G. D. BATDORF
Bishop of the Eastern Area
ALLEGHENY CONFERENCE MINISTERS OCTETTE


Rear—E. C. Weaver, J. D. Good, E. E. Householder, W. D. Good.
HISTORY OF THE ALLEGHENY CONFERENCE of the Church of the UNITED BRETHREN IN CHRIST

By

J. S. FULTON, D.D.

Telling of the origin, growth, and development of the conference and its attitude toward great issues and its part in their solution

ILLUSTRATED

1931
DEDICATION

TO THE FATHERS OF ALLEGHENY CONFERENCE WHO SO EARNESTLY AND UNSELFISHLY TOILED AND WHO UNCOMPLAININGLY ENDURED LONELINESS, SUFFERED HARDSHIP, AND SACRIFICED COMFORTS, IN ORDER TO LAY DEEP AND BROAD A FOUNDATION UPON WHICH THEIR FOLLOWERS MIGHT BUILD THE SUPERSTRUCTURE OF A LARGER AND BETTER CONFERENCE, THIS MODEST VOLUME OF HISTORY IS AFFECTIONATELY DEDICATED.
INTRODUCTION

The "Acts of the Apostles" was the first installment of the history of the Christian church. Other installments of the life-giving, expanding work of the Spirit of God in transforming human lives and society, from one generation to another, have been put into thousands of books which are now found in the libraries of the world. And, with all of this, only a fragment of the marvelous story of Christ and His church has been recorded.

This book, the first history of the Allegheny Conference, Church of the United Brethren in Christ, continues the report of Christ's saving and building work in portions of Pennsylvania. It is a record of some of the sacrifices, joys and achievements of the pastors and members of the Allegheny Conference during the ninety-two years, from 1839 to 1931. It will challenge the attention of all the ministers of our conference, and many beyond its bounds. It will bring interest and uplift to teachers, officers, and laymen in individual churches who want to know about the beginnings of our individual churches as well as the steps in the growth of the conference as a whole.

God spake to His early followers, "Thou shalt remember all the way which the Lord thy God led thee." The reading of victories, won in the past through faith, begets faith and courage for the onward work yet to be done. Those who will read with care the story of the beginnings of our denomination and the development of our conference as set forth in the pages of this book, will be inspired for better service in the future.

It is fortunate that Dr. L. W. Stahl was requested some years ago to gather the necessary data and to write the history of our conference. Doctor Stahl from his youth was a close observer of the events of his conference and denomination. Early in his ministry he was elected recording secretary of the General Conference and he served also as secretary of the Allegheny Conference. He developed a passion for gathering historic matter. For many years he was on a quest for facts and incidents of a general character, and about the particular work of our conference; but he never seemed quite ready to put the information secured into proper form.

The writer, meeting him about two years ago, inquired, "Doctor Stahl, how are you getting on with the history?" With a smile, he replied, "I am still gathering facts. Have you anything to report?"

His experience reminds us of the famous Doctor Draper of the
Wisconsin Historical Society, who for more than thirty years was in search of first-hand information with a view to writing several books on the development of our country west of the Allegheny Mountains. The passion to search and search for new facts finally unfitted him for writing an orderly account of what he had discovered. He confessed, "I can write nothing as long as I fear there is a fact, no matter how small, as yet ungarnered." But Doctor Draper left great volumes of notes and valuable information obtained through interviews which later formed the bases of histories written by others. And may it not be somewhat that way with Doctor Stahl?

It is fortunate indeed that our conference secured the services of Dr. J. S. Fulton to take up and complete the task of securing for us a history of the Allegheny Conference. Doctor Fulton's practical experience as superintendent of the entire conference for many years and his wide outlook on our denominational life and work have fitted him well to get new facts of different kinds, covering a wider range than was previously attempted, and to put all into form with attractive illustrations.

And now it may be that some who read in this book of the sufferings and victories of the pioneer days will be like a man in Kentucky, who, after hearing about the glory of the achievements of Daniel Boone, said, "If we had pioneer work to do we might be heroes too." Well, there is always pioneer work to do, and it calls for faith, hard thinking, and courageous action.

Great was the privilege of our fathers in starting Christian work amid primitive conditions. But the privileges we have in these later years are no less great, in bringing every church to its highest efficiency in Christian life, fellowship and service—seeking to get all the members to function vitally for God in their own community, state, nation, and throughout the world.

In the years ahead when this history of the Allegheny Conference shall be revised, or a new one written, we believe there will then be recorded in addition to the good things of the first nine decades, many mighty achievements wrought through faith in Christ along lines not as yet seriously attempted, for there are scores in our midst today who are hearing the Master say, as he said to one of his first disciples, "Thou shalt see greater things than these," and they will set to work with the conviction that "The best is yet to be."

S. S. HOUGH.

June 23, 1931.
PREFACE

For some years Allegheny Conference has had in contemplation the gathering of material and of putting it into proper form as a history of its organization, territory, personnel, and achievement.

This task was given to Dr. L. W. Stahl, who gathered valuable material, but ere he had written any part of it he was called to his eternal reward. The conference gave to me the unfinished task and its added responsibility.

I have always honestly tried to do whatever my church and conference have asked me to do, therefore, while not a writer or a compiler, I have done the best I could, in the pages that follow.

In the collection and preparation of the matter that forms the chapters of this book, I have sought to be accurate and to verify the facts of research made and my hope is that I have reduced the errors to the minimum. The task has been difficult because of the meager records kept, but delightful because of the cooperation of both ministers and laymen, and because this history will preserve to posterity what I consider valuable data secured, to which may be added the future achievements of our conference.

I gratefully acknowledge my indebtedness for the material gathered by the late Dr. L. W. Stahl; to Dr. S. S. Hough, for the introduction written for this book; to Dr. W. R. Funk, for the chapter on "Superintendency," which, because of my personal relation to it, I felt I could not write; to Dr. and Mrs. W. G. Fulton, for work done by them; to Dr. A. W. Drury, Dr. W. R. Funk, Dr. S. S. Hough, Dr. W. S. Wilson, Dr. L. Keister, H. C. Heeter, H. M. Ruth, and others for material furnished, valuable suggestions made, and for kindly and constructive criticism offered.

I am also indebted to the pastors of the conference; The Telescope files; The Watchword files; Newcomer's Journal; Drury's History, Spayth's History; Berger's History; Landmarks of History; the Conference Minutes and various historical sketches in pamphlet form.

I especially thank the committee appointed by the conference, Dr. W. A. Sites, Rev. W. H. Hayes, and Mr. George C. Blair for the generous and kindly treatment of both the writer and the writings submitted to them for their criticism, improvement, or approval.

J. S. FULTON.
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CHAPTER I

BEGINNINGS IN AMERICA

Germans in Pennsylvania—Help from Holland—Otterbein—Boehm—Meeting at Isaac Long’s Barn—Preliminary Meetings—Other Leaders—Historical Sketch.

GERMANS IN PENNSYLVANIA

The Dutch were among the first settlers in Pennsylvania, having planted trading stations as early as 1626. At the special request of William Penn, a number of Germans settled at Germantown, Pennsylvania, in 1683. Others followed and settled near Reading. In the half century from 1725 to 1775 there was a large number of Germans who sought freedom from religious persecution and political oppression and most of these settled east of the Blue Ridge Mountains. It is estimated that there were 100,000 Germans in Pennsylvania in 1775. Whole counties, such as Lancaster, Berks, York, and Lebanon, were almost exclusively settled by them. These people were poor, but industrious, and their food, belongings, and manner of life were very plain. There was great need of religious leaders and these German emigrants depended almost entirely upon the homeland for their ministers. They adhered to the German Reformed, Lutheran, Mennonite, and Moravian faiths in their religious beliefs.

HELP SENT BY HOLLAND

About the middle of the eighteenth century the Dutch Reformed Church of Holland became interested in the emigrants in America and in 1746 sent Michael Schlatter as a missionary. After five years of faithful toil he returned, reported his work, and asked for assistance in both money and missionaries. He appeared before the classes of Amsterdam and later went to Switzerland and Germany. He pressed his cause with such zeal and faithfulness that he later returned to Holland bringing with him six young men as missionaries. In March, 1752, Reverend Schlatter, accompanied by Philip William Otterbein, William Stoy, John Waldschmidt, Theodore Frankenfeld, John Casper Rubel and John Jacob Wissler as missionaries set sail for New York. They landed July 27, 1752, and were soon assigned to their fields of labor. We now take leave of them all except Philip William Otterbein.
who, under God, was destined to become one of the earthly founders of The Church of The United Brethren in Christ.

EARTHLY FOUNDERS—OTTERBEIN

Philip William Otterbein, son of John Daniel and Wilhelmina Henrietta Otterbein, was born in Dillenburg, Germany, June 3, 1726. His father, after his graduation from college, entered the ministry of the Reformed Church in 1718. A year later he became a teacher in the Reformed Latin School of Dillenburg. In 1728, he became a pastor and moved to Frohnhausen, where he continued to serve until his death, November 14, 1749. Though left without means, his mother, like his father, had character, learning, piety, and faith in God, and was determined that her sons should become educated. She lived to see her six sons complete a collegiate course of study.
After his graduation Philip William Otterbein entered the ministry of the German Reformed Church and was ordained June 13, 1749, at Dillenburg, Germany. He entered upon these new duties with such zeal and earnestness that it was said of him that, "In reproof he spared neither rank nor class." Some of his hearers approved, some objected, and some cautioned, but his mother said, "My William must be a missionary." When asked by him, "To what people and to what land?" she would reply, "Be patient. Wait the Lord's time." The call came in the spring of 1752 and he did not hesitate, but at once began making preparation to enter upon the work among the Germans in Pennsylvania in the new world. When the time of his going arrived, after a night spent in prayer, his mother came from her chamber with the victory won and taking the hand of her son she pressed it to her bosom and said, "Go, the Lord bless and keep thee; the Lord cause His face to shine upon thee and with much grace direct thy steps. On earth I may not see thy face again after we part, but go."

Reverend Otterbein began his work at Lancaster in August, 1752. His contract was for five years but his term of service was a little more than six years. Lancaster was the largest town, and his church the strongest Reformed Church west of Philadelphia.

He preached at a number of outside places and was in constant demand. He found that loose ideas and practices prevailed and that irregularities of order and discipline had crept into his church, leaving it at a low spiritual ebb. With great zeal he rebuked sin in both high and low places and urged his people to a deeper spirituality and to lead pure lives. This brought to him the opposition of the worldly-minded and made his task the harder. One says of his ministry, "He was full of vigor and holy zeal and labored as appears from the records amid varied discouragements but always with success."

He built a new church in 1753 which stood until 1852. It was during this pastorate, not later than 1754, there came to him a great crisis in his life that had much to do in shaping his future. One Sabbath morning, after preaching an earnest sermon on Repentance for Sin and Faith in Jesus as a Conscious Savior, one of his members came to him in deep penitence and asked advice. "Advice with me is scarce today," said Otterbein. The member went his way and his pastor went to his closet and there Jacob-like, wrestled with God until he obtained the forgiveness of his sins and the witness of the Spirit and
was filled with great joy and unspeakable peace. Whatever had been his training, equipment, and experience he now had the personal assurance of his salvation and that it was the privilege of every Christian to possess it.

AT TULPEHOCKEN

When he resigned Lancaster he fully intended to visit Germany but for various reasons he changed his mind and accepted the Tulpehocken charge in Lebanon and Berks counties, but extended his labors to other places and as far as Frederick, Maryland.

During this pastorate he introduced pastoral visitation, with scripture reading and prayer into his work. He also established the mid-week prayer meetings which, by some, were called "Religious Abominations." His labors were blessed of God but for various reasons he resigned the work at the end of two years to accept the pastorate at Frederick, Maryland.

AT FREDERICK

While here his labors extended to Winchester, Virginia; Antietam, Pennsylvania, and a number of other places. During this pastorate he built both a parsonage and a church. The stone tower of the church still stands. After five years he resigned Frederick to take up work at York, Pennsylvania.

AT YORK

This pastorate extended from 1765 to 1774 and was the last regular appointment served in the Reformed Church. During this pastorate, his wife died at the age of thirty-two years and five months. In 1770, he visited the homeland, being absent about eighteen months. It was during this pastorate that he met Martin Boehm, who was destined to become closely associated with him. Here also began that definite line of work that marked his future course.

EARTHLY FOUNDERS—BOEHM

Martin Boehm was born near Lancaster, Pennsylvania, November 30, 1725. His parents were strict members of the Mennonite Church, and in due time Martin was made a member of their church. His educational advantages were meager and his training limited. He had a clear and ready grasp of ideas and was a fluent speaker in the German language and later he learned to express himself clearly in
the English. In 1756, he was chosen by his church to be a minister. At first he was an assistant to the elder brother who was still active. Because of what he was pleased to call his "failures in public" he became greatly exercised and made his ministry a matter of prayer. One day while plowing he felt an overwhelming sense of his lost state and sank to the ground crying out that he was lost. There came to him like a voice the saying, "I am come to save that which is lost," and in a moment he was overwhelmed with the joy of his conscious, personal salvation. The following Sabbath he told the people what had come to him and many wept. This continued from time to time and it was all new because none of his people had heard or seen it before. It caused a great deal of commotion in the church and aroused great opposition. He now began preaching wherever opportunity afforded itself, not only on the Sabbath but during the week. Opposi-
tion continued to increase and finally culminated in his expulsion from his church because of the part he took in promoting revivals and for associating with other churches.

MEETING AT ISAAC LONG'S BARN

Typical of the meetings held, and possibly the greatest of them, was the meeting held on Whitsuntide, 1776, or 1777, or 1778, in the Isaac Long barn. This barn is 108 feet long and of proportionate width and was built in 1754. It is still in use and in a good state of preservation. Of this meeting H. G. Spayth, our first historian, says, "Here for the first time on a like occasion, an assembly of Christians met together from far and near—Lutherans, German Reformed, Menonites, Dunkards, and others coming together as of one accord. Boehm, small of stature, and Otterbein, large of stature, were present. Boehm preached the sermon at the close of which Otterbein rose and embraced him and said, "We are brethren." Through the leading of the Holy Spirit these servants of God, who up to this time were leaders among their own people seeking to bring about a spiritual awakening, were brought into fellowship and were led to take steps of which they had not dreamed, and to build a structure they had not planned.

OTHER LEADERS—THEIR WORK

Associated with these natural leaders in this movement were others among whom were Christian Newcomer, George A. Geeting, Abraham Draksel, Peter Kemp, Christian Berger, David Long, Harmonius Ow, and others, their number increasing with the passing years.

Otterbein, while pastor at Baltimore in 1764, extended his labors into many other places in Maryland and Pennsylvania, while Boehm went into Virginia, Maryland, and Pennsylvania. Newcomer's Journal gives us the record of his travels which were very extensive through Pennsylvania and Ohio. Many "Big Meetings" and "Camp Meetings" were held at which large numbers of people were converted. The people were not gathered into classes until after 1800, for no purpose of organizing a new denomination was in the minds of the people, but under the leadership of the Holy Spirit events were taking place which eventually crystallized into the organization of The Church of The United Brethren in Christ.

From the small beginning in Isaac Long's barn the work grew until its present result is the second largest American-born denomination on our continent. The first formal gathering looking toward the organi-
zation of a church was the meeting in the parsonage of Otterbein, in Baltimore, Maryland, in 1789. The first annual conference was held in 1800, and the first General Conference in Mount Pleasant, Pennsylvania, in 1815. The historical sketch taken from the first Discipline printed in 1817 and translated into English in 1819, as recorded in Drury's History, is as follows:

"In the century last past it pleased the Lord our God to awaken persons in different parts of the world, who should raise up the Christian religion from its fallen state, and preach the gospel of Christ crucified, in its purity.

"At this time the Lord in mercy remembered the Germans in America who, living scattered in this extensive country had but seldom an opportunity to hear the gospel of a crucified Savior preached to them in their native language.

"Amongst others, he raised up an Otterbein, a Boehm, and a Geeting armed them with spirit, grace, and strength to labor in his neglected vineyard, and call, also, amongst the Germans in America, sinners to repentance. These men obeyed the call of their Lord and Master;
their labors were blessed; they established in many places excellent societies, and led many a precious soul to Jesus Christ. Their sphere of action spread itself more and more, so that they found it necessary to look about for more fellow laborers in the vineyard; for the harvest was great and the laborers few. The Lord called others, who also were willing to devote their strength to his service; such, then, were accepted by one or the other of the preachers as fellow laborers.

"The number of members of the society in the different parts of the country continued to increase and the gracious work spread itself through the states of Pennsylvania, Maryland, and Virginia. Great meetings were appointed and held annually several times; when, on such occasions, Otterbein would hold particular conversation with the preachers then present; represent to them the importance of the ministry, and the necessity of their utmost endeavors to save souls. At one of these conversations it was resolved to hold a conference of all the preachers in order to take into consideration how, and in what manner, they might be most useful.

"The first conference was accordingly held in Baltimore, in the year 1789. Those present were: William Otterbein, Martin Boehm, George Adam Geeting, Christian Newcomer, Adam Lehman, John Ernst, Henry Weidener."
CHAPTER II

THE CHURCH IN ITS DEVELOPMENT

The New Church in Doctrine—The New Church in Polity—The Conference Formed—
A Sketch—The First Session With Minutes.

ORGANIZATION OF ALLEGHENY CONFERENCE

Those who united with the new organization represented different forms of church life. This necessitated mutual conference and mutual concession and the result was that each generously conceded to the other, freedom to follow his personal conviction and understanding in matters of faith and practice.

In doctrine the church is Arminian. Its confession of faith consists of thirteen brief articles and sets forth the generally accepted view of the Trinity, authority of the Scriptures, justification, regeneration, the Christian Sabbath, and the future state. It holds that baptism and the Lord's Supper should be observed by all Christians, but the mode of baptism, the manner of observing the Lord's Supper, and the practice of foot washing is left to the judgment of each individual. The baptism of children is left to the belief of the parents.

The Confession of Faith in a condensed form is as follows:

Article I
We believe in the only true God, the Father, the Son, and the Holy Spirit, and that these three are one.

Article II
We believe that this triune God created the heavens and the earth, and all that in them is, and that the same are sustained and governed by Him.

Article III
We believe in Jesus Christ; that He is very God and man; and that He is Savior and Mediator of the whole human race.

Article IV
We believe in the Holy Spirit; that He is equal in being with the Father and the Son; that He convinces the world of sin, of righteousness, and of judgment; that he comforts the faithful and guides them into all truth.

Article V
We believe that the Holy Bible, Old and New Testaments, is the Word of God, and that it reveals the only true way to salvation.
Article VI
We believe in a holy Christian Church, composed of all true believers.

Article VII
We believe that the sacraments, baptism and the Lord's Supper are to be used by the Church, and should be practiced by all Christians, but the mode of baptism and the manner of observing the Lord's Supper are always to be left to the judgment of the individual.

Article VIII
We believe that man is fallen from original righteousness, and, apart from the grace of our Lord Jesus Christ, is destitute of holiness.

Article IX
We believe that penitent sinners are justified before God only by faith in our Lord Jesus Christ.

Article X
We believe that regeneration is the renewal of the heart of a man after the image of God, through the Word, by the act of the Holy Spirit.

Article XI
We believe that sanctification is the work of God's grace, through the Word and the Spirit, by which the believer is enabled to consecrate himself and all he has to the service of God.

Article XII
We believe that the Christian Sabbath is divinely appointed; that it is commemorative of our Lord's resurrection; and that it should be reverently observed as the day of holy rest and of public worship.

Article XIII
We believe in the resurrection of the dead; the future general judgment and the eternal state of rewards, in which the righteous dwell in endless life, and the wicked in endless punishment.

The polity of the church is molded after the American form of government, the country in which the church was born. The power is in the pew and not in the pulpit. Classes are composed of those who unite themselves into a body and elect their own officers. Charges are composed of one or more churches. The conference superintendent, ministers, and official members of the church or churches com-
pose the quarterly conference. The annual conference is composed of the ministers, licensed and ordained, of the several charges composing the conference, a lay delegate being elected by each charge, and the conference meeting annually. Both the quarterly and annual conferences have only administrative powers. The General Conference is composed of an equal number of ministers and laymen, elected by the membership of the charges. It meets every four years and is vested with legislative and judicial power, restricted only by the denominational constitution.

Its ministers are ordained after completing a prescribed course of study, to the office of an elder. This is the only ordination practiced by the church. No distinction is made as to sex. Bishops are elected for four years and are without Episcopal authority, conference superintendents for one year, and both are eligible for reelection. Pastors are appointed annually and there is no time limit. Official distinction in the ministry is elective, for a term only.

The ministry of the new organization was evangelistic and under the preaching, converts multiplied very rapidly. The movement extended and many preaching places were established in Maryland, Virginia, Pennsylvania, Ohio, Indiana, and Kentucky. In the early years of the nineteenth century the converts were gathered into classes and as early as 1811 in a letter written by Bishop Christian Newcomer we find this explicit passage: "We have now formed our members into classes as much as possible." Circuits naturally followed and it is said that Newcomer was the first to travel a definite circuit, and that it was large enough to require ten weeks to make one round and reach all the preaching places.

As early as 1812, rules were adopted with regulations for the better governing of the people, but it was not until 1815 that the Confession of Faith and the Discipline were adopted.

With the increase of preaching places came an increase in the number of annual conferences. The Original Conference (Hagerstown) was organized in the year 1800; the Miami in 1810; the Muskingum, 1818; the Scioto, 1825; the Indiana, 1830, and the Wabash, 1835. Other conferences followed in the west.

In the Original (Hagerstown) Conference there was a rapid expansion, and at its session in 1830, this Original Conference was divided into the Pennsylvania Conference and the Virginia Conference—the Pennsylvania soon becoming responsible for the entire work through-
out the state of Pennsylvania and that portion of Maryland in and about the city of Baltimore, while the Virginia Conference took charge of the work in Virginia, much of Maryland, and, what is now West Virginia.

Because of the long distances to travel and the task of procuring entertainment for such a large body, the Pennsylvania Conference, in 1838, took steps to divide its territory and membership. In the division the Allegheny Conference was formed and was given very largely the territory it now has under its jurisdiction, and became the ninth conference formed.

Of this new conference Dr. L. W. Stahl, now deceased, in a sketch prepared for the seventy-fifth anniversary, said:

"From the beginning Allegheny Conference has been one of the most aggressive in the Church. The conference has always stood faithfully by all of the general interests of the Church. Bishop William Hanby, Bishop E. B. Kephart and I. L. Kephart, for nineteen years editor of the Telescope, were reared in this territory and the latter two were members of this conference for a time. W. R. Funk, D.D., publisher; H. F. Shupe, D.D., editor of The Watchword, and S. S. Hough, D.D., secretary of Foreign Missions, are members of this conference. J. R. King, D.D.; Rev. J. M. Lesher, and Rev. F. A. Risley are also members.


Since the above was written various changes have taken place as some of the above have gone to their crowning and others have been called to other fields of activity, but we believe the mantle of these faithful ones has fallen upon others who shall carry forward the tasks of the Kingdom.

The first session of the new conference was held at Mount Pleasant, Pennsylvania, and the minutes of that session follow:

Record of the Allegheny Conference which met in Mount Pleasant, Westmoreland County, March 25, 1839.
Members present:
Jacob Erb, Bishop; William Beighel; Harmonious Ow, Chairman; Daniel Worman; John R. Sitman, Secretary; Jacob Ritter; Joseph Zumbrose (Zumbro); Isaac Coombs; George Miller; Martin Houser; John Rathfon; Henry Metzger; John Wallace; William B. Lewis; Adolphus Harnden.

Members absent:

The conference was opened by Bishop Erb reading the sixth chapter of 2nd Corinthians, and prayer.

Monies received by the preachers:

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<td>G. Miller</td>
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<td>J. R. Sitman</td>
<td>155.58</td>
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Sum total of deficiencies .................................. $196.50

Who was expelled?
Ans.—John P. Fouts for deviating from the doctrine of Bible and the Church.

RESOLUTION:

Resolved, That David Runk be continued in his present standing for one year. He shall be accountable to this conference for his further usefulness in the ministry.

Who have withdrawn?
Ans.—Martin Hartman.

Have any of the ministers died this year?
Ans.—None.

Committee to Examine Applicants: Harmonius Ow, George Miller, David Worman.

Applicants: Martin G. Miller, George Waggoner, Abraham Zumbrose. John L. Baker. These brethren all received licenses.


Resolved, That if the preachers of this conference lecture on abolitionism they shall make special appointments to do so.

The foregoing minutes were transcribed by George Miller.
The office of Presiding Elder dates back to the beginnings of the United Brethren Church. At first they were appointed by the Bishops with the consent of the conference but this method changed so that by 1837 most of the conferences elected their Presiding Elders by ballot. Our own conference never did otherwise. The number of Presiding Elders was determined by the conferences and the record of our conference is, one in 1839; increased to two in 1841; increased to three in 1861; reduced to two in 1865; increased to three in 1882; reduced to two in 1898; and continued with two until 1907, when superintendency was adopted. A complete list of those who served as Presiding Elder, with their terms of service, will be found in the chapter on "Record of Annual Conference."

John R. Sitman was one of the pioneers of this conference, its first Presiding Elder, and an active missionary. He was born in the year 1806, and when but a young man he was converted, while living in Center County, Pennsylvania. He united with the Pennsylvania Conference in 1832, and was ordained in 1835. When the Allegheny Conference was separated from the Pennsylvania Conference he became identified with it and remained an exemplary and honored member until released by death, which occurred April 24, 1869, when he was sixty-two years of age.
He was elected Presiding Elder in 1839, 1848, and 1856. His home was at Sitman, where he had large holdings. He was one of the old circuit riders who rode over the Allegheny Mountains and knew what it meant to carry his wardrobe, library, and eatables in the old saddle-bags of his day. His last charge was in Clearfield County. His life of devotion remains a sacred memory, and inspires to this day those upon whose shoulders rests the still uncompleted task he left.

The work of the Presiding Elder has been purely administrative and was designed to link together the conferences in their relation to their churches and their interests with the denominational departments and their interests. He had oversight of the ministers and churches of his conference and was to help them in carrying out the denominational, conference, and local church programs. It was his task to unify effort, develop the intensive and extensive work, and to safeguard financial ventures. He was to assist the young, the inexperienced, and the unordained ministers by counsel, admonition, and by the administration of the sacraments.

This conference has always been in harmony with the movements of the Church that make for advancement. Of these we note:

**Missions.**—In 1848, reference is made to "missionary funds," but it is evident that this was purely a conference movement. In 1845, the collections were made mandatory, while in 1848, the amounts to be collected were allocated by the quarterly conference to the local churches. In 1850, Home Missions had its beginning in the giving of one-fourth of all missionary money collected to the Bishop to be given to the "Western Division," while Foreign Missions had its beginning in 1852, when an offering for this purpose was ordered, and in 1853 the conference adopted a constitution, Article I of which reads, "This Society shall be called The Allegheny Conference General Foreign Heathen Missionary Society." The next year the conference organized
itself into a Branch Home, Frontier and Foreign Missionary Society. In 1855, an offering was ordered to be taken for a church at Lawrence, Kansas, and in 1859 and 1860, the conference was opened for solicitation to secure funds to build a church in Pittsburgh, Pennsylvania. From this time on the conference has harmonized itself with the General Church, but has supplemented this by the organization of the Church Extension and Missionary Society which will be treated separately. From the beginning this conference has been missionary in spirit and effort and through the General Societies, W.M.A., and Otterbein Guild and the conference agencies has contributed in men, women, and money to help answer the last command of our Lord, "Go ye—beginning at Jerusalem—and to the uttermost parts of the earth."

Education.—The fathers of the conference early saw the necessity and the advantage of Christian Education and in 1847 "resolved that this conference take into consideration the propriety of erecting a literary institution—for the education of the rising generation." J. Ritter was appointed agent to solicit funds for this purpose. He reported the next year and the committee was authorized to build a good brick building as soon as there was $1500 in money and material on hand. Progress was made so that in 1852 the secretary of the Board of Trustees for the Mount Pleasant College reported:

"That, whereas the conference in 1847 resolved to erect such a school, and had authorized the building committee to proceed in 1848, the committee contracted for such a building and had received it from the hands of the contractor in 1851. The cost of the building and appurtenances was $6,117.18. There is yet to be paid at this date $2,975.00, and there are subscriptions of $1,473.

"The school went into operation in November, 1851, with thirty-nine enrolled students. The building is a good substantial one. There are four recitation rooms, two society rooms, and the chapel will seat four hundred persons. The building can be arranged to have five professors. The trustees are organized under the charter obtained last
winter from the legislature. J. B. Ressler was elected traveling agent and went to Pennsylvania, East Pennsylvania, and Virginia conferences to solicit their cooperation with the school."

The ministers were urged to secure students and the agent was permitted to deliver lectures on education, lift offerings and take subscriptions. Notwithstanding the efforts made on behalf of the college, the comparative lack of students and money seemed to make it advisable to transfer the school to Otterbein University at Westerville, Ohio, and this was accordingly done in 1857, and the conference of 1858 voted "That we approve of the transfer of Mount Pleasant College to Otterbein University and that we do hereby ratify the action of the Board of Trustees in the said transfer."

The conference voted to help pay the debt of Otterbein College, in 1862, and in 1863 commended the agent for having secured and paid our part in full.

Since 1858 we have loyally cooperated with Otterbein University, now Otterbein College, except for the years of 1882 to 1891, when we, as a conference, cooperated with Lebanon Valley College. The conference has grown with the years in its appreciation of the value of Christian education and has done its part in students and money to place and keep Otterbein College in the forefront of church schools.

_Slavery._—The United Brethren Church has always been against slavery and in the first session of our conference in 1839, this resolution was passed, "Resolved, That if the preachers of this conference lecture on abolitionism they shall make special appointments to do so." In 1855 it said, "Resolved, That we look with deep regret upon the encroachments of slavery upon our free territory," and in 1856, "Resolved, That we deeply sympathize with the Freemen of Kansas in their noble struggle in the cause of human rights."

In 1862, we have the following, "Whereas, human bondage has in every age of the world tended to destroy the nations in which it existed, and whereas, American slavery, founded upon the same despotic rule, has originated the present stupendous and unholy rebellion, which now not only threatens the existence of our glorious union, but the very being of our constitutional liberty, therefore, Resolved, That we as a conference most heartily approve the action of our Government in quelling the rebellion."

In 1863, the conference voted, "That it is the opinion of this conference that the responsibility for the present dreadful war rests with
the rebels and their sympathizers. That we are in favor of prosecuting the war with vigor and courage until the rebels shall be subdued or return to their allegiance to the United States. That we approve the President's Proclamation of Emancipation. That opposition to the President's policy means sympathy for the rebels."

In 1864, the conference voted, "That we reaffirm our loyalty to the Government and Constitution of the United States. That it is the duty of all citizens to make every sacrifice of fortune or life. That this rebellion had its beginnings in the slave power that seeks to control the affairs of the nation." In 1865, "That we can make no compromise. That the only way now to peace is by the sword. That at our altars we consecrate to God those who peril their lives for us and for our common country. That we will not tolerate within the pale of our Church treason against the United States." In 1866, the conference acknowledged the hand of God in the restoration of peace and pledged themselves to pray for those in authority in the period of reconstruction.

The following list of ministers who were members of Allegheny Conference enlisted and served as union soldiers during the rebellion: G. W. Emenhizer, S. E. Cormany, A. E. Fulton, G. A. Funkhouser, J. H. Pershing, John Felix, W. B. Dick, J. S. Miller, Wilson Cramer, D. R. Ellis, Joshua Reynolds, John Craig, E. A. Zeek, I. L. Kephart, A. J. Hartsock, M. Spangler, all of whom have gone from us, the last being Dr. J. H. Pershing. Our conference may well be proud of the part it played in the war and hold high its head with reference to its attitude toward slavery and every other moral issue in our nation's life.

Temperance.—The United Brethren Church early in its history took advanced ground touching the liquor question and the Allegheny Con-
ference as early as 1849 declared for prohibition in asking that our Discipline should have a clause "prohibiting entirely the use of ardent spirits as a beverage throughout our church."

The agitation continued, and an effort was made to place Pennsylvania beside Maine by "having a law passed similar to that in Maine." The conference of 1853 declared, "That selling grain for the manufacture or distilling of ardent spirits is equally criminal with the traffic itself."

References made to this growing evil in the succeeding sessions of the conference show that it was always alert and among the forces that fought this growing evil and awful curse. In 1913, the conference said, "'National Prohibition' should be the slogan of every temperance man and woman who lives under the stars and stripes."

The Anti-Saloon League became one of the most potent factors in this struggle and had our conference among its most loyal supporters and in 1915 the conference "Resolved, That we endorse the plan of the Anti-saloon League for prohibition in 1920." When national prohibition became a fact the record is, "In four months National Constitutional Prohibition will go into effect and the land will be forever free from the legalized sale of intoxicating liquor. We will be true to our history in the battle for temperance reform."

How quickly the people found that the enforcement of the law became a great issue and into this the conference put itself and while the end is not yet, the attitude of our conference is right when it says, "It is a recognized fact that we are in the midst of a great battle against the liquor traffic. Prohibition came through the influence of the church and is here to stay. The American politician and not prohibition is on trial. We pledge our loyal support to the enforcement of the eighteenth amendment."

Thus our conference stands with its face to the enemy and when
the final victory comes, will be among the advance guard of the hosts that rejoice.

This chapter began with the first Presiding Elder's biography and it is fitting to close it with that of one of the last ones. Dr. G. W. Sherrick of precious memory, and Dr. J. I. L. Ressler were the last two Presiding Elders.

John Isaac Lewis Ressler, son of Rev. J. B. and Emily Shupe Ressler, was born at Mount Pleasant, Pennsylvania, November 30, 1854. He was converted at Westerville, Ohio, and united with the church at that place. Besides the borough school, he took the preparatory course in 1870-1872, and then took the classical course and graduated from Otterbein College in 1876. He was graduated from the Seminary at Dayton, Ohio, in 1878, after which he took a postgraduate course in Western Theological Seminary in Pittsburgh, Pennsylvania.

He received his quarterly conference license in 1876, received his annual conference license in 1877, was admitted into Allegheny Conference in 1879, and was ordained by Bishop J. J. Glossbrenner in 1879. He received the honorary degree of Doctor of Divinity from Otterbein College, served as Presiding Elder from 1901 to 1907, and was elected delegate to General Conference seven times. He is now pastor of the Beaverdale Church and has completed fifty-three years of continuous service.
CHAPTER IV

UNDER PRESIDING ELDERSHIP—(Cont.)

The Church Extension and Missionary Society—The Sunday-school Movement.

THE CHURCH EXTENSION AND MISSIONARY SOCIETY

The committee selected to look after the New Church Fund held their first meeting November 25, 1887, and organized by electing Mr. B. F. Keister, president; Rev. W. R. Funk, secretary, and Mr. John Thomas, treasurer. This organization was the beginning of our conference Church Extension and Missionary Society. It had for its object the raising and administering of a fund by which the needy places of the conference might be aided and new organizations formed and fostered. By correspondence, a conference paper called the Conference Journal was launched and at the meeting held August 6, 1888, the paper was made the official organ of the conference. Rev. L. R. Jones was made the editor, and Rev. W. R. Funk, the associate editor and business manager, while Rev. L. W. Stahl and Rev. J. H. Pershing were elected auditors. The Conference Journal afterwards had its name changed and became the Conference Herald.

The first loan of the society was made to the Braddock Second, or Comrie Avenue Church. Collections were taken by the churches of the conference and a special Easter offering was made to provide funds. In 1892, what was known as the "Share Plan" was adopted. By this plan the individual took one or more shares by paying a given sum for a given length of time. The pastor was made the solicitor of his own charge and speakers were furnished by the society upon request. There was an exchange of pastors where desired and practical. There had been a constitution adopted but on November 10, 1891, a revised constitution and a series of by-laws were adopted by the society.

Besides helping churches already organized and helping to organize new missions the society studied the field and asked the General Home Missionary Society to look after Pittsburgh, Pennsylvania, as a fruitful field for investment. For some reason this wonderful city with all of its opportunities was never invested by the General Society. In 1902, committees, to work in conjunction with the members of the
society in securing new locations for mission churches, were appointed in different parts of the conference.

In 1902, the name of the conference paper was changed to *Conference Herald*. It served a useful purpose in carrying information of the developments of all departments of work to the whole conference but for some reason it was discontinued in 1907, and a quarterly bulletin issued in its stead. In the reorganization of the society at Philipsburg, in 1903, L. W. Stahl was elected president and this election proved to be the beginning of a long tenure of this office which was only terminated with his death.

L. W. Stahl was born at Madison, Pennsylvania, December 17, 1851, and died in Greensburg, Pennsylvania, February 10, 1930. He was admitted into Allegheny Conference in 1872 and served thirteen appointments as pastor, fourteen years as presiding elder, four years as conference secretary, two years as financial agent for Lebanon Valley College, four years as conference missionary, was sent eight times as a delegate to General Conference, was sixteen years a trustee of the Printing Establishment, was conference trustee for forty years, and a member of this society for forty-two years, of which he served as president for twenty-seven consecutive years. Of all the interests with which he stood associated through the fifty-nine years of his ministry, none appealed to him more than this conference interest.

The society was incorporated in 1906 in the Westmoreland County Court, and by-laws under the charter were prepared and adopted in the meeting of December, 1906. The society and the Y.P.C.U. made the opening and promotion of Beaver Falls their joint objective. This continued until the Y.P.C.U. made Beaver Falls their own objective and because of which it is called the Y. P. C. U. Memorial Church.

Steps were taken by the society to secure either a tent or a sectional chapel for the purpose of investigating and organizing if pos-
sible, new territory. This resulted in the purchase of a sectional chapel which was erected at Listie, in Somerset County, and dedicated March 30, 1909. It served well its purpose in two places before it was sold and demonstrated its worth so that the society purchased two more chapels to do similar work.

In 1912, the society passed a ruling that any church before securing the help of the society be compelled to submit its plans with a statement of the proposed cost and plans for financing the same, for approval by the society. This resulted in great good because of the larger experience of the members of the board. The original idea of the society was to promote, but because of the aftermath of many ventures made without the full deliberation of possible factors that always enter into building operations, the actual function of the society became that of rescue. It was hoped, therefore, that this could be changed by the above-named ruling.

The funds of the society increased by the offerings of the people, the sale of abandoned property, the budget receipts, and from special gifts made. In 1909, a new feature was adopted and a fund called the "Development Fund" was provided. By the new feature the society
paid the interest on a certain amount of money for a given length of time. This left the property clear of encumbrance by the society, as this help was a gift, so that the local church could, when deemed necessary, secure a loan on the property itself. The conference superintendent solicited the money for this purpose for the first four years. South Williamsport, Clearfield, and Wall were the first three to secure this help and as a result the conference has three modern, well-equipped and splendid parsonages. This fund continues to operate in this way and also by arranging to pay a certain amount on church debt contingent on the local church raising a certain amount. The agreement between the church and the society is determined by mutual agreement.

In 1915, the society cooperated with the General Church Erection Society of the denomination in trying to raise a Jubilee Fund of $30,000 in the conference. Of the amount raised one-fourth was to go into the treasury of the conference society while the balance was to go to the General Society with the condition that it was to be loaned to churches within our conference for a period of fifteen years, on recommendation of the society, and that after the fifteen years it went to the General Society, but our conference would have an equal claim with other conferences upon the fund. This resulted in the increase of funds for the society.

It is impossible to tell of the many anxious hours spent by the directors of this society in trying to help churches and parsonages out of the serious conditions that too often rested upon them. It is sufficient to say that only eternity will disclose the hours spent and the motives that determined the actions of the board. The conference authorized the society, September 25, 1926, to become surety for loans on churches, the total not to exceed $75,000, and this has enabled the society to help a number of churches.
reading but that the people may know the extent of the work of this society I append below the list of the churches aided in the years of its existence and only a lack of funds has limited it in its helpfulness:

Altoona Second, Altoona Third, Altoona Schum, Altoona Grace, Albion, Arona, Altoona Garden Heights, Altoona Wehnwood, Braddock Second, Bradenville, Big Bend, Bellwood, Beaver Falls, Bigler, Coalport, Canoe Creek, Connellsville, Clearfield, Claysville, Dubois, Dunlo, Everson, East Pittsburgh, Greenwood, Glasgow, Huntingdon, Houserville, Hustontown, Industry, Irvona, Jeannette, Johnstown Barron Avenue, Juniata, Johnstown Homestead Avenue, Johnstown Southmont, Johnstown Overbrook, Johnstown Moxham, Listie, Latrobe, Mahaffey, Mount Union, McKeesport First, McKeesport Kephart, McKeesport Shoemaker, Milton, Monessen, Middleburg, New Brighton, New Berlin, New Haven, Orbisonia, Pitcairn, Portage, Philipsburg, Punxsutawney, Rochester, Rockwood, St. Michael, Scottsdale, Somerset, Trafford, Valley View, West Decatur, Waterford, Wyano, West Derry, Wilkinsburg, Williamsport, Windber, Wall, Youngwood, Yarnell, Zion. The present value of these churches given by the conference minutes of 1930 is $2,096,000.

The usefulness of this organization is determined only by the finances available. It continues to function under the following articles of incorporation:

APPLICATION FOR CHARTER OF THE CHURCH EXTENSION AND MISSIONARY SOCIETY OF ALLEGHENY CONFERENCE OF THE CHURCH OF THE UNITED BRETHREN IN CHRIST

In the Court of Common Pleas of Westmoreland County, Pennsylvania—September Term, 1906.

In re the Incorporation of "The Church Extension and Missionary Society of Allegheny Conference of the Church of the United Brethren in Christ."

To the Honorable Judges of the Court of Common Pleas of Westmoreland County, Pennsylvania:

In compliance with the requirements of an act of the General Assembly entitled, "An Act to provide for the incorporation and regulation of certain corporations," approved April 29, 1874, and its
several supplements, the undersigned, three of whom at least are citizens of Pennsylvania, having associated themselves together for the purpose of acquiring grounds and the building of churches or schools on missionary fields within the bounds of the Allegheny Conference of the Church of the United Brethren in Christ, and desiring that they may be incorporated according to law, do hereby certify that—

First—The name of the proposed corporation is "The Church Extension and Missionary Society of Allegheny Conference of the Church of the United Brethren in Christ."

Second—The purpose of said corporation is the securing of funds by donation, bequest or otherwise for the purpose of acquiring grounds and the building of new churches or schools on missionary fields and relieving, aiding and assisting churches within the bounds of the Allegheny Conference of the Church of the United Brethren in Christ, and for the purposes above stated to borrow and lend money and to acquire, hold and convey real estate and for these purposes to have, possess and enjoy all the rights, benefits and privileges conferred by the Act of Assembly aforesaid and its supplements.

Third—The location of said corporation and the principal place where the business of said corporation is to be transacted is the Borough of Greensburg, County of Westmoreland and State of Pennsylvania.

Fourth—The said corporation is to have perpetual existence.

Fifth—Every member of the Allegheny Conference of the Church of the United Brethren in Christ is ipso facto a member of this Corporation and the said Corporation shall be managed by a Board of Trustees consisting of not less than twelve persons each of whom shall be a member in good standing of the Church of the United Brethren in Christ within the bounds of the Allegheny Conference. The Trustees of this Corporation shall be elected by the members of the Allegheny Conference of the Church of the United Brethren in Christ at the first regular annual meeting of the said Allegheny Conference after the incorporation hereof in manner following to wit: Four trustees to serve for one year, four for two years and four for three years, and at each regular annual meeting of said Allegheny Conference thereafter four trustees shall be elected by said Conference, to serve three years. Any vacancies arising in the Board of Trustees, whether arising by resignation, removal, or otherwise, of any of said Trustees shall be filled by said Board of Trustees.

Sixth—The yearly income of said Corporation other than that derived from real estate shall not exceed the sum of twenty thousand ($20,000.00) dollars, and the clear yearly value or income from the
real estate held by said Corporation shall not exceed twenty thousand ($20,000.00) dollars.

Seventh—The Corporation shall have power to enact and enforce such By-laws and Rules as they may deem proper not inconsistent with the law for the management of the affairs and the regulation and transaction of the business of said Corporation.

WITNESS our hands and seals this 19th day of September, A.D. 1906.

<table>
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<tr>
<th>Names</th>
<th>Residences</th>
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<tbody>
<tr>
<td>L. W. Stahl</td>
<td>(Seal) Everson, Pa.</td>
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<tr>
<td>Geo. W. Sherrick</td>
<td>(Seal) Johnstown, Pa.</td>
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<tr>
<td>John W. Gilchrist</td>
<td>(Seal) McKeesport, Pa.</td>
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<tr>
<td>John Thomas, Sr.</td>
<td>(Seal) Johnstown, Pa.</td>
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<tr>
<td>S. W. Keister</td>
<td>(Seal) Mt. Pleasant, Pa.</td>
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<tr>
<td>Henry Schum</td>
<td>(Seal) Altoona, Pa.</td>
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<tr>
<td>C. E. Mullin</td>
<td>(Seal) Mt. Pleasant, Pa.</td>
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<tr>
<td>J. I. L. Ressler</td>
<td>(Seal) Tyrone, Pa.</td>
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<td>I. P. Truxal</td>
<td>(Seal) Braddock, Pa.</td>
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<tr>
<td>W. R. Funk</td>
<td>(Seal) Dayton, Ohio.</td>
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<td>R. L. Erhard</td>
<td>(Seal) Braddock, Pa.</td>
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STATE OF PENNSYLVANIA
COUNTY OF WESTMORELAND

Before me, the undersigned authority in and for the said County and State, personally came L. W. Stahl, A. E. Roose, M.D., and S. W. Keister, three of the within named incorporators, who being duly affirmed and sworn according to law, depose and say that the statements contained in the foregoing Articles of Incorporation of "The Church Extension and Missionary Society of Allegheny Conference of the Church of the United Brethren in Christ" are true and correct to the best of their knowledge, information and belief.

L. W. Stahl
A. E. Roose, M.D.
S. W. Keister

Affirmed and sworn to and subscribed before me this 19th day of September, A.D. 1906.

S. C. Stevenson, Notary Public.

Commission expires Jan. 25, 1907. (Notarial Seal.)

DECREE

And Now, this 29th day of September, A.D. 1906, the within Charter and Certificate of Incorporation having been presented to me, a Law Judge of the Court of Common Pleas of said Westmoreland County, accompanied by due proof of publication of the notice
of this application as required by the Act of Assembly and the Rule of this Court in such cases made and provided, I certify that I have examined and perused the said writing and find the same to be in proper form and within the purpose named in the first clause specified in Section 2 of the Act of the General Assembly of the commonwealth of Pennsylvania entitled "An Act to provide for the incorporation and regulation of certain corporations" approved April 29, 1874, and supplements thereto; and the same appearing to be lawful and not injurious to the community, I do hereby on motion of Atkinso & Peoples, attorneys on behalf of the petitioners, order and direct that the said Charter of the Church Extension and Missionary Society of the Allegheny Conference of the Church of the United Brethren in Christ aforesaid be, and the same is hereby approved and that upon the recording of the same, and of this order, the subscribers thereto and their associates shall be a Corporation by the name "The Church Extension and Missionary Society of Allegheny Conference of the Church of the United Brethren in Christ" for the purposes and upon the terms therein stated.

Attest: M. F. Null, Pro.

LUCIAN W. DOTY, P. J.

Recorded October 2, 1906.

James H. Gallagher, Recorder.

THE SUNDAY-SCHOOL MOVEMENT

Fisher in his church history tells how the heart of Robert Raikes was touched by the condition of neglected children in the town of Gloucester, England, and of how he hired several women in 1781 to open schools for them on Sundays. The effect of these schools was so marked that their fame spread and resulted in the Sunday-school movement and teachers served without compensation.
This school when originally founded, was for the poor only, but it has grown until now it has a place for children of all classes and classes for all ages.

The first Sunday school to be organized in The Church of The United Brethren in Christ was organized by Rev. J. G. Pfrimmer, near Corydon, Indiana, May 21, 1821, and its centennial was observed with suitable program May 21-23, 1921. The General Conference inserted a clause in the Discipline in 1837 endorsing the idea of instructing the young, but its first definite statement touching the Sunday-school movement was passed in 1849. In 1857, this work was taken over by the Home, Frontier and Foreign Missionary Society and there it remained until 1865, when an organization, with a constitution, called the Sabbath School Association of The United Brethren Church, was launched. Before this time Sunday schools had been carried on without a definite program or plan.

The first General Secretary was Isaac Crouse who served for twelve years. He was succeeded by Col. Robert Cowden who served from 1877 to 1913. Dr. C. W. Brewbaker was his successor and served until 1929 when the Sunday school became merged with the Young People's Society and Board of Education to form the present Christian Education Movement.

The first Sunday school in the conference of which we have any definite knowledge was organized at either Mount Pleasant, Lycippus, or Loyalhanna, but there seems to be no record of the fact to be found anywhere. The first official record we have is found in the minutes of 1852. In the statistics there are recorded twenty-six Sunday schools, but the records do not indicate where they were located. In 1856, there were reported fifty-four Sunday schools with 986 scholars; while in 1857, the conference reported forty-nine Sunday schools, 370...
teachers, and 2,029 scholars. The collections for this work had been lifted to the amount of $364.26.

In 1863, the first resolution was passed by the conference as follows: "Resolved, That the Children's Friend be liberally supplied to all Sunday schools on the charges." In 1864, the conference "Resolved, That we regard the Sunday school as the nursery of the Church and we urge our people to attend and that we preach a sermon to the children at each appointment." In 1868, the first committee on Sunday school was appointed and brought in a report in which they recommended the taking of a missionary collection to aid in benevolence. In 1866, it was "Resolved, That as a conference we recommend to the Sunday schools on our respective charges that they organize on the plan laid down in our Discipline with the exception that instead of the weekly and monthly collections an annual collection be taken up in each Sunday school on our charges or in the congregation where the schools are located for Sunday-school purposes." In 1871 the conference said, "We recognize the necessity of training the children to liberality by calling on them frequently to support benevolent and Christian institutions"; while in 1874 they "Resolved, That we encourage the penny collections as a means of training the children to a spirit of liberality."

How different are the Sunday schools of today from those of the early days. Mr. William Mench, of Braddock, Pennsylvania, told in The Watchword of the Sunday school of 1862, as it was when he attended its sessions at Middletown, Pennsylvania. He said, "There was a long, plain bench in front of the pulpit called a mourners' bench. Here the small boys and girls were seated, facing the pulpit, with an alphabet card about two by three feet in size, before them. We would learn our letters in unison and not in the quietest manner. Card No. 2 had one syllable words, and card No. 3, two syllable words. Then came
Osgood's First Reader and after that the New Testament. We had no lesson quarterlies or picture cards. One thing we had for inducement to attend was a little blue ticket, with a verse of scripture. This was given to the scholar who was present and when he had received four blue tickets he would then get a red ticket in exchange for the blue ones. How we would strive to get the red tickets, because at the end of the school term—the school extended only through the summer months — the one who had the most red tickets would receive a small Testament as a prize. The weeks seemed long until we received our reward. We had no uniform lessons. The superintendent would read a chapter at the opening and that was the lesson for that day. No one knew what the lesson would be in advance, so there was no preparation for it.

In 1872, Rev. D. Speck, at the Mount Nebo Church near Scottsdale, as a progressive Sunday-school man, believed the time had come to bury the spelling book and make place for the uniform Sunday-school lessons that were coming into use about that time and at a convention the book was buried. Celebrating the fiftieth anniversary of a church in Blair County, the Sunday-school minutes of fifty years ago, were read and the classes were the A-B-C class, the a-b ab class, three spelling classes, the primer class and the Testament class.

Doctor Drury, in his history, gives this series of the successive steps taken in the development of the Sunday-school work: "The adoption of the uniform lessons in 1872; first Sunday-school library in 1874; first Bible Normal class in 1876; first Children's Day on June 4, 1881, and since that time the first Sunday in June of each year; the general movement toward the introduction of the Home Department in 1891; Sunday school, Brotherhood and Young People's work in 1909; and a superintendent for the elementary division in 1913."
Through the above steps and others, wonderful strides have been taken and great advancement has been made, but the end is not yet. We have, however, reached the time where there is a place in the modern Sunday school for the student, "from the cradle to the grave." Dr. C. W. Brewbaker says: "The child matriculates in the cradle roll and remains there until the age of three is reached. This department identifies the child with the Church, shows the attitude of Christ toward the child, and recognizes that there is body, mind, and spirit in a child." From this department the cradle-roll student enters the church or main school, which will have the elementary, secondary, and adult divisions and these will ordinarily have the beginners, primary, junior, intermediate, senior, and adult grades. Literature suited to the ages of each division is provided and each may have its own worship periods. Out of this department the student enters the Home Department which has been provided for those who, because of age or other providential hindrances, are deprived of the main or church school. By this agency the student body is kept in touch with the lessons, the literature and other features of the main school.

The modern school observes special days such as Easter, Rally Day, Decision Day, Children's Day and Christmas. It studies lessons on temperance, missions, Christian stewardship, etc., and has exercises, addresses, and programs to emphasize them. Our conference has always been in the forefront in the use of literature and other agencies for the development of this department of the Church and has especially emphasized missions, teacher training, organized classes, Christian stewardship and evangelism in harmony with the General Church plan. The Sunday-school department has been merged with other departments and helps to form the Department of Christian Education since our last General Conference, and will be found keeping step in every forward movement of the denominational program.
CHAPTER V

UNDER PRESIDING ELDERSHIP (Cont.)

Young People's Work—Women's Missionary Association and Otterbein Guild Work.

YOUNG PEOPLE'S WORK

No department of church activity has contributed more to the development of the whole church than has the Christian Endeavor department. It is natural that this should be so in Allegheny Conference because of the part her representatives have had from the beginning of the movement. Because of the loyalty of our conference to the denominational program, it has been natural to change from the Young People's Christian Union to the Young People's Christian Endeavor Union and later into the department of Christian Education. The following pages will record the activities and the accomplishments of the local societies and of the Branch Union.

During the latter part of the nineteenth century, the young people's movement took active form and resulted in the organization of the "Young People's Society," a Christian agency for the training of the youth of the Church in the life and duties of religion. Societies were organized in the various churches of the denominations.

The bringing together of these societies into denominational, national, and world organizations has been the great achievement of the "Young People's Movement" in its organized form. The United Society of Christian Endeavor includes all the societies of Christian Endeavor the world over. In our own denomination the "Young People's Union," organized in 1890, included all the young people's societies of our Church. In 1909, the name of the organization was changed to the "Young People's Christian Endeavor Union," and the local societies were requested to change to Christian Endeavor societies. In 1929, in harmony with the newly created "Department of Christian Education" the "Christian Endeavor Union" became the "Young People's Union," which includes all forms of young people's organizations within the Church.

In the promotion and development of the young people's work, the Allegheny Conference has been progressive and outstanding. In the early stages of the movement our conference was well in the lead.

In 1887, by the action of the annual conference, the young people's societies were banded together into an organization called "The Young People's Christian Association of Allegheny Conference." This was nearly three years before the denominational organization was effected. A constitution was adopted in 1888, and went into immediate effect. Rev. J. N. Munden presented the interests of the Young People's Association, showing the importance of Christian Endeavor among the young people.

The first anniversary of the Young People's Association was held September 18, 1889, at Altoona, Pennsylvania, in connection with the annual conference. Rev. H. F. Shupe gave an address on "The Principles and Permanency of the Young People's Society of Christian Endeavor," and Rev. J. N. Munden spoke on "The Objects and Departments of Christian Endeavor."

The officers of the association were: President, Rev. J. N. Munden; vice president, Rev. H. T. Denlinger; secretary, Rev. H. F. Shupe; treasurer, Miss Markle. These officers all served during the three years of the existence of the association. In 1891, the organization became the Young People's Christian Union, as a part of the denominational union. At this time there were 28 societies with 1,017 members, an increase of 9 societies and 360 members for the year.

The movement spread very rapidly and societies were organized in most of our churches. Wherever they functioned under competent
leadership, they were the source of great blessing and the agency of much good. The high-water mark of the organization in our conference from many standpoints was in 1916-1917, when over 10,000 members were reported, with 154 Senior and 65 Intermediate and Junior societies. In 1930, there were reported 134 Senior, 25 Intermediate, and 67 Junior societies with a combined membership of 8,357.

Junior societies were organized in our conference as early as 1894, and the Intermediate societies were first reported about 1900. There is no record of the first Junior superintendent. Mrs. Anna Wharton was chosen in 1901 and served four years. She was followed in order by Mrs. Mary G. Funk, four years; Miss Lizzie Ashburn, three years; Miss Naomi Wilson, six years; Miss Lois Biddle, eight years; Miss Kathryn Lohr, four years; and Miss Armead Queer, the present superintendent, since 1930.

The Junior superintendent had charge of the Intermediate work in connection with her own until 1901, when a separate superintendent was elected for the Intermediate work. Rev. W. W. Williamson was elected and served two years, Rev. T. M. Sharp served one year, and Miss May Whitehead served one year. In 1905, the plan of having only one superintendent for both the Junior and Intermediate work was adopted and continued until 1925, since which time Rev. A. J. Orlidge has been superintendent of the Intermediate work.

During the years there has been a healthy growth and a marvelous development in unity, intensity, purpose, and achievement within the society. The outstanding features are many, among which the following are especially noted:

1. The Scheme of Credits with its System of Rewards. This plan was introduced in 1912 and was used in developing a large degree of efficiency with fine results. This was the forerunner of the denominational "Scheme of Credits and Efficiency Chart."
2. The District Organization and Work. The plan was started in 1902, but was not developed in its present form until 1914. It has proven to be of great value in intensive work. The District Rally has become a feature and is an efficient promotional agency.

3. The Annual Convention. The first four conventions were held in connection with the annual conference and consisted of an anniversary service and a business session. The first separate convention was held in 1893, at Coalport, Pennsylvania. These annual gatherings became a great yearly event and did much to foster the Christian Endeavor spirit, increase interest, and promote the work. These conventions have always been well attended by the young people, the programs have been of a high order, and many denominational leaders in young people's work have appeared as instructors. In connection with the regular convention, separate Junior and Intermediate conventions are now held. In harmony with the action of the last General Conference, the convention at Youngwood, in 1930, marked the introduction of the combined convention idea, embracing the Sunday school as well as the Christian Endeavor work, with delegates from each. Practically a new organization was effected and "The Allegheny Conference Young People's Union" fairly launched. Mr. Chalmer Wisegarver, of Johnstown First Church, was elected president.

4. The Branch Objective, later known as the Conference Union Objective. The Allegheny Union cooperated in the denominational projects as promoted during the early history of the movement. In 1902, the plan of supporting, financially, some special project was introduced and this became known as the "Objective." The first project was the part support of the pastor at Beaver Falls. The total given for this purpose was $1,300.00. Later it was decided to make the new church at Beaver Falls a Young People's Memorial Church.
and the union pledged $3,000.00 to be paid in six years. The amount was paid in full but it was not accomplished until 1912. At the convention of 1912 held at Youngwood, Pennsylvania, the Objective Plan was put on a sound basis and it was decided to raise $500.00 a year for some special purpose to be selected by the convention. In 1901, the amount was changed to $1,000.00, and the surplus accumulated made it possible to raise the amount of three objectives to $1,500.00 each.

Beginning with 1913, the Branch has had the following objectives: 1913, a scholarship at Bonebrake Seminary, $500; 1914, a scholarship at Otterbein College, $500; 1915, furnishing the living room of the Old People's Home at Quincy, $500; 1916, Conference Preachers Permanent Aid Fund, $500; 1917, church building at Kiu-Chau, China, $500; 1918, Conference Church Extension Young People's Fund, $500; 1919, General Church Erection Fund, $500; 1920, industrial equipment at Quincy Orphanage, $1,000; 1921, Quincy Orphanage industrial building, $1,000; 1922, hospital equipment at Kono, Africa, $1,000; 1923, a memorial suite of rooms at Bonebrake Seminary, $1,000; 1924, increased scholarships at Bonebrake Seminary and Otterbein College to $1,000 each; 1925, purchased lots for Juniata Church, $1,500; 1926, purchased lots for Grace Church, Altoona, $1,500; 1927, scholarship at Lebanon Valley College, $1,000; 1928, ministerial scholarship with the Board of Education, $1,000; 1929, printing equipment for the Philippines, $1,000; 1930, Preachers Pension Fund, $1,000; 1931, scholarship at Shenandoah College. The total amount raised for objectives up to 1931 has been $20,468. These objectives are perpetual and stand as memorials to the zeal, energy, and devotion of the young people of Allegheny Conference.

Among the leaders of the Young People's work of the conference, many names are outstanding. The pastors generally manifested a keen interest and gave full cooperation in the work. The young people themselves have been enthusiastic and aggressive and many of them became active leaders in the movement. The officers of the conference organization were generally well-fitted for their task and were recognized leaders in the field of Christian Endeavor.


The following have served as corresponding secretary-treasurer and because of the character of the office were closely connected with the work. Rev. H. F. Shupe, 1889-91; Rev. W. H. Mingle, 1891-93; Rev. S. S. Hough, 1893-96; Rev. I. P. Truxal, 1896-98; Rev. O. M. Wilson, 1898-1900; Rev. W. H. Blackburn, 1900-1901; Rev. J. L. Leichliter, 1901-1909; Rev. W. G. Fulton, 1909-29; Rev. J. D. Good, 1929-31; and since June, 1931, Rev. E. R. Schultz.

Rev. H. F. Shupe, who was one of the leaders in the beginning of the work and the first president of the Young People's Union, resigned the presidency to assume the duties of Editor of *The Watchword*, which position he held until his death in 1926. Doctor Shupe was a trustee of the United Society of Christian Endeavor for many years and a member of the Board of Control of our denomination from the time of its origin.

Dr. W. G. Fulton was elected corresponding secretary-treasurer in 1909, and served continuously for twenty years, the longest term of
continuous service in the Young People's Work in the denomination. He served as a member of the Board of Control from 1917 to 1929.

The Young People's work is now under the control of the Conference Board of Christian Education. This Board elects a General Director of Religious Education and departmental directors to promote the various phases of the work.

The present board is composed of Dr. E. B. Learish, president; Rev. M. M. Snyder, vice president; Dr. W. G. Fulton, secretary-treasurer; Rev. W. H. Hayes, M.A.; Rev. E. C. Weaver, D.D.; Rev. W. S. Wilson, D.D.; and Mrs. W. G. Fulton. The General Director is Rev. W. H. Hayes, with H. C. Cridland, Director of Adult Work; Dr. J. D. Good, Director of Young People's Work; Miss Gaynell Ardell, Director of Children's Work; Rev. E. C. Schultz, Director of Leadership Training; Dr. W. A. Sites, Christian Endeavor Efficiency Superintendent; and Rev. M. M. Snyder, Promotional Superintendent of Sunday-school work.

WOMEN'S MISSIONARY ASSOCIATION

Early History. Organized work for missions among the women of the United Brethren Church was begun in 1872, anticipating by three and a half years the forming of the General Society, in 1875, in the First United Brethren Church, Dayton, Ohio, and was known as the Women's Missionary Association. In their preamble to the constitution, they say, "Believing that the promulgation of the Gospel of Jesus Christ throughout the world depends upon the success of Christian missions, and that the responsibility for this success devolves upon all Christians, we, therefore, do, in obedience to the commands of our risen Lord and Savior . . . hereby in the name of the Divine Master, and moved, we trust, by the Holy Spirit, organize ourselves into a missionary association."
This association has grown and multiplied its influence until now it is one of the most effective organizations of the Church.

The year 1878 marks the beginning of the work of the Women's Missionary Association in Allegheny Conference. Mrs. J. K. Bilheimer, the first woman of the United Brethren Church to do mission work in Africa, came to Pennsylvania to promote the work among women, and after organizing the women of East Pennsylvania and Pennsylvania conferences she came to Allegheny Conference, to do likewise. Johnstown was selected as the most suitable place to launch the project. We are indebted to Mrs. W. H. Miller for information of the first meeting. "Through Rev. and Mrs. N. J. Walker and Rev. and Mrs. George Wagoner an invitation was sent to Mrs. Bilheimer to come to Johnstown and invitations were sent to other out-of-town churches. Mrs. Bilheimer spoke on 'Africa' the evening before the scheduled meeting. Rev. W. A. Jackson announced the meeting for the next day and urged the women to attend as there was something of special interest to women to be presented.

"From out of town came Rev. and Mrs. Walker of Conemaugh; Mrs. McLaughlin, of Altoona; Miss Katie Hinderer, of Braddock; Mrs. Fisher, of Mount Pleasant, who with Mrs. Bilheimer and about fifteen local women formed the company. Mrs. Bilheimer presided and Miss Mary Waggoner was the secretary. After instruction had been given the following branch officers were elected: President, Mrs. N. J. Walker; first vice president, Mrs. Jane McLaughlin; second vice president, Mrs. Francis Fisher; third vice president, Mrs. A. H. Kohr; secretary, Mrs. A. L. Mason; treasurer, Mrs. Martin Spangler. Delegates to Board Meeting, at Dayton, Ohio: Mrs. Kohr and Mrs. Fisher. Previous to the organization of the branch, locals were effected at
Greensburg, April 1, 1878; Mt. Pleasant, April 8; Johnstown First, April 10, with the branch organized April 11, 1878."

Conventions. The first branch meeting after the organization was held in Johnstown, May 1, 1879, at which the former officers were reelected with Mrs. J. I. L. Ressler, acting secretary. During the year, locals were organized at Conemaugh, Altoona, Mt. Nebo, Mount Union, and Wilmore. The convention of 1885 was held at Braddock. To the locals named above had been added Black Oak, North Braddock, Scottdale, Mars Hill, Madison, Bellefonte and Houserville, making fifteen in all, but only eight were active. The churches with the number of times they entertained the branch convention follows: Johnstown First, six; Altoona First, six; Mt. Pleasant, four; Conemaugh, one; Port Matilda, one; Braddock, four; Pringledale Camp, three; Greensburg, five; Wilkinsburg, three; Scottdale, four; Tyrone, two; Johnstown Park Avenue, three; Altoona Second, two; and the following, one each: Bellwood, Huntingdon, Coalport, Johnstown Homestead Avenue, McKeesport Kephart Memorial, Punxsutawney, Youngwood, Johnstown Barron Avenue, Philipsburg.

Statistics. The early records are very incomplete but the following is fairly accurate. The attendance at the early branch meetings were from five to eighteen during the first ten years. In 1888, there was reported an attendance at the branch meeting at Pringledale Camp of nineteen delegates representing nine locals and more than one hundred visitors. There were reported ten locals with a membership of 331; three Young Ladies' Bands with twenty-eight members. Sixty-two Evangels were taken in the branch and the total money collected in the ten years was $2,491.52. At the end of twenty-five years there were reported twenty-nine locals with 805 members; seven Gleaners' Bands with 390 members; three Young Ladies' Bands with
53 members; 149 Life Members; 3 Life Patrons, and total funds collected up to this time of $18,268.41. At the end of fifty years there were sixty-two locals with a membership of 3,487; forty-seven Otterbein Guild Chapters with 1,538 members; total funds collected during the last year, $17,541.91, and the Evangel subscriptions were 1,952. In 1931, there are seventy-one locals with 3,741 members; fifty-five Otterbein Guild Chapters with 1,451 members; 345 Life Members; 481 Life Directors; 179 Life Patrons, and an Evangel list of 1,876.

The first recorded election of a secretary for the Young Women's work was in 1910 when Miss Agnes Miller was elected. She served two years. Miss Elsie Hall was elected in 1912 and served two years. In 1913, the name was changed to Otterbein Guild Chapter. The colors chosen were royal purple and violet and the flower chosen was the violet. The covenant of the Otterbein Guild reads as follows: "Grateful that 'I know that my Redeemer liveth,' Mindful that vast millions can never know the 'tidings of great joy' unless a Christian messenger be sent to them; Remembering that Jesus made loving obedience the supreme test of discipleship, and that His last, most solemn command was 'Go teach all nations,' I gladly enter into this covenant of obedience, that I will not cease to make offerings of Prayer, Time and Money to the end that people in all lands may know and follow Jesus."

Miss Elizabeth Ashburn served as secretary from 1914 to 1920, when Miss Bertha Cowling was elected, serving until 1930, when Miss Mariam Thompson was elected her successor. In 1913, there were eighteen chapters with 450 members while there are in 1931, fifty-two chapters with 1,451 members.

_Gleaners' Bands._ As early as 1879 work was begun among the children. At Mount Union, a children's missionary society was organ-
ized in 1879, with seven members. In 1903 there were seven Gleaner's Bands with a membership of 390 reported. In 1913 the General Conference ordered that the Junior Christian Endeavor societies should be made auxiliary to the Women's Missionary Association "for missionary instruction." It was agreed by the Branch Christian Endeavor and the Women's Missionary Association that the Glad Chest offerings of the Juniors should be given to the Women's Missionary Association for distribution. The offering of the thirty Junior societies in 1931 was $240.58.

Allegheny Herald. In 1889, Mrs. E. A. Zeek was elected to edit a column in The Allegheny Herald in the interest of the Women's Missionary Association. She was followed successively by Mrs. G. W. Sherrick, Mrs. J. S. Fulton, and Mrs. Mary G. Funk, who served from 1901 to 1907, when the Herald was discontinued.

The presidents who have served the Branch with their term of service were Mrs. N. J. Walker, 1878-82; 1884-85; 1887-93; Mrs. Francis Fisher, 1882-83; Mrs. A. L. DeLong, 1883-84; Mrs. Mary G. Funk, 1884-87; Mrs. L. H. Leitzell, 1893-1919, continuously, and Mrs. A. D. Shaffer, 1919 until the present time.

General Officers. Allegheny Branch has given to the general work three trustees—Mrs. L. H. Leitzell, who served as vice president of the general board, Mrs. Albert Keister, and Mrs. A. D. Shaffer. Miss Elsie Hall served as general secretary of the Otterbein Guild and was active in field work. Mrs. Albert Keister has filled the office of Thank Offering secretary since 1915, when this department was instituted. It was largely through her efforts that the Thank Offering department was created.

Missionaries. The following persons, who in various ways were connected with the Branch, served as missionaries on the foreign field: Rev. and Mrs. J. M. Lesher, Africa; Rev. and Mrs. J. R. King, Africa; Rev. and Mrs. F. A. Risley, Africa; Rev. and Mrs. W. H. Hayes, Japan; Rev. and Mrs. A. H. Sholty, Japan; Miss Naomi Wilson, Lillian R. Harford School for Girls, Moyamba, Sierra Leone, West Africa; Mrs. B. F. Shively, Japan; Mrs. Don Shumaker, India. The latter two being daughters of Dr. and Mrs. J. I. L. Ressler.

Ten or more years of official service. Mrs. L. H. Leitzell gave the longest term of official service to the Branch, having held the presidency for twenty-six consecutive years. Mrs. J. S. Fulton follows with twenty-two years of service, two years as editor of the women's column of The Allegheny Herald, and twenty consecutive years as vice
Mrs. H. C. Kearns served one year as organizer and twenty consecutive years as treasurer. Mrs. Albert Keister gave twenty years, thirteen years as recording and corresponding secretary and seven years as Thank Offering secretary. Mrs. W. G. Fulton held office eighteen years, six years as vice president and is in her twelfth year as recording and corresponding secretary. Miss Emily B. Neff gave sixteen years, retiring in 1906, after thirteen years as acting secretary. Mrs. A. D. Shaffer served four years as Thank Offering secretary and is now serving her twelfth year as president. Mrs. R. F. Grantham, for fifteen years has been musical director of the branch. She also served four years as Thank Offering secretary and in 1930 was elected treasurer. Mrs. M. Elizabeth Spangler served nine years as vice president and one year as field director. Mrs. N. J. Walker gave thirteen years of official service; Mrs. L. A. Garman, thirteen years; Mrs. Mary G. Funk, twelve years; Miss Katie Hinderer, eleven

Mrs. W. G. Fulton, Mrs. R. F. Grantham, Mrs. M. E. Spangler, Mrs. J. S. Fulton, Mrs. H. C. Kearns, Mrs. A. D Shaffer, Mrs Albert Keister
years; Mrs. L. F. John, eleven years; and Miss Bertha Hepler, ten years.

Among others who have been prominent in the work are: Mrs. W. H. Miller, Mrs. Martin Spangler, Mrs. J. I. L. Ressler, Mrs. J. A. Loar, Mrs. L. W. Stahl, Mrs. A. E. Roose, Miss Elsie Hall, Mrs. W. H. Harpster, and Mrs. George C. Blair. There are a host of others without whom the achievements of the Branch never could have been accomplished.

The members of the present (1931) executive board are: President, Mrs. A. D. Shaffer; first vice president, Mrs. I. J. Spangler; second vice president, Mrs. F. B. Hackett; recording and corresponding secretary, Mrs. W. G. Fulton; treasurer, Mrs. R. F. Grantham; secretary of Otterbein Guild, Miss Mariam Thompson; secretary of Literature, Mrs. W. H. Werkman; secretary of Thank Offering, Mrs. E. A. Schultz; secretary of Stewardship, Mrs. J. Roy Weaver; Junior Missionary superintendent, Miss Armead Queer.
CHAPTER VI

UNDER PRESIDING ELDERSHIP (Cont.)

Having traced the attitude of the conference on some of the great issues, and the beginning, growth, and development of various organizations within the conference, this chapter will be devoted to the actions of the conference on various subjects and items that made for its progress.

In the beginning the Presiding Elder traveled a circuit and received his salary from that source as allowed by the Discipline but, in 1841, the conference voted, "That they were to divide their money with their colleagues," while in 1844, it said, "That they were to receive their share of all available when reduced to money." In 1845, an assessment was laid on the charges for their salaries. At first this was collected at the quarterly meetings but, in 1862, it was ordered, "That this assessment be apportioned to the churches on the charge and a steward appointed to collect the same." In 1906, the semi-budget plan was adopted and later the budget plan, of which this item formed a part, and from the proceeds of which the conference treasurer paid the salary of the Presiding Elder.

From the beginning the expense of the delegates to the General Conference and likewise the money to be raised for the General Departments was assessed to the charges to be collected by the pastors and brought to the conference by them. A collector was appointed
for each separate interest until 1898, when one collector was appointed to receive all funds except for missions, and a separate collector was appointed to receive these funds. All this changed with the adoption of the semi-budget and then the budget plan which carried with it the election of one conference budget treasurer.

The first record we have of a benevolent or preachers' aid fund is in 1841, when it was voted that James Williby should receive $10.00 from the benevolent fund. In 1843, M. G. Miller was elected treasurer of this fund. In 1859, the conference adopted a constitution for the control of this fund. This has been changed from time to time until the adoption of the present plan. Need, was the basis of distribution until the present plan was adopted, which lifted this help from the plane of charity to that of a pension. The amount given has varied from a minimum of $10.00 to the maximum of $500.00 per year. The following table shows the growth of the permanent fund of the conference: 1890, $448.21; 1907, $7,150.00; 1927, $59,000.89; 1930, $60,407.82.

From the beginning the ministers have been the agents of the Printing Establishment and as early as 1843 and 1844 conference said, "He shall see that all subscribers pay, etc.," and that, "It is his duty to exert his influence for the interests of the Printing Establishment and to solicit subscriptions and collect monies due," and from then until now at the several sessions of the annual conference someone has reported on "Publishing Interests," and renewed our pledge of loyalty to this Department of the Church. In the face of the fact that the profits of the Printing Establishment, above what is needed to carry on the business, go to the "worn-out ministers, their widows, and minor children," this arrangement seems to be fair, just, and equitable. The conference has always been loyal to the House and its Agent and may justly be proud of its part in the history and development of the institution and rejoices in the splendid contribution of literature and money the House has given to the conference.

In 1869, Article 5, in the report on education, provoked much discussion because it provided, "That each preacher in charge of a work, make a public effort by subscription, to raise funds to aid young men in their preparation for the ministry." This action marked the beginning of the conference Educational Beneficiary Fund. In 1883, M. O. Lane, treasurer, submitted a report showing the collections and the disbursements for each year up to that date. Thereafter a yearly report was made until the balance on hand was voted into the treasury.
of the General Church Fund at Dayton, Ohio. Quite a number of persons were aided by this fund and it was certainly quite worth while and only the creation of the general fund and the raising of scholar­ships justified the closing of this fund in the conference.

In the early years, in addition to the Bishop, the conference elected a chairman, who presided in the absence of the Bishop. This practice continued until 1893 when the office was abolished. In the early years, also, the ministers were examined on the conference floor, and the Presiding Elder also until, in 1870, M. P. Doyle rendered a written report of the East District of the conference. Ten years passed before another written report was submitted but in 1880 both of the Presiding Elders reported this way and from that date until now that has been the law.

No conference minutes were printed until 1868. A brief synop­sis of what was done at the annual conference was printed in the columns of The Telescope from time to time. In 1868, and every year since, except 1877, the minutes of the conference have been printed and are the official records of the conference. By request of the ses­sion of 1930, the original minutes have been transcribed and type­written and, with the printed min­utes, have been bound into book form so that the conference now has a complete record of its conference actions. This work was ordered by the conference and entrusted to Dr. J. S. Fulton. Reports are now passed to the statistical secretary who with his committee classifies them and reports to the conference.

Ministers were examined in the open conference and granted license to preach or ordination as a result of such examination. For record, in the beginning, these questions were asked: "Who are applicants for license?" and, "Who were advanced to the office of Elder?" In 1847, conference took this action, "Inasmuch as we consider the literary standard of ministerial qualification to be quite too low in the
United Brethren Church, Resolved, therefore, That we appoint a committee of three who shall define a course of study, etc." This committee reported as follows: "A good theoretical, practical knowledge of English Grammar; a general knowledge of Geography; History, Profane and Ecclesiastical, and both modern and ancient; and Theology." In 1847, there was a committee on applicants appointed; in 1850, a committee on ordination, and in 1860, committees on First, Second, and Third years' courses of study. With the passing years the General Conference has provided the course of study and the method of grading. All examinations are now taken in writing and the conference has a book showing the grades made in each study by the licentiates. There is found in this book a very fine exhibit showing the conference record of each member since 1913.

Records are becoming of increasing value with the passing years. Too little attention has been given to this in the past and the writer of this history has had his task made more difficult by this neglect. It was not until 1857 that anything was said about a church record. In this year it was voted "That each preacher in charge of a work should procure a book to be called a 'Church Record' and in it should be recorded the names of classes, members, etc." The succeeding conference took action, "Requiring any minister who had failed to make his record to procure a book yet, and leave it on the circuit for the benefit of his successor." In harmony with the action of the General Conference a Church Record has been prepared and most of our people have secured this record but too many have failed to follow directions in keeping it up to standard. The recent General Conference has revised the Record and it should be found on every charge and fully up to date.

The Tobacco question was with us for a long time before it was settled. In 1847, the conference "Resolved that its members should refrain from the use of tobacco during the sessions of the conference." In 1848, 1849, and 1850, the "Members were required to refrain from the use of tobacco during the sessions of the conference or provide their own spit boxes," while in 1856, the members were "requested to refrain from the use of tobacco during the sessions of this conference, especially on the ladies' side of the house." The feelings of the conference became more pronounced and the General Conference finally ordered "That no one who used tobacco in any form should receive a license to preach." The last General Conference made the use of tobacco by any minister a sufficient cause for the revocation of his
license. Our conference has always been in full sympathy with the action of the General Conference.

The Secrecy question early projected itself into the conference and the first action taken touching it was in the conference of 1847 and was as follows: "That the Society called 'The Sons of Temperance' is contrary to our Discipline and cannot be tolerated," and "That the Order called 'Odd Fellows' is contrary to our Discipline and that no one who belongs to it can continue in our church." The sentiment of the conference grew for modification of our disciplinary standard until in 1884 the conference voted, "We, the members of the Allegheny Annual Conference in session assembled, do hereby memorialize the General Conference to modify or annul the law on secrecy." When the law was finally annulled there was not a single church in the conference that rebelled by going with the Radical Element of the Church.

That the conference was awake to the best interests of the Church is shown by the actions taken on a variety of subjects that had to do with memorials to the General Conference, among which, I note the following: 1849, "To prohibit the use of liquor as a beverage," "To give pastors the right to appoint their own stewards," "To secure the right of appeal"; 1856, "To make the Printing Establishment a denominational entity"; 1884, "To have an educational secretary."

Many other items had the attention of that body that are now a part of the Discipline and our delegates, a list of

HON. ELMER HENDERSON
Present President Laymen's Association of Allegheny Conference

A. E. ROOSE, M.D.
First President Laymen's Association of Allegheny Conference
whom is found in this book, have had their full part in making our Discipline the splendid expression of the will of the Church that we find it to be.

One question that agitated the Church was that of lay representation and it was not until 1873 that it was granted to the annual conferences, and not to the General Conference until 1889. In 1901, ministerial and lay representation were made equal. Our conference had lay representation from the time it was allowed and in 1889 they met in separate session and brought a report to the conference embodying some recommendations on ministerial qualification. They continued to meet at various times and in 1912 they adopted a constitution and organized by electing Dr. A. E. Roose president, David Strickler secretary, and H. U. Lehman treasurer. They have met annually since that date, have brought reports to the conference, and now stand identified with the Laymen's Organization of the denomination.

During the years of the conference there have been held Sunday-school conventions, young people's conventions, local and conference ministerial institutes, at which questions were debated, round table discussions held, and papers read and discussed. These were means of information, inspiration, and helpfulness and contributed to the advancement of these causes in the conference.

Camp meetings were another source of advancing the work of the conference. Camps were held where ministers and laymen met in retreat for prayer, praise, and worship, and where the old time Big Meetings were in part duplicated. These were seasons of revival power and real seasons of grace to the people. Pringledale at Wilmore and Bigler at Bigler were possibly the largest and best known of these and the last to be discontinued.

Our conference from the beginning had been held in the winter or spring, but was changed to a fall conference in 1880. The difficulty in securing a house for the minister and the hardship of moving in the cold weather as well as the children's being compelled to change their school and text books in the midst of the term were among the causes that led to the change of time.

In 1888, the Semi-annual Centennial of the conference was held during the conference at Greensburg, Pennsylvania, with appropriate ceremonies and it was also at Greensburg that the seventy-fifth anniversary was held and a very fine program was rendered.

In 1889 the great flood known as the Johnstown flood because it nearly destroyed that city, carried away the parsonage of the First
Church and the conference voted, "That the Presiding Elders raise $600.00 to help build a new parsonage."

The conference at its session in 1868 voted this action, "Resolved, That the Presiding Elders apportion the amount of $50.00 for the purpose of incorporating the Allegheny Conference." The action was carried into effect, W. B. Dick, D. Speck, and George Wagoner being the petitioners and Daniel Speck, William B. Dick, David Keister, John Thomas and Daniel Reamer being made the trustees until the next conference. The charter was granted and recorded in Cambria County, Pennsylvania, November 23, 1868, and is as follows:

First. This corporation shall be known by the name of the Allegheny Conference of the United Brethren in Christ.

Second. The object of said corporation is to take charge of, manage, and dispose of, the real and personal estate belonging to said conference; and especially it shall have the power, and is hereby authorized, to take charge of, superintend, and dispose of, any property held for school purposes, and also of any churches within the bounds of said conference that are connected with said conference; and the property thereto belonging, that have ceased, or may cease, to exist by reason of the death or removal of their members, or from any other cause; and shall make such disposition of the proceeds arising from the said property as to said conference may seem proper.

Third. Every member of the Allegheny Conference of the United Brethren in Christ is ipso facto a member of this corporation.

Fourth. The affairs of this corporation shall be managed and superintended by a board of five trustees, to be elected at the annual meeting of said conference by the members present on such day as may be determined by said conference, and, upon failure to elect trustees at any annual meeting of said conference, the previously elected trustees shall remain in office until their successors are chosen. The

REV. T. W. BURGESS
President Allegheny Conference Corporation
trustees shall annually elect from their number a president and secretary, who shall always be eligible, and in the absence of these officers, or either of them, at any meeting, the vacancies or vacancy may be temporarily supplied. Said trustees shall also elect a treasurer, who shall give security in such amount as said trustees may require, conditioned for the safe keeping and faithful and lawful appropriation of all such monies and property of the conference as may come into his possession or control.

Fifth. The board of trustees shall meet annually at the place where the Allegheny Conference aforesaid may be holding its annual session. The president of said board of trustees shall have power to call special meetings of the trustees on giving ten days' notice of the time and place of said meeting, and at all meetings of the trustees three shall constitute a quorum for the transaction of business. A record of the proceedings of the trustees shall be kept in a book provided for that purpose, and the funds of the conference shall be applied to promote the objects of the corporation as to the trustees may seem best.

Sixth. That Daniel Speck, William B. Dick, David Keister, John Thomas, and Daniel Reamer shall constitute the board of trustees until the meeting of the next annual conference, and the said trustees shall organize within one month from the time this act of incorporation is approved and granted by the Court.

And now, to wit: June 10, 1868, petition and article of association read and examined, and the objects, articles, and conditions therein set forth appearing to the Court to be lawful and not injurious to the community, the Court directs the same to be filed in the office of the prothonotary, and publication to be made by the prothonotary, as prescribed by law, that said application has been made to the Court, and that if no sufficient reason be shown to the contrary, the Court will decree and grant the incorporation at the next term hereafter.

By the Court.

In the Court of Common Pleas of Cambria County:

In the matter of the incorporation of the Allegheny Conference of the United Brethren in Christ, and now to wit: September 9, 1868, the articles of incorporation of the Allegheny Conference of the Church of The United Brethren in Christ having been heretofore, to wit, on the 8th day of June, A.D. 1868, filed in the office of the prothonotary of said Court, and due notice having been given in accordance with law. Therefore, on motion of John P. Linton, it is declared and decreed that the persons associated under said articles shall, according to the articles and conditions in said instrument set forth and contained, become and be a corporation or body politic in law, and it is further ordered and directed that said charter of incorporation shall be recorded in the office for the recording of deeds in and for said county.
of Cambria; and on said instrument being so recorded, the members
or persons so associated or meaning to associate, as specified in the
third article of association, shall, according to the objects, articles, and
conditions in said instrument set forth and contained, become and be
a corporation or body politic, in law and in fact, to have continuance
by the name, style, and title in said instrument provided and declared.

By the Court.

In testimony whereof I have hereunto set my hand and fixed the
Seal of said Court this ninth day of September, A.D. 1868.

Geo. K. Zahn, Proth'y.

(Seal of the Common Pleas)
(Recorded November 23, 1868)
(U. S. R. S. of five cents affixed)

James Griffin, Recorder.

State of Pennsylvania
County of Cambria,

I, Celestine J. Blair, Recorder of Deeds, etc., in and for said county,
do hereby certify that the within and foregoing is a true and correct
copy of the charter of the Allegheny Conference of the United
Brethren in Christ, so full and entire as the same remains on record
in this office.

Given under my hand and seal this 8th day of September, A.D.
1892.

(Seal)

Celestine J. Blair, Recorder.

Prothonotary's Office

In Prothonotary's Office, see September Term, 1868. Common
United Brethren in Christ.

A pleasant affair called a "Caning" occurred in 1880 and is recorded
because of its remarkable grouping of historic relics, when Dr. J. H.
Pershing presented each member of his ordination committee a cane
containing relics as indicated below: A piece from Dillenberg, the
birthplace of Otterbein; a piece from the Isaac Long Barn where
Otterbein said to Boehm, "We are Brethren"; a piece from the old
Reformed church where the first separate organization was formed
in 1775; a piece from the old church in Baltimore where the first
annual conference was held in 1789; a piece from the chair where
Otterbein sat, a piece from the table on which he wrote, and a piece
of the first United Brethren bell rope; a piece from the Peter Kemp
farm in Maryland where "In Christ" was added to our name; a piece
from the residence of the first minister to move west of the Allegheny
Mountains; a piece from the Bonnett schoolhouse where the first General Conference was held in 1815.

A Mutual Beneficial Society, by which the ministers and their wives seek to aid each other when death comes and removes a loved one, was formed in 1887 and a constitution adopted. On its third annual meeting the society adopted a new constitution and in 1900 the society was reorganized and the present constitution adopted. Since that time there have been a few amendments and the society has flourished. In 1907 the secretary reported a membership of eighty in good standing and a balance of $463.59 in the treasury; in 1927 there were reported 188 members in good standing, and $4,428 in the treasury; while 1930 minutes show 186 members in good standing, ten delinquent and a balance in the treasury of $5,411.55.

No table of statistics was compiled until 1847 since which time an annual table has been prepared and published in the conference minutes. By a comparison of the figures below which have been taken from the minutes of each twenty years we may note the growth of the conference.

<table>
<thead>
<tr>
<th>Year</th>
<th>Churches</th>
<th>Parsonage:</th>
<th>Ministers</th>
<th>Members</th>
<th>Y. P. S. C. E. U. Members</th>
<th>Sunday School Enrollment</th>
<th>Telescopes</th>
<th>Pasters’ Salary</th>
</tr>
</thead>
<tbody>
<tr>
<td>1847</td>
<td>73</td>
<td>4</td>
<td>45</td>
<td>2257</td>
<td>113.78</td>
<td>1930.60</td>
<td>236.42</td>
<td>19950.00</td>
</tr>
<tr>
<td>1867</td>
<td>125</td>
<td>15</td>
<td>64</td>
<td>8495</td>
<td>1486.52</td>
<td>26621.70</td>
<td>14366.00</td>
<td>158532.00</td>
</tr>
<tr>
<td>1887</td>
<td>226</td>
<td>68</td>
<td>120</td>
<td>18475</td>
<td>23635.59</td>
<td>50678.44</td>
<td>1916.10</td>
<td>224008.00</td>
</tr>
<tr>
<td>1907</td>
<td>212</td>
<td>88</td>
<td>127</td>
<td>30151</td>
<td>13086.50</td>
<td>185499.62</td>
<td>36331</td>
<td>727355.00</td>
</tr>
<tr>
<td>1927</td>
<td>8669.00</td>
<td></td>
<td></td>
<td>63706.00</td>
<td>577939.00</td>
<td>2816471.00</td>
<td>224008.00</td>
<td>184981.00</td>
</tr>
</tbody>
</table>
CHAPTER VII

UNDER CONFERENCE SUPERINTENDENCY


BY DR. W. R. FUNK

The organization and control of ecclesiastical bodies is a very interesting study. Collective thinking is more evident in a body of this kind than in any other group of individuals. In a community, state, and nation, the rule has been that a few individuals do the thinking for the multitude. In an annual conference such as Allegheny the degree of intelligence of the membership, and the universal knowledge of conditions by the members make it more difficult to bring about changes in methods of operation unless the change appeals with such a strong influence that the majority at once visualize the good effect of the change.

The method of presiding eldership started away back in the history of our denomination, and became a sort of football to be kicked about as a good, bad, or indifferent thing. The theory of this method was that the presiding elder should hold all quarterly conferences, the communion services, and visit every charge on his district four times a year. In those days the quarterly communion service was made a high event in the spiritual and social life of the charge. At that period there were few stations. Nearly all charges were circuits of from two to fourteen appointments. The present-day student can hardly understand the necessity for such an official as the presiding elder. The need for a change of method grew out of several conditions.

First, the change in the congregations and charges. Many of our city and town appointments became strong enough to support their own pastor. This changed the nature of the entire work of the charge as it formerly existed. Second, the necessity for an outside man, such as the presiding elder, to hold communion services and conduct the business sessions of the one-church charge was no longer evident. The pastor himself, could better prepare the congregation for the Holy Communion than a stranger. Third, educational qualification has brought a better prepared minister, and as a result the official board of the station became more and more the center for the business activities of these churches. The idea of a general superin-
tendency of the charges of the conference grew very rapidly. Efforts were made at different times previous to 1907 to bring about the election of one presiding elder as a step in the direction of the general superintendency of the conference. The rural districts of the conference were opposed, but finally the laymen of the conference saw the wisdom of the undertaking from two standpoints. First, the saving of expense. Second, the saving of man-power. Allegheny Conference had at one time four presiding elders, and two at the time the change was made.

Among the great leaders of the Church who stood everywhere for this advanced movement was Bishop J. S. Mills, D.D., whose voice could be heard in every annual conference in favor of this new method of dealing with the organization of the conferences. In 1907, at the annual conference held at Clearfield, Pennsylvania, on the second day of that session, the change was made to one presiding elder. It was an eventful occasion, and the election of the superintendent was the result of three ballots, which showed that there was a marked difference of opinion, yet the majority of all the time during the balloting was in favor of the change which had been brought about by an amendment to the report of the Committee on Boundary and Finance. The discussion was intense at times, and showed that the conference was wide awake on the subject. Dr. J. S. Fulton favored two elders and voted against the amendment for one superintendent. The minutes showed that the Reverend J. S. Fulton was elected presiding elder on the third ballot.

THE REVEREND JAMES SPENCER FULTON

In presenting the first Conference Superintendent of Allegheny Conference, it is worth while to note that the Reverend James Spencer Fulton was the son of the Reverend A. E. and Mrs. Elizabeth Fulton, and was born October 28, 1865, at Winterstown, York County, Pennsylvania. As the son of an earnest, conscientious, and able pastor, who served the Church through a long period of years, Doctor Fulton came to his responsibility conscious of its importance. His preparation for the work of the ministry, and also his preparation for the increased responsibility that was placed upon him by this election came through the common schools, private instruction, and normal schools. Then followed a period of teaching in the public schools, beginning at the age of sixteen years, and continuing for ten full terms. He also taught country normal school for six terms, thus hav-
ing a detail in educational experience that is seldom afforded to a young man in his preparation for the ministry. This period of school service manifested itself on every charge that he afterwards served, and especially was he made ready for the detail work of the conference superintendency.

He was converted and joined the United Brethren Church at Hooversville, Pennsylvania. He received his quarterly conference license in 1891, and his annual conference license in 1892, joining the Allegheny Conference at that time. He was ordained in 1895. Bishop J. S. Mills, assisted by Dr. G. A. Funkhouser, and the Reverend D. Sheerer, ordained Doctor Fulton and his class at the Wilkinsburg conference in 1895.

The new conference superintendent had been pastor of our Glasgow Church for two years; Du Bois, two; New Florence, three; Madison, five; and had served Wilkinsburg for four years at the time of his election. His election occurred September, 1907, at Clearfield, Pennsylvania, and he served twenty years, being reelected almost unanimously every year, and declined reelection at the conference of 1927. The Reverend Mr. Fulton received the degree of Doctor of Divinity from Otterbein College in 1915, and was made field director of the Ministerial Pension and Annuity Plan of the United Brethren Church in 1927. He attended the following General Conferences as a delegate: Canton, Ohio; Decatur, Illinois; Wichita, Kansas; Indianapolis, Indiana; Buffalo, New York; Lancaster, Pennsylvania.

He was a member of the Seminary Board for four years, and served as secretary of the Board during that time. He was also a member of the Finance Board of the Church for four years during the period of the Secretaryship of Dr. J. S. Kendall, and was recording secretary of that Board. He has been a member of the Board of Administra-
tion since its organization at the Wichita Conference, and has served continuously as secretary of the Board up to the present time. He has been vice president of the Quincy Orphanage in the East District for fourteen years.

It is difficult to place an estimate upon the work done by Doctor Fulton during the period of his superintendency of Allegheny Conference. The service rendered can be appraised best after the years have passed and the personal element has been removed by time, and the true worth, like burnished gold, is reflected in the pages of history and in the lives of those who felt the uplift of the work done.

No one could have been more faithful than Doctor Fulton to his task. He reconstructed the machinery of the conference to meet what opposition to the new plan there was. To organize the forces of the conference, to bring about the great results, to inspire the ministers who especially needed help in the work that they were undertaking, was a task great enough to command every ounce of energy that this man possessed. He gave it without stint, and to the limit of his strength. As to results, his reports made for twenty years tell the story, and it would require an entire book rather than the part of a chapter to reveal the worth of the service rendered. Doctor Fulton is considered an authority on the interpretation of church law. He has written a very helpful booklet on "Correcting Church Records."

A FEW FIGURES

In presenting the record of these twenty years we use the method of contrast as the best means of setting forth the advancement that was made between 1907 and 1927. The following statistics are of interest to those who desire historic facts:

<table>
<thead>
<tr>
<th></th>
<th>1907</th>
<th>1927</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Charges.</td>
<td>87</td>
<td>94</td>
</tr>
<tr>
<td>Organized Churches.</td>
<td>237</td>
<td>212</td>
</tr>
<tr>
<td>Membership.</td>
<td>18,475</td>
<td>30,151</td>
</tr>
<tr>
<td>Sunday-school Enrollment</td>
<td>24,477</td>
<td>36,331</td>
</tr>
<tr>
<td>Pastors' Salary</td>
<td>$52,665.28</td>
<td>$184,981.00</td>
</tr>
<tr>
<td>Collected for all Purposes</td>
<td>185,499.62</td>
<td>577,939.00</td>
</tr>
<tr>
<td>Value of Church Houses</td>
<td>782,775.00</td>
<td>2,816,471.00</td>
</tr>
<tr>
<td>Value of Parsonages</td>
<td>170,040.00</td>
<td>449,809.00</td>
</tr>
</tbody>
</table>
These figures tell of the hard labor and faithful service rendered by the people, pastors, and superintendent working together to advance the Kingdom.

When it was known that Doctor Fulton had removed himself from the possibility of a reelection, the members of the annual conference began thinking about his successor in the superintendency. At the annual session of the conference, held in Park Avenue Church, Johnstown, Pennsylvania, September 1927, the Reverend Warren Shuey Wilson was elected superintendent on the second ballot. It was a compliment to Doctor Wilson to be exalted to the highest position within the gift of the conference.

The Reverend Mr. Wilson was born November 22, 1871, in Clearfield County, Pennsylvania. He is the son of Isaac Wilson and Rachel Emma Wilson. Born in the country, he grew to a vigorous young manhood, receiving his education in the township school, with courses in different local institutions in the community in which he lived. He entered Union Biblical Seminary, now Bonebrake Seminary, Dayton, Ohio, from which institution he graduated May 5, 1907. He was converted in a revival meeting held under the pastorate of the Reverend Andrew Davidson at Mount Pleasant, an appointment in Clearfield County. This occurred in November, 1891. He was one of the members of the Bradford Church appointment, but this class was afterwards abandoned, and he transferred his membership to the Clearfield Church, being one of eleven members that constituted the first organization of our First Church in the city of Clearfield, Pennsylvania.

He was granted quarterly conference license to preach by the Clearfield Quarterly Conference, September 9, 1904. His license was

DR. W. S. WILSON
Superintendent of Allegheny Conference
signed by the Reverend J. I. L. Ressler, D.D., Presiding Elder. Doctor Wilson was granted annual conference license at the session held in First Church, Johnstown, Pennsylvania, September 18, 1905. His annual conference license was signed by Bishop J. S. Mills, D.D. On May 5, 1907, in the old Summit Street Church, Dayton, Ohio, at the commencement exercises of the Union Biblical Seminary, he was ordained to the sacred office of an elder by Bishop J. S. Mills, D.D. Leaving the Seminary he began his work in Allegheny Conference, serving the following charges:

Punxsutawney, 1907-1910; Altoona Second Church, 1910-1914; Wilkinsburg Church, 1914-1916; Park Avenue Church, Johnstown, 1916-1922; St. Michael Church, 6 months in 1923; Pitcairn Church, 1924-1927.

A peculiar coincidence is seen in the fact that he began his pastoral work the same year that his predecessor in the superintendency was elected to that office in 1907, and he himself was elected as the successor of Doctor Fulton in 1927, thus the same twenty years was served by both—one as superintendent and the other as pastor.

Doctor Wilson served the conference as Budget Treasurer from 1921 to 1927.

At the 67th Annual Commencement of Lebanon Valley College, Annville, Pennsylvania, he was given the honorary degree of Doctor of Divinity. He joined the Ministerial Mutual Benefit Association of the Allegheny Conference, September, 1907, and is still a member. He also joined the Denominational Ministerial and Annuity Plan in September, 1927, and was elected a member of this Board during the General Conference held in Lancaster, Pennsylvania, May, 1929. He was selected as one of the Board of Directors of the Quincy Orphanage and Home, June 7, 1928, and was reelected at the General Conference of May, 1929. He has been a member of two General Conferences—Indianapolis, May, 1921, and Lancaster, Pennsylvania, May, 1929.

The fruitful life of Doctor Wilson has been manifested on all the charges that he served during the twenty years he was pastor. A review of the charges he served would show a very material increase in membership and in the development of the congregations. A man of very fixed opinions, he made few compromises, but held the respect of those with whom he dealt. He came into his kingdom as conference superintendent at a time when the tide of extension work and growth in the conference was at its height. With modesty and earnestness
Doctor Wilson undertook his work, and while there are only three years for comparison—1928, 1929, and 1930—he, nevertheless, has made a lasting impression upon the conference.

In his report to the annual conference in 1928, the directness of his thinking and his firmness in undertaking the task is seen. He says, "The day following the adjournment of the last session of the conference we humbly took up the tasks and the responsibilities of the work." That was according to Doctor Wilson's idea of things—to go right to the thing that needed to be done and stay with it to the end. The industrial conditions were bad throughout the boundaries of the conference, but he speaks of "The courageous spirit and the inspiring effort on the part of pastors and the congregations to maintain former standards." His first report to the annual conference was hopeful and cheerful. Few persons can understand just what it would mean to take hold of a task like that which Doctor Wilson assumed when after the 1928 Annual Conference he undertook to direct a highly organized conference and move forward with the procession to success and victory. Of his faithfulness, much could be said.

The comparisons made below are for the short term of three years, but reveal earnest and high purpose in the work done.

<table>
<thead>
<tr>
<th></th>
<th>1927</th>
<th>1930</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Charges Reported</td>
<td>94</td>
<td>95</td>
</tr>
<tr>
<td>Number of Organized Churches</td>
<td>212</td>
<td>203</td>
</tr>
<tr>
<td>Membership</td>
<td>30,151</td>
<td>29,755</td>
</tr>
<tr>
<td>Sunday-school Enrollment</td>
<td>36,331</td>
<td>36,105</td>
</tr>
<tr>
<td>Pastors’ Salary</td>
<td>$ 184,981</td>
<td>$ 192,529</td>
</tr>
<tr>
<td>Collected for all Purposes</td>
<td>577,939</td>
<td>538,645</td>
</tr>
<tr>
<td>Value of Church Houses</td>
<td>2,816,471</td>
<td>3,013,072</td>
</tr>
<tr>
<td>Value of Parsonages</td>
<td>449,809</td>
<td>486,009</td>
</tr>
</tbody>
</table>

These figures reveal a service that cannot be estimated by any finite mind. They tell the story of consecration and earnestness on the part of the superintendent and his workers, his pastors, as well as the official members of the local churches, and the congregations. Doctor Wilson has had good cooperation, and has been able to maintain high standards even under financial depressions and general unrest throughout the nation. Doctor Wilson is to be congratulated upon these years of service that he has already given to the annual conference.
CHAPTER VIII

THOSE GIVEN TO GENERAL INTERESTS

Dr. G. A. Funkhouser—Dr. H. F. Shupe—Dr. W. R. Funk—Dr. S. S. Hough.

DR. G. A. FUNKHOUSER

George A. Funkhouser was born near Mount Jackson, Virginia, June 7, 1841, and died at Dayton, Ohio, July 30, 1927. His parents were Andrew and Elizabeth Rinker Funkhouser. He spent his early years on the farm of his parents, situated near the Massanutten Mountain in the beautiful Shenandoah Valley. His child life was that of the normal boy, doing what he could in summer on the farm and going to school in the winter months. In the fall of 1860, he entered the preparatory department of Otterbein University, now Otterbein College. On the fourth of August, he, with several other students, discussed the war and then signed up with Company A, of the 95th Ohio Volunteer Regiment, notwithstanding that several of his brothers were in the Southern Army. He was wounded in the battle of Richmond, Kentucky, and with several thousand others was taken prisoner. He was paroled and after his exchange, returned to the front and served under General Grant until the close of the war. It is said that his tent was called "The Religious Squad," and that he and his tent-mates were kept free from the all too common vices of army life.

After the war Mr. Funkhouser returned to college where he ranked among the highest in character, studies, and religious devotion. He graduated in June, 1868, with the degree of Bachelor of Arts, and later received the degree of Master of Arts. Otterbein College later conferred on him the honorary degree of Doctor of Divinity, and a little later Lebanon Valley College that of Doctor of Laws.

After his graduation from college he entered Western Theological Seminary, at Pittsburgh, Pennsylvania, from which he graduated in 1871. While a student in the Seminary he served Greensburg Church during 1870-1871. The General Conference of 1869 ordered the establishment of a theological institution and Union Biblical Seminary, now Bonebrake Seminary, was the result. A faculty of two men was selected, Dr. Lewis Davis, many years president of Otterbein College, and G. A. Funkhouser, who became professor of New Testa-
ment Greek and Homiletics. The executive committee added Dr. J. P. Landis, then pastor of Summit Street Church, as an assistant, and he later became a member of the faculty and served with Dr. Funkhouser almost continuously until death intervened. The catalogs of the Seminary show that in 1912, Doctor Funkhouser was made Professor Emeritus and Lecturer Extraordinary. He was later given charge of the Seminary Extension Work. To this task he gave himself with his usual faithfulness and zeal until about 1921 or 1922. He performed the work usually falling to the president from 1886, when Doctor Davis, because of failing health retired, until 1907.

He was intensely loyal to the Seminary and for this reason he declined the offers made to him of a number of fine pulpits and for the same reason he declined the Bishopric to which the General Conference of 1893 elected him, with this fine statement, "I have, with prayer and counsel, decided that it is my duty to spend what strength God gives me to build a better Seminary, to seek to open here a wider, deeper fountain out from which shall go perennially for all time streams which shall make glad the City of our God. Asking your hearty cooperation to this great end, for the Church and for God, and again thanking you for the distinguished honor done me, I again decline the honor and the office."

Doctor Funkhouser was associated with various philanthropic and civic movements of his city. He was a loyal member of his local church and filled various of its official positions. He wrote several books and tracts and was energetic in circulating tracts written by others on such subjects as Bible Study, Tithing and Prayer. He was treasurer of the Board of Education for years. His outstanding prayer life and his love of the Bible will always be associated with his memory. He was recognized throughout the denomination as a quiet,
unobtrusive man, and as a saintly character who reached and influ­
enced for good as many or more persons than any person in the
denomination. His record in the Allegheny Conference minutes is
brief and as follows: "Received annual conference license, 1870;
admitted into Allegheny Conference, 1870; ordained by Bishop J.
Weaver, 1870; served Greensburg Church as student pastor, 1870-
1871; elected professor in Union Biblical Seminary, now Bonebrake
Seminary, 1871, and served continuously until July 30, 1927, when
he was called to his reward."

Of him The Dayton Herald said, "The United Brethren Church in
particular and the whole community suffer a great loss in the passing
of Dr. George A. Funkhouser, one of the charter members of his local
church and a great churchman and citizen. He gave a lifetime to
unselfish and devoted service, seeking no honors, asking for no
rewards, but always giving all that he had, both in scholarly intelli­
gence and bodily strength, to the cause of true religion. Here was a
life full of honor, full of patriotism and inspiring service that cannot
be excelled. His life and works were one long record of honorable
and distinguished service to mankind."

Dr. J. P. Landis, his life-long friend and fellow worker, in closing his
life sketch said, "A devoted husband and exemplary father, a strong
churchman, a devout Christian, an able minister and teacher, an up­
right citizen, a steadfast friend has gone to be with God."

DR. HENRY FOX SHUPE

Henry Fox Shupe, son of Daniel and Mary Shupe, was born March
18, 1860, near Scottdale, Westmoreland County, Pennsylvania, and
died October 30, 1926, at Dayton, Ohio. His father, a soldier in the
Union Army, was killed in the Civil War in 1865. After this he made
his home with his grandfather, Henry R. Fox, for whom he was
named. He was sent to the public schools of East Huntingdon Town­
ship, Pennsylvania, which were considered very high-grade schools
in that day. At a very early age he was sent to the Sabbath school
and remained a regular attendant all through his life.

Before his conversion at the age of thirteen, he had the impression
that he should become a preacher. His activity and interest in
religious work was soon recognized and he was elected superintendent
of the Mount Nebo Sunday School at the age of seventeen. Following
his public school career he attended normal school and studied two
years in the Classical and Scientific Institute at Mount Pleasant,
Pennsylvania. He entered Otterbein University as a Freshman in 1881, but failing health prevented him from completing the course. For six months he traveled a circuit in East Nebraska Conference, hoping thus to regain his health. In June, 1882, he received quarterly conference license to preach. In the autumn of 1882, he entered Union Biblical Seminary, now Bonebrake Seminary, Dayton, Ohio, from which he graduated in 1885.

He received annual conference license from Allegheny Conference. His license, bearing date of September 16, 1885, was signed by Bishop J. Dixon. He was ordained by Bishop Jonathan Weaver, September 25, 1886. He served Tyrone, three years; South Williamsport Mission, one year, and Braddock, two years. He was secretary of Allegheny Conference from 1887 to 1893. He was secretary of the young people's organization of the conference from its founding in 1887 to 1891, when he was elected president. Feeling his need of further preparation for his high calling he took the Chautauqua Literary and Scientific course, completing the four-year course in 1891, and received his diploma from the hand of Dr. Edward Everett Hale. The degree of Doctor of Divinity was conferred on him by York College in 1900.

As a young aggressive pastor he had been active in young people's work in his own conference. He was active as a member of the convention which met in Dayton, Ohio, in 1890, and effected the organization of the Young People's Christian Union of the United Brethren Church. In 1893, he was one of the delegates from Allegheny Conference to the General Conference which convened in Dayton, Ohio. By this conference the young people's work was recognized as one of the Church departments and the publication of a periodical in the interest of the work was authorized. In looking for an editor what was more natural than that the choice should fall on the young pastor
from Allegheny Conference. From that time on no one ever thought of any other person for editor of *The Watchword* than "Uncle Harry." until his death, in 1926, made it necessary.

His ready pen, wide experience, and Christian sympathies, coupled with his talent for details made him the ideal editor. He not only founded *The Watchword*, but developed it until it had a circulation of more than sixty thousand weekly and was rated as one of the ablest of young people's publications in America. From 1894, he represented the United Brethren Church as a member of the Board of Trustees of the United Society of Christian Endeavor until his death. Doctor Shupe's books, "Effective Endeavor," and "Hunger of the Teens," have been widely read and have met a real need. He also wrote a number of pamphlets on Christian Endeavor work.

The name of Dr. H. F. Shupe will ever stand closely associated with three outstanding titles. Young People's work, Christian Endeavor, and *The Watchword*. Though *The Watchword* and young people's work were the center of interest in his life and career, Dr. Shupe had at heart all the interests of the kingdom and was recorded as a wise and prudent counsellor for all the kingdom interests, both at home and abroad.

There is a glory and rhythm in being where one belongs in life. Surely Doctor Shupe was where he belonged when he was placed in the editorial chair of the young people's publication, for he had the native endowment and acquired ability, coupled with a youthful spirit which guaranteed success. He loved young people and thus he never grew old. He knew how to make friends and keep them. His, indeed, was a beautiful Christian character, developed in the sunshine of God's love. His love for God was a consuming passion and to spend his energies in kingdom enterprises was a delight to him. Fifty years of intelligent, faithful service in the kingdom of Jesus Christ prepared him for a glorious meeting with his Lord.

**DR. W. R. FUNK**

William Ross Funk, son of Abraham and Catharine Zumbo Funk, was born on a farm near West Newton, Pennsylvania, August 1, 1861, and here he spent the first eighteen years of his life doing just as the normal, country boy would do. He attended township school at the Plummer, or red schoolhouse near his home. When eighteen years of age he entered Otterbein University, now Otterbein College, and studied for three years. He entered Union Biblical Seminary, now Bonebrake Seminary, in 1882, and with the regular work he took
extra studies, almost enough to complete the college course, and graduated in 1886, having completed the Bachelor of Divinity course. Subsequent to this the degree of Doctor of Divinity was conferred on him by Lane University and later by Otterbein College.

He was converted when eleven years of age and had a very clear experience. He at once united with the Sewickley United Brethren Church, in which he was converted, with his parents. He was granted quarterly conference license in 1880, at the Middletown Church on the Madison circuit, J. Medsger being the presiding elder. He was granted annual conference license at Braddock, Pennsylvania, in 1883, and was received into the Allegheny Conference at the same conference session. Bishop J. Dickson signed his license. He was ordained by Bishop J. Weaver at Conemaugh, Pennsylvania, in 1886. He served Industry, 1883 - 1884; Nebo, 1886-1888; Scottsdale, 1888-1892; and Greensburg, 1892-1897, as pastor, all of which are in the Allegheny Conference.

He was elected delegate to the General Conference of 1894, 1897, 1901, 1905, 1909, and 1913, and by virtue of his office has been Advisory Member of all General Conferences held since he was elected Publishing Agent at Toledo, Iowa, May 3, 1897. He was a member of the Bonebrake Seminary Executive Committee and gathered money when the Seminary debt was paid some years ago. He was chairman of the Executive Committee of the Home, Frontier and Foreign Missionary Society and held the same position in the Foreign Missionary Society later, giving fifteen years to each of these positions. He was a member of the Board of Trustees of Otterbein College and president of the board and raised more than $100,000 for that institution.

He was a co-founder with Doctor Phillippi of the Otterbein Home, secured most of the money at the beginning and was the chief factor
in the purchase and contract of the Home. He was chairman of the committee when 2,000 acres were sold for $200,000, and is now president of the Board and chairman of the Executive Committee.

His outstanding work has been as agent of the Printing Establishment, which duty he assumed July 1, 1897, and by virtue of eight re-elections continues at this time (1931). When he became agent the gross assets of the institution were $388,778.65, by December 31, 1930, they had increased to the sum of $3,017,106.13. There have been added, the new fourteen story building costing a little over $326,000 in 1905; seven story building on Fourth Street costing about $75,000 in 1903-04; Market Street building completed at a cost of $80,000 in 1910-11; Printing Plant 230-250 West Fifth Street costing over $240,000 in 1915; and the addition to the fourteen-story building on Main Street with tower costing $1,487,449.37.

Nearly $500,000 of equipment and machinery, all in fine shape, makes the future business as secure as business can be made. The Printing Plant and Office Building do nearly $1,000,000 of business a year.

During his term of office he has given more than $500,000 to the church in preachers' fund, subsidies, etc., from the profits of the institution. His boundless capacity for hard work with the application of his business acumen and sterling integrity have brought to the Church these natural developments. He has doubtless dedicated more churches than any other man in our denomination.

DR. SAMUEL STRICKLER HOUGH

Samuel Strickler Hough, son of David W. and Polly Reynolds Hough, was born near Scottdale, in Westmoreland County, Pennsylvania, October 4, 1864. He spent his childhood on the farm and his life was that of the normal, country boy, working on the farm in summer and attending the township school in the winter. The schools of his township were among the best of his time.

He took a teacher's course at Normal University at Lebanon, Ohio; the scientific course at Glasgow, Kentucky, Normal College, 1887; and graduated from Bonebrake Theological Seminary in 1892. He taught in the public schools of Pennsylvania from 1883 to 1886; was principal of the East Brady schools in Pennsylvania from 1887 to 1889. The honorary degree of Doctor of Divinity was conferred on him by Otterbein College in 1905.

He was converted under the labors of Rev. A. L. Funk, and at once
united in fellowship with the Barren Run United Brethren Church, in 1883, which was then a part of the Westmoreland Charge, but now of the Wyano Charge.

He received his quarterly conference license in 1887; his annual conference license when he was admitted into the Allegheny Conference, in 1890, and was ordained at Johnstown, Pennsylvania, by Bishop N. Castle, in 1892.

He was pastor of Attica, Sandusky Conference, in 1891; of Millville in Miami Conference during the year of 1891-1892; of the Madison Circuit 1892-1894; of the Madison Station 1894-1895, and of Altoona Second Church for ten years from 1895 to 1905. The latter three pastorates were in Allegheny Conference. He was three times elected by his conference as delegate to the General Conference. In 1905, he was elected General Secretary of Foreign Missions of the denomination and served until 1919. In 1918 he was elected Executive Secretary of the Board of Administration and has served continuously until this time (1931). With characteristic zeal and intensity he has led in the adoption of the Budget System and its development to its present status.

While secretary of Foreign Missions he visited our missions in Porto Rico, China, Japan, the Philippine Islands and West Africa; and in conjunction with the missionaries and native pastors worked out a policy for the development of the native churches and for cooperation with other mission workers. The policy has resulted in the growth and unity of all the forces and it is finding its end in the "United Church" of our day.

He was a delegate to the Ecumenical Missionary Conference, New York, in 1900; World Sunday School Convention, Jerusalem, 1904; and World Missionary Convention, Edinburgh, Scotland, in 1910.

He served as a member of the Missionary Committee on
Latin America and the Executive Committee of the World Sunday School Association; is now a member of the Federal Council of the Churches of Christ of America and a member of its Executive Committee, and a member of the United Stewardship Council of the United States and Canada.

He is the author of "Our Church Abroad," "Continuing the Fellowship," "Our Foreign Missionary Enterprise" (with J. S. Mills and W. R. Funk), "China and the Islands" (with G. M. Mathews), "Partners in the Conquering Cause" (with H. F. Shupe), "The Church in Earnest" (with several other contributors), and leaflets such as "Money and the Gospel," and "Life Complete Through Stewardship."

Through his efforts the Stewardship lessons were placed among the Sunday school lessons to be studied. His wide reading, his intense earnestness, and his devotion have made him of great value to his church and the kingdom interests.
CHAPTER IX

THOSE GIVEN TO GENERAL INTERESTS (Cont.)


DR. L. KEISTER

Lawrence, son of Solomon and Sarah Keister, was born near Scottdale, August 28, 1856. His boyhood days were spent like those of any normal, healthy boy. He attended the district schools at Washington and then Tintsman School at what is now known as Owensdale. He entered Otterbein University, now Otterbein College, and graduated in 1882. He then attended Boston University Theological School and graduated in 1885 with second honors. He received the honorary degree of Doctor of Divinity later.

He was converted in 1870 and united with the Nebo class in church membership. The quarterly conference granted him license to preach and the credentials were signed by Rev. J. Medsger, presiding elder. He received annual conference license and was received into the Allegheny Conference in 1885. He was ordained by Bishop J. Weaver in 1886.

He served pastorates at Clarion River, Morrellville, Greensburg, Wilkinsburg, Tyrone, Scottdale, Otterbein College and Mount Pleasant. He was elected president of Lebanon Valley College in 1907 and served five years, resigning in 1912. Since that time he has lived in Scottdale and devotes his time as a writer and publisher. Among his books are, "In Memorium," "The Inner Witness of the Fourth Gospel," and his latest, "The Shining Pathway."
REV. J. M. LESHER

J. M. Lesher was born in Freeburg, Snyder County, Pennsylvania, September 23, 1857, and death ended his useful life, July 24, 1924. He was converted early in life and united with the Freeburg United Brethren Church. His early life was the usual life of a farmer boy. He attended the public schools of his native township and then entered Lebanon Valley College from which he graduated. He felt called to give his life in service in the Christian ministry. He received his quarterly conference license in 1878, his annual conference license in 1880, and was ordained by Bishop Dickson in 1882. He served as pastor at Susquehanna, Middletown, and Tamaqua charges in the East German Conference. He transferred to Allegheny Conference in 1889 and served Wilkinsburg, Greensburg, Pitcairn, Wilmerding, Copeland and East Pittsburgh, and East Pittsburgh, Wilmerding, McKeesport First, Conemaugh, Wilmerding, McKeesport Fawcett Avenue, and Somerset Charges. In September, 1883, he went to Africa to work under the direction of the General Board and served two years, being compelled to come home because of the health of his wife. He returned to Africa in 1886 and superintended the erection of the Rufus Clark Training School building at Freetown, Sierra Leone, Africa. He retired in 1909 from active ministerial work.

DR. E. U. HOENSSHLL

E. U. Hoenshell, son of George H. and Mary Swartz Hoenshell, was born near Smithton, Westmoreland County, Pennsylvania, April 13, 1864. He spent his boyhood days on the farm and attended the schools of his native district and county. He later attended college at Lebanon, Ohio, and Glasgow, Kentucky. He attended Union Biblical, now Bonebrake Seminary, and graduated in 1892.
He received his quarterly conference license from his home charge where he was converted in 1883 and where he united with the Barren Run class in church membership. He received annual conference license and united with Allegheny Conference in 1890. He was ordained at Johnstown, Pennsylvania, by Bishop N. Castle in 1892. He served as pastor at Tyrone and Mount Pleasant in Allegheny Conference and at Dayton, Virginia, in the Virginia Conference. The honorary degree of Doctor of Divinity was conferred on him by Lebanon Valley College. He became president of Shenandoah Collegiate Institute at Dayton, Virginia, in 1896, and served thirteen years. He also served as president of Brandon Institute. Since leaving there he has traveled extensively and has written a number of books and is now on the lecture platform.

DR. JOHN R. KING

John R. King was born at Normalville, Fayette County, Pennsylvania, January 18, 1866. He is a son of Martin H. and Marie King. Besides the country school, he attended Mount Pleasant Institute and Otterbein College from which latter he graduated in 1894. This school conferred on him the honorary degree of Doctor of Divinity in 1905.

He was converted in a revival held in the old Walnut Hill Church on the Westmoreland charge and united with that church. His quarterly conference license was signed by Rev. J. E. McClay. He united with the Allegheny Conference in 1892, and was ordained in 1894.

Appointed as a missionary to Africa in 1894, he served seventeen years. He then became the superintendent of the Otterbein Home in 1912, which he served until April, 1926, when he went to Westerville, Ohio. Since that time he has been manager of King Hall and Field Representative for the college.

His wife, Mrs. Zella B. King, has been associated with him in all these places of responsibility and shares with him the joys and sorrows growing out of these places of their mutual task.
Warren H. Hayes, son of Rev. J. S. and Ella Hayes, was born at Coalport, Pennsylvania, February 22, 1892. He was converted at New Florence when ten years of age and united with that church. He finished grade school at DuBois in 1906; high school at Scottdale in 1909; Peterson Business College, 1910; Otterbein College with Bachelor of Arts degree, 1913; Princeton University with Master of Arts degree in 1916; Princeton Theological Seminary with Bachelor of Theology degree in 1916; and took postgraduate work in Chicago University in 1922.

He was appointed missionary to Japan in 1916 and served until 1924. He was in charge of the earthquake relief in Tokyo, served as statistician for the federated churches of Japan and was president and secretary of the same. He visited Europe, the Holy Land, our Philippine missions, China, and Egypt.

After his return home he served as pastor at Braddock, and is now pastor at Wilkinsburg. He has been General Director of Christian Education of Allegheny Conference since 1929.

He married Miss Ila Bale, of Westerville, Ohio, a graduate of Otterbein College, class of 1912, who shares all the experiences of her husband and loyally supports him in his undertakings.

A. H. Sholty was born in Laketon, Indiana, October 13, 1895. He was converted and joined the Fairview Church in 1912. He attended the grade schools, graduating in 1912, attended Indiana Central College, 1913-1915; Otterbein College, 1915-1917; Yale, 1918-1921.

He married Miss Ruth Conley, of Johnstown, Pennsylvania, in 1920, and they were appointed missionaries to Japan in 1922, serving until 1927. After their return to the States they took up the pastorate and are now serving in Saint Joseph Conference in Indiana.
MISS NAOMI E. WILSON

Naomi R. Wilson, daughter of Rev. John W. and Laura C. Wilson, was born in Myersville, Maryland, June 5, 1889. She attended the grade schools and graduated from the Somerset High School. After completing the work at the Indiana Teachers College, she later graduated from Grove City College.

Miss Wilson was converted at a meeting held by her father in Somerset and united with the Somerset class. She was active in Christian Endeavor work and was conference branch junior superintendent for some years. She was appointed a missionary to West Africa in 1917, and has had thirteen years of service. She has returned for another term of service in the school at Moyamba, Africa. The Braddock and Johnstown Barron Avenue churches have her as their representative.

REV. FRANK A. RISLEY

Frank A. Risley, son of Reuben R. and Ellen W. Risley, was born in St. Johns, Michigan, March 17, 1880. After attending common school he entered Otterbein College and graduated in 1907. He attended the Seminary one and one-half years. His confession of faith was made under the pastorate of Rev. A. Davis when he united with the local church. He received quarterly conference license in 1899; annual conference license, 1902; was received into Allegheny Conference, 1907; and was ordained in 1909. Appointed as a missionary to Africa in 1910 he served until 1916. He had charge of the manual training department and later had charge of work in the Sherbro and Upper Mende country. After his return he re-entered the pastorate and is now serving in St. Joseph Conference. He married Miss Elta Ankeny, who was reared in this conference and with him has shared in his missionary and pastoral experiences.
CHAPTER X

OUTSTANDING LAYMEN


MR. SOLOMON KEISTER

Solomon Keister, a widely known layman of Allegheny Conference, was born in Mt. Pleasant, November 24, 1816, and died near Scottsdale, on March 21, 1901. He was reared in a Christian home, having been baptized in infancy. Religious influence was felt from the first, his parents being pious people and their home being the stopping place of many ministers. The early itinerants often preached in the Keister home, a large room used as a tailor’s shop serving the purpose until a public place of worship was provided. When his parents passed to their reward Solomon inherited a plot of ground which he subsequently gave to the Church. Being centrally located it remains to this day the property of the Church and the site of its present building. His devotion and his liberality were thus demonstrated early in his career and continued to the end of life, his last contribution being made to Otterbein College only a few days before his departure.

He read the Bible, not for use in controversy, but to know what it taught and then to do as it directed. Its wisdom and authority were never doubted. Revival meetings concerned him greatly and he rejoiced to witness the salvation of men. To him religion was an experience and a life and any body of believers a church of the living God. Worship implies the presence of God and the worshiper must become conscious of his presence. He was a mystic, no doubt, but his mysticism was the legitimate product of his Christian faith and needed no apology.

He firmly believed that there is a work of grace beyond conversion and that regeneration leads to sanctification. What the Church wrote in its creed he wrote in his personal experience and his daily life. He never professed to be sanctified but he was deeply interested in the writings of the best representatives of the doctrine as this is set forth in the New Testament. His common sense never failed him, just as his Christian faith never faltered. The command, "Be ye perfect," had its significance, and hence he never discredited the higher Christian life, as it was called, though some Christian people made light of
it while others dishonored the doctrine by conduct as unwise as it was un-Christian.

There are always Christians who are loth to speak of religious experience because it seems to them unreal and untrustworthy; to pray in secret, at the family altar and in the prayer meeting because prayer seems wholly subjective; to consider the more advanced teachings of the New Testament as no less binding than repentance and regeneration; to speak of heaven as a divine reality that concerns men here and now; but Solomon Keister never belonged to this group. He accepted the great facts of our religion as real, tremendously real, more real than earthly things because real in a higher sense. The things that are seen are temporal but the things that are not seen with natural vision, these are spiritual, these are eternal.

How often at his home he conversed with laymen and even ministers and how often they went away refreshed and reassured! His practical wisdom, his spiritual insight, his patience in dealing with men, his interest in the welfare of young and old, rich and poor, guided him in these private interviews in which so many sought his counsel and his financial aid.

He was regular in his attendance at his own church, Mt. Nebo, until he grew older, when he attended at Owensdale, though his membership was placed in the Scottdale Church. In his earlier years he was class leader with duties which are now but little known. The Sunday school, prayer service and quarterly conference all commanded his attention. His devotion to the local church prepared the way for his interest in the annual conference and the General Conference.
He approved education while many still opposed or were in doubt, and aided Otterbein and the Seminary morally and financially. He sent all his children to the former except one who did not desire to go. He assisted others also to prepare for their life work but these cases were scarcely known beyond those immediately concerned.

Solomon Keister was an asset to the church and not a liability. He was optimistic because he had faith in God. He was a patriot but not a politician. He adopted temperance before it became a political issue or an economic necessity. He stood for the right when slavery was a burning question and when the Civil War was being waged with changing fortune and unabated fury. Even in old age he read the papers and kept interested in the events that were blazing the course of history. His education was secured without the aid of schools; his modest fortune was accumulated by industry, economy and wise ventures; his extended influence grew up through the eighty-four years of his earthly pilgrimage. He had many friends from all ranks and classes of society, the common people who toiled for their daily bread, the educated and the educators, business associates and acquaintances, officials in Church and State.

When his end came he was ready. He finished his course with joy at five o'clock in the morning, the hour at which he was accustomed to arise. Just a few days before, he received the holy communion at the hands of his pastor. After the singing of the old hymn, "O Glorious Fountain," in which he joined, rising above age and infirmity, he cried out in an ecstasy of joy: "Hallelujah! Who wouldn't praise the Lord for such a salvation!"

Thirty years have come and gone but the name of Solomon Keister is cherished in the community where he lived for sixty years and in the church to which he gave a noble example of disinterested devotion. Without such men no local church and no denomination succeeds, but with them no denomination and no local church ever fails. Given the human agents, the divine presence and power are assured. Times change but faith remains, the faith that saves, removes mountains and overcomes the world and if we listen intently we can hear our Lord saying as of old, "Fear not the things which thou art about to suffer; Behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life." The Christian who is crowned here is also crowned there, for when the Chief
Shepherd shall be manifested, he shall receive the crown of glory that fadeth not away. The crown of life and then the crown of glory!

MR. JOHN THOMAS

John Thomas, son of John Philip and Elizabeth Thomas, was born in Allegheny County, Pennsylvania, April 3, 1833, and died in Johnstown, Pennsylvania, January 26, 1914. When just a child his parents moved on a farm near Greensburg, and later to Beatty, Pennsylvania, where he spent his boyhood days working on the farm in summer and going to school in the winter. In his teen age he worked in the construction of the Pennsylvania Railroad which was being built at that time.

At the age of nineteen, willing, strong and ambitious he set out for himself and in the month of September arrived in Johnstown, Pennsylvania, which as it proved was to be his future home and the sphere of his activities. He found himself with $1.25 of money and with the qualities of success. He became a plasterer at the wage of fifty cents per day. After a time, having saved a little money, he entered the mercantile business in partnership with Rev. A. J. Hartsock in a building 16x26 feet. This partnership ended a little later by the withdrawal of Reverend Hartsock, and Mr. Thomas carried on the business alone. From this humble beginning he built up one of the largest privately owned mercantile establishments between Pittsburgh and Philadelphia.

As a business man and public spirited citizen Mr. Thomas was active and untiring. He was one of the organizers of the First National Bank of Johnstown, president of the Johnstown Trust Company, a member of the Park Commission, one of the organizers of the Conemaugh Valley Memorial Hospital, served as president and trustee of the Mercy Hospital, was one of the organizers and directors of the
Y.M.C.A., besides numerous other lesser institutions and boards. It was very fitting, therefore, that the business houses of Johnstown should close their doors and suspend business during the hour of his funeral.

As a churchman his light shone the brightest. He was converted at the age of twenty and at once united with the First United Brethren Church, to which he gave sixty years of devoted service. He filled about all of the offices in the local church and was twice elected a delegate to the General Conference of his denomination. He was a trustee of Otterbein University, now Otterbein College, and of Quincy Orphanage and Home. These institutions along with Lebanon Valley College, Leander Clark College, Philomath College, Bonebrake Seminary, and other agencies of the church received large gifts to help them in their work, while a host of churches and private individuals will remember him for generous gifts in their times of need. He was a faithful attendant on all the means of grace and a sympathetic listener to the word of God. He never allowed business cares to keep him from the midweek prayer meetings and many will recall how he talked with God.

He was a rare character, scrupulously honest, of untiring activity and unbounded generosity. The fragrance of his life will linger with us. Like David, "He served his day and generation," and "While the outward man perished, the inward man was renewed." It was thus he lived and it was thus the life of Father Thomas went out.

MR. JOHN W. RUTH

John W. Ruth, son of Abram and Elizabeth Ruth, was born near Scottdale, Pennsylvania, August 8, 1848, and died February 12, 1920.

He spent his youth on the farm where he developed a rugged body and laid the foundation for his useful life. From the farm he went to Scottdale, where he purchased and managed the Westmoreland Planing Mill.

He was a business man of exceptional ability. For about forty years he operated his planing mill. He was one of the founders of the First National Bank of Scottdale in 1881, and continued as a director until his death. He was a stockholder of the Scottdale Savings and Trust Company. He was treasurer of the United States Cast Iron and Foundry Company and for many years a director and the treasurer of the Westmoreland County Fair Association.
Mr. Ruth was actively identified with the fraternal organizations of his town, being a member of the Masons, Odd Fellows, Knights of Pythias and Knights of Malta. During his later years he was not so active in his relations to these organizations, but held his membership until death broke the bonds.

As a churchman, his influence was far reaching. His contributions to the various causes, both local and general, were numerous and large, mounting into the thousands. Few causes of the church came to him in vain. He determined where his gifts would go and then gave gladly and liberally of both time and money. A sample of his usefulness is seen in his unselfish advice and wise counsel given in the erection of the Otterbein Press Building at Dayton, Ohio, and the three buildings erected at the Otterbein Home, by which there was a saving to the church in materials, etc., of several thousands of dollars.

In Allegheny Conference he was the treasurer of the Preachers' Aid Fund until his health failed, when he was succeeded by his son, Homer M. Ruth, the present incumbent. Three times his conference sent him to represent it at the General Conference. He served on several of the boards of the denomination and always with credit to himself and helpfulness to his church. His interest in the church was manifested by an extended visit to our missions in Africa. His visit is bearing fruit in that field today.

His life-long friend, Dr. W. R. Funk, summed up his life as follows:

"1. He was a matter-of-fact man—no deceit in his make-up.

"2. He was a real friend—so many people are your friends as long as they can use you. They drop you as soon as you cannot do something for them.

"3. He was big hearted—his sympathy was often extended when the world knew nothing about it. He cared little for publicity.

"4. He was very sensitive—no man felt a slight or an insinuation more than he. Often he would give no reply or take no action of retaliation, but felt keenly the situation and would remember it.
"5. He was ready to forgive a wrong when there was evidence of a desire on the part of the other party.

"6. He was naturally and actively a Christian. The last number of years he was a great reader of the Word of God.

"7. He was a consistent contributor to the Kingdom of God."

Thus the record of his life has been well written. The going of such men entails a deep sense of loss to friends, church and Kingdom.

HON. E. D. MILLER

Ephraim D. Miller was born in Milford Township in Somerset County, Pennsylvania, May 4, 1846. At the age of seventeen he began teaching in the public schools and followed this vocation, mostly in Maryland, until 1872, when he joined his brother, Hon. Joseph D. Miller, in the mercantile business in Rockwood, Pennsylvania, then a small hamlet at the confluence of Cox's Creek and the Casselman River.

As a teacher Mr. Miller was rated among the most successful of the profession. As a merchant he was a very popular salesman, but, perhaps, a too lenient creditor. He finally sold his mercantile interest to his brother.

He served as postmaster of Rockwood for twelve years and was always courteous, obliging and popular. In 1890, he was elected a member of the House of Representatives in the General Assembly. He was re-elected in 1892 and acquitted himself with credit.

Mr. Miller was a man of fine intellectual endowments; a lifelong student; a man widely and deeply versed in literature and a thorough Bible student.

His conversion was one of the early triumphs of Miss Jennie Smith, the noted railroad evangelist. Mr. Miller, after his conversion, at once united with the United Brethren Church and served it faithfully until released by death. For more than thirty years he was superintendent of the Sunday school. He served in a number of the various offices of his local church and always with credit and faithfulness. His conference honored him by sending him as one of its lay delegates to the General Conference.
For fifteen years he served as Pure Food Commissioner for his district in the state of Pennsylvania and was still active when called by death, July 7, 1916. He had almost attained the "three score years and ten" being in his seventieth year when his summons came.

The Church is the richer for his having lived and the poorer because of his death. His life was such that "he being dead yet speaketh."

MR. ISAAC G. JONES

Isaac G. Jones was born in Schuylkill County, Pennsylvania, July 4, 1832. As a boy he worked on the canal and followed the tow path for two years. When a young man he learned the plasterers' trade in Johnstown, Pennsylvania. Being of a roaming disposition he went to sea as one of the crew of a sailing vessel and was gone for twenty-two months and later worked on coast vessels.

He resumed his trade in 1856 in Johnstown and followed it there for fifteen years. He then moved to Somerset in 1871 and engaged in the lumber and planing mill work. He served two enlistments in the Union Army and was wounded in the battle of Chancellorsville.

He was an active member of the United Brethren Church and a great prohibitionist. He was very active in church work and all forms of civic righteousness. He will long be remembered for his special work among the prisoners of the county jail, where he conducted Sunday school for a long period of years and many a life was made better through his ministrations. "Pa" Jones was greatly missed by his church and town, but his life was such that he is still speaking through the life he lived.

MR. CONRAD D. SPANGLER

Conrad D. Spangler was born in Shanksville, December 12, 1854. He grew up and received the education to be had at the hands of the
schools of his day. He engaged in the mercantile business and was successful, having the confidence of his neighbors and friends. He was converted and joined the Shanksville United Brethren Church under the pastorate of Rev. Daniel Shank, in 1872. Mr. Spangler was a student of the Bible and a reader of good books. He was a reader of *The Telescope* and familiarized himself with the program of his denomination. He had those natural qualities that made him a leader in all civic and religious movements and he was held in high esteem by his neighbors. He secured quarterly conference license under Rev. Wm. B. Dick, Presiding Elder, but never served a charge. He did quite a lot of preaching and other public speaking and was a clear thinker and a lucid speaker. It was a great loss to his local church and the community when, on September 19, 1899, he passed on to his eternal reward. The influence of his good life lingers still in both his local church and the community in which he spent his life.

**MR. NEHEMIAH R. GRIFFITH**

Nehemiah R. Griffith was born on his father's farm near Connellsville, September 13, 1837. He attended the common schools of his day and one term of normal. He taught five terms of public school and then turned his attention to farming, in which he was very suc-
Mr. Griffith was converted in early life and became a faithful and consistent member of the United Brethren Church. When the Walnut Grove, now Homestead Avenue Church, was established he identified himself with the movement and was a heavy contributor to it. He became the first class leader of this class and was a trustee from its beginning until within a short time of his death. With his family he was faithful to the church of his choice and with them loyally supported it by their influence, presence and means. His memory remains to inspire those who come after him.

MR. HENRY SCHUM

Henry Schum, Sr., the son of Jacob and Catherine Schum, was born at Royersburg, Berks County, Pennsylvania, July 20, 1830. When he was thirteen years old his father died and he thereafter made his home with Reverend Leinbaugh, of Reading, Pennsylvania.

Learning the trade of blacksmith he followed it all his life until his retirement at the age of seventy. In 1859, he came to Altoona, and secured work in the railroad shops. He continued in this work until he was retired in 1900. He was converted in 1866, and shortly after his conversion he united with the then young and struggling First United Brethren Church. He at once became active and, in 1869, was elected treasurer, serving continuously until 1910, at which time his church elected him treasurer emeritus. A natural leader in finance his church greatly profited by following his leadership. He was delegate to the annual conference a number of times and served on many of its committees. Henry Schum was a man of strong faith and convictions and his life was so exemplary and faithful that both the young and the old were glad to seek his advice and counsel and follow his leadership. His church has
placed a bronze tablet on the wall of the church in recognition of the long and faithful service he rendered, but he, himself, wrote upon the tablet of the hearts of his fellowmen. After a brief illness he went to his reward August 5, 1914, at the age of eighty-four.

One, writing of him said, "Father Schum was a great churchman, a noble example as a citizen, a true friend; was honored and revered by all who knew him and was surely one of the 'Fathers' of his church and conference."

MR. ALBERT KEISTER

Albert Keister, a son of Solomon and Sarah Stauffer Keister, was born near Scottdale, Pennsylvania, March 14, 1894. He attended the Tintsman School, which is now called Owensdale. He became a miller by trade and also superintended the farm of his father. In 1871, he was converted in a meeting held in the Jacob's Creek Methodist Episcopal Church by Reverend Leonard. He then united in church membership with the Nebo United Brethren Church. Later he became a charter member of the Scottdale Church and served it as class leader for two years, Sunday-school superintendent for three years, and as trustee and treasurer for forty-seven years.

Mr. Keister represented his church as delegate to annual conference a number of times and served on various committees. The conference elected him on the board of the Church Extension and Missionary Society and here he served for a quarter of a century. Five times he was elected to represent his conference as a delegate to the General Conference where he served with credit. He was elected a member of the Church Erection and Home Mission Board of the denomination by the General Conference. Mr. Keister's beneficence was extended to the various interests of the Kingdom and especially to the building of new churches. The welfare of his church was his deep desire and for it he toiled and sacrificed. He died May 26, 1929, and his body was buried in the Scottdale Cemetery.
The United Brethren Church began operating in the vicinity of Altoona as early as 1848, but no permanent organization was formed until 1851. For a time this class worshiped in a schoolhouse but soon transferred to the old Union Church and used it jointly with the Methodist Episcopal people. Altoona was part of a large circuit but at the conference of 1856 was made a mission station under the pas-
toral care of Rev. D. Speck. He began at once to lay plans for a new church and the present lot was secured for $100, it being at that time quite outside the village. M. T. Dill, D. S. McGlathery, M. Calvert, James Elway, S. Cleaver, J. Wagner, T. A. James, and J. W. Hooper were made trustees and they had erected a frame building 50x36 feet.

This building stood for forty-two years during which time the church prospered and grew in membership and influence under the leadership of such ministers as E. B. Kephart, M. Spangler, T. P. Orner, A. L. Funk, and J. I. L. Ressler. The church became inadequate to meet the needs of the congregation and in 1898 a contract was let for a new church which was completed under the supervision of Rev. W. W. Williamson, pastor, and a strong board of trustees. It was dedicated in February, 1899, at a cost of $50,000, and was paid for in six years. The property is now worth $125,000. In addition to this modern and complete church building the congregation has a fine parsonage which is modern and up-to-date in every way. From this church came the Second Church and from it the Third Church and there are now in Altoona nine United Brethren congregations.


ALTOONA SECOND CHURCH

In March, 1887, the Altoona First Church decided to plant a mission and appointed Rev. T. P. Orner, John Geesey, and Henry Schum to secure a site. They purchased a lot on Fifth Avenue for $800. The contract for a two-story brick church was let and the lecture room and two class rooms finished at a cost of $8000. It was dedicated by Bishop J. Weaver, and H. A. Buffington became its first pastor.
In 1895, Rev. S. S. Hough became pastor, and, owing to the financial condition of the church, the conference was opened for solicitation. The results were splendid and the condition soon relieved. Meanwhile the church had entered into the practice of Christian stewardship and temporal and spiritual blessing followed. The membership of the class was doubled in two and a half years. In 1897, the church was completed at a cost of $3,500, and dedicated by Bishop E. B. Kephart. Here the congregation continued to worship and prosper until their relocation and the building of their present church.

This church is one of the best in the denomination and cost over $200,000. It has an auditorium, Sunday-school rooms, a parlor, kitchen, dining room, gymnasium, and office; is modern in every way, and thoroughly organized. The parsonage is located a square from the church and is a brick structure, commodious and modern in every way. This church supported a home missionary and now has a foreign parish. The cornerstone was laid by Dr. S. S. Hough and the church was dedicated by Dr. W. R. Funk. It was built under the pastorate of Dr. George R. Strayer, and Rev. E. G. Sawyer is now the pastor. These pastors have served this charge: Revs. T. P. Orner, H. A. Buffington, I. P. Truxal, B. L. Seneff, S. S. Hough, W. N. Deller,
Altoona Third Church is the child of Altoona Second Church and was started under the leadership of Dr. S. S. Hough. It had its beginning in 1895, when Miss Wave Mason and Miss Ettie Speer canvassed the community in the interest of a Sunday school. The school was organized and C. E. Houpt was the first superintendent. Its sessions were held in the schoolhouse and the school was called "Ray of Hope." Meantime steps were taken to build a church and the cornerstone was laid in 1905. The formal opening of the church took place in 1906, but it was not dedicated until August 19, 1907, when the last dollar of debt had been paid. Dr. S. S. Hough then solemnly set the church apart to the worship of Jehovah.

In 1916, the present parsonage, a seven-room brick house with all modern improvements, was erected under the leadership of Rev. J. H. Bridigum. It was dedicated January 2, 1916, and cost $3,147.45.

In 1924, a finished basement was added to the church, under the leadership of Rev. H. A. Buffington. It was dedicated by Dr. J. S. Fulton, April 24, 1924. The church was extensively remodeled and repaired in 1925, under the pastorate of Rev. E. E. Ormston, at a cost of $2,350. In 1930, under the leadership of Rev. J. T. Farnsworth, the sectional chapel was moved from Johnstown Overbrook, and attached to the rear of the church. It was arranged so as to provide
eight separate Sunday-school rooms and thus meet the needs of the school.


Garden Heights Mission is located in one of the fine residential sections of Altoona. After a thorough investigation the Church Extension and Missionary Society purchased the property at 501 Mosser Street, for $4,700. The house was improved and modernized and is now the comfortable and commodious manse of the pastor. In 1927, Rev. J. S. Showers was appointed pastor and under his super-

![Image of Altoona Garden Heights Church]
vision, with Dr. L. W. Stahl and Rev. John Watson of the Church Extension Society, there was erected a chapel on the rear of the lot 28x40 feet. The chapel has a cement block basement and auditorium.

The first service in the new chapel was held December 18, 1927. A union Sunday school had been conducted for some time in a fire house hall and the United Brethren school was organized January 8, 1928, with J. W. Neal as superintendent. The new chapel was dedicated by Dr. W. S. Wilson, January 29, 1928, and fifty members were received into the church. This mission church is going forward and now has a membership of one hundred twenty-nine; a Sunday school with an average attendance of one hundred forty; a senior, intermediate and junior Y. P. S. C. E., and a fine Ladies' Aid Society. It is growing in number and influence under its first and only pastor.

ALTOONA OTTERBEIN CHURCH

Under the leadership of C. W. Olewine, of the Altoona Second Church, a meeting was held in the home of J. G. Reffner, in Juniata, and a Sunday school was organized February 20, 1910, with J. G.
Reffner as superintendent. This school continued to meet and in 1911, Juniata was attached to Greenwood as an appointment. Rev. C. C. Bingham was the first pastor.

In 1912, lots were secured, one hundred ten by one hundred fifteen feet, but the mission was discontinued until 1923. In 1924, a sectional chapel was placed by the Church Extension Society of the conference and, on April 6, was formally dedicated by Dr. J. S. Fulton. Here the mission church grew and prospered until in 1925 with the assistance of the Home Mission and Church Extension Society the property of the Methodist people, consisting of a fine brick church, a parsonage, and a two-car garage, was purchased for the sum of $27,500. The church was repaired and dedicated November 6, 1927, and named Otterbein United Brethren Church.

The trustees are: J. G. Reffner, E. J. Davis, J. S. Musser, J. A. Black, A. H. Kuhn, J. L. Detwiler and A. R. Fink. M. S. Bitner now leads the forces of this church. The following pastors have served this mission: Revs. C. C. Bingham, G. E. Smith, A. B. Sprague, C. G. White, and M. S. Bitner.

ALTOONA SCHUM MEMORIAL CHURCH

The Altoona United Brethren Ministerium, in looking over the city for locations for new mission sites, viewed with favor the Broad Avenue Extension. The conference superintendent and the conference missionary met with the Altoona ministers and A. W. Funk and decided to secure the two-room frame church with finished basement
from the Lutheran denomination and to repair and improve it. The work was financed by the Conference Church Extension and was accomplished at a cost of $7,125. The church was named the Schum Memorial in honor of Henry Schum of the Altoona First Church and it was dedicated by Dr. J. S. Fulton, assisted by Dr. L. W. Stahl, June 7, 1926. The trustees were: J. H. Riling, M. L. Stackhouse, H. G. McGlathery, C. O. Pennington, and C. S. Warfel.

The Sunday school was organized June 13, with W. A. McGlathery as superintendent. Revs. William and Rose K. Snyder were appointed to have charge of the new mission and they began their work on dedication day. The class was formally organized July 25, 1926, with seventy charter members.

During the pastorate of Rev. C. H. Rhodes, a splendid eight-room, brick-cased parsonage was built at a cost of $8,000. A good two-car garage has been built and the pastor of this charge now has a fine modern well-equipped home. The membership is growing and is thoroughly organized for its work.

The pastors who have served this mission have been Revs. William and Rose K. Snyder, Charles Rhodes, and G. R. Alban, who is the present pastor and leader.

**EAST PITTSBURGH CHURCH**

In November, 1893, Rev. J. M. Lesher, pastor at Wilmerding, organized the East Pittsburgh class with four members to which five more were added early in December. Permission was obtained to hold services in the Oak Hill schoolhouse and here the new class worshiped for a year. Trustees for Brinton, as the class was then called, were Rev. T. P. Orner, Presiding Elder; Dr. Norris Cameron, of Pitcairn; E. M. Gross, of Greensburg; Rev. J. M. Lesher, and Elmer Miller. With the aid of the Conference Church Extension Society the present site was secured August 15, 1894, and a chapel, twenty-four by thirty-six feet, erected and opened for service December 9, 1894. Steps were taken May 14, and the First United Brethren Church of East Pittsburgh was incorporated April 18, 1896, with Dr. A. E. Roose, N. H. Meyers, G. W. Mackey, G. W. Grubbs, and Rev. J. M. Lesher as trustees.

In 1897, Rev. A. L. Funk became pastor and in four days began the building of the present parsonage of six rooms. In 1898, the chapel was greatly improved and a tower added. John A. Giant pre-
sented a bell which was later exchanged for a larger one. On March 8, 1901, the interest bearing debt was paid in full.

In 1900, East Pittsburgh was separated from Wilmerding and made a station. A Sunday-school room was built and dedicated December 1, 1901, by Dr. S. W. Keister, Presiding Elder. The next year the auditorium was completed and the whole church was formally dedicated by Dr. W. R. Funk, October 18, 1903. It cost $15,000. It has been improved from time to time and is now in splendid condition. Rev. J. T. Farnsworth and D. M. Spangler entered the ministry from this class. The present membership numbers one hundred sixty-five.
It is well organized and aggressive. Roose, Kuhn, Webb, Davis, Myers, and Painter are familiar names in the history of this class. The following ministers in the order of their appointment have served the congregation: Revs. J. M. Lesher, A. L. Funk, J. E. B. Rice, J. E. Comer, U. B. Brubaker, W. G. Fulton, C. C. Kratzer, W. H. Spangler, M. Elizabeth Spangler, and since 1930, the present efficient incumbent, J. N. Boyer.

HOLLSOPPLE CIRCUIT

The Hollsopple United Brethren Church, known as "Bethel" was organized by Rev. Daniel Shank, of Shanksville, probably in the early fifties. No trustees were elected until the fall of 1873, when William Beechley became pastor and arrangements were made for a building to be erected. Philip Meyers, David Lehman and Josiah Custer were then elected trustees. The present location was secured and the first church was erected in 1874. It was dedicated by Rev. Beechley. This church was washed away in the flood of 1887.

The second and present church was built in 1887, and dedicated by Bishop J. Weaver. The trustees were David Lehman, Philip Meyers,
and Henry Meyers. The church was extensively remodeled and a Sunday-school room built in 1914, under pastorate of Rev. A. Davidson. It was dedicated by Dr. W. R. Funk, assisted by Dr. J. S. Fulton, November 19, 1914. The present board of trustees are: Conley Blough, Mrs. O. A. Burkett, Samuel Meyers, Clarence Baker, and James Stephenson, Jr. The membership is two hundred forty-nine.

The charter members of this class were David Livingston, Mr. and Mrs. Philip Meyers, John Blough, Mr. and Mrs. David Lehman, Barbara and John Livingston. The first class leader was Jacob Livingston.

The Livingston class was organized in 1902, and the church was built in 1903. The trustees were Samuel Meyers, David Livingston, and Joseph Trevarrow. The church cost about $1400, and was dedicated by Dr. J. I. L. Ressler, June 19, 1904. The cornerstone was laid under the pastorate of Rev. L. B. Fasick, but Rev. B. F. Cunningham was the pastor when the church was dedicated. The present membership is sixty-eight and the trustees are: Jacob Livingston, Albert Foust, H. Dwight Foust, Ernest Livingston, and William Walter.

The parsonage is located at Hollsopple and is a splendid seven-room frame building with all the modern improvements. The present minister and leader of this charge is Rev. G. E. Smith. These pastors have served since the charge was constituted: O. T. Stewart, C. E. Shannon, A. Davidson, J. W. Oakes, J. D. Good, G. J. Colledge, L. C. Rose, F. B. Hackett, E. A. Schultz, G. R. Alban, and G. E. Smith.

HUNTINGDON CHURCH

In 1833, Jacob Ritter was sent to Huntingdon Circuit which embraced six counties and was three hundred miles in circumference. There was only one small church of thirteen members and that was Bellefonte. During the years that followed, United Brethren ministers came into the territory and preached in the homes of the people. The Huntingdon class was formed in 1870, by Rev. J. Medsger, and, in 1871, a small frame structure was erected on the site of the present church, and attached to Tyrone. In 1872, it was made a mission with Rev. L. W. Stahl as its pastor. In 1876, Huntingdon was made a part of the Mapleton Circuit, and remained so until 1883, when it became a station.

The original members were John Etter and wife; Aaron Duns- worth, wife and daughter, Ada; John Claybaugh and wife; "Daddy"
Hazzard and wife; C. J. Cavender and wife; Harry Noel and wife; W. H. Cavender and wife; David Waite and wife; and Sallie Mazlen.

The first church was used until 1902, when the auditorium of the present church was built, during the pastorate of Rev. W. W. Rymer, and dedicated July 20, 1902, by Bishop W. M. Weekley. The old frame church was used very largely as a frame for the present parsonage which was built during the term of Rev. J. N. Hanes.

Under Rev. H. A. Buffington, the basement under the church was finished. Under the leadership of Rev. G. R. Alban the Sunday school and social rooms were completed. This addition is forty-eight by ninety-four feet and the whole church, painted to harmonize with the new part, was dedicated November 26, 1927, by Dr. J. S. Fulton. The cost of this improvement was $23,000. It was further improved under the present pastor, Rev. A. C. VanSaun, at a cost of $2,000. The church is aggressive, well located, and has earned the slogan, "The Church in the Heart of the Homes."

These pastors served this charge: Revs. M. O. Lane, J. A. Clemm,
THE UNITED BRETHREN IN CHRIST


JOHNSTOWN FIRST CHURCH

The history of the United Brethren Church in Johnstown dates back to 1838, in which year the class was organized by Rev. William Beighel, with a charter membership of twenty-four. A small frame chapel was built on Main Street, in 1844. In 1857, the first Sunday school was organized by the pastor, Rev. George Wagoner, with an enrollment of seventy-five. The present location was secured in 1866, under the pastorate of W. B. Dick. On this site was erected a stone church costing $15,000. It was dedicated on May 16, 1869, by Bishop J. J. Glossbrenner, assisted by Bishops Weaver, Edwards, Markwood, and Shauck, all of whom were on their way to General Conference at Lebanon. This building withstood the great flood of 1889 and was in a fine state of preservation when it was torn down to make way for the present structure. A brick parsonage was built in 1890, to take the place of the one carried away by the great flood of 1889.

In 1910, under the pastorate of Rev. G. Mahlon Miller, the present splendid edifice was built. It is of brown sandstone and the parsonage is cased with the same material. This cost more than $140,000. The dedication took place November 24, 1912, and was in charge of Dr. W. R. Funk. Jubilee Day was observed in 1920, when, under the pastorate of Dr. E. C. Weaver, the last dollar of debt was paid. Dr. C. C. Gohn has led this aggressive congregation for the last seven years.

The building as it now stands tells a story of loyalty, sacrifice and service and of an influence that is felt locally, in the conference, and in the denomination. The Building Committee was composed of John Thomas, Sr., chairman; G. Mahlon Miller, secretary; William R. Thomas, treasurer; W. W. Dempsey; Samuel Lenhart; John Thomas, Jr.; B. B. Hamilton; James P. Thomas; and Joseph Ankeny. Thoroughly equipped and organized, it is hoped that her future may be even more glorious than her past.

These pastors served here: Revs. J. Ritter, J. Holmes, J. R. Sitman, George Wagoner, D. Sheerer, Cyrus Jeffries, W. B. McKee,
JOHNSTOWN FIRST CHURCH—SHOWING DEVELOPMENT

ORIGINAL CHURCH
BUILT 1844

OLD STONE CHURCH
BUILT 1868
REAR VIEW FROM FRANKLIN ST. BRIDGE

NEW CHURCH
BUILT 1912
REAR VIEW FROM FRANKLIN ST. BRIDGE
JOHNSTOWN HOMESTEAD AVENUE CHURCH

The Johnstown Ministerium, in looking over the city, thought that the Walnut Grove section ought to have church services. Reverends Stahl, Fulton, Cook, John, Mingle, Pershing, and Miller preached in the schoolhouse which had been secured for that purpose. Mrs. N. R. Griffith donated a plot of ground and the pastor, G. C. Cook, with his trustees, N. R. Griffith, Dr. L. W. Stahl, and John Thomas, had erected a building twenty-eight by forty feet at a cost of $3,500. It was dedicated by Bishop E. B. Kephart, January 3, 1892. This was followed by a gracious revival in which over a hundred souls were saved. A class was organized of over a hundred members and the church was self sustaining from the beginning.

In 1893, an addition, forty by fifty-two feet, was added to the building and dedicated by Dr. L. W. Stahl. The first parsonage was built on Solomon Street, in 1894. The improved building was burned.
January 24, 1897, and the second church was built and dedicated by Bishop E. B. Kephart, July 5, 1897.

The present site was purchased in 1914, at a cost of $3,800. In 1915, the congregation voted to build a new church and parsonage. The old parsonage on Solomon Street was sold and a second one bought on Berg Street. This, too, was sold. The twenty-fourth anniversary was observed with Bishop W. M. Weekley and Dr. J. S. Fulton present, and $6,700 toward the new project was secured. Mrs. Maria Corl, eighty-seven years old; Mrs. Hannah Thomas, eighty-one years old; and Mrs. N. R. Griffith, seventy-six years old, removed the first ground. The cornerstone was laid by Dr. J. S. Fulton, June 11, 1916. The church was dedicated by Bishop Weekley and Dr. J. S. Fulton, April 8, 1917.

This church was built under the pastoral direction of Rev. J. J. Funk and the cost of church and parsonage was $34,416. Under the leadership of Dr. W. G. Fulton the last dollar of debt was paid and a new pipe organ was installed. The present membership is seven hundred four and the property value $100,000. These devoted people are now being led in further conquests by their efficient and capable pastor, Dr. E. B. Learish.


Mount Pleasant occupies an important place in the United Brethren Church. It was the first permanent headquarters of the church west of the Allegheny Mountains. It had the first educational institution; it was here the first General Conference which gave the church its Confession of Faith and its first Discipline, was held; it was here that Christian Newcomer and Andrew Zeller were elected Bishops.

Andrew Draksel, born in Lebanon County, was the first United Brethren minister to cross the Alleghenies. He made several trips between 1790 and 1804, and in 1803 decided to make his home in Westmoreland County. He moved his family in 1804, and made his home near Mount Pleasant.

To the great revival in 1803, at the Bonnett schoolhouse, is attributed the origin of the Mount Pleasant Church of The United Brethren in Christ. No record of the membership or of the organization is available, but it is clear that among the charter members were
MOUNT PLEASANT CHURCH—SHOWING DEVELOPMENT

BONNETT SCHOOL HOUSE
First General Conference Held Here. 1815

FIRST CHURCH
Built 1854

SPLENDID NEW CHURCH Dedicated March 16, 1913
Abraham Draksel and wife; John Draksel and wife; John Bennett and wife; William Cherry and wife; Conrad Keister and wife; and Jacob Funk and wife.

The class met in the homes of the people and in the Bonnett schoolhouse and the services were exclusively in German. No annual conferences were organized at this time but with the passing years they were brought into existence. The work in and about Mount Pleasant was so successful that the first two General Conferences were held in the Bonnett schoolhouse.

Allegheny Conference was organized in 1839, and held its first session here, at which time John L. Baker was received into the conference and in 1842 he, with Abraham Zumbro, was ordained. It was in 1847, at a conference held here, that the first school was authorized and Rev. J. Ritter was appointed solicitor. At the conference of 1855, a resolution concerning the removal of the school to a new location was passed and in 1858, Conference approved the removal of Mount Pleasant College to Westerville, Ohio.

In 1842, a Sunday school with one hundred scholars was organized with Uriah S. Johnson as president. This class, with United Presbyterians, worshiped in a log church until 1854, when they sold their interest in this building and erected their own church building. To this was added a tower in 1874. In 1890, the town clock was placed in the tower. The pastor was Rev. J. B. Ressler and the trustees were: George Barger, Christian Ebersole, David Keister, David S. Cherry, and Samuel Zuck.

In 1878, the parsonage was built and from time to time it has been improved and modernized, so that today it is commodious and comfortable.

The present church was built under the pastorate of Rev. S. L. Postlethwait and was dedicated by Dr. W. R. Funk, assisted by Dr. J. S. Fulton, Rev. S. L. Postlethwait, Dr. L. Keister, and Rev. S. E. Cormany. It is a very fine plant and cost $52,000.

This church is facing its tasks in a fine way under the leadership of the aggressive pastor, Rev. J. H. Bridigum. The following shows the pastors who have served this charge: Revs. J. Ritter, J. Wallace, J. Rathfon, M. R. Lawson, William Beighel, George Miller, A. Harn- den, Isaac Combs, J. R. Sitman, J. L. Baker, J. B. Ressler, S. Snyder, I. Potter, W. H. S. Keys, J. L. Holmes, W. B. Dick, T. L. Keesey, D. Speck, E. B. Kephart, A. J. Hartsock, William Wragg, D. Sheerer,
MILTON CHURCH

Saint Peters United Brethren Church was organized by one of the presiding elders of the East Pennsylvania Conference. The original class had thirteen members who came to us when the division occurred in the Evangelical Association. This new class worshiped in a hall and here a gracious revival of religion occurred which greatly strengthened the new church. A lot was secured on Hepburn Street and ground for a new church was broken in 1893, the same year in which the class was organized. It was dedicated in 1894.

From the first, the church received help from the conference and when the action of General Conference, in 1905, made it a part of
HISTORY OF ALLEGHENY CONFERENCE

our conference, this help was continued. The story of the church is one of continued struggle, but it has succeeded and is now self-supporting. During the term of service of Rev. W. A. Sites, a four-room house was purchased to serve as a parsonage and under the pastorate of Rev. A. B. Sprague, the house was improved and four more rooms added so that it is thoroughly modern, having all conveniences belonging to a first-class house. Great credit is due Rev. J. S. Colledge for his leadership in stabilizing the work of this congregation.


NEW PARIS CIRCUIT

The exact date or place of the first meeting of the New Paris Church could not be ascertained, but records show that John Shrader united with the class in 1841, while others think the class was not organized until 1857. The former is likely correct since the quarterly conference was held here in 1856.

The first trustees were: W. W. Cuppett, A. C. Richards, and George W. Blackburn, who secured the present site in 1876. Under the
pastorate of Rev. J. E. McClay, the present building was erected at a cost of $2,000, and dedicated by Bishop D. Edwards. It is a frame building. The present membership is one hundred eighteen. Under the pastorate of Rev. J. H. Lilley the church observed its fiftieth anniversary with Dr. J. S. Fulton in charge. Mrs. Rebecca Miller, now a resident of Pleasantville, is the only surviving charter member.

The parsonage for the charge was purchased in 1897, and is located here. It is a good, seven-room, frame building.

Stone Church is located near Fishertown and is one of the oldest in the conference. In a sketch in the conference minutes the date of the organization of the class is given as 1833, but the deed for the ground is dated 1845. The church was made a center and a home-coming was held in 1928, and each year since that time. It was plastered in 1929, and in 1930 a belfry and organ were added to its assets. It is still in good condition and services are held every two weeks. The membership is eighteen.

Ryot or Oak Shade Church began its work in schoolhouses and later in the home of Harrison Blackburn. On January 21, 1870, land was secured by the trustees, Isaac Cuppett, Jacob Miller, and Isaiah Morris. Under the leadership of the pastor, Rev. W. A. Jackson, the present frame church was erected. It was completed and dedicated November 13, 1870, by Reverend Raver, of Baltimore, and cost $1200. It was extensively repaired under Rev. M. L. Wilt in 1903. There are twelve members.

Helixville, formerly called Millertown, is in Napier Township, Bedford County, Pennsylvania. The class first met in a log schoolhouse known as the Miller schoolhouse and was organized in 1855, when they, with the Evangelical people, built a union church. This building was sold in 1909, and razed, to allow the erection of the new church. The class met in a schoolhouse until their second church was erected under Rev. J. M. Smith at a cost of $800. This church was razed and the present brick structure was erected. It was dedicated by Dr. J. S. Fulton, August 21, 1927. It cost $8,000, and was erected under the pastorate of Rev. J. H. Lilley, and Rufus Miller, Jacob Findley, John H. Miller, D. S. Findley, and Ralph Mc Cleary as the board of trustees. There is a membership of one hundred four and Mrs. Dillie Miller, Mrs. Harvey Custer, and Mrs. Josiah Mangus are the only living charter members.

The Pleasant Ridge Class was organized and met in a schoolhouse for a number of years. Reverends McClay, Felix, Smith, Ellis, and
William Mingle served the class. The present church was built under the pastorate of Rev. U. S. Drake in 1889. It is a frame structure and cost $600. During the pastorate of Rev. John Winwood, the appointment was made a part of the New Paris Charge and so remains. It has a membership of fifty. Miss Gertrude Mitchell is the present enterprising and efficient pastor and leader of these loyal people, as well as of the other churches, treated under the head of the New Paris Charge.


PORTAGE CHURCH

The Portage United Brethren Class grew out of a union Sunday school held first in the town hall and later in the Lutheran church. Rev. J. C. Erb was pastor of the Wilmore Charge and he organized the class and became the first appointed pastor, in 1895.

The charter members were: Mrs. and Mrs. Albert Wilson, Mr. and Mrs. Joseph McMonigle, Mr. and Mrs. Philip Burkett, Mrs. Frank Hammers, Mrs. Emigh, Mr. and Mrs. Miller, and Mrs. Diamond.

The pastor, with his trustees, Albert Wilson, Joseph McMonigle, and Philip Burkett, built a one-room frame church on Main Street, and it was dedicated by Dr. L. W. Stahl, then presiding elder. This building cost $2,000, and served as a place of worship until 1913, when the present structure was erected during the pastorate of Rev. A. R. Hendrickson. The parsonage is attached to the church. Both are brick structures and have a valuation of $50,000. The present membership is three hundred eighty-five and the enrollment of the Sunday school is four hundred.
This church was dedicated by Dr. W. R. Funk, assisted by Dr. J. S. Fulton, September 14, 1913. The members of the board of trustees were: D. J. McMonigle, J. G. Patterson, John Hough, Edward Miles, and the pastor. Rev. C. E. Wille entered the ministry from this class.


**ROCKWOOD CIRCUIT**

The Rockwood United Brethren Class was organized in 1871, at Mineral Point, now Rockwood, with twenty-one members, of which class Mrs. D. J. Wolfersberger is the sole survivor. The services were held at first in the schoolhouse and then for a time in the church of the Evangelical Association. The class erected its first church building, a one-room frame structure, in 1873.

In 1912, under the leadership of Rev. I. J. Duke, the present fine brick church was built. It was dedicated by Dr. J. S. Fulton, May 12, 1912. It is thoroughly modern and has a value of $25,000.

The charge has associated with it the Milford Class. They worship in a nice two-room frame building valued at $5,000. Both these
appointments are thoroughly organized for the work of a modern church.

The first parsonage was a frame building but it was sold. The present seven-room, brick building, situated on the lot adjoining the church, was purchased. It is modern and has the usual equipment of an up-to-date house. The value is $5,000. Rev. C. G. White is the present pastor. Some of his predecessors were: Revs. J. Felix, B. F. Noon, J. N. Munden, J. H. Pershing, D. R. Ellis, J. E. McClay, J. L. Leichliter, G. A. Sparks, B. J. Hummel, I. J. Duke, J. B. Keirn, G. E. Buhan, J. W. Oakes, J. T. Farnsworth, and J. H. Weaver.

For a number of years this charge included the churches that now form the Casselman Charge.

RUNVILLE CIRCUIT

This charge is composed of four churches. As early as 1855, Rev. J. Sitman and others preached on both sides of the "Divide," as it is called.

Work was begun in Runville and a log church was built which served as a "meeting place" until the present church was built, in 1873. The church is a frame building. In 1925, it was remodeled and greatly improved and is now in splendid condition. The Lucases, Hancocks, Furls, Poormans, and Bennets are the leaders in the work.
The parsonage of the charge is located here and is a good seven-room frame building and well suited for its purpose. The members of the original trustee board were: Jacob Walter, Alex Edmonson, and John Resides. The membership is forty-four and the value of the church and parsonage is $4400.

Yarnell grew out of the preaching of Reverend Sitman. At first he preached in the home of Adam Walker and later in the schoolhouse. In 1865 or 1866 the first church was built. It was a frame building and was dedicated by Rev. J. Walker. This church served the people until the present brick building was erected, under the pastorate of Rev. E. B. Somers. It cost $2500 and was dedicated by Dr. J. S. Fulton, February 2, 1912. The leaders in the enterprise were: Mr. and Mrs. I. P. Confer, Mr. and Mrs. J. H. Poorman, Mr. and Mrs. Ellis Pownell, Mr. and Mrs. Alfred Shank, Mr. and Mrs. T. H. Malone, and Mr. and Mrs. W. T. Fetzer.

Pleasant Valley Class was organized by Rev. G. W. Emenhizer and grew out of a Sunday school conducted by him in 1869. The class worshiped in the schoolhouse until 1898 when the pastor, Rev. J. F. Kelly and his trustees, J. Woomer, J. T. Confer, and Jacob Heaton had the present frame building erected at a cost of $1000. In 1917, the church was remodeled at a cost of $1400, and rededicated by Dr. J. S. Fulton.
Our people have a half interest in the Fairview Union Church. The Confers were the principal movers in this work. No other denomination has held any services in this building for the last quarter of a century or more. The church is a frame structure and meets fully the needs of the community in which it is located. The membership is small but aggressive and well organized. Rev. Clyde House is the present pastor.


McKEESPORT SHOEMAKER MEMORIAL CHURCH

Just when the United Brethren held their first service in McKeesport is not definitely known but it was sometime before 1879, when Rev. W. Wragg held a service. But regular services really began when Rev. B. J. Hummel held a great meeting, which resulted in the organization of the First Church from which this class originated. This class was organized by Rev. E. James, in 1897, with twelve members and a Sunday school of twenty-seven. The class worshiped in homes and store rooms until Mr. and Mrs. Robert Tate opened their home for service. Rev. T. W. Perks was the first resident pastor, being appointed in 1898, and the progress of the church dates from that time. Lots were secured and a small house sixteen by thirty-two feet was erected. This building served until 1900, when the second church, a brick structure, was dedicated. Rev. T. M. Sharp, then pastor, solicited Rev. Henry Shoemaker and secured a gift of $500. The name of the church was changed to "Shoemaker Memorial" and so incorporated, January 30, 1900.

The church was made a mission by the conference of 1899, and Reverend Sharp was made pastor. He found only thirteen active members, but under his leadership the church prospered and the new church was dedicated by Dr. W. R. Funk, May 13, 1900. Mr. Carnegie later presented the church with a fine reed organ. The mortgage was burned August 24, 1904. Under the pastorate of Rev. J. J. Funk, the present structure was built, the basement finished, and
services held May 9, 1926. Rev. J. F. Strayer led the church in an effort to finish the building. The work was completed and the church dedicated November 1, 1930.

This was a heroic task and the pastor deserves great credit. The church is now valued at $80,000, and is modern in every respect. The story of this congregation will include loyalty, devotion, sacrifice and victory. Well organized and thoroughly equipped for its work, the class faces the future with joy under the leadership of Rev. J. F. Strayer. The following pastors have served this work: Revs. E. James, J. M. Lesher, T. W. Perks, T. M. Sharp, J. P. Cowling, J. I. L. Ressler, S. R. Seese, E. A. Sharp, A. H. Sholty, E. M. Rhoad, J. J. Funk, and J. F. Strayer.
A union Sunday school held in a schoolhouse in Wall for a few years developed into a United Brethren Mission in Wilmerding, a mile away, in 1890. The class was organized by Rev. G. W. Sherrick, who was pastor of East Pittsburgh Church. A frame church was erected at a cost of $4000, and dedicated by Dr. L. W. Stahl, June 4, 1891. Later it was found that the town was not developing in that section and since most of the members lived in Wall, it was decided to relocate. Two lots were purchased and the company donated a third one. These lots are near the schoolhouse and also the center of Wall.

The church in Wilmerding was sold and a brick church was begun in Wall, in 1904, under the pastorate of Rev. I. P. Truxal. The membership was transferred to Wall and the basement of the new church finished so that the first service was held the first Sunday in January, 1905. Here the class worshiped until the church was completed. The dedication occurred the next summer. In 1909, while Rev. J. M. Feightner was pastor, a fine brick parsonage was built at a cost of $3500. This church has been served by the following pastors: Revs. I. P. Truxal, J. M. Feightner, T. W. Burgess, J. C. Rupp, J. B. Keirn,
A. J. Orlidge, A. B. Sprague, F. B. Hackett, and W. D. Good. The present membership is one hundred sixty.

WILMORE-DUNLO CIRCUIT

Among the charter members of the Wilmore Class were William Butler, Mr. Speilman, Henry Michael, John Pringle, William Kessey, Harkens Ow, J. L. Baker, and Burr Noon. The first church was built in 1830, and served until 1868, when the second church was erected. At that time it was the largest church in the conference. It was dedicated by Rev. W. B. Dick, Presiding Elder. The trustees were: William Butler, Squire Miller, J. W. Pringle, Christian Shaffer, David Pringle, and David Shaffer. The Pringledale Camp Ground was just a little way from this church and the people enjoyed many great occasions there. The present church and parsonage were built in 1921, under the pastoral leadership of Rev. E. F. House. The church was dedicated by Bishop W. M. Bell, assisted by Dr. J. S. Fulton, June 12, 1921. The cost of the church and parsonage was $29,500. The trustees in this work were Clark Shaffer, Wallace Sherbine, Samuel Hess, Alden Seaman, Lemon Pringle, William M. Skiles, and P. H. Klingensmith.

The abandoned church on Pringle Hill was built to meet the needs of the community there, but while pastor at Wilmore, Rev. J. C. Erb organized a class at Summerhill and the membership at Pringle Hill was transferred to the new organization, though for some years Sun-
day school and preaching service were maintained. The new organization built a one-room frame church at a cost of $1400. It was dedicated by Dr. L. F. John, in 1894. The trustees were E. W. Hull, David Shaffer, J. S. Stull, Thomas Seaman, and William Reynolds. The class became a part of the Wilmore Charge and has shared the privileges and responsibilities of the charge since.

Charter members were Mr. and Mrs. Pearce, Mr. and Mrs. Meckley, Mr. and Mrs. Seibert, Mr. and Mrs. Mangus, Mrs. Dunmire, and Mrs. Croyle. Pastors who served these churches were Revs. A. O. Tillotson, Arthur Ritchey, E. F. House, C. A. Weaver, I. W. Groh, H. A. Buffington, J. I. L. Ressler, S. J. Wilson, and Homer Gauntt.

DUNLO CHURCH

While pastor of the Cambria Charge in 1872, Rev. H. A. Buffington visited the new and growing town of Dunlo. During the summer he preached in an old saw mill and gathered money and material with which to build a church. A class of six members, Mr. and Mrs. Charles Grief, Mr. and Mrs. Wesley Reynolds and son and daughter, was organized. A church was built and dedicated September 4, 1892. Dr. L. W. Stahl officiated at the dedication. The class had a normal growth and carried on in this church until 1907, when it was destroyed by fire. The present church was built while Rev. S. J. Wilson was pastor and was dedicated by Dr. J. S. Fulton, August 16, 1908.

Dunlo became a part of the Dunlo-Beaverdale Charge, but later each of these became a station work. The class erected a six-room house for the use of the pastor and this was extensively improved and modernized while Dr. L. W. Stahl was the pastor. The coal companies, to whose employes this church ministers, have been very generous in their support of the program of the church. It is now a part of the Wilmore-Dunlo Charge and is being served by Rev. Homer Gauntt. The ministers who served the Dunlo Church as a station work were: Revs. C. A. Weaver, B. C. Shaw, J. A. Mills, G. J. Colledge, Ernest Kratzer, L. W. Stahl, Charles Gwynn, and J. B. Keirn.
WOODLAND CIRCUIT

This charge as now constituted is made up of four appointments and Old Bradford Church which has been abandoned except for an annual Home Coming. Bradford is the mother of the United Brethren churches in Clearfield County and was built in 1844. The original charge was called Otterbein and embraced the territory now occupied by Philipsburg, West Decatur, Bigler, Clearfield and Woodland charges.

The Salem Church was built in 1847, and has functioned continuously ever since. The membership is small, owing to removals and the building of new churches around it. Willard Goss and Newton Shaw received license to preach from this class. The present trustees are Albert Wisor, Newton Shaw, John Shaw, Ralph Bodle, and Willard Goss.

The Spring Valley Church was dedicated in 1879. It is a good frame building and meets the needs of the community in which it is located.
located. The trustees are Ernest Turner, Ray Goss, John Butler, Mrs. Annie Woodsides, and William McCullough.

By mutual agreement the Bradford membership went to the Woodland and Pleasant Valley classes when it was decided to abandon Bradford as a class. Among those going to the Woodland Church were William Woolridge, William Hoover, S. K. Cowder, Charles Barger, Isaac Barger, Isaac Wilson, and E. Soult. C. Crowell, O. M. Wilson, A. B. Wilson, and I. J. Duke received licenses to preach from this class. The Woodland church was built in 1886 and dedicated by Bishop E. B. Kephart. Under Rev. M. S. Bittner the church was completely remodeled, a Sunday-school room added, and a basement placed under the church at a cost of $7,600, and dedicated by Dr. J. S. Fulton, October 19, 1924. The trustees are G. B. Knepp, George W. Muir, WOODLAND CHURCH

Members from the Bradford Church formed the Pleasant Hill class which was later changed to Pleasant Valley when the new church was built, in 1884. It was dedicated by Bishop Nicholas Castle. In 1924, it was remodeled at a cost of $1,660, and rededicated by Dr. J. S. Fulton. Among the earlier promoters of this class were A. B. Lansberry, Nicholas Wilson, Martin Wilson, Jerome Wilson, and their families. Dudley R. Wilson was licensed to preach by this class. The present trustees are A. B. Lansberry, William Graffius, J. G. Mains, P. E. McDowell, and H. D. Woolridge.

The first parsonage was built about a half mile above Woodland. It burned to the ground during the pastorate of Rev. A. E. Fulton. A new and better house was erected but later it was sold when the present seven-room frame, modern parsonage was built adjoining the church at Woodland. Rev. S. H. Ralston is the present devoted minister of these churches. The charge was named Woodland in 1898, since which time the following pastors have served the charge: Revs. W. H. Mingle, C. C. Bingham, R. Jamieson, J. J. Funk, M. L. Wilt, E. G. Spessard, I. W. Groh, J. F. Strayer, B. J. Hummel, M. S. Bittner, and S. H. Ralston.

JOHNSTOWN WESTMONT CHURCH

Westmont was first known as Upper Yoder Chapel and was organized as a union church in 1896, the new church building being dedicated by Bishop E. B. Kephart, in July, 1897. Rev. S. E. Cormany organized the United Brethren class July 1, 1900, with seventeen members. In 1919, under Rev. J. W. Oakes, the church was purchased and incorporated as the Southmont United Brethren Church. The church has been improved greatly and modernized. During the pastorate of Dr. J. I. L. Ressler a modern, ten-room parsonage was built and the value of our church and parsonage property is conservatively placed at $25,000. The present membership is one hundred thirty and the average attendance of the Sunday school is one hundred fifteen. A splendid Christian Endeavor Society, Otterbein Guild, Women's Missionary Association, Brotherhood, and Ladies' Aid Society unite in the promotion of a modern church service to a beautiful and rapidly growing residential section of the city of Johnstown. The church is a child of the Barron Avenue Church as the original action leading to its organization was taken at a quarterly conference held there, June
30, 1900. The original membership was composed of Mrs. Charlotte Peden, Noah Alwine, John Palliser, J. F. Boyer, William Dunkle, Mrs. Lottie Dunkle, Christopher Palliser, Hettie Palliser, Jesse Palliser, Sarah Palliser, Mary Younker, Mrs. E. J. Dunkle, and Laura V. Custer. Of this number the following are members in 1931: Mr. and Mrs. John Palliser, Mr. and Mrs. William Dunkle, and Miss Sarah Palliser. During the thirty-one years the following pastors have served in the order named: Revs. S. E. Cormany, S. R. Seese, James Fish, L. Rexrode, E. A. Sharp, W. H. Mingle, O. T. Stewart, J. D. Good, J. W. Oakes, J. I. L. Ressler, W. L. Murray, H. A. Buffington, E. G. Sawyer and the present pastor, Dr. G. R. Strayer. Rev. Arthur Peden was sent out as a minister from this class. This church has had a splendid past and gives promise of a brighter future.

ALTOONA GREENWOOD CHURCH

The Greenwood Church is the successor of the old Sandy Run Church and dates back to the early sixties. Among the original families were the Boyles, Hancuffs, Delaneys, Lontzs, Bookhamers, Yons,
McCrackens, Moyers and Burkholders. In 1897, Greenwood was a part of the Bellwood-Greenwood Charge and a brick church was built and dedicated just before conference in the fall by Dr. J. H. Pershing. In 1904, Greenwood was made a mission and has been such ever since that time. In 1922, Rev. E. F. House was appointed pastor and at once began to plan for expansion. Under his pastorate the present church and parsonage were built. The church cost $45,000, and was dedicated by Dr. J. S. Fulton, September 12, 1926, and is sixty-seven by seventy-two feet in size, with a finished basement. The trustees were John Worrell, Edward McCormick, L. S. Hite, I. A. Estep, C. R. McGary, C. C. Hileman and A. I. Brown. Just after conference, Rev. and Mrs. House were killed in an automobile accident. The conference missionary served until the present pastor was transferred from the East Freedom Charge to take up the unfinished task. He lives in the splendid eight-room brick parsonage. The membership is two hundred thirty-one and under the leadership of this heroic pastor, Rev. H. B. Seese, is headed for victory. Since becoming a mission in 1904, the following pastors have served: Revs. T. P. Orner, J. F. Kelly, G. W. Shires, D. Barshinger, C. C. Bingham, G. E. Smith, C. E. McCurdy, M. L. Wilt, B. J. Hummel, C. A. Weaver, E. F. House, and H. B. Seese.
TYRONE CHURCH

The Tyrone circuit was formed at the session of the Allegheny Conference in 1857. It was formerly a part of the Blair Circuit which was composed of Tyrone, Antis, Coal Spring, Roots, Bells Mills, Fostoria, Graziers, Plum Hollow, Warriors Mark, Sinking Valley, Yellow Springs, and Canoe Creek. To these were added at different times, Barree, Birmingham, Allegheny Chapel, Huntingdon, Center Line, Colerain, Beaver Dam. From these were formed the East Freedom, Greenwood, Bellwood, Huntingdon, and Port Matilda charges in whole or part. Tyrone has been a station for some years.

The first church was a two-story frame church and was located on Railroad Street. This building was used as a hospital during the war and was afterward sold and a two-room brick church was built on Pennsylvania Avenue.

During the pastorate of Rev. E. G. Sawyer, the auditorium of the present church was erected. It was dedicated by Dr. W. R. Funk, assisted by Dr. J. S. Fulton, April 5, 1914, and cost $20,000.

During the pastorate of Rev. John Watson, the Educational Unit was erected at a cost of $64,000. It was dedicated by Bishop G. D. Batdorf, assisted by Dr. W. S. Wilson, on Easter Sunday, April 5,
1931. The present trustees are Bruce Carpenter, John Garber, Dr. A. B. Harrier, Alfred Eves, R. K. Wilson, Charles Igoe, and William Burkett. The Sunday-school attendance on Easter Sunday was 1138, and the new unit will care for 1500 scholars. The church membership is 830, and thoroughly organized to meet the needs of modern church life. Rev. John Watson is the capable and devoted pastoral leader of this church in its work of meeting the needs of the city in which it is located. Some pastors who have served have been Revs. J. Medsager, J. L. Leichliter, W. W. Rymer, A. B. Wilson, J. E. B. Rice, J. P. Cowling, R. Jamieson, T. P. Orner, E. G. Sawyer, C. W. Winey, and John Watson.

ROCHESTER MILLS CIRCUIT

This charge is made up of four appointments. The parsonage is located at Rochester Mills and is a good substantial five-room building and fills its place in housing the pastor of this charge.

North Point Church, formerly called Sellersville, was organized in 1868, by John Goheen and Sharp Neal, with Mr. and Mrs. John Goheen, Sharp Neal, Jim Coon, William, Nancy and Margaret Drummond and Cynthia Coon as charter members. Rev. William K. Shimp was their first pastor. In 1870, the present frame building was erected. The trustees were Sharp Neal, John Goheen, Jim Coon, and Samuel Drummond. The church was originally lighted by candles, then by oil lamps, later with a gasoline system, and now by electricity. The building is forty-five by thirty feet in size and cost $329.26. D. G. McHenry and C. R. McCullough entered the ministry from this class. The membership is ninety-five and is wide awake to kingdom interests. It is the first church in the denomination to pay its five-year quota to the Ministerial Pension Fund in full.

The Rochester Mills Class grew out of a Sunday school held in the Johnson schoolhouse about 1857, under the superintendency of John Pollock. Rev. W. K. Shimp held a great revival in 1860, and Rev. Empfield held another a year or two later. The class was organized by Rev. Shimp and a church was built about the same time. The date is not definitely known but was about 1870. Reverend Shimp became the first pastor. Among the charter members were Daniel Bee, Andrew Craft, and John Pollock, who formed the first board of trustees. The present church building was erected in 1888, and was dedicated by Bishop J. Weaver. Rev. Levi Rittenhouse entered the ministry from this class. The present membership is fifty-seven, and
the trustees are: H. W. Oberlin, George Richardson, James Miller, Mrs. Ord Weaver, and Mrs. Frank Potts.

The Fairview Class was organized about 1860, but it is not known by whom. Rev. D. R. Ellis became the first pastor. Charter members were John Snyder, John P. Tyger, Joseph Miller, John Miller, and John Lowmaster, who also formed the first board of trustees. They had erected the present one-room frame church at a cost of $1,000. The church was extensively remodeled and reopened for worship under the pastorate of Rev. Paul R. Wineka. The present membership is forty-seven. Rev. W. G. Hawk and Rev. Raymond G. White entered the ministry from this class.

Canoe Church is five miles from Punxsutawney and grew out of meetings held by Rev. G. W. Eminhizer. These meetings were held in the woods, schoolhouse, and in the barn of Dan Pearce. The class was organized by Rev. T. Cameron in 1893, and he became their first pastor. Charter members and the first board of trustees were Mr. and Mrs. John Leasure and Mrs. Laura Keller.

The present church was built in 1894, at a cost of $2,400, and it was dedicated by Dr. L. W. Stahl. It is a beautiful little country church and its present trustees are Jacob Herrold, William Armstrong,
George Haag, George Hawk, and Clair Dunmire. The membership is seventy-six, and from this class Rev. M. M. Snyder, Rev. Budd R. Smith, and Rev. A. L. Barnett entered the ministry. Rev. W. B. Tobias is the present enterprising pastor of these four aggressive churches.


JOHNSTOWN PARK AVENUE CHURCH

Allegheny Conference, in 1889, instructed the presiding elder of the Johnstown District, Rev. D. Sheerer, to occupy Moxham, a suburb of Johnstown at once. Carrying out these instructions, two lots on Coleman Avenue were secured for $800, October 1, 1889. Rev. B. F. Noon, who was appointed pastor, gathered the United Brethren people together and, March 16, 1890, organized a class consisting of twelve persons. Services were held on Linden Avenue. On March 25, 1890, John Thomas, Charles Leffler, William H. Miller, of First Church; Peter Spangler, and Wash Stonebraker were elected trustees.
They let a contract for a new building April 2, 1890, and it was dedicated before the next annual conference by Bishop J. Weaver.

In 1902, under the pastoral direction of Rev. S. R. Seese a new location at the corner of Park Avenue and Baum Street was secured for $1050, and on this lot was erected, in 1904, a brick-cased structure costing $11,500. There the congregation worshiped and grew rapidly so that a Sunday-school room was added under the pastorate of Dr. S. W. Keister, in 1910. The building now covered the entire lot and under the pastorate of Dr. E. C. Weaver, the lot adjoining the church was purchased and, in 1914, a building committee was authorized to proceed with a new addition according to the plan adopted. The old building was razed, the entire space excavated and the new basement divided into rooms for class work, social rooms and kitchen. The first floor was arranged for Sunday-school purposes and the second floor has the "All Aboard Class Hall." The entire cost of the plant was $45,000.

The building can accommodate two thousand people for Sunday-school purposes. It was dedicated by Bishop W. M. Weekley, August 23, 1915, and is now under thepastoral care of Dr. C. W. Winey. The parsonage, located on Coleman Avenue, is modern and commodious, and makes a splendid manse for the pastor of this aggressive congregation. Of the original members, W. R. Lohr, Mrs. Robert Paul, and Louisa Stutzman still live. These pastors have served this charge: Revs. B. F. Noon, G. C. Cook, D. Sheerer, J. L. Leichliter, S. E. Cormany, A. Davidson, J. H. Pershing, S. R. Seese, B. C. Shaw, C. W. Keister, Earl C. Weaver, W. S. Wilson, R. E. Penick, and C. W. Winey.

COALPORT CIRCUIT

This class was organized by Rev. B. J. Hummel, who became its first pastor. The charter members were Mr. and Mrs. J. H. Meredith, Mr. and Mrs. I. W. Gates, Mr. and Mrs. Levi Spangler, Emma Gates, and Mrs. S. V. Spacht. The board of trustees selected was composed of J. H. Meredith, I. W. Gates, P. C. Gates, Levi Spangler, and L. A. Gates. A lot was donated by Mr. Haines and on it there was erected a one-room frame building which was dedicated in 1886, by Rev. J. Medsger, Presiding Elder. In this church the class worshiped and prospered. It was struck by lightning and one man was killed. Repairs were made and it served until the present splendid church was built at a cost of $14,000. It was dedicated by Dr. J. S. Fulton, as-
COALPORT—BEAVER VALLEY
CHURCHES AND PARSONAGE

COALPORT SECOND CHURCH

COALPORT-FIRST CHURCH

COALPORT-BEAVER VALLEY
PARSONAGE

BEAVER VALLEY FIRST CHURCH

BEAVER VALLEY SECOND CHURCH
The Beaver Valley Class was organized by Reverend Empfield, but there is no record of the charter members. The class worshiped in a schoolhouse but this became inadequate and a one-room frame building was erected in 1864. This church served the class until it was razed and a new two-room, red brick church was built on the same site, under the leadership of Rev. H. A. Buffington. It was dedicated July 19, 1908, by Bishop J. S. Mills, assisted by Dr. J. S. Fulton, and cost $5,300. The trustees were Steward Gates, Perry Esch, J. A. Glass, Guy Bolinger, and G. I. Gates. The present membership is one hundred ninety-nine. Joseph McKee and Lloyd G. Mulhollen entered the ministry from this class.

The first parsonage was a frame structure built on the lot at Coalport and attached to the Coalport church. This was sold and a new and modern seven-room, buff brick parsonage was built on the lot adjoining the present Coalport church and is owned jointly by these two churches.

The ministers serving this charge have been Reverends Hummel, Cook, Noon, Buel, Hayes, Pershing, Spangler, Ott, Wilson, Shaw, Barshinger, Buffington, Fasick, Rupp, Bridigum, Kelly, Wilt, Mills, Somers, Householder, Doloway and the present efficient pastor, Rev. J. P. Rauch. No record of Beaver Valley exists earlier than 1885, so these ministers are given from memory: Reverends Empfield, Snyder, Satterfield, Potts, Keys, VanScoyok, Sitman, Sheerer, and Baker.

HOUSERVILLE CIRCUIT

Houserville takes its name from Jacob Houser, who moved here in 1788, and erected a saw mill, woolen mill, tannery, and store. Religious services were held in houses, but in pleasant weather they were held in a plum grove, in the barn or the mill.

The present church was built in 1852, and the class grew and prospered. In 1905, under the pastoral leadership of Rev. D. J. Davis, the church was much improved and dedicated anew.

In 1915, a splendid seven-room house was purchased for $2,000, and dedicated by Dr. J. S. Fulton, March 26, 1916, after being repaired and improved.

A Sunday school was held in the Valley View schoolhouse in 1897, which resulted in the organization of a class and the building of the
present church in 1902, under the leadership of Rev. T. W. Perks. The appointment was attached to the Houserville Charge. The church was remodeled under the pastorate of Rev. L. C. McHenry at a cost of $600, and reopened for service by Dr. J. S. Fulton, October 29, 1923, during the pastorate of Rev. A. D. Thompson.

The Paradise church was built during the pastorate of Rev. L. W. Stahl, in 1880, and was the result of a great meeting held by him in a schoolhouse. The new class was attached to the Houserville Charge and has served the community for these many years.

Among the familiar families are Housers, Schrecks, Williamses, Dales, Clarks, and Kormans, and they are still associated with the work of these churches.

This class was organized in a private home on Fawcett Avenue, McKeesport, in 1905, with the following members: J. P. Biddle, Sr., Margaret D. Biddle, James M. Biddle, Elnora Biddle, D. R. Biddle, Margaret J. Biddle, Nellie M. Biddle, Clyde R. Cox, Florence A. Cox, Jane Hardy, Blanche Sturkie, and Rev. and Mrs. D. R. Wilson.

The quarterly conference elected J. P. Biddle, Sr., J. W. Gilchrist, and J. K. Herbert trustees and they had erected the Sunday-school unit of the present building. It was called the Fawcett Avenue United Brethren Church. In 1914, in consideration of a gift of $10,000, by the conference the name was changed and the church incorporated as the "Kephart Memorial United Brethren Church," in memory of Bishop E. B. Kephart.

The present splendid church and parsonage were erected under the leadership of Rev. J. M. Feightner and dedicated by Bishop W. M. Weekley, assisted by Dr. J. S. Fulton, March 8, 1914. It cost $32,000.

This mission was a child of the Church Extension and Missionary Society, and besides their aid, received an appropriation from the conference from the beginning until in 1920, under the pastorate of Rev. J. S. Hayes, it became self-supporting. The class is thoroughly organized and serves well the section of McKeesport in which it is located. Rev. W. L. Murray is the present pastor.
These pastors have served the charge: Revs. D. R. Wilson, J. M. Lesher, T. W. Burgess, J. M. Feightner, W. A. Sites, J. S. Hayes, W. V. Barnhart, and W. L. Murray.

PORT MATILDA CIRCUIT

This charge is composed of four churches. Three of them are in Center County and the other one in Huntingdon County. Though small in membership, these churches are doing a good work in the communities in which they are located.

The parsonage is located in Port Matilda. The first building was burned during the pastorate of Rev. H. A. McKelvie, in 1911, and the present parsonage was purchased. It was a four-room frame house. During the pastorate of Rev. L. T. Culp, three rooms were added. It is modern in its appointments and has a value of $3500.

The Julian church was built in 1870, during the pastorate of Rev. Alex Edmonson, at a cost of $1000. It was remodeled while Rev. L. T. Culp was pastor and greatly improved. The membership is thirty-two. It was a part of the Bellefonte circuit, then of the Houser-ville Circuit and is now an appointment on the Port Matilda Circuit.

The Black Oak church was built in 1902, during the pastorate of
Rev. W. R. Dillen. It was dedicated by Dr. J. I. L. Ressler, Presiding Elder. This is the second church built by this class. The first one was removed to make way for this more modern structure. Rev. H. G. Reese is a product of this class.

Mount Pleasant church was also built in 1902, and Rev. W. R. Dillen was the pastor. It was dedicated by Dr. J. I. L. Ressler, Presiding Elder. The trustees were John Henderson, Ira Nearhoof and Rev. W. R. Dillen. The membership is seventy, and they are wide awake, well organized and progressive.

The Center Line church is in Huntingdon County. The church was built in 1870, on ground donated by Mr. Stine. The membership is fifty-one and the value of the property is $1500. Stine, Ross, Gensamer and Nearhoof are families associated with this church. The membership is small but progressive.


CENTRAL CITY CHURCH

While pastor of the Hooversville Charge Rev. J. K. Huey visited members and friends of his churches who lived in the new town of Central City, and was led to hold services for them in the schoolhouse, and in 1913, to organize a class.

A board of trustees consisting of O. B. Lohr, William Wechtenhizer, Joseph Lohr, E. E. Ankeny, and W. D. Reeser, with the pastor, planned to build a church on ground donated by O. B. Lohr. The work began in the summer and on September 27, 1914, Dr. J. S. Fulton laid the cornerstone and, in 1916, formally opened the church for service. On August 25, 1918, he dedicated the church and, having secured every dollar needed to pay all bills, burned the mortgage and note held against the church. This unusual feature of the dedication was enjoyed by the congregation.

The church is well organized and is meeting the task of a modern church in the community. The church is a frame building with a
CENTRAL CITY CHURCH

finished basement and cost $6,000. Miss Goldie Wechtenhizer, now Mrs. Keller, entered the ministry from this church. The membership is now one hundred fifty-seven, and the present pastor is Rev. J. S. Emenhizer. The pastors who have served this charge are: Revs. J. K. Huey, Theressa Kline, W. G. Hawk, J. H. Lilley, Paul Morris, and J. S. Emenhizer.

EAST SALEM CIRCUIT

This charge is composed of three churches. Cocolamus, or Browns class, was organized in 1882. Services were held in schoolhouses and in homes. In 1884, under the pastoral leadership of Rev. G. W. Emenhizer and his board of trustees, Peter Brown, Hillory Ehrnzeller, and John Winegardner, the present one-room frame building was erected. It was dedicated by Dr. L. W. Stahl, then the presiding elder. The church has one hundred sixty members, a fine Sunday school, a Christian Endeavor Society and a Women's Missionary Association Local. One young man, Rev. J. M. Leister, entered the ministry from this church.

The East Salem Class was organized in the early days of the conference and flourished for years but removals have left the class with
a small membership. They have a good one-room frame church building and the class is well organized for its work.

Whiteland Church is located at a place called "Maice" and has a membership of forty. It is well organized and does its work well in the community in which it is located.

For years this charge had its parsonage at East Salem but, in 1928, under Rev. H. P. Light, this building was sold and a new and modern seven-room house was erected at Cocolamus. The charge has had the services of the following ministers: G. W. Emenhizer, J. F. Kelly, J. E. Ott, G. R. Alban, J. C. Erb, M. M. Houser, C. C. Bingham, H. G. Campbell, M. S. Bittner, A. D. Thompson, W. B. Tobias, H. P. Light, and since 1930, R. H. Courtney.

BRADDOCK CHURCH

The beginning of this church dates back to the early "forties." The history of the church is characterized by the consecration and spiritual power of those who have been its leaders, both ministerial and lay. The first authentic date of the church as an organization is 1852. From 1852 to 1872, Braddock was served by the pastor of the Wil-
kinsburg Church. In 1872, it was made the "Pittsburgh Mission." The Jones Avenue building or "Soles Chapel," was dedicated in 1875. Because of the difficulty of many members to attend here, a second church called the Comrie Avenue Church was organized in 1888.

With the building of bridges and better traveling facilities, the pastors of the two churches, Rev. B. C. Shaw and Rev. D. Jay Good, took steps to unite the two congregations. With this in view, one pastor was assigned to serve the two churches in 1910. The union of these churches was consummated in 1911. A splendid church plant, fully equipped for Sunday-school work and a modern parsonage were built and dedicated May 9, 1912, by Dr. W. R. Funk, assisted by Dr. J. S. Fulton. The value of the lot, buildings, and furnishings including the pipe organ is about $100,000. The property has been well cared for and is in fine condition. Since 1918, this congregation has been supporting Miss Naomi Wilson, daughter of Rev. J. W. Wilson, a former pastor, as their missionary at Moyamba, Africa. The influence of this church in the movements that make for civic and religious betterment in Braddock has been and is pronounced.
Rev. M. M. Snyder is the present efficient pastor of this church. The pastors who have served the united church are: Revs. D. J. Good, J. W. Wilson, E. B. Learish, W. A. Sites, W. H. Hayes, and M. M. Snyder.

GREENSBURG CHURCH

The Church of the United Brethren in Christ of Greensburg, Pennsylvania, was organized October 2, 1854, with these nine members: Joseph Gross, Mrs. Susannah Gross, Mrs. Mary Ann Marsh, Joseph Walters, Samuel Crooks, Mrs. Mary Reamer, Mrs. Harriett Lohr, Susannah Weaver, and Mrs. McFadden. J. B. Ressler was the first pastor, and public services were held in the Sunday-school room of the Zion Lutheran Church. In 1857, the members decided to build a church, and a canvass was made in which Rev. L. B. Leasure, Joseph Gross, and David Neeley were most active. The trustees were Joseph Gross, David Neeley, and Joseph Walters. They purchased a lot on West Otterman Street, sixty-eight by one hundred fifty feet, for $325, and had erected thereon, a brick building, at a cost of $1,615. This building was dedicated by Bishop J. J. Glossbrenner, October 25, 1857. The dedication was followed by a gracious "Protracted Meeting" and many were added to the church.

In 1899, a tower was added to the church at a cost of $800. On July 22, 1879, this building was destroyed by fire. The trustees decided to rebuild and sold the old site and purchased the present corner for $2000. They erected thereon, a second church building, and it was dedicated by Dr. E. S. Chapman, October 16, 1881. Rev. L. R. Jones was pastor. The last service held in this building was on May 3, 1908, after which it was razed to make way for the present splendid structure. Rev. F. P. Rosselot was the pastor and his building committee was E. M. Gross, chairman of finance; W. F. Overly, chairman of building committee; E. G. Campbell, church treasurer; E. M. Crosby, and Charles W. Shuey. The church was dedicated by Dr. W. R. Funk, assisted by Dr. J. S. Fulton, Dr. J. H. Pershing, and the pastor, Dr. F. P. Rosselot, September 19, 1909. This well-constructed building with the commodious parsonage, after twenty years, has the appearance of a much newer building.

A comparison of the value of the three buildings is interesting. First, $2000; Second, $12,000; Third, $110,900. The membership is seven hundred twenty-five, and is thoroughly organized for aggressive work. Rev. J. D. Good is the present efficient pastor. These pastors

GREENSBURG CHURCH—SHOWING DEVELOPMENT

First Church, Dedicated October 25, 1857, by Bishop J. J. Glossbrenner

Second Church, Dedicated October 16, 1881, by Dr. E. S. Chapman

Present Church, Dedicated September 19, 1909, by W. R. Funk, D.D.
Westmoreland was set apart as a circuit when Allegheny Conference was formed, and included all of Westmoreland and parts of Fayette, Somerset, and Allegheny counties. In 1885, Mt. Nebo and Owensdale were made a circuit which proved to be a wise movement.

Mt. Nebo was organized in 1858 and had about forty members. They worshiped for five years in the Fretts schoolhouse. Under Rev. W. B. Dick, the trustees, Solomon Keister, Martin N. Stauffer, and Adam Stoner, there was erected on the present site a nice frame building, thirty by forty feet in size, which was dedicated by Rev. W. B. Dick in 1863. Here the people worshiped for twenty-seven years when under the leadership of Rev. I. P. Truxal the present building was erected and dedicated, free of debt, by Dr. G. A. Funkhouser, in September, 1890.

Among those who have been associated with this church are the Keisters, Fretts, Stoners, Stauffers, Lanes, Houghs, Kings and Flemings. The motto of this church is, "We live to serve."

The Owensdale Class grew out of a union Sunday school which met in the village schoolhouse. Under Rev. A. L. Funk the following charter members were organized into a class: Nat King and wife, J. D. Porter and wife, William Owen and wife, James Rayon and wife, William Highbarger and wife, Mrs. R. O. Keister, Mary Owen, Anna K. Owen, Maggie Porter, G. W. Porter, Norman King, and F. Chain and wife.

Nat King, J. D. Porter, F. Chain, and B. F. Keister were elected as trustees and with their pastor, Rev. A. L. Funk, erected the present building. It was dedicated August 30, 1884, by Rev. J. B. Ressler. The dedication was followed by a wonderful revival resulting in the conversion of more than a hundred souls.

This church has always acknowledged the Mt. Nebo Church as its mother and has never been separated from her. Allen Shallenberger has been the Sunday-school superintendent for twenty-two consecutive years.

This charge has a fine eight-room parsonage situated in Scottdale. The first unit was built during the pastorate of Dr. W. R. Funk and under Rev. J. J. Funk it was enlarged and modernized and is now a very commodious and comfortable home for the minister. Rev. R. H. Arndt is the present aggressive pastor of this charge.

Of the pastors who served this charge before 1883, these are named

MONESSEN CIRCUIT

The Monessen Class of the United Brethren Church was organized May 8, 1898, by Rev. N. E. Sprouse, a local preacher who was in charge of the Dunlevy Charge. At the next session of the annual conference the class was made a part of the Dunlevy Charge. This class became nearly extinct so that Rev. J. R. Mouer reorganized the class with six members in 1900. In 1902, Monessen was made a station work. The first church, a brick cased structure, was built under the direction of Rev. J. R. Mouer and dedicated August 11, 1901, by Dr. L. W. Stahl. The next year a good eight-room frame par¬sonage was erected.

During the pastorate of Rev. B. F. Bungard, the present splendid church and Sunday-school room were built at a cost of $32,000. The building was dedicated by Dr. W. R. Funk, assisted by Dr. J. S. Ful-
HISTORY OF ALLEGHENY CONFERENCE

ton, February 17, 1914. The church was incorporated in Westmoreland County, May 15, 1914, and the articles of incorporation are recorded in deed book 551, page 130. Of the first board of trustees only Daniel Reamer remains as the others have removed from town.

Dunlevy has been made a part of this charge. Their church is a frame structure and is organized to do good work. It was organized by Rev. J. M. Feightner and the church was erected under his pastorate. Rev. M. M. Houser is the present hard-working and enterprising pastor of these churches.


CONNELLSVILLE CHURCH

Christian work in Connellsville was started on the west side and a church called the New Haven Mission was established and carried on until 1894, when it was abandoned and sold. During the year of 1901, Rev. J. K. Huey carried on work that resulted in the forming of the present class. It was formally organized in June, 1901, and at the conference in September of that year it was made a mission station and Dr. J. H. Pershing became the pastor. What was known as the

CONNELLSVILLE CHURCH
Old Laundry property was purchased but a little later sold and the present location secured. Arrangements were made and the work of building a brick church and parsonage was started during the pastorate of Doctor Pershing. In September, Rev. W. V. Barnhart became pastor and the work was completed. On February 1, 1903, the church was dedicated by Dr. W. R. Funk. It cost $8000.

Later, proving too small, an addition was built to it and a basement placed under the church. Still later the old six-room parsonage was made into Sunday-school rooms and a new parsonage of seven rooms was purchased. The great need now is for Sunday-school equipment to care for the growing school.


ZION CHURCH

Zion is one of the oldest churches in the conference and grew out of the visits made by Bishop Newcomer of which he tells in his diary. The first organization was effected in 1800, and the class worshiped in
a two-story log building. The ground for the church and cemetery was donated by Christopher Winter. Some of the original members were C. Winter, J. Winter, William Barnhart, Andrew Deeds, and William Sheller. These pioneers worshiped in the first church until 1839, when a second church was built about two miles away from the first one. Here the people worshiped until 1859, when the church was burned and the present structure was erected on the original site. This is a one-story frame building and will seat 200 persons. Among the pastors who served are noted the following: Jacob Ritter, William Beighel, J. L. Baker, J. S. Hayes, T. W. Burgess, B. J. Hummel, S. May Whitehead, and J. F. Strayer. Under the leadership of Rev. J. F. Strayer five acres of ground were purchased and the present beautiful bungalow parsonage was built and named the Whitehead Memorial in honor of Miss S. May Whitehead, who died while serving this charge. The church is in Washington County, and is in the heart of a farming district. Rev. D. M. Ciampa is now pastor.

YOUNGWOOD CHURCH

The Youngwood Church is the product of the interest of the Greensburg Church which, in 1900, became interested in the growing railroad town of Youngwood and decided to plant a mission church.
In 1902, the annual conference formally placed it under the Greensburg quarterly conference and this church supplied what preaching it received until Rev. N. E. Sininger was appointed pastor in 1903.

The first building was dedicated by Dr. S. W. Keister, in 1903, and this church was served by Dr. J. H. Pershing, Dr. W. O. Jones, Revs. W. H. Spangler, E. G. Sawyer, J. S. Hayes, J. S. Showers, T. H. McCleod, John Watson, C. W. Hendrickson, M. M. Snyder, and J. J. Funk. During the pastorate of Rev. E. G. Sawyer, a fine modern parsonage was built and the church enlarged. Under Reverend Watson the new location on Fifth Street was secured, plans drawn and the first unit, the Sunday-school department, erected in 1921. The auditorium was added and the building completed and dedicated by Dr. J. S. Fulton, March 28, 1926, under the pastorate of Rev. M. M. Snyder. The completed building, furnishings, and grounds are valued with the parsonage at $96,000. This church is thoroughly organized having Sunday school, Christian Endeavor, senior, junior, and intermediate, Women's Missionary Association, and Otterbein Guild, Ladies' Aid, Boy Scouts, etc., and an energetic and progressive membership of four hundred fifty.

WINDBER CHURCH

Rev. E. F. Wriggle, while pastor of the Cambria Charge, visited the new and growing town of Windber and found the town without any public religious services being held. He secured permission to hold service in the old schoolhouse and later in the new building. He organized a Sunday school in April of 1898, and in the fall of this year organized a class of twelve members and secured a lot on Graham Avenue. The quarterly conference of the Cambria Charge elected Henry Shaffer, H. B. Bumgardner, and E. F. Wriggle as a board of trustees. They began the erection of a frame church building, which was completed at a cost of $2,000, and dedicated by Bishop E. B. Kephart, September 11, 1899. A fine eight-room house with all conveniences was built in 1909 and in the same year plans were made to erect a new church and the present modern well-equipped brick structure was completed in 1911, under the pastorate of Dr. L. W. Stahl. It was dedicated September 3, 1911, by Dr. W. R. Funk and cost $7,000. The church has had a healthy growth and is fully organized for the work of a modern church. The list of pastors follows: Revs. E. F. Wriggle, G. W. Mills, H. A. Buffington, E. A. Sharp, E. Cora

WILLIAMSPORT CHURCH

After an investigation made by Dr. L. W. Stahl, the conference of 1886, appointed Rev. A. Davidson pastor of Bellman Mission (Williamsport) and he organized a class of twelve members that fall. There being no church the services at first were held in a schoolhouse between Duboistown and Williamsport and later in the Williamsport schoolhouse. In the spring of 1887 a lot was purchased and a building started. It was finished in 1889, and dedicated by Bishop N. Castle. Under the pastorate of Rev. J. W. A. Kelly the church was remodeled at an expense of $2500, and rededicated by Dr. J. I. L. Ressler, August 23, 1903.

A modern eight-room house with all conveniences was erected on the lot adjoining the church in 1910. The cornerstone for the present church was laid by "Billy" Sunday, November 22, 1925. It was completed and on March 27, 1927, was dedicated by Bishop A. R. Clipinger. The church is modern in all respects with auditorium, Sunday-
school rooms, gallery, and basement, and cost $45,500. It was built under the pastorate of Rev. R. H. Arndt. The class has all the organizations of a modern church and is now under the leadership of Rev. C. H. Rhodes. The church is doing its full part in the civic and religious life of South Williamsport. Pastors of this church were: Revs. A. Davidson, H. F. Shupe, H. T. Denlinger, Thomas Cameron, J. C. Erb, E. G. Spessard, W. Cramer, C. W. Myers, E. B. Somers, D. W. Wortz, J. W. A. Kelly, George Cavanaugh, D. J. Davis, D. Barshinger, J. S. Colledge, M. M. Houser, R. H. Arndt, J. W. Oakes, and C. H. Rhodes. This church has given J. W. A. Kelly, Allen Rhen, G. J. Colledge, and Leon Maneval to the ministry.

WILKINSBURG CHURCH

This church was organized by Rev. Jonathan Holmes, in 1850, and in 1851, the first church building was erected under the pastorate of Rev. D. Speck and was on what is now Ross Avenue. After a number of years the church was relocated on the corner of South Avenue and Coal Street during the pastorate of Rev. J. M. Lesher. A church building was erected in 1892, under the pastoral leadership of Rev. L.
Keister and was dedicated by Rev. Jonathan Weaver. In 1903, the auditorium of the present building was erected during the pastorate of Dr. G. W. Sherrick and dedicated by Bishop J. S. Mills. In 1921, the property adjoining the church on South Avenue was purchased and converted into a parish house under the leadership of Dr. C. W. Winey.

In June, 1926, the contract for the present building was let and work was begun immediately. The new church now fronts one hundred twenty-eight feet on Coal Street and extends seventy feet on South Avenue. The enlarged auditorium is sixty-six by seventy feet in size and the basement floor contains the kitchen, dining room, and complete recreation department. The Sunday-school room is fifty-eight by eighty-six feet and is three stories high. On the first floor is the office and the adult department; on the second floor is the beginners' department, primary department, and assembly room, while the third floor is for the secondary division. There are also rooms for the Ladies' Aid and teacher training. The cost of the new building was about $140,000. This church building was built under the pastorate of Dr. E. C. Weaver and his capable building committee and dedicated by Dr. W. R. Funk, on Sunday, April 17, 1927. This congregation now enjoys a modern church plant equipped for effective service.
The present parsonage was bought in 1926, for $16,000, and is a brick structure, commodious and well built. The membership is about six hundred. Mr. and Mrs. E. W. Tozier, former members, are now serving as missionaries in Africa. Rev. W. H. Hayes is the present pastor.


TRAFFORD CHURCH

The Trafford United Brethren Church, now the Henderson Memorial, was organized July 29, 1910, with thirteen members. Three lots were secured and on them was placed the conference sectional chapel. It was formally opened for service July 31, 1910. The Sunday school was organized the same day with Hon. Elmer Henderson as superintendent. The conference in September appointed a pastor to this new mission and it was in this chapel that the people worshiped until, under the pastorate of Dr. L. W. Stahl, in 1913, when plans were prepared for the Sunday-school unit of the church, to be thirty-five by forty-five feet, to have ten class rooms, and a finished basement. The cornerstone was laid by Dr. J. S. Fulton, November 16, 1913, and the completed room was dedicated by Bishop W. M. Week-
ley, May 17, 1914. The present buff brick parsonage has eight rooms and is thoroughly modern in its appointments. It was bought in 1923.

The congregation worshiped in their Sunday-school room until 1930, when the present church, a memorial to Milton J. Henderson, was begun. The new building was dedicated by Bishop G. D. Batdorf, assisted by Dr. W. S. Wilson, May 24, 1931. The building is seventy-seven by eighty feet and built of Indiana limestone and with the parsonage has a valuation of $90,000.

Mr. Henderson had an important place in the establishment of this class and church and his son, the Hon. Elmer Henderson, makes this a memorial church by paying one-fourth of its cost. The father was in every way worthy of this honor by his son. A great future seems assured to this congregation. Rev. L. T. Culp is the enterprising pastor. Pastors who have served this church are: Revs. L. E. Miller, John A. Oartel, L. W. Stahl, G. R. Strayer, J. M. Lesher, J. I. L. Ressler, and L. T. Culp.

**SEWICKLEY CHURCH**

This church is located twelve miles northwest of Pittsburgh, Pennsylvania, and has a membership of 103. The first work done by the United Brethren in this section dates back to before 1800. This
church has been a part of the old Westmoreland Circuit, the Allegheny Circuit, the Industry Circuit, the Pittsburgh Mission and now forms the Sewickley Station.

Three churches have been built, but of the first two there is little known and nothing on record. The present church was built under the pastorate of Rev. Thomas Dick, in 1893. It is a one-room frame building, fifty by sixty feet in size, with a splendid finished basement under the whole church and it is one of the very good rural churches. It is fully organized for modern church work and serves the community in a fine way. It is under the efficient pastoral leadership of Rev. W. Maynard Sparks and his splendid board of trustees made up of C. E. Crees, Ira H. Jackson, George W. Kretzler, W. H. Kretzler, Robert Crees, Edward Bradle, Sr., and W. N. Smith, Sr.


SHADE GAP CIRCUIT

This charge is composed of three rural churches and the pastor lives in the village of Shade Gap.

The Mount Zion church is located one mile west of Blairs Mills, in Huntingdon County, Pennsylvania. The church is a one-room frame building and was erected in 1852, under the pastorate of Rev. R. S. Woodward. The building cost at that time about $1,000. The membership is twenty-five and serves the community in matters of religion.

The Pleasant Hill church is located about three miles west of the village of Shade Gap in Huntingdon County, Pennsylvania. Rev. John Landis held a great revival in the schoolhouse in 1885, and as a result this class with a charter membership of twenty-two was organized. The church building was erected in 1886, and cost $1500. Rev. C. W. Miller and Rev. Grant Drake entered the ministry from this class.

The Salem church of the Shade Gap Charge is situated four miles east of Shade Gap in Huntingdon County, Pennsylvania. The original church stood just across the road from the present church and was a small building. It was built during the pastorate of Rev. W. A. Jackson and dedicated November 12, 1861. This building was torn down
in 1891, and the present structure erected and dedicated November 12, 1892, by Rev. T. P. Orner. The trustees were Casper Shoop, Moses Telmlee, Robert Parson, Williamson Parson, and David Parson. It cost $2000. The present membership is seventy-one. Warren Parson and B. O. Smith entered the ministry from this church.

The pastors serving these churches were Revs. John Landis, P. L. Auker, O. T. Stewart, H. Clark, W. H. Mattern, G. A. Sparks, A. C. Ford, J. C. Erb, I. H. Dean, J. Covil, R. Hand, M. M. Houser, I. W. Groh, J. H. Weaver, C. F. Miller, Daniel Good, Elmer Miller, E. E. Dunkleberger, S. J. Wilson, and the present efficient pastor, C. F. Miller, who is now serving his second pastorate.

**SUSQUEHANNA CIRCUIT**

The Susquehanna Charge was a part of the territory belonging originally to the East German Conference. Later it became a part of the Eastern Conference and later still of the East Pennsylvania Conference. It was given to Allegheny Conference by the General Conference. Records are very meager and memories fail to recall accurately so that it is not possible to write the history of these churches with any degree of fullness or certainty.
The Saint Thomas church was built in 1891, under the pastoral leadership of Rev. O. J. Laird. For quite a number of years services were held in the homes of the people and later in a schoolhouse. The church is a one-room frame building and meets the need of the community in which it is located.

The first church building at what is now called Paradise was built in 1848 or 1849, but details are lacking. For ten or more years before that time services were held in private homes, barns, in groves, and the schoolhouse. The first church served the community until 1891, when the present one-room frame building, forty by sixty feet, was erected. This is a fine country church and is always neat and inviting.

The Saint Johns church was built under the pastorate of Rev. O. J. Laird, in 1893, and is one of several churches built by this pastor. The church is a one-room frame structure fifty by sixty feet in size. It is kept in splendid condition and meets well the needs of the Saint Johns class and of the community.

Services were held in the homes of the people of Port Trevorton for years and finally, in 1873, the dream of anxious hearts was realized when the present church building was erected. The church was
named "Markwood" in honor of Bishop Markwood. The church is a fine village church with a finished basement for social purposes. From private homes, barns, and schoolhouse to the present splendid church building is the story of the faith and devotion of this class.

The parsonage is a good six-room frame building and stands on the lot adjoining the Markwood church. It is owned by the charge and is a comfortable home for the pastor of this charge. The Allegheny Conference ministers serving this charge have been: Revs: H. S. Seilhamer, P. L. Auker, W. E. Shoop, J. W. Oakes, C. Shaffer, J. C. Erb, E. B. Somers, C. E. Shannon, W. H. Artz, E. F. House, J. S. Emenhizer, H. P. Light, R. H. Courtney, and Arthur Ritchey, who is the present aggressive pastoral leader of these churches.
CHAPTER XIII

HISTORY OF CHURCHES BY CHARGES (Cont.)

SPRINGFIELD CIRCUIT

The Springfield Charge comprises four churches and is located in Fayette County, Pennsylvania. The charge takes its name from the old town of Springfield, now called Normalville. For years the parsonage was located here.

The Pleasant Hill Class is nearly a hundred years old but no record is available to fix definitely when it was organized. For a time the class worshiped in a schoolhouse but about fifty years ago the present church was built. It was recently beautified and repaired and is now an attractive place of worship for the class of twenty-eight members and the Sunday school with an average attendance of fifty.

Normalville is situated about nine miles from Connellsville, and was formerly known as Springfield. This is a very old class but definite records are not at hand. A brick church houses our congregation here.

Mount Zion is ten miles from Mill Run. This class is probably more than a hundred years old. Worship was first held in an old log schoolhouse. Later the class worshiped in the building of the Church of God and still later they went to the Middle Fork schoolhouse. The present church was built in 1885. It is a frame structure, thirty by forty feet in size, and cost $800. It was repaired under the pastorate of Rev. J. C. Walker and rededicated by Dr. J. S. Fulton on the first Sunday of August, 1926, after $2,500 had been expended on it.

Mill Run worshiped in a schoolhouse for years. They built the auditorium of the present church about 1871. A Sunday-school room and other repairs were added at a cost of $5,000, under the pastorate of Rev. J. C. Walker and was rededicated by Dr. J. S. Fulton, November 28, 1926. It is now modern and well adapted for its purpose.

The charge has a good six-room house, located at Mill Run, and the pastors are comfortably housed. This charge has furnished a number of ministers, among whom are mentioned: J. E. McClay, J. L. Leichliter, S. R. Seese, and B. F. Bungard. Rev. Paul F. Morris is the present pastor and leader.

SHANKSVILLE CHURCH

The Shanksville congregation was organized on the third Sunday of January, 1844, by Rev. J. R. Sitman, the first presiding elder of Allegheny Conference. For a time all services were held in store rooms or the homes of the people as occasion permitted. Daniel Shank was the first class leader and largely because of his efforts a union church was built in 1853. Here the class worshiped and grew until 1887, when under the pastorate of Dr. J. H. Pershing, a brick house of worship was erected at a cost of $4,000, and dedicated by Bishop Jonathan Weaver. There remained only $42 to be paid so that an offering taken more than met the required amount.

The class continued to grow and prosper and in 1912, under the pastorate of Rev. H. A. Buffington, the present modern church building was erected at a cost of $10,000. It was a coincidence that the first church was dedicated by the first presiding elder, Rev. J. R. Sitman, this one was dedicated by the first conference superintendent, Dr. J. S. Fulton. The present parsonage was secured under the pastorate of Rev. M. L. Wilt, and is valued at $4,000. This church is well organized for its work and has an enviable record.

D. Shank, J. T. Spangler, Martin Spangler, Alexander Spangler, and W. H. Spangler have gone out from this class as ministers, while
many of the churches of the conference have been enriched by the contribution of lay members that have been converted here and then transferred to other places. Eternity will reveal the services rendered by this loyal band of Christian people. Rev. A. D. Thompson now leads this flock.


**SOMERSET CHURCH**

The history of the Somerset United Brethren Church dates back to August, 1887. Dr. L. W. Stahl, then presiding elder, preached in Coffroths Hall, organized a class and appointed Rev. J. Medsger as pastor. Services were held in Coffroths Hall and later in the Presbyterian church. During 1899, Isaac Jones, Josiah Shaffer, John Barron, H. F. Knepper, and W. W. Gustin, trustees, purchased the present site for $1,000. Somerset and Shanksville were constituted the Somerset Charge in 1890, and under the leadership of Rev. D. R. Ellis and his board of trustees, the present church was erected and dedicated.
by Bishop J. Weaver, June 22, 1892. Under the pastorate of Rev. J. M. Feightner the building was enlarged and improved and was re-dedicated by Bishop W. M. Weekley, December 17, 1916, and now has a valuation of $16,000.

The parsonage is located on Race Street and is a modern, frame building and has a valuation of $4,500. It was built under the pastorate of Rev. J. M. Lesher and serves well its purpose.

The St. Johns Class built a one-room frame church under the pastorial leadership of Rev. John Felix and worshiped there until 1928, when this class merged with the Somerset Class. Pastors serving this charge were: Revs. J. Medsger, G. C. Cook, J. S. Buell, W. H. Spangler, D. R. Ellis, A. Davidson, T. W. Burgess, J. W. Wilson, J. M. Lesher, C. C. Bingham, H. A. Buffington, J. M. Feightner, J. J. Funk, and the present pastor, Dr. Earl C. Weaver.

SCOTDALE CHURCH

The Scottdale Class was organized in 1874, with sixteen members among whom were: Albert Keister, Dan Sherrick, Nat King, Joseph Herbert, Peter Hockenberry, Kate Sherrick, Betty Keaggy, and Lewis Truxell.

The first church was built during the pastorate of Rev. M. O. Lane. It was remodeled in 1885, by Rev. A. L. Funk, at a cost of $4500. Here the congregation worshiped until 1890, when the second church was built under the pastorate of Dr. W. R. Funk. It was a brick building with auditorium and Sunday-school rooms and cost $26,000. It was dedicated August 17, 1890, by Bishop J. Weaver. Here the class grew and worshipped until the present building was erected during the pastorate of Dr. I. E. Runk. It was dedicated by Bishop W. M. Weekley, assisted by Dr. J. S. Fulton, September 2, 1917. It cost $68,000.

The parsonage built at the same time is a brick building of nine rooms and has all modern conveniences.

The membership was sixteen when the class was organized and had increased until there were three hundred eleven when the second church was built and at this time there are seven hundred ninety members. The Sunday school numbers six hundred six.


RICHFIELD CIRCUIT

This charge of five appointments, three of which are in Snyder County and two in Juniata County, was a part of the East German Conference until the General Conference made it a part of Allegheny Conference.

The Freeburg Class dates back to 1852 when the first church, known as the "Little Church" was built. Here the congregation worshiped for a half century. The present church was built during the pastorate of Reverend Dean. It was dedicated by Dr. G. W. Sherrick, August 18, 1907, and cost $1700. A. Dunkleberger and J. M. Lesher entered the ministry from this class. The present trustees are Thomas C. Landis, James Haines, William Dunkleberger, Elmer Troup, and Fern Barner.
Richfield Parsonage

Richfield Church

Fremont Church

Ebenezer Church

Freeburg Church

Mt. Zion Church

CHURCHES AND PARSONAGE, RICHFIELD CHARGE
The Fremont Class was organized in 1851 by Eusebius Hershey. The class worshiped in various places until 1865, when a lot was purchased and a frame church built at a cost of $1000. Some charter members were: Mrs. and Mrs. Henry Fisher, Mr. and Mrs. Samuel Lease, Mr. and Mrs. Napoleon Brosius, Mr. and Mrs. Benjamin Mitterling, Mr. and Mrs. Enoch Smith, Mr. and Mrs. Frank Bailey, Mr. and Mrs. John Fisher, and Mr. and Mrs. Jacob Oplinger. Rev. J. P. Rauch was licensed to preach from this class. In 1909, under the pastorate of Rev. H. F. Reber, the church was remodeled at a cost of $1500, and rededicated by Dr. J. S. Fulton. The trustees are: M. A. Mengel, John Mitterling, H. C. Rauch, J. O. Longacre, and H. J. Howell.

Just when the Ebenezer Class was organized is not known. The class worshiped in the Flint Valley schoolhouse until 1880, when the present site was secured and deeded to Rev. Zimmerman, Charles Kissinger, and Benjamin W. Shaffer, and the church was built within the year as specified in the deed.

Some charter members were: Mr. and Mrs. Benjamin Shaffer, Mr. and Mrs. Charles Kissinger, Mr. and Mrs. Elias Bailey, and Mr. and Mrs. Isaac Deppin. In 1929, the church was greatly improved under the pastorate of Rev. G. O. Neff. The present trustees are: Irwin Steffin, George Hoffman, William Tharp, Mrs. Maggie Shaffer, and John Maneval.

The Mt. Zion Class grew out of a revival held in the Dressier Union Church, in 1893. A class of United Christians was formed and met in the homes of the community until a church was built. In 1894, the class voted to become United Brethren and a deed was secured for the property, but the church was not formally dedicated until 1910, when Rev. H. A. Buffington dedicated it. The church has been improved at different times and is now in splendid condition. Edward Keiter and Franklin Knouse were licensed to preach from this class. The trustees are W. B. Strawser, Frank Knouse, S. G. Rhodes, S. O. Willow, and Luther Goodling. Some charter members were: Mr. and Mrs. Daniel Willow, Mr. and Mrs. W. D. Stroup, Mr. and Mrs. Luke Kerstetter, Mr. and Mrs. Luke Marks, Mr. and Mrs. W. B. Strawser, and Mr. and Mrs. Edward Goodling.

It is not known just when the Richfield Class was organized but the class worshiped in the "Pine Swamp" church for a long time. In "Haymaking and Harvest," in July, of 1876, the present church was constructed.
dedicated by Reverend Smith. During the pastorate of Rev. J. C. Erb an addition was built to the church, and during the pastorate of J. P. Rauch the church was re-seated and re-lighted. Under Rev. G. O. Neff both the church and the parsonage were remodeled at a cost of $2100, and re-opened by Dr. W. S. Wilson, November 23, 1930. Dekoah Winey, C. W. Winey, E. E. Dunkelberger, Harry J. Fisher, and R. H. Courtney entered the ministry from this class. Among the older members of this church were Rev. and Mrs. J. K. Snyder, Mr. and Mrs. Daniel Maneval, Mr. and Mrs. John Whiteley, Mr. and Mrs. E. Hertz, Mr. and Mrs. S. Graybill, Mr. and Mrs. Benjamin Nagle, Mr. and Mrs. Miles Hood, Mr. and Mrs. Peter Swartz, and Mr. and Mrs. Menno Winey. The trustees are: L. W. Miller, S. E. Landis, William H. Hood, O. B. Basom, and I. S. Arbogast.

Under the pastorate of Rev. R. H. Arndt a parsonage was built beside the Richfield church, in 1919, at a cost of $2300. It is a good, modern, eight-room frame building. Rev. G. O. Neff is the efficient pastor of these churches.

The churches of this charge formed parts of other circuits before being formed into the Richfield Charge and all were a part of the East German Conference until 1901. Since being a part of Allegheny Conference these pastors have served the charge: Revs. H. N. Newell, J. E. Ott, C. C. Bingham, G. R. Alban, J. C. Erb, M. M. Houser, W. Burgreen, H. H. Hoffer, R. H. Arndt, G. Rector, J. P. Rauch, C. A. Weaver, and G. O. Neff.

PITCAIRN CHURCH

The Pitcairn Church is the product of the Greensburg Church. Rev. J. M. Lesher, pastor of Greensburg, with Drs. W. R. Funk, H. F. Shupe, and G. W. Sherrick looked over the new town of Wall, now Pitcairn, and selected a site. The old Scottdale church was secured and transferred to the lot and erected there. It was dedicated September 13, 1891. That fall it was attached to Wilmerding, forming the Wilmerding-Wall Charge. This building served the congregation as a place of worship until 1922, when under the pastoral leadership of Rev. T. M. Sharp, the present combined church and parsonage was built on the new site. The cornerstone was laid by Dr. J. S. Fulton and Mrs. Frank Lesher, July 9, 1922, and the completed church was dedicated by Dr. S. S. Hough, April 15, 1923. It has a valuation of $70,000. The present membership is three hundred thirty.
The original members were: A. I. Simpson, Amanda Simpson, Luella Simpson, Mr. and Mrs. P. A. Gardner, Charles Gardner, Mr. and Mrs. Frank Lesher, and Dr. Morris Cameron. Of this number Mrs. Frank Lesher alone survives. The class was made a station work in 1899.

The church has given two members to the work of the ministry and one to the missionary cause. The church observed its fortieth anniversary the week of May 10-17. The following have served as pastors: Revs. J. M. Lesher, S. E. Cormany, W. H. Mingle, G. W. Sherrick, T. P. Orner, T. W. Burgess, R. Jamieson, W. V. Barnhart, C. G. White, H. A. Buffington, T. M. Sharp, W. S. Wilson, J. M. Feightner, E. G. Sawyer, W. A. Wissinger, and H. G. Reese, the present pastor. This church is thoroughly organized and is doing its part well in local and kingdom interests.

PHILIPSBURG CHURCH

Members of our churches from the Bigler Charge led to the organization of a union Sunday school at Cold Stream, a suburb of Philipsburg, Pennsylvania. Rev. Thomas Cameron, in 1883, organized the present class which worshiped in the "Old Mud Church" for some time until the church grew and secured lots at Pine and Tenth streets. J. C. Cowder, James Goss, H. H. Womer, Sam Robins, and George Houck were elected trustees. They erected a brick church with auditorium and Sunday-school room. It was dedicated by Bishop E. B. Kephart on January 6, 1901.
This church was used until the pastorate of Rev. E. A. Sharp, when the present structure was built and dedicated by Bishop A. R. Clippinger, assisted by Dr. J. S. Fulton. This building cost $21,881, and is complete for modern church and Sunday-school work.

During the pastorate of Rev. G. L. Graham this class built a splendid brick parsonage. It is commodious and has all modern conveniences. It cost $3500, and was dedicated September 3, 1926.

PUNXSUTAWNEY CHURCH

The First United Brethren Church of Punxsutawney was organized in 1903. A lot was purchased on Woodland Avenue, in the East End, and a building was erected the same year. The cornerstone was laid in June, and the church was dedicated on October 22, 1893. The original cost of the building was $2700, but it has been enlarged and improved and modernized from time to time so that its present valuation is now $10,000. The class has a fine parsonage located on Greenwood Avenue, that has a value of $4,000. There is no debt on these properties.

Rev. G. W. Emenhizer, while pastor of the Knoxville Charge, organized the class and was its first pastor. It was an appointment of
the Knoxville Charge until 1896, when it was made a mission station and L. B. Fasick was sent as pastor. At that time the membership was twenty-three. It remained a mission until 1915, when it became a station. It became self sustaining in 1918. From 1905 until 1915, Albion was associated with it. The present membership is three hundred seventy-five. Lloyd McGee, E. F. Sturgeon, C. J. Walker, and A. L. Barnett have been licensed to preach. It has had a fine growth and is well located, well organized and aggressive. Its pastors have been: Revs. G. W. Emenhizer, T. W. Perks, C. R. McCullough, L. B. Fasick, U. B. Brubaker, E. B. Truax, Allen Rhen, Russell Showers, E. E. Bundy, W. S. Wilson, N. W. Burtner, L. Rexrode, Mark Phinney, J. S. Hayes, L. C. Rose, D. W. Willard, W. L. Murray, E. A. Sharp, and W. G. Fulton, who is the present competent and consecrated leader.

ORBISONIA CIRCUIT

Ground for the Orbisonia church was given by Thomas Orbison for whom the town was named. The contract for the first building was let to James Baker and after he went to war it was finished under the leadership of Rev. J. F. Tallhelm. It was a frame building and was afterward stuccoed and known as the "Cinder Dash" Church. Among the charter members were James, John, and Samuel Baker; Noah, Stewart, and Joshua Holmes; Mr. and Mrs. John Rinker; Mr. and Mrs. Caleb Kelly; Mr. and Mrs. Jackson Kelly; Mr. and Mrs. Saul Smith; Mr. and Mrs. John Carrigan, and George Baker. Mr. Baker was chorister for forty years. The charge included what is now the Three Springs Charge and the Shade Gap Charge.

In 1886, under the pastorate of Rev. E. B. Somers, the church was enlarged, brick cased, and otherwise improved. It is now comfortable and commodious. The parsonage, a seven-room brick building is located here and houses the pastor. Among the early pastors were: Revs. R. S. Woodward, J. A. Clemm, T. P. Orner, B. J. Hummel, A. Davidson, G. W. Emenhizer, and B. F. Noon.

The Mt. Nebo Church is the outgrowth of a Sunday school organized in 1848, with James King as superintendent. Rev. I. Potter was the first pastor and served until 1849. The present church building was erected and dedicated in 1853, but has been remodeled at various times and is now a very beautiful country church. Charter members were William and Susannah Buckley, Hugh and Mary King, Peter and Mary Ripple, Henry and Nancy Snyder, George and Bar-
bara Crone, Daniel and Elizabeth Bollinger, and Mrs. Elizabeth Copenhaver, who is still living at the age of ninety-five, and who attends service as the weather permits. Early pastors were: Revs. John L. Baker, D. Sheerer, and S. S. Kenage. The present efficient pastors are Reverends William and Rose K. Snyder.

The first preaching in this vicinity by the United Brethren was done by Rev. J. Riley in the Laurel Hill schoolhouse, and here the first class was organized in 1850. In 1856 there was a reorganization, and great revival followed in the old union schoolhouse and log church. Here the class worshiped until 1872, when they moved into the present church which was built under the pastorate of Rev. S. S. Kenage and dedicated by Bishop J. Weaver.

The first Sunday school was organized in the old schoolhouse and was a union school. The United Brethren Sunday school was organized in 1886 and is very much alive today. This class was first attached to Jenner Cross Roads, then to Johnstown, in 1866 to Wilkinsburg, in 1871 to Greensburg, in 1874 to Ligonier, later to Morrelville, and in 1892 to Bradenville, and thus remained until it became a station in 1903. In 1886, a parsonage was built and later remodeled and modernized. This class is well organized having the various societies that are to found in a modern church. The names of some of those associated with this class are: the Selders, Deckers, Gearys, Campbells, Swartzses, Haires, Hulls, and Medgers. The church has done its part in the civic and religious life of the town and community.

The following ministers served this charge as pastors: Revs. J. S. Fulton, J. S. Hayes, E. F. Wriggle, James Fish, A. E. Fulton, S. H.
Ralston, J. B. Keirn, H. N. Sipes, W. H. Mingle, O. T. Stewart, J. W. Oakes, A. J. Orlidge, C. L. Welch, and M. Elizabeth Spangler. During this time New Florence had with it Upper Yoder, then Bradenville, then Bradenville and Lycippus, Bradenville again, Upper Yoder, Westmont, and then Overbrook, and finally, in 1929, it became a station.

**MAHAFFEY CIRCUIT**

The Mahaffey Class is the outcome of the constructive work of Rev. T. W. Perks. In his first revival eighty-six persons united to form the class among whom were Mr. and Mrs. Adam Lamey, Mr. and Mrs. Joseph Breth, and Mr. and Mrs. James Meckley. The need of a church led the pastor and his trustees, Thomas W. Burke, Miles Davis, and A. J. Remaley, to secure the present site, May 6, 1893, for $175, and to push to completion the two-room frame building. It was dedicated by Dr. L. W. Stahl, October 15, 1893, and cost $2300.

Rev. T. W. Perks began preaching in the Banner Ridge schoolhouse and organized a class among whom were Mr. and Mrs. George Byers, Mrs. Samuel Kauffman, Jacob Dehaven and wife, Miles Johnson and wife, and Mrs. Sarah Dehaven. Later a church was built on ground secured November 17, 1893, by G. W. Byers, Lizzie Byers, and Samuel Kauffman, trustees. It was dedicated by Rev. L. W. Stahl. This church was remodeled under Rev. L. C. Rose, and rededicated by Dr. J. S. Fulton. It is now in good repair and is serving the needs of the community.

Rev. T. W. Perks held a revival in the Otterbein schoolhouse which resulted in the organization of a class. Ground was secured by S. H. Sunderlin, James Mott, and S. S. Mott, trustees, and a frame building was erected which was dedicated by Dr. L. W. Stahl, presiding elder. The class is small, but maintains regular services.

A great revival in the Rock Springs schoolhouse was held by Rev. T. W. Perks, which enabled him to organize a class and to build a church on ground secured from Adam Gould, by M. E. Friedline, Daniel Friedline, and Jacob Friedline, trustees. The Goulds and Friedlines have been the leading families in carrying forward the work at this place. The membership is small, but energetic.

Pleasant Hill Class was organized by Rev. T. W. Perks as a result of his work in that community. He first preached in the homes of the people and later in the schoolhouse where a gracious revival was held. The need of a church was apparent and in 1893, the present
one-room frame building was completed and dedicated by Dr. L. W. Stahl, presiding elder, and has served the class and community since. The Brooks and Davis families have been leaders in the work at this place.

A good six-room frame building was erected and attached to the Mahaffey church and is the comfortable and commodious home of the pastor, L. C. McHenry.


MOUNT HOPE MISSION CHURCH

This mission is the child of the Clearfield United Brethren Church and from its beginning has been under the charge of Rev. Daniel Hummel, a local preacher of the Clearfield Church. The class was organized in October, 1928, by Rev. J. S. Colledge and the Clearfield Quarterly Conference accepted the mission and Reverend Hummel was appointed pastor by Superintendent W. S. Wilson.

A number of times efforts at organization had been made but the attempts failed. Meetings had been held in an old tabernacle which was uninviting and wholly inadequate and steps were taken to build
on ground donated by Mr. and Mrs. Roy Parks. The cornerstone was laid by Rev. J. S. Colledge, June 2, 1929, and just about a year after the class was organized the new brick veneered church was completed. It was dedicated October 20, 1929, by Dr. W. S. Wilson. On the first anniversary of the dedication the last dollar of debt was paid.

The class was organized with thirty-five members and has grown to eighty-eight. The present board of trustees is made up of: John Brown, Olive Parks, Andrew Hoover, Anna Lephart, George Litz, Roy Parks, and Kenneth Knepp. Reverend Hummel, the first pastor, continues to lead the forces of this growing mission.

MADISON CHURCH

Just when the first United Brethren ministers came into the Madison community is not definitely known but it was certainly more than a hundred years ago for Bishop Newcomer visited this place in 1799. Nothing definite can be had on the origin of the class but it is more than a hundred years ago since Spaythe moved here, and from him ground was secured in 1833, and deeded to Adam Horn, John Brisbine, George Albright, and William Leasure, trustees. The first church was the result of a "Bushment" held by Rev. J. Ritter on the hill where the present church now stands and was dedicated by him in 1843. The appointment was made a part of the Westmoreland Charge. Here the Muskingum Annual Conference was held, at Henry Erretts, in 1821, and here the Allegheny Conference held its session in January, 1860.

The present church was begun in 1888. The trustees were John Gardner, Noah Roose, John S. Shumaker, and Dr. J. M. Milligan, while Rev. R. S. Woodward was the pastor. The church cost $7,500, and at the time was one of the best village churches in the denomination. It was dedicated by Bishop J. Weaver, November 10, 1889. Some of the early families were the Erretts, Taylor, Schrader, Horn, Roose, Shoemaker, Espy, Willard, Henderson, Pool, and Davidson families.

During the pastorate of Rev. J. S. Fulton, the present splendid nine-room frame parsonage was built and dedicated free of debt. This church has a record of probably one hundred thirty years in the community and for ninety years the church on the hill has been a silent witness for Jesus. Rev. L. C. Rose is the present enterprising pastor of this historic church. Those who have served Madison since it

MAPLETON CIRCUIT

Mapleton Class was organized by Rev. I. Potter, in 1852. The class was small and met in a log schoolhouse until 1861, when a frame church was erected at a cost of $1000, and dedicated in October of that year by the pastor, Rev. J. Hartsock. The membership was forty and Elliott Robley, Sr., John Bice, George Beattie, and a Mr. Jamison were the trustees.

In this church the congregation worshiped until the present two-room brick structure was erected at a cost of $4000. The ground was given by the Ladies’ Aid and the trustees were R. C. Fields, B. F. Slates, and B. Frank Goddard. It was dedicated by Dr. W. R. Funk, November 19, 1893.

In 1907, the church was extensively repaired and was reopened by Dr. G. W. Sherrick. Under the pastorate of Rev. C. H. Rhodes the church was again extensively improved, and reopened by Dr. J. S. Fulton. Under the leadership of Rev. J. C. Moses the work of putting a basement under the church was begun and it was finished during the
ministry of Rev. H. H. Hummel. It cost about $2000, besides the donated labor. The membership is two hundred thirty-nine.

The Ryde Class was organized by Rev. H. B. Ritter, September 17, 1916. It grew out of a Sunday school which had been organized in 1914. The community purchased the Mattawana church and moved it to Ryde. The first public service was held on Easter Sunday, 1916. The class was accepted by the quarterly conference and made a part of the Mapleton Charge. On April 26, 1931, the class observed its fifteenth anniversary and gave the offering of the day to the Seminary.

The class at Wayne grew out of a Sunday school, organized in 1835, with William Stine as superintendent. The present building was
erected in 1847. This church was one of the first station works in the conference and here the session of the annual conference of 1882 was held. Changed conditions resulted in the removal of the membership and for a time the church was closed. Under the leadership of Rev. J. C. Moses the church was repaired and reopened for service and during the pastorate of Rev. H. H. Hummel $650 more was expended in repairs. The indications are favorable for a return to its former prosperity.

The parsonage is located at Mapleton and is a fine seven-room frame house. It was built under the leadership of Rev. H. B. Ritter and cost $3,500. Rev. H. H. Hummel is the present efficient pastoral leader of this charge.


MIDDLEBURG CIRCUIT

United Brethren ministers preached on the streets of Middleburg, in the homes of the people, and later in the schoolhouse, and still later they used an old log house for several years until, in 1848, the first church was built. Jacob Smith, George S. Smith, and Joseph Shannon were the trustees at that time.

This building was used until 1871, when the second building was erected. It was a two-story building and for a time the lower story was used as a parsonage. The present church was built during the pastorate of Rev. H. F. Reber, and was dedicated by Bishop J. S. Mills, assisted by Dr. J. S. Fulton, February 21, 1909. It is a two-room brick building and cost $6,500. It is a credit to the class and to the town. Simon Kratzer deserves special mention for his part in this enterprise.

The Hummels Class was organized on December 19, 1896, by Dr. J. I. L. Ressler, with a membership of twenty-six. They worshiped in the home of Oscar Walter until under the direction of H. H. Her-
man, Frederick Walter, and Edward Hummel the present church, a
one-room frame building, was erected. It was dedicated October 26,
1897. This class has furnished two ministers, H. H. Hummel and
William A. Sauer.

The New Berlin Church was built in 1867 and, under the pastorate
of Rev. H. F. Reber, it was remodeled and modernized in 1913, with
Jerome Smith, Frank Dauberman, and J. H. Smith as trustees. The
church is well located and is a brick structure. It was re-dedicated
by Dr. J. S. Fulton. The membership is small but aggressive.

The church at Kissimee was long known as Zion. The first church
was built on Zion hill. Here the class worshiped until 1871, when a
new and better church was erected. This church was sold and a third
church was built in 1899. Here the class met and worshiped until,
under the pastorate of Rev. W. H. Mingle, the present church was
erected in Kissimee in 1916-17. It was dedicated by Dr. J. S. Fulton,
April 1, 1917, the trustees being Cornelius Bowersox, Charles Bower-
sox, and Henry Hartman.

The first parsonage was sold and the present comfortable and
commodious one was purchased. It is located on the main street of
Middleburg. This charge was long a part of the East Pennsylvania
Conference but, in 1901, was made a part of Allegheny Conference.
Rev. E. E. Dunkelberger is the present capable pastor of this charge.

Since coming to Allegheny Conference these pastors have served:
Our First Church in McKeesport grew out of the meeting of five men and three women who met on the 24th day of September, 1801, formed a class which they called, "The People's Church," and built a chapel. Rev. John Morgan was the pastor. He served for two years. J. W. Gilchrist became the Sunday-school superintendent and through him Rev. B. J. Hummel was secured to hold a revival. This
resulted in the organization of a United Brethren class of forty members in the fall of 1893. Rev. E. James, the first regular pastor, was sent in the spring of 1894. Negotiations were opened by which this band purchased the church building on Highland Avenue, from the Coursin Street Methodist Episcopal Church. It has been repaired, remodeled, and modernized and is still the home of this class.

From their efforts the Shoemaker Memorial Class and the Kephart Memorial Class have sprung. These heroic people were burdened with debt and received help from both the general and the conference extension boards but under the pastorate of Dr. G. R. Strayer every dollar was paid and the mortgage burned.

Through Dr. L. W. Stahl a parsonage was purchased in 1918, which served until March 25, 1925, when a new parsonage built on the rear of the church lot, under the pastorate of Rev. S. H. Cunningham, was dedicated. John Morgan, J. R. Mouer, Oscar E. Krenz, F. B. Gilchrist, Jr., and Richard McCracken have entered the ministry from this class. This class is thoroughly organized for aggressive work and is now being led by Rev. A. J. Orlidge.


LATROBE CHURCH

At a meeting of the Allegheny Conference which convened in 1902, Rev. E. F. Wriggle was assigned to the New Florence Charge with instructions to investigate Latrobe as a possible opening and if justified to establish a preaching place there. In October the pastor and S. W. Keister, presiding elder, canvassed the community and found the entire fifth ward to be without a church. This ward was known as Oakville or South Latrobe. It was thought that this part of the town was the most promising as well as the most needy. It was not until 1903 that any meetings were held. After the schools had closed the schoolhouse was secured and the first service was held April 12. At the close of the conference year a class of eight members was organized as follows: Mr. and Mrs. C. C. Ankeny, Mr. and Mrs. George Mickey, Mr. and Mrs. Harry Miller, Mrs. Hattie Mickey, and Mrs. Sarah Payne. Rev. E. F. Wriggle, C. C. Ankeny, Marshall Weaver,
Joseph Eaton, and Harry Miller were elected trustees, and J. W. Mickey, class leader.

At the conference of 1903, Latrobe, Kingston, and Bradenville were made to constitute the Latrobe Mission. Lots were secured and plans for a church and parsonage were made. The work was begun in 1904, and the completed buildings were dedicated by Bishop J. S. Mills, January 29, 1905. The buildings cost $10,656.86. The church is chartered in Westmoreland County and the charter bears date of April 1, 1905.


LIVERPOOL CIRCUIT

Liverpool Charge is older than the Allegheny Conference for it was one of the charges of the Pennsylvania Conference when that conference was divided and Allegheny Conference formed. It is composed
of seven appointments. The parsonage is located at Liverpool and is the property of that appointment. It is a fine seven-room frame building with all modern conveniences and makes a comfortable and commodious manse. It has a valuation of $3000.

The Hill Class was organized in 1873, and Rev. J. R. Hutchison became its first pastor. The appointment was made a part of the Duncannon Circuit of the Pennsylvania Conference and given to this conference by the General Conference. In 1874, a great revival made a church a necessity. The trustees were: Isaac Potter, William Finicle, James Wright, Sr., Samuel Leedy, David Silks, and Lemuel Jones. The ground was given by Isaac Huggins and the whole community joined in building the church. Reverends Leightner, Shaffer, and Spangler were present at the dedication, the former preaching the sermon. In 1874, when it was ceded to us it became a part of the Liverpool Charge. This class produced Rev. J. J. Funk, who is now the secretary of our conference. The church is well organized and the church building is kept in good condition.

Liverpool Class is older than our conference, being one of the churches that came to us in the organization of the conference. This class built its first church in 1847, under the pastorate of Rev. David Grubb. The church unfortunately split over Free Masonry and quite a few withdrew. Among the early people were included the Ritter, Zaring, Snyder, Holman, Kizer, Rupp, Shuler, Welker, Potter, and Lutz families. The present two-room brick church was erected in 1902. It was started during the ministry of Rev. R. Jamieson and completed under that of Rev. J. F. Kelly. It cost $8000, and was dedicated by Dr. W. R. Funk, who was assisted by Dr. H. U. Roop, September 20, 1903.

From this class Dr. Jacob Ritter, Rev. David Grubb, and Rev. J. C. Rupp entered the work of the ministry. The trustees were: Henry Zaring, Silas Snyder, James Stailey, John Rupp, J. P. Holman, J. D. Snyder, J. D. Shure, and J. P. Lutz. The church was greatly improved under the pastorate of Rev. H. G. Reese and was re-opened by Dr. J. S. Fulton, November 22, 1927. Mrs. Lillie Potter presented this class with her house to be used as a parsonage. The present trustees are: J. D. Snyder, M. K. Johnson, Frank Shuler, J. B. Lutz, Herman Bucher, and J. P. Holman.

Just when the Reward Class was organized is not definitely known and who organized it could not be determined. It is definitely settled that the first church was built in 1850. The building was a one-
room frame structure and here the people worshiped until 1893 when, under the pastorate of Rev. B. C. Shaw, the present one-room frame structure, thirty by forty feet in size, was built. It was extensively repaired under the pastorate of Rev. H. G. Reese, in 1927, and re-opened by Rev. J. H. Weaver. Rev. T. P. Orner entered the ministry from this class. The present trustees are: Mrs. Russel Rubendoll, Mrs. Henry Pressley, A. M. Crawford, Della Ulsh, and Catherine Craigg.

At quite an early date there was a small frame church built in Pfoutz Valley, near where the present one-room brick church now stands. The present church is forty by fifty feet in size. In 1854, Henry Kauffman built this church on his own land and held the deed for twenty years when it was turned over to the church. Some money and material were given and much of the labor donated. The family of David Long, a brother of Isaac Long, in whose barn Otterbein and Boehm met, was one of the early families of this church. Others were the Kauffmans, the Beavers, and the Harters. The present trustees are: James Beaver, Otis Ward, and Charles Beaver.

From what was known as the Old Union Church came the nucleus of the present Bucks Church. The church is a one-room frame structure, thirty-six by fifty feet in size. It was built under the pastorate of Rev. B. C. Shaw, and was dedicated February 22, 1892, by Dr. W. R. Funk. The trustees at the time of building were: Josiah Bair, William Kumler, J. R. Buck, Elmer E. Stephens, and James B. Stephens. Familiar names of those associated with this church are: Myers, Kumler, Bair, Stephens, Buck, Fortney, Deckard, and Albright. The present trustees are: Wesley Bair, Jacob Billow, and William Fortney.

The Salem Class was organized in the early fifties and the first church was built more than seventy-five years ago. Barner, Klinger, Miller, Strawser, Chubbs, Spiker, Kerstetter, Knouse, and Hockenbrock are familiar names to this class.

The present church was erected under the pastorate of Rev. J. E. Francis and his board of trustees: G. L. Barner, John Speicher, William Chubb, H. M. Klinger, and H. J. Boyer. It is a one-room frame building, forty by fifty feet in size, and was dedicated in 1900, by Dr. H. S. Gable, then presiding elder of the East Pennsylvania Conference. This church was a part of the Susquehanna Charge before being attached to the Liverpool Charge and belonged first to the East
German Conference, then to the Eastern Conference, then to the East Pennsylvania Conference, and is now a part of Allegheny Conference.


KNOXDALE CIRCUIT

This charge of two appointments goes back into the pre-war days in its history. The Knoxdale Class was organized in 1860. Rev. J. G. Steiner, a practicing physician, and a minister of the Pennsylvania Conference was secured to preach for the class. Rev. I. L. Kephart was the pastor when the church was built. Knoxdale was at that time a part of the Mahoning Circuit and later of the Brookville Charge. Before the church was built the class worshiped in a schoolhouse. The present frame structure is a one-room building and meets well the needs of the community. The Stewarts, Stiners, Fikes, Eschbaughs, Bishes, and the Rhodes were among the leading families in the history of this church. The present membership is one hundred fifteen.

The parsonage is located at Knoxdale and is a good six-room frame house with modern conveniences. It is in good repair and is a comfortable and convenient home for the pastor of this charge.

The Mount Olive or Panic Church was organized in 1889, by Rev. J. S. Hayes. This class grew out of a meeting held in the Panic schoolhouse by Rev. B. J. Hummel and when the schoolhouse was closed to them they went into an old store room. Among those associated with this church are the Henry, Uplinger, Tressler, Snell, Brown, Dickey, Hilbig, and Smith families.

Plans were laid to build a church. The trustees were: George Brown, Henry C. Snell, and James Henry. The church was completed and cost $1000. Most of the material and labor was donated. It was dedicated by Bishop J. Weaver, November 8, 1889. The church was greatly improved in 1916, under the pastorate of Rev. A. J. Orlidge.

Among the early ministers who served this work were: Revs. J. S. Hayes, E. B. Somers, T. W. Perks, G. W. Emenhizer, and B. J. Hum-

ALTOONA GRACE CHURCH

Grace United Brethren Church is situated on Pleasant Valley Boulevard, in a beautiful residential section of Altoona, Pennsylvania. In 1925, a survey of this section was made by the Church Extension and Missionary Society, and the tabulation showed a large number of United Brethren and others who saw the advantage of a church in this section and who signified their willingness to unite in a movement to build a church. Rev. A. J. Orlidge was appointed pastor, though there was neither church nor class organization. Soon a sectional chapel was placed by the Church Extension and Missionary Society. Here the class was organized under the direction of Dr. J. S. Fulton, who dedicated the chapel December 11, 1925, and at the close of the day there was a membership of 123.

The present church was erected under the pastorate of Rev. A. J. Orlidge, cost $42,000, and was dedicated by Dr. Fulton, May 6, 1928. The church is of two-toned brick, semi-gothic in style, has a fine auditorium gallery, Sunday-school rooms and a complete basement. The parsonage is modern and well fitted for its purpose and is situated several squares from the church. Besides Reverend Orlidge the church has been served by Rev. S. M. Johnson and Rev. W. G. Hawk, the present incumbent, as pastors. The class is very largely composed of young people and gives great promise for the future.

ALTOONA WEHNWOOD CHURCH

The Wehnwood Class grew out of an investigation of this section of Altoona, made under the direction of the Conference Church Extension Society. In 1927, Rev. J. S. Showers was appointed pastor of Garden Heights and Wehnwood missions. There was neither class nor church building. The Conference Church Extension placed the sectional chapel that had been used at Juniata on the lots secured and it was dedicated by Dr. W. S. Wilson, February 5, 1928, at which time a class of one hundred members was organized.

The mission grew and, in 1929, it was separated from Garden Heights and made a separate mission. It has been served by Revs. J. S. Showers, G. E. Smith, and its present pastor, Earl C. Bateman, and gives much promise for the future with its fine location and well-organized membership. The present trustees are: G. S. Black, H. J. Clark, J. T. Mole, W. S. Painter, S. G. Peterson, S. E. Wallace, and C. O. Williams. The present membership is 133. This church is known as "The Church in the Wehnwood."

JEANNETTE CHURCH

In 1908, Rev. John Watson was sent to Jeannette, a thriving town about twenty-five miles from Pittsburgh, to investigate it with a view of planting a mission there. He was to visit, tabulate his findings, and report to conference, which body would determine the future action. He did a fine piece of work, was sent as pastor and told to organize and go ahead. The class was organized October 4, 1908, with seventeen charter members of which number fifteen are still living and five are active members of the local church. Reverend Watson secured the old German Lutheran church and here the class worshiped until 1913, when they went into the present building.
In 1909, two lots on North Third Street were purchased for $1000. E. J. Boyd, George McCabe, E. G. Lynn, Willis Williams, and A. T. Long were the trustees under whose direction building operations were started in 1912, and under whose direction the present building was completed. It was dedicated by Dr. W. R. Funk, who was assisted by Dr. S. J. Fulton, on November 9, 1912. The church cost $10,000, and meets the needs of the congregation splendidly. In 1925, a fine seven-room parsonage, which has a value of $11,000, was built under the pastorate of Rev. A. C. VanSaun.

This church received a missionary appropriation from the beginning until 1930, when it became self supporting. The membership is now two hundred thirty-five and the class is thoroughly organized for service both at home and abroad. The following pastors have served this church: Revs. John Watson, W. H. Spangler, T. W. Burgess, A. C. VanSaun, R. H. Arndt, and A. B. Fulton, who is the present aggressive leader of this church. Their story in detail would tell of devotion and heroic effort by both the pastors and people with deserved victories.

JEFFERSON CIRCUIT

The first services of the Mount Tabor Church were held as early as 1850, in an old schoolhouse near where the present church stands. Among the early families these names are recorded: Abers, McGee, Fetterman, Wachob, and Hummel. Rev. E. B. Kephart was one of the early preachers.
A class was formed in 1869-1870, by Rev. William Shimp and Rev. William Beighel. James McGee donated a plot of ground, building operations were begun and the cornerstone laid in the spring of 1875, during the pastorate of Rev. D. Steele. The church was dedicated in June, 1876, while Rev. J. H. Pershing was pastor. The appointment was made a part of the Mahoning Charge and later of the Knoxdale Charge and, in 1915, it became a part of the new charge called Jefferson.


The Markton Church was organized in 1923, by Rev. Budd R. Smith with the following charter members: Mr. and Mrs. Godfrey Thomas, Mr. and Mrs. William Long, A. L. Thomas, James Shaffer,
Mr. and Mrs. C. M. Long, Mrs. Lydia Burkett, Mrs. Della Burkett, and Mrs. Batenhan.

Steps were taken to build on ground donated by Melvin Burkett. The cornerstone was laid in the fall of 1923, and the church was completed. It was dedicated by Dr. J. S. Fulton in February of 1924, under the pastorate of Rev. G. E. Hoey. The building is a good, frame structure and cost $4,500. The present trustees are: Bert Thomas, Mrs. Ella Burkett, Godfrey Thomas, D. L. Rougher, and A. L. Thomas.

The Albion Church grew out of services held in the community schoolhouse. Rev. R. S. Showers held the first regular services and organized a class. C. K. Gahaghen donated ground upon which the church now stands. The church is a brick-cased structure and was dedicated by Bishop E. B. Kephart, September 3, 1905. The trustees were: C. K. Gahaghen, John Henry, Israel McIlwain, C. A. Leasure, and J. O. Gaston.

L. C. McHenry and Alex Swarmer entered the ministry from this class. The present membership is eighty-two and the trustees are: C. K. Gahaghen, Daniel Grube, C. A. Bargerstock, H. F. Smith, Walter Bargerstock, Leo McHenry, and Everett Leasure. The church was part of the Punxsutawney Charge for ten years, and was served by Revs. R. S. Showers, W. S. Wilson, L. Rexrode, and J. S. Hayes.

The parsonage of the charge is a fine brick building and is located at Albion, adjoining the church. It is commodious and modern. Pastors who have had the charge since it was formed into the Jefferson Charge are: Revs. A. J. Orlidge, O. T. Stewart, C. E. Shelley, A. H. Haire, G. E. Hoey, E. F. Sturgeon, Budd R. Smith, and the present efficient pastor, G. E. Kelly.

JOHNSTOWN BARRON AVENUE CHURCH

The Barron Avenue Class was organized by Rev. J. S. Miller following a very successful revival in the "Little Red Schoolhouse," on Fairfield Avenue, in 1883. The first church was a wooden structure which served until the present building was erected. The class was attached to Conemaugh, then made a mission station for a year. It was then attached to New Florence, and then made a mission station under the pastorate of Rev. W. H. Spangler, at which time it had two hundred five members.

The original church was remodeled in 1895. The present structure was built under the pastorate of Rev. S. H. Ralston and dedicated by
Dr. W. R. Funk, who was assisted by Dr. J. S. Fulton, May 25, 1913. It is a fine structure and has a valuation of $30,000. The present parsonage was erected under the pastoral supervision of Rev. J. D. Good. It is modern and has all conveniences and carries a value of $12,000.

The present membership of four hundred fifty-seven is under the pastoral care of Rev. E. A. Sharp and is well organized for efficient service. Two ministers have served a second pastorate, W. H. Spangler and E. A. Sharp. The pastors who served this work were: Revs. J. S. Miller, Thomas Cameron, R. S. Woodward, L. Keister, H. A. Buffington, J. S. Hayes, J. L. Leichliter, H. N. Newell, E. A. Sharp, C. W. Hendrickson, W. H. Spangler, W. H. Blackburn, L. Rexrode, S. H. Ralston, D. J. Good, P. F. Mickey, and the present efficient pastor, E. A. Sharp.
George Peden opened his home for a Sunday school, January 8, 1922, and in February, it was regularly organized. A church work society was organized in 1923, a Christian Endeavor in 1924, and a junior church in 1925. A class was organized September 17, 1922, and George Peden was elected class leader. The class was attached to New Florence and Rev. C. L. Welch was the pastor. Preaching services and Sunday-school services were held in the home of Mr. Peden until January 27, 1924.

The Church Extension and Missionary Society purchased three-fourths of an acre of ground situated on Wonder Street in 1923, and placed on it a sectional chapel which was dedicated by Dr. J. S. Fulton, February 3, 1924. In July, 1928, the society approved the plans submitted for a brick, steel, and tile church. The contract was let and the work began in August, 1928, and on October 11, 1928, the opening service was held in the new church by Dr. W. S. Wilson. In the fall of 1929, this church was detached from the New Florence Charge and made a mission station and Rev. Glen C. Mitchell was appointed pastor. The new church cost $25,000 and its trustee board is George Peden, Leslie Gore, Jesse Cameron, Joseph Park, and Elmer Good. The mission is in one of the residential districts of Johnstown and has a place in the present and future life of the city.
INDUSTRY CHURCH

The exact date of the organization of this class cannot be determined but it is one of our oldest churches. Among the charter members were: J. R. McKenzie, William Neville, David Engle, John Taylor, William McKenzie, Est White, Clark Rodgers, and Joshua Larkins. The first church was built on the bank of Wolf Run, a short distance above the village of Industry, on ground donated by William Neville. Before the church was built the class worshiped in the home of George and Amy Engle. Rev. E. B. Kephart, afterward Bishop, was the first pastor. The seats of the first church were slabs mounted on legs or sticks.

The second church was built in 1896, under the leadership of Rev. E. H. Barnhart, and was dedicated by Bishop E. B. Kephart, November 7, 1898, and cost $3000. This church was extensively remodeled and the basement finished, under the pastorate of Rev. E. E. Ormston, in 1923-24, at a cost of $7000, and rededicated May 7, 1924, by Dr. J. S. Fulton.

The parsonage was built under the pastoral leadership of Dr. W. R. Funk. During the pastorate of Rev. C. L. Welch, two more rooms
were added and the house modernized. The membership is eighty, among whom are to be found the Todds, Engles, Ammons, and the Nevilles.

Jenners Cross Roads Church was organized in 1847, by Rev. William Beighel. The charter members were: Mr. and Mrs. Jonas Ankeny, Deborah Johnson, and the Cooper family. The church building is a one-room frame building and was erected in 1849, at a cost of $2,100. Melvin Patrick entered the ministry from this class, and Mrs. F. A. Risley, missionary to Africa, was reared here. This church has an endowment of $400, left it by Mr. and Mrs. David Berkey. The church maintains a cemetery by endowment. The present trustees are D. C. Peterson, Alonzo Barnhart, Isaac Horner, Charles Walters, and William Whitfield. The present church was erected in 1849, and the present membership is seventy-one.

The Otterbein Class was organized by Rev. Daniel Shank, in 1858. The charter members were: Joseph G. Lohr, Mr. and Mrs. Conrad Moyer, Mr. and Mrs. Benjamin Lape, Henry Lohr, Mr. and Mrs. Ephraim Lohr, Mr. and Mrs. Jacob Dull, Mr. and Mrs. John Wagner, Mr. and Mrs. Austin Lohr, Mr. and Mrs. Pearson Lohr, Mr. and Mrs. Adam Berkebile. The class worshiped in a schoolhouse near where the town of Wilbur now stands, until 1871, at which time they built the first building on ground donated by Joseph G. Lohr. The building cost, above donated material and labor, was $1000. The trustees were: Austin Lohr, Pearson Lohr, Benjamin Lape, Ephraim Lohr, and Jacob Esch.

The present church was built in 1888, and the trustees were N. J. Lohr, Joseph G. Lohr, Austin Lohr, Franklin Specht, and Pearson Lohr. The membership is now seventy-seven. The class maintains a cemetery adjoining the church. Social functions are held in a grove, owned by the class and located near the church. W. L. Powell, R. G. Wagner, N. J. Lohr, Russel G. Lohr, and Sylvester Powell are the present trustees.

The Kantner church was built in 1898, on ground donated by Pearson Lohr and wife. For seven years, church services had been conducted in the Lohr home. The members were from the Otterbein
Class, very largely. In a meeting held by E. James, pastor of the Hollsopple Church, there were fifty-two converts, and this church was built as a result. The church cost, besides donated labor and material, $1,100, of which Mr. and Mrs. Pearson Lohr paid more than one half. Miss Abi Custer, now Mrs. Harvey Croyle, was one of the converts of the above-named revival, and is still an active member at this date. The church was dedicated by Dr. J. H. Pershing and the trustees were: Pearson Lohr, William Rininger, and Lee Rankin. The present membership is one hundred forty, and the present trustees are: W. E. Custer, John Horner, Ross Rininger, David S. Lohr, and Harvey Croyle.

The early members of the Hooversville Class worshiped in the Weigle's Lutheran and Reformed Church until they built their own building in 1902. The class bought the interest of the Lutheran Church when that body built their new church on ground donated by John Weigle. They later sold this interest to the Reformed Church and with the money received placed an organ in their new church. The present church was built during the pastorate of Rev. A. E. Fulton, on ground donated by Mr. and Mrs. C. W. Weigle, this being the third church built on ground donated by them from their farm. It was dedicated September 24, 1902, by Dr. S. W. Keister and cost, besides donated material and labor, $2,250. The pulpit was made by
John Nestor and the pulpit furniture was placed by Mrs. A. E. Fulton with funds collected by her.

J. S. Fulton and J. H. Stokes entered the ministry from this class. Mr. Frank Clark, Mrs. Mary Dempsey, Amaniah Lohr, and Rachel Sell were among the early members. The present membership is one hundred seventeen, and the trustees are A. C. Berkebile, John Helman, John Marshall, J. C. Shaffer, and W. E. Ringler.

The parsonage is located at Hooversville, adjoining the church, and is a well-appointed modern, seven-room building and is owned by the churches of the charge. It was built in 1908, under the pastorate of Rev. E. G. Spessard. The trustees are: Jenners, Isaac Horner; Otterbein, Howard Powell; Kantner, John Weible; Hooversville, Charles Livingstone, and Filmore Bailey. Rev. R. E. Penick is the present capable and efficient pastor.


HERMINIE CHURCH

Herminie in the beginning was known as Mars Hill and was a part of the old Westmoreland Charge. Just when it was organized is not definitely known, but it was reorganized in 1861. The first church on Mars Hill was a frame structure and it later burned to the ground. The Shoemaker, Fox, Weddle, Seneff, Tintsman, and Highberger families have always been intimately associated with this congregation.

The present building was started by Dr. S. S. Hough and completed by Rev. J. Medsger. It was dedicated January 6, 1895, by Dr. G. A. Funkhouser and by September all bills had been paid and a balance remained in the treasury. H. Shoemaker, John C. Fox, George Weddle, Z. T. Henry, and H. W. Seneff composed the board of trustees.

Under the pastorate of Rev. B. F. Bungard an addition was built to the church for Sunday-school purposes and a basement placed under the church. It was dedicated by Dr. J. S. Fulton, October 8, 1916.

In 1906, under the leadership of Rev. T. W. Burgess the present six-room frame parsonage was erected. It is modern in its appointments and cost $3,500. The class was first a part of the Westmore-
land Charge, then of the Madison Charge, later the Mars Hill Charge, after which it was made a station work. Rev. T. W. Burgess is the present pastor, now serving the seventh year of his second successful pastorate. Pastors serving this charge were: Revs. H. N. Newell, B. L. Seneff, W. H. Wilson, J. W. Wilson, B. C. Shaw, J. M. Lesher, W. H. Blackburn, W. H. Mingle, B. F. Bungard, G. R. Alban, W. A. Wissinger, and T. W. Burgess.

FAIRMOUNT CHURCH

This class was organized some time previous to 1848. The class worshiped in the "Old Log Church" that belonged to the Covenanters. The class also held camp meetings to which the people came from far and near. The present site was selected as a compromise in 1850 or 1851 and the first church was built in 1852. It was a frame building of one room. The people of the community placed the material on the ground for the contractor. This church served the people for twenty years when, in 1870, it was partially destroyed by fire. The remnant was sold and the present structure was erected. It is a splendid frame one-room building and much larger than the old one, to meet the needs of the growing congregation.
Names that stand associated with the organization, growth and development of this class are the Plants, Wrigths, Sprowls, Sampsons, Montgomerys, Stollars, and the Ealys.

The parsonage is a good, six-room frame building standing near the church. The membership is one hundred seventy-two and the property value is $8,000. The membership is aggressive and the church serves the community in a very fine way. Rev. John Winwood is the present pastor of this church.


**EVERSON CHURCH**

One of the oldest churches to be built in the region of Scottdale and Everson was the old Walnut Hill church. Various conditions hindered its further growth and usefulness and it was abandoned and later sold. A study of location for a new church that might in part care for the membership of this church led to the selection of Everson. The fact that there was no Protestant church in this town and its close proximity to the old site were determining factors.

An organization of forty members was effected in 1899, and three good lots were secured as a site for a church and parsonage. A frame church building, forty by forty-five feet, with a lecture room, eighteen by twenty-six feet, was erected and dedicated October 21, 1900. Dr. W. R. Funk was in charge and he was assisted by Dr. L. W. Stahl, presiding elder, and a number of local ministers. In 1901, Everson was made a mission station and L. W. Stahl was appointed its pastor. The growth of this mission was gradual but steady. In 1907, a parsonage of ten rooms was built under the direction of the pastor, Rev. J. S. Hayes. It cost $3,200, and adjoins the church. This gives the church a fine class room and the pastor a good study. A splendid Sunday school, Women's Missionary Association, Otterbein Guild, Ladies' Aid, and Senior and Junior Christian Endeavor societies enable this church to perform its task.

The Edeburn United Brethren Church grew out of a revival held by Rev. B. J. Hummel. It is situated in Heath Township, Jefferson County, Pennsylvania. The leading member was Samuel Edeburn and it was largely through him that a frame church was erected at a cost of $800. Reverend Hummel was the first pastor. The church serves the community in a fine way.

The Donehay church was built in 1893. The trustees were: John Donehay, G. T. Huff, and Emery Aharrah. The church cost $1,000, and is situated in Millstone Township, Elk County, Pennsylvania. The ground for the church and cemetery was donated by Mr. Donehay. Rev. B. J. Hummel was the first pastor.

The Dutch Hill church was built at a cost of $1,200, and is due to the work of Reverend Dunmire, in 1899. The trustees of this church were: Adam Hidinger, Adam Rhodes, and John Hidinger. The church is in Heath Township, Jefferson County, Pennsylvania.

The Millstone church was built in 1921, and cost $2,800. The class was organized by Rev. J. F. Strayer, who also dedicated the church. The church is in Millstone Township, Elk County, Pennsylvania. The trustees were: R. D. Harriger, R. E. Benninger, J. I. Black and W. D. Pollum.

These four churches now form the Clarion River Charge and in 1930, they built a fine modern parsonage at a cost of $2,500. Rev. R. H. White deserves great credit for this work. The present pastor is Rev. E. D. Rowe.


CONEMAUGH CHURCH

The United Brethren was the first denomination to hold religious services in Conemaugh and the class owes its origin to a great meeting held in 1873, by Rev. R. S. Woodward, after which he organized the class with fifty members. When the need of a church was presented the Cambria Iron Company donated the new class the lot that has
been occupied ever since. The class proceeded to build a two-story frame building at a cost of $6,000, and which was dedicated by Rev. J. M. Smith, in March, 1874. This building served the class for thirty-one years when it was replaced by the present splendid and modern building. The initial step toward a new building was taken in 1905, and the cornerstone was laid by Rev. B. L. Seneff, in September, 1905. The building was completed at a cost of $25,000, and it was dedicated July 29, 1906, by Dr. W. R. Funk. The completed building, which includes a modern nine-room parsonage, has a frontage of one hundred thirty-two feet and a depth of forty-six feet. The work was done during the pastorate of Rev. B. L. Seneff. The Sunday-school room was greatly improved during the pastorate of Rev. C. G. White.

This church is thoroughly organized for the work of a modern church and its influence is felt in the town. Of the original fifty members, Mrs. Maggie Griffith Rager, Mrs. Sarah Atkinson Miller, Mrs. Anna Palmer Shaffer, and Mrs. Samantha Saxton still remain active members of the class. This church was chartered in 1905, and named the Conemaugh Church of the United Brethren in Christ. It was originally a part of the Cambria Charge and afterward associated with Wilmore, until September, 1890, when it was made a station. Rev. H. A. Buffington is now the pastor of this aggressive congregation. These ministers have served this charge: Revs. R. S. Woodward, J. L. Baker, P. P. Deitrick, J. Walker, U. R. Jones, J. S. Miller, T. Cameron, J. H. Pershing, L. W. Stahl, W. H. Mingle, I. P. Truxal, B. L. Seneff, H. A. Buffington, J. M. Lesher, C. C. Miller, J. I. L. Ressler, C. G. White, M. M. Houser, W. A. Wissinger.

CLEARFIELD CHURCH

The Clearfield United Brethren Church was organized by members of the Woodland Charge who had moved to Clearfield, among whom were: W. I. Curley, G. L. Barger, C. I. McFarland, W. A. Doney, W. S. Wilson, J. L. Thompson, Mr. and Mrs. Frank McClellen and Mrs. Murphy. The class met in homes and offices and were served by supply preachers until 1901, when it was made a mission and Rev. W. A. Bair was appointed by the conference. A small frame building was finished in 1895, and served the young congregation until the present structure was erected, and dedicated by Dr. W. R. Funk,
December 23, 1903. It cost $11,000 and is a fine substantial building. Under Rev. G. R. Alban the church was extensively repaired and still more extensively improved under Rev. J. S. Colledge, at a cost of $16,000.

The first parsonage was purchased under the Rev. A. B. Wilson but was sold under Rev. W. A. Wissinger and the present commodious and modern parsonage purchased. The early history of this class is one of struggles, trials and sometimes sore disappointments, but by heroic efforts the church has grown until it now adequately serves the community in which it is situated. The present membership is nearly four hundred and the average attendance at Sunday school is about three hundred. The church is well organized and under very fine leadership. Not only has the church served the community where it is located but out from it has gone Rev. W. S. Wilson, now conference superintendent, Rev. Eugene Turner, Rev. G. E. Kelly, and the church has two quarterly conference preachers, D. W. Hummel, in charge of Mt. Hope Mission, and H. F. Reese.

The energetic and capable pastor of this class is Rev. J. S. Colledge, now serving his sixth year. These pastors have served this charge: Revs. W. A. Bair, L. Rexrode, W. O. Jones, R. L. Erhard, C. C. Miller, A. B. Wilson, A. L. Boring, J. F. Kelly, B. J. Hummel, W. A. Wissinger, G. R. Alban, and J. S. Colledge.
This charge is composed of four churches and for many years formed a part of the Rockwood Charge, but later Rockwood and Milford were made a charge. The parsonage is a good six-room frame building and is located beside the Casselman church.

The Casselman Class was organized in 1892, by Rev. J. L. Leichliter, with eight charter members. Services had been held in an old building which was wholly inadequate and the board of trustees, J. E. Cramer, H. Reid Weimer, W. B. Putman, O. G. Heinbaugh, and J. C. Liphart erected the present one-room frame church building at a...
cost of $1,500. It was dedicated by Bishop E. B. Kephart, July 31, 1892. The present membership is fifty-eight.

The Mount Union church is located in Upper Turkeyfoot Township, and is the mother church of this section of the country. There is no record of its organization nor of the building of the church. The present membership is small owing to the many removals to centers of industry. The Liphart and the Sechler families have been prominently identified with the history of this class.

Mount Zion church is on ground donated by Jacob Nicholson. A class of twenty members was organized by Rev. W. A. Jackson, in 1888. They built the present one-room frame church and have kept it in good repair. Most of the material and labor was donated. The trustees were Mrs. Malissa Myers, Mrs. Charles Miller, Silas Dwire, W. M. Putman, and W. H. Ansel. The church was dedicated by Bishop N. Castle. The present membership is twenty-seven.

A Sunday school at Markleton had been organized and met in various buildings for some time. Preaching services were held as opportunity afforded. In 1920, Rev. H. G. Campbell organized a class of twenty members who met in an old church owned by A. J. Sembower, who had much to do with the Sunday school. M. A. Snyder, Frank Rugg, and Ross Creger were the trustees. Mr. Snyder proceeded to build the present church on ground donated by him. It was dedicated by Dr. J. S. Fulton, July 27, 1921, and cost about $3,000. Rev. A. L. Barnett is the present pastor of these churches and is leading his people to meet the religious needs of the several communities. With improved roads there is a larger future in store for these people. These pastors have served this charge: Revs. E. F. House, G. W. Eminhizer, S. J. Wilson, H. G. Campbell, W. D. Good, C. E. Shelley, J. H. McConnell, E. J. Marshal, H. M. Walters, E. F. Sturgeon, and A. L. Barnett.

SIDMAN - ST. MICHAEL CIRCUIT

The old Jefferson, later called the Cambria, Charge is the mother of charges among which are Johnstown First, Windber, Dunlo, Conemaugh, and these are the forebears of others. In 1873, Rev. R. S. Woodward reported eleven appointments to conference but the charge now has but three.

Rev. John Sitman settled near where Lovett now stands. He operated a mill but was one of the pioneer preachers and from his work
resulted Lovett church. The church was included in the Jefferson and Schellsburg work, until 1872, when the Cambria Charge was formed. The first church was situated on the hill just outside of Lovett and served the community until the present church was built. It was dedicated by Dr. J. I. L. Ressler in 1901.

The parsonage at Elton was sold and the present six-room frame building erected at Lovett, in 1904. It is well adapted to its purpose and is a comfortable home for the pastor of this charge.

Mount Carmel goes back to 1853 when the first church was built. The board of trustees being John Noon, Sr., Benjamin Noon, and Peter Lehman. The present church was built in 1888, and was dedicated by Bishop N. Castle. The Noons, Shaffers, Riveleys, and Gilmans were prominently identified with this work. The first Sunday school was called the Conemaugh Sunday School, until the church at Conemaugh was formed, when both the church and Sunday school were named "Noons," but the name was later changed to Mount Carmel.

The church at Elton, long a part of this charge, was disbanded and the Mount Olive Church is almost without membership though there is a good frame church building and the history of the class goes back a great many years.
St. Michael was added to this charge in 1930. The class was organized and the coal company gave them the use of the old school building which they had acquired. The class furnished it with fine pews, etc., and made it an inviting place of worship. In 1930, the coal company deeded the property to the class and it thus has its own property. The class numbers forty-three and the property value is $2,500. Rev. M. L. Wilt is the pastor of this charge.


BELLEFONTE CHURCH

The Bellefonte United Brethren Church was organized about the year 1822. The original church building was a log structure and was erected, in 1825, on a lot secured from James and Mary Smith, for the sum of $50. The original trustees were Jacob Roop, George Lonberger, John Sitman, John Perdue, and Abram Switzer. Among the families of this church were the Roops, Bathursts, Barletts, Resides, Hoffmans, Housers, Lucases and Waites. In the year 1855, the log church gave place to a frame structure erected during the pastorate of Rev. J. Walker. It met the need of the congregation for a time, but eventually the congregation outgrew it and it gave way to the present structure which was erected during the pastorate of Rev. G. W. Eminhizer, and dedicated by Bishop J. Weaver, in 1891. This is a brick structure and has besides the auditorium, a Sunday-school room, basement, and furnace room. It will seat about three hundred fifty persons. The church has had a fine record and many have been won to Christ. The class is well organized with Sunday school, Young People's Christian Endeavor Union, Women's Missionary Association, and Ladies' Aid. A good parsonage forms a part of the assets of the congregation and is joined to the church.

In 1931 this church had a glorious revival and added seventy-one to its membership and now has a membership of two hundred seventy-nine. The congregation has again outgrown its church facilities and plans extensive repairs and enlargement. The present pastor is Rev. G. E. Householder, who succeeds the long list of efficient ministers that have served this congregation through the years of its history.

The list follows: Revs. C. Crowell, William Stephenson, Henry

BRADENVILLE CIRCUIT

This charge has three appointments and they are treated separately. Bradenville—Preaching services were held in a union church in St. Clair, now Bradenville as early as 1851. In 1860, a union Sunday school was organized and Isaac Pershing, a great uncle of Gen. J. J. Pershing, was the superintendent. The United Brethren people used the union church from 1851 to 1891, when Rev. J. M. Lesher, pastor of the Greensburg Church, led them in the building of the present church. The church was dedicated by Dr. L. W. Stahl on May 25, 1898. This building has been greatly improved during the pastorate of Dr. W. A. Sites, at a cost of $5,000, and was rededicated by Dr.
J. S. Fulton, April 17, 1927. Much credit for the growth of this class is due Brother Alex S. Smith, who is now reaping his reward. The class has a Sunday school, senior and junior Christian Endeavor, Women's Missionary Association, and Ladies' Aid. From this church Rev. J. N. Munden, Orion Mickey, and Glen Mitchel have entered the ministry.

Lycippus—United Brethren have worshiped at Lycippus for more than a hundred years. Preaching service was held as early as 1809, and Christian Newcomer preached here in June of that year. One of the chief factors in this class was Peter Walters, who was converted at the age of eighteen, and lived to be ninety-four, and is buried in the church cemetery. He attended the first General Conference at Mt. Pleasant. The first church was a log structure and was built prior to 1833. The annual conference of 1853, presided over by Bishop Erb, was held in this building. The second building, still in use, was remodeled during the pastorate of Dr. W. A. Sites, and re-dedicated by Dr. W. S. Wilson, assisted by Dr. L. W. Stahl, April 1, 1927. The oldest member now living is D. B. Foltz. The membership is sixty.

Derry—This church had its inception in 1911, through W. C. Pringle and Dr. W. A. Sites, then pastor at Latrobe. Preaching serv-
ices and a Sunday school were started in a schoolhouse and later J. S. Fulton and W. A. Sites met with Mr. Pringle and decided to make this an appointment and attach it to the Middletown Charge. Rev. J. H. Lilly was the first pastor and the class was organized with eighteen members. A sectional chapel was placed in 1913, under the pastorate of Rev. R. H. Arndt. Under Rev. A. J. Orlidge the present site was secured and a building erected on it under Rev. J. F. Cope and dedicated by Dr. J. S. Fulton. This building served until 1929, when it was converted into a parsonage and the present building erected and dedicated by Dr. W. S. Wilson, assisted by Dr. L. W. Stahl. The present membership is one hundred eighteen. Dr. W. A. Sites is the pastor of this charge and is leading in the advances this charge is making.


**BELLWOOD CHURCH**

The Bellwood United Brethren Church is the outgrowth of the Roots appointment, which held its services in the Roots schoolhouse. The class was organized in 1892, and the Roots appointment abandoned. The first appointed pastor was Rev. E. C. Rickenbrode, in 1893. The charter members were John J. Estep, John L. Etter, John L. Root, Harrison Cherry, Alfred Cherry, J. W. Rumberger, and David F. McMonigal.

The first church was built on the site of the present structure and was dedicated by Bishop E. B. Kephart, March 20, 1892. It cost about $2,000. The present parsonage was built under the leadership of Rev. W. R. Dillon, in 1908, and cost $2,500. Both the church and parsonage have received improvements from time to time and are in a fine state of preservation today.

The Sunday school, Christian Endeavor, Women's Missionary Association, and Ladies' Aid are in a flourishing condition and are being directed by the capable pastor, Rev. J. A. Mills. The membership is two hundred fifty-six.

The removal of the Pennsylvania Railroad Shops from Bellwood was a hard blow on the church but it has rallied nicely and faces the future bravely.
These men have served this charge since it was made a station: Revs. H. A. McKelvie, W. H. Mingle, C. L. Welch, H. C. Rhodes, S. H. Ralston, J. C. Moses, and J. A. Mills.

BELSANO CIRCUIT

The Belsano Church is older than the Allegheny Conference. Records of this church are scarce, but it is a well-established fact that the present church was built in the early thirties. It was built and given outright by Adam Makin, who afterward left his estate to the conference. The church has been well cared for and improved from time to time so that it is now comfortable and fills well its mission.

The parsonage is a good, six-room frame house and is located by the side of the church at Belsano.

Rev. R. M. Hamilton, while pastor of the Belsano Charge, preached in the old Big Bend schoolhouse and, in 1904, secured Rev. W. A. Sites to hold a revival meeting. This resulted in the organization of the Twin Rocks Class with twenty-seven charter members. The Commercial Coal Company donated ground on which a one-room frame building was erected, during the pastorate of Rev. J. A. Mills.

The church was completed and it was dedicated by Dr. J. S. Fulton, January 29, 1908, during the pastorate of Rev. O. E. Krenz. It cost
$1,000. In 1926, this church was badly damaged by fire and it, with the lot, was sold. A new location was secured and a splendid buff-brick church with finished basement was erected at a cost of $16,500. It was dedicated by Dr. W. S. Wilson, assisted by Dr. J. S. Fulton, October 23, 1927. It was built during the pastorate of Rev. L. C. McHenry and his trustee board was Dr. W. A. Prideaux, Mrs. W. A. Prideaux, G. C. Graffius, Merle Adams, Mrs. John Reed, Mrs. Danviers and H. Zimmerman. It was made a part of the Belsano Charge in 1904, and the following pastors have served the charge since then: Revs. W. A. Sites, J. A. Mills, O. E. Krenz, G. W. Emenhizer, J. H. Weaver, S. M. Johnson, J. B. Keirn, Charles Gwynn, L. C. McHenry, C. G. White, and D. M. Spangler. The latter is the present pastor.

BEAVER FALLS CHRISTIAN ENDEAVOR MEMORIAL CHURCH

The first services were held in 1894-95, but nothing permanent was done. In 1899, Rev. J. J. Funk became pastor at Industry, Pennsylvania, and visited members who had moved to Beaver Falls and, in 1901, a service was held in Fox's Hall. About twenty persons attended, among whom were: T. C. Campbell, F. Y. Addis, Mrs. Mary Campbell, D. A. Messner, and Harrison Guy. A brick building on Fifth Avenue was secured and regular services were held. A Sunday school was organized and D. A. Messner became the first superintendent.

After J. J. Funk, came the first regular appointed pastor of the new mission, formed at the conference at Coalport, in the person of Rev. J. R. King. He preached his first sermon October 13, 1901. The class was organized January 12, 1902, and the thirteen charter members were: F. Y. Addis, T. C. Campbell, H. Guy, Mrs. H. Guy, O. S. Morgan, Mrs. O. S. Morgan, Mrs. M. J. Campbell, D. A. Messner, Mrs. D. A. Messner, Jessie French, Mrs. Mollie Addis, Rev. J. R. King, and Mrs. J. R. King.

In 1904, a good corner lot, sixty by ninety-two feet was purchased for $3,900. It had upon it a five-room house which was used for a parsonage for some time. The Branch Christian Endeavor sponsored this church and it was named Beaver Falls Christian Endeavor Memorial Church. The Branch paid $3,000 for the lots and $1,300 toward support for the pastor. In 1905, the church was built at a cost of $7,500 and dedicated the last Sunday in June, 1905, by Dr. W. R. Funk. During the pastorate of Rev. C. G. White the church
was extensively improved with a Sunday-school room, gymnasium, etc., at a cost of $29,000, and dedicated September 6, 1925, by Dr. J. S. Fulton. The old parsonage was sold and the house next to the church was bought and improved. It has seven rooms and all modern conveniences. This church has had a slow but steady growth and with its facilities and devotion is serving its part of the city in a fine way.


**BEAVERDALE CHURCH**

This class was organized at Lloydell, during the pastorate of Rev. R. P. Roberts. William Allenbaugh, Arthur Ritchie, and William Dobbs were elected a board of trustees. The first place of worship was in a property in Lloydell, donated by the Mountain Coal Company. The appointment was made a part of the Dunlo-Beaverdale Charge. This property was sold in 1911. In 1909, steps were taken
BEAVERDALE CHURCH

to build on ground donated by the Logan Coal Company. Rev. S. H. Ralston became the pastor and, with John Cowher, William Parcel, Thomas Richardson, John Eby, H. W. Black, Mrs. Rose Mulhollem, Mrs. Emily Hess, and Mrs. Ella B. Black, proceeded to build the auditorium of the present building. The Sunday-school room and basement were added later. The church was dedicated by Dr. J. S. Fulton, November 14, 1909, and cost $4,000. With the Sunday-school room and other improvements and additions the church has a value of $10,000.

In 1916, the class purchased a fine, seven-room house with all modern improvements for a parsonage. It has a valuation of $2,800. Since becoming a station work, in 1915, it has been served by Revs. T. M. Sharp, W. A. Wissinger, J. S. Colledge, J. C. Rupp, G. E. Smith and, since 1928, by the present efficient leader, Dr. J. I. L. Ressler.

ARONA CIRCUIT

Records are very meager of the early beginnings of the Middletown United Brethren Church but work was carried on and services were probably held in a log church or schoolhouse before the Civil War. Accurate history begins with the building of a church on ground
deeded by Alex Mench, in 1870. The present church was built in 1896. It is a frame structure and will seat two hundred fifty persons.

In 1927, under the pastorate of Rev. J. H. Weaver, Sunday-school rooms were added making this a village church prepared to meet the demands of this day. It cost $5,000. It was a part of the Lycippus Charge, then of the Bradenville Charge, and was finally made a part of the Arona Charge, in 1914. Some pastors who served before that time were: Revs. L. W. Stahl, George Noden, J. F. Kelly, and T. M. Sharp. The trustees are: George Hohman, Loyal Smith, C. E. Diehl, I. I. Fox, Harry Fox, John Funk, and Clyde Rosensteel. The membership is eighty-nine.
many were converted and resulted in the organization of a class of seventy members. Steps were taken at once and resulted in the building of a good, two-room brick church, at a cost of $8,000. It was dedicated by Dr. W. R. Funk. It was made a part of the Madison Charge. The membership is now sixty, and the trustees are E. F. Oplinger, William G. Oplinger, and Calvin Fox.

During the year 1916, the Ocean Coal Company built a good, frame church at Oceanco, which was dedicated by Dr. J. S. Fulton. The company holds the title and keeps the church in repair and agrees that as long as we furnish a minister no other denomination can have the building. A class was formed and became a part of the Herminie Charge but, in 1916, was made a part of the Arona Charge. The trustees are Charles W. Lintner, E. L. Chew, and S. E. Tilbrook.

The parsonage is a good, six-room frame building with modern improvements and is situated in Arona. Since the Arona Charge was constituted it has been served by Revs. G. E. Buhan, F. A. Risley, D. W. Willard, J. C. Moses, W. R. McKinney, G. A. Sparks, Paul Morris, J. H. Weaver, and the present enterprising pastor, F. B. Hackett.

WAUKESHA CIRCUIT

This charge, as now constituted, embraces parts of other charges, such as Mahaffey Charge, Burnside Charge, Patchinville Charge, and LaJose Charge. For more than a quarter of a century there have been six churches in this circuit. The parsonage was formerly located just above LaJose, but during the pastorate of Rev. J. C. Grenzebach, it was sold and the present seven-room frame parsonage was built at Five Points.

The Cherry Corner church is a good, frame building, which meets the needs of this community in an adequate way. The class numbers forty-three and was for a long time a part of the Mahaffey Charge. It is a strictly rural church but maintains a fine community program. The church is valued at $1,000.

LaJose has a small membership and the church building is situated at the extreme end of the village. The church is a frame building and meets fully the demands made upon it. Its value is $1,500. The membership is twenty-six.

The Pleasant Hill church is a frame building with a value of $1,000, and is located not far from Hastings. The membership is twenty-two, and they are a devoted class of Christian people.
The Mount Joy church was built under the pastorate of Rev. W. K. Shimp and dedicated June 28, 1896, by Dr. L. W. Stahl, presiding elder. It is a frame building and cost $1,000, besides donated labor and work. This is purely a rural church and numbers eighteen members.

The East Ridge church is a splendid frame building and serves well the rural community in which it is located. It cost $1,500, and was dedicated by Dr. L. W. Stahl, February 4, 1894. The class is well organized and numbers eighty-eight. Rev. C. E. Wille was licensed to preach from this class.

The Five Points church is situated where five roads come to a point, hence the name. It is a good frame church building and was built in 1894, at a cost of $2,000. The church was dedicated by Dr. L. W. Stahl. February 11, 1896.


THREE SPRINGS CIRCUIT

This charge takes its name from the village in which the parsonage is situated, and the town is named because of the three mineral springs that are found within its limits. The charge has ten appointments, two of which are in Fulton County, and eight are in Huntingdon County. Formerly these churches formed in whole or part the Fulton, Orbisonia, Calvin, and Three Springs circuits. With the changing times several churches were closed and others weakened so that the present combination has resulted in the formation of this charge. The parsonage is a good six-room building and it is one of the oldest parsonages in the conference.

Mount Tabor is in Fulton County. The church is a frame building valued at $1,000. This is the home church of Rev. D. Speck and for many years was called the "Speck" Church. The present membership is twenty.
The Wells Valley Church dates back to the sixties. The building is a good frame one and is valued at $1,000. It is in Fulton County and the class membership is twenty-six.

The Otterbein church is a frame building situated in the Trough Creek Valley, near Calvin, and has a value of $1,000. The membership is twelve.

The present church called Cromwell was built in 1904, and dedicated December 11, by Dr. J. I. L. Ressler, presiding elder. It is strictly a rural church and is valued at $1,000. The membership of this class is eight.

The Hill Valley church is a frame structure. It was dedicated by Rev. T. P. Orner, November 8, 1892. The membership is nineteen, and the church has a value of $1,000. It is strictly a rural church.

The Fairview Church dates back to the sixties. The class numbers fifty-one, and is an aggressive rural church. Rev. D. M. Ciampa entered the ministry from this class. The church has a value of $1,500.

The present church at Latta Grove was dedicated by Rev. J. A. Clemm, October 17, 1886. It is a frame building and has a value of $1,500. The membership is eighty-eight. This is a rural church and the membership is wide awake and aggressive.

The Oak Grove church was built under the pastorate of Rev. H. F. Reber and dedicated February 14, 1908, by Dr. J. S. Fulton. It is a frame structure and has a value of $2,000. This is a rural church with a membership of twenty.

The Sugar Grove church stands on ground donated by Rev. R. S. Woodward. It is a very nice country church and cost $2,000. The class has a membership of thirty-nine, and they are awake to Kingdom interests.

The first church to be built in Three Springs was a frame building that cost $1,000. It was dedicated September 7, 1897, by Rev. T. P. Orner, presiding elder. This church was sold and the present building erected under the pastorate of Rev. I. H. Dean. It is a good frame building and reflects credit on both the class and the village of Three Springs. It was dedicated by Dr. J. S. Fulton, October 10, 1909, and cost $3,000. The membership is forty-nine. Pastors who served these churches in whole or part as now arranged were: Revs. R. S. Woodward, J. A. Clemm, J. F. Tallhelm, A. H. Spangler, John Felix, E. A. Zeek, A. Davidson, B. J. Hummel, E. F. Ott, G. A. Sparks, T. H. MacLeod, George Noden, G. W. Emenhizer, W. R. Dillen, R. L.
This charge is so named because since 1893 the parsonage has been located in the village of Glasgow. Previous to 1894, the charge was called Fallen Timber, and its history dates back for seventy-five or more years. As now constituted the charge has five appointments, three of which are in Cambria County and two in Clearfield County.

The old Fallen Timber church is situated at Fiske and is one of the oldest churches in this section of the country. It is a frame building and has a membership of sixty-one and a property valuation of $1,000. Originally it was served with the Beaver Valley Church, but long years ago was made a part of this charge. Glass, Thomas, Dean, Beers, Krise, and Kessler are among the leading families that have carried forward the work here.

The Utahville Church is in the village of Utahville. It was dedicated in February, 1883. It is a good frame building and cost $3,500. For years it was a part of the Coalport Charge but was attached to this charge a number of years ago. The membership is fifteen.

The Allemans church is a frame structure and was built in 1891, and dedicated by Rev. J. H. Pershing, presiding elder. The membership is small, but this church meets a need in this community. Spacht, Glasgow, Feaster, Bowman, and Hummel families are associated with the work here. The membership is ten.

The Roseland church stands in a fine farming community about three miles from Glasgow and was erected in 1891 and dedicated by Rev. J. H. Pershing. Troxell, Mulhollen, Hollen, Refiner, and Kuhn are the names of the principal families that have been associated with the work here. The membership is thirty-three and the property valuation is $1,000.

The Pleasant Hill church was one of the early churches in this territory. It was a frame building and served well its generations. In 1925, it was destroyed by fire and the present cement-block building was erected at a cost of $6,000. This class has a membership of twenty-seven. The Hollens, Mulhollens, Schmittles, Rickards, Beers, and Kuhns have been among the chief families of this congregation. These ministers have served this charge: Revs. J. Reynolds, J. M. Empfield, J. A. Clemm, D. A. Messenger, J. L. Baker, D. Strayer,

BIGLER CIRCUIT

The Bigler Charge is a part of what was originally called the Clearfield Charge. After the charge divided this part was called Otterbein and later, Williams Grove, and for the last quarter of a century, Bigler. The conference has been at work in this section ever since the conference was organized in 1839. The charge consists of five appointments.

The present church at Shiloh was dedicated by Rev. J. A. Clemm, presiding elder, August 29, 1886. It is a frame structure and cost $2,000. Among the workers of this church are the Williams, Knepp, and Shirey families. The membership is one hundred seventy-six, and the property value is $2,000.
Summit Hill church is situated about five miles from Bigler in a fine farming district. The church is a frame building and is adequate for the needs of the community. It was remodeled and beautified and then reopened by Dr. J. S. Fulton, December 5, 1909. The property is worth $2,000, and the class membership numbers one hundred fifty-three.

The Fairview church is a splendid frame building and stands in a farming community. It is fully adequate to meet the needs of this community. The membership is forty-eight, and the property value is $1,500. The Lansberrys and Smeals are among the leading families.

Pleasant Hill has a small membership and they have built a neat frame church building. They have a fine Sunday school. The church stands in a farming section but ministers to a part of Grass Flat. The membership is twenty-seven and the property value is $1,500.

The first church at Bigler was dedicated October 13, 1895. It was a frame building and cost $1,000. Here the class worshiped until 1924, when they erected a very fine brick church, under the pastorate of Rev. J. C. Moses. The church was dedicated May 4, 1924, by Dr. J. S. Fulton. It cost $21,000, and is a credit to both the class and the community.

The first parsonage was a frame structure and it was sold in 1924, when under the pastorate of Rev. J. C. Moses, the present modern, seven-room brick structure was erected. The combined membership of this charge is four hundred fifty-six, and the following pastors have served the charge: Revs. J. F. Tallhelm, J. Reynolds, A. E. Fulton, U. Conley, D. Strayer, W. H. Mattern, R. S. Woodward, J. M. Smith, J. S. Buell, D. R. Ellis, B. J. Hummel, T. Cameron, U. S. Drake, H. F. Wolfe, O. M. Wilson, W. H. DaFoe, W. R. Dillon, P. L. Auker, George Noden, O. T. Stewart, J. C. Rupp, J. C. Erb, G. A. Sparks, C. C. Bingham, C. L. McCoy, J. C. Moses, W. R. McKinney, A. D. Thompson, and W. A. Wissinger.

WEST DECATUR CIRCUIT

This charge is in Clearfield County and is composed of five appointments. Nearly a hundred years ago Rev. Henry Kephart established services in the New Castle District. He preached in the homes of the people and in schoolhouses. The people did not build a church until 1928 when, under the pastorate of Rev. J. P. Rauch and trustees, Austin Davis, K. O. Kephart, and Joseph Pinto, the present church
was erected. The cornerstone was laid on June 23, 1928, by Bishop Cyrus J. Kephart, a son of the first pastor and a brother of Bishop E. B. Kephart, and Dr. I. L. Kephart, for years editor of The Telescope. The church was dedicated by Rev. J. S. Colledge, September 9, 1928, and cost $4,500. Of the original members Mrs. S. H. Kephart and Mr. and Mrs. Harry Kephart are living.

The Ohio Class was organized in 1850, but by whom or where could not be secured as the records up to 1874 are missing. Services were held in the homes of the people and in schoolhouses. In 1874, Rev. J. F. Tallhelm was pastor and the Sunday-school record besides this item, records the death of people in the neighborhood, the effect of the weather conditions on farming and the reason for absence of various persons, all of which is interesting. The present church was built in 1893, and dedicated by Dr. L. W. Stahl, presiding elder, on December third. Rev. J. S. Phillips was the pastor in charge and the trustees were Frank Bush, John Baughman, Mike Mease, George Smeal, Jacob Baughman, and Isaac Goss. There are one hundred twenty members in this well-organized church. The class has given
Rev. W. B. Tobias to the ministry. A two-acre grove opposite the church is lighted by electricity and here are held various social functions, bush meetings, and often Sunday-evening services.

The West Decatur or Blue Ball Church is the outgrowth of the work of the circuit riders, Smith, Tallhelm, Fulton and others. The first church, Otterbein, was organized and built at Decaturville or Mock's Hill, in 1858. The lumber and stones were hauled by oxen in true pioneer fashion, the work being nearly all donated. Among the early families were those of Smeal, Goss, Thompson, and Mock. The Sunday school was established in 1877, with Mr. Smeal as superintendent, and he was followed by Thompson, Goss, Shaw, Plympton, Mills, Greene, Bock, Shimmel, Wilson, and others. The average attendance is now two hundred.

In 1904, the building was moved to the present site under the leadership of Rev. E. A. Sharp. During the pastorate of Rev. L. Rexrode in 1905, a good parsonage was built and the present circuit formed. In 1920, both the church and parsonage were destroyed by fire. The class did not falter but under Rev. J. H. Weaver proceeded to build the present concrete-block church at a cost of $25,500. The church was dedicated by Dr. J. S. Fulton, July 23, 1923, and later a good parsonage opposite the church was purchased. The present trustees are C. B. Mills, N. E. Shimmel, T. L. Baughman, Boyd Powell, and Richard Ulsh.


Just when the Sandy Ridge church was built cannot definitely be decided. The present church was built in 1886, and dedicated by Rev. J. A. Clemm, presiding elder, August 6. It is a frame structure and cost $1,500. This church was extensively repaired and was re-opened September 11, 1914, by Dr. J. S. Fulton.

The Sanborn church is a good, substantial, frame building and meets the needs of the community in which it is located in an adequate way. During the pastorate of Rev. J. H. Weaver this church was completely remodeled at a cost of about $2,000, and rededicated by Dr. J. S. Fulton, August 22, 1927.
The present pastor is Rev. A. L. Thompson and the combined membership of the churches is five hundred sixty-six, while the property value is $39,375.

WYANO CIRCUIT

This charge is made up of three appointments. The parsonage is located at Wyano and is joined to the Wyano church but is owned jointly by the charge. It is a fine six-room building with all the modern appointments.

The Barren Run appointment is one of the oldest in the conference, dating back to the time before the conference was formed. The first United Brethren minister was Jacob Winters. He held services in the home of Frederick Medsger and organized the class in 1830. The Medsgers, Weibles, Heplers, and Rowes were among the charter members. In 1839 when the first schoolhouse was built, it became the place of worship. In 1848, the first board of trustees, George Coder, George M. Medsger, and Samuel Medsger had erected the first church building and it served the congregation until the present build-
ing was erected in 1883. This frame building, thirty by forty feet in size, was dedicated by Bishop J. Dickson, assisted by the pastor, Rev. A. L. Funk. Out from this class have gone Rev. J. Medsger, Dr. E. U. Hoenshell, and Dr. S. S. Hough as ministers to bless the world. This church is vigorous and goes forward through its various departments to fulfill its mission of Christian service.

Rev. W. H. Mingle, while pastor of the Herminie Charge, visited the new and growing town of Wyano and, in 1915, organized the class. Among the charter members were: Mr. and Mrs. F. C. Morrow, Mr. and Mrs. W. E. Hepler, Mr. and Mrs. William Davis, Mr. and Mrs. Philip Gath, and Mr. and Mrs. James Crawford. Sunday school was organized in the home of Mrs. James Crawford and met in the old supply house. Here, too, preaching services were held. In 1915, the appointment was joined to the Barren Run and Sewickley appointments and made to form the Wyano Charge.

The church was built and was dedicated by Bishop W. M. Weekley, assisted by Dr. J. S. Fulton, March 23, 1919. The parsonage was built under the direction of Rev. J. H. Lilley and joined to the Wyano church. It is owned jointly by the charge.

The Sewickley Class dates its beginning back many years. Just when the first church was built is not definitely known, but it is known that it was a frame building and stood on the bank of the Big Sewickley Creek.

The second and present church was built in 1882, and dedicated by Rev. Francis Fisher, presiding elder. It is a frame structure and stands by the Funk Cemetery. It cost $1,500 in cash, besides the donated labor and material. The Zumbro, Funk, Gressley, Kintigh, and Lash families have always had a place of prominence in the work of this church. It sent out Joseph Zumbro, Abram Zumbro, and A. L. and W. R. Funk, into the ministry. Joseph Zumbro was the grandfather and Abram Zumbro was the uncle of Revs. A. L. and W. R. Funk. The membership of this class is sixty-four and the property value is $3,000.

EAST FREEDOM CIRCUIT

This charge has four churches, all of which are in Blair County, Pennsylvania. The present parsonage is the third building and is a fine, modern, brick structure, having six rooms and is situated in the village of East Freedom.
The Pine Grove Class was organized in 1863, and is in Freedom Township, near the town of Newry. The founders and first trustees were Peter Stifler, Jacob Stultz, and Alexander Shaw. This was the original class in this community and the building then erected, stood until torn down and replaced by the present structure in 1902. This building was remodeled and reopened by Dr. J. S. Fulton, July 4, 1915. Rev. J. C. Erb and Rev. Donald Ritchey were licensed to preach from this class.

The Canoe Creek Church is more than fifty years of age. The present building is a frame one and it is in fine condition for its work. The Bergers, Stifflers, and Harpsters have always been prominent in the work of this aggressive body of church workers. The present membership is fifty-six and the trustees are W. H. Harpster, A. L. Stiffler and S. Bagshaw. This class is well organized and serves well the community in which it is located.

The Mount Moriah Class dates back to 1885, when the first church was built at a cost of $800. Rev. W. H. Mattern became the first pastor with W. A. Jackson as Sunday-school superintendent and J. C. Ritchey, A. D. Auer, and David Hazlett as trustees.
The present building was erected under the pastorate of Rev. C. C. Bingham, and cost $4,240.44. It was dedicated by Dr. J. S. Fulton, September 5, 1909. Rev. Arthur Ritchey was licensed to preach from this class. The membership is fifty-nine and the trustees are George Hazlett, Dean Ritchey, Alva Long, John Stombaugh, and Jerry Long.

The East Freedom Class was organized by Rev. A. E. Fulton, in 1878, and the charter members were: Rev. and Mrs. A. E. Fulton, Mr. and Mrs. J. H. Hileman, Mr. and Mrs. William Dodson, Mr. and Mrs. William Diehl, Mr. and Mrs. George Snyder, Mr. and Mrs. W. Deckard, and Mrs. E. W. Handcuff. The present building, a brick structure, was built and it is in fine condition, having been improved from time to time. Rev. J. C. Moses was licensed to preach from this church. The trustees are Grant Snowberger, Frank Nophsker and Lloyd Shaw.


Ligonier Circuit

This charge is composed of three classes, all of which are in Westmoreland County, Pennsylvania. The parsonage is a good, modern, eight-room frame building and is situated in the village of Laughlintown. It was built during the pastorate of Rev. J. J. Funk, in 1903, and has a valuation of $5,000.

The Pleasant Grove church is a brick structure and is situated three miles north of Ligonier. The class was organized in the early fifties when Alex Cavan, Martin Phillippi, and George Phillippi, who believed in experimental religion and dared to stand for their convictions, led in the movement for a class of those who also believed this truth. The class bought an old frame building in 1885, which later was burned. The present building was erected in 1857, at a cost of $1,500, and was dedicated by the pastor, Reverend Grant. The Phillippi brothers burned the brick and laid them in the walls. The charter members were: Henry Seibel, Salome Weller, William Ankeny, Sr., William Ankeny, Jr., Elizabeth Ankeny, Christ Ankeny, and Joseph Albright. The present membership is one hundred fourteen, and the trustees
are: William Shaffer, George Neiderhiser, A. P. Darr, Rufus Hofelt, and H. J. Phillippi.

The Waterford church is situated in the village of Waterford, three and a half miles south of Ligonier. Years ago, some United Brethren families moved into this district and formed themselves into a class. They built a frame church and in it they worshiped until 1925, when the present white brick building was erected under the pastorate of Rev. William Snyder. The church cost $16,000, and was dedicated by Dr. J. S. Fulton, August 9, 1925. The membership is one hundred twenty-three, and the trustees are H. J. Wiemer, George Riffle, A. C. Kinsey, C. E. Roddy, and J. C. Zimmerman.

The Laughlintown church is situated on the Lincoln Highway, in the village of Laughlintown, three miles east of Ligonier. In 1895, Rev. J. W. Wilson held a sweeping revival in the community and this class was organized as one of the results. The church was built during the pastorate of Rev. A. M. Long, and was dedicated by Rev. T. P. Orner, August 15, 1897. The building was remodeled during the pastorate of Rev. J. J. Funk, and again in 1928, when Rev. J. J. Thompson led his people in the work that resulted in the present beautiful field stone cased church. The work cost $2,400, and the new building was dedicated by Dr. W. S. Wilson.


FAYETTE CIRCUIT

This charge takes its name from the county in which it is located and is composed of three appointments.

The Mount Olive Class, organized in 1861, grew out of services held in the Gault schoolhouse. Under Rev. William Beighel, the present site was secured for $20. The building of the church was begun in the spring of 1871, and it was dedicated by Bishop E. B. Kephart, November 11, 1871. The whole community rallied to the enterprise with material, labor and money. The first board of trustees was: Samuel Detwiler, Richard Herbert, and Campbell Kelly. The Sunday school was organized April 7, 1872, with John S. Longenecker
as superintendent. The Cody, Detwiler, Fretts, Longenecker, Whipkey, Cable, Kern, Seese, Kell, Sheraw, Timmerman, Means, and Keffer families have been prominent in the work of this church.

The East Connellsville Class was organized in the hall of the Knights of the Mystic Chain Lodge, who gave the use of their hall for church services as long as it was needed. The sixty-nine members found a permanent home a necessity and the pastor, Rev. Paul Morris, and his trustees proceeded to build a fine, brick-cased structure, at a cost of $12,000. It was dedicated January 27, 1929, by Dr. W. S. Wilson. This church is the outgrowth of the Moore Memorial Church and has a bright future. The Sunday school is under the leadership of Walter Huey, and already taxes the capacity of the new building.

The Moore Memorial Class resulted from meetings held in the Brakeneck schoolhouse and dates its organization back to the eighties. In 1889, the Baptists, the Church of God, and the United Brethren built a union church, each having a one-third interest. Here the class worshiped until they moved into their own building. Under the pastorate of Rev. W. H. Mingle, the cornerstone was laid by Rev.
W. H. Spangler, in 1901, and the completed church was dedicated by Dr. W. R. Funk, April 20, 1902. The trustees were: Richard Herbert, Hiram Huey, Lias Christner, and Marion Wilson. The charter members were: Richard and Rachel Herbert; Simon, Harriet, Albert, Fanny, Clark, Eliza, John, Emma, and Lizzie Huey; William Adams; Marion and Catharine Wilson; Albert, Elmira, and Peter Wagner; Marion Halfhill; and Marion Swink. This church was made a memorial church to Mr. and Mrs. Moore, by the gift of $3,350 by Mrs. Sarah B. Cochran. The church is the mother of the East End Church. The parsonage of the charge is located by the side of this church and is a good eight-room frame building. Rev. J. J. Thompson is the present pastor and leader of these churches. Pastors who served this charge are: Revs. W. H. Mingle, C. W. Hutsler, J. K. Huey, L. B. Fasick, B. J. Hummel, G. A. Sparks, J. B. Keirn, J. E. Ott, A. M. Long, E. F. House, C. W. Olewine, E. E. Ormston, C. E. Shannon, P. A. Morris, R. H. Arndt, and J. J. Thompson.
"Leaves have their time to fall,  
And flowers to wither at the north wind's breath,  
And stars to set—but all,  
Thou hast all seasons for thine own, O Death!"

"In that city of life, o'er the hills far away,  
Where the sun never sets, nor the flowers decay,  
They are with the redeemed, from trouble and pain;  
We miss them so much, but we'll meet them again.'

"LEST WE FORGET"

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<td>1908</td>
<td>Julian, Pa.</td>
</tr>
<tr>
<td>W. A. Jackson</td>
<td>81</td>
<td>1863</td>
<td>1910</td>
<td>Keymar, Md.</td>
</tr>
<tr>
<td>N. S. Bailey</td>
<td>55</td>
<td>1905</td>
<td>1911</td>
<td>Williamsport, Pa.</td>
</tr>
<tr>
<td>E. A. Zeek</td>
<td>76</td>
<td>1873</td>
<td>1911</td>
<td>Scottdale, Pa.</td>
</tr>
<tr>
<td>D. Speck</td>
<td>85</td>
<td>1851</td>
<td>1912</td>
<td>Grandview, Johnstown, Pa.</td>
</tr>
<tr>
<td>R. C. Walmer</td>
<td>30</td>
<td>1911</td>
<td>1914</td>
<td>Massillon, Ohio.</td>
</tr>
<tr>
<td>I. H. Dean</td>
<td>64</td>
<td>1908</td>
<td>1914</td>
<td>McVeytown, Pa.</td>
</tr>
<tr>
<td>R. M. Hamilton</td>
<td>55</td>
<td>1907</td>
<td>1915</td>
<td>Glasgow, Pa.</td>
</tr>
<tr>
<td>B. L. Seneff</td>
<td>53</td>
<td>1889</td>
<td>1915</td>
<td>Otterbein Cemetery, Westerville, Ohio.</td>
</tr>
<tr>
<td>B. C. Shaw</td>
<td>56</td>
<td>1889</td>
<td>1915</td>
<td>Grandview, Johnstown, Pa.</td>
</tr>
<tr>
<td>John Felix</td>
<td>84</td>
<td>1869</td>
<td>1915</td>
<td>Windber, Pa.</td>
</tr>
<tr>
<td>A. E. Fulton</td>
<td>77</td>
<td>1873</td>
<td>1916</td>
<td>Grandview, Johnstown, Pa.</td>
</tr>
<tr>
<td>G. L. McGehee</td>
<td>32</td>
<td>1913</td>
<td>1917</td>
<td>Near Johnstown, Ohio.</td>
</tr>
<tr>
<td>A. L. Funk</td>
<td>70</td>
<td>1882</td>
<td>1918</td>
<td>Otterbein Cemetery, Westerville, Ohio.</td>
</tr>
<tr>
<td>Mary G. Funk</td>
<td>58</td>
<td>1896</td>
<td>1919</td>
<td>Westerville, Ohio.</td>
</tr>
<tr>
<td>C. S. Parker</td>
<td>54</td>
<td>1916</td>
<td>1920</td>
<td>South Whitley, Ind.</td>
</tr>
<tr>
<td>T. P. Orner</td>
<td>80</td>
<td>1873</td>
<td>1920</td>
<td>Altoona, Pa.</td>
</tr>
<tr>
<td>S. E. Cormany</td>
<td>83</td>
<td>1888</td>
<td>1921</td>
<td>Grandview, Johnstown, Pa.</td>
</tr>
<tr>
<td>Edward James</td>
<td>74</td>
<td>1884</td>
<td>1922</td>
<td>Pfouts Valley.</td>
</tr>
<tr>
<td>W. H. Spangler</td>
<td>63</td>
<td>1890</td>
<td>1923</td>
<td>Grandview, Johnstown, Pa.</td>
</tr>
<tr>
<td>T. M. Sharp</td>
<td>59</td>
<td>1898</td>
<td>1924</td>
<td>Irwin, Pa.</td>
</tr>
<tr>
<td>Age</td>
<td>Adm.</td>
<td>Died</td>
<td>Place of Burial</td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>------</td>
<td>------</td>
<td>--------------------------</td>
<td></td>
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<td>72</td>
<td>1884</td>
<td>1924</td>
<td>Mt. Pleasant, Pa.</td>
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<td>67</td>
<td>1883</td>
<td>1924</td>
<td>Grandview, Johnstown, Pa.</td>
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<td>67</td>
<td>1889</td>
<td>1924</td>
<td>Woodlawn, Wilkinsburg, Pa.</td>
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<td>73</td>
<td>1884</td>
<td>1924</td>
<td>Orbisonia, Pa.</td>
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<tr>
<td>66</td>
<td>1885</td>
<td>1926</td>
<td>Dayton, Ohio.</td>
<td></td>
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<tr>
<td>89</td>
<td>1872</td>
<td>1927</td>
<td>Canoe Creek, Pa.</td>
<td></td>
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<tr>
<td>86</td>
<td>1870</td>
<td>1927</td>
<td>Dayton, Ohio.</td>
<td></td>
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<td>33</td>
<td>1911</td>
<td>1927</td>
<td>Greensburg, Pa.</td>
<td></td>
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<td>87</td>
<td>1882</td>
<td>1928</td>
<td>Curwensville, Pa.</td>
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<td>85</td>
<td>1880</td>
<td>1928</td>
<td>Houserville, Pa.</td>
<td></td>
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<tr>
<td>86</td>
<td>1880</td>
<td>1928</td>
<td>Canoe Creek, Pa.</td>
<td></td>
</tr>
<tr>
<td>83</td>
<td>1889</td>
<td>1928</td>
<td>Mapleton Depot, Pa.</td>
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<td>60</td>
<td>1914</td>
<td>1929</td>
<td>Richland Cemetery, Johnstown, Pa.</td>
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<tr>
<td>72</td>
<td>1915</td>
<td>1929</td>
<td>West Genessee Cemetery, New York.</td>
<td></td>
</tr>
<tr>
<td>78</td>
<td>1872</td>
<td>1930</td>
<td>St. Clair Cemetery, Greensburg, Pa.</td>
<td></td>
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<tr>
<td>55</td>
<td>1905</td>
<td>1930</td>
<td>Greensville, Pa.</td>
<td></td>
</tr>
<tr>
<td>84</td>
<td>1876</td>
<td>1931</td>
<td>St. Clair Cemetery, Greensburg, Pa.</td>
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</tr>
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</table>
CHAPTER XVI

PHOTOS OF THE PRESENT MINISTERIAL MEMBERS OF ALLEGHENY CONFERENCE

Among the features of this brief history I am sure you will appreciate the tables in the latter part of it, and possibly none more than the Photo Gallery. I am happy to present this feature and thus allow you to look upon the faces of the ministers who compose the annual conference in 1931, and also those who are employed by the conference as pastors.

I regret my inability to secure the pictures of those marked "No photo furnished."

My appreciation of the response given my effort to secure this feature is extended to every one who responded. It was no surprise to me for it is exactly what I would expect from this body of ministers.

J. S. FULTON.
HISTORY OF ALLEGHENY CONFERENCE

B. R. Smith
G. E. Smith
M. M. Snyder
William Snyder
Rose K. Snyder
G. R. Strayer
J. F. Strayer
M. Elizabeth Spangler
D. M. Spangler
G. C. Shaffer
W. M. Sparks
J. C. Stoner
A. D. Thompson
J. J. Thompson
A. L. Thompson
W. B. Tobias
Due to an unfortunate oversight the picture of Rev. S. M. Johnson is not in proper alphabetical order.
HISTORY OF ALLEGHENY CONFERENCE

OTHERS EMPLOYED IN THE CONFERENCE

L. C. McHenry
Orion Mickey
C. F. Miller
R. H. White

John Winwood
T. L. Keirnan
D. W. Hummel
F. B. Gilchrist, Jr.
CHAPTER XVII

MINISTERIAL RECORD OF CONFERENCE MEMBERS

G. R. ALBAN
Received Quarterly Conference License, 1903; received Annual Conference License, 1907; admitted into Allegheny Conference, 1907; ordained by Bishop Wm. M. Bell, 1911.
Served East Salem, 1906-1908; Mapleton, 1908-1910; Monessen, 1910-1912; Beaver Falls, 1912-1914; Windber, 1914-1916; Everson, 1916-1918; Herminie, 1918-1920; Clearfield, 1920-1925; Huntingdon, 1925-1927; Portage, 1927-1928; Hollsopple, 1928-29; Altoona, Schum Memorial, 1929—.

MISS GAYNELL ARDELL
Received Quarterly Conference License, 1926; received Annual Conference License, 1927; received into Allegheny Conference, 1927; ordained in 1929, by Bishop Batdorf.
Church Secretary and Pastor's Assistant, Altoona, First Church, 1925-1928. Specialist in Religious Education and Young People's Work, 1928—.

R. H. ARNDT
Received Quarterly Conference License, 1912; received Annual Conference License, 1913; admitted into Allegheny Conference, 1915; ordained by Bishop W. M. Bell, 1921.
Served Waukesha, 1913-1914; Bradenville, 1914-1917; Richfield, 1917-1920; Liverpool, 1920-1923; Williamsport, 1923-1927; Jeannette, 1927-1928; East Pennsylvania Conference, Enders, 1928-1929; Fayette, 1929-1930; Westmoreland, 1930—.

W. H. ARTZ
Received Quarterly Conference License, 1888; received Annual Conference License, 1891; admitted into Allegheny Conference, 1896; ordained by Bishop J. S. Mills, 1901.
Served Lickingville, 1893-1894; Middletown, 1894-1895; Berlin, 1895-1896; Springfield, 1896-1898; Dehaven, 1898-1899; Patchinsville, 1899-1900; Susquehanna, 1911-1912; Port Matilda, 1912; Local, 1912.

A. L. BARNETT
Received Quarterly Conference License, 1923; received Annual Conference License, 1923; admitted into Allegheny Conference, 1925; ordained 1929, by Bishop Batdorf.
Served Hustontown, 1923-1925; Runville, 1925-1927; New Paris, 1927-1928; Rochester Mills, 1928-1930; Casselman, 1930—.

W. V. BARNHART
Received Quarterly Conference License, 1894; received Annual Conference License, 1895; admitted into Allegheny Conference, 1895; ordained by Bishop E. B. Kephart, 1899.
Served Rosedale, 1894-1895; La Jose, 1895-1899; McKeesport, First, 1899-1902; Connellsville, 1902-1907; Wilkinsburg, 1907-1908; Pitcairn, 1908-1917; Church Erection, field work, 1917-1919; Board of Administration, field work, July 1, 1919—April 1, 1921; Monessen, April, 1921-1923; McKeesport, Kephart, 1923-1926; Beaver Falls, 1926-1927; Latrobe, 1927—.
EARLE C. BATEMAN
Received Quarterly Conference License, 1927; Annual Conference, 1929; received into Allegheny Conference, 1929.
Served Altoona, Wehnwood, 1929—.

CLYDE BIELSTEIN
Received Quarterly Conference License, 1928; Annual Conference License, 1929; received into Allegheny Conference, 1929.
In school, 1929—.

GEORGE BIGGS, JR.
Received Quarterly Conference License, 1929; received Annual Conference License, 1930; received into Allegheny Conference, 1930.
Otterbein College, 1928—.

M. S. BITTNER
Received Quarterly Conference License, 1915; received Annual Conference License, 1916; admitted into Allegheny Conference, 1923; ordained by Bishop Fout, 1920.
Served in White River, 1920-1923; in Allegheny, Woodland, 1923-1928; Juniata, 1928—.

J. N. BOYER
Received Quarterly Conference License, 1922; received Annual Conference License, 1923; admitted into Allegheny Conference, 1923; ordained by Bishop Batdorf, 1930.
Served Connellsville, summer 1928; in school, 1923-1930; East Pittsburgh, 1930—.

J. H. BRIDIGUM
Received Quarterly Conference License, 1910; received Annual Conference License, 1912; admitted into Allegheny Conference, 1912; ordained by Bishop W. M. Weekley, 1913.
Served Connellsville, June 1, 1913—October 1, 1913; Coalport, 1913-1914; Altoona, Third, 1914—April 1, 1918; Portage, April 1, 1918—October 1, 1919; Philipsburg, 1919-1923; Connellsville, 1923-1928; Mt. Pleasant, 1928—.

H. A. BUFFINGTON
Received Quarterly Conference License, 1884; received Annual Conference License, 1885; admitted into Allegheny Conference, 1890; ordained by Bishop J. Weaver, 1889.
Served in East German Conference three years; Altoona, Second, 1888-1889; New Florence, 1889-1891; Cambria, 1891-1893; Jenner Cross Roads, 1893-1895; Walnut Grove, 1895-1898; Conemaugh, 1901-1903; Windber, 1903-1905; Hollsopple, 1905-1906; Coalport, 1906-1910; Huntingdon, 1910-1911; Somerset, 1911-1915; Latrobe, 1915-1916; Philipsburg, 1916-1919; Pitcairn, 1919-1921; Altoona, Third, 1921-1924; Johnstown, Westmont, 1924-1926; Wilmore, 1926-1927; Madison, 1927-1929; Conemaugh, 1929—.

BENJAMIN F. BUNGARD
Received Quarterly Conference License, 1908; received Annual Conference License, 1909; admitted into Allegheny Conference, 1909; ordained by Bishop W. M. Weekley, 1915.
Served Monessen, 1912-1915; Herminie, 1915-1918; Trafford, May 1—October 1, 1919; Portage, 1919-1922; Altoona, First, 1922—.

T. W. BURGESS
Received Quarterly Conference License, 1882; received Annual Conference License, 1886; admitted into Allegheny Conference, 1886; ordained by Bishop J. Dickson, 1890.
Served Allegheny Circuit, 1886-1887; Middletown, 1890-1892; Connellsville, 1892-1894; Claysville, 1894-1897; Somerset, 1897-1900; Walnut Grove, 1900-1903; Pitscairn, 1903-1905; Herminie, 1905-1907; Kephart Memorial, 1907-1912; Wall, 1912-1913; Walnut Grove, 1913-1914; Westmoreland, 1914-1917; Jeannette, 1917-1924; Herminie, 1924—.

D. N. CIAMPA
Received Quarterly Conference License, 1924; received Annual Conference License, 1925; admitted into Allegheny Conference, 1925; ordained 1929, by Bishop Batdorf. Served Zion, 1927—.

JOHN S. COLLEDGE
Received Quarterly Conference License, 1897; received Annual Conference License, 1907; admitted into Allegheny Conference, 1907; ordained by Bishop J. S. Mills, 1911. Served Middletown, 1906-1907; Springfield, 1907-1909; Milton, 1909-1911; Williamsport, 1911-1917; Beaverdale, 1917-1921; Milton, 1921-1925; Clearfield, 1925—.

R. H. COURTNEY
Received Quarterly Conference License, 1925; received Annual Conference License, 1925; received into Allegheny Conference on credentials from Ohio Conference, United Evangelical Church, 1928; ordained by Bishop Batdorf, 1930. Served in United Evangelical Church, 1925-1926. Susquehanna, 1927-1930; East Salem, 1930—.

LEROY T. CULP
Received Quarterly Conference License, 1924; received Annual Conference License, 1925; admitted into Allegheny Conference, 1925; ordained by Bishop Bell, 1928. Served Port Matilda, 1924-1927; Trafford, 1927—.

F. W. DAVIS
Admitted into Allegheny Conference, 1921; ordained by Bishop Bell, East Ohio Conference, 1912. Served in China as Missionary, 1912-1918; served in Deputation Work, 1919; member of East Ohio Conference, 1912-1921; Greensburg, 1921-1927; Scottsdale, 1927—.

E. E. DUNKELBERGER
Admitted into Allegheny Conference from the Evangelical Church, 1923; ordained, 1928, by Bishop Bell. Served Waukesha, 1923-1926; Orbisonia, 1926-1930; Middleburg, 1930—.

J. S. EMENHIZER
Received Quarterly Conference License, 1914; received Annual Conference License, 1916; admitted into Allegheny Conference, 1916; ordained by Bishop Bell, 1923. Served Union, 1915-1916; Hustontown, 1916-1918; Mahaffey, 1918-1920; Susquehanna, 1920-1924; Glasgow, 1924-1926; Waukesha, 1926-1928; Middleburg, 1928-1930; Central City, 1930—.

J. C. ERB
Received Quarterly Conference License, 1894; received Annual Conference License, 1909; admitted into Allegheny Conference, 1909; ordained by Bishop Bell, 1927. Served Williamsport, 1894; Wilmore, 1895-1898; Dunlevy, 1898-1899; Shade Gap, 1899-1900; Orbisonia, 1900-1903; Newport, six months, 1904; Clarion River, 1904-1905; Birmingham, 1905-1907; Susquehanna, 1907-1908; East Salem, 1908-1911; Bigler, 1911-1913; Knoxdale, 1913-1915; Rochester Mills, 1915-1916; New Buffalo, 1916-1918; Runsville, 1918-1920; Industry, 1920-1921; New Paris, 1923-1924; Cambria, 1924-1928; Retired, 1928.
KENNETH FALSTIC

Received Quarterly Conference License, ....; Annual Conference License, 1929; received into Allegheny Conference, 1929.

In school, 1929—.

JOHN T. FARNSWORTH

Received Quarterly Conference License, 1911; received Annual Conference License, 1913; admitted into Allegheny Conference, 1913; ordained by Bishop William M. Bell, 1919.

Served Ligonier, 1914-1919; Everson, 1919-1925; Rockwood, 1925-1928; Altoona, Third, 1928—.

HARRY J. FISHER

Received Quarterly Conference License, 1928; Annual Conference License, 1929; received into Allegheny Conference, 1929.

In school, 1929; served Liverpool, four months, 1930.

A. BYRON FULTON

Received Quarterly Conference License, 1924; received Annual Conference License, 1926; admitted into Allegheny Conference, 1926; ordained by Bishop Bell, 1927.

Served St. Michael, three months, 1925; Casselman, three months, 1926; in Bonebrake Seminary, 1924-1927; served Hamilton, Ohio, January 1, 1927—September, 1928; Jeannette, 1928—.

J. S. FULTON

Received Quarterly Conference License, 1891; received Annual Conference License, 1892; admitted into Allegheny Conference, 1892; ordained by Bishop J. S. Mills, 1895.

Served Glasgow, 1891-1893; Dubois, 1893-1895; New Florence, 1895-1898; Madison, 1898-1903; Wilkinsburg, 1903-1907; Conference Superintendent, 1907-1927; Director of Preacher Pension, 1927—.

W. G. FULTON

Received Quarterly Conference License, 1902; received Annual Conference License, 1903; admitted into Allegheny Conference, 1903; ordained by Bishop J. S. Mills, 1905.

Served Knoxdale, 1903-1907; Philipsburg, 1907-1911; East Pittsburgh, 1911-1918; Beaver Falls, 1918-1923; Johnstown, Homestead Avenue, 1923-1929; Punxsutawney, 1929—.

JAMES J. FUNK

Received Quarterly Conference License, 1897; received Annual Conference License, 1899; admitted into Allegheny Conference, 1899; ordained by Bishop J. S. Mills, 1901.

Served Glasgow, March 31 to September 20, 1899; Industry, 1899-1901; Ligonier, 1901-1905; Woodland, 1905-1909; Westmoreland, 1909-1914; Homestead Avenue, 1914-1923; McKeesport, Shoemaker, 1923-1927; Somerset, 1927-1930; Youngwood, 1930—.

WILLIAM R. FUNK

Received Quarterly Conference License, 1880; received Annual Conference License, 1883; admitted into Allegheny Conference, 1883; ordained by Bishop J. Weaver, 1886.

Served Industry, 1883-1884; Westmoreland, 1886-1888; Scottdale, 1888-1892; Greensburg, 1892-1897; Publishing Agent, 1897—.

HOMER E. GAUNTT

Received Annual Conference License, 1927; admitted into Allegheny Conference, 1927; ordained 1929 by Bishop Batdorf.

Served Bryant charge in Indiana M. P. Ch., 1926-1927; St. Michael, 1927-1929; Wilmore, 1929—.
Received Quarterly Conference License, 1901; received Annual Conference License, 1902; admitted into Allegheny Conference, 1924; ordained by Bishop Mills, 1905.

Served Williamsport, Maryland, 1903-1904; Wormleysburg, Pennsylvania, 1904-1908; Baltimore, Otterbein Memorial, 1908-1911; Akron, Ohio, 1911-1917; Indianapolis, Indiana, 1917-1923; Allegheny, Johnstown, First, 1923—.

J. D. GOOD

Received Quarterly Conference License, 1914; received Annual Conference License, 1915; admitted into Allegheny Conference, 1915; ordained by Bishop W. M. Bell, 1918.

Served New Florence, 1914-1917; Hollsopple, 1917-1920; Johnstown, Barron Avenue, 1920-1922; Mt. Pleasant, 1922-1926; Scottsdale, 1926-1927; Greensburg, 1927—.

W. D. GOOD

Received Quarterly Conference License, 1900; received Annual Conference License, 1902; admitted into Allegheny Conference, 1919; ordained by Bishop J. S. Mills, 1906.


Served in Allegheny Conference—Westmoreland, 1919; Ligonier, 1919-1921; Casselman, 1921-1922; Knoxdale, 1922-1924; Hooversville, 1924-1926; Rochester Mills, 1926-1928; Wall, 1928—.

I. W. GROH

Received Quarterly Conference License, 1889; received Annual Conference License, 1893; admitted into Allegheny Conference, 1904; ordained by Bishop J. Weaver, 1893.

Served in Ontario Conference, Niagara Circuit, 1889-1893; Ontario Conference District, 1893-1899; Allegheny Conference, La Jose, 1904-1906; Orbisonia, 1912-1915; Woodland, 1915-1918; Altoona Third, 1918-1921; Shanksville, 1921-1924; Wilmore, 1924-1926; Superannuated, 1926—.

CHARLES GWYNN

Received Quarterly Conference License, 1911; received Annual Conference License, 1919; admitted into Allegheny Conference, 1922; ordained by Bishop C. J. Kephart, 1920.

Served in Colorado Conference, Pueblo, 1918-1919; Niwot, 1919-1920; Baptist Church, 1920-1922; Allegheny Conference, Orbisonia, 1922-1923; Belsano, 1923-1925; Dunlo, 1925-1927; Industry-Sewickley, 1927-1928; Sewickley, 1928-1930; Windber, 1930—.

FRANK B. HACKETT

Received Quarterly Conference License, 1911; received Annual Conference License, 1915; admitted into Allegheny Conference, 1923; ordained by Bishop W. M. Bell, 1918.

Served in Erie Conference, Burtville, 1915-1916; Lake Pleasant, 1916-1918; Pine Grove, 1918-1920; in Allegheny, Bellefonte, June, 1923-1924; Hollsopple, 1924-1926; Wall, 1926-1928; Arona, 1928—.

MRS. ZELMA HACKETT

Received Quarterly Conference License, 1925; received Annual Conference License, 1925; admitted into Allegheny Conference, 1925; graduated from Seminary, 1923, and ordained by Bishop Bell in 1925.

Associate pastor, Wall, 1927-1928; Arona, 1928—.
ALVIN H. HAIRE
Received Quarterly Conference License, 1917; received Annual Conference License, 1920; admitted into Allegheny Conference, 1920; ordained by Bishop Bell, 1920.
Served Industry, May to September, 1919; Sewickley, May to October, 1920; Jefferson, 1920-1922; Clarion River, 1922-1923; Middleburg, 1923-1924; without appointment, 1924—.

W. G. HAWK
Received Quarterly Conference License, 1922; received Annual Conference License, 1925; admitted into Allegheny Conference, 1925; ordained by Bishop Bell, 1927.
Served Central City, 1924-1927; Coalport, 1927-1929; Altoona, Grace, 1929—.

WARREN H. HAYES
Received Quarterly Conference License, 1911; received Annual Conference License, 1912; admitted into Allegheny Conference, 1912; ordained by Bishop A. T. Howard, 1916.
Served New Paris Circuit, June to September, 1912; Rochester Mills, May to September, 1916; Missionary to Japan, 1916-1924; Braddock, 1925-1930; Wilkinsburg, 1930—.

ELMER U. HOENSHELL
Received Quarterly Conference License, 1889; received Annual Conference License, 1890; admitted into Allegheny Conference, 1890; ordained by Bishop N. Castle, 1892.
Served Tyrone, 1892-1894; Mt. Pleasant, 1894-1896; Principal of Shenandoah Collegiate Institute and School of Music, 1896-1909; served in Virginia Conference, Dayton, U. B. Church, 1903; President, Brandon Institute, 1909; Lecturer, 1928—.

S. S. HOUGH
Received Quarterly Conference License, 1887; received Annual Conference License, 1890; admitted into Allegheny Conference, 1890; ordained by Bishop N. Castle, 1892.
Served in Sandusky Conference, Attica Charge, four months in 1891; Miami Conference, Millville Charge, 1891-1892; Allegheny Conference, Madison Circuit, 1892-1894; Madison Station, 1894-1895; Altoona, Second Church, 1895-1905; General Secretary of Foreign Missions, 1905-1919; Executive Secretary Board of Administration, 1919—.

CLYDE E. HOUSE
Received Quarterly Conference License, 1918; received Annual Conference License, 1928; admitted into Allegheny Conference, 1928; ordained by Bishop Batdorf, 1930.
In Bonebrake Seminary, 1927-1930; served Runville, 1930—.

G. E. HOUSEHOLDER
Received Quarterly Conference License, 1920; received Annual Conference License, 1921; admitted into Allegheny Conference, 1921; ordained by Bishop Bell, 1926.
Served Coalport, 1921-1926; Everson, 1926-1930; Bellefonte, 1930—.

MITCHELL M. HOUSER
Received Quarterly Conference License, 1906; received Annual Conference License, 1911; admitted into Allegheny Conference, 1911; ordained by Bishop W. M. Bell, 1920.
Served Shade Gap, 1907-1909; Middletown, 1909-1911; East Salem, 1911-1914; Rochester Mills, 1914-1915; Hooversville, 1915-1917; Williamsport, 1917-1923; Connemaugh, 1923-1927; Monessen, 1927—.

JAMES R. HOWE
Received Quarterly Conference License, 1929; received Annual Conference License, 1930; admitted into Allegheny Conference, 1930.
In school, 1930—.
B. J. HUMMEL

Received Quarterly Conference License, 1878; received Annual Conference License, 1880; admitted into Allegheny Conference, 1880; ordained by Bishop J. Dickson, 1884.

Served Burnside, 1878-1879; Clarington, 1870-1880; Bellefonte and Milheim, 1880-1881; Tyrone, 1881-1883; Bellefonte, 1883-1885; Fallentimber, 1885-1887; Ligonier, 1887-1888; New Florence, 1888-1889; Bigler, 1889-1891; Three Springs, 1891-1892; Orbisonia, 1892-1894; Huntingdon, 1894-1896; Knoxdale, 1896-1897; Runville, 1898-1901; Bellwood. 190T-T904; Claysville, 1904-1905; Fayette, 1906-1908; Rockwood, 1908-1911; Everson, 1911-1913; Con. Evangelist, 1913-1914; Clearfield. 1914-1917; Woodland, 1918. one month; Greenwood, 1921, two months; Woodland, 1922-1923; Superannuated, 1917—.

HEBER H. HUMMEL

Received Quarterly Conference License, 1923; received Annual Conference License, 1925; admitted into Allegheny Conference, 1925; ordained by Bishop Bell, 1928.

Served Middleburg, 1924-1928; Mapleton, 1928—.

S. M. JOHNSON

Received Quarterly Conference License, 1909; received Annual Conference License, 1911; admitted into Allegheny Conference, 1911; ordained by Bishop W. M. Weekley, 1914.

Served Dunlevy, 1909-1912; Houserville, 1912-1915; Belsano, 1915-1922; Madison, 1922-1925; Milton, 1925-1928; Altoona, Grace, 1928-1929; Retired, 1929—.

JOSEPH B. KEIRN

Received Quarterly Conference License, 1898; received Annual Conference License, 1902; admitted into Allegheny Conference, 1902; ordained by Bishop J. S. Mills, 1906.

Served Berlin, 1901-1903; Cambria, 1903-1907; Ligonier, 1907-1908; New Florence, 1908-1909; Fayette, 1910-191; Madison, 1913-1915; McKeesport, First, 1915-1916; Rockwood, 1916-1918; Ralphston, 1918-1920; Knoxdale, 1920-1921; Wall, 1921-1922; Belsano, 1922-1923; Orbisonia, 1923-1924; Wyano, 1924-1927; Dunlo, 1927-1929; Houserville, 1929—.

LAWRENCE KEISTER

Received Quarterly Conference License, 1881; received Annual Conference License, 1885; admitted into Allegheny Conference, 1885; ordained by Bishop J. Weaver, 1886.

Served Clarion River, three months, 1885; Morrellville, 1885-1886; Greensburg, 1886-1887; Wilkinsburg, 1890-1894; Tyrone, 1894-1895; Scottsdale, 1895-1900; Otterbein College, six months, 1900-1901 ; Mt. Pleasant, 1901-1907; President, Lebanon Valley College 1907-1912; Publishing and writing, 1912—.

CHARLES H. KELLER

Received Quarterly Conference License, 1923; received Annual Conference License, 1925; admitted into Allegheny Conference, 1925.

Student at Otterbein, 1925-1929; at Bonebrake Seminary, 1929—.

J. W. A. KELLEY

Received Quarterly Conference License, 1889; Annual Conference License, 1893; admitted into Allegheny Conference, 1902; ordained by Bishop Mills in 1887.

Served in East Pennsylvania Conference, Shamokin, Second, 1891-1898; Allegheny Conference, Milton, 1898-1900; Williamsport, 1900-1903; Local. 1904—.
G. E. KELLY

Received Quarterly Conference License, 1921; received Annual Conference License, 1923; admitted into Allegheny Conference, 1923; ordained 1929, by Bishop Batdorf.
Served Jefferson, 1928—.

J. F. KELLY

Received Quarterly Conference License, 1893; received Annual Conference License, 1904; admitted into Allegheny Conference, 1894; ordained by Bishop E. B. Kephart, 1898.
Served East Salem, 1893-1895; Runville, 1895-1898; New Florence, 1898-1899; Middle-town, 1899-1901; Middleburg, seven months, 1901-1902; Liverpool, 1902-1904; Wilmore, 1904-1906; Greenwood, 1906-1908; Lovett, 1908-1910; Shanksville, 1910-1911; Milton, 1911-1912; Clearfield, 1912-1914; Coalport, 1914-1915; East Freedom, 1915-1918; Hooversville, 1918-1920; Mill Run, 1920-1922; Local relation, 1922—.

JOHN R. KING

Received Quarterly Conference License, 1887; received Annual Conference License, 1892; admitted into Allegheny Conference, 1892; ordained by Bishop J. W. Hott, 1894.
Missionary to Sierra Leone, West Africa, 1894-1901; 1902-1912; served Beaver Falls, 1901-1902; Superintendent Otterbein Home, 1912-1926; Superintendent, Boys' Dormitory, Otterbein College, 1926—.

E. B. LEARISH

Received Quarterly Conference License, 1908; received Annual Conference License, 1910; admitted into Allegheny Conference, 1910; ordained by Bishop W. M. Bell, 1911.
Served in Sandusky Conference, Center, three months in 1910; Allegheny Conference. Orbisonia, four months in 1911; North Illinois Conference, Lexington, three months in 1912; Allegheny Conference, Braddock, 1915-1919; Altoona, Second, 1919-1922; Scottsdale, 1922-1926; Philipsburg, 1926-1929; Johnstown, Homestead Avenue, 1929—.

H. P. LIGHT

Admitted into Allegheny Conference on transfer, 1924.
Served in Allegheny, East Freedom, 1923-1924; Susquehanna, 1924-1927; East Salem, 1927-1930; Glasgow, 1930—.

A. M. LONG

Received Quarterly Conference License, 1890; received Annual Conference License, 1893; admitted into Allegheny Conference, 1893; ordained by Bishop Mills, 1901.
Served Glasgow, 1890-1891; Wilmore, 1891-1894; Glasgow, 1894-1895; Ligonier, 1895-1909; Rochester Mills, 1899-1902; Knoxdale, 1902-1903; Dunlo, 1904-1906; Fayette, 1915-1917; Local, 1917—.

PEARLE LUDWICK

Received Quarterly Conference License, 1924; received Annual Conference License, 1925; admitted into Allegheny Conference, 1925; ordained by Bishop Bell, 1927.
Evangelist, 1925—.

WILLIAM R. McKINNEY

Received Annual Conference License, 1916; admitted into Allegheny Conference, 1922; ordained by Bishop W. M. Bell, 1918.
Served in Virginia Conference, West Rockingham Circuit, 1916-1918; South Branch, 1919-1920; Allegheny Conference, Arona, 1922-1923; Liverpool, 1923-1924; Bigler, 1924-1926; Industry, 1926-1927; Evangelist, 1927-1928; Local, 1928—.
PAUL F. MICKEY

Received Quarterly Conference License, 1910; received Annual Conference License, 1915; admitted into Allegheny Conference, 1915; ordained by Bishop William M. Bell, 1917.

Served Waukesha, 1911-1912; Rochester Mills, 1912-1914; Beaver Falls, 1914-1918; Everson, 1918-1919; Evangelist-at-large, 1919-1922; Johnstown, Barron Avenue, 1922-1929; Philipsburg, 1929—.

J. A. MILLS

Received Quarterly Conference License, 1904; received Annual Conference License, 1906; admitted into Allegheny Conference, 1906; ordained by Bishop W. M. Bell, 1911.

Served Belsano, 1905-1907; West Decatur, 1907-1909; Knoxdale, 1909-1911; Cambria, 1911-1915; Dunlo, 1915-1917; Coalport, 1917-1920; Mapleton, 1920-1924; Bellefonte, 1924-1927; Westmoreland, 1927-1930; Bellwood, 1930—.

W. H. MINGLE

Received Quarterly Conference License, 1879; received Annual Conference License, 1883; admitted into Allegheny Conference, 1883; ordained by Bishop J. Dickson, 1884.

Served the following charges from 1883 to 1901; New Paris, Madison, Johnstown, First, Conemaugh, Pitcairn, Madison, Liverpool. Woodland, Fayette. From 1908 to 1918 served the following: Milton, Shanksville, New Florence, Herminie, Bellwood, Middleburg, Superannuated, 1918.

GLEN C. MITCHELL

Received Quarterly Conference License, 1928; received Annual Conference License, 1930; received into Allegheny Conference, 1930.

Served Johnstown Overbrook, 1929—.

GERTRUDE MITCHELL

Received Quarterly Conference License, 1925; received Annual Conference License, 1926; admitted into Allegheny Conference, 1926; ordained by Bishop Bell, 1926.

Served in Missouri, 1926-1928; New Paris, 1928—.

PAUL A. MORRIS

Received Quarterly Conference License, 1921; received Annual Conference License, 1923; admitted into Allegheny Conference, 1923; ordained by Bishop Bell, 1926.

In Bonebrake Seminary, 1923-1926; Arona, 1926-1927; Fayette, 1927-1929; Central City, 1929-1930; Springfield, 1930—.

J. C. MOSES

Received Quarterly Conference License, 1909; received Annual Conference License, 1916; admitted into Allegheny Conference, 1916; ordained 1928, by Bishop Bell.

Served Waukesha, 1909-1911; Ligonier, 1911-1914; Port Matilda, 1914-1919; Arona, 1919-1921; Bigler, 1921-1924; Mapleton, 1924-1928; Bellwood, 1928-1930; Liverpool, 1930—.

LLOYD MULHOLLEN

Received Quarterly Conference License, 1927; Annual Conference License, 1929; admitted into Allegheny Conference, 1929; ordained by Bishop Batdorf, 1930.

In Bonebrake Seminary, 1927-1930; Knoxdale, 1930—.

W. L. MURRAY

Received Quarterly Conference License, 1910; received Annual Conference License, 1911; admitted into Allegheny Conference, 1923; ordained by Bishop Bell, 1918.
Served in Pennsylvania Conference, Spring Run, 1911-1913; Williamsport, Maryland, 1913-1920; Duncannon, 1920-1921; Buffalo, New York (Erie), 1921-1922; in Allegheny, Johnstown, Southmont, 1922-1924; Punxsutawney, 1924-1926; McKeesport, Kephart, 1926—.

G. O. NEFF
Received Quarterly Conference License, 1924; received Annual Conference License, 1925; admitted into Allegheny Conference, 1925; ordained by Bishop Batdorf 1929.
Served Houserville, 1924-1929; Richfield, 1929—.

GEORGE NODEN
Received Quarterly Conference License, 1882; received Annual Conference License, 1883; admitted into Allegheny Conference, 1883; ordained by Bishop J. Weaver, 1886.
Served Pittsburgh Mission, 1883-1885; Mahoning, 1885-1887; Newburg, 1887-1888; Bellefonte, 1888-1890; Port Matilda, 1890-1893; New Paris, 1893-1894; East Freedom, 1894-1899; Bigler, 1899-1902; Middletown, 1902-1904; Superannuated, 1923—.

J. W. OAKES
Received Quarterly Conference License, 1912; received Annual Conference License, 1913; admitted into Allegheny Conference, 1916; ordained by Bishop W. M. Bell, 1923.

ALFRED J. ORLIDGE
Received Quarterly Conference License, 1913; received Annual Conference License, 1917; admitted into Allegheny Conference, 1917; ordained by Bishop W. M. Bell, 1923.
Served Clarion River, 1913-1914; Milton, 1914-1915; Jefferson, 1915-1916; Runville, 1916-1918; Bradenville, 1918-1919; New Florence, 1919-1922; Wall, 1922-1925; Altoona, Grace, 1925-1928; Shanksville, 1928-1930; McKeesport, First, 1930—.

E. E. ORMSTON
Received Quarterly Conference License, 1915; received Annual Conference License, 1917; admitted into Allegheny Conference, 1917; ordained by Bishop Bell, 1921.
Served Knoxdale, 1917-1920; Fayette, 1920-1923; Industry and Sewickley, 1923-1924; Altoona, Third, 1924-1928; Florida Conference, 1928—.

R. E. PENICK
Received Quarterly Conference License, 1908; received Annual Conference License, 1909; admitted into Allegheny Conference, 1919; ordained by Bishop G. M. Mathews, 1916.
Served in Southeast Ohio Conference, Peachblow-Ostrander, 1910-1913; Miami Conference, Olivet United Brethren Church, Dayton, Ohio, 1913-1916; Hamilton, 1916-1919; Allegheny Conference, Altoona, First, 1919-1922; Johnstown, Park Avenue, 1922-1925; Hooversville, February 1, 1928—.

CHARLES PRISK
Received Quarterly Conference License, 1928; received Annual Conference License, 1930; received into Allegheny Conference, 1930.
Otterbein College, 1928—.
S. H. RALSTON

Received Quarterly Conference License, 1896; received Annual Conference License, 1904; admitted into Allegheny Conference, 1904; ordained by Bishop J. S. Mills, 1908.

Served Industry, 1904-1906; New Florence, 1906-1908; Dunlo and Beaverdale, 1908-1911; Johnstown, Barron Avenue, 1911-1913; McKeesport, First, 1913-1915; Madison, 1915-1919; Windber, 1919-1923; Monessen, 1923-1924; Lebanon, West (E. Penna.), 1924-1925; Bellwood, 1925-1928; Woodland, 1928—.

J. P. RAUCH

Received Quarterly Conference License, 1921; received Annual Conference License, 1922; admitted into Allegheny Conference, 1922; ordained by Bishop W. M. Bell, 1926.

Served Richfield, January 9, 1920-1927; West Decatur, 1927-1930; Coalport, 1930—.

JOHN ISAAC LEWIS RESSLER

Received Quarterly Conference License, 1876; received Annual Conference License, 1877; admitted into Allegheny Conference, 1879; ordained by Bishop J. J. Glossbrenner, 1879.

Served New Paris, 1878-1879; Johnstown, First, 1879-1882; Greensburg, 1882-1883; Braddock, 1883-1886; Mt. Pleasant, 1886-1891; Altoona, First, 1891-1894; Wilkinsburg, 1894-1897; Johnstown, First, 1897-1901; Presiding Elder, 1901-1907; McKeesport, Shoemaker Memorial, 1907-1913; Conemaugh, 1913-1919; Johnstown, Southmont, 1919-1922; Trafford, 1922-1927; Wilmore, 1927-1928; Beaverdale, 1928—.

H. G. REESE

Received Quarterly Conference License, 1924; received Annual Conference License, 1925; admitted into Allegheny Conference, 1925; ordained by Bishop Bell, 1927.

Served Liverpool, 1924-1928; Milton 1928-1930; Pitcairn, 1930—.

C. H. RHODES

Received Quarterly Conference License, 1917; received Annual Conference License, 1918; admitted into Allegheny Conference, 1918; ordained by Bishop W. M. Bell, 1920.

Served Mapleton Depot, 1917-1919; Madison, 1919-1922; Bellwood, 1922-1925; Everett, 1925-1926; Altoona, Schum Memorial, 1926-1929; Coalport, 1929-1930; Williamsport, 1930—.

WILLIAM RICHEY

Received Quarterly Conference License, 1926; received Annual Conference License, 1927; admitted into Allegheny Conference, 1927.

At Otterbein College, 1927—.

ARTHUR RITCHEY

Received Quarterly Conference License, 1910; Annual Conference License, 1915; admitted into Allegheny Conference, 1915; re-admitted in 1929.

Served Three Springs, 1910-1914; Wilmore, 1914-1918; St. Michael, 1918-1919; Local, 1919-1927; Port Matilda, 1927-1930; Susquehanna, 1930—.
L. C. ROSE
Received Quarterly Conference License, 1911; received Annual Conference License, 1912; admitted into Allegheny Conference, 1912; ordained by Bishop W. M. Weekley, 1914.
Served Mahaffey, May 15, 1914-1916; Windber, 1916-1919; Punxsutawney, 1919-1921; Hollsopple, 1921-1924; Monessen, 1924-1927; Beaver Falls, 1927-1929; Madison, 1929—.

E. DAVID ROWE
Received Quarterly Conference License, 1921; received Annual Conference License, 1924; admitted into Allegheny Conference, 1924; ordained by Bishop Batdorf, 1930.
Served Milton nine months, 1921; New Paris, 1921-1923; Runville, 1923-1925; St. Michael, 1925-1927; Glasgow, 1927-1928; Clarion River, 1930—.

J. C. RUPP
Received Quarterly Conference License, 1903; received Annual Conference License, 1906; admitted into Allegheny Conference, 1906; ordained by Bishop W. M. Bell, 1911.
Served Susquehanna, April, 1906, to September, 1907; Williamsgrove (Bigler), 1907-1911; Coalport, 1911-1913; Wall, 1913-1921; Beaverdale, 1921-1926; McKeesport, First, 1926-1928; Windber, 1928-1930; Everson, 1930—.

E. G. SAWYER
Received Quarterly Conference License, 1906; received Annual Conference License, 1909; admitted into Allegheny Conference, 1909; ordained by Bishop W. M. Weekley, 1914.
Served Youngwood, 1906-1911; Tyrone, 1912-1923; Evangelist-at-large, 1923-1926; Johnstown, Westmont, 1926-1928; Altoona, Second Avenue, 1928—.

ELMER A. SCHULTZ
Received Quarterly Conference License, 1920; received Annual Conference License, 1925; admitted into Allegheny Conference, 1925; ordained by Bishop Bell, 1928.
Served Rochester Mills, 1925-1926; Hollsopple, 1926-1928; Connellsville, 1928—.

H. B. SEESE
Received Annual Conference License in United Evangelical Church, 1894; ordained by Bishop R. Dubbs, 1897; admitted into Allegheny Conference on credentials, 1924; served twenty-four years in Evangelical Church.
Served St. Michael, 1923-1924; East Freedom, 1924-1926; Greenwood, 1926—.

SAMUEL R. SEESE
Received Quarterly Conference License, 1893; received Annual Conference License, 1893; admitted into Allegheny Conference, 1893; ordained by Bishop E. B. Kephart, 1900.
Served Copeland, 1893-1894; Madison, 1896-1898; Johnstown, Park Avenue, 1900-1907; Altoona, Second, 1907-1909; Toledo, Iowa, 1909-1912; Lisbon, 1912-1913; Allegheny, McKeesport, Shoemaker Memorial, 1913-1916; Mt. Nebo, appointed on Westmoreland Charge, March, 1921, to September, 1921; Westmoreland Charge, 1921-1926; Mt. Pleasant, 1926-1928; without appointment, 1928—.

GLEN C. SHAFFER
Received Quarterly Conference License, 1928; received Annual Conference License, 1930; received into Allegheny Conference, 1930.
Otterbein College, 1928—.
C. E. SHANNON

Received Quarterly Conference License, 1911; received Annual Conference License, 1922; admitted into Allegheny Conference, 1922.
Served Bethel, ten months in 1911; Springfield, 1911-1913; Susquehanna, 1913-1915; Port Matilda, one year, eight months, 1922-1923; Fayette, 1923-1927; Wyano, 1927—.

E. A. SHARP

Received Quarterly Conference License, 1898; received Annual Conference License, 1904; admitted into Allegheny Conference, 1904; ordained by Bishop G. M. Mathews, 1908.
Served in Sandusky Conference, Ostrander, six months, 1903-1904; Miami Conference, Bowlusville, seven months, 1904-1905; East Pennsylvania Conference, Hershey, 1911-1912; Allegheny Conference, Hooversville, 1899-1902; Juniata Mission, 1902-1903; West Decatur, four months, 1904; New Paris, four months, 1905; Windber, 1905-1906; McKeesport, First, 1906-1907; DuBois, four months, 1908; Johnstown, Barron Avenue, 1908-1911; Portage, First, 1913-1916; McKeesport, Shoemaker Memorial, 1916-1921; Latrobe, 1921-1922; Connellsville, 1922-1923; Philipsburg, 1923-1926; Punxsutawney, 1926-1929; Johnstown, Barron Avenue, 1929—.

JOSEPH S. SHOWERS

Received Quarterly Conference License, 1881; received Annual Conference License, 1884; admitted into Allegheny Conference, 1903; ordained by Bishop Weaver, 1888.
Served in Ontario Conference from 1884 to 1902; in Allegheny Conference, Fairmount, 1902-1905; Ligonier, 1905-1907; Madison, 1907-1912; Youngwood, 1912-1914; Connells ville, 1914-1922; Portage, 1922-1927; Altoona Mission, 1927-1928; Altoona, Lakemont, 1928—.

W. A. SITES

Received Quarterly Conference License, 1901; received Annual Conference License, 1904; admitted into Allegheny Conference, 1905; ordained by Bishop W. M. Bell, 1910.
Served Belsano, 1904-1905; Orbisonia, 1905-1906; Milton, 1906-1908; Huntingdon, 1908-1910; Latrobe, 1910-1915; McKeesport, Kephart Memorial, 1915-1919; Braddock, 1919-1925; Bradenville, 1925—.

BUDD R. SMITH

Received Quarterly Conference License, 1921; received Annual Conference License, 1923; admitted into Allegheny Conference, 1923; ordained by Bishop Bell, 1925.
Served Jefferson, four months, 1923; student in Seminary, 1922-1925; Jefferson, 1925-1928; Portage, 1928—.

GEORGE E. SMITH

Received Quarterly Conference License, 1900; received Annual Conference License, 1911; admitted into Allegheny Conference, 1911; ordained by Bishop W. M. Bell, 1918.
Served Houserville Charge, January 1, 1911, to September, 1912; Middleburg, 1912-1913; Greenwood-Juniata, 1913-1915; Pennsylvania Conference, Myersville, 1915-1916; Walkerville, 1916-1918; Bendersville, 1918 to May, 1919; Allegheny Conference, Bellefonte, May 1, 1919 to June 1, 1923; Huntingdon, June, 1923-1925; McKeesport, First, 1925-1926; Beaverdale, 1926-1928; Altoona, Wehnwood, 1928-1929; Hollsopple, 1929—.

MEADE M. SNYDER

Received Quarterly Conference License, 1912; received Annual Conference License, 1916; admitted into Allegheny Conference, 1916; ordained by Bishop W. M. Bell, 1920.
Served Waukesha, 1914-1923; Youngwood, 1923-1930; Braddock, 1930—.
ROSE K. SNYDER

Received Quarterly Conference License, 1920; received Annual Conference License, 1921; admitted into Allegheny Conference, 1921; ordained by Bishop Bell, 1925.

In school, 1925-1927; Associate pastor, Bellefonte, 1927-1930; Orbisonia, 1930—.

WILLIAM SNYDER

Received Quarterly Conference License, 1920; received Annual Conference License, 1921; admitted into Allegheny Conference, 1921; ordained by Bishop Bell, 1925.

Served Knoxdale, April 1, 1921-1922; Ligonier, 1922-1925; Altoona, Schum, three months, 1926; in school, 1925-1927; Bellefonte, 1927-1930; Orbisonia, 1930—.

DWIGHT M. SPANGLER

Received Quarterly Conference License, 1925; received Annual Conference License, 1927; admitted into Allegheny Conference, 1927; ordained by Bishop Batdorf, 1929.

Served Springfield, summer, 1927; Knoxdale, summer, 1928; in Bonebrake Seminary, 1926-1929; Summer, 1929; supply Pitcairn, Belsano, 1929—.

M. ELIZABETH SPANGLER

Received Quarterly Conference License, 1923; received Annual Conference License, 1923; admitted into Allegheny Conference, 1923; ordained by Bishop Bell, 1927.

Served East Pittsburgh, January 15, 1923-1930; New Florence, 1930—.

W. MAYNARD SPARKS

Received Quarterly Conference License, 1919; received Annual Conference License, 1923; admitted into Allegheny Conference, 1923; ordained by Bishop Batdorf, 1930; student in Lebanon Valley College, 1923-1927; at Bonebrake Seminary, 1927-1930.

Served Sewickley, 1930—.

JOHN C. STONER

Received Quarterly Conference License, 1929; received Annual Conference License, 1930; received into Allegheny Conference, 1930.

Otterbein College, 1928—.

GEORGE R. STRAYER

Received Quarterly Conference License, 1909; received Annual Conference License, 1910; admitted into Allegheny Conference, 1910; ordained by Bishop W. M. Weekley, 1914.

Served in Allegheny Conference, McKeesport, First, 1909-1913; in Bonebrake Seminary, 1913-1916; Miami Conference (Dayton) Belmont Church, 1913-1916; Allegheny Conference, Trafford City, 1916-1919; Monessen, eight months, 1919-1920; Scottsdale, March 15, 1920 to October 1, 1922; Field Agent of Seminary, 1922-1925; Altoona, Second, 1925-1928; Johnstown, Westmont, 1928—.

J. F. STRAYER

Received Quarterly Conference License, 1907; received Annual Conference License, 1909; admitted into Allegheny Conference, 1909; ordained by Bishop W. M. Weekley, 1914.

Served Hustontown, 1908 (February to September) ; Clarington, 1908-1910; Zion, 1910-1915; Bonebrake Seminary, 1915-1918; Woodland, May, 1918-1922; Latrobe, 1922-1927; McKeesport, Shoemaker, 1927—.
A. D. THOMPSON
Received Quarterly Conference License, 1916; received Annual Conference License, 1918; admitted into Allegheny Conference, 1918; ordained by Bishop Bell, 1926.
Served Industry, 1917-1918; East Salem, 1918-1922; Houserville, 1922-1924; Orbisonia, 1924-1926; Bigler, 1926-1930; Shanksville, 1930—.

A. L. THOMPSON
Licensed and ordained in the Church of God, in 1913, by Rev. J. A. Slagle.
Received into Allegheny Conference from Quarterly Conference, in 1928.
Served in the Church of God, Limestone, 1914-1915; Kittanning, 1915-1916; Latrobe, 1920-1923; Indian Head, 1923-1926; served in the Baptist Church, Montgomeryville, 1916-1920; in Allegheny Conference, East Freedom, January 1, 1927-1930; West Decatur, 1930—.

J. J. THOMPSON
Licensed in the Church of God and ordained by Rev. W. R. Craig, in 1918.
Received into the Allegheny Conference from Quarterly Conference, in 1928.
Served in the Church of God, Kittanning, 1918-1919; Emericksville, 1920-1921; Barkeyville, 1921-1922; Venango, 1922-1924; Marklesburg, 1924-1927; served in Allegheny Conference, Ligonier, 1927-1930; Fayette, 1930—.

W. B. TOBIAS
Received Quarterly Conference License, . . . ; received Annual Conference License, 1927; received into Allegheny Conference, 1927.
Served East Salem, 1922-1927; Three Springs, 1927-1930; Rochester Mills, 1930—.

A. C. VAN SAUN
Received Quarterly Conference License, 1911; received Annual Conference License, 1912; admitted into Allegheny Conference, 1916; ordained by Bishop W. M. Bell, 1917.
Served Industry, 1915-1917; Sewickley (separated), 1917 to March 15, 1920; Monessen, March 16, 1920, to March 13, 1921; East Freedom, March 16, 1921-1923; Jeannette, 1924-1927; Huntingdon, 1927—.

JOHN WATSON
Received Quarterly Conference License, 1911; received Annual Conference License, 1906; admitted into Allegheny Conference, 1906; ordained by Bishop W. M. Bell, 1911.
Served as Local Preacher in Primitive Methodist Church in England from 1901-1906; Jeannette, 1908-1915; Youngwood, 1915-1922; Altoona, Second, 1922-1925; Tyrone, 1925—.

C. A. WEAVER
Received Quarterly Conference License, 1902; received Annual Conference License, 1903; admitted into Allegheny Conference, 1904; ordained by Bishop G. M. Mathews, 1908.
Served in Iowa, 1908-1911; Erie Conference, 1912-1914; Clarington, 1904; Rochester Mills, 1904-1905; Dunlo, 1911-1912; Springfield, 1914-1916; Liverpool, 1916-1917; West Decatur, 1917-1919; Shanksville, 1919-1921; Greenwood, 1921-1923; Wilmore, 1923-1924; Industry, 1924-1926; Hooversville, 1926-1927; Richfield, 1927-1929; local, 1929—.

EARL C. WEAVER
Received Quarterly Conference License, 1904; received Annual Conference License, 1908; admitted into Allegheny Conference, 1908; ordained by Bishop W. M. Weekley, 1913.
Served Johnstown, Park Avenue, 1910-1916; Johnstown, First, 1917-1923; Wilkinsburg, 1923-1930; Somerset, 1930—.
J. H. WEAVER

Received Quarterly Conference License, 1912; received Annual Conference License, 1924; admitted into Allegheny Conference, 1924; ordained by Bishop Bell, 1927.

Served Belsano, 1913-1915; Orbisonia, 1915-1922; West Decatur, 1922-1927; Arona, 1927-1928; Rockwood, 1928-1930; East Freedom, 1930—.

MRS. GOLDIE WECHTENHIZER KELLER

Received Quarterly Conference License, in 1926; received Annual Conference License, in 1928; received into Allegheny Conference, 1928; ordained by Bishop Batdorf, 1930.

In Bonebrake Seminary, 1928-1930.

CALEB L. WELCH

Received Quarterly Conference License, 1894; received Annual Conference License, 1894; received into Allegheny Conference, 1908; ordained by Bishop Andrews, of Methodist Episcopal Church, 1898.

Served Williamsport, 1898-1899; in Southeast Ohio Conference, Lanetville, 1899-1902; Williamsburg, 1902-1905; Milland, 1905-1906; Philo, 1906-1907; Attica, in Sandusky Conference, 1907; in Allegheny, Industry, 1907-1914; Bellwood, 1916-1922; New Florence, 1922-1930; Port Matilda, 1930—.

CHARLES G. WHITE

Received Quarterly Conference License, 1907; received Annual Conference License, 1907; admitted into Allegheny Conference, 1916; ordained by Bishop W. M. Weekley, 1916.

Served Huntingdon, 1916-1917; Pitcairn, 1917-1919; Conemaugh, 1919-1923; Beaver Falls, 1923-1925; Juniata, 1925-1928; Belsano, 1928-1929; McKeesport, First, 1929-1930; Rockwood, 1930—.

C. E. WILLE

Received Quarterly Conference License, 1922; received Annual Conference License, 1923; admitted into Allegheny Conference, 1923; ordained by Bishop Bell, 1926.

Served Three Springs, 1923-1927; Springfield, 1927-1930; Ligonier, 1930—.

S. J. WILSON

Received Quarterly Conference License, 1905; received Annual Conference License, 1909; admitted into Allegheny Conference, 1909; ordained by Bishop W. M. Weekley, 1915.

Served Clarington, 1906-1907; Dunlo, 1907-1908; New Paris, 1908-1910; Cambria, 1910-1911; Knoxdale, 1911-1912; Glasgow, 1912-1913; Port Matilda, 1913-1914; Runsville, 1914-1916; Rochester Mills, 1916-1917; Casselman, 1917-1919; Industry, 1919-1920; Fairmount, 1920-1924; Bradenville, 1924-1925; Ligonier, 1925-1927; Mahaffey, 1927-1928; Wilmore, 1928-1929; Shade Gap, 1929-1930; Retired, 1930.

W. S. WILSON

Received Quarterly Conference License, 1904; received Annual Conference License, 1905; admitted into Allegheny Conference, 1905; ordained by Bishop J. S. Mills (Seminary), 1907.

Served Punxsutawney, 1907-1910; Altoona, Second, 1910-1914; Wilkinsburg, 1914-1916; Johnstown, Park Avenue, 1916-1922; St. Michael, six months, 1923; Conference Treasurer, 1921; Pitcairn, 1924-1927; Conference Superintendent, 1927—.
M. L. WILT

Received Quarterly Conference License, 1900; received Annual Conference License, 1902; admitted into Allegheny Conference, 1902; ordained by Bishop W. M. Bell, 1909.


C. W. WINEY

Received quarterly Conference License, 1908; received Annual Conference License, 1909; admitted into Allegheny Conference, 1909; ordained by Bishop W. M. Bell, 1912.

Served Bellefonte, 1909-1913; Connellsville, 1913-1914; Altoona, Second, 1914-1919; Wilkinsburg, 1919-1923; Tyrone, 1923-1925; Johnstown, Park Avenue, 1925—.

W. A. WISSINGER

Received Quarterly Conference License in United Evangelical Church, 1901; received Annual Conference License, 1903; admitted into Allegheny Conference, 1912; ordained by Bishop H. B. Hartzler, 1907.

Served nine years in Evangelical Church; Madison, 1912-1913; Everson, 1913-1916; Beaverdale, 1916-1917; Clearfield, 1917-1920; Herminie, 1920-1924; Local, 1924-1926; Westmoreland, 1926-1927; Conemaugh, 1927-1929; Pitcairn, 1929-1930; Bigler, 1930—.
## Complete List of the Ministerial Members of Allegheny Conference with Record of Service

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CHAPTER XX

COMPLETE LIST OF THOSE ELECTED AS DELEGATES TO GENERAL CONFERENCE

1841
Ministerial
J. Ritter, G. Miller

1845
Ministerial
J. R. Sitman, John Rider

1849
Ministerial
J. B. Ressler, J. R. Sitman, William Beighel

1853
Ministerial
J. B. Ressler, S. S. Snyder, I. Potter

1857
Ministerial
J. B. Ressler, W. B. Dick, J. R. Sitman

1861
Ministerial
J. B. Ressler, W. B. Dick, I. Potter

1865
Ministerial
J. B. Ressler, W. B. Dick, George Wagoner

1869
Ministerial
D. Speck, W. B. Dick, D. Sheerer

1873
Ministerial
D. Speck, M. P. Doyle, George Wagoner

1877
Ministerial
D. Speck, M. P. Doyle, J. Walker

1881
Ministerial
D. Speck, M. Spangler, H. A. Thompson

1885
Ministerial
L. W. Stahl, D. D. DeLong, L. R. Jones, M. O. Lane

271
1889
Ministerial
L. W. Stahl, J. I. L. Ressler, J. Medsger, D. Sheerer

1893
Ministerial
T. P. Orner, L. W. Stahl, W. R. Funk, H. F. Shupe

Lay
J. W. Grantham

1897
Ministerial

Lay
E. D. Miller, E. Walt Snyder

1901
Ministerial

Lay
John Thomas, J. W. Ruth

1905
Ministerial

Lay

1909
Ministerial

Lay

1913
Ministerial

Lay

1917
Ministerial

Lay

1921
Ministerial

Lay
1925

Ministerial
J. S. Fulton, W. G. Fulton, J. J. Funk, J. D. Good, E. C. Weaver, J. F. Strayer,
C. W. Winey

Lay
H. M. Ruth, W. G. Griffith, H. E. Wagner, E. Henderson, L. V. Funk, G. C. Blair,
W. F. Overly

1929

Ministerial
W. S. Wilson, J. S. Fulton, E. G. Sawyer, C. W. Winey, W. G. Fulton, B. F. Bungard,
E. C. Weaver

Lay
T. A. Filer, H. M. Ruth, Alvin Sherbine, E. Henderson, H. S. Hummel, W. G. Griffith,
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