separate list and then later incorporated into the regular list. “Pro” indicates a person on probation who is not given a regular number. These are the 63 persons and the number each had in each list.

No.	State	Name	1834	35	35b	36	37	37b	38	38b	39	39b	40	41
1.	m	Joseph Coffman	1	1	1	1	1	1	1	1	1	1	1	1
2.	m	Frances Coffman	2	2	2	2	2	2	2	2	2	2	2	2
3.	m	Philip Hoffman	3	3	3									
4.	m	Mary Hoffman	4	4	4	3	3							
5.	w	Peter Coffman	5	5	5	4	4	3	3	3	3			
6.	m	Mary Hoffman	6											
7.	m	Enoch Hoffman	7	6	6	5	5							
8.	m	Catherine Hoffman	8	7	7	6	6							
9.	w	Mary Baker	9	8	8	7	7	4	4	4	4	3	3	3
10.	m	Solomon Coffman	10	9										
11.	m	Elizabeth Coffman	11	10	9	8	8	5	5					
12.	m	Michael Coffman	12	11	10	9	9	6	6					
13.	m	Mary Coffman	13	12	11	10	10	7	7					
14.	s	John Coffman	14	13	12	11	11	8	8					
15.	s	Elizabeth Coffman	15	14	13	12	12	9	9					
16.	s	Samuel Hoffman	16	15	14	13	13	10	10					
17.	m	George Smith	17	16	15									
18.	m	Lydia Smith	18	17	16									
19.	m	Catherine Beaver	19	18	17	14	15	12	12	5	5	4	4	4
20.	s	Peter Coffman	20	19	18	15	16	13	13	6	6			
21.	s	John Essick	21	20										
22.	s	Eliza Watts	22	21	19	16	14	11	11	[married #10]				
23.	m	Mason Mann	23											
24.	s	Lucinda Mann	24											
25.	s	Nancy Reed	25	22										
26.	m	George Gilbert	26	23	20	17	17							
27.	m	Catharine Gilbert	27	24	21	18	18							



## Appendix D – the Coffman family in Ohio

Joseph and Frances Coffman appear to have left for Ohio in the spring of 1841, taking the class book with them. Joining in the move were Joseph's brother Solomon and wife Elizabeth.

All four of them are buried in the Coffman ME Cemetery. They died on the following dates

Solomon – September 9, 1850

Elizabeth – August 12, 1852

Joseph – September 16, 1876

Frances – September 21, 1887

An obituary could be located only for Frances, from the November 9, 1887, WESTERN CHRISTIAN ADVOCATE, but it gives rather complete information about the entire family.

COFFMAN – *Mrs. Fanny Coffman, but familiarly known as Mother Coffman, was born August 31, 1795, near Johnstown [Jonestown], Dauphin [now Lebanon] County, Pa., and after a few hours illness died September 21, 1887, at the family homestead, Sugar Creek, Seneca County, O., at the advanced age of ninety-two years and twenty days.*

*Her maiden name was Kanagy, and in all her early years she was associated with a devotedly religious family of ten children, who, with their parents, were among the early Methodists of Pennsylvania. And in those days of persecutions of the zealous Methodists, they proved their loyalty to Christ and the Church of their early choice by an unwavering devotion.*

*She was converted when twelve years of age under the pastoral labors of Rev. Thomas Birch<sup>i</sup> of the Baltimore Conference, and was received on trial at the same time in the Methodist Episcopal Church. She was baptized by Rev. Thomas Boring<sup>ii</sup> and received into full membership.*

*She was married to Joseph Coffman March 7, 1822, and in 1842 they came to Ohio, and made their permanent home in Seneca County, at the place of her death, and as pioneers began to build up the Church with the family home. The first class in the neighborhood, with which she at once united by letter, met at the home of Daniel Miller, but she lived to see and to aid in putting up two Methodist Episcopal churches in the locality, in which many scores of precious souls were converted. At her home ministers were always welcome, and the best was given to encourage them in their holy work. For eighty years her Christian light was shining! And all these years the grace of God was magnified in her devoted, patient, consistent, Christian living, and in her many charities.*

*She kept a well-read English and German Bible from which her soul was daily nourished and comforted. And on the divine promise of the holy word she leaned for support. The end appointed to all came to her in great peace and holy triumph. The Saviour was with her to the end, and she glorified his name with her last breath, and "fell asleep in Jesus."*

Joseph and Fanny Coffman had two children.

- Peter Coffman (1829-1900) was born in Harrisburg and is buried in the Coffman ME Cemetery. About 12 years old at the time of the move to Ohio, he married Ann Barbara Reiter (1830-1910), who also happened to be a native of Pennsylvania.

- Elizabeth C. Coffman (1833-1926) was born in Perry County and is buried in the Pleasant Ridge Cemetery. About 8 years old at the time of the move, she married William Henry Norris (1831-1920), a native of the Ohio area where they settled.

Both children were raised in the church. Conference journals of the day listed contributors to the missionary society, and Joseph Coffman was a regular donor from the Sugar Creek congregation of the Republic Circuit. In 1853 the congregation gave sufficient funds to make Joseph and two others life members of the missionary society. In 1854, Joseph gave the required amount “to constitute Mrs. Frances Coffman a life member of the North Ohio Conference Missionary Society.” He did the same in 1855 for Miss Elizabeth Coffman, in 1856 for a Mrs. Mary Ann Shaffner, in 1857 for Peter Coffman, and in 1858 for a Jesse Williams. Beginning in 1861, Elizabeth and William Norris were listed as regular contributors.

The obituary of Frances Coffman states that the family was instrumental in the building of two Methodist Episcopal church buildings. One building was the Sugar Creek church, which was erected on land donated by William Norris. The name Frances Coffman heads the 1879 subscription list for the erection of that structure with a pledge of \$20.00 – which was far and away the largest amount on the document, which is preserved at the archives at Ohio Wesleyan.

The other church building in whose erection the Coffmans were instrumental was the Coffman ME Church, which stood at the existing Coffman ME Cemetery. As it so happens, the building is still in use as a United Methodist house of worship! The full story is given as follows in Leedy’s 1959 *The Evangelical Church in Ohio*, page 595: “On March 2, 1909, a purchase was made of the Methodist church at the Coffman cemetery, four miles northwest of Republic, at a cost of \$515. It had a tower and bell and contained the best of lumber. The building was dismantled and rebuilt in Republic at a total cost of \$2800. Bishop R. Dubs dedicated the church on September 5, 1909, as Trinity United Evangelical Church.” This is the current Republic United Methodist Church. While there was also at one time a Republic Methodist Church, that congregation merged with the UCC Church in Republic. It is the former Coffman ME and Trinity UE/Ev/EUB building that houses the current United Methodist congregation there.

The final chapter of the story is how the original 1834 class book came to the Ohio United Methodist archives. Records show that Mrs. Joanne Miller from Rocky River Ohio donated four items to the archives in 2003:

- 1) The 1834 class book from Bloomfield Circuit
- 2) Four Sunday School class record books from the Sugar Creek ME congregation in Seneca County
- 3) Quarterly tickets for members of the Coffman family both when located in PA and when located in OH.
- 4) Subscription list to build a Sugar Creek M.E. building, dated Feb 11, 1879.

Mrs. Miller has indicated that the Coffman relatives are ancestors of hers, and that she wanted the material to be placed where it would be preserved, appreciated, and available to all as a witness to our rich spiritual heritage.



The Coffman ME Church, Seneca County OH,  
as dismantled and rebuilt four miles distant in Republic.

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<sup>i</sup> The obituary is in error. The pastor in question is Thomas Burch of the Philadelphia Conference who served Dauphin Circuit of that Conference 1807-09. He was admitted to the Philadelphia Conference on trial in 1805, transferred to the New York Conference in 1825, and because of the location of his continuing appointment became a member of the Troy Conference at its formation in 1832. He transferred back to the New York Conference in 1833, where he was granted a leave of absence in 1835 and located in 1836. Nothing else is known about Thomas Burch.

<sup>ii</sup> Thomas Boring of the Philadelphia Conference served Dauphin Circuit of that Conference 1809-1811. He was admitted to the Philadelphia Conference on trial in 1804 and located in 1814, after serving only 10 years in the ministry. Nothing else is known about Thomas Boring. The "Conclusion" on page 17 regarding the Combs brothers applies to both Thomas Boring and Thomas Burch.