

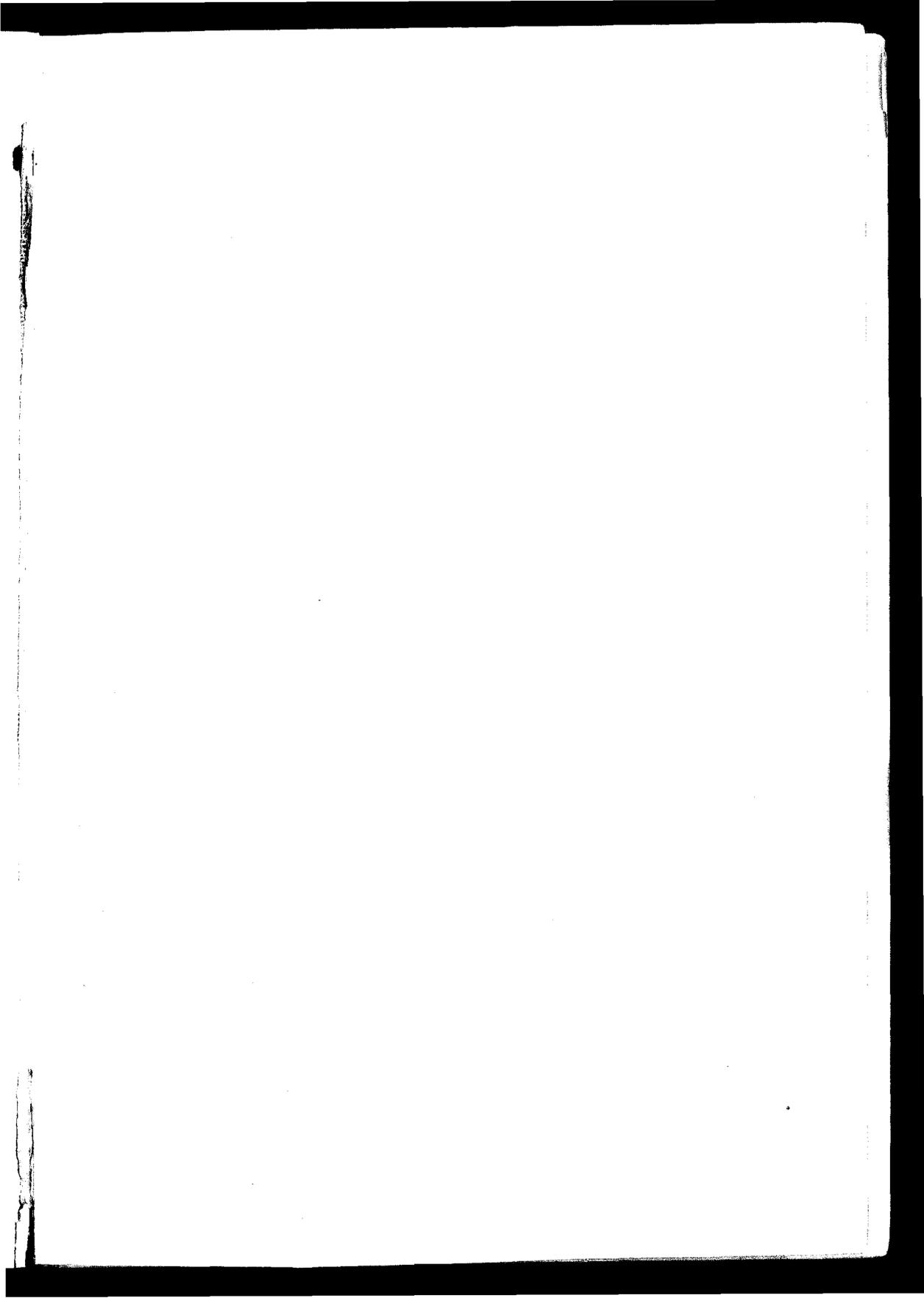
VIRGINIA CONFERENCE

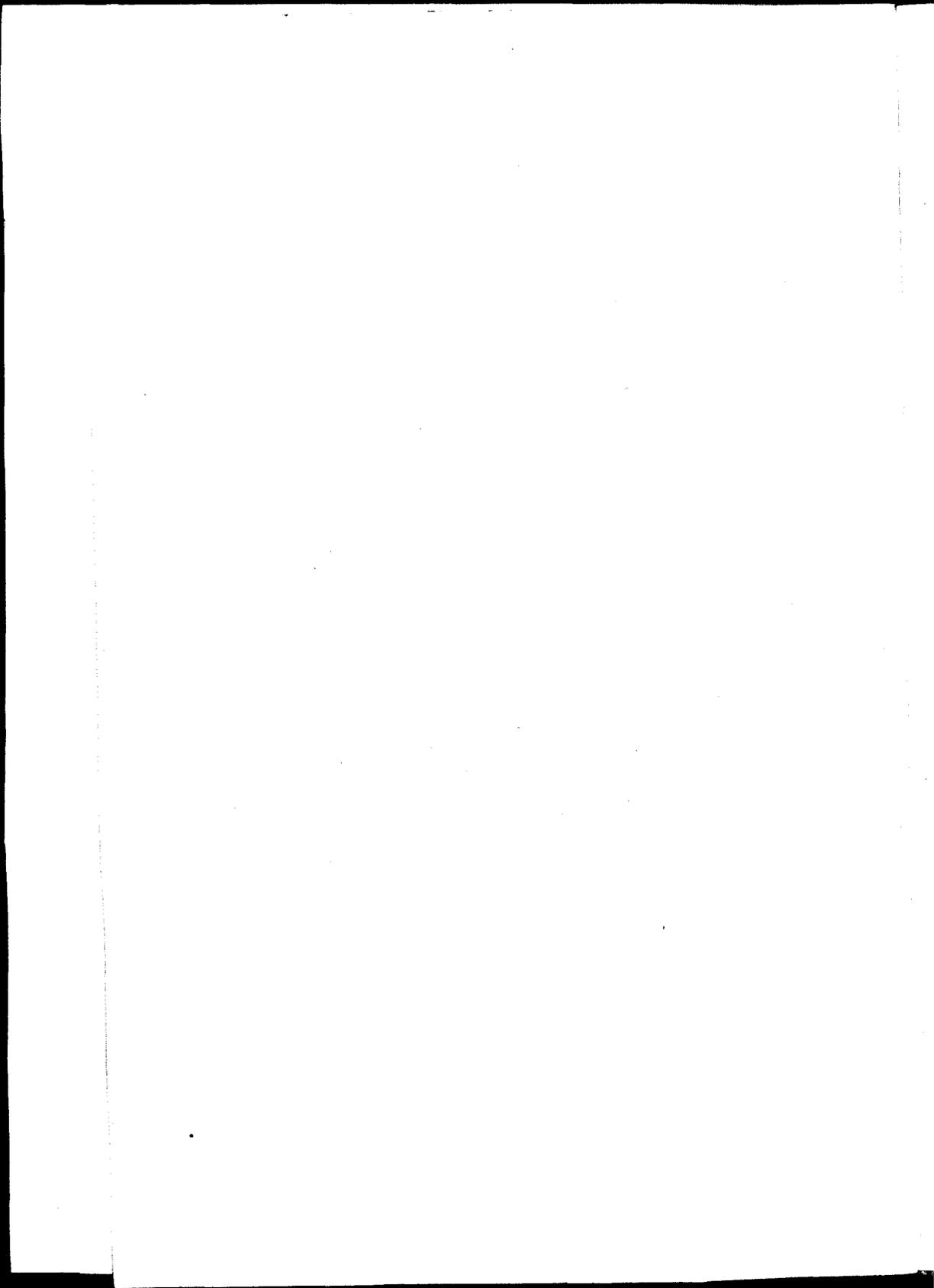




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Abram Paul Funkhouser

HISTORY OF THE CHURCH
OF THE
UNITED BRETHREN IN CHRIST
VIRGINIA CONFERENCE

BY
REV. A. P. FUNKHOUSER A. M., D. D.
[SEE NOTE]

COMPILED BY
OREN F. MORTON, B. Lit.

Author of "Under the Cottonwoods," "Winning or Losing?" "Land of the Laurel," "A Practical History of Music," "The Story of Daniel Boone," "A History of Preston County, W. Va.," "A History of Pendleton County, W. Va.," "A History of Highland County, W. Va.," "A History of Rock-bridge County," "Annals of Bath County, Va."

Dr. Funkhouser died before the work was completed. The material gathered and the language used by the Author have been carefully preserved by the Compiler.

The Virginia Conference ordered the publication of this History and appointed Drs. A. S. Hammock, W. F. Gruver, J. H. Brunk, Rev. J. N. Fries, Mr. W. I. Good and J. K. Ruebush as a committee on publication.

We present to the Church this History which we regard as of the greatest value to the church, not only of to-day but of the future.

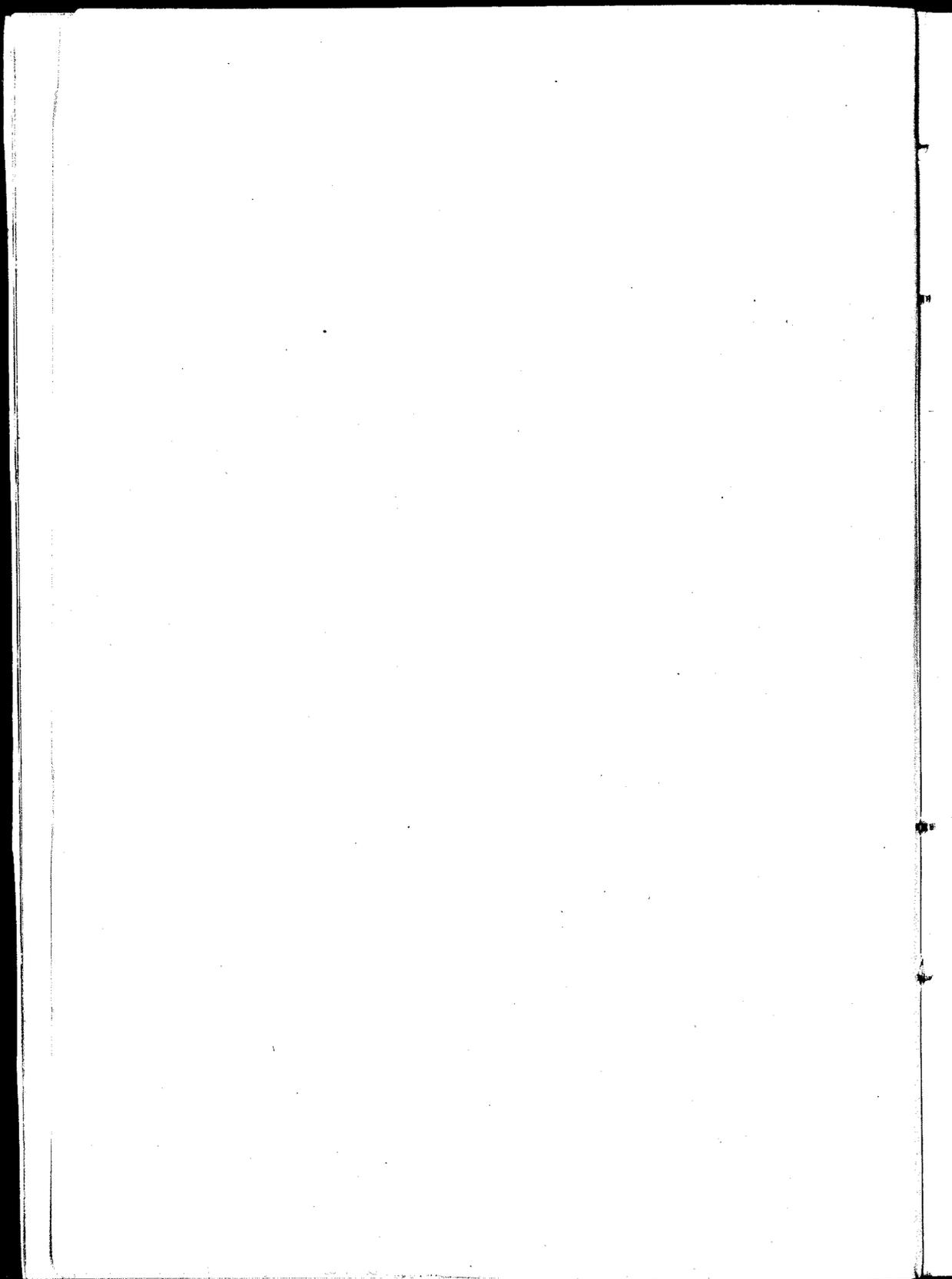
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EDITOR'S FOREWORD

The late A. P. Funkhouser projected a book which, in treating of the Virginia Conference of the United Brethren Church, should "include the origin, growth, and development of the Church within its bounds, and its distinctive features, together with portraits and brief biographies of many of its ministers." For this purpose he gathered a large and valuable store of material, but did not prepare a manuscript copy of the projected work. In early May of the present year, the undersigned was asked by the owner and custodians of the collection to supply this lack. In carrying out the commission to compile a manuscript, the editor has adhered as closely as practicable to the topical plan found among the papers mentioned. He has also sought to put himself in the place of the expectant author. But in constructing several of the chapters made necessary by the topical plan aforesaid, the collection afforded little aid. Dr. Funkhouser could undoubtedly have written these chapters without feeling much need for documents and other authorities. On the other hand, the editor had never met Dr. Funkhouser, is not himself of the United Brethren, and was not previously familiar with the rise and development of the United Brethren Church. He was therefore compelled to make large use of source material not found in the collection. This is why chapters I to VII inclusive, IX, XI to XVI inclusive, and XXIV and XXV are, in the main, of his own authorship. In the quoted paragraphs, without reference as to source, that occur in some of these chapters, he has followed the phraseology of Dr. Funkhouser. It is hardly necessary to add that no writer can take up an outline formulated by another craftsman, and pursue it with the same freedom as is possible to the projector. But since the undertaking had to be finished

by some one else, it is hoped that the present volume will, in at least a fair measure, fulfill the promise implied in the title. The books and pamphlets not found in the collection, and consulted by the editor, are these: "History of the Church of the United Brethren in Christ," by John Lawrence; "Our Bishops," by H. A. Thompson; "Our Heroes; or United Brethren Home Missionaries," by W. M. Weekley and H. H. Fout; "Landmark History of the United Brethren Church," by D. Eberly, I. H. Albright, and C. I. B. Brane; "The German and Swiss Settlements of Colonial Pennsylvania," by Oscar Kuhns; "The German Element in the Shenandoah Valley," by J. W. Wayland; "History of Rockingham County, Virginia," by J. W. Wayland; "Origin, Doctrine, Constitution, and Discipline of the United Brethren in Christ (1841);" "Life of J. J. Glossbrenner," by A. W. Drury; "Life of William Otterbein," by A. W. Drury; "Life of David Edwards," by Lewis Davis; "Life and Career of James W. Hott," by M. R. Drury; "Life and Journal of Christian Newcomer," edited by John Hildt; "Michael Schlatter Memorial Addresses," by J. E. Roller and others; "Autobiography of Peter Cartwright," edited by W. P. Strickland; "History of the Rise and Progress of the Baptists in Virginia," by R. B. Semple; "Life of Jacob Bachtel," by Z. Warner; the published Minutes of the Conference, 1800-1818, and 1880-1920.

The editor is much indebted to Mr. Joseph K. Ruebush for the helpful interest shown in the undertaking, particularly in furnishing authorities to supplement the data gathered by Dr. Funkhouser; also to the Rev. J. E. Hott for varied and valuable oral information.

OREN F. MORTON.

Dayton, Virginia, August 29, 1919.

CHAPTER I

APOSTOLIC CHRISTIANITY BEFORE OTTERBEIN

The Apostolic Church was the Christian organization that existed from the days of the apostles to the so-called conversion of the Roman emperor Constantine, a period of more than three centuries. There is excellent reason for the belief that it was made up only of converted men and women, and that its government and worship were very simple. There was no liturgy, neither were there any stately formalities, or any high-sounding ecclesiastical titles. Whoever believed the Gospel with the heart and made public confession was baptized and received into the church. He was then one of the brethren, and this term was applied without any discrimination as to wealth or rank. The worship consisted in reading from the Scriptures, in sermons and exhortations, in the singing of spiritual songs, in the relations of Christian experience, and in a simple celebration of the ordinances established by Christ.

During these three centuries the primitive Christian Church was a positive power and irresistible force. It endured persistent and bloody persecution, and yet it made no compromise with evil. The Christian religion was preached almost everywhere, and was rapidly advancing to a general conquest of the world, although this was taking place without recourse to physical might.

In the fourth century of the Christian era, the Roman empire was still by far the most dominant political power on earth. The emperor Constantine accepted Christianity as a state religion. This alleged conversion is one of the greatest frauds in all human history. Political expediency was undoubtedly the commanding motive of this monarch. The Christian Church now became popular and soon was growing wealthy. So long as paganism was in control,

the grandees sneered at the Christians. They now created high positions in the Church for the gratification of their pride and power. Preaching ceased, new and strange doctrines came into vogue, while a petrified ceremonial, elaborate yet empty, took the place of the primitive worship. The Church, as it was now constituted, was made superior to the Bible, and to the mass of the people the latter became an unknown book. This church of the Middle Ages was a veneered paganism. It made itself a supreme political power, and as such it was nothing less than the Roman empire in a new form. Yet even with the help of popes and kings, this political church ceased to expand and began to retreat. For some time it was in great danger of being overthrown by Mohammedanism.

This dark age in the history of the Christian Church lasted many centuries. Yet all this while, there were bands of Christians, sometimes numerous, who maintained the doctrine, discipline, and spirit of the Apostolic Church. Their Christianity was a living protest against the corruption of the papal system, which was willing to tolerate no other type than its own. These apostolic Christians consequently drew upon themselves the wrath of the papacy, which was even worse than that of paganism.

The best known of the early Protestants are the Waldensees of the southeast of France. They have had a continuous history for fifteen centuries, and have congregations in America.

Peter Waldo, a merchant of France, translated the Gospels into French, this being the first translation of any part of the Bible into a modern tongue. Until now, and indeed for several more centuries, the papal church used only a Latin version, which could be understood only by scholars. It resisted any effort to place the Bible in the hands of the people generally.

About the year 1400 it is believed there were no fewer than 800,000 of the Waldensees. They were most numerous in the south of France and the north of Italy, but had large congregations in what was until a year ago the

Austrian Empire. Their consistency was such as to force these words of praise from a papal officer: "They are orderly and modest in their behavior. They avoid all appearance of pride in dress. They neither indulge in finery of attire, nor are they remarkable for being mean and ragged. They get their living by manual industry. They are not anxious about amassing riches, but content themselves with the necessaries of life. Even when they work they either learn or teach."

Peter Waldo died in Bohemia in 1180. That country became a stronghold of the early Protestants, and in 1350 it contained 200 of their churches. In the fourteenth century their greatest religious teacher was John Hus, who by means of the basest treachery was burned at the stake by a papal council. This deed of infamy led to civil war in Bohemia, but the Hussite commander-in-chief defeated every army sent against him. After his death, however, the papal party succeeded by intrigue and persistent massacre in very nearly uprooting the Hussite church. But in 1457 the scattered remnants organized a society, giving it the name of *Unitas Fratrum*, this Latin expression meaning a Unity of Brothers, or United Brethren. This name has ever since been retained. But up to the time of the movement led by Martin Luther, these Christians were harried by almost constant persecution. Nevertheless, it was they who in 1470 published the first printed translation of the Bible into any European language.

In 1474 a delegation of the Brethren was sent out to see if there were anywhere in Christendom any "congregations free from popish errors, and lived conformably to the rule of Christ and his apostles, that they might form a union with them." These men went as far as Constantinople and Egypt, but could not find what they were looking for. A deputation traveling in France and Italy twelve years later found some "upright souls, who secretly sighed over the prevailing abominations." A synod of 1489 unanimously resolved that "If it should please God, in any country, to raise up sincere teachers and re-

formers in the church, they would make common cause with them." In conformity therewith, the Brethren sent delegates to Martin Luther, who received them kindly. They urged the necessity of strict discipline. Luther admitted that during the time he was a papist his "zeal for religion made him hate the Brethren and the writing of Hus," but could now say that "since the day of the apostles, there has existed no church, which, in her doctrine and rites, has more nearly approximated to the spirit of that age than the Bohemian Brethren. They far excel us in the observance of regular discipline, and in this respect are more deserving of praise than we. Our German people will not bend under the yoke of discipline."

But the religious wars that followed the death of Luther were very demoralizing. The Brethren were persecuted by the Lutherans and the Reformed Church as well as by the Catholics. They were driven from Prussia to Poland, where in 1627 a new organization was effected under the title of the Church of the United Brethren. But in the same year all their property in what is now Czecho-Slovakia was confiscated, and all their churches and schools closed. The membership was scattered in all directions.

These United Brethren agreed in doctrine with the Waldensees. They had superintendents, but recognized only one order of ministers as of divine appointment. They laid greater stress on piety, moral conduct, and knowledge of the Bible, in persons holding the pastoral office, than on human learning. The head of every family was required to send his children regularly to church, to instruct them at home, and to hold family devotions. Their churches were unadorned, and the sexes sat apart. There was vocal but no instrumental music, and there was no prescribed form of prayer.

In the opinion of the Brethren the Protestant Reformation accomplished only a part of its mission. They could not see that the churches that arose from it were moulded according to the apostolic pattern. One formal religion had been exchanged for another. Few of those who em-

braced the Protestant faith were inwardly enlightened. There was little discipline. All who conformed to certain very easy conditions were recognized as members of the church for life, although they might be notorious for impiety and immorality. All grades of unbelievers came to the communion table. Church and state were united. Men loved their creeds more than they loved God. They were orthodox, but only in an intellectual sense.

In 1722, Christian David led a band of United Brethren refugees to the estate of Count Zinzendorf, a Lutheran nobleman of Saxony. David had some time before met some imprisoned Brethren and their influence led to his conversion. He decided to join the Lutherans, but finding among them that any person seeking the salvation of his soul was exposed to jeers and taunts, he enlisted as a soldier. After his discharge he preached to such of the Brethren as he could find. On the Zinzendorf lands the refugees built the village of Herrnhut in a forest. Since this time they have been commonly known as Moravians.

Count Zinzendorf was born in 1700. Losing his father in childhood he was reared by a grandmother, who had a daily prayer meeting in her home. Such a thing was then regarded as fanatical. The count was religiously inclined from his childhood, and Herrnhut grew into a flourishing village. Its people organized themselves into a religious society in 1727, in which year there was a great revival, thousands of people assembling to attend the meetings. Thus arose the Moravian Church, which has been greatly distinguished by self-sacrifice and by missionary zeal and success. As early as 1723 some of their missionaries visited England and were the inspiration of the remarkable Wesleyan revival of after years. Much of the spirit of the Moravians was carried into the Methodist movement, both Wesley and Whitefield having a very warm feeling for these people.

In 1735 Moravian missionaries reached America, Count Zinzendorf himself following in 1742. In 1741 Bishop Spangenburg and others issued a call for any Christians of

whatsoever name to meet in a convention at Germantown, "to see how near all could come together on fundamental points." Representatives of all the German sects, and perhaps others, were present at the meeting on New Year's day, 1742. The spirit of it was exactly similar to the movement afterward led by Otterbein. The doctrinal spirit of those taking part in it was Arminian and not Calvinistic. It was pre-eminently a missionary body.

Yet this movement, begun in so promising a way, was wrecked by the bitter opposition of the Lutheran and Reformed pastors, who were opposed to the idea of a church composed only of converted persons. Wherever the Moravian missionaries went, they found the seeds of prejudice sown in advance, to embarrass and in some degree to frustrate their efforts.

This opening chapter of our book may not at a first glance seem to have a direct bearing on the history of the United Brethren in Christ. Yet it will show that the older bodies bearing almost precisely the same name were precisely the same in spirit, and also that they had brought down to our modern era the spirit of the Apostolic Church.

"The number of enlightened Christians, who, before the rise of Luther, adhered unswervingly to the doctrine and discipline of the Church which Christ had established, was very great; and the unblenching testimony they bore against popery, the evangelical light they dispersed by their preaching and their circulation of the Scriptures, and the remarkable heroism displayed by so many thousands, while suffering a cruel death, did far more to make the papal power odious, and to prepare the public mind to respond to the voice of the reformers, than is generally supposed."

To the above quotation from Lawrence, it may be added that the very existence of the pre-Reformation Protestants is an irresistible argument for the correctness of their views concerning the Apostolic Church. The church as reorganized by Constantine and his successors has a long history of bigoted intolerance and savage persecution, and

is mainly responsible for the religious wars that for several centuries drenched Europe in blood. Yet it is no more than fair to state that if the church of the Middle Ages appears in the light of history as an apostate church, the Catholic Church of to-day is the product of a counter-reformation within that church, just as the various Protestant churches are the product of the Protestant Reformation.

CHAPTER II

WILLIAM OTTERBEIN AND THE GERMAN REFORMED CHURCH

The Protestant Reformation began two centuries before the high tide of German emigration to America. In Germany the reformers split at the very outset into two wings, the Lutheran and the Reformed churches, the latter bearing much the same relation to the former as the Presbyterian Church bears to the Church of England. The stronghold of the Reformed Church was in Switzerland and the valley of the Rhine, whence it spread into France and Holland. In the remainder of Germany, except where the Catholics retained their hold, Protestantism was represented almost exclusively by the Lutherans. In each of the petty monarchies of Germany there was a state church, and it was either Catholic, Lutheran, or Reformed. Not one of the three looked with any favor on small sects that made no claims to being supported by the state.

Despite the general opinion to the contrary, the Reformation was to a great extent superficial. It had to do with the intellect rather than the heart. Where the Catholics lost power, another formal religion was set up in its place. Consequently the Reformation soon began to lose its original force and at length stagnated.

But as before the Reformation, so it was afterward. There was still an apostolic element, and it was no longer confined to the Moravians or the Mennonites.

Philip James Spener was an Alsatian and Lutheran and died in 1705. It is estimated that 40,000 persons were converted as a result of his extensive preaching. The "collegia pietatis" that he established were Bible classes, prayer meetings, and class meetings, all in one. Spenser said he brought religion from the head to the heart. He insisted that no one but a pious man, had any business in the pulpit. He also condemned all forms of question-

able amusements. That the clergy, as well as the laity, of the established churches were enraged at such obvious truths indicates a very low degree of spirituality. Pietism, which was the name given to the teachings of Spener, was the immediate application of Christian teaching to the heart as well as to the head. Spener and Pietism were to Germany what Wesley and early Methodism were to England, and Wesley was greatly influenced by his German forerunner.

Pietism, by whomsoever professed, was an emotional form of religion. But by the year 1800 emotionalism had died out in Germany, although it lived on in America, especially among the Americans of German descent. It is also worthy of remark that Spener made no effort to establish a new sect. All he sought was to infuse a more apostolic life into the established churches.

Philip William Otterbein, otherwise known simply as William Otterbein, was born June 3, 1726,* at Dillenberg, a town of about 3,000 inhabitants in the valley of the Rhine. His father, a minister of the German Reformed Church, was also principal of the Latin school in his home town. He died in the prime of life, the oldest of his seven children being only eighteen years of age. The widow was left with slender means, but like her husband she had character, piety, and learning. She had the satisfaction of seeing all her six sons complete a collegiate course of study. As rapidly as the older ones became qualified to teach, they assumed a leading share in the support of the household and helped to educate the younger brothers. All the sons lived to a ripe age. Three of them became authors. All of them, like their father, their father's father, and their own sister's husband, became ministers. We are sometimes told that the sons of preachers are always bad. Occasionally they are wayward, like some of the boys

*Old Style, and equivalent to June 15 at the present day. The change from the Julian to the Gregorian calendar took place in England in 1752. The former was then eleven days behind the correct time. In Germany the change to New Style had previously taken place.

from other homes, and when this is the case the fact is trumpeted about. Far more usually they become men of substantial qualities.

Herborn Academy, the school in which the Otterbeins were educated, arose while the Protestant Reformation was in full vigor, and it was under strong religious influences. It could almost be classed as a university. In its theological department the tenets of Calvinism were less rigidly upheld than was the usual custom in Protestant lands. It is due to this circumstance that William Otterbein became the primary founder of a church that is Arminian in its theology.

It was a German custom for the graduate, if a candidate for the ministry, to demonstrate his fitness to teach before he could receive ordination. He was expected to serve this apprenticeship by being a "house-teacher" in some well-to-do family. In accordance with this custom William Otterbein took up the work of tutoring, but when not quite twenty-two years of age was made an instructor in the very school where he had been educated. One year later,—June 13, 1749,—he was ordained to the ministry in the Reformed church of Dillenburg, which was the only house to worship in the town. He had already been appointed vicar,—assistant preacher,—in a small village near by. But although now a minister he did not cease to teach. His ministerial duties required him to preach every Sunday, and occasionally on other days, and to hold a prayer meeting once each week. The prayer meeting was then rare in Germany. It is still rare, although we hear of the "Bible hour" among groups of South Germans in whom the religious feeling is particularly strong. During the four years of pastoral work in his mother country, Otterbein laid great stress on a pure life and an active religious spirit. This aroused some opposition among the worldly-minded church-goers, and there was an unsuccessful attempt to muzzle his speech. His mother said the home town was too narrow for one like him and that he would have to become a missionary.

The Dutch Reformed and the German Reformed denominations are sister churches. Aside from the more rigid Calvinism of the former, and the fact that the one arose in Holland and the other in Germany, there is no well marked distinction between them. The Dutch Reformed Church was the first to appear in America for the simple reason that New York was at first a Dutch colony and sent emigrants across the Atlantic before any came from Germany. Holland was then wealthy, while Germany was poor. The smaller country was therefore the better able to contribute to the missionary work so greatly needed at this time in America. In addition to their direct contributions, the people of Holland created a fund of \$60,000,—fully equal to \$500,000 at the date of this book,—the income from which was applied to missionary activities beyond the Atlantic. It is much to the credit of the Hollanders in that intolerant age that they were willing to come to the relief of the sister church.

In 1746 Michael Schlatter, a native of Switzerland and a young man of zeal and enthusiasm, arrived in America. He came to visit the various settlements, and there organize societies, secure pastors when possible, baptize children, administer the Lord's Supper, and prepare church records. In effect, he was a bishop. After five years he returned to Holland to make a personal report and ask further assistance, both in missionaries and money. In carrying out this errand he came to Herborn, the home of the Otterbeins, and there secured five helpers, one of whom was William. The mother did not withhold her consent, even in the face of the strong probability that she would never see him again in this life. So he went away with her blessing and arrived at New York July 28, 1752. However, a bronchial ailment had something to do with his leaving Germany. It was thought the American climate would prove beneficial. This seems to have been the result, for William Otterbein reached a greater age than any of his brothers, although there was at times a recurrence of the trouble.

About one month after reaching America Otterbein was installed as pastor of the German Reformed Church at Lancaster, then a thrifty Pennsylvania town of 2,000 inhabitants. In importance this congregation ranked second among the Reformed churches in the colonies. But discipline and spirituality were at a low ebb. In 1757 he asked to be relieved but consented to remain another year on condition that the rules of order which he drew up should be adopted. These rules were signed by eighty of the male members of the church, and were so salutary that they remained in force till about 1830. That Otterbein did not toil at Lancaster in vain is further evident in the fact that this city remains a stronghold of the Reformed Church and is the seat of one of its foremost collegiate institutions. Furthermore, the small wooden house of worship was superseded during his ministry by a massive stone building, used as such for almost a century.

It was during this pastorate that there was a turning-point in the character and effect of Otterbein's preaching.

In the state-supported churches of that age, religion was viewed as a form of intellectual education. If an adult had learned the catechism, had been confirmed, and partook at stated times of the sacrament of the Lord's Supper, and, if furthermore, his general deportment presented no loophole for well-aimed criticism, he was considered to be a model Christian. But such educational religion had no spirituality, because it was not founded on the new birth. The appeal was to the head and not to the heart. It was all very well, so far as it went, but it did not go far enough.

One morning Otterbein preached with more than his usual fervor and several of his hearers were deeply moved. At the close of the sermon one of them came forward to ask counsel. Yet the minister could only reply that "advice was scarce with him to-day." He awoke to the discovery that he had been preaching truths he had studied in a formal manner, but had not adequately experienced. Almost at once he went to his closet to pray until he

possessed a more perfect consciousness of personal salvation. This does not necessarily mean that up to this point he was an unconverted man. It does mean that he was not satisfied with the ground on which he had been standing. This explains the answer he gave, many years afterward, to a question by Bishop Asbury: "By degrees was I brought to a knowledge of the truth, while I was at Lancaster." From this time forward, Otterbein insisted on a true spiritual experience as both the privilege and the duty of every member of any Christian church. It was the beginning of a new and more effective epoch in his ministry. Hitherto he had used manuscript in his pulpit. Henceforward he discarded the practice and preached extempore.

Leaving Lancaster in 1758, Otterbein preached two years on Tulpehocken Creek, near Reading. He now introduced the week-day evening prayer meeting. To see the preacher and his flock kneeling at such a time was a novelty to the people and some of them thought it improper. Even the pastors of that age sometimes persecuted those who attended such meetings.

The next pastorate was at Frederick, Maryland, and continued five years. It was very successful, although the formalists in the congregation chafed under his denial that an observance of conventional worship has power in itself to save the unconverted man. At one time a majority decided upon his abrupt dismissal. Finding the church door locked, the minister went into the burial ground and preached from a tombstone. Another service was announced for the same place the following Sunday. But this time the door was opened. At Frederick, as at Lancaster, one result of his efforts was a substantial house of worship built of stone.

The fourth American pastorate was at York, Pennsylvania, and lasted from 1765 to 1774, excepting an absence of about one year, during which he visited the old home in Germany. He sailed for Europe in April, 1770, having now been eighteen years in America. His mother and all his brothers were still living.

The fifth pastorate, which was not only the last but the longest, took Otterbein to Baltimore, then a city of 6,000 people. His congregation was small, and did not acknowledge the authority of the German Reformed organization. This independent attitude had much to do with the formation of the United Brethren Church, as will be explained in a later chapter.

Otterbein came to America as a missionary, and carried the missionary spirit with him during all his pastorates, making long journeys in order to reach people who were without the gospel. His traveling work began while he was on the Tulpehocken. He visited all the German counties of Pennsylvania and Maryland, and went up the Valley of Virginia as far as Strasburg. He was entirely evangelical, cared little for creeds, and less for church names. In early youth he was deeply impressed by the teachings of the Pietists, who were to Germany what the Wesleyan societies were to England. To him and those agreeing with him religion was almost wholly an inner work, personal and individual, within the soul, and was effective and of value only when the personal experience was conscious of the mystic union of the divine spirit with the human, witnessing the conscious forgiveness of sins, and producing a peace of mind which the world could not give. Right living was to follow as a matter of course, but was a necessary product of a right heart.

Bishop Otterbein was recognized as one of the scholars of his age. He was familiar with the Greek and Hebrew languages, and was so much at home in the Latin that he sometimes wrote the original draft of his sermons in that tongue. Asbury speaks of him as "one of the best scholars and the greatest divines in America." But in the line of authorship he left no evidence of his learning except what may be gleaned from a few personal letters and the records of his church work. His industry found expression in other lines. As a preacher he was argumentative and eloquent, and an exceptionally clear expounder of the Scriptures.

Throughout his long life Otterbein enjoyed the affectionate esteem of great numbers of people, both in his own and other churches. In his last years he was too infirm to attend the annual conferences. But as "Father Otterbein," he continued to be held in deep veneration. His personal appearance is thus described by Henry Boehm, a son of his co-laborer: "In person he was tall, being six feet high, with a noble frame and a commanding appearance. He had a thoughtful, open countenance, full of benignity, and a dark-bluish eye that was very expressive. In reading the lessons he used spectacles, which he would take off and hold in his left hand while speaking. He had a high forehead, a double chin, with a beautiful dimple in the center. His locks were gray, his dress parsonic." Stevens in his "History of the Methodist Episcopal Church," makes these observations: "Otterbein was large, and very commanding in his personal appearance, with a prominent forehead, upon which the seal of the Lord seemed to be plainly impressed. His Christian kindness and benevolence knew no bounds, and all he received, like Wesley, he gave way in charities."

Otterbein's parsonage at Baltimore contained only four rooms. He was at this time a widower without family. Anyone who lived with him was required to attend church. The bishop was sociable and charitable, very regular and systematic in his habits, and very precise in his costume. After coming to Baltimore, he gave up wearing a clerical gown in the pulpit and preached in the attire of a citizen. He was opposed to church organs, and he did not believe a Freemason could be a Christian.

William Otterbein died at Baltimore, November 17, 1813, at the age of eighty-seven years, having spent sixty-five years in the Christian ministry. That the funeral exercises for the venerable bishop were conducted by ministers of the Lutheran, Methodist, and Episcopal churches is a significant witness to the breadth of his sympathies.

For several years Otterbein had been too infirm to travel outside of Baltimore. Only six weeks before his

death he was assisted from his bed to an easy chair that he might ordain Christian Newcomer, Joseph Hoffman, and Frederic Schaeffer, two of whom became bishops. The certificates of ordination were written in English as well as in German.

CHAPTER III

MARTIN BOEHM AND THE MENNONITES

The Mennonite Church was founded in Switzerland in 1522, and very soon it spread into Germany, Holland, and France. Persecution was prompt to appear, and it is claimed that in nearly every instance the Mennonite can trace his ancestry to some forbear who was burned at the state or tortured. Protestantism was represented in Switzerland by the Reformed Church, and the churchly pride which this denomination had inherited from the mother church, the Roman Catholic, led it to look upon the Mennonites as contemptible. It persecuted the new sect as cheerfully as did the Lutherans or the Catholics. One of the ways of contending with what was deemed a heresy was to drown the Mennonite offender. This was looked upon as baptizing him in his own way.

Menno Simon, a Catholic priest, espoused the cause of the harassed people, gave them his name, and added the principle of non-resistance to their creed. Between 1670 and 1710 large numbers were driven to Austria and Russia by the Protestants of their home-lands because they refused to have their children baptized. The first to appear in America were a little party who came in the fall of 1683 at the solicitation of William Penn. Their first meeting-house was built at Germantown in his colony in 1708. When the war for American independence rose, the American Mennonites had 13 congregations and 15 bishops. There are now about 60,000 members in the United States.

The Mennonite Church came into existence as an effort to bring back to life the primitive Christian Church, according to Menno's conception of it. There are points of resemblance between the German Mennonites and the English Quakers, and this is why William Penn showed them so much hospitality. Both sects practice simplicity in personal attire, have no paid ministers, and refuse to make

formal oaths or to perform military service. It was their opposition to war that made them particularly abnoxious to the Swiss. The government of Switzerland ruled that those of its people who were unwilling to bear arms in the defense of the state were undeserving of its protection. They had no theology. "Believe and let believe," was their motto. The Mennonites go so far in the direction of pacifism as to forbid their members from engaging in personal combat. They are much opposed to the baptism of infants. They do not countenance secret societies, neither do they accept civil office or exercise the right of suffrage. Among their religious practices are the anointing with oil, the kiss of charity, and the washing of feet. Whatever may be thought of their views on non-resistance and on non-participation in civic life, the Mennonites have always been noted for temperance, pure living, strict honesty, and conscientious devotion to the observances of their creed. But the Mennonites of colonial America allowed the spiritual side of religion to fall into very great neglect. They drifted into a hidebound formalism, which made them extremely exact in matters of costume, and to insist on a precise morality in the affairs of everyday conduct.

Mennonites were among the very earliest settlers in the Valley of Virginia, yet it was almost a century before they built any special house of worship. The first was Frissel's, near Baker's mill, three miles west of Broadway. It is now called the Brush church and was built in 1822. Meyer's meeting house, on the Valley Pike, was built about three years later.

From the settlement north of Woodstock the younger generation pushed up the Valley and occupied the region about Timberville, Broadway, and Turleytown. From the thirty families around Coote's store, numbers moved south and west from Harrisonburg. Here was a district of woodland so late as 1780. The previous sparse population of English and Scotch-Irish cabin-dwellers, each controlling from 600 to 1,000 acres, lived mainly by hutning and

fishing.

About 1825 there was a schism among the Mennonites of Rockingham county. It came about through the association of Frederick Rhodes, one of their preachers, with the United Brethren of the congregation at Whitesel's. About one-half the Mennonite body took offense at the loud and earnest preaching of Rhodes, and not because of the doctrines he set forth or of taking an active part in the meetings of the Brethren. Peter Eby and three other ministers came from Pennsylvania and restored harmony. They ruled that Rhodes had not transgressed the gospel.

Martin Boehm, son of a Swiss immigrant, was born in Lancaster county, Pennsylvania, November 30, 1725. His father, reared as a member of the Reformed Church, fell under the influence of the Pietists. For this lapse into what was deemed a heresy, he was denounced by his parents as well as his pastor, and was sentenced to jail. But he escaped to France, and in 1715 made his way to America, where he became a Mennonite, his wife being of the same faith.

The alert intellectuality of the son atoned in a great degree for his meager educational opportunities. He had a clear and ready grasp of ideas, and was a fluent speaker in German, learning also to express himself in English. His gift of expression caused him to be selected as a preacher when thirty-three years old. Even then, however, he was diffident and tongue-tied in his first attempts to exhort. Like Otterbein he now realized that he had no gospel message for the people until he had been made a new man by the power of the Holy Spirit. This radical change came as an answer to long continued prayer for light and guidance. Thenceforward he was eloquent and effective. The necessity of the new birth was the keynote of his preaching. Some of his Mennonite brethren accepted the doctrine, while others thought him a fanatic. Nevertheless, he was advanced to the rank of bishop in the Mennonite Church in 1759.

But Otterbein and Boehm were not alone. Certain

“New Light” preachers from the Valley of Virginia were presenting the same gospel message to the German-speaking people. The New Lights were the followers of George Whitefield, an English evangelist who traveled extensively in America. The Mennonite settlers of the Valley listened to these disciples with interest. They had no ministers of their own, neither were they yet organized into societies. They now sent for a minister and Boehm responded to the call. His missionary labors in Virginia were very helpful to himself as well as the people. After his return to Pennsylvania he thought it was no longer his duty to confine his efforts to his own neighborhood. He preached wherever he felt impelled to go. As before, some of the Mennonites listened to his teachings with approval and some with astonishment. The voice of opposition proved itself the stronger force. Articles of indictment were drawn up and Boehm was expelled from the Mennonite communion. Yet his Christian character was not questioned, and he could now preach with more freedom than ever. At length he turned over the care of his farm to his son so that he might now give his whole time to evangelistic work. After 1789 his ministerial career is a part of the history of the United Brethren Church.

Bishop Boehm died March 12, 1812, at the advanced age of eighty-six years. He was hale and strong almost to the very last, and could ride a horse until his final and very brief illness. His longevity was inherited by his son Henry, who preached a sermon in the city of New York on his one hundredth birthday. Doctor Drury speaks of Martin Boehm as “a short, stout man, with a vigorous constitution, an intellectual countenance, and a fine flowing beard, which gave him in his later years a patriarchal appearance.” Boehm was always plain and simple in costume, and seems never to have discarded the severely plain attire of the Mennonites. His estimable personal qualities and his sincere Christian character made him deeply revered in the church he helped to found and very much respected by other denominations.

CHAPTER IV

GERMAN IMMIGRATION IN THE EIGHTEENTH CENTURY

The well informed American knows that the United States is a nation of 48 states and more than 100,000,000 people. In some particular respects it is outranked, here by one country and there by another. Yet the substantial fact remains that in a massing of the fundamental features of national greatness, the American Republic stands first in what was styled, until 1914, the sisterhood of nations. In 1783 it was neither populous nor rich. To-day it is the wealthiest country on the face of the globe, the richest in natural resources, and the strongest in physical might.

It requires no far-reaching examination of the census returns to learn that among the Protestant bodies the Methodists and Baptists are easily in the lead. Next, but at some distance, follow the Presbyterians, Lutherans, Episcopalians, Christians, and Congregationalists. The denominations that are still smaller are more numerous, and it is among these that the one known as the United Brethren in Christ is classified. Yet it must be remembered that the larger communions, and many of the smaller as well, are made up of aggregations independent of one another. The census of 1890 enumerates 141 distinct religious organizations. Yet not one of the number is supported by the general government or by the government of any state.

A rapid survey of the America of 1752 will be of much interest. It was in that year that William Ottebein came to America after spending nearly four months in crossing the Atlantic on a sailing vessel.

There was not yet any political bond between the thirteen colonies that were to become the first members of the Federal Union. They were still a part of the British realm, and prospectively the most important part. The million and a half of inhabitants,—less than the present

population of the little state of Maryland,—were scattered a thousand miles along the Atlantic coast. There were very few indeed who lived more than seventy miles inland from the very shore itself. Only a few thousands were in the recently settled country west of the Blue Ridge. Philadelphia, Boston, and New York were the largest cities, and not one of the three was much more populous than Staunton, Va., is now. America was mainly an agricultural land. There was an active commerce by sea, but no industrial establishments which now would be considered worthy of any mention. There were only five colleges, and except in the New England section there were no free schools. In the other colonies schooling was looked upon as a private interest, to be purchased and paid for like a suit of clothes. America was a new country and in a general sense it was crude. Yet it was a prosperous land. Furthermore, the Americans already regarded themselves as a people distinct from any other. They had a higher level of intelligence than was true of England, and they had a higher sense of civic spirit than the inhabitants of the British Isles. They were proud of their local institutions, jealous of their political rights, and were convinced that the future held much in store for them.

But there was no multiplicity of religious denominations in 1752. Religion was free only in Rhode Island and Pennsylvania. The first of these colonies was founded by Baptists and the second by Quakers. Elsewhere the European practice prevailed and there was a state church, supported by public taxation. To a certain extent all adults were expected to attend its services. In two of the four New England colonies the state church was the Congregational, which under the name of Independent, ranked as the establishment in England during Cromwell's rule. In nine of the colonies the Church of England was in power, the same as in England itself. When the Hollanders founded New York they introduced their own national church, the Dutch Reformed, and it is in New York that this denomination has its chief foothold in America to-day.

The Presbyterian was the state church of Scotland, and the very heavy Scotch-Irish immigration, beginning in earnest about 1725, gave that sect a very strong following, particularly all along the inland frontier. The half-century, 1725-1775, witnessed a very large German inflow. In this way the Lutheran, the state church of the Protestant German monarchies, appeared in the Middle Colonies and in Maryland and Virginia. Nearly all this German element was from the upper valley of the Rhine, especially Switzerland and the Palatinate. And since the German Reformed Church was well represented in this very region, that denomination also came to America. Still other Germans were Moravians or were Mennonites of various branches.

The denominations we have named are substantially all that were represented in America of 1752. They originated in Europe, and with the exception of the Baptists, Quakers, Mennonites, and Moravians, they began there as state churches.

Several organizations very strong in America to-day were then quite unknown. This is conspicuously true of the Methodist Church, which began as a society within the Church of England, and did not become an independent body in America until 1784. It was unknown in 1752 and had little more than a thousand members in 1774. Alexander Campbell was not yet born, and consequently the church founded by him was still in the future.

It is in place to say something more about established churches. Two centuries before the birth of Otterbein it was strictly true that there was but one church in all Western Europe. This church was the Roman Catholic. There was a small wave of dissent, but it was the customary practice to hunt down the objector as though he were a wild beast. If emphatic persuasion would not silence his voice he was put out of the way as though a positive danger to society. Toward the middle of the sixteenth century, Henry VIII broke with Rome and within the borders of England he took the place of the pope as the head of the church. For a while there was no other conspicuous point

of difference between the Church of Rome and the Church of England. But within the latter body an influence sprang up which conformed its theology to the Protestant standard, while making little alteration in its ritual and its forms of worship, so far as outward appearance was concerned. Somewhat the same thing happened in Germany. Under the lead of Martin Luther a large portion of Northern Europe threw off all allegiance to Rome, and adopted the creed on which the Protestant Reformation had rested its cause. Yet the externals of worship in the Lutheran Church, as in the Church of England, were much the same as in the mother church. This is an illustration of the fact that mankind is far more prone to effect a change by steps and not by jumps. A large section of the Protestant world did not consider the change radical enough, and the Calvinistic creed was the result. Thus arose the Calvinistic churches; the Presbyterian in Scotland, the Independent in England, the Dutch Reformed in Holland, the German Reformed in Switzerland and the south of Germany, and the Huguenot, or French Protestant Church, in France.

Before the coming of the Reformation and for many years afterward, it was generally believed that no country should permit more than one church organization within its confines. The church and the civil authority were viewed as the twin pillars that supported the state. It was plain that no state could endure if it were to tolerate any rival political organization inside of its borders. How, then, it was argued, could there safely be more than one standard of religious belief within a state? Religious dissent was viewed with anger and horror, just as anarchy and bolshevism are viewed in the political world to-day. But the spirit of that age was more than intolerant. It was cruel. The religious remonstrant was boycotted, both socially and religiously. This policy alone was severe enough in its practical effect. But if relatively mild measures did not effect the desired result, the heretic was burned at the stake, or was skinned and disemboweled in

the hideous belief that his torture in this world meant the salvation of his soul for the next.

The Church of Rome tried to stamp out Protestantism, root and branch. It nearly succeeded in France and more fully succeeded in some other regions. In Germany it was obliged to come to terms. An agreement was reached whereby each of the petty states into which Germany was then divided should choose between Catholicism and Protestantism.

Religious toleration was not by any means a first fruit of the Reformation. The early Protestants were themselves intolerant. Freedom of conscience was not recognized until torrents of blood had flowed on the battlefields of Europe. When brave, stubborn men fought other men as brave and stubborn as themselves, each party found at length that the only way out of the difficulty was to agree to live and let live. It was next found out that unity in political government and unity in church organization do not rest on the same base. It was gradually discovered that the assumed peril to the state in permitting more than one sect within its borders was a mere creature of the imagination. Nevertheless, toleration was resisted in Europe, inch by inch, year by year, and had not become generally accepted at the time when Otterbein sailed for America. And even after intolerance had lost the support of the civil arm of the state, its spirit survived in the form of animosity between sect and sect. Instead of presenting a united front against the manifold forces of evil, the Protestant churches scattered their energies by persistently firing into each other's ranks. This spirit has been waning a long while, yet it is a matter of common observation that it is still a force to be reckoned with.

Religious toleration grew out of the Reformation, although the non-Catholic churches persecuted freely and even severely, burning some of the more prominent offenders at the stake. The Church of Rome went further and resorted to wholesale massacre. The Huguenots of France were either murdered or had to get out of their native land

the easiest way possible. The government of England worried the Protestant non-conformists as well as the Catholics.

Crime perpetrated in the name of religion was the leading cause in the peopling of America. Thus were driven the Puritans to New England, the Quakers to Pennsylvania, the Catholics to Maryland, and the Presbyterians to the Middle Colonies.

The tragedy of the Thirty Years War, occurring in the first half of the seventeenth century, shook Germany to its foundations. Three-fourths of its population perished, and the country was set back one hundred and fifty years in its civilization. In this long drawn out contest religious and political ambitions were interwoven. But war continued to follow war at short intervals, and the Germans had a surfeit of strife that lasted until the full development of militarism since 1860.

On the left bank of the Rhine and adjacent to the frontier of France is the fine region known as the Palatinate. It is one-half the size of New Jersey and is justly called the garden spot of Germany. The Palatines, as the inhabitants are called, possess the steadiness, thoroughness, and industry that are characteristic of the German nation. They are good gardeners and are fond of flowers. John Fiske has remarked that in going from Strasburg to Rotterdam by way of the Palatinate, "one is perpetually struck with the general diffusion of intelligence, refinement, strength of character, and personal dignity."

One of the later episodes of the intermittent warfare of which we have just spoken was the devastation of this fertile province. Three times was it laid waste within twenty years, the last time,—in 1693,—with a ferocity which recalls the far more horrible doings of the German armies in Belgium and France in 1914-18. Dwellings were burned, orchards were cut down, wells were filled up, and cemeteries were violated. This havoc is justly regarded as one of the darkest pages in the history of Europe, although it has been cast into the background by the

diabolic infamies perpetrated during the recent war by the express command of the German government.

The Palatines were almost wholly Protestant at this time, and they suffered because they were not Catholics. But although their oppressors had the power to make them homeless and destitute, they could not make them recant. William Penn visited the Rhine and addressed the refugees in their own tongue. He invited them to go to his colony of Pennsylvania. A few of them migrated as early as 1683, and founded Germantown, then six miles from Philadelphia, but now a part of that city. One of the emigrants wrote back that, "what pleases me here is that one can be peasant, scholar, priest, and nobleman at the same time." Favorable reports like this were certain to induce further emigration. After 1702, and particular after 1726, the German emigration became heavy. It was the Palatinate that supplied the greater share of the comers from the valley of the Rhine, in the period, 1725-1775. A smaller share came from Switzerland. This little country did not suffer in the Thirty Year's war and remained prosperous. But Switzerland was feudalistic at that time and there was little real freedom for the mass of the inhabitants. The Swiss emigrated to better their condition, the Palatines to escape the tyranny and corruption of their new government.

The remaining portion of the German immigration to America was chiefly from Wurtemberg. Thus it will be seen that this German influx was almost exclusively from the upper part of the valley of the Rhine. Except for the few Moravians from Saxony, the north of Germany had no hand in the movement. The South Germans differ from the Prussians, who are not true Germans, but Germanized Slavs. Yet neither are the people of the upper Rhine typical Germans. The black hair and dark complexion they so frequently exhibit are due to a very extensive blend with an earlier and brunette population. This helps to explain why the Alsations, though speaking a dialect of German, are so thoroughly French in sentiment.

When the Palatines began coming, the only settled por-

tion of Pennsylvania was the southeast corner. Here were the English Quakers, a sprinkling of Swedes, and the cluster of earlier comers at Germantown. The Scotch-Irish were also pouring in. When it came to a "showdown," there was no very cordial welcome for the deluge of strangers that bade fair to submerge the population already on the ground. The Scotch-Irish spoke English but were not meek nor easy to get along with. The Germans did not speak English and some of their customs were unfamiliar. (Nevertheless, they were from the industrial classes of Germany.) They were intelligent, moral, self-sacrificing, and most of them were religiously inclined. "No people in America were so subject to religious excitement as the Germans of the eighteenth century." They became so numerous in the colony that Benjamin Franklin began the publication of a German newspaper in 1734. Certain restrictive laws were enacted by the provincial government. One of these required all German immigrants to swear allegiance to the British government as a condition of their admission to the province. The records kept as a result of this act give the name of the ship, the port from which it sailed, the date of its arrival, and the names of its passengers. These records are therefore of much genealogic interest.

Entire counties of Pennsylvania, such as Lancaster, York, Berks, Bucks, and Montgomery, were occupied almost wholly by these German immigrants. The wave overflowed into the counties of Frederick and Washington in Maryland.

In 1727 began the peopling of "New Virginia," which name was then applied to the section of Virginia between the Blue Ridge and the Alleghanies. Along and near the Potomac this district was settled mainly by English and Scotch-Irish pioneers. But southward from Winchester, nearly to the line between Rockingham and Augusta, the German element was much in the lead. Augusta was founded by the Scotch-Irish and had at first almost no Germans at all. Of the two classes the Scotch-Irish were the

more venturesome, although the Germans liked plenty of elbow room on behalf of their descendants. So the former exhibited a strong propensity to sell out and get nearer, ever nearer, to the inland frontier. Their places were often taken by the Germans. By the operation of this tendency, the German blood in varying but generally large proportions, is now found throughout the great length of the Valley of Virginia.

Nearly all the German settlers arrived by way of Pennsylvania. A small number came across the Blue Ridge from the colony on the upper Rapidan founded by Governor Spottswood about 1710.

In 1775, one-third of the 300,000 inhabitants of Pennsylvania were of German birth or parentage. So far as they adhered to any church, they were of the German Reformed, Lutheran, and Mennonite faiths, the strength of the three bodies being in the order of their mention. As with all the border communities of that day there was much lapsing with respect to religious conduct. Many of the settlements were without pastors, houses of worship, or organized societies. There was much laxity in manners and morals, and consequently a great need of missionary effort. The German pastors were so few that they could seldom visit a frontier neighborhood oftener than once or twice a year.

In the early spring of 1748, Gottschalk, a Moravian missionary, speaks thus of the Massanutten settlement, situated on the South Branch of Shenandoah river just above the Luray valley: "Many Germans live there. Most of them are Mennisten (Mennonites), who are in a bad condition. Nearly all religious earnestness and zeal is extinguished among them. Besides them, a few church people live there, partly Lutheran, partly Reformed." Gottschalk was much hindered in his efforts by the opposition of the resident Lutheran pastor, and the prejudice aroused by stories circulated against the Moravians. In the fall of the same year two missionaries of this sect were journeying up the valley of the South Fork in what is now Pendleton county. They appointed a preaching service in the house of a Ger-

man living a few miles above where Brandywine now stands. The congregation was made up almost wholly of women and children. The men of the settlement were hunting bear in Shenandoah Mountain. The valley had been settled only about three years, and the style of living is described in the journal of these missionaries as primitive in the extreme. They did not hesitate to call it a near approach to savagery. By a much more recent writer it is thus described:

“The food, clothing, furniture and mode of life among the early German settlers were very plain and simple. They drank nothing but water and milk (sometimes garden tea), except Sunday morning, when they always had coffee. Meat was seldom eaten, and in their time it was considered something quite extra to have meat on the table. At dinner time only, did they have meat, and then the father would cut it in small pieces, give to each one of the family his allotted share, and with that they had to be satisfied. During the greater part of the year they had hot mush and cold milk for supper, and cold mush and warm milk for breakfast. It would have been considered extravagant to have the mush fried in fat. Soup, of different kinds, was much used. The plates from which they ate were made of pewter, and the cups from which they drank were earthen mugs. They used no table cloths. The father sat at one end of the table; the mother at the other. The children stood, sometimes sat, along each side of the table and ate their meal in silence: there was little talking at the table. Each one ate what was placed before him without murmuring. A blessing was asked before every meal by the father or mother. As soon as the children were old enough to understand the meaning, they were taught short prayers which they would pray in regular order, each one his particular and distinct prayer, commencing with the oldest and ending with the youngest. No carpets graced the floor but every Saturday it was scoured clean and white with sand and water. The furniture was as simple as the fare. On each side of the hearth a square block was made

stationary for a seat. Benches and home-made chairs with seats plaited with split hickory were used. Several beds and a few chests made up the principal part of the furniture. They lived in this plain and simple way but they were comfortable, and what is better still, they were contented."

By what has been set forth in the above paragraphs it is possible to gain a close idea of social and religious conditions in 1752 in the region now covered by the Virginia Conference of the United Brethren Church. It was a very new country. It was the American West of 1752 in just as real a sense as the line of the middle Missouri was the American West of 1860. In each instance there was much recklessness among the frontiersmen, and there was a falling away from the standard of active religious life in the homeland.

In closing this chapter our attention is called to the circumstance that, with the one exception of the Quakers, all the religious pacifists in colonial America were Germans. Was not the growth of these German sects profoundly aided by the social turmoil growing out of the religious wars of the seventeenth century? And did not this very turmoil engender among those who suffered from it a deep-seated antipathy to warfare? Perhaps the tenet of non-resistance, adopted by several of the German sects, was primarily a protest against efforts to advance the cause of religion by the use of military power. It was but a step further to object to political as well as religious wars.

CHAPTER V
THE EVANGELICAL MOVEMENT AMONG THE
GERMAN IMMIGRANTS

In our last chapter we spoke of a lack of religious teaching among the German settlers along the inland frontier. A similar fact was true of the Scotch-Irish, who were the dominant element on the same border. In the older communities, on and near the Atlantic seaboard, the religious privileges were as good as were known anywhere in that century. But there was a state church in eleven of the thirteen colonies, its houses of worship and its parsonages were paid for out of public taxation, and its ministers were, either in part or altogether, supported in the same manner. Where the Church of England prevailed, the rector was provided with a farm, and this was called a glebe. The rectors were selected by the higher authorities of the church, and not by the congregations to whom they ministered.

There was an unfortunate side of the influence of a church supported by the civil government and by public taxation. There was an almost irresistible drift to an accepted standard of merely formal piety, such as is spoken of in our sketch of William Otterbein. It was often the case that the minister was as worldly-minded as the average man of the community. If under such circumstances, there was any spiritual life in a congregation, it was in spite of the system and not as a consequence of it. The ministers of the Presbyterian, Congregational, and Reformed churches, all which were kindred denominations, had a very real interest in the well-being of the people under their care. But in their preaching there was too little of the reformatory and too much of the dogmatic and argumentative. And the prevalence in these communions of very long pastorates, even of fifty and sixty years, led to routine methods, spiritual sluggishness, and

churchly dry-rot. In a word, formalism in religion was everywhere the rule and not the exception. The times were very much in need of a loosening up of the parched surface. In Germany, something was being done in this direction by the Moravians and the Pietists; in England, by the Wesleys, whose methods were substantially the same as those of Spener, the founder of the Pietists; in America, by Wesleyan missionaries, by the New Lights, and at a later period by the founders of the Cumberland Presbyterian Church.

In a political sense the American Revolution was a good, but from another point of view it was an evil. It interrupted the peaceful trend of the evangelistic movement. Partly through the influence of foreigners, the free thought then so rampant in Europe was scattered broadcast on the American soil. Religion was discredited by the formalism so often seen among the church people. In the popular estimation it was looked upon as a lifeless garment which might as well be thrown aside. Thus was prepared a congenial field for the nurture of infidelity and near-infidelity. Experimental religion was deemed weak and silly. Family worship was thought to be affectation, and many of the ministers themselves gloried in letting it alone. Among the students at Yale College in 1795 were only about five members of any church. William and Mary, which was the only college in Virginia, was a hotbed of unbelief. Bishop Meade of the Episcopal Church said in 1810 that nearly every educated young Virginian was a skeptic. The same fact was generally true of the professional men in all the states. In short, the Christian religion was held in scorn and it was the common opinion that it was outworn and would soon pass out of existence. Gross drunkenness was not only an everyday occurrence, but it was almost as common among ministers and other church members as among people in general.

The portrait of the times that has been drawn in the last paragraph is startling. And yet its accuracy is attested by the best of evidence. After 1825 there was a marked

improvement with respect to religion and temperance, but this only emphasizes the fact that during the long period between 1750 and 1825,—the lifetime of an elderly person,—America was sadly in need of evangelical instruction.

As in the instances of Otterbein and Boehm, there were a few evangelistic reformers in all the churches. Finding themselves lonesome in the stifling atmosphere of their own denominations, they leaped over sectarian lines and sought each other's society in religious gatherings. These gatherings developed into the "big meetings" held in barns and groves, owing to the lack of church buildings of sufficient size.

Our narrative now brings us to the memorable meeting between Otterbein and Boehm. It took place in the large barn of Isaac Long in Lancaster county in Pennsylvania. There were more people present than could get into the huge structure. Those who crowded into the barn were addressed by Boehm. An overflow meeting in the orchard was conducted by one or more of the "Virginia preachers" who were present. The New Light followers of Whitefield in the Valley of Virginia were known as the "Virginia preachers." The meeting took place on Whitsunday, and the year is believed to have been 1768. Otterbein had left the city of Lancaster and was preaching on the Tulpehocken. Boehm had not yet been disfellowshipped by the Mennonites. The crowd at Long's was made up of Germans and the preaching was in the German language. Perhaps all the distinctively German sects then known in America were represented at this meeting. In what way Otterbein came to be here is not known. There was little in common between the Reformed and the Mennonite churches, and there was a great lack of cordiality in the relations between them. But Otterbein sat on the platform near Boehm and listened to that minister with warm-hearted appreciation. At the close of the sermon he clasped Boehm in his arms with the significant exclamation: "We are brethren." From this time forward, these two men, dissimilar in training and education, were united in the

firm bonds of religious fellowship. Early tradition has it that at the close of this meeting Otterbein, Boehm, and the Virginia preachers entered into a form of union on some simple yet definite conditions. Even the official name of the United Brethren in Christ is believed to date from the exclamation by Otterbein.

In fellowship with the leaders of such meetings as this, Otterbein found what he desired. The leaders were at first regular authorized ministers of various Protestant sects. But in evangelical spirit they stood on common ground. Thus came into being the ministerial intimacy between the scholarly Otterbein and the comparatively unlettered farmer-preachers, Boehm and Newcomer. Another associate was Guething, a Reformed minister, yet with only enough education to teach a country school.

However, Otterbein was not without other congenial spirits in his own church. Hendel, Wagner, Hautz, Henop, and Weimer were brother ministers who agreed with him as to methods. Adopting the system of Spener, they formed in the spring of 1774 the society known as "The United Ministers." They formed classes within their own congregations and congregations that were without pastors. General meetings were held twice a year, "that those thus united may encourage one another, pray and sing in unison, and watch over one another's conduct. All those who are thus united are to take heed that no disturbances occur among them, and that the affairs of the congregations be conducted and managed in an orderly manner." But the war for American Independence seems to have worked a suspension of these efforts.

We have remarked that it was an independent congregation of the Reformed Church to which Otterbein was called in 1774. It had had a pastor whose ministrations were very formal and whose life was inconsistent. The evangelical minority seceded in 1771, called Benedict Swope as their pastor, bought a lot, and built a frame house, succeeded in 1786 by the historic brick church now standing on the spot. The title to the property was not vested in

the Reformed Church at all, but in chosen members of the congregation. After a long drawn out law suit the validity of the title was upheld. The authorities of the Reformed Church tried without success to bring about a reconciliation. In 1774 Otterbein, who was already no stranger in Baltimore, was called. This independent body styled itself an "Evangelical Reformed" church, and was not definitely received into the United Brethren fold until 1817. It did not acknowledge the authority of the Reformed synod, nor was it disowned by that body. But in theology Otterbein's church was Arminian, while the Reformed Church upheld Calvinism. The class-meeting adopted as a feature of the Baltimore church, was unknown to the Reformed Church. The congregation adopted its own rules of government.

In substance these rules were as follows: Each member was to attend faithfully at all times of worship, and to perform no business or needless travel on Sunday; family worship was enjoined on all members, and offenses between member and member were to be dealt with as in the eighteenth chapter of Matthew; the slanderer was first to be admonished privately, then, if necessary, openly rebuked in class-meeting; members of other churches were admitted to communion, and persons who were not members were admitted by consent of the vestry if no objection were made. Still other rules were these: There was to be a class-meeting each week, an evening session for the men, a day-time session for the women. No person was to be admitted to such meeting unless resolved to seek his salvation and obey the disciplinary rules. The meetings were to begin and end with singing and prayer. Persistent absence without cause was to work expulsion. No preacher was to be retained who upheld predestination or the perseverance of the saints, or who was out of harmony with the disciplinary rules and the modes of worship, and on an accusation of immorality he might at once be suspended. One of the highest duties was to watch over the rising youth. There was to be one day of fasting in the spring and

one in the fall. A parochial school with instruction in the German tongue was to be established. The pastor, the three elders, and the three trustees were to constitute the vestry, which was the custodian of all deeds and other papers of importance. A highly significant rule was that the pastor was to care for the various churches in Maryland, Pennsylvania, and Virginia that were supervised by Otterbein and "in unity with us," and to give all possible encouragement to lay preachers and exhorters. Thus Otterbein's church in Baltimore was a mother church to various congregations scattered over several counties of the three states, and may be regarded as the primary organization of the sect with which it was to unite.

The men who founded the Church of the United Brethren in Christ did not wish to come out from the churches with which they had been associated. Their aim was to promote spirituality within the parent body. Spiritual inertia and a rising tide of opposition extinguished Otterbein's hope of working wholly within the Reformed Church. Nevertheless, he never actually withdrew from it, and until the very last his name was carried on its ministerial roll. And this was in face of the fact that he was criticized and persecuted by some of the Reformed ministers. Boehm, as we have seen, was cast out from the Mennonite sect. His followers were also excluded "until in true sorrow and penitence they should return and acknowledge their errors, both to God and the Church."

Both Otterbein and Boehm felt impelled to extend their usefulness by going beyond their own immediate boundaries. Each of these men preached with greatly enlarged power, because endowed with a special baptism of the Holy Spirit. But each labored chiefly among the people of his own denomination and such other persons as came within his sphere of influence.

For some years the adherents of the new movement came most largely from the Reformed Church. After the fathers of the United Brethren died, a revival spirit within the Reformed Church curtailed the number of accessions

from that quarter. But for forty years semi-independent Mennonite circles continued to push their way into the newly founded church. Otterbein and Boehm and their co-laborers had no choice. The duty was upon them to provide an ecclesiastical home for their followers. These followers were ostracized and even persecuted in the churches from which they had come, and they were derided by worldly people. They must have some place to go. It was the logic of circumstances that founded the United Brethren.

In the gradual development of the work by Otterbein and Boehm, congregations were formed, and these were presided over by local preachers, who were at the same time lay preachers, since they had to derive their livelihood from secular pursuits. Some of these men were class-leaders at first. Others felt more distinctly the call to an active ministry. As a rule they were men of little education yet of warm spirituality. For a long while these local preachers worked under the general direction of Otterbein and Boehm, who were therefore self-constituted bishops. The great meetings afforded much opportunity for counsel. But it was increasingly felt that a more definite and systematic procedure should be adopted.

The first actual conference in the history of the United Brethren Church met in Baltimore in 1789, and in the parsonage of William Otterbein. Besides the two leaders, there were present George A. Guething, Christian Newcomer, Henry Weidner, Adam Lehman, and John Ernst. Seven others were absent. Of the fourteen preachers recognized as belonging to the conference, nine had come from the Reformed Church, four from the Mennonites, and one from the Moravians. It had been twenty-two years since the first meeting between Otterbein and Boehm at Long's barn, and more than ten years since Boehm had been cast out of the Mennonite Church. Both men were past their prime and were more than sixty years of age. This marshaling of figures shows in an impressive manner how gradual and informal had been the rise of the United

Brethren movement. And even this first conference did not go so far as to effect a complete and well-rounded organization. It is not certain that it adopted the actual name by which the church is officially known. Yet it did adopt a comprehensive Confession of Faith and Rules of Discipline. Doubtless this little group of men realized that the hour had not quite arrived for the precise details of a thoroughgoing organization. The church they were founding was a growth, an evolution. It was not a thing made to order.

The final clause of the Confession of Faith then adopted is significant of the concessions made by the two leading elements which combined to form the United Brethren. In tradition and tendency the German Reformed and Mennonite churches were far apart. The former baptized infants, while the latter did not. The latter made the washing of feet a sacrament, while the former regarded it merely as an example. Neither party could be expected to come at once and unreservedly to the viewpoint of the other side. But each party could be charitable with regard to a difference of opinion, and this is what took place. The clause in question is a compromise and is tolerant and broad. In the United Brethren Church, three modes of baptism are recognized, and it is the privilege of the candidate to choose between sprinkling, pouring, and immersion. The washing of feet is not held to be an ordinance.

The second conference was held in 1791 at the home of John Spangler, eight miles from the city of York. Nine members were present and thirteen were absent. But the large number of absentees does not indicate indifference. At that time the highways were abominable. There were no railroads, automobiles, or telephones. The mails were slow, and letter postage was high. And as there was not yet an organized itinerancy, it was not the business of the conference to decide where the several preachers were to work. This was a matter they decided for themselves.

CHAPTER VI

EARLY YEARS OF THE CHURCH

In the early conferences of the United Brethren, business was a very subordinate matter. There were no committees. Everything done was done by the body as a whole. Circuits were laid out by the preachers themselves and not by the conference. The preachers met for mutual encouragement and spent nearly all the session in religious services. It is therefore easy to account for the brevity of the minutes of these conferences.

The conferences of 1789 and 1791 were in the nature of informal, advisory meetings between two *de facto* bishops and the small band of local preachers working under their direction. Otterbein and Boehm acted as bishops, but there was no definite organization to elect them to the office. The primary object of these two assemblages was mutual advice and consultation. This fact helps to bring out the progressive nature of what began as a movement and gradually developed into a compact organization.

The United Brethren movement was one of the results of the revival period of 1750-1825. It was very hard to reform the old German congregations and bring them to the New Testament standard of law and order. Otterbein's flock at Lancaster was disorderly, and like some others it had been in the hands of incompetent pastors. The fathers of the United Brethren denomination were committed to the idea of a spiritual church. They were not designedly "come-outers." Yet they could not stay in the church homes that had reared them, because of the narrow and vituperative conservatism which could not brook any change in the old order of things.

The followers of the new movement had not been known by any general name. Such terms as "the Brethren," "the Unsectarian," and "the Liberty People" were applied to them. Still other designations were the "New

Reformed" and the "New Mennonites." Sometimes the names of the leaders would be used, and they would be styled "Otterbein's People," or "Boehm's People." There were also semi-independent groups of Mennonites, such as "Light's People," who were drifting toward the new church. In 1820 Peter Cartwright speaks of a tavern-keeper at Knoxville, Tennessee, whom he calls an "Otterbein Methodist."

As a distinct church the United Brethren sect begins with the meeting held in September, 1800, at the house of Peter Kemp, two miles west of Frederick, Maryland. Fourteen preachers appeared. Their two-day meeting did not call itself a general conference, although it exercised the functions of one. It chose a name for the new denomination and it elected bishops.

It seems to have been easy for these men to agree on the name by which the church has ever since been known. It was not enough to use the simpler form of "United Brethren," because this was already the official name of the Moravian body. To avoid uncertainty, especially in matters that might involve questions in law, the words "in Christ" were added.

William Otterbein and Martin Boehm, who were already bishops in effect, were now elected as such. Otterbein was now seventy-four years of age and Boehm was seventy-five.

The first printed Discipline says this of the first conference: "The preachers were obliged to appoint an annual conference in order to unite themselves more closely, and to labor more successfully in the vineyard of the Lord; for some had been Presbyterian, or German Reformed, some Lutherans, and others Menonists."

In 1801 came the beginning of an itinerant system, ten men consenting to travel as directed by the bishops, instead of laying out circuits for themselves. Still more method was introduced into the system by the conference of 1802. One or two of the preachers would agree to serve as presiding elders. The action taken in this matter was generally informal and usually unanimous.

Ever since the meeting at Kemp's, there has been a regular and uninterrupted succession of general conferences. Until 1810 there was but one annual conference for the entire church. The first new conference was the Miami, set off in that year. In 1829 the Eastern, or original, Conference was divided into the Hagerstown and Harrisburg conferences, the former including the Virginia territory, and the latter becoming the Pennsylvania Conference. The first conference to be definitely known as a general conference was held in June, 1815, in a log schoolhouse of Westmoreland county, Pennsylvania. It adopted a Confession of Faith, substantially the same as that of 1789, and Rules of Discipline, based on those of Otterbein's church in Baltimore. The Discipline was ordered to be printed, but only in German. However, the next general conference, that of 1817, ordered that 100 copies of the Revised Discipline be printed in English. This book includes forms for the ceremony of marriage and the ordination of bishops and ministers. The Confession of Faith "rests on the Apostles' Creed and the New Testament, and adds only those necessary specifications in regard to the application and mission of the gospel that even the simplest of the later creeds have been compelled to include. The creed might be called a working creed for a revival people."*

In 1841 the Confession of Faith was revised and a Constitution adopted. These remained in force until 1889.

It had now been half a century since the meeting of Otterbein and Boehm in Long's barn. The early fathers of the United Brethren had passed away. Thirteen years more and the ministry had ceased to be exclusively local. The pioneer period in the history of the church may therefore be considered to close in 1830.

Of the three leading fathers of the church, Otterbein was the skilled theologian. He was eloquent and argumentative, and his elucidation of Scriptural truth was exceptionally clear. Boehm was essentially an exhorter, and

*Drury.

his appeal was to the feelings. Geeting was regarded by Henry Boehm as the greatest orator among the United Brethren.

It is well for us to speak further of George Adam Geeting, whose name in German tongue is spelled Guething. He came to America in his youth, and settled about 1759 on Antietam Creek near the present town of Keedysville. In winter he taught school and in the warm weather he quarried rock and dug wells. He seems to have been converted through the preaching of Otterbein and he at once became an earnest Christian. For a while he read printed sermons to his congregation. Discerning that Geeting was capable of doing better than this, Otterbein had a friend come up behind the young preacher and take the book out of his hand. Geeting was thus thrown back on his own resources, yet delivered an impressive discourse. In 1783 he was ordained as a minister of the Reformed Church. The Geeting meeting house, a small log building dating from a little before the beginning of the Revolution, is believed to have been the first house of worship built by Otterbein's followers of the revival movement. Otterbein was too heavy a man to be cast out of the Reformed Church, yet Geeting was expelled for "wildly fanatical" preaching that was at variance with "decency and order." Thenceforward, his home was with the new church, of which he has been called the St. John, and also the Apollos. He was the traveling companion and adviser of Otterbein. His house was a favorite stopping place for Newcomer and other early preachers. His meeting house was an Antioch to the young church and many revivals took place here. Geeting died in 1812 at the age of seventy-three years. Otterbein, Boehm, and Geeting were the "clover leaf" of the early church, and their departure occurred at nearly the same time. This coincidence, coming as it did in the formative period of the church, had a depressing effect. Much depended on the new leadership that became necessary.

CHAPTER VII

PLANTING THE CHURCH IN VIRGINIA

The German immigration to America made its earliest home in the southeast of Pennsylvania. The county of Lancaster, in that state, is, more than any other, the first seat of United Brethrenism.

Like all other immigrants, the German wanted plenty of elbow room. To be nearer than half a mile to a neighbor was considering crowding. A mile was thought near enough to be comfortable. And there seemed to be plenty of elbow room, for the continent appeared to stretch interminably westward.

So, as their numbers increased, the German families flocked over the colonial boundary into Maryland, and thence into that part of the Valley of Virginia lying between Winchester and the vicinity of Harrisonburg. The district next the Potomac, on the Virginia side, was rather avoided because of the litigation between Lord Fairfax and Joist Hite, and the consequent difficulty of getting good titles. The country south of Harrisonburg was at first peopled only by the Scotch-Irish, but it was not long until German settlers moved onward as the more restless Scotch-Irish pressed still farther to the south and west.

The German settlers were partial to good lands, such as the limestone belts in the Valley of Virginia. Also, they were unwilling to make a home unless it could be near a good spring. Furthermore, they were conservative. They did not want change. They wanted to do as they had been used to doing, and they held to the old even at the cost of becoming unprogressive. And so far as they adhered tenaciously to their mother tongue they remained foreigners in feeling.

Among the Germans coming to the Shenandoah country were families who had taken part in the great meetings in Pennsylvania and Maryland. Some of them were

related to Geeting, Newcomer, and others of the early preachers. So the preachers they had known north of the Potomac followed them and held great meetings in the Valley, particularly near Mount Jackson.

The site of Keedysville, near Antietam Creek in Maryland, was the home of George Geeting, Otterbein's chief adviser. His home was also a headquarters for Boehm, Newcomer, and other preachers. At Beaver Creek, a dozen miles eastward across the mountains, was where Newcomer lived. Farther east were the Kemps and others. A few miles farther north were the Draksels, Mayers, Baers, Browns, Hersheys, Russells, and others, while on the Virginia side of the Potomac and within a day's ride were Ambrose, Strickler, Senseny, the Niswanders,—Isaac and Abraham, and the three Duckwalds,—Ludwig, Henry, and Frederick. Still others were the twin brothers,—Henry and Christian Crum. Thus there were gathered at Antietam, as a central point, those who were fired with a common spirit. The great religious experiences they had enjoyed were told in a wonderful way to the throngs attracted by interest and novelty.

Strong congregations were soon formed around Winchester, at Sleepy Creek, and east of the Blue Ridge in Loudoun county. The last named locality was often visited by Bishop Newcomer. But by reason of emigration this flock passed out of existence more than a century ago.

Before 1815 there was quite an exodus of these people across the Alleghanies into Ohio and the west of Pennsylvania. It came thus that the Miami, the first daughter conference, was organized largely by the preachers who had come from the East, for up to this time, the whole work was embraced in the Eastern, or original, conference. The families who settled in the west of Pennsylvania, especially in Westmoreland county, were active and loyal, and laid the foundations for the present prosperous United Brethren Church in that favored region.

Almost the only record we have of the early work of these circuit riders is found in Newcomer's Journal, pub-

lished in 1835. It was not intended for publication, and its brevity is often disappointing to those who would like more complete information. The Journal, after its publication, was evidently sold by the itinerants.*

When eighty-one years old, Newcomer attempted a trip into Virginia. Sunday, March 1, 1830, he rode to the home of Michael Thomas at Boonsboro, nine miles from his own house, and lodged there for the night. Next morning he was too ill to go on and he returned. Wednesday, he wrote thus: "This forenoon I tried to write in my journal, but alas! I find that I am not able to perform the task, so I lay down my pen. The Lord alone knows whether I shall be able to resume it again. The Lord's will be done. Amen. Hallelujah."

It is this record of Newcomer that gives early circuits in Pennsylvania, Maryland, Virginia, and Ohio. It is not by any means a complete record, as it gives only the tours by himself and his companions, for he seldom traveled alone.

Just before the first annual conference at Kemp's, in September, 1800, Newcomer made a tour of the Virginia circuit. This time he was accompanied by Martin Boehm and his son, Henry. Another preacher, Christian Crum, lived at Pleasant Valley, eight miles northeast of Winchester, on what has since been known as the Jacob Hott place. For years this was the first stopping place of the German preachers, and here these three men held their opening service on the Virginia circuit. They arrived Monday night, September 1, and the elder Boehm preached. He preached again at Dr. Senseny's in Winchester, and a Methodist preacher followed with an exhortation. Wednesday, they held a meeting at Abraham Niswander's, near Middletown, and then rode to the house of A. Boehm, a relative to the bishop, where Newcomer preached and was followed by Henry Boehm. Thursday forenoon they preached at Jacob Funkhouser's west of Fisher's Hill, riding thence to Wood-

*The copy owned by A. P. Funkhouser was purchased by his paternal grandfather in 1837, as witnessed by his autograph signature and the date.

stock and lodging with one Zehrunge, who, by the way, gave a lot for a church in Woodstock. This gift was made more than a hundred years ago. The bishop preached in a church at Woodstock Friday morning, and then they rode to Jacob Rhinehart's, where Newcomer preached. Saturday and Sunday there was a meeting at the widow Kagey's on Smith's Creek. Bishop Boehm preached in German and was followed by his son Henry in English. Then they rode to a Mr. Bender's, where Newcomer preached. After they had retired, Bender's wife began moaning aloud. They arose and prayed with her.

The preachers turned out very early Monday morning, September 8, and rode to the house of John Peters near New Market, where Newcomer and Boehm preached in German and Henry Boehm in English. After dismissing the people, the crowd continued to stand around in groups, crying and moaning, so another meeting was held. Bender's wife had followed them to this place, was converted, and made shoutingly happy. The preachers then rode to Homan's in Brock's Gap. In the afternoon they accompanied Strickler to his home sixteen miles away, arriving late at night. Their next stopping place was at Peter Bibey's in Augusta county. Passing through Staunton, they called on the Methodist pastor and went on to the house of Christian Hess.

On Saturday the 13th, a great meeting began at Henry Menger's on the side of the mountain, southwest of Swoope's Depot. In the afternoon they rode to a Mr. Harris's. Next day, returning through Staunton, they dined with the Methodist pastor, and then rode seventeen miles to Widore's. Tuesday morning Newcomer preached at Zimmermar's in Keezeltown, and then the party rode sixteen miles to John Peters' near New Market, where the bishop was again the preacher. Next day they crossed the mountain into Page, spending the night with Christian Fori, near the South Fork. Thursday, Bishop Boehm conducted a funeral service at Woodstock, and the night was spent with John Funkhouser west of Fisher's Hill. Satur-

day a sacramental meeting began at Niswander's near Middletown.

Continuing their return journey the party reached Newcomer's home, Tuesday the 23d, just two days before the opening of conference. The Boehms must have gone on to Kemp's, for there was not time to reach their own homes and be at conference on the first day, this being the time when Newcomer found them there.

The next visit to Virginia was two years later, in June, and it occupied eight days. Otterbein, Newcomer, Crum, and Strickler were the preachers and they traveled together. Their first point was a sacramental meeting at Jacob Funkhouser's west of Fisher's Hill. The services Sunday night were at Christian Funkhouser's. The place was appropriately called Funkhouser Hollow, since there were seven families of this name, all with farms adjoining. They all spoke the German language, built their houses alike, each one over a spring, professed the same religion, and yet each family had its own burial ground on a hillside. Their relationship has never been traced by any one of the present time. On this journey Otterbein preached nearly every night. Services were held at Crum's, at Geeting's, at Newtown, at Niswander's in Middletown, and at Winchester.

In October of the same year Newcomer and Geeting traveled the Virginia circuit, one or the other preaching every day for nineteen days and always in German. Their preaching places were much as before, Stoverstown (Strasburg) being one of the appointments. At Mengen's, their most southern point, was the great meeting for which they set out. To attend the two-day services the people came in some instances thirty to fifty miles.

"Year after year for almost thirty years Newcomer made visits to Virginia, continuing them almost to the time when Glossbrenner began his work as circuit rider.

"The meeting places were changed to suit local conditions. From Hoffman's the meetings were changed to Peter Myer's near the present Pike Mennonite church.

George Hoffman moved to Augusta, taking his religion with him, and Mount Zion became an early preaching place. Peter Myers built a dwelling house with a large room in it for meetings, which were held regularly here for many years.

"In the spring 1809 Newcomer made a unique visit to Harrisonburg. He came as a committee to confer with Bishop Asbury and the Baltimore Conference of the Methodist Church on the subject of church union. This conference was held in the log church on the hill where the old burial ground still remains. Two bishops, Asbury and George, and sixty preachers were present. The day after it closed Newcomer, delighted with his cordial entertainment, rode down the Valley with Asbury and other preachers, among whom was Henry Boehm, son of the bishop.

"The last visit by Newcomer was in 1828, when he was seventy-nine years old. That summer he held eight camp meetings, three of them in Virginia. In company with William Brown, afterward bishop, and William R. Rhinehart, a sweet singer and later the first editor of the Religious Telescope, he made the usual stops until he came to a camp meeting on Mill Creek, two miles west of Mount Jackson. Such meetings were held here from 1825 to 1830 inclusive, on the farm of the great grandfather of A. P. Funkhouser. The camp spring is yet pointed out in the middle of Mill Creek. After the close of the meeting, the preachers went on to Rockingham and spent the night with Jacob Whitesell, who had married Brown's sister in Pennsylvania, and who had now an old mill on Dry River, a mile or two below Rawley Springs. Whitesell and his family later moved to Vigo county, Indiana, where his descendants are among the pillars of the strong church now in that section. The preachers then went to the camp meeting on Beaver Creek just opposite the home of the late John Whitmore. Mrs. Maria Paul attended this meeting, being then a girl, and remembered the bishop as tall, spare, and clean-shaven. During one of his discourses a large, fat man walked into the congregation and stood

leaning against a tree. His name was Koogler, and he was a paper-shaver with a reputation not very savory. Newcomer pointed him out, remarking, 'Oh me, if that man would become converted, how much religion he could hold.'

"At the close of the camp meeting, Newcomer and his companions rode to Peter Whitesell's, where Brown preached in German and Newcomer in English. Simon, father of J. D. Whitesell of Harrisonburg, was then but eight years old, yet preserved to the end of his life a clear recollection of the visit. Whitesell's church had been built here the year previous. It was the first United Brethren church built in Virginia, and a most influential center for many years. This house of worship grew out of the meetings at Hoffman's and Peter Myers': Passing through Harrisonburg to the head of Brock's Gap, the party took dinner with Henry Tutwiler, a brother-in-law to Whitesell, and a tanner of buckskin. He was postmaster at Harrisonburg thirty-one years. Tutwiler was a zealous class leader of the Methodists, and was the father of one of the first graduates of the University of Virginia. Years afterward, he died shoutingly happy after a sudden illness, the day after holding a watch meeting on New Year's eve.

"The next day found Newcomer at a camp meeting on the land of Jacob Lentz, at the head of Brock's Gap four miles above Dovesville. Lentz had come from Loudoun county years before, bringing his United Brethrenism with him, and though he was more than thirty miles from the county seat, he was not too far away for his old friends to find him. Near him at Dovesville, was another United Brethren, Frederick Doub (Dove), who had come from Frederick county, Maryland. The postoffice was named after him. The descendants of the Lentzs and Doves, and the intermarried families now form a large element of the population here. The present Keplinger chapel, recently remodeled, was dedicated November 27, 1858, by Jacob Markwood, then a presiding elder."

The compiler of this volume finds among the papers

given him the statement that the first United Brethren conference,—presumably of Virginia,—was held June 3, 1794, in the stone house that was used as a law office of the late General John E. Roller. But as this meeting is not mentioned in the general histories of the church, it must have been a gathering of the Virginia preachers of that decade and perhaps a few from the other side of the Potomac. The first official conference in Virginia was held in the same town, March 2, 1809.

Mention has been made of the Whitesell church. As late as 1850 there were but two other church buildings of the United Brethren in Virginia. In 1860 the total membership in both Virginia and Maryland was not over 3,000.

There was for a long while a feeling that there should be no gathering of church statistics, and none were given out by the United Brethren Church until 1837. This prejudice seems to have grown out of the relation of David's sin in numbering the people.

A more complete account of Newcomer's travels in Virginia will be found in the next chapter.

CHAPTER VIII

EXTRACTS FROM NEWCOMER'S JOURNAL

Christian Newcomer was of Swiss descent and was born near Lancaster, Pennsylvania, January 21, 1749. His parents were Mennonites and the son was reared in their faith. He learned the carpenter's trade from his father, but when he was about twenty years old the parent died. At the deathbed request of the latter, he took upon himself the care of the farm and thus provided a home for the mother and a sister. After a year the sister found a husband, and as the mother was a midwife and much away from home, Christian was married in 1770 to Elizabeth Baer. Not long afterward he was converted at home as a result of personal seeking. Thinking he should become a preacher, he took counsel with one of the Mennonite preachers, a person who stood high in the young man's estimation. But this elder could not comprehend the experience his friend had undergone, and cast doubts upon it. However, when stretched on a bed of sickness, the older man became convinced that the younger man was in the right. Newcomer removed to Maryland, where he found that his neighbors, though well-meaning and friendly, were unacquainted with experimental religion. He had long continued misgivings with respect to becoming a preacher. It was not until he had overcome this reluctance, through recourse to earnest prayer, that Newcomer found restoration from what he regarded as a backslidden state.

He had already listened to Otterbein and Geeting. Finding that he and they were in entire harmony in the matter of experimental religion, he joined a society of what were then called Otterbein's people, and in 1777 became a preacher among what were derisively called the "Dutch Methodists." Newcomer continued to preach very nearly to the end of his long life. In 1813 he was made a bishop and thenceforward he led a particularly active career. He

crossed the Alleghanies thirty-eight times and rode on horseback six thousand miles a year. When nearly eighty years of age he thus traveled to Ohio and Indiana, held several conference, and returned in his usual health. A little later he made a similar trip to Virginia, where he held a great meeting near Swoope's. These trips were kept up till 1828.

There is a striking parallelism between Christian Newcomer of the United Brethren Church and Francis Asbury of the Methodist Church. The former has very justly been called the Asbury of the United Brethren. Both men were bishops in the pioneer period of their respective organizations. Each was an empire-builder in the ecclesiastical sense. Each was an indefatigable worker. Each was a prodigious traveler, spending so much time on horseback that it is small stretching of the fact to say that he lived in the saddle. Each of these early bishops kept a journal and each journal has been published.

Newcomer was tall, commanding in figure, and robust in physique. No portrait is in existence. In 1828 he held a camp meeting near Crider's store in Brock's Gap, at a spring still known as the "camp spring." Seventy years later, Mrs. Maria Paul remembered seeing him there. Her description of him as a tall, slim, smoothly shaven man of serious appearance tallies with other accounts.

The bishop was not a great preacher except in earnestness of purpose. He had a slight impediment in his speech and his voice was but moderately strong. Yet he was a successful evangelist, and as a superintendent he was fearless as well as diligent. He was a firm believer in the itinerant system, perceiving that it is peculiarly adapted to new and sparsely settled districts.

Newcomer's journal, written in German and translated by John Hildt, was published at Hagerstown in 1834. It is prefaced with an autobiography, this dealing almost wholly with his religious experiences. The journal begins October 27, 1795, and continues until March 4, 1830, only eight days before his death. To many persons it has been

a matter of regret that most of the entries are so brief and fragmentary. This brevity impairs the historic value. But it is highly probable that the bishop never thought his manuscript would ever appear in book form. Perhaps his notes were regarded by himself as little more than an aid to his memory.

With a view of allowing the journal to throw all the light possible on the history of the Virginia Conference prior to 1830, we now present the following extracts.

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1795

Preached at Virumbach's in Virginia from John 2:14.

1796

Preached at Henry Crum's Thursday, October 13. (Note: Henry and Christian Crum were twin brothers who went to Winchester from near Frederick, Md. They strongly resembled one another. Both were very useful preachers.) Preached Friday at Millers-town. Next day a sacramental meeting began at Stony Creek. I gave the first discourse,—from Psalm XL. On Monday, the last day, many sinners were converted. Tuesday, preached at Snider's near Linville Creek, and in the evening came to the home of a Mennonite uncle, a preacher, where I spoke from Psalm XXIV, 15. Wednesday, though afflicted with a severe toothache, I preached twice at J. P.'s near Smith Creek. Thursday rode to Massanutten and preached there Friday at Mr. Hiestand's but found the people of that neighborhood rather hardened. Saturday, rode to the forks of the Shenandoah and lodged with Jacob Weaver, a very sick man. Sunday morning, preached at the house of J. Fa— from "It is time that judgment should begin at the house of God," and in the afternoon the Lion roared wonderfully. A meeting Monday at the home of a widow whose husband had lately died, but the people seemed cold and lifeless. Tuesday spoke in Newtown from Hebrews XII, 15, and found the Lord present. In the evening preached in Winchester to a large congregation. Next day, before returning home, visited two criminals under sentence of death. Seemed to make some impression on one but none on the other.

1797

Met Mr. Geeting at Newtown, September 20, and preached in the evening. Next evening (Thursday) preached at Woodstock from Revelations III, 19, 20. Friday there was a meeting in New Market, where the Lord was present with saving power. A meeting at Mr. Steffy's and lodged with him. Spoke first Saturday

morning at eleven in a three days meeting beginning at Peter Meyer's in Rockingham. Sunday morning Geeting preached with remarkable power from, "Whosoever will be my disciple let him take up his cross and follow Me." Exhorted after him and then followed the Lord's Supper. Candle-light meeting at Mr. Klein's several young people prayed for salvation. At the close of the meeting (on Monday) there was a glorious time, and the people were so much affected that most of them cried aloud. Tuesday, an appointment with Henry Geeting, son of George, and lodged with Mr. Brunk. Wednesday morning preached to a large assembly in a schoolhouse near Shenandoah River, and then rode to the home of a relative who entertained me in a very friendly way but cared very little about religion. Thursday, preached at a widow's to a sympathetic congregation that included two German Baptist preachers. Friday, visited Mr. Zehring in Woodstock, and then rode to John Funkhouser's, staying there all night. Next day a sacramental meeting began in Frederick county. The people were uncommonly affected. An aged man came forward with tears trickling down his cheeks. Monday evening preached from Psalm I.

1798

August 10, an uncommonly warm day with a torrential rain after crossing the Potomac. Lost my path in the woods and had no other light than the occasional flashes from another thunderstorm. Got off my horse and prayed for protection. On rising from my knees, I saw the path only a few yards away, and soon reached the house of Mr. Ambrose, where I dried my clothes and had a comfortable rest. The next day was Saturday and a sacramental meeting began here, Christian Crum and Dr. Senseny preaching with power. Among the seekers was a native of Germany, who praised God he had come to America, and to a people from whom he had learned the way of salvation. The people around here generally poor but concerned for the salvation of their souls. Sunday a great many people were present. Monday, rode to Warm Springs (Berkeley Springs) and crossed to Hancock, Md.

Wednesday, September 26, stayed with my daughter, Mrs. Jacob Hess, near Martinsburg. Next morning preached at Bucklestown and at night at Winchester. Friday evening preached at Millers-town to a little flock. Saturday, spoke first in a sacramental meeting with warmth and feeling. Preached at eleven, and after the sacrament exhorted in English. Monday, visited an uncle and aunt on Linville, and rode on lodging with Henry Huber. Tuesday morning preached at the widow Brunk's and lodged at Mr. Grove's. Wednesday evening, spoke in a schoolhouse, and at night at the widow Kegis's on Smith Creek. Thursday, preached at Mr. Meiles's, a few miles from Millerstown, and the next day came to John Funkhouser's. Saturday, October 6, a sacramental meet-

ing at Abraham Niswander's near Middletown. Felt so stripped of all grace that I did not know what to say, but at night there was a glorious time. Sunday I spoke after Geeting, and next day preached at Henry Crum's. At this meeting a Quaker sister was moved by the Spirit and gave an exhortation and prayer with astonishing power.

1799

Wednesday, May 1, the first appointment at Henry Crum's. Next day attempted to speak after Geeting at Jacob's church in Frederick county, but because of a leg bruised by a falling crowbar, I had to desist, and Friday I had to stay at Crum's starting home Saturday.

Thursday, July 25, preached in Winchester, and Friday came unexpectedly upon a meeting held by Henry Crum, after whom I spoke to an attentive audience. Then rode with Crum to Stoverstown (Strasburg), visiting old Mr. Stauffer, a man of 83. Preached next morning at Jacob Funkhouser's. Sunday, preached to a little flock in the old church at Woodstock, and at night held a class-meeting at Zehring's. Monday, reached Henry Geeting's. His house was struck by lightning a few days ago, but no one injured although the whole family were inside. Next morning preached at Andrew Kauffman's, and in the afternoon at the house of Mr. Renker, a justice of the peace. Wednesday morning preached at Stony Creek, and in the evening at Niswander's, where there was a small but attentive congregation. Thursday, preached at Jacob Funkhouser's on Mill Creek and lodged at S. Peter's in Rockingham. Friday morning preached here to as many people as the room would hold, and put up with Mr. Brunk in Brock's Gap. Saturday, arrived at George Homan's where a great multitude were assembled for a sacramental meeting. Sunday afternoon I spoke from Hebrews II :3. Geeting and Strickler were here on the whole we had a blessed time. Tuesday preached at Christian Kauffman's. Wednesday I lodged with Mr. Weber and next day reached Niswander's, whence I rode with Geeting to Winchester and was the guest of Mr. Kurtz. Friday morning I went into a drugstore to purchase some medicine. The druggist then took me into an adjoining room, called the family together, and requested me to hold family worship, which I did. Among those present was an intelligent young man, a son of the Rev. Mr. Hinkle. After breakfast I went with Geeting to visit Dr. Senseny, who had been taken very ill. Nine miles beyond we held a meeting at Mr. Sweyer's and then went to Ambrose's, where a two-day meeting had been appointed. Saturday the assemblage was so large that I could not see how so many people could live in such a mountainous region. Sunday, a Methodist brother preached in English.

1800

Thursday, August 7, Geeting and myself had an appointment at Shepherdstown. Friday I lodged with Mr. Duckwalt, and Saturday began a meeting on Sleepy Creek, which lasted through Sunday. Monday I preached at Berkeley Springs and stayed with Mr. Grammer.

Monday, September 1, came to Christian Crum's where a great congregation assembled the following day. Father Boehm preached first, and at night with great power at Dr. Senseny's in Winchester. A Methodist followed him in English. Thursday there was a meeting at Niswander's, the people being very attentive. Also preached at A. Boehm's and was followed by Henry Boehm. Friday a meeting at Jacob Funkhouser's, and visited old Mr. Yager at Woodstock. Father Boehm preached here in the church. I rode on to Rhinehart's and preached there, speaking Saturday at the widow Kegis's. Sunday, Father Boehm preached in German, and his son Henry followed in English. The grace of God seemed visible in almost every countenance. The people were so reluctant to go away that we prayed once more for them. I rode with Henry Boehm to Mr. Bender's, where we preached but to all appearance without any effect. Monday morning we came to the home of John Peters, where a houseful of people were already gathered. Myself and the Boehms preached. At the close the people would not leave, so we began again and prayed with them. Rode thence to Homan's, where many young people had collected, and whom Father Boehm exhorted. Tuesday morning a great many people gathered within a short time. I spoke after Father Boehm. The whole congregation shed tears and we had to break away to go to the next appointment, leaving them praying. Mr. Strickler had come as a guide to his home, 16 miles distant. Passing into Rockingham we visited Mr. Welch, a Methodist preacher and most excellent man. There was a great crowd Wednesday. Father Boehm, following me, had not spoken long until several persons rose to their feet, striking their hands and shouting in an ecstasy of joy. The evening meeting lasted till midnight and the house could not hold all who were present. Thursday we rode to Peter Biber's in Augusta, where I preached and was followed by Father Boehm, but the word seemed to make little or no impression. Friday we came into Staunton, where we called on Mr. King, a sincere and affectionate Methodist preacher, took some refreshments, and then rode on to Christian Hess's, where we lodged. A great meeting began Saturday at Henry Mengen's. I addressed a large audience and was followed by King and Henry Boehm. After Boehm had spoken a few words, the power of God seemed to pervade the whole congregation. There was prayer and class meeting at night. Parents shouted for joy to see their children

converted to God. Father Boehm was followed by King Sunday morning. After a sacramental service we rode to Mr. Harr's, where I was followed by King in English, but nothing would touch these people. Monday we returned to Staunton, dined with King, and rode on 17 miles to one Widore's, where Father Boehm spoke with wonderful power to a great many people. Tuesday morning, Henry Boehm and myself preached at Zimmerman's in Keezeltown. We went on 16 miles to John Peters's, where Father Boehm spoke to a numerous congregation. Wednesday we preached at Mr. Harshbarger's, and lodged with Christian Fori at Massanutten. He does not seem concerned about religion. Thursday morning Henry Boehm preached in English in an old church near by. Many accompanied us after the meeting and we had to tear ourselves away. Some rode with us across Three Top Mountain. We passed the night at Mt. Stover's, and reached Woodstock next day, where Father Boehm preached the funeral sermon for a Mr. Grove, using this text: "Set thy house in order, for thou shalt die and not live." At John Funkhouser's I preached from Romans VIII, 17. Saturday a sacramental meeting began at Niswander's in the open air. I was followed by Crum. At night I preached at Senseny's and met the class. Sunday, September 21, I delivered an opening discourse to a vast multitude, but the word had not the desired effect. I preached in the afternoon, and was followed by Henry Boehm, who made some impression. We had to leave them to meet an appointment at the Methodist church in Winchester. Father Boehm spoke first and in German. Henry Boehm and myself followed in English. There was a blessed time. Lodged with Mr. Lauck. Monday I passed through Shepherdstown on my way home, lodging with John Mumma.

1801

Sunday, August 2, I heard Enoch George, a powerful speaker, preach in Shepherdstown. (George was a Methodist bishop.) August 26 I was told by Bishop Whatcoat (Methodist) in Hagerstown that at different places in America powerful revivals had taken place. Next day I reached Berkeley Springs, lodging with Mr. Kremer. The second day (Friday) a blessed meeting at Duck-walt's began. Saturday it was protracted till late. Sunday I spoke in both languages and went home with a Mr. Frosh. Monday crossed North Mountain to Martinsburg, stopping for a lunch at Mr. Winter's on Back Creek.

1802

A sacramental meeting begins Saturday, June 12, at Jacob Funkhouser's in Shenandoah, Otterbein delivering the first sermon. Eight were converted at night at Christian Funkhouser's. Sunday there was a great congregation, Otterbein speaking first,—from

Daniel VII : 13, 14. I cannot but be always astonished and lost in amazement at the power and energy with which this old servant of God declares the counsel of his Master. The people were very attentive. We rode on to Niswander's and tarried. Otterbein preached at Newtown on Monday. At night I spoke in the Methodist meeting house and lodged with Mr. Bush. Tuesday Otterbein preached in the Reformed church at Winchester. At night we heard Enoch George and Quinn, the Methodist brethren. Wednesday Otterbein preached again and I followed him.

Thursday, August 26, I came to John Miller's in Berkeley, and at the Springs next day met the English brethren (Methodists), Mitchell and Pitts. Saturday, Geeting, Crum, Geisinger, and Senseny arrived before me at a sacramental meeting at J. M.'s, many bringing their children for baptism. I baptised a child belonging to an English lady, using the English language. (Newcomer only means that he used the English language). Lodged at J. Funk's.

Wednesday, October 13, preached at Christian Crum's, next morning at Dr. Senseny's in Winchester, and at night to a large congregation in the Methodist church at Newtown. Friday, Geeting spoke in Stoverstown, and at night there was a meeting at John Funkhouser's. Saturday the preaching by Geeting and myself at a great meeting at Andrew Kauffman's did not appear to make much impression. Monday there was a meeting at John Funkhouser's on Mill Creek. Tuesday, Geeting and myself had a very good meeting at Henry Huber's. Wednesday, a quarterly meeting began in Hoffman's barn in Rockingham. Never have I witnessed the power of God in so great a degree among so many people. The meeting was protracted till late at night and many found peace. I was entertained by the Meyers, a godly pair. Next day the crowd was still greater. Lutherans, Presbyterians, Mennonites, Baptists, and Methodists all drew near the Lord's table. Many were not able to avoid shouting. With difficulty we parted from the people to meet an appointment at Mr. Hivener's 10 miles away. Friday morning there was a meeting at J. Domer's and at night at Lewis Shuey's, 10 miles beyond. Saturday, a sacramental meeting begins at Mungen's, some coming more than 50 miles. Parents and children were together on their knees. I went home with Mr. Brobeck. Sunday many came to the Lord's table with streaming eyes. Preached at night at Staunton and lodged with Mr. Falker. Monday I rode 42 miles, preaching to a small assembly at Mr. Mertz's in Rockingham. Tuesday morning I preached three miles from Mertz's, then rode 23 miles to Woodstock, where the people had been some time waiting for us. Wednesday I preached in Stoverstown, and had a meeting Thursday in Middletown at the house of Senseny, a tanner. Preached at night on the same day in the Methodist church at Winchester.

1803

Preached in both German and English at a sacramental meeting at Sleepy Creek, beginning Saturday, August 27. Tuesday, spoke to a large congregation in Newtown. Wednesday, James Smidt exhorted in English at Niswander's. Thursday I spoke at Kauffman's and Friday at Funkhouser's on Stony Creek. A quarterly meeting began Saturday at Homan's. Wednesday, September 6, spoke at Hoffman's and rode 12 miles to Mr. Dider's. Wednesday, I preached at Heffner's, and Thursday to a large congregation in a mill. The people entreated us to stay, but we had to leave to hold a class-meeting at Lewis Shuey's 12 miles distant. Many people here next day. A quarterly meeting began Saturday at Brobeck's in Augusta, a great multitude being present next day. Sunday night I preached in a schoolhouse, where a great number were in distress and the meeting lasted till daybreak. Many were converted. Monday I preached at Strickler's Tuesday at Zimmerman's and a point 15 miles beyond, and Wednesday in New Market, where four preachers were in the large audience. The people desired another visit. But at Woodstock, the following day, while preaching in the Reformed church, one of two ministers hastily withdrew. Saturday a two-day meeting began at Senseny's in Middletown. Sunday night I preached in Winchester.

1804

A quarterly meeting began at J. Funkhouser's, Saturday, May 26. Sunday, Otterbein preached again from Matthew III, 12, and was followed by myself and Strickler. Monday I rode through New Market to the house of Mr. Huff, who would not let me go any farther. Next day I lodged with Mr. Kreiner beyond Keezeltown. Thursday, I dined at Harrisonburg with Mr. Sala, a book-binder. Friday I preached at New Market, Sunday in an old chapel at Massanutten. I had colored as well as white hearers and they were well satisfied. Having preached in both languages, my strength was all gone, and a lady closed with prayer. Monday I preached at Woodstock in the English (Methodist) meeting house. A minister sitting just in front of me suddenly fell, but I did not know why. Tuesday I preached in German and English at Senseny's near Middletown. Thursday, June 7, Henry Smith and myself addressed the people at Henry's Crum's.

Saturday, August 11, I arrived at a camp meeting held in a beautiful grove in Berkeley county. I could hear the people singing some distance away. In a circle around a large, open space, a number of tents were pitched, inclosing the area where were the stand for the preachers and the seats for the people. In and around the tents and all over the ground were men, women, and children in swarms, busily preparing for the occasion. My heart was filled with gratitude that I live in a land where every indivi-

dual is permitted to worship God according to the dictates of his own conscience and no one dare disturb him. The brethren in the preachers' tent gave me a cordial welcome. In the large circle encompassed by the tents were board seats under the shade of the trees, where many hundreds of people could be accommodated. An audience was assembled by blowing a horn. After dark it was a beautiful sight to see the whole circle, and especially the preachers' stand, illuminated with lamps. All around, before the tents and on the trees, lights were in contrast with the starry firmament above. The concourse on Sunday was estimated at 4,000, about 300 partaking of the Lord's supper. Monday morning at daybreak I could hear the people in every tent singing and praying, and offering up family worship. In a short while the people assembled for a general prayer meeting. Preaching was at 10 A. M., 3 P. M., and candle-light. The meeting lasted the whole week, and daily more people assembled. The second Sunday 6,000 were present. Toward evening the people were dismissed, but many remained till morning. Daniel Hildt, McDonald, Roszel, Jefferson, Welsh, Swift, Pannel, and some other preachers were present. It was a harvest time.

September 8, I learned of the death of Dr. Senseny at Winchester.

December 22, I paid 25 cents at Berlin (now Brunswick, Md.) to have my horse led across the Potomac on the ice, myself following. That night I preached at J. A.'s, and next day twice in Loudoun county.

1805

Preached at Harper's Ferry, January 13.

1806

Sacramental meeting eight miles from Berkeley Springs, August 30. Strawbridge, a Methodist, following Hershey. At night a man fell to the ground and lay a considerable time without the least sign of life. When he came to himself, he praised God saying he never in all his life felt so well.

Though unwell, I preached at Christian Crum's, Tuesday, September 23. The perspiration brought out by the exercise of speaking was beneficial. Wednesday there was a meeting at J. Senseny's, and Thursday I preached 10 miles beyond. Friday I preached at Crangdorf's, but was too unwell to meet the next appointment, 12 miles beyond. A quarterly meeting began Saturday at Gottlieb Homan's. Monday night I had a severe fever, but rode 33 miles the next day.

Preached in Loudoun, Sunday, December 8.

1807

Tuesday, June 3, there was a meeting at Senseny's, near Middletown, where Eberhardt and Holmes, an English brother, spoke.

Wednesday we preached to a large congregation at Funkhouser's, 10 miles away. Thursday, I rode 40 miles to Homan's finding the house full of people. Saturday, I opened a quarterly meeting at Peter Meyer's, and at night preached at Kauffman's in English. Many people were present Sunday. Rode 15 miles to Jacob Brunk's. Monday there was a meeting at Mr. Shauter's Tuesday one at Rhinehart's, Wednesday one at Woodstock. Saturday and Sunday there was a quarterly meeting at Niswander's and at night I preached in Winchester.

Thursday, August 27, I reached a camp meeting near Crum's. Saturday and Sunday there was a quarterly meeting on Sleepy Creek. Monday, at the camp ground, we had the most powerful time I ever beheld. September 2, I lodged with Joseph Crispod beyond Frankford. A thunderstorm at night was so severe that the family got out of bed and spent some time singing and praying.

Preached at Mr. Roth's and at Christian Funkhouser's, Wednesday, September 30, and next day at A. Kauffman's. Friday I heard the celebrated Lorenzo Dow in Woodstock, and rode 25 miles with him to a camp meeting, where he preached at candle-light and at sunrise next morning. A quarterly meeting at Homan's, Saturday and Sunday. Return to the camp ground, where the singing, praying, and shouting continue all night. Preaching at Shangpeter's Tuesday, at Peter Meyer's Wednesday, and at Dider's Thursday. Quarterly meeting begins at John Shuey's Saturday, October 10. Lambert, a Methodist, preaches Sunday. At night I preach in Middlebrook and lodge with Bernard Lauman. Sacramental meeting at Senseny's, near Middletown, Sunday, October 18, and same night I preached in Newtown.

1808

Monday, May 23, I lodge at Shepherdstown on my way to conference, and see an elephant for the first time. I am 59 years old. Conference began Wednesday and closed Friday. The brethren were assembled at Senseny's. A quarterly meeting on Sleepy Creek, Sunday, September 18. Ride home with Henry Reiner.

Preached in German and English at Henry Frey's in Loudoun, December 31. The meeting (a watch-night) continued till after midnight. On New Year's day, preached at Philip Frey's.

1809

Arrived at Harrisonburg, Sunday, March 5, where a thousand people were attending the Methodist conference. Henry Boehm preached in German after Bishop Asbury, and was followed by Jacob Gruber and myself. Next day a committee was appointed to consult with me to see whether any union could be effected between the two churches, and it met the day following. We discussed many and different subjects, but had nothing else in view than the furtherance of the cause of our Master. In the afternoon

I was invited to attend the conference, and received a resolution in writing which I was to deliver to William Otterbein. Sunday, March 12, I preached at Middletown in both languages, and rode to Winchester, where Roberts and Henry Boehm preached at night.

Preached in Loudoun at Frey's and Philip Eberhardt's, March 24-26.

Sacramental meeting in same county, July 29-30.

Camp meeting at Smithfield, August 25-29, about 6,000 being present. Spoke at Winchester last day of meeting, then go to Harrisonburg, where there is a large congregation, Sunday, September 3. After the Lord's supper an old Methodist named Greaves spoke in a most wonderful strain. Monday, a meeting at Shuey's, where one person fell to the ground with the jerks and shook in every limb in a very remarkable manner. Tuesday, a meeting at John Peters', and Friday one at David Funkhouser's, where I spoke in English. Quarterly meeting at Stony Creek Sunday. Preaching in Woodstock Tuesday, September 12, and Wednesday at Huddle's schoolhouse and Christian Funkhouser's. Sacramental meeting at John Senseny's Thursday and Friday. Saturday, preached at Winchester in the German Presbyterian (German Reformed) church. A very large congregation here Sunday, Hinkle, a Methodist, closing the sacramental service. A two-day meeting began at Duckwall's on Sleepy Creek, October 14, Hinkle preaching Sunday.

1810

Preached at Frey's in Loudoun, September 22.

Preached at Mr. Evans's near Shepherdstown, December 3.

1811

Meeting in Shepherdstown, March 3, at John Funkhouser's, March 10.

April 22, my wife dies and I break up housekeeping, moving to my son Andrew's where I have my own room and my board when I am at home with him.

Preached in Shepherdstown, Tuesday, June 4, and at John Senseny's Friday. Quarterly meeting began at Jacob Funkhouser's Saturday. Preached at Woodstock Sunday night, and at Michael Homan's Monday. A two-day meeting began at Peter Meyers's Tuesday, June 11. Preached at Peter Rider's Thursday. Sacramental meeting began at Lewis Shuey's Saturday, Christian Smidt being present. Preached at Altdorfer's Monday, at Henry Huff's Tuesday, at John Peters's Wednesday, at George Funkhouser's Thursday, at Henry Geeting's Friday, and Sunday at Abraham Funkhouser's and Niswander's. At Shepherdstown, Wednesday, June 26, I exhorted after Enoch George. A young woman was converted and next morning we learned that her father cowhided her for going to a Methodist meeting.

Saturday, August 3, a two-day meeting began at Philip Frey's in Loudoun.

August 31, reached a quarterly meeting on Sleepy Creek, Crum, Duckwalt, and Reiser being present. Next day, Strawbridge, a Methodist, preached with great effect, some coming forward with streaming eyes, while others stood giggling and laughing.

1812

Preached at Henry Frey's March 22.

1814

Preached at Henry Frey's January 9.

March 23, heard Asbury's funeral discourse on the late William Otterbein. The church was much too small to contain all who came, among them being Methodists, United Brethren, Lutherans, Presbyterians, and Episcopalians. Bishop McKendree (Methodist) closed the service.

June 4, sacramental meeting at Mt. Artz's in Shenandoah. The people could not leave, but continued to sing and pray all night.

Sacramental meeting at Lewis Shuey's, June 11-12, James Sewell, a fine young Methodist, assisting. Two-day meeting began at Peter Meyers's, June 14. Night preaching in English at Zimmerman's near Keezeltown. Rode more than 40 miles and preached at Millerstown, June 17. Sunday, June 19, preached at the widow Funkhouser's and at Niswander's.

1815

Preached at Henry Frey's, September 17.

1816

Quarterly meeting began at the widow Funkhouser's, Saturday, April 13. Spoke at Mr. Hay's Monday.

1817

At a camp meeting August 22-26, where more than 120 tents were up and many thousand people present. Great good was done. Preached in Stoverstown, Wednesday, August 27, Thursday at Melchor's on Stony Creek, Friday morning at Yellow Springs, Friday night at the house of John Matthias in Hardy. Sacramental meeting at Frederick Doubs, August 30-31, at Niswander's September 3, next day at Bear's. One at Swoope's, September 6-7.

1818

Preached to a large congregation at John Senseny's, March 12.

1819

Preached at Christian Crum's, Wednesday, September 1. Sunday, preached at Mill Creek in both languages. September 8-14, a camp meeting in Rockingham, one of the best I ever attended.

1820

Rode to Winchester, July 30, finding Christian Crum very near the end. Preached the funeral discourse.

Camp meeting at George Hoffman's in Rockingham, August

2-8. with delightful weather the whole week. Meeting in the schoolhouse near the widow Funkhouser's, August 8.

1821

Preached in Winchester, Sunday, August 12. A meeting Monday at Mr. Blind's. Camp meeting at George Hoffman, August 16-21. Many will remember it. Exhorted in Stoverstown, August 22.

1822

Sacramental meeting at William Smidt's in Newtown.

1823

I attended the dedication of our new meeting house at Littlestown, Pa. (This is the first dedication mentioned by Newcomer.)

1828

Attended a Sunday School with the children, June 22, and closed it with prayer. (This is Newcomer's first mention of a Sunday School.)

Preached Saturday, August 30, at a camp meeting in Shenandoah from Psalm XL, 3-5. Sunday, preached from John V, 6-8. Lodged at Jacob Weitzel's in Rockingham, September 4. I had married him to Peter Brown's daughter, September 5, 1820. Monday, came to a camp meeting in this neighborhood. It closed September 10, then rode to Mr. Weitzel's and preached there at night in English. Next day a meeting at Lauman's. September 12, came to a camp meeting at Jacob Lentz's in Brock's Gap, the seventh I have attended this summer. Many people present, but most of them hard and unaffected.

CHAPTER IX

THE EARLY PREACHERS

Let us pass in review the "great meetings" that were so prominent a feature of the United Brethren movement in its early period.

Otterbein was a city preacher. With a single exception his pastorates were in places large for a time when American cities were few and small. And yet his greatest work was done in the country at those seasons of the year when meetings could be held in the open air or in large, fireless buildings. His leading associates, Boehm and Geeting, preached only to congregations of country people.

The great meeting took place once a year in a given locality, but sometimes twice. It began on Saturday and usually lasted three days. It was announced well in advance, and much preparation was made for the occasion. The great meeting was the event of the year, because some noted preachers came from a distance to hold it. Even the best settled parts of America were comparatively a wilderness to the end of the colonial age. Postoffices were exceedingly few, and the rates of postage were well nigh prohibitive. A letter was very often entrusted to some private person who could act as a messenger. Tidings of the meeting were therefore spread orally. Most of the attendants came on horseback or afoot, because there was no vehicle except the road wagon and not every trail could be used by it. Nevertheless, great crowds gathered, and the community was taxed to the utmost to feed and lodge them.

Sometimes the meeting was in the open air. But the thrifty farmer of German birth or parentage was quite sure to have an immense barn, and such a building served quite well to accommodate the throng. Newcomer once mentions a meeting in a mill.

These meetings were looked forward to with satisfac-

tion by the evangelists themselves. Finding themselves lonesome in their own formal denominations, they sought each other's society in religious gatherings. A leader in the great meeting found sweet fellowship in his associates. Other ministers were often present, and if they had the evangelical spirit they would take part.

The preaching was positive and dogmatic. "Thus saith the Lord," settled all questions. Great stress was laid on the new birth. The contrast was drawn between ruin and death by sin and salvation and eternal life through faith in Jesus Christ. Preacher and follower were alike spiritual and emotional. It was the common thing for penitents and converts to make their appearance at every service.

"The great tenet of this new preaching was a mystical union with God through Christ Jesus, causing a spiritual regeneration, which changed the heart so radically as to produce a new man in ideals and desires, and, therefore, in ethical conduct. Form and ceremony were nothing; everything was continued in spirit and life. From the nature of the case, the position assumed by these reformers on questions of morals and conduct was radical. Their religion was individual, their scriptural interpretation literal, and their ethical standards high. Hence they had little tolerance for what they deemed unscriptural."

During the intervals between two great meetings the people were left mainly to their class and prayer meetings. There was an occasional sermon if a preacher could be found. These prayer and experience meetings were held in private homes, the experience consisting in the feelings or ideas with respect to the inner and spiritual life. There were not yet any organized church activities, and all the people could talk of was what they thought or felt. Men and women accustomed themselves to oral prayer, and some of them could pray in public with great power and effect. These home meetings developed leaders, who were very instrumental in grounding in faith and hope the people who zealously followed them.

We now pass on to the period 1800-1830.

The United Brethren organization arose as a revival church. It took its adherents mainly from "Satan's side of the line," instead of from other folds or from people with a training in churchliness. "The early preachers were therefore heralds of salvation to lost men. When they had faithfully urged their hearers to flee the wrath to come, they considered their duty performed. After 'going over the circuit' and preaching gratuitously they went home. They built no houses of worship, gave no attention to the training of the young, set in motion no working activities, and collected no money, unless for the benefit of the poor."

So the preacher came, preached, and went home, and he paid his own way. He worked on his farm till well into Saturday, then rode a long distance, preached that night and two or three times Sunday, giving his religious experiences and his meditations on the Scriptures with special reference to the future life. All the people had to do was to hear the preacher, feed him and his horse, and then wait till he came again. It was the general opinion that preaching could be done by men almost wholly engaged in other callings and without previous training.

Otterbein and Boehm had licensed converts who felt it their duty to preach. This practice was continued and converts were often licensed immediately on their conversion. The preacher who could produce the greatest effect was considered to be moved by divine power. The convert called was in most instances in possession of a wonderful religious experience, and his sermon would enforce that experience with a powerful appeal calculated to stir the emotions tremendously.

It is not strange that with such a hasty method both ministers and members were often irregular and unreliable. Thousands of people know nothing of Christianity except as it is illustrated in the lives of those who possess it. Being unacquainted with the Bible and far from God, they have no other standards of measurement. Backsliding was likely to have a wide reaching influence. But a close discipline was put into practice in the new church. Hearing

complaints against ministers was a prominent feature in the proceedings of almost any conference.

A well-developed itinerant system did not come in a day. The early preachers in the United Brethren movement had some outside employment, on which they depended for support. They were really local preachers. Each formed a circuit about his own home, with the presence and assistance at irregular intervals of the leading preachers. He left home when he could do so with the least prejudice to his bread winning pursuit. It was ruled that those who preached only where they lived were to have no compensation, and what they did collect they were to turn over to the benefit of the traveling preachers.

A regular itinerancy began in 1801, when ten preachers consented to travel as directed by their superior officers. Newcomer sought to improve the method thus begun. He considered the itinerancy an apostolic mode, and was quick to see its adaptability to new and thinly peopled districts, like those into which his church was penetrating.

The imperfect itinerancy of the pioneer epoch was criticized by Bishop Asbury. In his church the system was well organized and ran like clock-work. It was because of this efficiency that the Methodist Church was making its wonderful growth.

After 1830 there was better organization in the United Brethren Church, and a ministry that gave its whole time to the work, although its support was meager. The number of local preachers on the roll of the Virginia Conference has steadily diminished, and during the last quarter-century not one has been received.

Until 1841 the circuit-rider had a maximum salary of \$80 a year if a single man, and twice that allowance if he were married. The salaries were then raised to \$100 and \$200, respectively. No higher compensation was allowed the bishop than to the preacher working under him.

CHAPTER X

REMINISCENCES OF SOME EARLY PREACHERS

In the present chapter we present some reminiscent observations of several of the United Brethren ministers who were in active service between 1800 and 1860. Chief among those writing their recollections, when on "the western slope of the rugged mountain of life," was George W. Statton, who in 1900 was living in Colorado.

* * * * *

The reminiscences below are by John W. Fulkerson.

The Virginia Conference of 1855, held at Mount Hebron, is spoken of as containing forty-three men, present and absent. All were of good preaching ability, sound in doctrine, devotional, zealous, and bold as lions. They sensibly enjoyed the Christian religion themselves, and insisted that all other persons should have a realizing knowledge of the divine power to salvation, if they desire to be sure of heaven at the end of the present life. They felt called upon to take a stand for vital piety, to advocate a pure spirituality, to preach a religion that has in it the power of the Holy Spirit to such an extent that the professor may know he has passed from death unto life. The fathers of the conference had a heavy conflict on their hands, for the formal churches had brains, education, and influence, and thought the United Brethren were fanatics, or fit subjects for a hospital for the insane. These formalists united to squelch the evangelical movement with all the powers they could command, and these were not insignificant.

The affairs of the conferences of the 50's were managed by three strong men: Henry Burtner, Jacob Markwood, and Jacob Bachtel. The measures they originated and advocated were adopted, and what they opposed was sure to fail, no matter by whom it was supported. They were invulnerable, but the conferences were well managed. These men were intellectually ahead of the other members.

They were devotedly attached to one another and to the church.

Burtner was the oldest of the three, and was at this time a retired itinerant, his education being wholly in the German. In 1842 he came to Dayton from Cumberland county, Pennsylvania, and was now living on a fine farm. His preaching, which was mainly in German was of depth and power. He was above the medium height, of commanding appearance, and possessed a fine countenance and a very penetrating eye. Burtner was genial, benevolent, and hospitable. His home was open to all his brother ministers, from the highest to the lowest, and to the membership of the church as well. He was admitted to conference in 1820, and died at Dayton in 1857. A powerful man, he was a factor not to be ignored in the councils of his church. His voice was heard with no uncertain sound in several of the general conferences.

Jacob Markwood stood next in authority, but unlike what was true of Burtner his power and influence did not lie in his business ability. He was a close student, a good thinker, and a great orator. In fluency and in use of beautiful language he was rarely excelled. In his best moments he would carry as by magic, and whithersoever he pleased, the largest and most unruly audience. In his denunciations of the popular evils of the day, he was severe, sarcastic, and emphatic in the extreme, and withal so regardless of the possible consequences to himself, that he would have his audience mad enough to want to hang him. Then, in a few moments and with cyclonic power, he would have his hearers weeping, as though with broken hearts, and some of them screaming for mercy as if the flames of hell were consuming them. In another moment, and as with the speed of the lightning's flash, the power of his eloquence would be turned to the uplifting influence of the gospel, to the abundant blessings of Christianity, and for its supreme enjoyment in this life and the life beyond. The whole audience would soon be in a whirl of glory, and loud hallelujahs would come from every part

of the house. At the dedication of Mount Zion church near the village of Mount Solon, he preached two and one-half hours from the text, "We have come unto Mount Zion." But sometimes Markwood failed and failed badly. He was tender-hearted and often gave his last dollar to the poor. It is told of him that while he was on the road to preside over a conference in Ohio, he overtook an old man, thinly clad, and to all appearance in ill health. Markwood at once got out of his buggy, and walked with the man a short distance, meanwhile putting several questions to him. Then he took off his double-cape overcoat and gave it to the stranger. News of the incident reached the conference, and another warm coat was provided for the bishop.

Jacob Bachtel was in some particulars second to neither of the other men. In personal appearance he was of medium height, well-proportioned, and keen-eyed. His hair was bushy and stood straight up. His fine appearance and commanding address gave him much influence in the camp-meetings and other out-of-door gatherings. He was moral in every sense of the word and strictly conscientious. Bachtel was not a man to be trifled with, for he felt that the life and work of a minister of the gospel is a most important and serious thing. In the pulpit he was plain and practical. He hated every form of sham and handled it without gloves. He was particularly severe on agnosticism, infidelity, and Romanism, and in this direction he was no mean antagonist. Although he stood unflinchingly for what he considered to be the right, he had in his private character the tenderness of a loving Christian mother. He would never go back on a personal friend. In the general conferences he was an influential factor, and as a presiding elder, to which office he was repeatedly elected, he was always helpful to the preachers under his care.

Jacob J. Glossbrenner was a charter member of the Virginia Conference and in many respects a great man. He was tall and slender, with a commanding forehead. His black eyes flashed intelligence. His language was

chaste and correct. In the pulpit he called a spade a spade when dealing with the eternal destiny of immortal souls. Though not deep in his thought, he was popular as a preacher, and the pulpits of other churches were open to him. His themes were of the most exalted character and always dwelt on the bright encouraging side of Christianity and the happy results of Christian living. He appeared to have no taste for dwelling on the sins of wicked men or the corruption of the times. As a bishop he was careful and conservative, his management giving general satisfaction. By his family he was much loved.

William R. Coursey was prominent in the early history of the church in the Shenandoah Valley. He was long an itinerant, and this meant preaching nearly every day, week days as well as Sundays, and on a meager salary. He had a wife and six or seven children. It seems now an impossibility to keep eight or nine persons on an income of \$200 a year, yet it was done, and Frederick circuit, which was large and wealthy, allowed it to be endured. There were twenty-six appointments in this circuit, and yet he had few presents, and his assistant, \$90 salary and no presents. Neither did Coursey receive anything for his children, although it was left for the quarterly conference to make an additional allowance for the support of the minister's children. Coursey was modest, retiring, and a safe counselor. He was of a good family, a good student, a methodical thinker, one of the most successful of teachers, and was considered a model preacher. He was devotedly pious and strictly religious. He was often a presiding elder and was sent to the general conference.

John Ruebush had but a limited education, yet was active and hard-working, and in many respects a most remarkable preacher. During his ministry, many persons were gathered into the church, and many others were so drawn toward it that they were never able to break away from its influence, and years later came into the fold. The pathos in his voice when he was preaching or singing was most affecting. The sermons of Ruebush could not be

considered learned, nor was his rhetoric according to the rules; yet he moved whole audiences as the tempest moves the trees of the forest. He was great as a revivalist. A pastoral charge in his care was a very poor place for backsliding, and this happened to but few. He and his co-laborers depended entirely on the earnest preaching of the gospel, the power of spiritual song, the influence of the Holy Spirit, and the gracious assistance of spiritual enthusiastic church members. Revivals then meant something. They meant permanent societies. Ruebush would have scorned the kinks, twists, and stratagems of the average professional revivalist of to-day. To the old United Brethren minister or member, their methods would have been disgusting and would have been deemed a travesty on the Christian religion. Ruebush was the first regular preacher to be sent to the South Branch of the Potomac, and was largely instrumental in establishing the United Brethren Church there. He was sent as a missionary to establish the church in Tennessee. Such an errand meant severe persecution and even jeopardy of life, because of the anti-slavery record of our church. Yet at much financial loss Ruebush faced the dangers and endured the hardships until he had planted the church on that unfavorable soil, where it is still growing and prospering.

Benjamin Stickley was unique. The Virginia Conference never had but one "Uncle Ben," and will never have another. Before conversion it was his special delight to annoy the religious gatherings of Christian people. He would not raise a disturbance himself, but would induce others to do so by bribing them with plenty of whiskey. The more fuss he could make the greater his fun, although he would keep himself out of sight. When he was converted at a camp meeting he had two bottles of whiskey in his pockets. His whiskey was a free treat to his rowdy comrades. He did not sell it to them as camp meeting roughs have done in later years. When Stickley was converted, he was converted through and through. All his chums in wickedness were forsaken. His still was at once

given up. Although he could hardly read his text or his Scripture lesson, he began holding meetings every Sunday, sometimes riding forty miles to reach an appointment and get home. Stickley was poor, he had a large family to support, and as he received nothing from his preaching he had to work hard to keep the wolf from the door. He thus worked several years before he was received into the conference. He was always sent to the mountain circuits, which were large and whose people were poor. He had to travel and preach nearly every day in the year and got little for his work in a pecuniary way. Yet singing and praying he would go away from conference and home, and at the end of the year would report more souls gathered into the church than was true of any of his co-laborers. He had a powerful voice and Bachtel said of one of his sermons that it could almost be heard in hell. Stickley was the first missionary sent across the Alleghanies into the bounds of what is now the Parkersburg Conference. What is now West Virginia was then in great part an uninhabited wilderness. The mission circuit covered three hundred miles, with preaching nearly every day in the year. But a good report was always sure to come, even if there were little money to mention. Stickley was a missionary here at the time the Methodist Episcopal Church split on the slavery question. Excitement was up to the danger point. One day while he was passing the office of a leading lawyer of the town of Weston, the lawyer called him in, saying: "I want to talk with you. Be seated," Stickley asked what was wanted. "There is great excitement on slavery between the North and the South," was the reply. "The great Methodist Church has split, the nation is also going to divide, and it is all important that every citizen take his stand and show his colors. We all want to know which way you are going." Stickley responded with one of his most pleasant smiles, naming the ends of his mission field: "I go up here north as far as the town of Fetterman, and south as far as Steer Creek. If you and your niggers don't get religion, you will all go to hell to-

gether." The lawyer had nothing further to say. Stickley was known to be an uncompromising Union man. When the civil war broke out and the Southern feeling became intensely bitter, Stickley was thrown as a traitor into a filthy prison. He soon became broken-hearted and his glorious manhood was squelched. When liberated, he sacrificed his farm and other property, left the home and friends of a lifetime, and migrated to Iowa, where in no long time he died, never recovering his former spirit and ambition. After preaching a sermon at Washington, Iowa, and asking the people to sing a hymn, he died in the pulpit.

In 1847 George Hoffman was still a local preacher, though still an elderly man. He was the senior member and had traveled a circuit before the old conference was divided. He did not now go home and do nothing, but regularly attended the quarterlies and the annual conferences, preaching whenever asked. For some years he was the conference book agent, serving without a salary and getting only a small commission on his sales. He thus made himself a most useful man and was much a factor in shaping the policies of the church. Hoffman had little education and was not a great preacher, yet he had great influence, having the faculty of impressing himself and his opinions most powerfully on both ministers and laity. He had very decided convictions as to what was right in the affairs of the church, and he had the backbone to stand up to his convictions. Splendid common sense and a great fund of practical knowledge were his, both in worldly matters and the affairs of the church. Hoffman was a very helpful associate, and the ruling authorities of the church called him much into their councils. He was also most companionable, being a fine talker, full of anecdote and thrilling incident connected with his long and useful life, and he had the happy faculty of relating these things in an interesting way. Many was the time, when the writer of these reminiscences would go to Hoffman's house, and work hard all day, perhaps cutting and hauling in firewood, so that the old gentleman might go with him to his

quarterly meetings in and across the mountains. For Hoffman was acquainted with every path and every home, and was loved and respected by all the mountain people.

The same writer gives a personal incident. At a conference session in March, 1850, the only daughter of Jacob Funkhouser, an interesting young lady, seventeen years of age, came into church in the afternoon, this being the first time she attended conference in day time. The pews faced the doors, and by looking straight ahead, one could see every one coming into the church. The writer looked, saw, and was conquered. By the time she had reached her seat, he had decided she was the ideal of the woman he wanted. He had not been thinking of marrying for at least five years, and in his case there were good reasons why marriage should be delayed. But in looking at Miss Funkhouser, the matter was settled at once. She and her family were perfect strangers, yet he made up his mind to marry her very soon if it were all right with her. He had been traveling a circuit three years, had been over the whole conference district, and had become acquainted with hundreds of interesting young ladies, many of them suitable for becoming the wives of preachers. Yet not one of them had appealed to him as a wife. There was now the purpose to marry as soon as he could. But it took months of the most assiduous courting before the wish was accomplished. The Funkhousers were Lutherans. A young Lutheran minister wanted her as much as he did, and prosecuted his suit with all the power that was in him. Devotion, perseverance, and ardent love won a triumph, and the marriage was solemnized by Jacob Markwood. Yet the couple were permitted to walk together only fourteen months.

About this time the narrator was assigned to Winchester circuit, which included twenty-nine appointments scattered over the counties of Frederick, Morgan, Berkeley, Clarke, and Warren. His colleague was John E. Perry, a most unpromising candidate, who had a hard time getting into conference, although it turned out there was no mis-

take in admitting him. Each of the two men made a round every five weeks, meeting twice in every round at the house of Isaac Stanholtz, not far from the Morgan line. There they spent one night together, the preaching being alternately by the two men. The narrator's revival meeting at the Quaker meeting house near Anthony Funkhouser's resulted in about eighty conversions and three new church buildings; United Brethren, Lutheran, and Reformed. As preacher-in-charge, he gave a sermon one Sunday morning at the meeting at Green Spring. The large building was well filled, both floor and gallery, with intelligent, well-to-do people. The narrator was thought to be much the better preacher, and used for his text, "Vanity of vanities, saith the preacher, all is vanity." But the sermon was a most wretched failure and very mortifying to the preacher as well as to all the friends of the church. Jacob Hott invited him to dinner, as was his custom, his home being open to all the preachers. Hott was a most excellent judge of preaching and one of the greatest "Scriptorians" the writer ever knew. When about halfway home he looked toward the preachers and said in a laughing manner, "Brother Statton, it was vanity of vanities all the way through and nothing but vanity. Why did you not take a text that had something in it? Then you could have preached a sermon that we would not be ashamed of." The good dinner was not enjoyed by a certain one of the guests. At night Perry preached to another crowded house a sermon that was excellent, considering that at that time he was inexperienced, and uncouth and awkward in address. This time he won the laurels and carried them away in glorious triumph. On this circuit Statton's salary was \$140, his colleague's \$100. Yet they lived on what they received and were happy. Perry was a devout Christian, lived an honored life, and died in old age at Philadelphia.

Before his conversion George B. Rimel was a hard-working farmer, and afterward he still labored with his hands a good deal. He was without human polish and destitute of the learning of the schools, and from a human

viewpoint was a most unpromising candidate for the ministry. Yet he had a strong mind and was unquestionably called to preach the gospel. He was powerful in prayer and clear and pointed in his application of Bible truth to the conscience. Churches sometimes err in calling men into church work, but God never does. The work Rimel performed could not have been done by anyone else. He was forceful and his style of preaching was much needed in the early history of the conference. He was its Boanerges. He gave sledgehammer blows at sin without fear of the consequences, for there was no fear in him. During a revival in Harbaugh's Valley, Maryland, his speech was so plain and hard that the people were greatly offended. Some half dozen men made an attack on him as he was going home from meeting. "Boys," said he, "let me alone. Don't touch me. If you do, I will straighten my arm on you that the Lord has given me with which to defend myself, and you will think a horse has kicked you. I don't want to hurt you." There was no further trouble in that neighborhood. At another time, while on his way to Brock's Gap, Rimel lodged with Andrew Horn, a prominent member near Turleytown. There was a union church in his neighborhood, and it was a moderately good building for those days. Horn was asked why it was not used, and was told that every preacher had been run off by rowdies, this element having sworn there should be no more preaching in Turleytown. Rimel asked Horn to circulate an appointment, an evening in the following week, and he would preach on his return from the Gap. Horn at length consented, and there was a large congregation. The services began in the regular way, and until the middle of the sermon the house was quiet. Then a disturbance arose in the farther end of the room. In a gentlemanly way Rimel asked the toughs to behave themselves. This only made matters worse. Then the preacher paused in his discourse, and asked if some person would give him the names of the disturbers. The rowdies bawled out their own names, and these were written down by Rimel. "To-morrow,"

said he, "I shall see the proper officers of the law, and have you arrested and presented for your unruly conduct here to-night." There was quiet during the remainder of the services and another appointment was made. In the morning Rimel had to pass through the town, where a crowd of furious men were awaiting him. The leader of the gang caught the preacher's horse by the bridle and demanded that the paper containing the names be given up. Rimel refused and the bully then attempted to pull him off the horse. "Hold on," said Rimel, "I can get off myself." As he dismounted he slipped off his overcoat, and then made the following announcement: "I am not afraid of all the people in Turleytown, and I can whip them all if they will fight fair. I can whip the whole pack of you. I shall only need to get in one or two licks on a man, and every man I hit will never know what hurt him." He then made a pass at the rowdy captain, who at once showed the white feather and ran. Rimel remounted, but had gone only a little way when some one shouted for him to stop. The preacher turned about. The spokesman said the men were sorry for what they had done, and if the matter were dropped, they would be his friends and protect him in his meetings, for they much admired a brave man. There were no more interruptions and Turleytown became a reformed place.

The Virginia, Maryland, and Parkersburg conferences were all one in 1848, and included only seven circuits: Frederick, Hagerstown, Winchester, Woodstock, Rockingham, Augusta, and South Branch. Frederick included all of Frederick (in Maryland), Carroll, parts of Baltimore and Montgomery, and some territory in Virginia (Loudoun?). It was a four weeks circuit. Now (1899) there are seven charges: Frederick station, Frederick circuit, Meyersville, Mechanicstown, Keys, Littletown, and Manchester. Hagerstown circuit covered all Washington and parts of Alleghany and Berkeley. In this territory are now Hagerstown station, Middleburg, Williamsport, Boonsboro, Keedysville, Berkeley, and Martinsburg station. Win-

chester circuit included all of Frederick and Morgan, and parts of Warren, Berkeley, and Jefferson. In 1849 it was a five weeks circuit with thirty-two appointments. Woodstock circuit included all of Shenandoah and took in the Lost River country, the fathers preaching at many places not now occupied by the United Brethren. Rockingham circuit took in all Rockingham, including the Brock's Gap region. Augusta circuit was a trip of one hundred miles, covering all of Augusta and Rockbridge, the Pastures, and part of Highland. But the Presbyterian Church was too well planted in most of this territory for our denomination to gain much foothold. The South Branch circuit covered Hampshire, Hardy, Grant, Mineral, and a part of Pendleton. Traveling one of these circuits meant something: self-denial, hardship, living from home all the year, the great danger from crossing swollen streams, and the machinations of men who thought it a great thing if they could get the better of a preacher of the United Brethren and Methodist churches.

In early days South Branch circuit was called "the College." When a preacher found himself assigned to this field it went very hard to think of going there. But his comrades would come to his rescue, saying he must go to "the College" willingly or he could not be graduated into the itinerancy as a permanent member. So he would always go, but with a wry face and thoughts very emphatic in their meaning. One of these men was Albert Day, himself a native of the North Fork valley, and there converted. His first year's salary was \$50, yet many years afterward he wrote that it was his "firm conviction that no young man is fit for the ministry who would refuse to work for \$50 during his first year and the good that he could accomplish."

Writing from Minnesota in 1900, John W. Fulkerson wonders if the walnuts and locusts in front of his childhood home are now mammoth trees, the spring a lake, the hills mountains, the narrow valleys great plains, the sheep-nose and damson trees scattered to the winds. He was

received into conference in 1843. The preachers of that period were sterling men, competent, industrious, and economical. Ministerial support was meager and called for economy in the home. Fulkerson was first sent to "the College," which he found "marvelous in extent, but the scenery sublime, the air balmy and bracing." The twenty-four appointments paid \$64.40, but Selim, the dapple riding horse, made the salary go far enough. The moral atmosphere for producing ministerial life was strong in Pendleton and Frederick. In his soliloquy on what "some of our college-padded preachers of to-day would do with such a charge," Mr. Fulkerson observes that "simplicity of dress with both men and women has always been an admonition with me. If the greedy, unnecessary expenses of the Christian Church in dress, living, and house furnishing were wisely applied to the building of church houses and missionary effort, the world would soon be brought to God." United Brethren services were then being transferred from the German to the English. The Virginia Conference was having four stubborn difficulties to deal with. The German speech was giving way to the English. The church could hold the parents, but the children were passing out of its control. George Hildt, a strong representative preacher, had four sons preaching in other denominations. Another was too long a delay in opening church schools. A third was slavery. Many good, honest slaveholders attending the services of the church approved its doctrines and methods. Yet they did not see their way to become members because they sometimes became owners of slaves not from choice, but by legacy or marriage. The last cases of slavery in the United Brethren Church were disposed of in 1851. A fourth cause was secrecy, which turned away hundreds. Fulkerson, however, mentions a fifth, when he remarks that a false attitude on church support is hard to correct. He preached one full year where one member of his flock was said to be worth \$80,000. At the end of the year this man handed him a dollar. The preacher looked at the munificent gift with astonishment.

"Do not be startled," remarked the money-grubber, "I have heard better preaching than you gave,—(referring to the fathers), and it did not cost me a cent."

Before any of the Statton family joined the United Brethren, they called the sect fanatical, because they had been reared in the blue-stocking idea that all religious meetings must be conducted in decency and order. When Rimel was presiding elder the Brethren had a camp-meeting at Culp's old ground. J. F. Statton attended, more through curiosity than anything else. He was then a young man of twenty-four and had taught several years in his home neighborhood. At the Sunday night service Rimel preached in German, giving sinners such sledgehammer blows that Statton was pounded into unconsciousness. When he came to himself he found himself at the mourner's bench, a place he had despised above any other, not excepting the saloon. Before the altar service closed, Statton was most powerfully converted, and he never got over the shouting proclivity he then acquired. The Statton family had a tender recollection of the names of George B. Rimel, John Ruebush, and John Fulkerson. It was the devout prayer of J. F. Statton that the outpouring of the Holy Spirit in Pentecostal showers might return to the church in all her revivals. "Some of the old fellows are getting awfully tired of the machinery revivals of the professional evangelist."

Andrew J. Haney entered the conference in 1831. He opened the mission between Knobby Hills and the South Branch. Hershey, Markwood, Ruebush, and Fulkerson followed consecutively. "The College" was healthy, happy, romantic, the picturesque scenery adding enchantment to the toil. 1845 was a good year on South Branch, and the good effects were to be seen many years later. An aged man dying of cancer asked Fulkerson to preach his funeral sermon. A day was appointed, the whole country around gathered, and the preacher talked to them and the sick man from Isaiah XLVI, 4. The man died within the month. This was the first and last time he conducted a funeral

service for a person still living. Haney changed his preaching from German to English, and though it was a "kind of mixture," he was still very successful. He made it a point to look after the young and to interest them in church activities. His first home as a preacher was with Abraham Funkhouser, whose two children were taught in English and this compelled him to converse with them in the same language. He visited about one hundred families this year. He rode up to Benjamin Stickley's place and asked him if he would keep a preacher. "Yes, and his horse too," was the response. Haney praised the purity of the water and though he did not say so, he thought it ran into a very filthy place. As they turned away from the spring, he told Stickley he knew of a purer fountain. The distiller understood the allusion and said Haney must preach here. Stickley sent out his children to solicit an audience and fixed seats under the sugar trees near the stillhouse. It was after this that Stickley became a Christian and tore out his still. Both Haney and Hershey held meetings at his house and a number were there converted. Stickley told others that after Haney preached his first sermon at his place he could make no more whiskey, and that what he had in his barrels leaked out.

George E. Deneal was "smart and sharp as a tack," but once found his equal. He was preaching on a week-day in a private home and few people were present. At the end of the sermon the preacher asked all who wanted to go to heaven to rise to their feet. All stood except Mr. Slimholt. Deneal then asked all who wished to go to hell to stand. Slimholt remained seated. The minister was non-plussed. "You are a strange man. You neither want to go to heaven or hell. Where do you want to go?" "When I am regularly dismissed, I want to go home," was the man's reply.

J. Zahn was a good musician and companionable. He was poor, settled down, and got married. In driving up to a hotel in Romney he thus addressed the negro porter: "Monsieur, seize this quadruped by its government,

extricate it from the vehicle, arrange it in a separate department, polish it with care, give provender according to debility of its body, and at even I will compensate your master." The white in the darky's eyes enlarged, his teeth shone, and he made this remark to the proprietor, who was inside the hotel office: "Come out, here is a Frenchman talking Greek." After supper the negro turned the tables on Zahn by a demonstration of his powers as a singer.

The following pithy characterization has been made as to certain of the early preachers:

Baer was thoughtful and watchful; Shuey was liberal and generous; Spessard was feminine and modest; Bachtel was fearless and independent; Tobey was critical and well informed; Miles was handsome and animated; Brashear was a sermon memorizer; Hires was a noble singer and strong revivalist; Knott was a giant in exhortation, an exercise that usually followed a sermon; Rhinehart was of fine physique, powerful voice, unusual preaching talent, and tremendous energy in exhortation.

"William R. Rhinehart was a tall, stately man, attractive and commanding, a good scribe, a fine singer, a composer and compiler of music, a good organizer, with aggressive spirit and was an incessant worker. At times he lacked in the use and application of means to the end he had in view. He was somewhat learned but not finished. At times he could produce dashes of fine taste and create drafts of statement with forcible simplicity and general admiration. Some of his pulpit 'fine sayings' would occasionally turn a somersault, and hastily plunge into a comic anecdote or illustration bringing his attitude and system of thought to grate on the minds of the fastidious. Rhinehart's range of thought and influence as an advocate, filled an extensive sphere in the church. In his palmiest days he was a power at camp and quarterly meetings. His silver eloquence, strung upon the golden thread of the gospel, would sparkle like diamonds before the minds of his audience and attract a whole camp meeting. He was

an advanced reformer, first in journalism, first in temperance work, first in the missionary enterprises, a leader in sabbath school work and pleaded for a better support of the ministry. He lived and died leaving a fragrant name in the church.

Geo. B. Rimel possessed a fine physique,—healthy, ruddy, beef-eating appearance,—a notably handsome person. His preaching did not consist in pompous phrases or brilliant expressions, but terse, good sense and originality. His mind moved like a timber wagon loaded with Bible facts. The lion-hearted Rimel did some good subsoil plowing in the Valley of Virginia, and is still remembered kindly by the people; for with his masculine impassioned exhortation he could move the people to tears. Rimel's individuality was prominent. Strong and reliant, he held the truth of his own convictions fast in the face of all opposition.

Joseph M. Hershey in youth was a sizeable man, possessed emotional emulation. He was bred and born under the influence of the church, and was decidedly churchly in his feelings. In dress he was becomingly costumed, in manners quiet and dignified, occasionally almost cold and indifferent, yet domestic in disposition and loved home and surroundings. As a preacher he was not a brilliant explorer of the deep things of God, but adorned his efforts with the force of common sense and aimed at compactness with some degree of style. The last days of his life were somewhat foggy, made so by influences over which he had no control, still we believe he lives with Jesus.

William R. Coursey was a large man with soft blue eyes, reticent in his social relations to a fault, but conversed agreeably on all subjects when you could interest him. His preaching was on the conversational line. He reasoned softly, tenderly and eloquently, without enthusiasm on his part or exciting violent emotions in his hearers, but pressed the truth to the judgment by solid facts founded upon nature and good sense, creating in the mind

the sensation of peace and repose. Coursey was one of the best educated men of his day, and possessed a sweet disposition. By his moral rectitude and careful habits he had educated his conscience to be his prompter, which made him one of the purest and brightest ornaments of the church in his time. He lived and died with the 13th chapter of First Cor. for his motto. Glossbrenner addressed the head to reform the life. Hershey aimed at the imagination to produce a quickening, Coursey labored to reach the understanding, that his people might be instructed in the way of right living.

John Haney was born April 10, 1807; was raised a German Reformed; was a member of that church when he began to preach in 1829; joined the Pennsylvania conference in 1830, the Virginia conference in 1831. First circuit in Virginia, required six weeks and about 400 miles travel; second year, Haney, Coursey, Glossbrenner and Hershey travelled together; the third year was made presiding elder and was engaged in extending the work; followed Peter Hott and others into Hardy county and opened the work there. Hershey followed him on that charge. Sometimes he had thirty appointments. He said in an experience at the Minnesota conference in 1895, "These were the happiest days of my life. I had nothing to do but to gather in the lost sheep of the house of Israel." "I am a rough man, but the roughest part is on the outside. I speak my mind right out; but I never allowed my wrath to see the sun go down. Now my work is done. I have made preparations to leave. I have been much alone—only the Telescope. Oh, bless the Telescope. God bless you all. I shall not see you again."

He never needed to use glasses in reading and writing.

Frederick Hisey died in Edinburg, Va., June 26, 1862, aged about 71 years. In the midst of the confusion of war times he was buried in haste and without a funeral sermon. He was a member of the Virginia conference, always a local preacher, for about 25 years. He was an excellent blacksmith and worked at his trade on the main street in

the centre of the village. His home was the preacher's home. He was of the strictest integrity and his conversation was always turned to the religious. He reproved, warned and expounded the Scriptures on the street, at the shop, and in the social circle, to saint and sinner alike. He died triumphant, endeavoring to sing, "A charge to keep I have, A God to glorify."

CHAPTER XI

THE TRANSITION FROM GERMAN TO ENGLISH

In 1725, probably nineteen-twentieths of the half million inhabitants of the Thirteen Colonies were using the English language exclusively. The Hollanders of New York and the Swedes of Pennsylvania and Delaware were fast breaking away from a dependence on the mother tongue. The Germans in America were as yet few.

After the date just mentioned, the German immigration became heavy and it almost occupied whole counties between the Hudson and the James. These foreigners were industrious and thrifty and showed a capacity for substantial citizenship. But to a great extent they resisted Americanization, and to a still greater extent they resisted the adoption of the English language. They exhibited an extreme tenacity in clinging to the German idiom, especially in the talk of the home circle. Where Germans lived in close contact with English-speaking people, and where, as a consequence, intermarriages were frequent, the foreign speech slowly yielded. But when a Scotch-Irishman, for instance, took a German wife, the children were likely to become German-speaking and thus new territory would be conquered for the use of an un-American medium of thought. Too few of the newcomers were so broad-minded as pastor Pretorius. He wrote his sons that although they were of a German father, they were nevertheless born in America, and he pointed out to them that it would be a shame if they did not use the language of the country.

Over a considerable part of Pennsylvania the degenerate form of German known as Pennsylvania Dutch is still in daily use. It has no educational value, neither has it any literary development worthy of mention. But in the Valley of Virginia, those who spoke German and those who spoke English lived as neighbors, and there was much intercourse between them. Before the present century

began, the use of German had been almost absolutely abandoned in this region. There is, however, an area in the southeast of Pendleton that was settled almost exclusively by Germans. Here are more than a thousand people, who, in conversing among themselves, seldom use anything else than a corrupt jargon now reduced to a very few hundred foreign words. Not only have these words lost their grammatical terminations, but the commonest idea can hardly be expressed without some help from English words. As in the case of the Pennsylvania Dutch, this crumbling patois serves no necessary or useful purpose whatever. The people who use it as home talk can neither understand standard German nor read the huge German Bibles purchased by their great grandparents. Because of this devotion to a useless form of speech, the dwellers in these valleys are superstitious as well as unprogressive. It holds them back from entering into the full spirit of American life and American institutions. This group of people does not include any United Brethren congregations. As a medium of preaching, the German tongue has been extinct within the limits of the Virginia Conference for at least eighty years.

Where the German speech has thoroughly and for some time been discarded, the descendants of the German immigrants of the eighteenth century are almost indistinguishable from the mass of the American population. Where this has not been the case, the descendants still exhibit foreign peculiarities, are reactionary in spirit, and as Americans are even yet incompletely assimilated.

An efficient system of popular education, put into force at least a century ago, would long since have extinguished this unfortunate display of obstinate conservatism. Not until 1870 did Virginia take any effectual step in this direction. Pennsylvania has been almost as great a laggard. For many decades both these states were much remiss in the civic as well as educational duties toward their citizens of non-British origin. In the colonial era the German immigrant was tolerated rather than made at home. Too

often he was looked upon as a subject for extortion. Instead of seeing that his children, if not himself, developed into genuine Americans, the propensity of the immigrant to be clannish was fostered and little Germanys on American soil were unwittingly encouraged.

Otterbein was twenty-seven when he arrived in America, and he continued to preach wholly in German to people who knew little English. To the last his conversational English easily betrayed his foreign birth, although he finally mastered the art of writing English with force and clearness. Boehm was born in Pennsylvania, but like Otterbein he preached only in German. To the end of his long life he could not express himself in English with much ease. Geeting, the third of the founders of the United Brethren Church, also confined himself to the German in his preaching. But Newcomer soon found it necessary to preach in English as well as in German. As early as 1800 he found that little German was understood at one of his Virginia appointments. He remarks that though his English was broken it seemed to make some impression. His audiences in the Valley of Virginia seem often to have been mixed, and had he not been able to preach or exhort in the official language of the United States, his efficiency as a bishop would have been much impaired.

So it is not correct to say that until 1820 the preaching of the United Brethren in Virginia was almost exclusively in German. But until that date the use of German was in the lead. Only one decade later, English was fast taking the place of the foreign tongue. There were several reasons for this growing demand for English preaching. For forty years after the close of the Revolution the renewed immigration from Germany was very small, and little of this small amount settled in the region now covered by the Virginia Conference. The children of the United Brethren families were often educated in English and not in German. Such persons would prefer to hear preaching in the adopted tongue. And by reason of intermarriage, or the settling in of new comers, in nearly every locality

where the United Brethren fathers planted societies, there would be people who understood little German or none at all.

Nevertheless, the church was slow to give up the use of the foreign speech. Until 1833 German dominated in the General Conferences. In 1819 a few copies of the Discipline were printed in English, but it was not until 1837 that this book appeared in English, with the accompanying German version looking as though it were a translation from English to German and not as though the entire book had been translated from German to English.

This tenacity in holding to a language that has no official recognition in this country worked against the numerical growth of the United Brethren Church. By 1820 it counted only 20,000 members. During one decade there was an actual loss. The children of United Brethren parents who clung to the German noticed that the unprogressiveness of the latter operated as a handicap in the matter of civic and social opportunities. There was hence an extensive drift of the younger generation into other churches, especially the Methodist.

But when once the speech of America had obtained the mastery in the United Brethren pulpits, the decline of the church was arrested. The falling away in membership gave place to an increase, this increase coming largely from the non-German elements of the American people. By 1880 only one-twenty-fifth of the total membership of the United Brethren were adhering to the German.

The United Brethren Church is now a German denomination only in the sense that a very large majority of its communicants are of the posterity of the German settlers of Pennsylvania, Maryland, and Virginia. But this posterity is now almost entirely American in speech and still more so in thought. That many people of English, Scotch, and Welch descent have joined the United Brethren is not because of what may still be termed a German complexion, but because of their approval of what the church distinctively stands for. This non-German element has made

a very noticeable impression on the life of the organization. The non-British beginnings of the United Brethren are no longer felt. In brief, the United Brethren Church of 1920 is as truly an American church, and in as full harmony with American thought, as are the branches of American Protestantism that are purely of British origin.

But the deluge of foreigners that has been inundating America since 1840 has called the attention of this church to new duties. It is in response to this call that the United Brethren have entered the field of foreign missions. One of these fields,—very appropriately the German,—was opened in 1869.

The United States has no official tongue but the English, and if the foreigner does not know it on his arrival here, it is his business to learn it. And yet there is a sense in which preaching in a foreign tongue to an American congregation is quite proper and even necessary.

The thoughts of the newcomer are cast only in the mould that is peculiar to his mother tongue. His comprehension of thought uttered in English is as limping as the broken English in which he tries to converse with the natives of his adopted country. If he is denied the privilege of hearing Scriptural truths expounded in the only idiom with which he is truly familiar, a positive wrong will be done him. It is better for the interests of Christianity, and even for Americanism in general, that he should retain the option of listening to a preacher who is at home in the language in which he was himself reared. But unless there has been positive neglect, on the part of the newcomer or the community, or both, the need that applies to the foreign-born citizen does not apply to his American-reared children. In them the bridge has been crossed and should no longer be necessary.

It is greatly to the credit of the United Brethren that as a church they have moved along these very lines; slowly, it is true, yet so surely and effectively that theirs is almost the only considerable American sect that does not continue to reveal unmistakably the original foreign impress.

CHAPTER XII

THE CHURCH IN THE WAR OF 1861

When the result of the election of 1860 was made public, the quarrel between North and South came to a head. Within six more months there was open war between the sections.

In an economic, or industrial, sense, the territory covered then by the conference was much more Northern than Southern. Slaves were few in nearly all its counties, and were owned by a very small number of the white people. This was notably the case where the German element was strongest. The great majority of the farmers worked their land themselves. They had no interest in slavery and no love for the institution. There was not the social ban on manual labor that existed in the planting section of the South. The chief commercial outlet of the Shenandoah Valley was toward Baltimore and not toward Richmond.

But on the other hand, the dominating political sentiment of the entire valley was of the Southern type, although not unanimous on the subject of secession. Virginia gave only a few scattering votes for Lincoln. The electoral vote of the state was thrown to Bell and Everett, the candidates of the Constitutional Union party, their ticket being heavily supported in the Valley counties. On the Maryland side of the Potomac, secession was held in the great disfavor. In the Virginia counties on or near the Potomac were not a few persons who were equally hostile to the doctrine. In the war, the Maryland portion was in Confederate hands only on three or four occasions, and for a very few days at a time. As far south as Strasburg and Front Royal, the Virginia side alternated from one army to the other, yet was within the Federal lines the greater portion of the four years. Still farther southward, the Valley was nearly all the while within the Confederate lines. The

military situation was therefore such as to encourage Unionism in the northern half of the Conference district and discourage it in the southern half.

The stronghold of the United Brethren was first in the southeast of Pennsylvania and also in the very part of Maryland that was most hostile to secession. The Church had been pressing numerously into the West. South of the Potomac its foothold was very small in area, and existed only where agriculture was organized about the same as in the North. As to slavery, we have already seen that the attitude of the Church was uncompromising. Under all these circumstances, it was inevitable that the United Brethren, taken in the mass, should have no sympathy with the Southern program. The small section of the Church in the two slave states of Maryland and Virginia could not fail to be out of harmony with the Confederate government, and to have sympathetic relations with their much more numerous brethren in the free states.

Thus the 3,000 members of the Conference were placed in a difficult position. To all intents and purposes they were undeniably sympathetic toward the Union cause. Their feelings were no secret to such of their neighbors as felt it their duty to side with the Confederacy. To them the United Brethren were what the pro-Germans were to the loyal Americans of 1914-18. They were held in distrust and subjected to some persecution. Some of their preachers were jailed, and some others had to flee from the state they were living in. Some of the members crossed over into the Federal lines for the primary purpose of enlisting in the Federal armies. Throughout the northern side of the Mason and Dixon line, the Brethren were patriotic in the highest degree. To be a Democrat even, was in some conferences to be under suspicion or in some instances to be pushed out of the Church, while to be a secessionist was to receive no quarter.

We have observed that the northern portion of the Conference was usually within the Federal lines, while the contrary was the case with the southern portion. This

caused a temporary division of the Conference. During the four years beginning with 1862, one group of its preachers held sessions within Federal territory, while another group held sessions in Confederate territory. But as a rule the membership of the two bodies were not at odds in political sympathy. They were simply making a virtue of stern necessity.

Bishop Markwood was fiery and uncompromising. No one could be more fierce in his invective against secession and everything that was involved with it. There was a reward for Markwood's arrest, but he made his escape to the other side of the Potomac. During the war he presided over the sessions of the northern section of the Conference.

Bishop Glossbrenner, who presided over the southern section, was of another temperament. He was calm and conservative. There were a thousand or more of the members of his church who were at the outset within the limits controlled by the government at Richmond. With brief intervals this continued to be the case until the close of the war. He was convinced that it was his duty to remain with them and see that they had such advice and protection as his influence might command. Otherwise, it was certain that their hardships would be more severe. It speaks volumes for the well-balanced prudence of the bishop that in spite of the suspicion in which his sect was held, he would still be able to retain the respect and confidence of those in Confederate authority.

In 1863 he applied for permission to go within the Federal lines in order to attend the northern section of his conference and also the Pennsylvania Conference. The request was granted, although, as a matter of course, Glossbrenner was enjoined not to convey any information that might work to the disadvantage of the Confederacy. He was thus put on his honor and the trust was not abused. On his return similar restrictions were imposed by the Federal military authority. Yet there was some difficulty in getting over the lines, both going and coming.

For staying in the South the bishop's motives were

sharply assailed. After the return of peace he was called upon to defend his course. This he did to the satisfaction of his critics. He assured them that he had never wavered in his loyalty to the Federal government. He had told Stonewall Jackson to his face that he did not wish the success of the Confederate arms.

The United Brethren preachers did not pray for the success of the Confederacy, yet had to be circumspect if they were to observe the civil authority in force where they were. The northern section of the Conference was at full liberty to pass resolutions in support of the Union cause and did not hesitate to do so. T. F. Brashear, presiding elder of the southern district in 1862, prayed for Federal success at the time the army under General Banks was in camp around Harrisonburg. But Banks had to retire, and Brashear had to flee. In 1862 the northern conference section passed the resolution that "we deeply deplore the unavoidable separation from our brethren in Virginia, and hope that the time is not far in the future when we shall be permitted to meet as usual and continue our connection as hitherto. We will thank God that it is no worse with us than it is and take courage." Strong resolutions were also passed in the subsequent sessions.

At the end of the war, Markwood exclaimed that there was no longer a United Brethren church in Virginia. But this was decidedly an overstatement. The Church in the Shenandoah valley had seen a very real time of stress, yet a nucleus had been preserved, and during the war one house of worship had even been built. This was Salem church near Singers Glen. But in the devastation that had been wrought throughout the length of the valley, the membership that had held together were in poor shape with respect to church buildings or in the ability to maintain their preachers. With respect to the paper money of the Confederate government, they had lost little, since they did not let it depreciate on their hands. But the close of the war found them poor, nevertheless. In this emergency the Marylanders came generously to the relief of their

brethren on the other side of the Potomac. The war had not touched them so harshly, yet that they did not come out unscathed, the following letter, written by Jonathan Tobey to the Rev. William R. Coursey, will bear witness. It is dated August 9, 1864, and was mailed from Pleasant Valley, Maryland.

"We suffered much in our county from the late rebel invasion. It would take volumes to enumerate all their acts of wrong, cruelty, and barbarism. They justified their conduct saying Gen. Hunter did so, and so Hunter's conduct in Virginia is not justifiable, but Johny reb out done him by far. The Johnies they robbed, kidnapped, and burned in Maryland. They took all the horses they could see except some lame ones, and all who did not run off their horses or hide them lost them. They entered private homes in the night, and demanded of the citizens their purses, watches, and so forth. They shot a respectable citizen in his own house and in his own bedchamber. They plundered all the stores, took meat away, and much they destroyed. They took wagons, buggies, and harness. They seemed to be savage in their manner, quite insulting, and threatening, seemed to look upon the Maryland people as enemies, and treated them as such. They came back to the county twice since the first invasion, the last time took some of our citizens prisoners as hostages, for to have some of their rebs redeemed. It is unhappy living along the border.—Religion seems now to (be) almost lost, the people were so much excited and lost so much that (they) seem discouraged, broken down."

It was asking too much of human nature to expect that the unpopularity of the Brethren in the Valley of Virginia could be thrown off in a day. Shortly after the return of peace, Markwood visited a quarterly meeting at Keezeltown and was invited to leave. He then went with Simon Whitesel to a Sunday school and was invited by Whitesel to address it. The entire audience immediately left, leaving the two men alone. Yet the unpopularity soon waned and has long since quite disappeared.

CHAPTER XIII

THE CHURCH IN RECENT TIMES

It is now a little more than a half-century since the close of the great American war. To the Church of the United Brethren this has been an epoch of expansion.

If two lines be drawn from Philadelphia, one to the northwest corner of the state of Washington, the other to the southwest corner of California, the space between will nearly coincide with the territory covered by the church. The old population to the east, northeast, and southeast is of non-German origin, and no effort has been made to introduce United Brethrenism in that section. The space within the angle at the apex is where the Church arose. Until a time quite recent, the movement of the American people has been almost exclusively westward. Except in a very slight degree the membership has not migrated into New Jersey, New York, or New England, and not in numbers sufficient to found churches. Neither has the Church ever been introduced into the plantation region of the South, although a reflex wave of settlement of recent date has placed a few congregations in that part of Virginia east of the Blue Ridge. But descendants of the original United Brethren have moved westward very numerously, and in doing so have established new conferences all the way to the Pacific shore.

As has been pointed out elsewhere in this volume, it was once the general opinion among the Brethren that preaching could be done by men who made no preparation for it and who gained their livelihood at something else. The laity listened, but did nothing toward the support of the preacher except to feed him and his horse when he came around. This was doing no more than they would have done for a stranger. At length there was a rising demand for a change, and the time came when it had to be reckoned with.

"No wonder the transition to a paid ministry was slow and hard. The people themselves made money very slowly, and it was their idea that if the preacher had enough to eke out an existence, he was abundantly supplied. So the idea has grown slowly that the minister should be made comfortable with a support sufficient to enable him to equip himself and do the best work possible, and that this support is his of right. Unfortunately, the idea does not yet prevail among us that it is not the minister's business to see after the collection of his own support, and that it is the privilege and duty of the laity to see that the minister, who is the servant of all, be given this support promptly."

As to how the church of to-day compares with that of 1850, a correspondent expresses the following opinion, which may be colored by the pessimism that is liable to accompany old age: "Three log buildings were owned by the Church, which elsewhere worshiped in schoolhouses and private homes. There are now twelve good churches and a half-interest in four or five others. The increase in membership is 300 to 400, but no greater than the increase in population. The circuit covered what is now embraced in three circuits, a part of another, and also a station. Piety will have to be discounted fifty per cent."

The first church paper was the "Mountain Messenger," appearing at Hagerstown, Maryland, in 1833, and edited by W. R. Rhinehart. Next year he sold out his equipment and moved to Circleville, Ohio, where he began editing the "Religious Telescope," the circulation of which was about 1200 copies. In 1845 David Edwards was conducting the paper on a salary of \$350 a year and his house rent. He wrote editorials on national peace, and against slavery, secret orders, liquor, and tobacco. The church publishing house begun here in a very modest way in 1834, was moved twenty years later to Dayton, Ohio, and has since developed into one of the most complete establishments of its kind in the Union.

A church paper to represent the Virginia Conference was agitated as early as 1847. By a vote of 18 to 4, it was

resolved, "that this conference, from the fact that the Religious Telescope, our church paper, is calculated to hinder, rather than promote, the church within the bounds of our conference, in consequence of its containing abolition matters from time to time, take into consideration the propriety of publishing within its own borders, a religious paper for its own benefit." The following year it was resolved, "that we regard ourselves as having been misrepresented in the columns of the Telescope during the past year." The evidences quoted were the article, "Right Side Up," by the editor, Mr. Edwards, "which we regard as saying, substantially, that the wrong side was up at the time being;" and by "Zethar," concerning "'a religion more refined and less repulsive to the feelings of the fashionable,' which, with its connection, we regard as saying of us that our resolution proposing to 'consider the propriety,' etc., approbated upon our part the refinement and fashionableness related to slavery."

These resolutions show, after all, that the Virginia membership was sensitive on the topic of slavery. That this membership was but a small part of the total membership of the church, and that it was resident in a locality not thoroughly permeated by the slave labor system, were the conditions that prevented a schism, comparable to that which took place a few years earlier in the Methodist Episcopal Church.

"The Conference News" was finally established as the local organ of the Virginia Conference, but it was discontinued in 1911.

As to the province of a denominational paper, the projector of this book made the following observations:

"Debate is inherent in democracy. As the highest form of government, democracy demands the highest intelligence and the soundest morality. The Puritan experiment in government provided the town meeting and the schoolhouse by the side of the church.

The United Brethren in theory is the most democratic church in America. Have we made the full, intelligent,

and general participation of our people in church government one of our distinctive characteristics? Our highest law-making body is made by the direct vote of our people, and yet how few voted in the recent election.

The forum must be our church paper.

The General Conference is one-half ministers (of whom one-half follow the leaders) and one-half laymen, few of whom have given thought to church problems or taken an active part in legislation. These will come with good hearts but feeling the need of more information. If there is lack of vision, where's the wonder?"

For many years instrumental music in church worship was held in great disfavor, and so late as 1865 there was a rule against its use. Neither were there any choirs, and ministers never thought of reading their sermons. It was about this time that that stern conservative, Bishop Edwards, protested against placing an organ in the Sunday school at Dayton, Ohio. This prejudice has faded away, as has also the prejudice against mustaches and long beads among the ministers.

So late as 1845 the Church was taking little interest in frontier and foreign missions, the reasons being thus summed up by a minister who began preaching about the time mentioned: "A want of information concerning the state of the world, and the little interest the preachers feel on the subject. There is not the taste for reading among us there ought to be. Intelligence, liberality, and virtue generally go hand in hand." And yet foreign missionary work was begun in 1854, and in the home field still earlier. There are now missions in Japan, China, Africa, the Philippines and Porto Rico.

A mission in Germany was opened in 1869. As a people mainly of German origin, the United Brethren would seem eminently suited to arrest the coming back of the thinly disguised Teutonic paganism which has been so painfully in evidence since 1914. Even in the youth of Otterbein, the German Reformation of the sixteen century had spent its force. He was himself aware of the wave of rationalism that was spreading mental and moral ruin

in its haughty and self-sufficient march over Germany. The established churches of that land were forced into a subservient attitude toward the state. This is why Spener, himself a Lutheran, sought comfort in separation from the ruling elements of life. This explains why he and his followers sought to promote inward piety in the restricted fellowship of kindred souls.

The earliest history of the United Brethren Church is Spayth's, and it did not appear until 1851. It has been followed by several others, and by many volumes on biography and reminiscence.

A church paper to represent the narrowing German-speaking element was started in Baltimore in 1841. The General Sunday School Board appeared in 1865, the Board of Education and the Church Election Society in 1869, and the Woman's Missionary Association in 1875.

The most momentous changes took place in the quadrennium, 1885-9. A revised Confession of Faith and a new Constitution were drawn up in 1885, and voted upon by the Church in November, 1889. Lay representation now took effect and the rule as to secret orders was modified. The time limit was removed in 1893. The vote in the General Conference in favor of the changes was 110 to 20. It produced the first and only schism that has yet appeared among the United Brethren. Of the 20 members voting in the negative, 14 withdrew from the Conference. Among them was Bishop Wright. They and their followers believed with entire sincerity that they could not see their way to an acceptance of what they held to be a serious departure from the old standards. This wing claimed to be the real United Brethren Church, and the litigation which ensued was not finally settled until 1895. The Old Constitution wing of the United Brethren is an entirely separate church organization, but has no distinct official name. In adhering to the Constitution and Confession of Faith as observed by the whole denomination prior to 1885, the Old Constitution wing adheres to the ban against secret orders. Some differences in church government

and management have arisen in the past thirty years, and a careful conservatism marks this branch in financial and other matters. The Old Constitution United Brethren are particularly strong in the West, yet have a membership of 1500 to 2000 within the limits of the Virginia Conference, grouped in the Augusta circuit and the Highland and North Fork missions. The number of preaching places is about 20. This church has a college and publishing house at Huntington, Indiana, and from the latter issues a church paper, "The Christian Conservator."

With the one exception of the Disciples of Christ, the Church founded by Otterbein and Boehm is the largest of the American-born branches of Protestantism. It has steadily attracted to its fold persons of other than German descent, and that element in its membership is not inconsiderable in point of number and influence. The fathers of organization were averse to founding a new church, and for a while the United Brethren were quite favorable to a union with kindred denominations. This feeling is now much less in evidence owing to a growth in denominational pride.

The United Brethren Church no longer bears a distinct impress of foreignism. In this particular, not even the divorce from the German language is so significant as its refusal to espouse non-resistance as an article in its creed. An overwhelming majority of the American people detest war as much as do the Quakers and Mennonites. But they believe that when war is thrust upon a people, it is as much the duty of that people to take up arms as it is the duty of the private citizen to resist the outlaw who wantonly assails him. They note an inconsistency in the man who pays war taxes or buys bonds for war purposes, yet is unwilling to enroll as a soldier.

There is a broad distinction between the Germans of the Germany of to-day and the German emigrants to America in the eighteenth century. The former have been hypnotized and indoctrinated by their autocratic leaders into an implicit belief that their national welfare rests on

ruthless force and wholesale plunder. Genuine Christianity had no place in the program marked out by these leaders. On the other hand, the Germans who came to America in the half-century 1725-75, were essentially a religious and democratic people. Many of them were pacifists. All the non-resistant denominations in America, not excepting even the Quakers, are directly or indirectly of German origin. But the non-resistant sect becomes in some measure a cave of Adullam for the slacker in civic duty. In pacifist churches of a German origin may be found congregations almost wholly of non-German blood, the influence leading them here being an easy way to shirk military service.

The Moravians hold non-resistant principles, and their missionaries were able to persuade many a war-party of Indians to turn back. Yet they cheerfully paid taxes for the cause of American independence, and when their town of Bethlehem was in danger of attack, they fortified and provisioned it, and armed themselves. In the same war Quakers and Mennonites furnished money and provisions, and many of them became soldiers. In that conflict the greatest American general except Washington was a son of Quaker parents.

CHAPTER XIV
MOVEMENTS TOWARD UNION WITH OTHER
CHURCHES

The points of resemblance between the United Brethren and the Methodists have often been a subject of comment. In theological belief there is complete accord. Each body has a record as a revival church and has made much use of camp meetings. Each uses almost precisely the same terms throughout in designating the various features of its organization. Each has its conferences, its quarterly meetings, and its class meetings. Each has its bishops, presiding elders, local preachers, and exhorters. Each has its stations and circuits. Each has a well developed itinerant system.

But the resemblance is almost wholly a matter of coincidence. Neither church is an offshoot of the other. Identity in purpose and methods has led to a very close identity in organization.

The church of the United Brethren may very truly be said to begin in that sermon by Otterbein at Lancaster which marks the turning-point in the character of his ministry. We do not know the precise year, but 1755 is an approximate date. Boehm began to preach in 1758. At the memorable meeting in Long's barn, about 1768, the movement began to assume tangible form. The conferences of 1789, 1891, and 1800 were a recognition of a state of things already existing. The new church was in operation, even if there were not yet an official name or more than an informal organization.

The Wesleyan movement arose in England, and was introduced into America by Strawbridge, a local preacher who settled in the north of Maryland about 1765. The first Methodist class was formed in the city of New York by Philip Embury and Barbara Heck in 1766. Both these persons, by the way, were of German parentage. In 1773

the first conference represented only six circuits and fewer than 1200 members. As an independent church, Methodism in America began on Christmas day, 1784, with about 15,000 members, nearly nine-tenths of them living in the South. Thus the area in which the two churches appeared was nearly the same, the Methodist territory being the more extensive.

Had Otterbein and Boehm used the English tongue exclusively, the founders of the United Brethren movement and the founders of American Methodism would have been drawn irresistibly together to work in a single organization. It was a Methodist bishop who said that if the message of Otterbein had been in English instead of German, he would have been the logical leader of the general evangelical movement in this country. But Otterbein, Boehm, and Gecting preached exclusively in German, and therefore to people of German birth or parentage. The early Methodists knew nothing of German, and preached in English to people who understood English, this class then including only a small proportion of the German element. There was consequently little overlapping of effort, and little ground for jealousy or rivalry. The difference between the two sects was little else than a difference in language, and incidentally in national origin. Each addressed the audience it was best fitted to address, and left to the sister organization the duty of looking after other people. That the United Brethren and the Methodist churches should spring up side by side was therefore the most natural thing in the world.

As there is a striking similarity between these two bodies, so is there a striking correspondence between William Otterbein and John Wesley. Each man was a thoroughly educated scholar. Each grew up in the communion of a strong ecclesiastical system, to which his attachment was strong. Nevertheless, the time came when Otterbein could no longer work within the Reformed Church nor Wesley within the Church of England. Like Otterbein, Wesley began preaching before he was an entirely con-

verted man. The religious destiny of Otterbein was determined by the small evangelical society of the Pietists, just as that of Wesley was determined by the small evangelical sect of the Moravians. Each man discarded the exclusive use of churchly robes and a churchly pulpit, and went out to preach extemporaneously wherever he could gather an audience. The message of each was to the common people, and the common people heard them. Each was persecuted by churchmen as well as by the rabble, and each rose above these hindrances. Neither Otterbein nor Wesley had any desire to found a new church. Each tried to leaven the church in which he had been reared, and it was only when the opposition within that church could not be overcome that he gave his consent to the necessary measure of setting up a new one. Even then, Otterbein never formally or of his own accord withdrew from the Reformed Church, nor did Wesley sever his connection with the Church of England.

But though the broken English of the early United Brethren gave the early Methodists some trouble in carrying on a conversation, each band of Christians recognized from the first that the other was made up of fellow laborers in an identical cause. The difference in language in fact made for friendship by removing a ground for one sect to interfere with what the other was doing. In a period of denominational narrowness and prejudice, it is therefore pleasant to note the exceptionally cordial relations between the United Brethren and the Methodists during the formative period in the history of each.

Between Otterbein, the senior founder of the United Brethren, and Asbury, the pioneer Methodist bishop, there was an attachment that was intimate and affectionate. The latter considered the former to be the foremost theologian in America. Asbury was instrumental in causing Otterbein to go to Baltimore. Otterbein assisted in the ordination of Asbury, and at the special request of the latter. It was Asbury who preached the sermon at the funeral of Otterbein. And as we might suppose, Otterbein had a high

opinion of Wesley and the Methodists.

A union of the two churches was thought of at an early day. But until the close of 1784, the Methodists were a society within the Church of England. To the fathers of the United Brethren this was an obstacle. Another objection was the adherence of the early Methodists to the doctrine of apostolic succession. They held that it was wrong for any preacher to presume to administer the sacraments unless he had been regularly ordained by a bishop of the established church, and the doctrine assumes that there has been an unbroken line of ordination ever since the days of the apostles. Both objections came to lose all their force in consequence of the great unlikeness which has developed between the Methodist Church and the Church of England.

A friendly correspondence looking toward union was begun by the Methodist conference of 1809, held in Harrisonburg. This is spoken of in our extracts from New-comer's Journal. A close cooperation with the Methodists was given much attention in the United Brethren conferences of 1809 and 1810. By an agreement of 1812, any meeting-house of either church was open to the other when the church in possession was not using it. Members of either church were freely admitted to the class-meetings, prayer meetings, and love-feasts of the other. German converts usually went into the United Brethren Church and English-speaking converts into the Methodist. In 1813 an address signed by Asbury was received from the Methodist conference, and a reply was ordered so as "more and more to effect a union between the two churches." In 1814 a letter from the Baltimore Conference of the Methodists expressed its gratification at the friendly relations with the United Brethren, and hoped these relations might continue.

But organic union does not seem to have been strongly favored on either side. By the word "union" in the United Brethren letter of 1813 was meant no more than friendly cooperation. Asbury was a very efficient superintendent,

but did not bring Methodism into direct touch with those inhabitants of America who did not speak English. America was not then a polyglot country. German was the only other tongue spoken by any considerable number of white Americans. Even in that day the stubbornness with which the German element clung to the German speech was deemed unreasonable and anti-American. And on the side of the United Brethren it may have been felt that in consequence of the temperamental and other differences between these two groups of Christians, it might be better if each were to retain its separate organization. But this failure to unite did not lead to a sundering of fraternal relations. Methodist ministers often visited the conferences of the United Brethren, and United Brethren ministers often visited the conferences of the Methodists. During the war for American Independence the Methodists began to grow rapidly, and it was then that Methodist preachers began to appear in the German settlements of Maryland and its neighboring states. These "English brethren," as they were styled, were gladly received. Even the wife of Bishop Boehm joined the Methodists and so did some of her sons.

Asbury died in 1816. A Methodist presiding elder, in an excess of denominational zeal suspended the working arrangement with the United Brethren, and insisted that Wesley's rules be strictly followed. One of these rules prescribed who should and who should not be admitted to social meetings. It had been necessary in England, because such meetings, if open, were subject to interruption by gangs of outlaws. In the America of 1816 no such caution was necessary and the rule soon became a dead letter. For a while, the social meetings of the Methodists were closed against the United Brethren. It is unfortunate that this reactionary policy arose, yet it has long since passed away.

In the matter of church government, there is a difference between the United Brethren and the Methodists. The former regard their system as the more democratic, and prefer it to the more centrally organized system of

the other church. Their bishop is chosen for a term and not for life; their presiding elders are chosen annually; their congregations have more control over their local concerns. They regard Methodism as autocratic, and yet the general efficiency of this feature has contributed very largely to the phenomenal growth of the sister church.

The United Brethren have lost the characteristics that for several decades marked them out as one of the German sects of America. Their very origin as a German sect is now almost lost to view. But though the points of difference which once stood in the way of an organic union with the Methodists have been removed, no action looking toward a merger has since taken place. But in recognition of the fact that in spirit and polity the United Brethren are of the Methodist group of churches, they were invited to send delegates to the Methodist ecumenical conferences of 1881 and 1891. For a rather technical reason Bishop Glossbrenner saw fit to oppose an acceptance.

About the year 1800, the Albright Brethren, a German speaking body of Methodists, seceded from the parent denomination. In 1813 they had fifteen itinerants and about eight hundred members. In April of this year Bishop Newcomer visited the Albright conference and received a letter to be given the United Brethren conference of the same year. The latter assembly appointed a committee of four, which met an Albright committee of the same size at New Berlin, Pennsylvania. A discussion of several days did not reach any conclusion. The Albright General Conference of 1816 adopted the name of Evangelical Association for their sect, and discussed the proposed union. A committee of six persons from each church conferred in 1817 at the home of Henry Kumler, but failed to come to any understanding, and no further negotiations appear to have been attempted. The Evangelicals thought the working of the United Brethren itinerancy was too loose.

The proposed merging of the United Brethren with the Cumberland Presbyterians, the Methodist Protestants, and the Congregationalists, is a matter of very recent history.

That a union with the last named body did not take place is very easy to understand. The two denominations have overlapped only in a very slight degree, and have been very little acquainted with one another. There is a wide temperamental difference in the membership of the two churches. Among the Congregationalists each local body is entirely independent of any other and in church government is strictly democratic. There is much more in common between the United Brethren and the two other denominations. That any merger failed even here is perhaps due to the denominational pride that makes any form or degree of church unity very difficult to achieve in practice, although in theory it may be warmly advocated.

CHAPTER XV

CONCERNING SLAVERY AND INTOXICANTS

Slavery existed in all the colonies when the United Brethren Church was in course of formation. In Pennsylvania the institution never had more than a slight hold, and after American independence came was soon abolished. The Western States, into which the church spread, were free territory by virtue of the famous Ordinance of 1787. Maryland, Virginia, and Tennessee were slave states until after the war of 1861 had begun. Therefore, the ground covered by our church was, until the last-named event, partly free and partly slave.

Yet from the first the sentiment of the church was distinctly against the institution of slavery. This was partly because the Germans of America were very generally averse to holding slaves. It was partly because some of their sects had religious scruples that stood in the way. But fundamentally the objection of these people to slavery had an economic source. The United Brethren were not generally large land owners but small farmers. Such men had no place for slavery. Without exception, all the counties in which our church arose were overwhelmingly white in population, and consequently the actual number of slaveholders in them was very small.

The General Conference of 1817 was held in Pennsylvania and adopted a rule on slavery which is stated in very explicit and energetic language. It resolved that "all slavery, in every sense of the word, be totally prohibited and in no way tolerated in our community." Members of the church who were holding slaves at the time were required to set them free, or to ask the quarterly conference to determine how long a slave might be held in order that the owner might thus be compensated by labor for his purchase-money, or the cost of raising the negro. And

in no case should a member sell a slave. A reprimand was to follow any violation of this rule, and if the reprimand were not observed, expulsion was to follow. It is to be noted that this rule was adopted just after the enactment of the Missouri Compromise, and therefore at a time when the line between free and slave territory was sharply drawn.

The rule of 1817 remained in force and was closely observed. It was enforced by Bishop Glossbrenner against his own father-in-law. Some persons thought the rule should not have been so drastic, and in certain circumstances, as when slave property was inherited, it worked some hardship. There was, indeed, in the Virginia Conference an element that disapproved of the rule on slavery as well as on secret societies. Nevertheless, the position taken by the leaders of the church was so well sustained that there was no schism, such as occurred in the Methodist Episcopal Church.

When the United Brethren Church was taken root in the Valley of Virginia, slavery had relatively a much weaker hold in that district than in 1860. And as white labor was there still general at the latter date, the church was able to hold its ground. But the slave power was politically dominant throughout the South, and any sect holding a pronounced anti-slavery attitude was certain to be under suspicion as an ally of the abolition sentiment in the North. Thus, until 1860, the United Brethren were never able to spread much beyond that area in Virginia which was covered by them in 1800. Nowhere else in the South did they gain a foothold, save in the valley of East Tennessee. Now that slavery is gone, there is outwardly no reason why the United Brethren should not win new territory in the South. Yet their lack of harmony with the prevailing sentiment of the South continues to render that section a closed field. The church has been shut out of the South by its stand on slavery, and out of the cities by its stand on secret fraternities.

"Forty years before the civil war the General Conference made slavery a test of membership. No man who

owned slaves and would not arrange to free them, could remain a member of the church. This rule was never modified, but its enforcement was the more demanded as the abolition sentiment in the country grew in force and intensity. This, of course, kept the church out of the South, except in the north of Virginia, where the church had been carried by the German settlers before the question of slavery attracted public attention. The Germans worked with their hands, and did not own or employ slaves, except in rare cases where a house woman or a farm hand was owned as the most available way of securing needed help in a community where slave labor was the rule. This was winked at only during the civil war, when other labor could not be had. Otherwise, it was not tolerated. Christian Shuey, who gave the land and assisted largely in building Bethlehem church near Swoope Depot, was a small slave owner. Although he was reared in a home where the fathers preached, and although he was the class leader and mainstay of his congregation, his son and his son-in-law enforced the church law against him, and expelled him from membership in his own church. However, the question of character was not involved in this violation of church law, for Christian Shuey remained loyal to his church and was its standby until his death. He continued to be the leader of the class from which he was technically expelled."

In the matter of intoxicants the position taken by the United Brethren from the first is highly creditable. The German settlers of the eighteenth century were a temperate people. They did not have the beer-loving propensity of the modern German, a habit which has made that element in America a laggard in the march of prohibition. Again, the United Brethren put themselves on record at a time when the drinking habit lacked little of being universal in this country.

It is often asserted that in the "good old days" liquor was purer than it is now, and that although drinking was prevalent, intoxication was rare. The statement is echoed

time after time, as though its truth were unquestionable. And yet its only foundation is a mirage; an illusion of human nature that is very aptly expressed in the following couplet:

'Tis distance lends enchantment to the view,
And robes the mountains in their azure hue.

The only solid fact in the statement mentioned is that in those "good old days,"—about which, by the way, there is so much of humbug—the intoxicating element in liquor was generally alcohol, and not so much as now, a compound of corrosive chemicals. Alcohol is alcohol, the world over, and its effects on the human system are but slightly influenced by climate or race. Instead of actual drunkenness being less frequent than now, it was more frequent. The authority for this assertion is abundant and unimpeachable. Washington said in 1789 that drink was the ruin of half the workmen in America. An eminent French visitor of the same period said that the most common vice of the inferior class of the American people was drunkenness. The Continental Congress of 1777 passed a resolution that the state legislatures should at once pass laws "the most effectual for putting a stop to the pernicious practice of distilling grain." But this resolution was too far in advance of the public sentiment of the day and was laid on the table.

In our time it requires no high degree of courage to denounce the rum trade, for the simple reason that the business is now under the ban of the best public opinion. But a century ago the traffic was so strongly entrenched in the social customs of even the best classes of society that the person presuming to antagonize it was called a visionary or a fanatic.

The decanter was then in almost every home. Temperance sermons were not preached, neither were there any temperance societies. High church officials drank to intoxication. Drinking was carried on at marriages, births, and burials. When a doctor visited a patient he was offered a dram. Speaking in 1820, a pastor in the city of New

York said it was difficult to make pastoral visits for a day without becoming intoxicated. Dr. Daniel Dorchester quotes a minister of that period as saying he could count up among his acquaintances forty ministers who were drunkards, or who were so far addicted to the use of drink that their usefulness was impaired. Coming nearer home, all but one of the eight deacons of a certain church were in 1839 actively engaged in distilling whiskey. And this was within the present bounds of the Virginia Conference.

And yet we find the United Brethren Conference ruling,—as early as 1814,—that “every member shall abstain from strong drink, and use it only on necessity as medicine.” Seven years later, the General Conference ruled that “neither preacher nor lay member shall be allowed to carry on a distillery.” Outside of our church there is in American history no ecclesiastical action on record of earlier date than 1811. The one of 1811 took place in New England, and exerted very little influence outside. It was not until 1826, when the American Temperance Society was organized, that the evangelical churches of the United States put themselves on record as opponents of the liquor trade. In 1841 came the adoption by the United Brethren of the rule which declares that “the distilling, vending, and use of ardent spirits as a beverage shall be and is hereby forbidden throughout our society.” The Church thus became a total abstinence society, and such it has ever since remained.

Nevertheless, the early restrictive legislation was not always heeded. The conference of 1831 took this action concerning one of its members: “Resolved, if Conrad Weast don't quit making liquor and preach more, he shall have his license demanded.” Evidently this remedy was not effective, for six years later it is ordered that “it be published in the Telescope that Conrad Weast is no longer a preacher among us.”

As in the case of alcohol, the use of tobacco is no more nor less than a phase of the drug habit. In this matter

the United Brethren early took advanced ground, notwithstanding the fact that this denomination arose in a tobacco-growing region, and likewise where the tobacco habit has always been very prevalent. The objection raised within the Church is that the habit is unhealthful, unsanitary, unnecessary, an offense to neatness, and particularly unbecoming in a minister.

In 1867 this resolution was adopted: "That the ministers of the Virginia Conference be advised to discontinue the habit of using tobacco in all its forms." Since then tobacco has repeatedly been denounced on the floor of conference. At the present time it is tacitly understood that applicants for admission to that body are expected to be abstainers from the weed, and that persistence in the habit by the older members operates as a bar to their advancement to high position.

CHAPTER XVI
CONCERNING SECRET SOCIETIES

In the century in which we live, secret fraternities are numerous. In the early years of the United Brethren church there were very few of them. The Masonic order was vastly more conspicuous than any other. As new societies arose, they were regarded as directly or indirectly the offspring of the Masonic by those persons who were opposed to secret societies in general.

Otterbein and Boehm were in agreement with Wesley in holding secret fraternities in much disfavor. As a class, the Germans in America were very hostile to Freemasonry. It thus followed that for several decades there was very general opposition to secret orders within the United Brethren church.

It was held that if there is anything good in secrecy, the public need not be kept in ignorance; and that if there is anything bad in it, the bad ought not to be shielded by an oath-bound veil. The claims of Masonry were thought to be anti-Christian and of no divine origin. To the Menonite element the Masonic oaths were an offense. It was held to be sinful for the initiate to swear to obey a code of laws he was not acquainted with. As to the promise made to the person about to enter the order,—that there is nothing in its oaths to do violence to his duties to himself, his country, and his God,—it was held that this was a mere man-made opinion and not necessarily correct. And the admission by the Masons that the name of Jesus may not be used in their services was viewed as a stumbling-block that could not be surmounted.

In 1826 one William Morgan, a man residing in the west of New York, was known to be on the point of publishing a book that purported to be an exposure of Freemasonry. He was abducted and never again heard of. What became of him is still a secret to the world at

large, but the opponents of the order were convinced that Morgan was put out of the way and his body sunk in Lake Erie. There was great excitement over the matter throughout the United States. A new political party was formed,—the Anti-Masonic,—and in one presidential election, it carried the state of Vermont.

Within the United Brethren Church the opposition to Masonry did not begin with the Morgan affair. Several months earlier the Miami Conference resolved by a unanimous vote that it would bear with those of its brethren who had already joined the Masons, so long as they did not attend Masonic lodges; but that if any member subsequently joined the order he should be expelled. Three years later, the General Conference resolved by a unanimous vote that “in no way or manner shall Freemasonry be approved or tolerated in our church,” and that “if any member join the Freemasons, such member, by such an act, excludes himself from membership in our church.”

At this time the grounds of the opposition against the Masons were substantially the same as the following digest of the charges formulated by a convention of men who had withdrawn from the fraternity.

These men declared that Masonry assumes to exercise a jurisdiction over the citizens of any country in which it exists; that it claims the right to punish its members for offense unknown to the laws of our nation; that it conceals crime and the person committing the crime; that it provides opportunity for plots against persons and the very government itself; that it encourages crime by providing ways for the guilty to escape; that it assumes un-republican titles and dignities and creates odious aristocracies; that it blasphemes the name of God and makes the Bible subserve its own concern; that by a profane use of religious forms it destroys a veneration for religion; that it promotes idleness and intemperance; that it accumulates at the expense of the indigent, funds to be used in dissipation; that it contracts human sympathy by conferring its favors and its charities on its members only.

But new fraternities appeared, and during the last eighty years they have become increasingly numerous. The Sons of Temperance, the pioneer of the anti-liquor secret societies, arose in 1842. Many of the younger people among the United Brethren went into its "divisions" (lodges) in the belief that the considerations urged against Masonry could not apply to a society whose leading aim was to further a cause very dear to the Church. And there were other persons in the denomination who were restive under the rulings on secret orders, and did not always observe them, even with respect to Masonry. This was particularly the case within the domain of the Virginia Conference.

As against the claims presented against the Masonic and other orders in a preceding paragraph, we now quote the substance of an address by Jacob Bachtel before the General Conference of 1849. In this session the rule that stood in the Discipline until 1861 was presented. It was adopted by a vote of thirty-three yeas and two nays. Bachtel and Markwood were the delegates voting in the negative. Burtner, the third delegate, was neutral. Mr. Bachtel spoke as follows:

"This report includes all secret orders. I am not much, if any, opposed to Masonry, and can not and will not turn a man out of the church, or refuse him admission to the church, on account of his being a Mason. I can not turn the Odd-fellows out or reject them. The object of the Sons of Temperance is grand, noble, and benevolent. They have done much good in Virginia, and have been the means of reforming many drunkards. Their secrecy is no just ground of objection. The disciples had secrets; warriors have secrets; the Church has secrets; annual conferences have secrets; sometimes it is necessary for them to have secret sessions, and there ought to be more. These societies must have secrets, or tests, to secure themselves against fraud and imposition. The passage of this resolution will nearly ruin the church in our conference."

Within the United Brethren Church, two wings, styled the radical and the liberal, were now arrayed against each other. The radicals held inflexibly to the traditional policy of the church. They conceded that not all fraternities might be harmful in tendency, but they did object to letting down the bars. They insisted that the new societies imitated the mechanism of the Masonic order. They also insisted that the essence of secrecy is the same, whatever the avowed or unavowed objects, and that secrecy muzzles freedom of opinion. They thought it better for the church to keep clear of all fraternities, so that ministers and members might be free to utter their honest, untrammelled opinion at any time, and without asking the permission of any secret organization whatever. They thought that serious complications with respect to church discipline might result if all restrictions were withdrawn. The liberals, on the other hand, maintained that a rigid, uncompromising rule was unwise and not in harmony with the spirit of the age. Their ranks were largely recruited from the non-German elements in the church membership.

But the popular feeling against the Masons subsided. This ancient order maintained its ground, and many new fraternities arose. Meanwhile, the liberal element within the United Brethren Church grew stronger and stronger, and in 1885 was able to secure the adoption of the modified rule which is now in force. This rule runs as follows:

A secret combination, in the sense of the Constitution, is a secret league or confederation of persons holding principles and laws at variance with the Word of God, and injurious to Christian character as evinced in individual life, and infringing upon the natural, social, political, or religious rights of those outside its pale.

Any member or minister of our Church found in connection with such combination shall be dealt with as in other cases of disobedience to the order and discipline of the Church,—in case of members, as found on page 23 of Discipline in answer to the third question of Section E, Chapter IV, and in case of ministers, as found in Chapter VI, Section 13, page 65.

Men of the type of Bishop Edwards were fierce in their denunciation of secret orders in general and the Masonic in particular, and that positive-minded man never receded

from his opinion. The stand taken by the Church was at first quite unanimously upheld and was very long continued. It operated to very nearly exclude the Church from the centers of population and cause it to be a church of the rural sections almost wholly. In a large sense this is still the case. Yet at the present time, there is no active hostility to secret fraternities, and members of the church feel free to connect themselves with such as are obviously not antagonistic to the public welfare.

CHAPTER XVII

LIST OF PREACHERS: CHRONOLOGICAL

1800-1921

1800.—Dietrich Aurand, Jacob Baulus, Martin Boehm, Henry Boehm, Christian Crum, Henry Crum, Abraham Draksel, John Ernst, G. Fortenbaugh, Jacob Geisinger, Christopher Grosh, George A. Guething, Simon Herre, Abraham Hershey, Christian Hershey, Abraham Hiestand, Martin Kreider, Adam Lehman, Abraham Mayer, John Neidig, Christian Newcomer, Isaac Niswander, William Otterbein, Adam Riegel, Frederick Schaeffer, Benedict Schwope, John Senseny, David Snyder, Daniel Strickler, Michael Thomas, Henry Weidner—31.

1801.—Ludwig Duckwald, Peter Kemp, Matthias Kessler, David Long, Peter Senseny, Thomas Winter—6.

1802.—William Ambrose—1.

1803.—George Benedum, Valentine Flugel—2.

1804.—Matthias Bortsfeld—1.

1805.—Christian Berger, Jacob Dehof, Frederick Duckwald, Lorenz Eberhart, Daniel Troyer—5.

1806.—Joseph Hoffman—1.

1807.—Abraham Niswander—1.

1808.—Henry Duckwald, George Hoffman—2.

1809.—Christian Smith, John Snyder—2.

1810.—Henry Ow—1.

1811.—Michael Baer, Michael Hershey, Henry Hiestand, Joseph Jordan, Peter Swartz, Jacob Witter—6.

1812.—Valentine Baulus, George A. Geeting, Jr., John Kreider, John Smith, Henry G. Spayth—5.

1813.—John Brown, Charles Hassel—2.

1814.—John Baer, Henry J. Fry, John Geisinger, George Kolb, Henry Kumler, John Rathfang, Jacob Wingard—7.

1815.—Samuel Brandt, Jacob Flickinger, Valentine Hiskey, Peter Swartz—4.

1816.—William Brown, Jacob Flickinger—2.

1817—Jacob Brazer, William Brown, George Brown, David Fleck, John Hildt, Conrad Roth—6.

1818.—Daniel Pfeifer, Daniel Gingerich, Abraham Horner, Jacob Lehman, John Russell, J. Zentmeyer—6.

1819.—Conrad Weast—1.

1820.—David Baer, Jacob Baer, John Brown, Jacob Dunaho—4.

1821.—Henry Burtner, John Clopper, John Huffer, Christian Traub—1.

1822.—Thomas Hutlin, John Rider—2.

1823.—Jacob Erb, John Hoffard, Abraham Huber, Gideon Smith—1.

1824.—Lorenz Esterlein, James Ewig—2.

1825.—John Fry, John Hendricks, Abraham Hershey, John Krack, William Rhinehart, Christian Shopp, James Snyder, John Zahn—8.

1825 (Second session).—Ezekiel Boring, Daniel Godnatt, Peter Habecker, Jonah Hauk, Henry Kimmerling, Thomas Miller—6.

1826.—John Hoffman—1.

1827.—John Eckstein, George Hiskey, John Hugel—3.

1828.—Samuel Allenbaugh, Joseph Berger, John Dehof, Frederick Gilbert, George Gilbert, Henry Huber, William Kinnear, Moses Lawson, William Schottle, John Smith, James Sutton, Richard Tablom—12.

1829.—Christian Crawling, John Dorcas, James Ewig, Peter Harman, Henry Higgins, William Knott, James Newman, Daniel Senseny, David Winters, Noah Woodyard—10.

1830.—Charles Boehm, John Haney, Herman Hauk, George Huffman, John Potts, Jacob Rinehart, Peter Whitesel, Henry Young—8.

1831.—Jacob J. Glossbrenner, Jacob Haas, Frederick Hisey, William Miller—1.

1832.—Joseph M. Hershey, George Rimel—2.

1833.—William R. Coursey, George A. Shucy—2.

1834.—Jacob Bachtel, Jacob Baer, George E. Deneale, Francis Eckard—4.

1835.—Adam I. Bovey, Martin L. Fries, Daniel Funk-

- houser, David Jackson, Jacob Minser, David S. Spessard, Jonathan Tobey—7.
- 1836.—Moses Michael—1.
- 1837.—Frederick A. Roper, Charles W. Zahn—2.
- 1838.—William Edwards, Jacob Markwood, John Richards—3.
- 1839.—Henry Jones, Robert G. H. Levering, John Ruebush, Samuel Zehrung—4.
- 1840.—John Pope, Benjamin Stickley—2.
- 1841.—Joseph S. Grim—1.
- 1842.—Jacob C. Spitler, Emanuel Witter—2.
- 1843.—James E. Bowersox, Andrew J. Coffman, John W. Fulkerson, William Lutz—4.
- 1844.—David Ferrell, Joseph Funkhouser, John Gibbons, James W. Miles, John G. Steward—5.
- 1845.—Richard Nihiser—1.
- 1846.—John Markwood, Jacob Rhinehart—2.
- 1848.—George O. Little, George W. Statton—2.
- 1849.—Theodore F. Brashear—1.
- 1850.—John W. Perry, Abel Randall, Isaac K. Statton, H. B. Winton—4.
- 1851.—W. T. Lower, L. W. Matthews—2.
- 1853.—Levi Hess, John Phillips, John F. Statton—3.
- 1854.—Samuel Martin, Henry Tallhelm—2.
- 1855.—Isaiah Baltzel, William H. H. Cain, Benjamin Denton, Zebidee Warner, J. P. White—5.
- 1856.—G. W. Albaugh, Jacob A. Bovey, H. R. Davis, Cornelius B. Hammack, Eli Martin, William Yerkey—7.
- 1857.—Samuel Evers, Joseph Holcomb, John W. Howe, William James, George W. Rexroad, Jacob M. Rodrick—6.
- 1859.—John Delphy, James T. Hensley, T. S. McNeil—3.
- 1860.—W. A. Jackson—1.
- 1861.—T. Bushong, Joshua Harp—2.
- 1862.—Henry A. Bovey, J. M. Canter, Abram M. Evers, James W. Hott, John K. Nelson, Charles T. Stearn—6.
- 1863.—John W. Grim, John W. Kiracofe—2.
- 1864.—W. J. Miller, George H. Snapp—2.
- 1865.—William O. Grim, P. H. Thomas—2.

- 1866.—J. Elkanah Hott—1.
- 1867.—Jacob L. Grim, George W. Howe, Snowden Scott—3.
- 1868.—Isaiah Baltzell—1.
- 1869.—William H. Burtner, George Harman, Abram Hoover—3.
- 1870.—George W. Brown, John N. Ross—2.
- 1871.—John B. Funk—1.
- 1872.—Abraham P. Funkhouser, Erasmus P. Funk, J. W. Funk, Charles M. Hott, J. Negley, P. W. Weller, James E. Whitesel, J. Zarman—8.
- 1873.—C. I. B. Brane—1.
- 1874.—D. Barnhart, William Beall, J. N. Fries, J. G. Humphreys, George W. Kiracofe, Charles Miller, Zimri Umstot, I. M. Underwood—8.
- 1875.—W. H. Clary, A. D. Freed, Henry Jones, Monroe F. Keiter, George J. Roudabush, Jacob R. Roudabush—6.
- 1876.—Isaac T. Parlett, C. W. Stinespring, S. T. Wells—3.
- 1877.—John D. Donovan, John M. Hott, J. E. Widmeyer, Sylvester K. Wine—4.
- 1878.—William R. Berry, Charles H. Crowell, Isaac T. Hott, Charles W. Hutzler, E. Ludwig, John H. Parlett—6.
- 1879.—B. F. Cronise, George P. Hott—2.
- 1880.—J. A. Evans, William Hesse, Abram M. Horn, J. G. Ketterman, M. L. Mayselles, M. A. Salt, Samuel H. Snell—7.
- 1881.—John M. Bolton, C. P. Dyche, William O. Fries, James W. Hicks, W. L. Martin, W. H. Sampsell—6.
- 1882.—Luther O. Burtner, P. J. Lawrence—2.
- 1883.—Albert Day—1.
- 1885.—Rudolph Byrd, N. F. A. Cupp, Harness H. Fout, William S. Rau, J. E. B. Rice, Silas D. Skelton—6.
- 1886.—A. S. Castle, Green B. Fadeley, Abram S. Hammack, Alexander N. Horn, Nimrod A. Kiracofe—5.
- 1887.—T. K. Clifford, George M. Gruber, William F. Gruver—3.
- 1888.—W. P. Bazzle, George W. Stover—2.

- 1889.—J. B. Chamberlain, William O. Ewing, Jacob C. S. Myers, Edgar A. Pugh, Samuel L. Rice—5.
- 1890.—R. L. Dorsey, Julius R. Fout, J. F. Snyder—3.
- 1891.—B. P. S. Busey, Edgar W. McMullen—2.
- 1892.—John W. Maiden—1.
- 1893.—J. W. Walter—1.
- 1894.—James W. Brill, Otto W. Burtner, Walter L. Childress, S. D. Dawson, S. R. Ludwig—5.
- 1895.—C. D. Bennett, W. H. Bruce, Samuel A. Crabill, William O. Jones, H. E. Richardson, A. J. Secrist—6.
- 1897.—William A. Black, John H. Brunk, George M. Jones, Lan Seng Nam, L. A. Racey, J. W. Stearn—6.
- 1898.—Luther O. Bricker, T. J. Feaster, A. R. Hendrickson, A. P. Walton—4.
- 1899.—Charles M. Good, T. C. Harper, Ida M. Judy, E. A. Stanton—4.
- 1900.—E. A. Stanton, T. C. Carter, W. S. Rau—3.
- 1901.—J. B. Ferguson, W. B. Keeley—2.
- 1902.—W. D. Good, Geo. Burgess, S. E. Boyd—3.
- 1903.—J. L. Argenbright, E. E. Neff, A. G. Wells—3.
- 1904.—W. M. Maiden—1.
- 1905.—A. B. Wilson, A. B. Vondersmith, C. J. Racey, J. Ralph Geil, B. N. Sypolt, John D. Scott, G. J. Roudabush—7.
- 1907.—W. R. Chapman, W. D. Mitchell, A. L. Maiden—3.
- 1908.—T. T. Tabb—1.
- 1909.—R. G. Hammond, T. M. Sharp, H. E. Richardson, Clayton Wyand—4.
- 1910.—F. B. Chubb, Wm. Vansickle—2.
- 1911.—L. C. Messick, A. B. Mann, Geo. A. McGuire, I. Summers—4.
- 1912.—D. G. Brimlow—1.
- 1913.—R. N. Young, W. L. Hamrick, A. Bamford—3.
- 1914.—R. Rock, S. L. Baugher, J. W. Wright—3.
- 1915.—T. E. Gainer, W. G. McNeill, D. T. Gregory, J. H. Schmitt, H. M. Crimm, J. R. Collis, F. A. Tinney—7.
- 1916.—W. R. Swank, D. F. Glovier, V. L. Phillips, W. B.

Obaugh, M. W. Nelson, J. R. Beale, D. D. Brandt, W. A. Wilt—7.

1917.—T. J. Coffman, W. H. Smith, C. W. Hiser, W. R. McKinney, J. E. Oliver, L. G. Bridges, W. P. Holler, W. M. Courtney—8.

1918.—M. L. Weekley, J. H. Arnold, J. B. Chamberlain—3.

1920.—H. P. Ruppenthal, E. E. Miller—2.

1921.—Claude Ryan, Herman Grove, Lester M. Leach, C. W. Tinsman, E. B. Caplinger, U. P. Hovermale, C. K. Welsh—7.

* * * * *

The following list, with the date of joining the conference, gives the names and address of all living former members of the Virginia Conference, as far as we are able to ascertain, and we believe it is exactly correct.*

1830.—John Haney, Marion, Minn.

1843.—John W. Fulkerson, Marion, Minn.

1844.—James W. Miles, Baldwin, W. Va.

1848.—Geo. W. Statton, Monte Vista, Colo.

1850.—I. K. Statton, Lisbon, Iowa.

1854.—Henry Tallhelm, Edinburg, Va.

1859.—James T. Hensley, Marion, Ohio.

1860.—William A. Jackson, Glen Savage, Pa.

1861.—T. F. Bushong, Eldorado, Ohio.

1861.—Joshua Harp, Benevola, Md.

1862.—Henry A. Bovey, Potsdam, Ohio.

1862.—Chas. T. Stearn, York, Pa.

1862.—Abram M. Evers, Hagerstown, Md.

1863.—J. Wesley Grimm, West Fairview, Pa.

1863.—J. Wesley Kiracofe, Greencastle, Pa.

1864.—William J. Miller, Lebanon, Kans.

1864.—Geo. H. Snapp, Mt. Olive, Va.

1867.—J. L. Grimm, Harrisburg, Pa.

1871.—John B. Funk, Lancaster, Pa.

1872.—J. W. Funk.

1873.—C. I. B. Brane, Lebanon, Pa.

1874.—Geo. W. Kiracofe, Chincoteague Isle, Va.

- 1874.—William Beall, Berkeley Springs, W. Va.
1874.—I. M. Underwood, Adeline, Ill.
1875.—M. F. Keiter, Huntingdon, Ind.
1875.—Geo. J. Roudabush, Myersville, Md.
1876.—C. W. Stinespring, Frederick City, Md.
1877.—J. E. Hott, Long Glade, Va.
1878.—Chas. W. Hutsler, 1635 N. 12th St., Philadelphia, Pa.
1878.—E. Ludwick, Middletown, Pa.
1880.—William Hesse.
1880.—S. H. Snell, Keedysville, Md.
1880.—M. L. Mayselles, Munson, W. Va.
1880.—M. A. Salt, Florin, Pa.
1881.—W. O. Fries, Fostoria, Ohio.
1881.—W. L. Martin, Thurmont, Md.
1881.—John M. Bolton.
1881.—J. W. Hicks, Chicago Junction, Ohio.
1882.—Luther O. Burtner, Hagerstown, Md.
1883.—Albert Day, Marietta, Ohio.
1885.—Rudolph Byrd, Chewsville, Md.
1885.—H. H. Fout, Dayton, Ohio.
1885.—J. E. B. Rice, Boonsboro, Md.
1886.—N. A. Kiracofe, Pequea, Pa.
1886.—A. N. Horn, Fayetteville, Pa.
1887.—Geo. M. Gruber, Hagerstown, Md.
1889.—J. B. Chamberlain, Washington, D. C.
1889.—Samuel L. Rice, Keedysville, Md.
1890.—Julius E. Fout, Fostoria, Ohio.
1897.—Lau Seng Nam, Canton, China.

*This compilation was made for the United Brethren Centennial of 1900.

CHAPTER XVIII

LIST OF PREACHERS: ALPHABETICAL

1800-1900, Inclusive

The date following a name indicates the year in which it first appears on the Conference roll. A star following the date 1800 shows that the preacher was a member in that year or was licensed at that time.

Abbreviations: d.—died; ord.—ordained; trans.—transferred; M. E.—Methodist Episcopal; M. E. C. S.—Methodist Episcopal Church, South; Presb.—Presbyterian; Ref.—German Reformed; Ch.—church; b.—born; O. C.—United Brethren, Old Constitution.

Albaugh, G. W.—1856—withdrawn under charges.

Allenbaugh, Samuel—1828—ord. 1834—withdrawn irregularly, 1842, and joined the Lutherans—lived on Bowman place between Whitesel's and Harrisonburg—came from Pendleton—helped Shickle and Biddle in great meeting at Frieden's.

Ambrose, William—1802—see Chap. XX.

Aurand, Dietrich—1800*.

Bachtel, Jacob—1834—ord. 1837—d. 1866 aged 54—buried at Otterbein, Jackson Co., W. Va.

Baer, Michael—1811—lived near Chambersburg, Pa.

Baer, John—1814.

Baer, David—1820—ord. 1822—d. at Potts Valley, Pa., 1853.

Baer, Jacob—1820—d. 1823 (?).

Baer, Jacob—1834—ord. 1837—came from Md. (?)—b. 1807, d. 1855—buried at Churchville, Va.—widow married John Smith.

Baltzell, Isaiah—1855—ord. 1856—in Pennsylvania Conf. 1859-60, 1862-68—trans. to E. Pennsylvania Conf. 1872—d. 1893—memorial services at General Conference.

Barnhart, D.—1874—ord. 1879—trans. to Pennsylvania Conf. 1880.

Baulus, Jacob—Settled near Fremont, O., 1822—father of Sandusky Conf.

Baulus, Valentine—1812—ord. 1817—d. about 1818, aged 56.

Bazzle, W. P.—1888—ord. 1895.

Beall, William—1874—ord. 1876—honorably dismissed at his own request, 1880.

Benedum, George—1803—moved to O., 1804—d. 1837, aged 72.

Bennett, S. D.—1895—ord. 1898.

Berger, Christian—1805—to see what would take place below in the great meeting, he hid himself in a barn in Berks Co., but at length the people were startled by his loud cries and prayers; he was brought down and soon converted—always in deep poverty, but an indefatigable preacher—moved to Westmoreland Co., Pa.

Berger, Joseph—1828.

Berry, William R.—1878—ord. 1881—d. 1906, aged 53—buried at Dayton, Va.

Black, William A.—1897—ord. 1900.

Boehm, Martin—1800*—see Chap. III.

Boehm, Henry—1800*—joined M. E. Ch. 1804.

Boehm, Charles—1830—ord. 1832.

Bolton, John M.—1881—ord. 1886—trans. to Md. Conf. 1887—joined Presb. Ch.

Boring, Ezekiel—1825—ord. 1828—lived in Pa., but traveled in Va. and preached at Whitesel's—d. 1861.

Bortsfeld, Matthias—1804—charter members of Muskingum Conf. 1818.

Bovey, Adam I.—1835—ord. 1838—went from Keedysville, Md. to W. Va., 1852—d. 1879, aged 82.

Bovey, Jacob A.—1856—ord. 1858—d. 1859, aged 35—buried at Edinburg, Va.

Bovey, Henry A.—1862—ord. 1864—b. 1831—trans to Central Ohio Conf. 1878.

Boyd, S. E.—d. at Roanoke, Va., 1911, aged 67—this name occurs only in Mr. Funkhouser's necrology.

- Bowersox, James E.—1843—ord. 1846—trans. to Iowa Conf. 1858—married a Shuey—d. at Shueyville, Ia.
- Brandt, Samuel—1815.
- Brane, C. I. B.—1873—ord. 1876—trans. to Md. Conf. 1887.
- Brashear, Theodore F.—1849—fine singer—went to Iowa, 1862.
- Brazer, Jacob—1817—lived at Chambersburg, Pa.—d. 1822.
- Bricker, Luther O.—1898—ord. 1900.
- Brill, James W.—1894.
- Brown, John—1813—exhorter.
- Brown, John—1820—ord. 1821—same as preceding (?).
- Brown, William—1816—ord. 1819—moved to Benton Co., Ind. 1838—d. 1868, aged 72.
- Brown, William—1817—bishop one term, declined reelection.
- Brown, George—1817.
- Brown, George W.—1870—withdrew under charges. 1877.
- Bruce, W. H.—1895.
- Brunk, John H.—1897—ord. 1900.
- Burtner, Henry—1821—ord. 1823—d. 1857, aged 57.
- Burtner, William H.—1869—ord. 1874.
- Burtner, Luther O.—1882—ord. 1889—trans. to Md. Conf. 1889—appointed to Africa 1892, serving 7½ years.
- Burtner, Otto W.—1894.
- Busey, B. P. S.—ord. 1898.
- Bushong, T.—1861—trans. to Miami Conf.
- Byrd, Rudolph—1885—ord. 1887.
- Cain, William M. H.—1855—trans. to Parkersburg Conf. 1857.
- Canter, J. M.—1862—ord. 1864—trans. to Scioto Conf. (?) 1866.
- Castle, A. S.—1886—trans. to Md. Conf. 1887.
- Chamberlain, J. B.—1889—ord. 1891.
- Childress, Walter L.—1894—an elder from M. P. Ch.
- Clary, W. H.—1875—ord. 1885—d. 1913, aged 69.

- Clifford, T. K.—1887—ord. 1890—d.
 Clopper, John—1821—ord. 1829—lived in Md.
 Coffman, Andrew J.—1843—ord. 1846—from Page Co.
 —joined Lutheran Ch.
 Coursey, William R.—1833—ord. 1835—trans. to Rock
 River Conf. 1867—d. at Benevola, Md., 1880.
 Crabill, Samuel A.—1895—ord. 1898.
 Cronise, B. F.—1879—ord. 1879—local—from M. E. Ch.
 —trans. to Md. Conf. 1887.
 Crowell, Charles H.—1878—ord. 1882.
 Crowling, Christian—1829.
 Crum, Christian—1800*—ord. 1819—b. near Frederick,
 Md.—lived near the Hott place, Pleasant Valley, Va.—
 d. 1823.
 Crum, Henry—1800*.
 Cupp, N. F. A.—1885—ord. 1887.
 Davis, H. F.—1856—trans. to Parkersburg Conf.
 Dawson, S. D.—1894.
 Day, Albert—1883—ord. 1886—joined Presb. Ch. 1892.
 Dehof, Jacob—1805—ord. 1817—d. 1834.
 Dehof, John—1828—ord. 1830 and went to Penn. Conf.
 —d. 1844.
 Delphy, John—1859.
 Deneale, George E.—1834—ord. 1835—from Ohio (?)
 —“no longer a preacher among us,” 1837.
 Denton, Benjamin—1855—local preacher and farmer—
 grandfather of Rev. S. L. Rice—d. about 1856—buried at
 Dry Run.
 Donavan, John D.—1877—ord. 1881—d. 1905, aged 50—
 buried at Singers Glen, Va.
 Dorcas, John—1829—ord. 1832.
 Dorsey, R. L.—1890—dismissed from the ministry, 1894.
 Draksel, Abraham—1800*—b. in Lebanon Co., Pa., 1753
 —removed to Mt. Pleasant, Pa., 1804—d. 1825.
 Duckwald, Ludwig—1801.
 Duckwald, Frederick—1805—lived at Sleepy Cr., Va.
 Duckwald, Henry—1808.
 Dunaho, Jacob—1820.

- Dyche, C. P.—1881—ord. 1885.
- Eberhart, Lorenz—1805.
- Eckard, Francis—1834—ord. 1838—silenced 1842—restored 1844—license demanded 1845—d. near Midway, Rockbridge Co., Va., during the war—wife a Hoffman.
- Eckstein, John—1827—ord. 1829.
- Edwards, William—1838—ord. 1841—trans. to Iowa Conf. 1853—reared at Whitesel's Church—strong in prayer—wife a Ganger—d. in Iowa.
- Erb, Jacob—1823—ord. 1825—bishop three terms—d. April 29, 1883, aged 79.
- Ernst, John—1800*—belonged in Pa.
- Esterlein, Lorenz—1824—ord. 1827.
- Evans, J. A.—1880—b. in Michigan, educated, went to Africa, 1870, returned, served the freedmen in Va., and returned to Africa, 1880—d. at Freetown, Africa, 1899 and there buried.
- Evers, Samuel—1857—d. 1861 aged 30—buried at Union church, Cross Keys, Va.
- Evers, Abram M.—1862—ord. 1863—trans. to Md. Conf. 1887.
- Evig, James—1824—ord. 1829 (?).
- Ewing, William O.—1889—ord. 1892—d. 1898 aged 32—buried at Friendship, Frederick Co., Va.
- Fadeley, Green B.—1886—ord. 1889.
- Feaster, T. J.—1898—1901—d. 1906 aged 32—buried at Lahmansville, W. Va.
- Ferrell, David—1844—went West and died in Kans.—wife a preacher.
- Fleck, David—1817—ord. 1819.
- Flickinger, Jacob—1815—exhorter.
- Flugel, Valentine—1803.
- Fortenbaugh, G.—1800*.
- Fout, Harness H.—1885—ord. 1887—and trans. to Md. Conf.
- Fout, Julius E.—1890—ord. 1893—trans. to Md. Conf. 1894; to Sandusky, 1898.
- Freed, J. D.—1857—ord. 1862—trans. to Penn. Conf. 1885.

Freed, A. D.—1875—d. 1876.

Fries, Martin L.—1835—brother to Josiah Fries—well educated, very bright and promising—married Sarah Fix at Leitersburg, Md. and died one month later about 1837—buried at Hagerstown, Md.

Fries, J. N.—1874—ord. 1878.

Fries, William O.—1881—ord. 1885—trans. to Md. 1887—trans. to Sandusky Conf. 1890.

Fry, Henry, J.—1814.

Fry, John—1825—ord. 1829.

Fulkerson, John W.—1843—ord. 1846—trans. to Iowa Conf. 1859; to Minn. Conf. 1857.—See Chapter XIX.

Funk, Erasmus P.—1872—ord. 1875—trans. to Pa.

Funk, J. W.—1872—ord. 1875—trans. to Kas. Conf. 1886.

Funk, John B.—1871—trans. to E. Penn. Conf. 1878.

Funkhouser, Daniel—1835—reared at Mt. Hebron—
from Penn. Conf.

Funkhouser, Joseph—1844—farmer near Keezletown,
Va.—ord. 1847—joined M. E. C. S., 1865.

Funkhouser, Abram P.—1872—ord. 1876—see Chap.
XXIII.

Geisinger, Jacob—1800*.

Geisinger, John—1814.

Gibbons, John—1844—ord. 1846—reared near Church-
ville, Va.—bashful as a boy, could preach from the start—
professed religion in a camp meeting at Peter Ruebush's—
d. near Burlington, W. Va. about 1847 and buried at old
stone church.

Gilbert, George—1828—trans. to Penn. Conf. 1843.

Gilbert, Frederick—1828—ord. 1830—d. 1869—buried
at Chambersburg, Penn.

Gingerich, Daniel—1818.

Glossbrenner, Jacob J.—1831—ord. 1883—see Chapter
XIX.

Godnatt, Daniel—1825.

Good, Charles M.—1900.

Grim, Joseph S.—1841—ord. 1847—trans. to Md. Conf. 1887.

Grim, John W.—1863—ord. 1864—trans. to Penn. Conf. 1876.

Grim, William O.—1865—ord. 1865—trans. to Penn. Conf. 1883.

Grim, Jacob L.—1867—ord. 1869.

Grosch, Christopher—1800*—went West—d. 1829—buried in Lancaster Co., Penn.

Gruber, George M.—1887—trans. to Md. Conf. 1887.

Gruver, William F.—1887—ord. 1889.

Guething, George A.—1800*—ord. 1783—d. 1812, aged 73—see Chap. VI.

Guething (Geeting), George A., Jr.—1812—ord. 1816—d. about 1842, aged 61.

Haas, Jacob—1831—local preacher and blacksmith—lived in Edinburg, Va.—d. 1862, aged 72—converted at Mill Cr.—of the family about Woodstock.

Habecker, Peter—1825.

Hammack, Cornelius B.—1856—d. Mar. 1, 1877—buried at Oak Hill, Va.

Hammack, Abram S.—1886—ord. 1890.

Haney, John—1830—ord. 1832—went to Penn. 1836, returned 1841—removed to Minn. 1857— a charter member of Minn. Conf.—strong and influential preacher—loved a good horse—preceded Glossbrenner in Rockingham.

Harman, George—1869—ord. 1876—d. 1899, aged 70.

Herman (Herrman), Peter—1829—ord. 1831—trans. to Penn. Conf. 1834.

Harp, Joshua—1861—ord. 1864—trans. to Md. Conf. 1887.

Harper, T. C.—1900.

Hassell, Charles—1813—exhorter.

Hendricks, John—1825—ord. 1827—preached at Kepingers.

Hendrickson, A. R.—1898.

Hensley, James T.—ord. 1859—trans. to Parkersburg Conf. 1860.

- Herre, Simon—1800*—d. 1821.
- Hershey, Christian—1800*—lived in Penn.
- Hershey, Abraham—1800*—uncle to Jacob Erb, as also was Christian Hershey.
- Hershey, Abraham—1825—ord. 1827—d. 1839—lived in Penn.
- Hershey, Michael—1811—exhorter.
- Hershey, Joseph M.—1832—trans. to St. Joseph Conf.
- Harman (Herrman), Peter—1829—ord. 1831—trans. to Penn. Conf. 1834.
- Hess, Levi—1853—ord. 1855—in Penn. Conf. 1857-68—trans. to Parkersburg Conf.—joined M. E. Ch.—d. at Winchester, Va.
- Hesse, William—1880—ord. 1883—joined Lutheran Ch.
- Hicks, James W.—ord. 1881—came from Miami Conf.—graduated from U. B. Seminary, 1880—trans. to Md. Conf. 1887—later to Sandusky Conf.
- Hiestand, Abraham—1800*.
- Hiestand, Henry—1811.
- Higgins, Henry, 1829—ord. 1831—d. about 1832.
- Hildt, John—1817—ord. 1820.
- Hisey, Frederick—1831—ord. 1835—d. at Edinburg, Va.—grandfather to L. M. Hisey.
- Hiskey, Valentine—1815—ord. 1822.
- Hiskey, George—1827—ord. 1830.
- Hoffard (Huffer), John—1821—ord. 1829—d. 1842, aged 42.
- Hoffard, John—1823—ord. 1831.
- Hoffman, Joseph—1806—ord. 1813—b. in Cumberland Co., Pa., 1780, began preaching 1802, succeeded Otterbein as pastor in Baltimore—removed to Montgomery Co., O.
- Hoffman, George—1808—ord. 1816.
- Hoffman, George—1830—ord. 1833—d. 1888, aged 82.
- Hoffman, John—1826—ord. 1829.
- Holcomb, Joseph—1858—ord. 1862—joined M. E. C. S., 1873.
- Hoover, Abram—1869—ord. 1871—d. at Churchville, Va., 1901, aged 62.

- Horn, Abram M.—1880—ord. 1883.
Horn, Alexander N.—1886—trans. to Md. Conf. 1887.
Horner, Abraham—1818—exhorter.
Hott, Jacob F.—1887—b. Nov. 20, 1822—d. Aug. 31, 1884.
Hott, James W.—1862—ord. 1864—see Chap. XIX.
Hott, J. Elkanah—1866—withdrew, 1870—trans. from Dakota Conf. 1877—joined O. C., 1889.
Hott, Charles M.—1872—ord. 1875—trans. to Md. Conf. 1887—d. at Woodbridge, Cal.
Hott, John M.—1877—ord. 1883.
Hott, Isaac T.—1878—trans. to Miami Conf. 1882—joined Presb. Ch.
Hott, George P.—1879—ord. 1883—see Chap. XX.
Houk, Jonah—1825.
Houk, J. B.—same as Jonah?—withdrew irregularly—joined M. E. C. S.—d. about 1864 on Elizabeth Island.
Houk, Herrman—1830—ord. 1834.
Houk, Jacob M.—1830—ord. 1833—lived near Melrose—married Barbara Rhodes, the woman who reared him and who was probably 40 years older.
Howe, John W.—1858—ord. 1860—see Chap. XX.
Howe, George W.—1867—d. 1889, aged 57—buried at Mt. Horeb.
Huber, Samuel—1816—ord. 1819.
Huber, Henry—1828.
Hugel, John—1827—ord. 1830.
Humphreys, J. G.—1874—dismissed for failure to meet committee on course of reading, 1877.
Hutlin, Thomas—1822.
Hutzler, Charles W.—1878—ord. 1881—trans. to E. Penn. Conf. 1883.
Jackson, David—1835—local preacher—gave up his license—d. at Churchville, Va.—father of Rev. W. A. Jackson.
Jackson, W. A.—1860—trans. to Penn. Conf., 1863.
James, William—1856—trans. to Parkersburg Conf.
Jones, Henry—1839—perhaps lived on Holcomb place near Melrose, Va.

- Jones, Henry—1875—ord. 1878—d. 1889, aged 52.
Jones, William O.—1895.
Jones, George M.—1897.
Jordan, Joseph—1811—exhorter.
Judy, Ida M.—1900.
Keedy, D. D.—trans. from Alleghany Conf. 1857—trans. to Md. Conf. 1887.
Keiter, Monroe F.—1875—ord. 1878—joined O. C. 1891.
Kemp, Peter—1801—d. near Frederick, Md., 1811.
Kessler, Matthias—1801.
Ketterman, J. G.—1880—d. 1884, aged 50.
Kimmerling, Henry—1825.
Kinnear, William—1828—ord. 1831.
Kiracofe, John W.—1863—ord. 1864—trans. to Md. Conf. 1887.
Kiracofe, George W.—1874—ord. 1877—trans. to Penn. Conf. 1878—joined Bapt. Ch.
Kiracofe, Nimrod A.—1886—trans. to Md. Conf. 1887—ord. 1893.
Kolb, George—1814.
Knott, William—1829—ord. 1832—“Pappy Knott” was a good preacher with a wonderful voice—could not read when he began to preach and someone often read for him.
Krack, John—1825—ord. 1827.
Kreider, Martin—1800*.
Kreider, John—1812—ord. 1817.
Kumler, Henry—1814—ord. 1816—lived near Greencastle, Penn., but moved to Butler Co., O. 1819—member first General Conference—bishop 20 years—son of Swiss immigrant—d. 1854, aged 79.
Lan Seng Nam—1897—native of China—joined Conf. in China.
Lawrence, P. J.—1882—ord. 1885.
Lawson, Moses—1828—ord. 1830.
Lehman, Adam—1800*—d. about 1823, aged 90.
Lehman, Jacob—1818.
Levering, Robert G. H.—1839—stammered in conversation but not in preaching, in which he was powerful.

Little, George O.—1848—trans. to Penn. Conf.—father of G. K. Little.

Long, David—1801.

Lower, W. T.—1851—ord. 1853—trans. to Penn. Conf. 1870—d. in Chambersburg, Penn.

Ludwick, E.—1878—ord. 1881—trans. to Penn. Conf. 1885.

Ludwig, S. R.—1894—ord. 1897.

Lutz, William—1843—ord. 1846—native of Page Co., Va.—joined Lutheran Ch.

Lutz, L. Walter—1899—ord. 1900—from W. Va. Conf. which he joined 1897.

Maiden, John W.—1892—ord. 1896.

Markwood, Jacob—1838—ord. 1841—see Chap. XIX.

Markwood, John—brother to Jacob—trans. from Scioto Conf.—lived in Hampshire Co.—blind last years of life.

Martin, Samuel—1854—local preacher and blacksmith—charter member of Parkersburg Conf.

Martin, Eli—1856—came from Baptist Ch.—trans. to Parkersburg Conf.

Martin, W. L.—1881—ord. 1884—trans. to Md. Conf. 1887.

Matthews, L. W.—1851—ord. 1853—trans. 1863—reared in Frederick Co.—a fine preacher.

Mayer, Abraham—1800*—d. 1826, aged 69—lived near Carlisle, Penn.—ord. 1819.

Mayselles, M. L.—1880—ord. 1887—trans. to Md. Conf. 1887.

McMullen, Edgar W.—1891—d. 1817, aged 54—buried at Singers Glen.

McNeil, T. S.—1859—from Miami Conf.—d. 1874.

Michael, Moses—1856—ord. 1858 (?)—trans. to Mo. Conf.—charter member thereof, 1858.

Miles, James W.—1844—ord. 1846—trans. to Parkersburg Conf. 1857.

Miller, Thomas—1825—ord. 1828—preached at Whitesel's—lived in Shenandoah Co.—married a Painter—joined Lutheran Ch.

Miller William—1831—silenced for running his horse on a race track about 1836—d. in Penn. 1852.

Miller, W. J.—1864—ord. 1868—trans. to N. Kans. Conf. 1890.

Miller, Charles—1874—from Evangelical Association—d. 1892, aged 67.

Minscr, Jacob—1835—came from the Methodists—reared in Frederick Co., Va.—married a Bender—quit preaching—went West.

Myers, Jacob C. S.—1899—ord. 1900.

Negley, J.—1872—ord. 1878—d. 1898, aged 67.

Neidig, John—1800*—lived near Harrisburg, Penn.—d. 1844, aged 79.

Nelson, John K.—1862—ord. 1864—trans. to Md. Conf. 1887—joined O. C., 1890—d. at Winchester, Va.

Newcomer, Christian—1800*—ord. 1813—see Chap. VIII.

Nihiser, Richard—1845—reared near Mt. Hebron, Shenandoah Co., Va.—pious student, great in song and prayer, voice like a trumpet—death most triumphant—d. of consumption at Chewsville, Md., 1847—b. at Hagerstown.

Nihiser, J. W.—1857—ord. 1858—married Mary Liggett of Edinburg, Va.—d. 1893, aged 66—buried at Keedysville, Md.

Niswander, Isaac—1800*—d. 1820 (?).

Niswander, Abraham—1807.

Otterbein, William—1800*—see Chap. II.

Ow, Henry—1810—ord. 1817.

Parlett, Isaac T.—1876—ord. 1879—joined O. C., 1891.

Parlett, John H.—1878—ord. 1881—joined O. C., 1891.

Perry, John W.—1850—ord. 1853—trans. to Parkersburg Conf. 1857.

Pfcifer, Daniel—1818—ord. 1820.

Pfrimmer, John G.—1800*—ord. 1815—b. in France—d. in Harrison Co., Ind., 1825, aged 63.

Phillips, John—1853—ord. 1855—withdrew irregularly, 1858—joined Presb. Ch.—d. in the west of Penn.

Pope, John—1840—ord. 1843—local preacher—lived in Pendleton Co.

Potts, John—1830.

Pugh, Edgar A.—1889—trans. to E. Tenn. Conf., 1899—d. 1899.

Racey, L. A.—1897—ord. 1900.

Randall, Abel—1850—ord. 1853—local preacher—lived in Pendleton Co., below Fort Seybert—trans. to Iowa Conf. 1859.

Rathfang, John—1814.

Rau, William S.—1885—returned his credentials to Conference.

Rexroad, George W.—1858—ord. 1862—d. 1898, aged 77—buried at Mill Cr., Rockingham Co., Va.

Rhinchart, William R.—1825—ord. 1828—buried at Miami chapel.

Rhinchart, Jacob—1830—ord. 1832—in Penn. Conf. 1840-46—d. at Fishersville, Va., 1856—buried at Bethlehem, Augusta Co.—grave unmarked.

Richards, John—1838—ord. 1841—great revivalist and popular—withdrew irregularly, 1846—joined Lutheran Ch.—went to Iowa.

Richardson, H. E.—1895—ord. 1898.

Riegel, Adam—1800*.

Rice, J. E. B.—1885—ord. 1887—trans. to Md. Conf. 1897.

Rice, Samuel L.—1889—ord. 1892.

Ridenour, Jacob R.—1875—ord. 1878.

Rider, John—1822.

Rimel, George—1832—ord. 1835—owned a farm and rode a poor horse—trans. to Mo. Conf. 1866—d. soon afterward.

Rodrick, Jacob M.—1858—ord. 1860—d. 1887, aged 73.

Ross, John N.—1870—joined M. E. C. S., 1873.

Roth, Conrad—1817.

Roudabush, George J.—1875—ord. 1879—trans. to Md. Conf. 1887.

Ruebush, John—1839—ord. 1842—in Tenn 1856-70—
d. at Leitersburg, Md., 1881, aged 64—buried at Keedysville,
Md.

Russell, John—b. near Baltimore, Md., Mar. 18, 1799—
began to preach, 1818—bishop two terms—lived at Keedys-
ville, Md.—d. Dec. 21, 1870.

Salt, M. A.—1880—ord. 1883—trans. to E. Penn., 1885.

Sampsell, W. H.—1881—ord. 1885.

Schaeffer, Frederick—1800*—ord. 1813.

Schottle, William—1828—ord. 1829.

Schwoppe, Benedict—1800*—in conference of 1789.

Scott, Snowden—1867—see Chapt. XX.

Scott, John D.—1805—d. at Roanoke, Va., 1907, aged 78.

Secrist, A. J.—1895—ord. 1898.

Senseny, John—1800*.

Senseny, Peter—1801—d. at Winchester, Va., 1804 (?).

Senseny, Daniel—1829.

Shopp, Christian—1825—ord. 1829.

Shuey, George A.—1833—ord. 1835—d. 1877 (?).

Skelton, Silas D.—1885—ord. 1887.

Smith, Christian—1809.

Smith, Gideon—1823—ord. 1825.

Smith, John—1828—ord. 1830.

Snapp, George H.—1864—ord. 1874—trans. to Parkers-
burg Conf.

Snell, Samuel H.—1880—ord. 1883—trans. to Md. Conf.
1887.

Snyder, David—1800*—d. near Newville, Penn., 1819,
aged 57.

Snyder, John—1809—ord. 1817—lived in Penn.—
d. 1845.

Snyder, James—1825—ord. 1828.

Snyder, J. F.—1890—ord. 1892.

Spayth, Henry G.—1812—ord. 1817—delegate from
Va. to General Conference, 1815—member thereof six other
terms—d. at Tiffin, Ohio, Sept. 2, 1873.

Spessard, David S.—1835—ord. 1837—married Martha
A. Cline at Newtown.

Spitler, Jacob C.—1842—ord. 1845—lived near Spring Hill—d. of cholera in St. Louis, 1855, on his way to Kas.

Stanton, E. A.—1900.

Statton, George W.—1848—trans. to Des Moines Conf. 1880.

Statton, Isaac K.—1850—ord. 1858—trans. to Rock River Conf. 1862.

Statton, John F.—1853—trans. to Kans. Conf. 1855.

Stearn, Charles T.—1862—in Rock River Conf. 1863-65—trans. to Penn. Conf. 1871.

Stearn, J. W.—1897.

Steward, John G.—1844—ord. 1847.

Stickley, Benjamin—1840—ord. 1843—tender-hearted, but a giant in strength—arrested in Hampshire, 1862 and confined to Staunton—released on writ of habeas corpus—transferred to Iowa Conf. 1863.

Stinespring, C. W.—1876—ord. 1880—trans. to Penn. Conf. 1885.

Stover, George W.—1888—ord. 1896.

Strickler, Daniel—1800*.

Sutton, James—1828.

Swartz, Peter—1811—ord. 1816.

Tallhelm, Henry—1854—ord. 1856—see Chap. XX.

Thomas, Michael—1800—d. 1834 (?)—lived in Md.

Thomas, P. H.—1865—ord. 1865—d. 1889, aged 72.

Tobey, Jonathan—1835—local—good preacher and ahead of his time—d. in the West.

Traub, Christian—1821—ord. 1823.

Troyer, Daniel—1803—converted under Otterbein's preaching at Antietam, Md.—moved to Ohio, 1806—d. 1860, aged 94.

Underwood, I. M.—1874—from Parkersburg Conf.—trans. to Kas. Conf. 1893.

Umstot, Zimri—1874—ord. 1873—local preacher—d. 1883, aged about 43.

Walter, J. W.—1893—ord. 1900.

Walton, A. P.—1898—ord. 1899.

Warner, Zebedee—1855—ord. 1856—b. in Pendleton Co.—see Chap. XIX.

Weast, Conrad—1819—ord. 1822—ruled, “no longer a preacher among us,” 1837.

Weidner, Henry—1800*—in conferences of 1789, 1791.

Weller, P. W.—1872—ord. 1875—trans. 1880—d. at Westfield, Ill., 1880.

Wells, S. T.—1876—from Des Moines Conf.—trans. to E. Penn. Conf. 1880.

White, J. P.—1855—trans. to Parkersburg Conf. 1857.

Whitesel, Peter—1830—ord. 1832—d. 1837 (?).

Whitesel, James E.—1872—ord. 1875—d. at Churchville, Va., 1878, aged 27.

Widmeyer, J. E.—1877—ord. 1880—d. 1883, aged 26.

Wine, Sylvester K.—1877—ord. 1881—trans. to Md. Conf. 1887—trans. from Sandusky Conf. 1896.

Winegerd, Jacob—1814—ord. 1819—d. 1862, aged 85.

Winter, Thomas—1801—trans. to Miami Conf.

Winters, David—1829.

Winton, H. B.—1850—fine preacher—trans. 1862—joined Lutheran Cd.—d. at Pittsburgh, Penn., 1897.

Witter, Jacob—1811—buried at Mt. Hebron near Keedysville, Md.—daughter married Rev. J. M. Hensley.

Witter, Emanuel—1842—ord. 1845—son of above Jacob.

Woodyard, Noah—1829—ord. 1831.

Yerkey, William—1856—trans. to Parkersburg Conf. 1857.

Young, Henry—1830—lived in Penn.—d. 1867.

Zahn, John—1825—ord. 1827—d. 1881.

Zahn, Charles W.—1837—ord. 1840—brother to John—withdrew irregularly, 1846.

Zarman, J.—1872—trans. from Minn. Conf.—d. 1885, aged about 72.

Zehrunge, Samuel—1839—ord. 1842—d. 1849, aged 37—brother to Matthew.

Zentmeyer, J.—1818—lived near Chambersburg, Penn.

CHAPTER XIX

BISHOPS, MISSIONARIES AND OTHERS

Twelve bishops of the United Brethren Church have been members of this Conference. Biographical sketches of Otterbein, Boehm, and Newcomer appear in other chapters. Henry Kumler, William Brown, John Russell, and Jacob Erb did not live within the present domain of the Conference. Five others were born in Virginia or lived here. These are Glossbrenner, Markwood, Hiestand, Hott, and Fout.

* * * * *

Jacob John Glossbrenner was born of Lutheran parents at Hagerstown, Maryland, July 24, 1812. His father was killed by an accident when the boy was only seven years old, and the widow and the four children were left in very straitened circumstances. Jacob was apprenticed to a silversmith to learn his trade, but his conversion at the age of seventeen changed the current of his life. A year later he was licensed to exhort in the United Brethren Church. A year later yet,—when he was only nineteen,—he was an itinerant preacher. At this time he looked even more youthful than his years would indicate, and some people wondered what the conference meant by sending out boys to preach. But he felt no doubt as to his call, and his hearers at once found the boy could preach and preach well.

Glossbrenner in 1831 was among the first, if not the very first, of the United Brethren ministers who gave their whole time to the calling, and without having any other means of support. It was still thought by the people that if they fed and lodged the preacher and took care of his horse, they were doing their full part. This enabled him to exist, but in any proper sense of the term it did not permit him to live. Glossbrenner was first put on the Hagerstown circuit and next on the Staunton.

The house of Christian Shuey, seven miles from Churchville, was his home while on the Staunton circuit. Shuey was noble, wealthy, and generous, and had a room in his house known as the preacher's room. When an itinerant had rested, he left his soiled clothes here, and on his return they were ready to put on again. Mrs. Shuey was a granddaughter of George A. Geeting, one of the three leading founders of the United Brethren Church. She took a great interest in its activities, especially the camp meetings. At this house the young preacher, when not yet twenty-one years of age was married to Maria M., a daughter of the Shueys. The marriage was happy to each of the couple, and Mrs. Glossbrenner often accompanied her husband on his travels. A little earlier the young man had been much inclined to wed one of the Brocks, a sister to the wife of George E. Deneale. But after becoming acquainted with the Shueys he changed his mind. When visiting at the Brock home, some time afterward, he noticed that the object of his earlier attention had a white-handled penknife that he had given her. He asked her to return it, but she replied that wherever the knife went she went. Glossbrenner was glad to say no more on the subject of knives.

When Mr. Glossbrenner was but twenty-two years old he was chosen presiding elder of the Staunton district. He was several times re-elected, and up to the time that he first became a bishop, he had served but four other itinerances,—Shiloh mission, and Frederick, Rockbridge, and Staunton circuits. In 1845 he was a bishop and such he remained for forty years. In 1885 he became bishop emeritus, being continued in all his former relations to the superintendency, but relieved from presiding over conference sessions.

Bishop Glossbrenner was naturally conservative. When he entered the Virginia Conference, there were only four circuits, eight itinerants, and two or three houses of worship. Yet through half a century he kept abreast with the progress of the Church. Every interest and every great enterprise which grew up in these fifty years found in him

a friend, and though crowned with honor and years he died young in heart. He was a man of retiring modesty, but was a systematic and logical thinker and profound theologian. As a preacher he was bold, fearless, tender-hearted, persuasive, earnest, and eloquent. Though he made conversion a direct aim in his preaching, he was not eminently a revivalist. Reformation and not denunciation was uppermost in his sermons. As a presiding officer he was able, dignified, discreet, and broad-minded. He was also a good parliamentarian.

A younger minister, in giving some reminiscences, remarked that whenever he looked at Glossbrenner, he felt inspired to make a better man of himself. Bishop Hott said that Glossbrenner was unique, that no other man could be like him, and that no person since Otterbein had so strongly impressed himself on the United Brethren Church.

The bishop's fine farm on Middle River was the gift of his father-in-law. In 1855 he removed to a very comfortable home at Churchville. In the opinion of the public he was worth several times the actual inventory of \$10,000 and some insurance. During his first year as bishop he received only \$36 and his traveling expenses. This stipend was increased to \$750 in 1865, and later to twice that amount.

Bishop Glossbrenner died at his home at Churchville, January 7, 1887, at the age of seventy-four. He was of more than medium height. He had black eyes, dark complexion, and regular features. His manner was winning and sincere. By adults he was familiarly known as "Brother Gloss," and by children as "Uncle Gloss." His voice was distinct, ringing, and melodious. His preaching was wholly in English. Even his parents understood but little German. The bishop had three daughters. His only son died in infancy.

Jacob J. Glossbrenner built himself very largely into the history of the Virginia Conference, and more is said of him in other chapters of this book.

Jacob Markwood was born at Charlestown, West Virginia, December 25, 1818. His brother was a Presbyterian. When thirteen years old, and an apprentice in a woolen factory, he was converted. He soon felt it his duty to preach, and at the age of eighteen was licensed to exhort. A few months later he was placed on Hagerstown circuit. His next field was the South Branch. In 1843 he was a presiding elder, and beginning with 1845 was a delegate to every General Conference. In 1861 he was elected bishop and held this place eight years. As a preacher, Bishop Markwood was fervent and eloquent. He was an indefatigable worker, and one of the most remarkable men the United Brethren Church has produced. In personal appearance he was dark, thin, and wiry, and he was too heedless of his physical welfare. He died at Luray, Virginia in 1873.

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James W. Hott, a son of Jacob F. Hott, was born November 15, 1844, was converted at the age of thirteen, and three years later was licensed to preach. In 1862, when but eighteen years old, he entered the Virginia Conference, and was ordained in 1865. During the eleven years that he was a member of the conference, his fields were Winchester, Martinsburg, Woodstock, Churchville, Boonsboro, and Hagerstown. He was very successful, several hundred conversions taking place under his ministry.

In the General Conference of 1869 he was the youngest delegate, being twenty-four years of age. At the next General Conference, of which he was likewise a member, he was chosen treasurer of its Missionary Society. In 1877 he became editor of the Religious Telescope, and held this very important position twelve years. This period was a critical time in the history of the Church, yet he filled the place with great tact and acceptability.

In 1881 Dr. Hott was chosen as a delegate to the Methodist Ecumenical Conference at London. He extended his visit to the Eastern Continent, and his "Journeys in the Old World" is one of the best books of its kind ever writ-

ten. In 1889 he was elected bishop and for twelve years he filled this place with credit to himself and the church. In 1894 he made an official visit to the mission fields in Germany and Africa. This seemed to fire his zeal in the cause of missions.

Although Bishop Hott was a self-made man, his was a well-stored and cultured mind, and he was an eloquent speaker. The degree of doctor of divinity was conferred on him by two colleges, and that of doctor of laws by Lane University.

Dr. Hott was recognized within and without his church as an able preacher, strong writer, an efficient presiding officer, and a safe counselor. His superior natural gifts and his positive convictions, sharpened by lifelong study, made him a leader. He was at the front in every movement looking to the good of the Church and the salvation of men. His deep and genuine interest in young people made him a friend of the United Brethren schools and the Christian societies of the young folks. He possessed an unusual personal charm. His conversational power, his urbanity of manner, his warm affability, and his genuine hospitality were attractive elements of his character. His ceaseless toil was remarkable, and undoubtedly contributed to cut him off at what seemed a premature age.

Bishop Hott died January 9, 1902 at the age of fifty-seven years. His first wife was Martha A. Ramey of Frederick County, Virginia. Their children were four. He was married a second time to Marie Shank of Ohio.

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Henry H. Fout was born at Maysville, West Virginia, October 18, 1860, being a son of Henry and Susan (Powell) Fout. He was educated at Shenandoah Institute and Union Theological Seminary. He was licensed in 1885, and in this conference served Frederick (Md.), Keedysville, Edinburg, and Williamsport. He then joined the Miami Conference, in which he was a presiding elder. During the next twelve years he was editor of the Sunday school

papers of the Church, and in 1913 he became a bishop with his residence at Indianapolis, Indiana.

Julius E. Fout, a son of Henry Fout, was born at Maysville, West Virginia, in 1870, and was graduated from Shenandoah Seminary in 1893, in which year he was ordained. His only field in the Virginia Conference territory was Franklin circuit. In the first seven years of his ministry, he received 287 members. After rising to high position in the activities of the Church, Dr. Fout became General Manager of Bonebrake Theological Seminary, Dayton, Ohio.

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Samuel Hiestand, ninth bishop of the United Brethren Church, was born in Page county, Virginia, March 3, 1781. His parents were Moravians. About 1804 he went to Ohio, and through the influence of George Benedum was roused from a backslidden state, becoming associated with him as an evangelist. In 1810 he helped to organize the Miami Conference, the first daughter conference of the Church. He was a faithful itinerant and became bishop in 1833. Bishop Hiestand was a man of estimable social qualities. As an English scholar he was indifferent, but he was well read in the German. He died in Fairfield county, Ohio, in 1838.

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Zebedee Warner was born in the west of Pendleton county, West Virginia, February 28, 1833, and died in Nebraska, January 24, 1888. He joined the United Brethren Church in 1850. Feeling the need of a better education than he could secure in his native county, he went the following year to the Northwestern Academy at Clarksburg, W. Va. He arrived there without any money, yet he remained one year, earning his board and tuition by manual labor. A student he remained all his life. In 1853 he was licensed as a preacher, and three years later was sent to the extreme west of Virginia. In 1858 he helped to organize the Parkersburg Conference, this being done in Taylor county, and from the very first he was a leader

in it. In the new conference his first charge was Taylor circuit, which took in parts of five counties. His salary was \$100, and out of this he had to pay rent on a little log cabin in the outskirts of Philippi. At times the family faced want. From 1862 to 1869 he was a presiding elder. Whether as pastor or elder, Mr. Warner had very unusual courage and endurance and neglected no duty. He made a specialty of "catching and training" young men. For this purpose he established a theological institute for the benefit of young candidates for the ministry who were without a sufficient education, and he taught this school without compensation. His pastorate at Parkersburg,—1869 to 1880,—was when it closed the longest known in the history of the Church. He was Missionary Secretary, 1880-87. In 1878 Mr. Warner was made a Doctor of Divinity by Otterbein University. He was one of the greatest pulpit orators in the Church, a great advocate of temperance, and he helped to change the attitude of his Church on the question of secret orders.

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Abner Corbin was born in Hampshire county in 1823, but went to Iowa in 1844, where he was soon licensed. About 1848 he was made a frontier missionary. In this capacity his labors were of the most strenuous character. There were times when he could cross a river only by fastening several logs together and making his horse swim. He died in 1862.

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John W. Fulkerson was born in Frederick county, Virginia, in 1822, and was still living in 1900. He was a member of the Virginia Conference from 1839 to 1852. In 1856 he went to Minnesota as a missionary, and held his first meeting as such on the site of Eyota. The people on that frontier were living in log cabins, board shacks, and sod houses. What little money they brought with them had been spent in the long winter that followed. Living was very high and potatoes could not be had at any price.

Snow covered the ground to a depth of five feet. Mr. Fulkerson was a student of human nature and learned to adapt himself to his environments. When he began his ministry, his mother had given him this advice: "John, your rest must be in labor. Greet all with a smile. Make your back fit anybody's bed. By your social life attract the people, and by your religious life save them." The first session of the Minnesota Conference was held in 1857, himself, J. Haney, and two others comprising the preachers. The membership was 247. The first year he had \$188.20 from the General Board.

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John C. McNamar, born in Virginia in 1779, was the first English-speaking preacher of the United Brethren. He joined the Miami Conference in 1813, and distinguished himself in the home missionary field. Within six more years eight more English-speaking ministers had joined that conference.

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A. S. Sellers was born in Rockingham county in 1808. He was converted at a camp meeting in Harrison county, Indiana, in 1830 and on that very spot preached his first sermon. In 1836 he joined Wabash Conference. Three years later he moved into Iowa, and in that state he "perhaps endured more hardships and made greater sacrifices to build up the Church" than any other missionary. When a presiding elder in 1850, he traveled 900 miles to make one round on his circuit, encountering frequent peril from storm and flood. Up to 1857 he had received only \$526.37.

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Walton C. Smith was born near Winchester in 1822 and died at Westfield, Illinois in 1905. He went West in 1834 and joined the Wabash Conference in 1848. He was a member of eight General Conferences, and is known as the "Father of Westfield College."

CHAPTER XX

BIOGRAPHICAL SKETCHES OF MINISTERS

Some of these sketches are compiled from letters written about 1900. There has been no opportunity to bring them all up to date.

AMBROSE: William Ambrose was born in Maryland in 1770, but lived on Sleepy Creek, W. Va., from about 1789 until 1815, when he removed to Highland county, O., where he died in 1850. He was licensed in 1792 and ordained in 1808. In 1812 he was with Bishop Newcomer during an extended tour in Virginia, Pennsylvania, Ohio, and Kentucky. After going to Ohio he became a member of the Scioto Conference. A revival in his neighborhood in 1820 resulted in a strong church organization. The wife of Mr. Ambrose was a daughter of Christian Crum. Two of his sons became members of the Illinois Conference.

BAUGHER: Solomon L. Baugher was born at Swift Run, Va., licensed in 1895, ordained in 1898, and has been in the itineracy 24 years, serving Fulton, Conshohocken, (Pa.), Portland, (Ind.), Big Pool, Pleasant Valley, Edinburg. While at Conshohocken, 234 were received into church membership, and 455 were enrolled in the Sunday School.

BEALE: Joseph R. Beale, son of Dr. George F. and Mary (Dickenson) Beale, was born near Pamplin's Depot, Va., Oct. 13, 1869, and was educated at Lafayette College and Union Theological Seminary (New York City). He was licensed in 1897 and ordained in 1900. Mr. Beale was 12 years a Presbyterian minister in New York, Pennsylvania, New Jersey, and Nebraska. He joined the United Brethren Church in 1916, and was two years on the West Frederick charge. He had taught several years before joining the teaching staff of the Shenandoah Collegiate Institute in December, 1917.

BERRY: William R. Berry, second son of Archibald and Elizabeth Berry, was born near Mount Clinton, Rockingham county, Virginia, and died at Dayton, July 30, 1906. In 1870 he was converted at a camp meeting held near Singer's Glen. He was licensed in 1874 and ordained in 1881. In 1878 he finished a two years' course of study in the Institute at Dayton. Mr. Berry was in the ministry twenty-eight years, serving Pleasant Valley, New Creek, South Branch, Mechanicstown, Hagerstown circuit, Berkeley Springs, Lacey Springs, Singers Glen, Dayton, and Frederick circuit. Ill health compelled him to locate, but he lived only a few weeks in a home of his own. Mr. Berry was a faithful minister, and few members of the Virginia Conference were more highly esteemed. In 1882 he was married to Miss Margaret Taylor of Hampshire County.

BOVEY: Henry A. Bovey was born near Leitersburg, Maryland, in 1831, and was converted on his twenty-second birthday. He was licensed in 1859, and in 1861 was assigned to Highland circuit. In 1870-73 he was presiding elder of Hagerstown district. In 1877 he removed to Westerville, Ohio, where three sons and three daughters graduated from Otterbein University. Mr. Bovey was a son of Adam I. Bovey, an active local preacher who preached in both German and English. Jacob A. Bovey was another son. Still another was Daniel R., who did not enter the ministry until about 50 years of age.

BRANE: Commodore I. B. Brane was born in Frederick, Maryland, Christmas Day, 1848. His father was poor and he had to help support himself. During the war he worked in the Bureau of Printing and Engraving at Washington. He was converted in 1870, licensed 1872, and ordained 1876. His fields in this conference territory were Potomac mission, New Germany, Berkeley Springs, and Dayton. He was presiding elder of the Shenandoah district, 1885, and in 1891 delegate to the Methodist Ecumenical Conference. Mr. Brane has held other important positions in the Church, and for a number of years was the Washington correspondent of the "Religious Telescope."

Within 30 years of ministerial work he received about 1000 members into the church. Dr. Brane died April 7th, 1920, at Dayton, Ohio, where he was serving as associate editor of the "Telescope."

BRASHEAR: Theodore F. Brashear, born about 1826, learned the trade of shoemaker. He was a member of the Virginia Conference from 1848 until 1864, when he was sent to Elkhorn circuit in the Rock River Conference. His first work in the Virginia Conference was as a junior on the Hagerstown circuit. He was scrupulously honest, thoroughly conscientious, and deeply sincere. His retentive memory enabled him to improve rapidly, both in preaching and in general knowledge. He served some of the best charges in Iowa, and was many years a presiding elder. Mr. Brashear was an able preacher, but from his unsuspecting nature he could not see the point of a joke soon enough to dodge it, and in consequence was often victimized. It is said of him that while attending a quarterly meeting and staying Saturday night at the home of the steward of the church, he felt the need of having something more under his head. So he made a search in the darkness and used something he found hanging on the wall. After breakfast the two men started to church, taking a part of the elements with them and leaving the rest for the housewife to bring later. She failed to come because she could not find the dress she wished to wear, and believed some rival had stolen it. When it was too late to go to meeting she attended to the house work, and found the dress under the preacher's pillow. After leaving Virginia Mr. Brashear lived mainly at Vinton, Benton county, but died in Nebraska, whither he had removed.

BRIDGERS: Lucius Cary Bridgers was born in Northampton county, N. C., and was educated at the Shenandoah Collegiate Institute. He was converted in 1897 and licensed in 1918. He has been serving Ridgley five years.

BRILL: James William Brill was born near Capon Springs, W. Va., Dec. 13, 1859, and is a son of John A. and

Eliza Brill. He was licensed in 1894, ordained in 1901, and has been an itinerant 25 years. He has served Lost River, Pendleton, East Rockingham, Prince William, and Bayard.

BRUNK: Jacob Brunk, a Mennonite and the ancestor of the Brunk family, came in 1795, from Maryland and settled near Pennington's store in Frederick county. Bishop Newcomer made his home a stopping place. George Brunk, a grandson, lived on Brunk's hill on the road from Brock's Gap to Broadway.

BRUNK: John Henry Brunk, son of Hugh A. and Nancy (Heatwole) Brunk, was born in a log house seven miles west of Harrisonburg, Va., April 3, 1861. His education was gained in the state normal schools. He was converted in 1879, licensed the same year, ordained in 1900, and has been an itinerant 22 years. His charges have been New Creek, Elkton, Singers Glen, Keyser, Harrisonburg, and Berkeley Springs. Mr. Brunk is a trustee of Lebanon Valley College, which gave him the degree of Doctor of Divinity in 1917, and was a member of the General Conferences of 1913, 1917, and 1921. He built churches at Antioch, Swift Run, Mount Hebron, and Singer's Glen, and a parsonage at Berkeley Springs. He began life as a carpenter, and taught 17 years in the public schools. Until the age of eighteen he was a Mennonite.

BURGESS: George Burgess was born at Laurel Dale, Mineral county, W. Va., October 17, 1864, being a son of Edwin and Ellen Burgess. He was educated in the free schools, and in 1879 was converted under the preaching of Jacob Roderick. He was licensed at Lacey Springs and ordained at Keyser. His charges have been Moorefield, South Branch, New Creek, and Elk Garden. Mr. Burgess spent two years as an evangelist.

BURTNER: Henry Burtner was born in 1800 in Cumberland county, Pennsylvania, and came to Dayton in 1843, settling on a fine farm close to the southwest border of the town. He entered conference in 1820, but as his education

was wholly in German, he at length retired from active work in the ministry. Mr. Burtner was a prosperous farmer and a man of much business ability. He was a man of more than medium size, and had a fine countenance and a very penetrating eye. In his home he was pleasant and very hospitable. His preaching was of depth and power. He died at Dayton in 1857.

BURTNER: William H. Burtner was a son of the Rev. Henry Burtner, and came to Dayton, Virginia with his father. He was converted early in life and gave the church of his choice a loyal support. He was progressive and ever ready to aid any worthy enterprise. Mr. Burtner was never an itinerant, yet did much preaching, especially in revivals. During a number of years he was an active trustee of Shenandoah Institute. His home was a Christian home. At the time of his death, at his home near Mount Clinton in Rockingham, May 25, 1894, nine of his twelve children were living and were members of the church. Three of them were in the active ministry. These were L. O. Burtner, superintendent of our church on the west coast of Africa, N. W. Burtner, pastor at Muscatine, Iowa, and O. W. Burtner of the Virginia Conference.

BURTNER: Luther O. Burtner, a son of William H. Burtner was born at Dayton, Va., December 9, 1858. He was a student at Union Biblical Seminary, 1885-87, joined conference, 1882, and was ordained 1889. He preached at Keedysville and Frederick before going to Africa as a missionary, where he spent over six years. After his return he was presiding elder of Maryland Conference.

BURTNER: Otto W. Burtner was born at Mount Clinton, Virginia, in 1873. He was licensed in 1893, and during the next six years served five charges, receiving 157 members into the church.

BYRD: Rudolph Byrd was born near Ottobine, Rockingham county, in 1859, and was licensed in 1884. During the next 16 years he was on the Front Royal, Dayton, Edinburg, Toms Brook, Berkeley Springs, Myersville, and

Hagerstown charges. In this time he built one church and one parsonage, and received 375 into the church.

CHILDRESS: W. Lomax Childress, born in Roanoke county, Virginia, in 1867, was converted while studying law in the city of Roanoke. He first joined the Methodist Protestant Church and served three charges therein, besides being conference evangelist. In 1894 he joined the Virginia Conference, and served Dayton circuit, Lacey Spring, Berkeley Springs, and Rohrersville. In 1895 he was married to a daughter of William Burtner and has several children. Mr. Childress has a poetic gift and is the author of several volumes of verse.

CLARY: William H. Clary was born in Frederick county, Maryland, July 22, 1834, and died at Deer Park, in the same state, October 29, 1913. He was converted in 1865, and was licensed by the Virginia Conference in 1870. After serving in a local capacity he was sent to the Deer Park charge in 1879. His subsequent circuits were West-ernport, Jones Springs, Toms Brook, and Elk Garden. Despite limited educational advantages, Mr. Clary was a good preacher and very successful evangelist. He always saw the bright side of life, had an active mind, and possessed a determined will to succeed. His was the happy faculty of adapting himself to circumstances and making friends wherever he went. He was married in 1863 to Eliza M. Wheat of Morgan county, West Virginia, and had ten children. In 15 years he built two churches and received 620 members.

CLIFFORD: Theodore K. Clifford was a free-born negro who ran away from home at the age of fifteen, and soon afterward enlisted in the regular army of the United States. After the close of the war between North and South, he returned to Hardy county, West Virginia, and preached eleven years in the Methodist Episcopal Church. But having lived among United Brethren people, and, realizing the pressing claims of the United Brethren Church upon his race, he joined the Virginia Conference in 1887,

and served its freedmen's mission until the day of his death. He was a man above the average of his race, and so deported himself as to win the respect and esteem of the best people of both colors. His upright life was never questioned, and he manifested his appreciation of genuine kindness in every proper way. He was a good preacher and singer. He always attended the sessions of the conference, but never took part in its discussions unless called upon. His people were poor and backward, and his work required long drives to sparsely settled localities. Mr. Clifford died in Harrisonburg, March 16, 1908, at the age of sixty-three, having been pastor of the mission twenty-five years. He had eight children and one of his sons took up his work.

COLLIS: Joseph Romain Collis, son of John M. and Lucy M. Collis, was born in Berkeley county, W. Va., August 1, 1887. He was educated at the Shenandoah Collegiate Institute, converted in 1903, and licensed in 1912. He has preached six years at Reliance and Singer's Glen.

COURSEY: William R. Coursey was born in Rockingham county and joined the Virginia Conference in 1833. He preached in Virginia, Maryland, Pennsylvania, and Illinois. He died in Maryland while revisiting the East, July 2, 1881. As circuit preacher and presiding elder he wrought great good in the bounds of this conference. In 1841 and again in 1849 he was a member of the General Conference. As a preacher, Mr. Coursey was eminently clear, logical, and convincing, kind, gentle, and enticing. His musical voice, and his countenance, such as one loved to look upon, gave a charm to his pulpit ministrations.

CRABILL: Samuel A. Crabill, a son of Samuel and Mary Crabill, was born in Rockingham county, in 1862, and was licensed in 1888. His early pastorates were Pendleton, Toms Brook, and Inwood.

CROWELL: Charles Henry Crowell, son of John and Hester J. Crowell, was born in Clearfield county, Pa., May 14, 1850. He was educated in an academy at Church-

ville, Va., was converted in 1868, licensed in 1874, and ordained in 1882. He has been an itinerant 46 years, serving Rockbridge, Page Valley, Augusta, Myersville, Boonsboro, Edinburg, Frederick, Harrisonburg and Dayton, Roanoke, Berkeley Springs, Lacey Springs, and Great Cacapon. Mr. Crowell was four years Presiding Elder of Winchester District.

CUPP: N. F. A. Cupp, son of Daniel and Rebecca Cupp, was born near Mount Sidney, Va., September 22, 1862, was a Lutheran until the age of fourteen, when he joined the United Brethren. He was licensed in 1885, ordained in 1887, and has been an itinerant 33 years, serving Singer's Glen, South Branch, Winchester, Frederick, Berkeley Springs, Edinburg, Lacey Springs, Elkton, Shenandoah City, Petersburg and Greensburg.

DAWSON: S. D. Dawson was born near Keyser, West Virginia, in 1864, and was licensed in 1862. His relation to the conference prior to 1900 was local.

DAY: Albert Day was born and converted in Pendleton county, West Virginia. He was licensed in 1883 and traveled the North Fork mission for \$50 a year, but considered the experience worth many times the money. Three years later he did very successful work on the Alleghany circuit, receiving four times his first salary. In 1892 he joined the Huntington Presbytery, passing a most rigid examination, and was pastor at Mannington, West Virginia, and Marietta, Ohio. By 1900 he had been in synod and General Assembly, acting as moderator in some of the sessions of the latter. Mr. Day had four children.

DONOVAN: John D. Donovan was born of religious parents in Rockingham county, Virginia, May 10, 1855. His call to the ministry was clear, and he entered it in 1877, being ordained in 1881. His pastorates were Bloomery, Dayton circuit, Boonsboro, Martinsburg, Berkeley Springs, Lacey Springs, Singers Glen, and Staunton mission. Also, he was seven years presiding elder of the Winchester district, and was twice in General Conference. Mr. Donovan

easily made friends, and among the railroad men he was a great favorite. He was an interesting preacher and untiring pastor, and a most successful evangelist. During the last months of his life, true to his wish to help others, he cared for an aged blind man in whose home he lived in Martinsburg, West Virginia, and where he died April 22, 1905. His wife was Miss Lillian V. Croft, of Staunton. He had an only son.

EVERS: Abram M. Evers was born near Port Republic, Virginia, in 1837, and was converted in 1855. His circuits to 1900 were South Branch, Rockbridge, Keezletown, Boonsboro, Myersville, Hagerstown, Frederick, Martinsburg, and Churchville. After 1887 he was a member of the Maryland Conference. In this period he was seven years presiding elder, three times a delegate to the General Conference, and built four churches. A daughter married the Rev. D. E. Burtner of the Congregationalist Church.

EWING: William O. Ewing was born July 13, 1866, and died at Churchville, October 15, 1898. He joined the church when fourteen years old and the conference when twenty-three. His pastorates were Winchester, Vancleavesville, Singers Glen, Cross Keys, Dayton, and Churchville.

FADELEY: Green B. Fadeley, son of Abraham Fadeley, was born at Columbia Furnace, Shenandoah county, Virginia, March 3, 1859. He was converted at an early age and entered the Virginia Conference in 1886, his early pastorates being Bloomery, Elkton, Shenandoah, and Lacey Spring. In these fifteen years he built four churches, completed two parsonages, and received 549 members into the church. He was married to Charlotte Shipp in 1878 and had seven children. Mr. Fadeley has made a record as a good preacher, an industrious worker, a man loyal to his friends, who hold him in high esteem.

FEASTER: Thomas J. Feaster was born near Maysville, West Virginia, November 23, 1864, and died in the parsonage at Pleasant Valley, Virginia, August 20, 1906. His parents were religious and he was converted at the age

of sixteen. Three years later he was licensed to preach and a year later yet he began teaching in the public schools of Grant county. In 1898 he entered the Virginia Conference and was ordained in 1901. His circuits were Pendleton, West Frederick, Toms Brook, and Pleasant Valley. He was one of the most promising young men of the conference; a forcible preacher, an earnest Christian worker, and successful evangelist. In 1889 he was married to Miss Alverda Hott. Their children were four.

FORD: John Henry Ford was born in Ireland in 1869, and was educated at Dundee, Scotland. He was converted in 1888, licensed in 1903, and ordained in 1912. During eleven years he has served Edinburg, Churchville, Martinsburg, and Roanoke. Before joining the Virginia Conference, Mr. Ford served two charges in Kansas.

FREED: A. D. Freed, son of the Rev. J. D. Freed, also of the Virginia Conference, was born October 15, 1850, and died in October, 1877. He was converted in 1867, and felt a call to preach, yet his diffidence and a sense of being unworthy led him for a long while to keep back his convictions from others. After two terms in Lebanon Valley, where he made commendable progress and occasionally preached, he was taken into conference, but the feebleness of his health compelled him to resign his work.

FRIES: William O. Fries was born near Winchester, Virginia, in 1860, and was graduated with second honors from Lebanon Valley College in 1882. Two years later he completed a full course at Union Biblical Seminary. He was given an exhorter's license in 1878, and joined conference in 1881. After preaching at Hagerstown and Frederick, he was three years pastor at Buckhannon, West Virginia, and principal of the academy at that place, becoming then a member of the Sandusky Conference. To the close of 1899 he had received about 600 members into the church. His wife was a daughter of the Rev. J. K. Nelson. Four years he was a trustee of the publishing house at

Dayton, Ohio. In recent years Dr. Fries has been editor of the Sunday School literature of the church.

GLOVIER: David Franklin Glover, son of Legrand and Luvernie E. (Frank) Glover, was born near Cherry Grove, Va., October 19, 1889, was educated at the Harrisonburg State Normal School, converted in 1902, and licensed in 1916. He has served the Augusta charge three years.

GRIMM: John W. Grimm was born at Rohrsersville, Maryland, in 1839, licensed in 1861, and his first work was as jurnior on Frederick circuit in 1862. His later fields were Churchville, South Branch, Edinburg, Lacey Spring. After 1875 his field were north of the Potomac.

GRIMM: Jacob L. Grimm was born near Rohrsersville, Maryland, in 1842. He was of a family of six boys and six girls. Three of the former and their father were members of the Virginia Conference. Jacob L. was licensed in the historic house of Peter Kemp in 1866, and made his three years course of reading in two years. His only pastorate in this territory was Rockingham circuit, 1869-71. In 1887 he was chosen editor of "The Weekly Itinerant" and manager of the Eastern United Brethren Book and Publishing House.

GREGORY: David Thomas Gregory, son of Joseph T. and Sarah E. (Fulk) Gregory, was born in Berkeley county, W. Va., July 16, 1889. He was educated at Shenandoah Collegiate Institute and Bonebrake Theological Seminary, was converted in a revival at Pleasant Plains United Brethren Church in Berkeley county, and was licensed at the annual conference of 1915. He was ordained 1920, and has been four years an itinerant, serving West Frederick, Jones Spring, and Bethany, the last circuit being in Lebanon county, Pa. The parents and grandparents of Mr. Gregory were among the most loyal of United Brethren, their homes being stopping places for Bishops Glossbrenner and Hott, as well as others.

GROVE: Herman Jonas Grove was born at Mapleton Depot, Pa., March 17, 1899, and is a son of John H. and Rhoda (Gerhart) Grove. He was converted in 1915. New Creek is his one circuit thus far.

GRUVER: William Franklin Gruver, son of Jacob I. and Anna M. Gruver, was born in Franklin county, Penn., in 1865. He was converted in 1876, licensed in 1887, ordained in 1889, traveled Singer's Glen charge two years, Lacey Spring one year, Elkton one year, Edinburg three years, Dayton Circuit three years, Martinsburg Station eighteen and a half years. Assigned to Harrisonburg on September 19, 1921. Served as presiding elder three years and as Conference Superintendent three years, the two terms from March 1903 to March 1909. He was appointed Conference Superintendent again by Bishop Bell in November, 1921. The degree of Doctor of Divinity was given him by Lebanon Valley College in June 1910. He married Miss Nellie M. Ruby December 24, 1889, and has three children, Joseph, Pauline and Paul.

HAMMACK: Abraham Statton Hammack was born near Stribling Springs, Va., his parents being Rev. C. B. and Mary E. Hammack. He was converted at the age of twelve, and finished his education at Union Biblical Seminary. He was licensed in 1887, ordained in 1890, and became an itinerant 30 years ago. His charges were New Creek, South Branch, Augusta, Churchville, and Harrisonburg. He was then Presiding Elder four years, and for nearly thirteen years has been Conference Superintendent. Mr. Hammack was married in 1890 to Josie G. Huffman and has had six children.

HARMAN: George Harman was a native of Pendleton county, West Virginia, where he was born July 11, 1828. His parents, Joshua and Elizabeth Harman, died while he was still a youth, leaving him with little more than a good constitution and native talent. By dint of energy, efficiency, and hard work, he became wealthy and influential. In 1860 he removed to what is now Grant county and purchased a pleasant home near the county seat. Soon after this

change of residence he was given quarterly conference license, and in 1869 joined the annual conference, being ordained in 1876. Although he did not enter the active itinerancy, he served to the end as a local minister, and in this field was very acceptable. He always commanded the attention of his hearers, and was often called upon to preach at funerals. In the political field he rose to local eminence and served in both houses of the legislature. At the time of his death he was serving as a member of the county court. He was a man of strong convictions and he had the courage to stand up for them. Mr. Harman was twice married, both wives being daughters of Jacob Smith of Pendleton county. He had five daughters and two sons.

HANEY: John Haney was born in York county, Pennsylvania, April 10, 1807, and at an early age was confirmed in the Reformed Church. In 1828 he was converted and joined the United Brethren Church, and the following year was licensed to preach. In 1833 he became presiding elder of the Virginia district.

HARP: Joshua Harp was born in Frederick county, Maryland, in 1825, was licensed in 1860, and ordained in 1864. He was a farmer of Washington county, Maryland, and his relation to the conference was local.

HENSLEY: James L. Hensley was born at Harrisonburg, Virginia, January 24, 1833, and began preaching at the age of twenty-three. He entered conference in 1859, and at the solicitation of Bishop Glossbrenner at once transferred himself to the Parkersburg Conference, in which he remained twenty-seven years, served with ability nine fields of labor. In 1885 he joined the Central Ohio Conference, and in 1900 was living at Marion in that state, holding a superannuate relation. During his ministry he built six churches, married 304 couples, conducted nearly 1000 funerals, and received more than 1000 members into the church. In his youth his educational opportunities were limited. Yet by studious habits he became a cultured man, and completed a medical course in 1867. He at length

became a physician and as such was a member of several medical societies. Dr. Hensley served in the legislatures of both West Virginia and Ohio, and was a leader in securing the submission in the former state of a prohibitory amendment to the state constitution. His first wife was Eliza J. Stonebaugh of Augusta county, by whom he had five children.

HICKS: James W. Hicks was born in Frederick county, Virginia, January 20, 1855. He joined the Methodist Church in 1869 and the United Brethren in 1876, at which time he was given quarterly conference license. In 1880 he was graduated from Union Biblical Seminary, and was ordained the next year. After serving Westernport, Edinburg, Churchville, and Myersville, he joined the Sandusky Conference in 1888. In 1893 he was a delegate to the General Conference. He married Linnie C. Nelson at Martinsburg, West Virginia, and five children were born to them.

HISER: Carl William Hiser, son of William F. and Ida R. (Mouse) Hiser, was born near Petersburg, W. Va., April 17, 1900, and has studied at the Shenandoah Collegiate Institute and Lebanon Valley College. He was converted in 1912 and licensed in 1915. Mr. Hiser preached his first sermon in Staunton when only sixteen years old, and has done itinerant work three years. He was class valedictorian at Shenandoah Collegiate Institute in 1919. Graduated at L. V. C. 1922.

HOOVER: A. Hoover was born March 10, 1839, and died at Roanoke, Virginia, February 10, 1901. He became an itinerant in 1870, and was ordained the year following. His circuits were Hagerstown, Rockbridge, Straight Creek, Page Valley, South Branch, and Lacey Spring. Ill health compelled him to quit the active ministry, but he hoped to be able to enter it again. Mr. Hoover lived a life of Christian consistency. He left nine children.

HOTT: Jacob F. Hott lived eight miles north of Winchester, and the door of his comfortable home was ever open to the ministers and laymen of his church. He was

a self-made man of excellent qualities and sterling character. For a number of years he was a local preacher, but is better remembered as the father of several eminent members of the Virginia Conference. Jane, the wife, was a woman of deep piety and earnest devotion. Mr. Hott was converted at the age of fourteen, and joined the church at the same time with Jacob Markwood, whose name was often on his lips. He was soon licensed to preach, and in 1857 he joined the Virginia Conference, sustaining honorably a local relation the remainder of his life. Though not an itinerant, he traveled a wide field, preaching in barns, mills, groves, and private houses. Mr. Hott was a man of social attractiveness and sparkling wit. His comfortable home was a hospitable one. He was deservedly popular as a preacher. He never left the commanding heights of written revelation for the low grounds of uninspired thought, and every pulpit effort was earnest work for God. He was not a man of strong physique, and at the time of his death, August 31, 1884, he had not quite completed his sixty-fourth year.

HOTT: John H. Hott, a son of Peter and Tamson (Scott) Hott, was born in Frederick county, Virginia, in 1835, but about ten years later his parents moved to what is now Grant county, West Virginia. In 1864 he was converted and took up Christian work. Before being licensed by his quarterly conference, but with the sanction of several ministers, he held several successful revivals and established a number of churches. These congregations still endure. Mr. Hott entered Conference in 1877 and was ordained in 1883. His circuits prior to 1897 were Bloomery, Elkton, Madison mission, Rockbridge, Franklin, and South Branch. He died in Augusta county, December 22, 1916. While somewhat short in scholarship, Mr. Hott was a hard worker, a good speaker, and a pleasant companion. He was three times married and had eight children.

HOTT: George P. Hott, a brother to Bishop Hott, was one of the four preacher-sons of Jacob F. Hott, and was

born March 13, 1854. After teaching three years in his native county of Frederick, he entered the United Brethren School at Dayton, Virginia, passing to Dayton, Ohio, where he graduated in 1882 from Union Biblical Seminary. He was given the honorary degree of Master of Arts by Lebanon Valley College. Mr. Hott was converted at the age of fifteen, was licensed as a preacher in 1877, and entered Conference in 1879, serving for twenty-seven years a number of charges in Virginia and West Virginia. He was six years a presiding elder, and thirty years the secretary of the Virginia Conference. Four times was he sent to the General Conference.

In 1890 he published "Christ the Teacher," which has had a large sale and is in the course of reading for licentiates. As a writer of hymns he possessed much ability, writing nearly five hundred religious songs and a number of melodies. Nearly all of these have appeared since 1900. For many of his hymns he wrote both the words and the music. Perhaps the best known is "Glory Gates." He also composed programs for Sunday school entertainments.

For eleven years he was principal of Shenandoah Collegiate Institute, and for twenty-five years a trustee. To him much credit is due for the success of that school. Mr. Hott died at Dayton November 28th, 1914, having been in feeble health several years. His wife was Carrie M. Robinson, also of Frederick. He left a son and a daughter.

HOWE: George W. Howe was born in Rappahannock county, September 14, 1831, and died at Mount Clinton in Rockingham, March 10, 1889. He joined the church in 1867, and became at once an active and earnest worker. In early life he was a teacher. His circuits were Berkeley Springs and Winchester, and in both were extensive revivals. In 1869 he was married to Sarah J. Ryan of Augusta county. During the last fifteen years of his life he was an invalid.

HOWE: John W. Howe was born in Rappahannock county, Virginia, December 4, 1829, and died at Dayton,

Virginia, June 17, 1903. When a youth of fifteen he was bound to a man who was ever afterward his friends. This was Samuel Crabill, then living near Strasburg. He remained with Mr. Crabill until he was of age. During these years young Howe was strong and willing, but wild and reckless. When twenty-two years old he married Julia Stickley of the same neighborhood. Soon afterward he was converted and then became a colporteur and student. In 1858 he was licensed as a preacher. The next three years he preached in Augusta, Highland, and Pendleton counties, building one good country meeting house and receiving a large number of persons into the church. After the Civil War broke out he was transferred to Shenandoah county. Our denomination was then badly disorganized, but Mr. Howe preached to his people and the soldiers as opportunity offered. After the return of peace he devoted himself zealously to the task of rallying the scattered membership, particularly with the help of revivals and camp meetings. In these efforts he was very successful.

In 1868 he was made a presiding elder and served in this capacity seventeen years, although he was on several circuits between the various terms. In Staunton he organized a congregation and built a church. This was his last charge. He believed in the itinerancy and would not consent to serve longer than four years at one time as elder or pastor. Beginning with 1869 he was in every General Conference, and in that body he was a great worker, especially on committees. Finance was his strong point, and when he was present the taking of a collection fell upon him. He was several times offered important places in the financial work of the Church, but preferred staying in Virginia.

His home for some years after the war was at Singers Glen, and being himself a good singer, he was there in touch with kindred spirits. He used new and popular songs with great effect, and helped to get up a small song book for use in camp meetings. It took well and a large and better printed book was called for. A company was formed

for the publication of a new book, which sold at a profit. Thus started the publishing house of the Ruebush-Kieffer Company, Mr. Howe being a member, and deriving from the business a considerable income. He was a good business man, and even under trying conditions he was resourceful. Twice his home burned during his absence, yet he would at once set about recouping the loss. He always saws success ahead. Withal, he was liberal, and in the last twenty years of his life scarcely a church or parsonage was built in the conference to which he did not contribute. Mr. Howe was always a friend to Shenandoah Collegiate Institute, and was one of the first men to contribute \$500 toward the purchase of the school by the Church. It was through his counsel and help that the Howe Memorial Building was erected in front of where he lived. He was a leader in his conference for many years, and during this time nearly every important selection of men was made with his approval. Mr. Howe was a leader of men, a fine organizer, and a tireless worker. He was as competent to manage a state as a conference. It is to him more than any other one man that is due the recovery of the Church from the disasters of the war. His second wife was Rebecca Hancher of Frederick county. There was five daughters by the first marriage.

HUFFMAN: George Huffman died at his home at Mount Zion, Augusta county, October 22, 1888, aged about eighty-two years. "Uncle George," as he was familiarly called, had been a member of the Conference fifty-nine years, and at its special invitation he gave a talk at the close of a half-century of ministerial life. His early experiences and memories were such as the United Brethren, even of thirty years ago, were rarely privileged to meet. In the permanent growth of the denomination, he watched with a jealous eye every departure from established customs and habits. He always took sides and was strong in his convictions. Everybody knew where to find him. Yet he sometimes chose his friends from among those who differed with him. He selected for his funeral text,

“Though I walk through the valley of the shadow of death I will fear no evil; thy rod and thy staff they comfort me.”

HUFFMAN: Sylvester J. Huffman, a son of John R. and Mary P. Huffman, and grandson of the Rev. John W. Howe, was born in Staunton, Virginia, in 1869. He went to Iowa in 1885, joined the Des Moines Conference in 1891, and was ordained 1895.

HUTZLER: Charles W. Hutzler was born at Whitehall, Virginia, in 1853, and was licensed in 1877. Berkeley circuit was his only charge in this conference.

JONES: Henry Jones died at his home at East Point, Rockingham county, Virginia, August 23, 1889, aged nearly fifty-three years. He entered Conference in 1875, and labored on Elkton, Front Royal, and Dayton charges, and was for a while agent for Shenandoah Institute. Failing health caused him to retire from active work. He was a man of strong convictions, and would make no compromise with what he looked upon as evil.

JONES: William O. Jones was born in Madison county, Virginia, in 1874, and was educated at Lebanon Valley College and Shenandoah Collegiate Institute. He was licensed in 1894, and his early fields were Berkeley Springs, Prince William, and Churchville. He is now serving in the Nebraska Conference.

JUDY: Ida MaBelle Judy, daughter of Joel and Ellen Judy, was born near Petersburg, W. Va., June 19, 1873. She was educated at the Fairmont Normal School, the Shenandoah Collegiate Institute, and the Moody Biblical Institute. Miss Judy was converted in 1895, licensed in 1899, ordained in 1901, and has been seven years an itinerant. Her charges have been Franklin, Westernport, Dayton, and Petersburg. She has for some time been a member of the faculty of the Shenandoah Collegiate Institute.

KETTERMAN: J. G. Ketterman died at his home on Lost River mission, December 11, 1884, aged fifty years. After the close of the war of 1861 he was given quarterly

conference license, and was a faithful itinerant the rest of his life. He was a sound and forcible preacher, and was loved and respected by all.

KIRACOFE: J. W. Kiracofe was born near Stribling Springs, Virginia, and died at Hagerstown, Maryland, September 29, 1914, aged seventy-three years. Five of his six brothers were also ministers. He entered conference in 1864, and preached in Highland, Rockingham, Rockbridge, and Frederick counties. After the formation of the Maryland Conference, he was pastor of some of the largest churches in its territory, such as Hagerstown, Boonsboro, Frederick, Keedysville, Boiling Springs, Newville, Mechanicstown, Potomac, and Mount Alto. In 1912 he retired and made his home in Hagerstown. He was an able pulpit orator and long a powerful factor in the church. He had eight children.

KIRACOFE: Nimrod A. Kiracofe was born at Stribling Springs, Virginia, April 17, 1850. He was converted in 1868, licensed 1872, and joined conference in 1886. After serving West Augusta and South River missions, Lost River circuit, Williamsport mission, Deer Park circuit, and Rockbridge circuit, he joined the Pennsylvania Conference. During the 14 years after admission he built three churches, and in one meeting had 93 conversions to report. On one occasion he baptized 40 persons.

LAWRENCE: P. J. Lawrence was born in Loudoun county, Virginia, in 1859, was licensed in 1879, and joined conference in 1882. He served Bloomery circuit seven and one-half years as his first charge. The members taken into the church in 18 years were about 450.

LUDWIG: S. R. Ludwig was born at Rio, West Virginia, in 1859. After serving South Branch and Lacey Springs, he joined the Miami Conference.

LUTZ: Lewis W. Lutz was born near Middletown, Maryland, in 1872, and graduated in 1897 from Otterbein

University, joining the West Virginia Conference the same year. His first work in this conference was South Branch.

MAIDEN: Arthur Lee Maiden, son of Rev. J. W. and Polly A. Maiden, was born near Elkton, Va., August 31, 1886, was converted in 1899, licensed in 1905, and ordained in 1912. He has been five years on the Shenandoah, Prince William, and Westernport charges, graduating from Bonebrake Theological Seminary 1922.

MAIDEN: John William Maiden, son of James G. and Mary A. (Wyant) Maiden, was born in Rockingham county, Va., November 19, 1844. He was converted in 1869, licensed in 1875, and subsequently ordained. He has preached 40 years, serving Rockbridge, Pleasant Valley, Albemarle, Shenandoah, Churchville, Winchester, Tom's Brook, Great Cacapon, Potomac Fountain, and other charges.

MANN: Andrew Brown Mann was born in the shire of Linlithgow, Scotland, of Presbyterian parents, and was educated in his native country. He was licensed in 1911 and ordained in 1918. His charges have been Bayard, South Branch, and Staunton. Mr. Mann spent three years in Y. M. C. A. work, and one year in Canada in special mission work.

MARTIN: William L. Martin was born near Thurmont, Maryland, in 1845, and was licensed in 1871, joining conference in 1881. His pastorates to 1900 were Clarke, Mechanicstown, Frederick, Myersville, Williamsport, Boonsboro, and he built a church at Myersville.

McMULLEN: Edgar W. McMullen was born near Singers Glen, Virginia, February 5, 1863, and died at Dayton, Virginia, December 11, 1917. He was graduated from Otterbein University, which conferred on him the degree of Master of Arts. He was ordained in 1889, but because of a weak constitution and poor health he never entered the active ministry. His pulpit was his class room in Shenandoah Collegiate Institute, where he was one of the faculty. His life was a heroic fight against physical odds.

McNEIL: William Grady McNeil was born in Mississippi, in 1889. He was converted in 1907, licensed in 1908, ordained in 1913. His fields have been Fountain, Elkton, and Franklin.

MESSICK: Lewis Henry Messick, son of William R. and Mary E. (Hartman) Messick, was born at Mount Clinton, Va., June 13, 1883, and was educated at Bridgewater and Dayton. He was converted in 1902, licensed in 1907, and has been an itinerant seven years. His charges have been West Frederick, Elk Garden, Swoope, and Manassas.

MILES: James W. Miles was born in Frederick county, Maryland, in 1818, was converted in 1835, and was licensed in the Methodist Episcopal Church in 1841. He joined the United Brethren Church in 1843 and its conference the next year. He was ordained 1846 and in 1850 was presiding elder of the territory that became the Parkersburg Conference, with which he was identified after its organization. His second wife, Mary E. Jackson was a cousin to Stonewall Jackson.

MILLER: Charles Miller was born in York county, Pennsylvania, December 6, 1824. He professed religion at the age of seventeen and joined the Evangelical Association. In 1850 he was ordained. Some time earlier than this he was sent to Virginia as a missionary. He located at Purgitsville, Hampshire county, West Virginia, where he was married to Miss Louisa High of that place and reared a large family. Soon after coming here Mr. Miller connected himself with the United Brethren, and in 1874 became an ordained elder. He was an exceptional man. Although a local preacher, he frequently traveled a circuit thus serving several large charges in reach of his home. As a preacher he was clear, logical, and scriptural. As a layman he was much respected and wielded a good influence. He provided well for his family, yet gave a tenth to the cause of the Church. He was forty-five years a minister.

MITCHELL: William Davis Mitchell was born in Montgomery county, Va., was educated at Roanoke, converted

in 1894, and licensed in 1905. He has been an itinerant 14 years, serving Roanoke, Staunton, Harrisonburg, Cumberland, and Inwood.

NEGLEY: J. A. Negley was born at White Hall, Virginia, December 23, 1831, and died at Arthur, Grant county, West Virginia, December 27, 1898. He was converted when about twenty-three years old, and joined the Virginia Conference in 1872. His circuits were Clarke, New Haven, Berkeley, Front Royal, Lost River, Moorefield, and Franklin. His education was meager, yet he often preached with great power, the plainness and simplicity of his utterances being readily understood by his hearers. He therefore often succeeded where others might have failed. His last year in the ministry was perhaps his best, since there were more than one hundred conversions to report. As a token of its appreciation the Conference ordered that a monument be placed over his grave at Mount Carmel church, Grant county.

NIHISER: J. W. Nihiser was born in Shenandoah county, and died at Keedysville, Maryland, February 26, 1893, aged sixty-six years. He was a brother to the Rev. Richard Nihiser, and it was through the influence of the latter that he joined the church. Very early in life he took an active part in the work of his class. He was a fine singer at revival meetings and was powerful in prayer. As an exhorter he was surpassed by few. He traveled South Branch, Alleghany, New Creek, Franklin, Augusta, Dayton, and Winchester circuits, on most of which he had extensive revivals. For several years he had been on the supernumary list, making his home with his son, Dr. W. M. Nihiser.

OBAUGH: William B. Obaugh, son of Mr. and Mrs. S. H. Obaugh, was born near Churchville, Va., December 6, 1892, and studied at the Shenandoah Collegiate Institute and Bonebrake Seminary. He was licensed in 1916, has spent three years on Fountain and Edinburg circuits, and was graduated from Bonebrake Seminary 1922.

PERRY: John W. Perry was born at Chewsville, Maryland, in 1825, studied at Mount Pleasant College, and joined conference in 1850. He was a member of the Parkersburg Conference from 1857 to 1889, when he removed to Philadelphia to be with his son.

RACEY: Calvin Jackson Racey, son of Morgan and Rebecca Racey, was born at Old Fields, Hardy county, W. Va. He studied two years at the Shenandoah Collegiate Institute, was converted in 1883, licensed in 1905, and ordained in 1912. Mr. Racey taught 12 years in his native county, holding a Number One certificate at the age of eighteen. He has been an itinerant 18 years, having served West Frederick, Winchester, Swoope, Pendleton, Elk Garden, and Westernport. His wife was Cora S. High, and he has four children.

RACEY: Lee Allen Racey was born near Moorefield, W. Va., March 28, 1869, and is a son of Morgan and Rebecca Racey. He was ordained in 1903, and has been an itinerant 23 years. He has served Prince William, Elk Garden, Franklin, Tom's Brook, South Branch, Pleasant Valley, Winchester, Bayard, Great Cacapon, and Inwood. He relates that he was reared in a Christian home, and does not remember the time when he did not consider himself a member of the church.

RAU: William Samuel Rau, son of John V. and Sarah E. Rau, was born August 19, 1858, at Edinburg, Va., was converted in 1876, licensed in 1900, ordained in 1908, and has been an itinerant 20 years. He has served Albemarle, Rockbridge, Elk Garden, Bayard, Augusta, Elkton, Lacey Spring, and Shenandoah. He has built several parsonages and remodeled still more.

REXROAD: George W. Rexrode was born in Pendleton county, West Virginia, January 4, 1821, and died near Port Republic, Virginia, March 25, 1898. He joined the Virginia Conference in 1858, and was a member of it forty years, generally occupying a local relation, and preaching

mostly in his native county. He supported his large family by following the trade of shoemaker. He was a consistent Christian and exerted a good influence. In Bible doctrines he was well informed and he was powerful in prayer.

RICHARDSON: Harvey Eugene Richardson was born at Buckeystown, Md., June 22, 1865, and is a son of James A. and Margaret E. Richardson. He was converted when twenty-one, licensed in 1891, ordained in 1898, and has been an itinerant since 1893. His charges in the Virginia Conference are Berkeley Springs, Great Cacapon, Rockbridge, West Frederick, Bayard, and Winchester. Mr. Richardson has served several charges in Maryland and Iowa. He had to begin making his way at the age of twelve, and his has been largely a self-education. He has made quite a name as a pulpit orator.

RIDENOUR: Jacob R. Ridenour was born near Myersville, Maryland, in 1849. He was the first student to enter Lebanon Valley College from south of Mason and Dixon's line, and he pursued the scientific course to the senior year. He was licensed in 1874, and joined conference the next year. In 17 years of pastoral work he served New Creek, South Branch, Hagerstown, Winchester, Berkeley Springs, Keedysville, Martinsburg, and Dayton, and was two years presiding elder of the Winchester district. In 1893 he took a superannuate relation because of failing health.

RODERICK: Lewis Roderick was a Dunkard preacher who came to what is now Grant county, West Virginia, from Frederick county, Maryland. This was about the close of the Revolution, and he was accompanied by his brother-in-law, Nicholas Leatherman. He moved on to Coshocton county, Ohio, and died there at the age of ninety-six. His son Peter came back to visit his uncle, married in 1816, and remained. Jacob M., son of Peter, was born in 1817 on a farm near Burlington, West Virginia. When eighteen years old he began teaching in the winter season, still working on the farm in the summer. He was converted in 1843, under the preaching of John Ruebush, and

was ordained in 1861. Alleghany mission had just been formed to favor some thirty or more members who had moved into Garrett county, Maryland, mostly from Somerset county, Pennsylvania. Benjamin Stickley was given \$50 in missionary money and sent to travel it six months. Mr. Roderick then took charge, finding fifteen appointments and 210 miles to travel each month. He added two appointments. His salary was \$52 for the first six months, \$500 for the fourth year, by which time there were 400 members. He then served Alleghany, Bath, New Creek, and Bloomery circuits. Though not a born orator, he was a revivalist of some note, and several of his converts became ministers. It was a maxim with him that "the fear of hell never helped anyone very far on the road to the Kingdom." He had a fine education and was an authority on ancient and biblical history. When asked by Bishop Hott to be examined at Union Biblical Institute for the degree of Doctor of Divinity, he replied that he could do more for the Master as Uncle Jake than as Dr. Roderick. In 1861 he was secretary of a mass meeting that was instrumental in placing the boundary of West Virginia east of the Alleghanies. This action cost the chairman and one other member their lives, but Mr. Roderick was never molested.

ROUDABUSH: George J. Roudabush was born at Seville, Virginia, December 1, 1846, and died December 17, 1916. He was converted at Shady Grove, Rockingham county, in 1866, and was licensed in 1868. Despite the limited educational advantages of his early years, he read many books and was considered a minister of splendid ability. He traveled East Virginia mission, Elkton, Lacey Springs, Augusta, Dayton, Mechanicstown, and Boonsboro, built three churches and two parsonages, and received about 500 members into the church. For several years he was presiding elder of the Maryland Conference.

RUEBUSH: John Ruebush was born in Augusta county, Virginia, in 1816, was converted in 1834, and in the year licensed by a quarterly conference. He joined the Virginia Conference in 1841, and in 1844 traveled in

the section of the state beyond the Alleghanies, opening up new work. In 1850 he became a presiding elder, the boundary line of his mountain district being pressed westward. Mr. Ruebush was a born leader, fearless, energetic, and enterprising, and of broad vision. While not a profound thinker, he loved and apprehended the truth of the Bible and the ways of God. He knew the lessons of love, faith, and obedience, and preached and enforced them with power. When in 1856 the Virginia Conference decided to open a mission in East Tennessee, Mr. Ruebush was chosen to lead the enterprise. In his first report he says: "I have found thirteen members scattered over a large territory. My congregations are very large and attentive. I have my work arranged in the form of a three weeks' mission circuit. Last Sabbath I preached in the woods to a large congregation; in the afternoon at a Methodist church, but the people could not all get in the house." He soon announced that he had more calls than three men could fill. His preaching was mainly in the counties of Washington, Greene, and Johnson. His success closed the doors of other churches to him. He was advised to leave the state on pain of personal violence, and though subjected to much annoyance because of the anti-slavery record of his church, he remained in his field until the war of 1861 had broken out. He then said that "as soon as the war is over there will be a ripe harvest for the United Brethren Church in East Tennessee." He did go back after the return of peace, and in November, 1866, the Tennessee Conference was organized by Bishop Glossbrenner. Mr. Ruebush and two other ministers were present. There were only 209 members, but in 1908 there were 5000 in Tennessee, Georgia, and Louisiana. In 1869, Mr. Ruebush returned to Virginia, served Lacey Springs and Edinburg, and in 1874 he was made a presiding elder. He was afterward on the Boonsboro and Myersville circuits, but after being transferred to the Hagerstown circuit, he died at Leitersburg, Maryland, in 1881. He was strong as a revivalist, and few ministers had so much power over an audience.

RUPPENTHAL: Harry Preston Ruppenthal, son of Henry M. and Ida C. Ruppenthal, was born at Berkeley Springs, April 27, 1893. His education was completed at Lebanon Valley College. He was converted in 1905, licensed in 1920, and his one charge thus far is Shenandoah City. During the recent war he was in radio wireless service at Richmond, Va.

SALT: Michael A. Salt was born in Powroun, England in 1841. While yet a boy he became a sailor and during his nine years on the sea had many thrilling experiences. He was converted at 18 and united with the Wesleysans. He had an impression that he should preach, and once dreamed that he was preaching in a strange land. The dream was fulfilled 21 years later at a camp meeting in Augusta county. In 1871 he came to America and in 1880 joined the Virginia Conference.

SAMPSELL: William Hamilton Sampsell was born in Stephens City, Va., January 13, 1850. He is a son of Nicholas and Margaret A. Sampsell. He was licensed in 1879, ordained in 1885, and has been an itinerant 41 years. He has served Franklin, Elkton, South Branch, New Creek, Cross Keys, Frederick, Churchville, Edinburg, Berkeley Springs, Tom's Brook, Jones Springs, Pleasant Valley, Elkton, Lacey Spring, Winchester, West Frederick.

SCOTT: Snowden Scott was born in Loudoun county, Virginia, December 3, 1821, and died at Seymoursville, West Virginia, May 2, 1901. He was converted at the age of fourteen years, and was transferred to Mount Hebron, Grant county, West Virginia, seven years later. His relation to the conference was that of local minister. Because others could not afford to work there, he built a church at Mount Olivet, Hardy county, and preached in it regularly many years. Possessing good judgment and strong convictions, Mr. Scott was an invaluable counselor to the young minister. In his hospitable home the pastor always received a royal welcome. One of his daughters

is the wife of the Rev. A. J. Secrist. His wife was Elizabeth, daughter of the Rev. Adam I. Bovey.

SCOTT: John D. Scott was born in Floyd county, Virginia, February 29, 1829, and died at Roanoke, Virginia, December 28, 1907. He was converted in early life, and received his first license to preach from the Methodist Episcopal Church, South. In 1874 he united with the Methodist Episcopal Church and was ordained in 1879. In 1896 he established his home in Roanoke, and in 1905 was received into the United Brethren conference as an ordained elder. He was active and useful as a local preacher, assisting the pastors in their work and often having preaching places of his own. His breadwinning profession was that of physician and dentist, in which he was very skillful. He administered to the poor, regardless of the matter of compensation. He was consistent in his life and diligent and earnest in the performance of all duties.

SECRIST: Arthur Jacob Secrist, son of Thomas J. and Frances V. (Hawk) Secrist, was born February 13, 1872 in Grant county, W. Va. His education has been that of the free schools and the Shenandoah Collegiate Institute. He was converted in 1891, licensed in 1893, and ordained in 1896. Mr. Secrist has been in the ministry 28 years, and has served the charges now known as Hardy, Elkton, Churchville, Pleasant Valley, New Creek, Inwood, Cumberland, and Dayton. He built churches at Cumberland and Pleasant Grove, and a parsonage at Cumberland. Previous to entering the ministry, he taught five years in Grant county. He was married in 1895 to Leona C. Scott and has two living children.

SENSENY: Dr. Peter Senseny came from York, in Pennsylvania. He was walking in a field in his riding costume, while Bishop Boehm was preaching, and heard these words, which were suggested by his presence: "Some sinners are going to hell with boots and spurs on." He was converted and became a preacher. He died in 1804.

SHUEY: George A. Shuey was born near Churchville, Virginia, June 7, 1815, was educated in a classical academy at Staunton, and was married to Martha Goldsmith, whom he met in a camp meeting in Franklin county, Pennsylvania. He had six children, of whom Theodore F. was chief stenographer in the Senate of the United States. John Ludwig Shuey, grandfather of George, was born in Bethel township, Lancaster county, Pennsylvania, and came to Middle River, 1795. Like his ancestors, who came from the Palatinate, he was of the Reformed Church. Of his nine children, John, born 1787, married Catharine Funkhouser and moved to New Goshen, Indiana. Christian, born 1792, died 1862, married Catharine, a niece to George A. Geeting. One of his four children was the Rev. George A., mentioned above. Another was Maria, wife of Bishop Glossbrenner. For several years Mr. Shuey was an efficient itinerant, but at length chose to become a local preacher. As a counselor he was prudent and safe, and was often in official position in his church. His home near Churchville was one of extended hospitality.

SKELTON: Silas D. Skelton was born at Mount Crawford, Virginia, in 1860, and was converted when thirteen. After teaching seven years, he joined conference in 1885, and in 14 years built two churches and took 728 persons into the church. In 1914 he was granted a local relation and lived in Dayton and now is serving Manassas charge. He was married to Maggie C. Heatwole in 1882. In 1907 he attended the 5th World's Sunday School Convention, which met in Rome, Italy, and finished up the trip by a tour through Central and Northern Europe.

SMITH: William Henry Smith, son of H. W. H. and Flora V. (Rockwell) Smith, was born at Great Cacapon, September 5, 1886. He studied at the Shenandoah Collegiate Institute, was converted in 1912, and licensed in 1914. His charges have been West Frederick, Dayton, and Singer's Glen.

SNYDER: Josiah F. Snyder was born at Keedysville, Maryland in 1866, and licensed in 1888. His first pastorates

were Lost River, Bloomery, Augusta, Berkeley, Martinsburg, Edinburg, and South Branch.

STATTON: Isaac K. Statton was born in Hampshire county, Virginia, December 25, 1830. He was a son of Jacob, who in 1812 married Margaret C. Highof. Their children were James H., John F., Nancy J., George W., N. Green, Amelia, Isaac K., David E., Margaret C., Mary C., and Elizabeth. Isaac K. grew up as free as the fowls of the air or the deer of the forest. He worked on the farm, and at times with his father and an older brother at carpentering, this making him a fairly good mechanic. His educational opportunities were limited, yet his brother John finished an academic course without a teacher and with only a final examination. I. K. entered the Virginia Conference in 1850 and was ordained in 1853. He was first placed on the Hagerstown circuit as junior. Next year he was on the Winchester circuit. Sixteen appointments were filled every five weeks by each preacher, and though the work was hard, there was the beginning of a useful life. Mr. Statton then served Mason, Buckhannon, Churchville, and Meyersville. He was next appointed a missionary to Kansas and solicited donations to build a church in that new country. The appointment was reconsidered because of political excitement and border warfare. For the rest of the period before the civil war his fields were Frederick and Hagerstown. 1858 was a banner year on the Frederick circuit, there being 150 conversions and over 100 accessions. Late in March, 1861, he took a train for Le Harp, Illinois, and in July bought forty acres at St. John, Missouri, intending to retire from the ministry. Before reaching their destination the family ran upon small squads, both of Confederates and Unionists, and were compelled to turn back, leaving much of their effects in the road. After sundry discomforts and some experiences with bills emanating from broken banks, they got back to Le Harp, their personal effects now reduced to one trunk and one small box. Joseph Watson, an old friend, sent him an invitation to take Pine Creek circuit, Rock River Conference. Mr. Stat-

ton accepted at once, but the elder had given the place to another man. He then worked in the harvest field, and three months as a supply for a minister smitten with sore eyes. For the latter service he received five dollars in money, one ham, a few potatoes, and one sack of flour. At the conference Bishop Markwood replenished his empty purse, and had him put on Princeton station, where there were nine members and a debt of \$1,000. But he had a good year and the largest salary he had yet enjoyed,—\$400. He remained in the West, preaching in Illinois, Iowa, and California. In a ministry of almost fifty years, he had preached over 6000 times, married 815 couples, and conducted 1,627 funerals, some of suicides, and some of men killed in battle. He built five churches and five parsonages. He had moved twenty-three times, was five times in General Conference, and entertained that body once,—at Lisbon, Iowa. Mr. Statton remarks in his letter that if all the people to whom he had preached were “gathered in one congregation, he would certainly be overwhelmed with awful thoughts of his responsibility.”

STOVER: George Washington Stover, son of Joshua H. and Frances M. Stover, was born near Mount Pisgah Church, Augusta county, Va., June 5, 1862. He studied two years at the Augusta Military Academy, was converted in 1892, licensed in 1893, ordained in 1896, and has been an itinerant since 1896, serving Prince William, Jones Springs, Staunton, and Winchester. Mr. Stover studied medicine and passed an examination in 1893.

TABB: Theodore B. Tabb was born near Hedgesville, West Virginia, and was drowned June 17, 1909, while bathing at a seabeach in Japan. He was converted at the age of fourteen, and was graduated from the Shenandoah Collegiate Institute in 1901. He then began to preach, having been licensed 1899. In 1907 he was graduated from Vanderbilt University. While studying here he felt it his duty to labor in Japan, and volunteered for that field a few weeks after his graduation, sailing for Yokohama in July

of the same year. He was installed as teacher of English in Hagi, a city of 20,000 on the north coast of the principal island. He taught here two years meanwhile conducting Bible classes among the students. His only white acquaintances in the city was an old French Catholic priest who became greatly attached to him. About one month before his untimely death he accepted the principalship of a large school in Korea. By the Japanese he was held in high esteem, and the impression he made on them was excellent.

TALLHELM: Henry Tallhelm died May 30, 1902 at the age of seventy-eight. He joined the Virginia Conference in 1854, and a year later was appointed to Berkeley Springs circuit. His next charges were Woodstock, Lacey Springs, Rockingham, Pleasant Grove, Frederick circuit, Tuscarora, East Virginia. In 1874 he was granted at his own request an honorable dismissal from the church and conference. He then entered the ministry of the Reformed Church, but in 1900 he returned to the denomination of his first choice, spending his last years at Edinburg, Virginia. In 1859 he was married to Marry E. Koontz. Mr. Tallhelm was good, humble, peaceable, and faithful.

THOMAS: P. H. Thomas was born in Frederick county, Maryland, February 25, 1813, and died near Jones' Springs, W. Va., February 13, 1889. Between 1867 and 1877, he served successively, Winchester, Martinsburg, Singers Glen, Back Creek, and Opequon. Being subsequently in feeble health, he took a local relation.

UMSTOT: Zimri Umstot was a native of what is now Mineral county. He was converted when about twenty years old, and received quarterly conference license in June, 1863. He was kind and persuasive, a good man and fine preacher. He was of fine judgment and firm in his opinions. Mr. Umstot died August 26, 1883 at the age of forty-three.

UNDERWOOD: I. M. Underwood was born in Tyler county, West Virginia, in 1851, converted in 1867, and in

the same year licensed. He entered the Parkersburg Conference in 1870 and three years later was transferred to this conference. Mr. Underwood made himself a record as a firm prohibitionist, and as a congressional candidate of the Prohibition party in 1890 received a majority of the votes in the town where he was living.

WALTERS: J. William Walters was born at Luray, Virginia, August 18, 1842, and died in his native county, July 12, 1910. He was converted late in life, but soon was given a quarterly conference license, and sometimes had charge of a circuit. He was a fluent speaker, but was guarded in his social conversation. Also, he was a tireless worker and built two churches, one in Page county and one in Warren. In 1893 he joined the Virginia Conference and was ordained before completing his course of reading. But though old and feeble, he kept his promise and at the last conference he attended he presented his papers on the fourth year's course of study.

WALTON: Arthur P. Walton was born near Mount Solon, Virginia, in 1876, and converted at the age of sixteen. He was licensed in 1896 and in the next three years had built three churches.

WELLER: P. W. Weller was eight years a member of this conference, and was held in great esteem by its other members. He was a young man of earnest and faithful piety and high ideals. His elevated purpose led him to enter Lebanon Valley College, and then to continue his studies in Westfield College in Illinois, where he supported himself by teaching music. He died a member of the senior class in the spring of 1880. The Virginia Conference made an appropriation to place a tombstone over his grave.

WIDMEYER: Joseph E. Widmeyer was born July 24, 1856, and died May 8, 1883. He was converted at the age of fifteen and became a member of this conference in 1876. His fields were Alleghany, Highland, and South Branch circuits, and Westernport and Martinsburg stations. His

last year was the most successful. In 1879 he was married to Miss Belle Howe.

WILT: William Abraham Wilt was born in Snyder county, Penn., September 1, 1888, his parents being John D. and Susan (Birkhart) Wilt. He completed his education at Susquehanna University and Bonebrake Theological Seminary, graduating from the latter in 1915. He was converted in 1904, licensed in 1912, ordained in 1915, and has been four years an itinerant, serving Harrisonburg and Keyser.

WINE: Samuel K. Wine was born in west Rockingham in 1852, and died at Fayetteville, Penn., January 21, 1911. In 1875 he graduated from Lebanon Valley College, but studied also at Otterbein and Princeton universities. Among his charges in this conference were Ottobine, Mount Clinton, Dayton, Harrisonburg, Strasburg, and Winchester. After removing to Pennsylvania he served several charges there. Mr. Wine married Miss Lizzie Keys, of New Erection and had three children.

YOUNG: Robert Newton Young was born at Wolverhampton, England, August 18, 1885, and was educated in Scotland. He was licensed in 1912 and ordained in 1921. His charges have been South Branch, Bayard, Edinburg, Reliance, and Churchville. The wife of Mr. Young is a native of Scotland. Their three living children were born in the United States.

ZAHN: John Zahn was a member of the General Conference of 1829, and was present in the Virginia Conference when the whole Church in the East was embraced in the Hagerstown Conference. He preached at the funeral of Bishop Newcomer. When the church in the East was all in one conference he was one of its most promising ministers. At the time of his death,—April 14, 1861,—he was one of the oldest preachers in the church.

ZEHRUNG: Samuel Zehring, born May 9, 1812, died June 6, 1849, was buried in the Funkhouser burying ground on Mill Creek near Mount Jackson.

CHAPTER XXI

EARLY DEATHS AMONG MINISTERS

The proverb that death loves a shining mark seems applicable to the early deaths of those of our number whose light began to shine in early life.

Peter Whitesel, whose father's house in Rockingham was one of the first preaching places of the German evangelists, became a companion of the early ministers, married a daughter of Bishop Brown of Pennsylvania, and after seven years of service laid down his life. His father gave the land for Whitesel's church, the first house of worship built by the United Brethren in Virginia.

John Gibbons, a young, bashful boy, embraced religion at a camp meeting on the land of Peter Ruebush, near his home in Augusta, and immediately responded to the call to preach. This was in opposition to the wish of the family, who were not of the church he joined. Young Gibbons could preach from the start, and a most promising career appear to lie before him. Yet after only three years of ministerial service he died at Burlington, W. Va. Almost fifty years later the Conference placed a monument over his grave at the old stone church.

In the same year,—1847,—Richard Nihiser died a most triumphant death at Chewsville, Maryland. He was reared and converted near Mount Hebron, Shenandoah county. He was great in prayer and song, pious and studious. His body was interred in the churchyard at St. Paul's, Hagers-town, Maryland, but was removed to help make room for the new church now covering the spot.

Jacob A. Bovey, a West Virginian, fell a victim to typhoid fever, and was buried at Edinburg, Virginia, in November, 1859. His dying message was, "Say to my brethren I die in the faith I have preached."

Samuel Evers died in June, 1861, just as the war-clouds were gathering. He was undertaking an important work as teacher, and it had been only two years since joining conference. His health had been undermined in his efforts to secure a college education. He was buried in the cemetery of the Union Presbyterian church at Cross Keys.

Under privations and with much toil, P. W. Weller was preparing for a career full of promise. Yet within a few weeks from the time when he was to receive a diploma from the college at Westfield, he was called to his long home.

Dorsey Freed, son of the Rev. John D. Freed of Virginia and Maryland, spent several years in college, only to leave his first charge and die at his father's home in 1876.

Charles M. Hott, the brightest of a bright family, an eloquent preacher and charming singer, a young man of splendid ability and great character, served but one pastorate. He was then called to become a college preacher in California, but after a few months was called home, leaving a wife and two children.

James E. Whitesel, son of Simon Whitesel, and born in 1851, was a most conscientious and loyal Christian. He began a university course while yet in his teens, and after good work on several charges was sent to Churchville, where he built a church that was the best in the conference at the time. But overworking himself, his promising career was cut short at the age of twenty-seven by typhoid fever. His body rests at Whitesel's chapel. He left a noble wife and three little children.

At the same place and in the same house, almost exactly twelve years later, died William O. Ewing, a victim to the same scourge. He also left three little children. His most estimable wife was a daughter of David Hott.

J. E. Widmeyer, after being six years a member of the conference, fell asleep at Newtown, Virginia, and is buried

at Winchester. Never strong, he could not resist the insidious attack of disease following a winter of earnest revival work. His wife, a daughter of the Rev. John W. Howe, and two little children were sorely bereft.

Kingsley Funk, son of E. W. Funk, of Singers Glen, was one of our brightest prospects for the ministry in later years. But while still in school he fell a victim to influenza and died a triumphant death in 1918.

In contemplating these short careers one instinctively asks the question: Why these untimely deaths? Although the veil cannot be pierced to learn the answer, the labors of these men were not without result. "Their works do follow them."

CHAPTER XXII

CHURCH DEDICATIONS

Note: "Built by" refers to the minister in whose pastorate the church was built. "Built through" refers to the person or persons mainly instrumental in effecting the work.

Alpine, Berkeley Springs circuit; built by C. D. Bennett; dedicated August 6, 1905, by A. S. Hammack; cost, \$550.

Antioch, on New Creek circuit; built by J. H. Brunk, 1899, dedicated by Bishop Weaver; cost, \$1,000; a school-house previously used forty years.

Bayard; built by W. S. Rau; dedicated by H. H. Fout, November 19, 1906; cost, \$2,100.

Belmont; dedicated 1884, by A. P. Funkhouser; cost, \$1,000.

Berkeley Springs station; frame; built by G. W. Howe, 1869; dedicated 1870 by Bishop Weaver; cost, \$1,000; second church (concrete block) built by Geo. P. Hott; dedicated June, 30, 1907, by Bishop J. S. Mills; cost, \$6,578.84; parsonage (concrete block) built 1903 by E. E. Neff; cost, \$4,200.

Bethel, on Toms Brook circuit; built by Henry Jones; cost, \$800.

Bethel, on Lacey Springs circuit; built by J. M. Eavy; built through A. C. Long and Betty Flook; dedicated by J. W. Howe about 1889; cost \$1,000; preaching for many years previously in the old school Lutheran near by.

Bethlehem; brick; built through the Shueys; dedicated by Bishop Glossbrenner, cost, \$1,300; one of the first preaching points in the valley; at this place during the Annual Conference in 1852 Bishop Glossbrenner took the first missionary offering ever taken in the denomination, Bishop Erb presiding; second church built by G. A. McGuire; dedicated by A. S. Hammack September 21st, 1918; cost, \$7,320.

Big Pool: built by M. D. Mayselles; built through N. E. Funkhouser; dedicated August, 1911, by A. S. Hammack; cost, \$1,500.

Blairton: built by J. H. Ford; dedicated April 14, 1918, by Bishop W. M. Bell; cost, \$12,000.

Bluff Dale, Albemarle circuit; dedicated by J. W. Howe.

Bridgewater: originally the private property of — Hoover, with entrance at rear; after Hoover was drowned, bought from executors about 1858 with money raised by J. Markwood and wife; never much congregation; sold by quarterly conference and Act of Assembly through J. W. Howe; of proceeds, 40 per cent given to Augusta circuit parsonage at Spring Hill, 60 per cent to district parsonage at Dayton, the first and only presiding elder parsonage; cost, \$500.

Broadway: built by C. D. Helbert; dedicated by Bishop Dickson, 1891; cost, \$1,500.

Buckhall, Prince William circuit: built by A. V. Vandersmith; dedicated by A. S. Hammack, February 18th, 1905; cost, about \$1,000.

Buck Hill, Jones Spring circuit: built by J. G. Ketchem; dedicated July, 1911, by W. F. Gruver; cost, \$600.

Cabin Run, West Frederick circuit: weatherboarded and plastered; built probably by B. Stickley; improved by W. J. Miller about 1875; cost, \$600.

Cedar Grove: dedicated by J. D. Donovan, about 1888; cost, \$500.

Cherry Grove: built by W. F. Gruver and J. D. Donovan; dedicated about 1890 by J. N. Fries; cost, \$600.

Cherry Run: built by D. G. Brimlow, 1914; dedicated November 1st, by A. S. Hammack.

Churchville: built by J. E. Whitesel, 1878; dedicated by Z. Warner; cost, \$3,500; old church built in partnership with the Methodists.

Clay Hill, Rockbridge circuit: built, 1856; dedicated by Bishop Glossbrenner; cost, \$600.

Claysville, New Creek circuit: built by William Fout, about 1850-55.

Colvinstown, Edinburg circuit: built by J. D. Freed, 1872; dedicated by Bishop Weaver; cost, \$1,500.

Crabbottom, Pendleton circuit: dedicated 1902, by A. P. Funkhouser.

Cumberland: built by A. J. Secrist; dedicated December 20th, 1908, by W. F. Gruver; cost, \$6,604.81.

Dayton: dedicated June, 1878 by Bishops Glossbrenner and Hott; cost, \$2,500; built by A. P. Funkhouser; burnt down 1904; second (brick) dedicated 1904, by Bishop W. M. Weekley; cost, \$6,100; addition dedicated by Bishop W. M. Bell, April 14th, 1918; cost, \$5,000.

East Point: dedicated about 1895 by J. W. Hicks; cost, \$1,000; preaching in free church near by for at least forty years; Noah Shuler (?) a member of first congregation.

Edinburg: built 1850; cost, \$500.

Fountain: built by C. P. Dyche; dedicated May 6th, 1906, by George P. Hott; cost, \$1,495.

Fern Hill, Swift Run circuit: built by Carl W. Hiser and E. E. Miller, 1919; cost, \$1,350.

Fairview, at Laymansville: built by J. F. Snyder, 1900; dedicated by H. H. Fout; frame; cost, \$1,200; seating capacity, 300.

Fairview: built, 1869 by P. H. Thomas, dedicated by Bishop Glossbrenner; cost, \$1,000; class now disbanded.

Fairview: built by W. L. Childress, 1896; dedicated by A. P. Funkhouser.

Friendship: first church built 1867 by J. W. Howe (?), cost, \$800; second by C. H. Crowell about 1890; cost, \$1,000.

Friendship, Inwood circuit: built by W. J. Lower, 1868; cost, \$1,000.

Greensburg: first church (brick) built about 1878 by J. W. Kiracofe, cost, \$1,500; second, built 1889 by W. F. Gruver; dedicated by J. D. Donovan; cost, \$2,500; previous preaching in a log church burned during the war; brick parsonage built by J. W. Howe, 1874, at cost of \$1,500.

Greenway: built by S. K. Wine, 1899; dedicated by Dr. Carter; cost, \$1,200.

Grove Hill: dedicated by J. W. Howe about 1867; new church dedicated 1894; cost, \$1,000.

Harrisonburg: first church built 1896-97; second church (stone) built 1917-18; dedicated June 1st, 1918, by Bishop W. M. Weekley; cost, \$93,000; construction manager, E. C. Wine; building committee, F. W. Liskey, J. R. Liskey, D. H. Liskey, W. I. Good, and J. E. Pifer; parsonage built 1911; cost, \$3,600.

Herwin Chapel: built near Linville by G. B. Fadeley; dedicated by W. L. Childress, 1899; cost, \$800.

Hazlewood, on Prince William circuit: bought 1895 from Presbyterians for \$120.

Hishman, Hardy circuit: built by G. A. McGuire, and T. J. Coffman; dedicated August 18th, 1917, by A. S. Hammack; cost, \$1,300.

Inwood: built by P. B. S. Busey, 1895; dedicated by Bishop Kephart; cost, \$1,500; parsonage built by Busey, 1897, at cost of \$1,000; practically rebuilt 1915.

Jenkins Chapel, Hardy circuit: struck by lightning and burned to the ground 1918; no insurance; restoration begun by T. J. Coffman; built by B. F. Spitzer; dedicated by W. G. Clegg 1920; cost, \$1,500.

Johnsontown, W. Va., Christian church bought and remodeled under leadership of I. Summers; dedicated June 25th, 1916.

Keezletown: built about 1850 on land given by Amos Keezle; second church by S. L. Baugher; dedicated by A. S. Hammack, November 25, 1917; cost, \$1,100.

Keplinger Chapel in Brock's Gap: log, built through George Keplinger; dedicated by Bishop Markwood about 1858; cost, \$500.

Kessell, South Branch circuit: built by J. W. Wright, 1917; dedicated by A. S. Hammack; cost, \$2,300.

Keyser: first church (frame) dedicated August 7th, 1904, by Bishop W. M. Weekley; cost, \$5,350; built by S. R. Ludwig; second church corner stone laid September 4th, 1921; to be built of white vitrified brick; to cost \$60,000; W. A. Wilt, pastor.

Lacey Springs: built through A. C. Long; dedicated about 1877; cost, about \$3,800.

Martinsburg mission station begun 1867, worshiping in Ridenour's stone house till a church was completed the same year, and with Smoketown, Greensburg, and Friendship as outside appointments; the old church followed by a new; pastors—W. J. Lower (1867-70), J. W. Howe (1871-5), A. M. Evers (1875-6), J. K. Nelson (1878-80), J. E. Weidmeyer (1880), J. M. Underwood (1881), J. D. Donovan (1882), M. F. Keiter (1883), M. D. Mayselles (1884), J. R. Ridenour (1885-9), J. B. Chamberlain 1891-95), O. W. Burtner (1895), J. F. Snyder (1896), W. F. Gruver. New church dedicated October 8, 1912 by Bishop T. C. Carter; built by W. F. Gruver; cost, \$21,000.

Manassas: church and parsonage bought of the Methodists through efforts of L. C. Messick, 1917.

Midland in Prince William county: built by G. W. Stover; dedicated by A. P. Funkhouser about 1893; cost, \$1,000.

Mount Bethel, Augusta circuit: built by G. W. Rexroad 1890; dedicated by A. P. Funkhouser; cost, \$1,000.

Mount Carmel: built by J. W. Hicks in second year of his pastorate; cost, \$800.

Mount Carmel: built 1873 by James Whitesel, dedicated by Bishop Edwards; brick; cost, \$2,000; seating capacity, 350.

Mount Carmel in Brock's Gap: built by M. F. Keiter; dedicated about 1877 by J. K. Nelson; cost, \$300.

Mount Clinton: built by J. W. Howe; dedicated by Bishop Hott, October, 1880; cost, \$1,300.

Mount Hebron, Toms Brook circuit: built by J. Ruebush about 1846; dedicated by Bishop Glossbrenner; cost, \$1,000; preaching for many years in Blind's log school-house near the church, on the land of Jacob Funkhouser, father of G. W. Statton's first wife; third church built 1897, by L. W. Lutz, dedicated by J. D. Donavan,—a frame building seating 250 and costing \$650; remodeled by F. B. Chubb 1915; cost, \$2,250.

Mount Hebron, West Frederick circuit: built by George McGuire; dedicated by A. S. Hammack, July, 1911; cost, \$700.

Mount Hermon, Edinburg circuit: built by J. W. Hicks; cost, \$800.

Mount Horeb: built through M. G. Jones; dedicated by Bishop Edwards, 1878; cost, \$1,500.

Mount Olive: built 1885 by Snowden Scott, dedicated by J. W. Hicks; frame; cost, \$1,000; seating capacity, 250.

Mount Olive: built 1869 (?) by J. K. Nelson; cost, \$800; preaching many years in Jenkins' schoolhouse.

Mount Pisgah, Augusta circuit: log church built by Jacob C. Spittler about 1850; cost, \$500; second by S. K. Wine, 1884; cost, \$1,200; dedicated by C. I. B. Brane.

Mount Pleasant station: built by H. Tallhelm about 1870; dedicated by Bishop Weaver; cost, \$1,000.

Mount Pleasant, Berkeley Springs circuit: built 1870; cost, \$500.

Mount Pleasant, West Frederick circuit: built about 1857 by I. Baltzell; cost, \$500.

Mount Solon, Tom's Brook circuit: built by F. B. Chubb; dedicated by A. S. Hammack, May 28th, 1916; cost, \$1,250.

Mount Tabor: built before Lacey Springs.

Mount Tabor, Berkeley Springs circuit; re-dedicated by A. S. Hammack, September 12th, 1909; S. D. Skelton, pastor.

Mount View, Churchville circuit: dedicated August 4th, 1901; cost, \$850.

Mount Vernon, at Shendun: log; built through —— Spittler, 1828; second, dedicated by Bishop Glossbrenner, 1878; cost, \$1,000.

Mount Zion, Elkton circuit: dedicated by J. W. Howe about 1870; cost, \$300; new church dedicated by C. I. B. Brane, 1898; cost, \$1,000.

Mount Zion: built by Levi Hess, 1855; dedicated by Bishop Markwood; cost, \$1,000.

Mount Zion, New Creek circuit: built by W. J. Miller about 1875; dedicated by Bishop Weaver; cost \$1,000.

Mount Zion above Mount Solon: dedicated by J. Markwood 1849, a great revival immediately following, conducted by W. Knott and G. Huffman; cost, \$800.

Mount Zion, Rockbridge circuit: dedicated by A. S. Hammack June 1903; construction begun by W. S. Rau, completed by brethren of the appointment, led by C. S. Yago; cost, \$1,000.

Naked Creek: built about 1875; dedicated by J. W. Howe; cost, \$500.

Otterbein: built about 1834 on land donated by David Whitmore; Jacob Miller, carpenter.

Otterbein, Albemarle circuit: built 1875 (?); cost, \$300.

Otterbein: first church built by W. J. Miller, 1870; cost \$600; second by W. H. Sampsell, 1898; cost, \$1,000.

Otterbein: Edinburg Circuit; old time church; first building built about 1840; second church built by F. B. Chubb; dedicated by Dr. J. A. Funkhouser, September 9th, 1914. Mr. O. Funkhouser gave the pipe organ; total value, \$6,000.

Petersburg, W. Va.: built by J. W. Stearn; dedicated June 18th, 1917, by Bishop W. M. Weekley; G. H. Whitesel, construction manager; cost, \$9,750.

Pikeside, Inwood circuit: built by W. D. Mitchell, dedicated August 10th, 1913.

Pleasant Grove: built 1838, and \$300 raised the day of dedication; logs hewn in the woods near by, those for the south side being given by the father of Elijah Huffman, those for the east by Jacob and Peter Whitesel, those for the west by Abram Funkhouser, those for the north by Jacob Pifer; each party gave six of the 24 benches; dedication by Reeser; pulpit at first on north side; Pifer a carpenter and worked on the church; George Huffman and William Knott had a great revival here; new church built by A. J. Secrist; dedicated 1915 by A. S. Hammack; L. W. Swank a leader in the work; cost, \$2,400.

Pleasant Hill, Jones Spring Circuit: dedicated by Bishop Weekley, August 1st, 1915; built by D. G. Brimlow; cost, \$1,200.

Pleasant Plain, Inwood circuit; built by J. R. Ridenour, 1885.

Pleasant Valley: first church built 1860; burned 1862; second built by P. H. Thomas, 1868; dedicated by Bishop Glossbrenner; cost, \$1,000.

Prize Hill, Albemarle circuit: finished by W. S. Rau, 1896; dedicated by A. P. Funkhouser; cost \$700.

Red Bud, Inwood Circuit: built 1882 by John M. Hott; cost \$1,000; reopened by J. W. Howe, 1896.

Reed's Creek, Franklin circuit: built by A. P. Walton 1898; cost, \$500.

Ridings Chapel: built about 1888; cost, \$1,000.

Riverton, W. Va.: built by J. W. Brill, 1900.

Ridgely: built 1916 through the instrumentality of the Virginia C. E. Society; cost, \$3,000. Tabernacle built by H. E. Richardson and dedicated by A. S. Hammack.

Ridings Chapel, Frederick circuit: built by J. C. S. Myers; dedicated September 6th, 1908 by A. S. Hammack; cost, \$1,802.

Roanoke: first church built by S. L. Rice, 1895; a second church was built in N. W. Roanoke, and discontinued in 1906; a new church was re-located and built by C. H. Crowell; dedicated September 29th, 1907, by Dr. Parrett; cost, \$15,372.

Salem, near Singers Glen: built during civil war and dedicated by Bishop Glossbrenner; probably the only United Brethren church built within the Confederacy; old Methodist Episcopal church at Green Hill bought and moved to Salem; built by J. W. Howe and W. J. Miller; cost, \$500.

Salem, Elkton circuit: built by J. H. Brunk; dedicated November 16th, 1902; cost, \$800.

Salem, Inwood circuit; built 1879; reopened October 13th, 1907, by W. F. Gruver.

Shady Grove: dedicated by Bishop Weaver about 1870, after payment had been hanging so long that Presiding Elder Howe had the quarterly conference authorize a sale; debt paid by new subscribers; cost, \$1,000.

Shiloh: built by W. H. Clary about 1844; cost, \$800; second church built 1917 by F. B. Chubb; cost \$1,400.

Singers Glen: built jointly by United Brethren and Baptists, the Baptist interest being afterward purchased; dedicated about 1881; cost about \$1,000; second church (brick), Donavan Memorial, built by J. H. Brunk; dedicated May 27, 1906 by E. U. Hoenshell; cost, \$5,650.

Sir John's Run: built by W. L. Childress 1897; cost, \$1,000.

South Mill Creek, Franklin circuit: built by A. P. Walton, 1899; cost, \$550.

Smith's Creek, Franklin circuit: built by A. P. Walton, 1899; cost, \$800.

St. John's, Franklin circuit: built by J. W. Stearn; dedicated by A. S. Hammack, 1906.

Staunton: First church sold to Church of the Brethren; second bought of the Baptists, 1904; cost, \$4,000; remodeled 1905; valued at \$16,000.

Stokesville, Churchville circuit; built 1905; cost, \$600; dedicated by A. S. Hammack.

Swift Run; dedicated 1870; log; cost, \$300; second by J. W. Brill; built about 1900.

Sharon, at Reliance: first church built by P. H. Thomas 1869 at cost of \$700, dedicated by J. W. Howe; second, by J. E. Hott, 1887; cost \$1,000; first preceded by partnership church.

Shenandoah City: dedicated 1896; cost, \$1,500.

Spring Hill, Augusta circuit: built through William Patterson, about 1828; cost, \$1,000.

Sunrise: built 1885; cost, \$1,000.

Tabor: built 1854; cost, \$600.

Thompson (?): built by W. J. Miller; dedicated about 1875; log; cost, \$300.

Toms Brook: built by M. F. Keiter about 1875; cost, \$1,500; parsonage built by R. Byrd about 1891; cost \$1,000.

Tye River, Augusta circuit: built by A. Hoover, dedicated by J. W. Howe, 1870; log; cost, \$300.

Union Chapel: built through D. W. Brenneman about 1885; cost, \$1,000.

Union Chapel: built by W. R. Berry, 1888; dedicated by J. W. Howe; cost, \$1,000.

Verona; dedicated by J. W. Howe 1890; cost, \$800; second church built by J. C. S. Myers and W. S. Rau; dedicated by W. F. Gruver, May 31st, 1908; cost, \$3,250.

Walker's Creek: built 1852; the Presbyterian half-interest bought out.

Westernport: built by I. M. Underwood, about 1879-80. Rebuilt.

Whitesel's: built about 1824; deed made some years later by Peter Whitesel to George Whitesel, Simon Whitesel, and George Lutz; this log church rebuilt after a great revival, the first meeting being led by C. W. Stinespring, about 1874 at cost of \$500; weatherboarded, new windows, change of pulpit and benches; Daniel Sandy (?) one of the principal movers in this; new church built about 1893 and dedicated by Bishop Hott; cost, \$1,000.

Winchester: built by G. W. Howe, 1872; dedicated by Bishop Edwards; cost, \$2,500; parsonage built by J. R. Ridenour during his second year's pastorate; at cost of \$1,000.

Yocum, Franklin circuit: built by J. W. Stearn; dedicated September 13th, 1914, by A. S. Hammack; cost, \$1,200.

CHAPTER XXIII

SKETCH OF ABRAM PAUL FUNKHOUSER

In our present sketch we find a life so varied and a character so full of the desire to help humanity that no mere statement of facts can convey properly the far-reaching influence of his life. Imbued with an intense interest in his fellow-men, he strove in every possible way to aid in their moral and mental uplift. Into the brief outline of his life which follows must be read the ambition of a far-seeing man to be a worth-while citizen.

Abram Paul Funkhouser was born December 10, 1853 near Dayton, Virginia. His mother was Elizabeth Paul; his father Samuel Funkhouser. In his youth he attended private schools and afterwards was graduated from Otterbein University, where he received his Bachelor's degree. Later he received the Master's degree from Lebanon College and Doctor of Divinity from York College.

Immediately following his graduation, he founded Shenandoah Institute at Dayton, Virginia, and for several years was president of this school. During four years he was superintendent of public schools in Rockingham and brought the educational interests of the county to a high state of efficiency. Later he was president of Leander Clark College of Iowa and of Lebanon Valley College at Annville, Pennsylvania. For two years he acted as assistance to President Forst of Berea College, Kentucky. Into this work he entered with the greatest enthusiasm, fulfilling as it did his own ideas in regard to vocational training. At the time of his death he was financing a student at Berea.

By nature Dr. Funkhouser was deeply religious and at an early age was converted and joined the United Brethren church. Shortly thereafter he became a member of the Virginia Conference. He was known as the "Boy Preacher" at the age of sixteen when he delivered his first sermon at Mt. Solon, Virginia in 1869. Subsequently he had charge

of several circuits in the Virginia Conference, displaying efficiency and executive ability. He then became presiding elder of the South Branch District and was one of the most conspicuous delegates in the General Conference. For years he was a trustee of the United Brethren Publishing Board. In 1897 he was chosen associate editor of the "Religious Telescope."

The activities of Dr. Funkhouser found expression in political and civic interests as well as in the spheres of religion and education. In 1883 he moved to Harrisonburg, Virginia, and began issuing "The People," which name was later changed to "The State Republican." This journal was one of the leading state papers of Virginia, taking for its chief issues prohibition and clean politics. When the Readjuster party arose, he began taking a prominent part in the politics of his native state, allying himself with the Republican party. In 1887 when General Mahone was candidate for governor of Virginia he canvassed almost the entire state in his behalf and also did a great deal of editorial writing. In another campaign he made a race for a seat in the state senate and though the odds were greatly against him, he was defeated by fewer than ninety votes.

In 1896 Dr. Funkhouser originated the idea of a Confederate excursion to Canton, Ohio, the residence of William McKinley, then the Republican nominee for President. Though almost unaided in his plan, he chartered three trains and these carried two thousand veterans and their sons to the Republican Mecca. It was during this presidential campaign that Dr. Funkhouser was mentioned strongly for the position of Postmaster General in McKinley's cabinet. In 1897 he became postmaster of Harrisonburg, Virginia, and filled this position for eight years. In his term and because of his efforts Rockingham was the first county in the United States to be given a complete system of free rural mail delivery.

His civic spirit is shown in his purchase of the property that became the Assembly Park. Under his leadership a tabernacle and cottages were built and the first Chautauqua in this part of Virginia became a successful enterprise.

His talent and ability qualified him for adventure in various forms of important enterprise, and with energy and enthusiasm he aspired to reach the limit. He considered no discouragement, paused at no obstacle, waited for no council, and listened for no applause. Under the lash of criticism he refused to wince and whine. He was a preacher, educator and organizer, with power to command recognition. His mind was brilliant, and it was a pleasure to hear him speak.

The wife of Dr. Funkhouser was Miss Minnie King, from Westerville, Ohio. Their children are Mrs. Jessie P. Roudabush, Samuel K. Funkhouser, Mrs. Mary W. Rogers, and Edward K. Funkhouser. He was a kind husband and father and the Funkhouser home was a happy one.

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As specimens of Dr. Funkhouser's literary efforts, we present his address on "Our Church Centenary," delivered at Lebanon Valley College, December 10, 1873, while yet a college student, and his fraternal address to the General Conference of the Methodist Protestant Church, May 24, 1912.

OUR CHURCH CENTENARY

One hundred years ago, the blessings of civil and religious liberty did not crown our country as they do to-day. Washington,—the greatness of whose character every one knows,—had not yet led the American army to victory. The galling yoke of oppression bore heavily upon our ancestors. The republic had not yet been established. Everywhere, the people were rising against tyranny, and our political horizon was dark. Nor was this darkness confined alone to the political aspects of the country. In a great measure, the Church had lost her original purity; form had taken the place of power. Experimental religion was unknown even to many leading members of the Church. Yet there were some worthy exceptions. Noble men and women, in different parts of the land, were

endeavoring to arouse and awaken the Church from her lethargy.

Prominent among these illustrious workers were found William Otterbein, Martin Boehm, George Geeting, and others, who by their zeal in good works and their untiring energy brought many souls to Christ and thus laid the foundation of the Church of the United Brethren in Christ. And now we are about to be called upon to celebrate properly the one hundredth year of her existence.

Let us take a glance at her history up to the present time. For years Otterbein and his co-laborers directed their efforts alone to the conversion of souls. Consequently most of the converts were gathered into other churches. But from the time Otterbein clasped Boehm in his arms and exclaimed, "We are brethren," they looked forward to organic union. But this was not attempted until years after. At the great meeting at Isaac Long's, God poured out his spirit upon the vast assembly, composed of members of many churches and of as many different opinions. From this meeting the revival influence spread in many directions. A few preachers were raised up, who carried the gospel into the states of Maryland and Virginia. Some of their earnest workers emigrated to Ohio and soon raised the gospel banner in the then Far West. Large meetings were held in many places, and hundreds, yea, thousands, were converted to God, and scores were received into the Church. The efforts were thus far confined to the German language and entirely to the rural districts. Our fathers avoided large towns and cities.

But the country was filling up with English-speaking people, and thus arose a demand for an English ministry which the Church was slow to supply. However, when the ministry was partially supplied with English preachers, the progress of the Church was rapid. While some were zealously laboring here in the East, others moved with the tide of emigration, and were soon preaching to the inhabitants of the woods and prairies of the West. Thus the borders of the Church were enlarged, and by the efforts

of earnest men she has continued to advance until to-day she extends from the Atlantic to the Pacific, and from Canada to Tennessee.

But progress for the first century was slow. Indeed, viewing it from a human standpoint, it was remarkably slow. Near the close of this period her labor is still confined to German settlements, without a printed discipline, a printing establishment, newspaper, college, missionary society, or well organized itinerancy. Two annual conference districts embrace the entire work, without a house of worship west of the Alleghany Mountains and but few east of them. In a tribute paid to the Church in 1813 by the venerable Bishop Asbury, he estimates the whole membership to be 20,000, and the number of ministers, 100. By a series of calamitous events between 1810 and 1820, the membership was so pruned down that by 1820 it numbered only about 9,000.

Thus we see the Church, after a struggle of forty-six years, with less than 10,000 members and possessing nothing to make these permanent. Indeed, in the decade mentioned, despite all the work done, there had been a total loss of more than 1,000.

But at this time God was raising up an English ministry, and of its success we may judge by examining and comparing statistics for the years following.

The denominational interest of the Church now began to receive attention. The first discipline was printed in 1815. In the last month of 1835 the first issue of the "Religious Telescope" appeared, although in 1845 its circulation was only 3,000. Mount Pleasant College and Otterbein University were founded in 1847. In 1853 our efficient Home, Frontier, and Foreign Missionary Society was organized. In 1850 the membership of the United Brethren Church was about 40,000. Ten years later it was 94,000, showing an increase in the decade of 54,000.

What is the condition of the Church to-day? Her boundary is limited by no state lines, nor is she confined to one country only. Her membership is almost 150,000,

and she is represented in almost all the states of the Union. Her territory is divided into more than forty conference districts, these having a force of 2,000 ministers. She is making her mark. Her printing house, besides carrying on a large book trade, publishes six periodicals, whose joint circulation is more than 300,000 copies. Besides the "Sabbath School," and "Benevolent Fund," and "Church Erection" societies, she has a well organized missionary society with many missionaries in frontier fields, and two foreign missions manned with almost a dozen earnest workers. Her educational institutions are beginning to be a power. Besides half a dozen high schools and academies, she has as many regular colleges.

If such be the United Brethren Church, every member should esteem himself happy that he lives to celebrate the centennial anniversary of the denomination. But will we accept the responsibility of our position? The responsibility is upon us and we must accept it. We must not prove recreant. "As all rejoiced in bringing their gifts to King Solomon, so every one, young or old, man or woman, should contribute, as God has prospered him, in erecting monuments to the Lord that shall bless through coming ages all within their influence. Yes, this should be a year of rich harvest to the treasuries of the Church, and especially to her colleges. This year her friends should place Lebanon Valley College in the front rank. To her, donations should be made until they reach hundreds of thousands of dollars. Her halls should be filled with students. All this may be accomplished this year by united effort. There are, at least, five hundred young men and women in these four cooperating conferences who should be in some department of college work to-day. The first thing needful is to make our college worthy in every respect for fitting this large number for the responsible duties of life, and the second is, to send them here.

We as students have resolved to do our part, and we, and the world, and God, expect the Church to do hers.

* * * * *

Mr. President, Fathers and Brethren*:

Commissioned by our Board of Bishops, it is a great pleasure to my colleague, Dr. Washinger, and to myself to bring to you the sincere and cordial greetings of the United Brethren Church, and to reciprocate most heartily the splendid and touching expressions of fraternity of your distinguished representative, President Lewis, in his able address to our General Conference three years ago at Canton, Ohio. We have followed your proceedings in this body with increased interest and rejoice over all the victories you have won for Christ, especially during the last quadrennium.

For six quadrenniums, it has been my privilege as a member of the General Conference to hear and greet the brethren you have sent to us with messages of warmest sympathy and co-operation; messages in the more recent past, big with the conviction that God has one kingdom on earth; urging more than co-operation and fraternal sympathy—even the unity of organic union, responding in the fullest sense to every advance made by our most enthusiastic leaders.

It was my fortune to be a member of the Tri-Council which met six years ago in Dayton, Ohio, and to share in the spiritual exaltation of the whole Council described by another as “almost a modern Pentecost,” after the unexpected but unanimous adoption of the resolution offered by your representative, Dr. Lewis, that “our first and chief business is to provide for the organic union of these three bodies;” and later, as a member of the Committee on

*The following address by Dr. Funkhouser was in response to the resolution below, which was adopted by a unanimous vote.

We believe that a union of the Methodist Protestant Church and Church of the United Brethren in Christ, is both possible and practical, and therefore we authorize our commission on church union to enter upon negotiation with the commission of the Church of the United Brethren in Christ, just so soon as that commission is full authorized to enter upon said negotiations.

Polity, both at Pittsburgh and at Chicago, to share in a small way in the adoption of the Plan of Union, in a very large measure, your plan of union, which was presented to the churches interested with so much promise for good to our common Zion. So that having met with these your representatives and having learned to know your spirit, and having familiarized myself with your people and church life, I am not among strangers; for indeed I feel like repeating the words of our church founders almost a century and a half ago—when though strangers, after a heart-searching sermon full of the unction of the Holy Spirit by the Mennonite preacher, Martin Boehm, a man of small stature and plain garb, the stalwart and scholarly German Reformed Otterbein with brimming heart and tear-filled eyes, put his arms about the speaker and exclaimed “We are brethren.”

All of these efforts and plans for closer relationship between our churches have had, from the beginning, our heartiest approval, and our hopes have been high for realization of this forward step in the meaning of God’s forces for the overthrow of sin and wickedness in high places. And my conviction to-day is that the discontinuance of these efforts for union is most foolish, if not criminal.

And in this, without a single exception, to the best of my knowledge, on every occasion when the question has been voted on, in Annual or General Conference, these sentiments echo the expressed will of our people.

But Christian people do foolish things. We maintain schools and colleges, build churches and employ pastors, conduct Sunday schools and Young People’s Societies to train, culture and save our children and make of them good men and women, and then we authorize others by law to destroy our work, degrade and ruin our children; and we build jails and penitentiaries and hire officers to harvest this crop of destruction, the result of legislation winked at and supported by Christians.

The Protestant Church in the United States to whom is committed now, as in the past, the salvation of our peo-

ple and the making of the greatest nation on the earth, and, through this nation, to reach every other people on the globe, has divided, according to Dr. Carroll, our religious census enumerator, into 141 denominations or sects, each more or less against the other, and this too in the face of the united hosts of darkness. If the Apostle Paul who begs us to "have the mind which was in Christ Jesus, were writing us now, would he not say, "Oh! foolish brethren, who hath bewitched you?" Should we not pray, and that right earnestly, like the fellow falling from the high bridge: "Lord, have mercy, and have it quick!"

What wasted strength, what a weakening of our forces, what a dissipation of our vital resources!

The tendency of the age is toward organization and consolidation. The trend towards centralization is universal. These are the days of integration. The day of individual initiative and effort and great achievement is past. We are in the era of world-wide movement. The world has become a great community, from all parts of which we may hear daily, and every man has become our brother. The problems to be solved and the tasks to be done are so large that it takes great agencies to accomplish them,—not in commercial life only,—but also in the social, educational, political and religious worlds, the watch words are "Organization" and "Combination!" And is it not the whole aim of the gospel and will it not be a glorious achievement to put one spirit, the spirit of our Christ into the whole human family?

Who is urging this union? Jesus, the head of the Church. His last prayer on earth was that "they might be one." The Holy Spirit is our inspiration and our guide. His first coming was to the disciples who were in one place and with one accord, and his perpetual ministry is to build us up together. Common sense and good judgment appeal to us to be as wise in religious affairs as the children of the world are in business matters; to mass our forces and push the conquest of Satan's kingdom, never so aggressive and defiant as now.

Our laymen are eager to see the methods of practical efficiency applied to the work of the churches. The logic of facts is that of such a proposal. They want the comrade touch of shoulder to shoulder in company rank, the force of the regiment, the strategic power of the well placed battalion. For a half million members of our two churches to be organically related is in itself a stimulus of no mean order.

Who is against us? Satan, the arch enemy. The devil is a strategist. If he can keep the forces of truth divided into sections or sects, he will conquer in detail and the rule of his authority will be undiminished. The open, active advocates and agents of Satan decry church union, while pride in what our fathers wrought or left us, prejudice of birth or training, denominational greed and selfishness in all its ramifications, with some good people who live in the past and question the propriety of a change; these are the reactionaries clogging the chariot wheels of progress.

A growing sentiment of union is felt among all Christian people. All churches now have their committees on church union and a great national federation is endeavoring to bring all the churches nearer together. Men outside of the church, as well as those within, deplore ecclesiastical division and look upon sectarianism as a reproach. Unity does not mean uniformity; but it does mean such a spirit of loyalty to the master and such a love for the brethren as will tolerate individual differences and permit individual variety under a common form.

Subordinate beliefs raised to the rank of essentials block the way of unity. There is no proprietary right in matters of faith. The basis of real union must always be found in a common spiritual impulse and life; and it will be effective, not along lines of history and ancestry, but in spiritual affinity; not in a common origin but in a common life—The Union must be vital, not simply formal.

There is so much in common between the Methodist Protestant Church and the Church of the United Brethren

in Christ, that the wonder is not how to get them together, but that they have been so long apart. Each has a supreme regard for the facts of religious experience; each stands for the right of private judgment in matters of religion, the freedom of the local church, and supreme loyalty to Jesus as Lord and King. In doctrine, they are both Arminian; and in organization, thoroughly American, and they do not differ, in any important particulars, in form, sacraments and ordinances.

Neither of us number our adherents by the million but our crowning glory has been the regenerated heart as the key to the saved life; and we continue to hold, and God grant that it may never be otherwise, that our first duty is to provide for the maintenance of God's invisible Church in the hearts of his children. God's communications with the soul are personal and individual and the cry of the ages is: "O that I knew where I might find him!"

The more consecrated and enthusiastic our people and the more efficient and developed our organization, the more successfully can we respond to this yearning appeal in helpful Christian service.

The marshalling of our columns under one banner and one leadership and as one host with a single purpose would be an object lesson in the recovery of Christianity towards the unity that alone is the Master's plea and a forerunner of similar movements that may characterize our age.

With our principles affirmed and our prejudices denied in this the day of His power, we stand willing to be led, willing to act, willing to move out, if it may be into a wider fellowship and a more abounding service. Mr. President, "If thy heart be as my heart, give me thy hand."

CHAPTER XXIV

THE CHURCH AND EDUCATION

Some one has declared that nine-tenths of all education since the founding of Christianity has sprung from the tradition and purposes of the Church. Of course the mathematical character of the statement is for the purpose of giving definiteness to a strong claim. It was the policy of the Church of the Middle Ages to keep the Bible from the mass of the people and to discourage popular education, so that all Christendom might be kept in intellectual slavery to a crafty and thoroughly organized priesthood. The Reformers, including those who appeared before the Reformation of the sixteenth century, were not at all in sympathy with this idea. They believed most firmly that all persons should be able to read and write, although their zeal in the cause of education was primarily religious. They insisted that their people should read the Bible for themselves, so that their faith might rest on a sure foundation. Therefore schools, open to the public generally, sprang up in all the portions of Europe that were deeply influenced by the Protestant Reformation.

But the sect which in 1627 called itself the United Brethren found that "a more enlarged acquaintance with literature and philosophy had, in some instances, paralyzed the zeal of ministers in promoting the edification of their flocks, and, by the false gloss of heathen philosophy, obscured the bright purity of Christian doctrine, which derives all its luster from Christ crucified." These men "laid greater stress on piety, moral conduct, and knowledge of the Holy Scriptures, in persons sustaining the pastoral office, than in human learning."

These criticisms are of precisely the same character as those which have been urged by the present United Brethren Church. The higher education of the earlier day consisted very greatly in the study of the dead languages of

Greece and Rome. When these languages were living tongues, they were spoken by nations that were pagan, although at the same time quite highly civilized. The ideas presented in their literatures sprang from a heathen and not a Christian source, and to minds imperfectly trained were likely to be prejudicial. And it must be added that until within the last half-century there was no very material change in the course of study in all colleges.

Otterbein was recognized as one of the cultured men of his day, and he used at least five languages, ancient and modern. But to him and those who thought as he did, religion is almost wholly an individual and personal work within the soul. It is only incidentally an affair of the intellect. Otterbein was not a man to believe very much in educational religion, which was almost the only form recognized in the state churches. He could work consistently and harmoniously with persons like Boehm, Guething, and Newcomer, whose education was not above the level of a country school training of to-day. Intellectually, they were not his equals. But in the matter of religion they stood on common ground. It is perhaps because he regarded the work of the established churches as comparatively inefficient that he let his scholarship lie in the background. He preached in much the same manner as his associates, and he never wrote a book. And yet he was the more effective because of his scholarship. Whether the advanced education be a curse or a blessing is after all a personal affair. Nevertheless, Otterbein does not seem to have been a strenuous advocate for higher training in others. He perceived that the preaching most needed by the time in which he lived was of the sort presented by men of his own kind. "There is no evidence that Otterbein ever impressed upon his associates and disciples the necessity of educational training. Did he feel that necessity, or, rather, did he share the popular feeling that scholarship was generally conducive to spiritual coldness and formality? At any rate, he acquiesced in choosing and sending out new preachers whose only claim to ability to teach

was that they knew God in a powerful, personal salvation from the power and fear of sin. With some ability to speak in public, with untiring zeal, and an industry that abated not, and with assured support from their own resources, the pioneers carried on a propaganda that made adherents wherever they went."

"Having fled from the persecutions of those in authority in Europe, who represented, of course, the educated classes, our ancestors felt that the best in life was to be secured in the quiet of domestic home life, apart from the knowledge of the world."

For several decades after Otterbein, the United Brethren ministers had little respect for what they called "preacher factories." Their prejudice against college training came largely by noticing that in these schools educational qualifications were more esteemed than spirituality. In the ministry of the old churches they also observed that education and a cold formality were closely associated. So they thought it better to rely less on books than on the promptings of the Spirit. This prejudice was held by the laity as well as by the preachers.

It was not until 1865 that the education of ministers was considered with any favor by a General Conference. The establishing of Otterbein University was much resisted for a while, and Lebanon Valley College was not founded until 1876. In theory the United Brethren membership has never opposed higher education, except in its bearing on ministerial preparation. And yet a prejudice against it in a theological sense could not fail to build up a degree of prejudice in a secular sense. This prejudice has in our day been very much overcome.

The demand for a change has grown with a growth of intelligence and knowledge among the masses, and is insistent as they realize that the leader of the religious forces of the community must devote his time and strength to the ministry of the Word. An educated ministry was opposed by the Otterbein people so long as they saw that men who made their living by some form of business, and

were without training, culture, or knowledge, were put forward as the teachers of "the people who perish for want of knowledge."

In the present century it is becoming recognized that religion without education sinks to the level of a superstition, and that the proper aim of a liberal education is not culture for the sake of culture, but culture for the sake of service to others.

"The present feeling of indifference to an educated ministry results in a large part from the former pronounced opposition to any culture or special training for the pulpit. The pioneers themselves were uneducated, and having fled from the persecutions of those in authority in Europe, who represented, of course, the educated classes, our ancestors felt that the best in life was to be secured in the quiet of domestic home life, apart from the knowledge of the world. It was this knowledge or learning which they blamed for the wickedness of those who possessed it.

"They were fortified in this position by what they saw in the schools themselves. A bitter fountain sends out bitter waters. And it must be admitted that they were grounds for their conclusions. Even when learning did not seriously affect the religious belief, its deadening effect was to be seen in the cold and lifeless formality of the educated ministry of the existing churches. There was no stirring of the emotions, 'no heart,' in the preaching which appealed to the judgment and reason, and, consequently, what they offered was a 'religion of the head.' This was believed to be fatal to all vital godliness.

"The first member of this conference after Otterbein to be a college graduate was Samuel Evers, who completed the course in Otterbein University and joined the conference in 1857. He founded Pleasant Grove Academy in 1859 and had less than two years of service when death ended his work in January, 1861. Just before this, D. D. Keedy and C. B. Hammack had been students at Mount Pleasant, Pennsylvania, but the combining of this school with Otterbein at Westerville, Ohio, ended their school

work, as they did not follow it to the new location. The next man to complete the college course was J. N. Fries, who in the centennial year received his diploma and degree from Otterbein, and has been for forty years a faithful and successful teacher.

“The necessity for college training was not generally felt. Indeed, up to about this time the old notion that education is not an essential for the minister, was generally held. It was emphasized in my own experience. In the spring of 1872, Boonsboro circuit, to which J. W. Hott had been sent, wanted a junior preacher. The Sunday after the conference, J. W. Howe, presiding elder, and John Ruebush, pastor, visited me at Keezletown, where I was teaching my second school, and spent the day with me, endeavoring to persuade me to accept that appointment and enter at once upon the work of the active ministry. When I urged my ignorance and need of preparation, and told them I was planning to go to college, they re-enforced their position by saying, ‘it is a pity to see a man spending the best years of his life in school while the world is being lost.’ I was then eighteen. Howe and Ruebush were strong men, and more progressive than many others, and yet they reflected the general opinion. Both men lived to change their ideas entirely on this subject, for a few years later they were my strongest supporters in establishing Shenandoah Institute.

“Evers, Fries, McMullen, Hendrickson, Harper, O. W. Burtner, C. M. Good, W. D. Good, and myself* have been graduated from Otterbein, and S. K. Wine and W. O. Fries from Lebanon Valley; and of these only Fries, McMullen, W. D. Good, and the writer are today (1914) members of this conference. After efficient service in Virginia, Maryland, and Pennsylvania, Wine died at Chambersburg in the prime of life. The others are living and finding fields of usefulness elsewhere. Eleven have taken a course in Bonebrake Seminary: G. P. Hott, J. W. Hicks, L. O. Burtner, A. W. Horn, H. H. Fout, J. E. Fout, W. O. Jones,

*A. P. Funkhouser.

L. W. Lutz, and Lan Seng Nam. C. W. Burtner is a Congregationalists pastor in Connecticut, while only A. S. Hammack remain a member of this conference. Forty-eight members of the conference have attended Shenandoah Institute, some completing the full course. Some twenty-five years ago, nearly all who entered the conference studied at this school. But in the last twenty years a little less than one-third, and in the last ten years a little less than one in five have attended our conference school. Of our present membership of 58, those who have studied at Dayton, Virginia, number 22.

“J. R. Ridenour, A. D. Freed, C. M. Hott, and P. W. Weller were students in Lebanon Valley College for one or more years.”

CHAPTER XXV

THE VIRGINIA CONFERENCE SCHOOL

The country about Dayton, Virginia was settled long before there was any village at this point. The little stone building on the east border, between the Harrisonburg pike and Cook's creek, was built as a fortified house, and was surrounded by a stockade. It is supposed there was a covered way leading to the stream, and a condition in the crown patent to the land on which the lower mill stands is that the Burtner fort shall have enough water for its use. Even before the Revolution there was an Episcopal chapel adjacent to the town cemetery. On the ground now occupied by artificial Silver Lake was a Presbyterian church. The early population of the vicinity was Scotch-Irish and English and not German. As a hamlet, Dayton was first known as Rifetown or Rifeville. In 1833, Dayton was made a town by an Act of Assembly. The first dwelling within the town site was the Rife house, a rough-coat building that stood on the Institute campus. Previous to its being torn down by Dr. Funkhouser, the occupant kept a wagon yard. The Harrisonburg pike was built in 1833, and in 1840 there were 26 houses in the village. The union brick church now owned by the Church of the Brethren was built about 1858. Prior to this the only preaching place was a long shop building. Bachtel had a steel triangle made, and this was beaten with a hammer to give notice of the preaching hour. The discovery of gold in California made money plentiful, and Dayton was on somewhat of a boom. Property was in demand, houses were built, and in 1852 the place was incorporated.

Shenandoah Seminary was founded in 1875 and incorporated one year later. In 1879 it was named Shenandoah Institute. Its first habitation was the building on Main street near the entrance to the street leading to the railway station. It is at present the store and residence of Mr. Stine-

spring. The next home of the school was the building since known as Ladies' Dormitory Number One and Dining Hall. Until then this was a store and dwelling house. In 1885 an annex was attached to this building. In the same year the campus was purchased and maple trees planted on it. In 1901 the Howe Memorial Building was erected on the campus, and in 1912 the Administration Building, opposite the Boarding Hall, was completed. Including two residences, occupied by the manager and Professor W. H. Ruebush, there are now six distinct buildings on the lands owned by the institution, and the total value of the plant is about \$60,000.

The school began with 20 students, and there were many recitations in private homes. A primary school was at first connected with Shenandoah Academy. The manager, the instructor of the primary department, and a teacher of music made up the original faculty. The following persons have successively been at the head of the school: A. P. Funkhouser (1875-1885); J. N. Fries (1885-1887); G. P. Hott (1887-1895); E. U. Hoenshel (1895-1910); J. H. Ruebush, since 1910.

In 1902 the institution took the name of Shenandoah Collegiate Institute and School of Music, and by this title it has since been known.

There are now ten members of the academic faculty, and eight of the department of music.

The curriculum embraces Bible study, English, History, Mathematics, Natural Science, Agriculture, Latin, German, French, Elocution, Domestic Science, and the Fine Arts, in addition to the work of the Shenandoah Business College. Music has always been a strong adjunct. In the school year, 1918-19, there were 115 students studying music, 101 were taking Bible study, 94 literature, 35 expression, 18 art, and 2 domestic science. There were 44 in the commercial courses.

The school year, divided into two semesters, continues 36 weeks.

Tuition is \$50 in each music course, and \$50 to \$75 in the academic courses.

In 42 years over 6,000 students have had partial training in this institution.

Jay N. Fries was born at White Hall, Virginia, December 13, 1850. His early life was spent on his father's farm. In the fall of 1869 he began teaching, and in 1876 was graduated from Otterbein University with the degree of Bachelor of Arts. He had already been licensed to preach in 1871. In the year of his graduation he opened a high school at Dayton, Virginia, teaching it four years, and then teaching in Bridgewater and Harrisonburg. For 12 years Prof. Fries was at the head of Shenandoah Institute, and his term was marked by thorough, conscientious, and successful work.

Elmer U. Hoenshel was born in Westmoreland county, Pennsylvania, being one of the nine sons of George and Mary Hoenshel. He was converted at the age of nineteen and decided to be a teacher. But he received a license from a quarterly conference in 1889, joined the Alleghany Conference in 1891, and was a graduate of Shenandoah Seminary in 1892. Prof. Hoenshel is very well known in the Valley of Virginia as an educator and lecturer, and also as an author. He has traveled in Europe and Palestine.

James H. Ruebush was born at Singers Glen, Virginia, October 17, 1865. Until the age of fourteen he lived on his father's farm. The family then moved to Dayton in the same county, where the son attended Shenandoah Institute five years. His studies in music was continued at Otterbein University, the Conservatory of Music at New York, and such summer schools as Silver Lake and Lake Chautauqua. In these he was a pupil of some eminent teachers. After teaching five years at Kee Mar College, he returned to Dayton in 1898, becoming Musical Director in the Institute. In 1910 he was put in control of the school. Mr. Ruebush is the author of several song books, the first of which is "Gems of Gladness." He is a person

of great energy and activity, and brings these qualities to bear in everything in which he is concerned. Several times has he been a member of the General Conference of the United Brethren Church, and he has held several other high positions in his denomination.

CHAPTER XXVII

A DIGEST OF THE CONFERENCE MINUTES

The Virginia Conference, by a decision arrived at in 1900, is the mother conference of the United Brethren Church. This abstract of the minutes therefore begins with the session of 1789. Only the more important facts in the proceedings are here given. This is particularly the case since the minutes began to appear in printed form. The reports of the last twenty years make pamphlets of forty to seventy pages. To the published minutes the reader is referred for the conference membership and the names of the lay delegates. The orthography of proper names is not uniform in the various reports. Since the compiler could not always tell which form should be given the preference, he has sometimes followed the variations found in the minutes.

1789

Conference at the home of William Otterbein, Baltimore, Md.
Present: William Otterbein, Martin Boehm, George A. Guething, Christian Newcomer, Henry Weidner, Adam Lehman, John Ernst—7.

Absent: Benedict Swope, Henry Baker, Frederick Schaeffer, Martin Kreider, Simon Herre, Christopher Grosh, Abraham Draksel—7.

1791

Conference at the house of John Spangler, Paradise Twp, York County, Pa.

Present: William Otterbein, Martin Boehm, George A. Guething, Christian Newcomer, Adam Lehman, John Ernst, J. G. Pfrimmer, John Neidig, Benedict Saunders—9.

Absent: Henry Weidner, Martin Kreider, Christopher Grosh, Christian Crum, D. Strickler, Felix Light, John Mautz, Henry Baker, F. Schaeffer, Abraham Draksel, G. Fortenbach, J. Hershey, Simon Herre, Benedict Swope—14.

1800

Conference at the house of Peter Kemp, near Frederick, Md., September 25.

Present: William Otterbein, Martin Boehm, G. A. Guething, John G. Pfrimmer, Christian Newcomer, Christian Crum, Henry Crum, John Hershey, J. Geisinger, Henry Boehm, Jacob Baulus, D. Aurand, Adam Lehman, Abraham Draksel—14.

Absent: John Neidig, Frederick Schaeffer, Abraham Meyer, David Snyder, A. Hershey, John Ernst, Simon Herre, John Senseny, I. Niswander, Martin Kreider, Christopher Grosh, G. Fortenbaugh, Adam Reigel, Christian Hershey, M. Thomas, Daniel Strickler, Abraham Heistand—17.

Ten great meetings held during the conference year following. Otterbein and Boehm elected bishops.

1801

Conference again at Kemp's September 23.

Present: William Otterbein, Martin Boehm, Christian Newcomer, Daniel Strickler, George A. Guething, Peter Senseny, John Neidig, David Long, Abraham Meyer, Frederick Schaeffer, John Hershey, Thomas Winter, L. Duckwald, David Snyder, Christian Crum, Matthias Kessler, Peter Kemp, Abraham Hershey, Jacob Geisinger, Michael Thomas—20.

Itinerants: C. Newcomer, A. Hershey, F. Schaeffer, P. Kemp, D. Snyder, D. Strickler, D. Long, M. Thomas, A. Meyer, J. Neidig.

Resolved that each preacher who could not attend the annual conference should give due notice of that fact.

Otterbein preached on the third and last day from Jude 20-25, on the responsibilities of the ministerial office.

1802

Conference at the house of John Cronise, near Kemp's, October 6.
Bishops: W. Otterbein, M. Boehm.

New members: William Ambrose of Sleepy Creek, Va.

Ludwig Duckwald and John Neidig authorized to "administer all the ordinances of the house of God, according to the Scriptures."

By a vote of nine to three decided not to keep a register of the members of the church.

"Resolved, that in case one of our superintendents, W. Otterbein or M. Boehm, should die, another minister shall be elected to fill the place. This is the will of those two brethren, and the unanimous wish of all the preachers present."

Otterbein preached the conference sermon the second day.

Adjournment third day.

During May, June, August, September, October, 19 great meetings.

Note:—Soon after conference a quarterly meeting on the old Huffman place below Pleasant Valley. Guething and Newcomer went home with the Moyers, who lived in a log house (where now

is a brick house) near the Mennonite church on the Valley Pike. They then went 10 miles further to A. M. Hivener's.

1803

Conference at David Snyder's, Cumberland Co., Pa., October 5, for a three day session.

Present: William Otterbein, Martin Boehm, Christian Newcomer, David Snyder, John Hershey, Peter Kemp, Abraham Meyer, Christopher Grosh, Christian Crum, Valentine Flugel, John Winter, Frederick Schaeffer, George Benedum—13.

Boehm and Grosh a committee to station the preachers of Pennsylvania. Maryland left to the preachers of that state. Benedum and Crum to call a meeting of the Virginia preachers and arrange their fields of labor.

1804

Conference against at Snyder's, October 3.

Because of an epidemic in the country around, only 5 members were present. Martin Boehm, Abraham Meyer, Frederick Schaeffer, Christian Newcomer, Matthias Bortsfeld.

Died: Dr. Peter Senseny, of Winchester.

Note:—In the preceding May, Otterbein preached twice at a sacramental meeting in the Guething meeting house.

1805

Conference at the house of Jacob Baulus, near Middletown, Md., May 29.

Present: 21 preachers.

Otterbein and Boehm re-elected bishops.

Newcomer to travel through the German settlements in Maryland and Pennsylvania, and Christian Crum in those of Virginia.

1806

Conference at Lorenz Eberhart's Frederick Co., Md., May 21, lasting three days as usual.

Itinerants: Joseph Hoffman, Christian Crum.

Great meetings arranged for.

Present: John Neidig, Peter Kemp, John Hershey, Henry Crum, Lorenz Eberhart, Christian Crum, Christian Newcomer, George A. Guething, Joseph Hoffman, Michael Thomas, Jacob Baulus.

1807

Conference at Christian Herr's, Lancaster Co., Pa. Martin Boehm presided.

Present: Martin Boehm, Isaac Niswander, John Neidig, Joseph Hoffman, Christian Hershey, Christian Newcomer, Abraham Meyer, Frederick Schaeffer, George A. Guething, Abraham Hershey, David Snyder, Christian Crum, Christian Smith, David Long—14.

Died: Jacob Geisinger.

1808

Conference at Abraham Niswander's in Virginia, May 28.

Present: Christian Newcomer, Isaac Niswander, Ludwig Duckwald, Abraham Meyer, George A. Guething, Joseph Hoffman, Peter Kemp, Christian Crum, Jacob Baulus, George Hoffman, David Snyder, William Ambrose, Frederick Duckwald, John Hershey—14.

Hitherto, the annual conference had granted license to exhort. The following rule adopted, the great distances to be traveled on horseback often preventing the attendance of members: "Those who desire to receive license to preach among us shall be examined at a great meeting; and, if favorably reported, two of the elders shall grant them license for one year, at the end of which time, their license may be renewed at a great meeting."

1809

Conference again at Christian Herr's, May 10.

Bishop Boehm presided.

Present: Martin Boehm, Adam Reigel, Christian Smith, Joseph Hoffman, Isaac Niswander, George A. Guething, Christian Hershey, Christian Newcomer, John Hershey, Abraham Hershey, David Long, David Snyder, Abraham Meyer, Frederick Schaeffer, Matthias Bortsfeld, George Benedum, Christopher Grosh, John Snyder—18.

The subject of union or fellowship with the Methodists received a great deal of attention.

Note:—Enoch George (Methodist) and Newcomer and Guething (U. B.) met at Guething's home, February 13, 1809. Newcomer attended the Baltimore Conference of the Methodists at Harrisonburg, Va., to promote a fraternal union. A committee was appointed to meet him, and the correspondence thus begun continued several years.

1810

Conference again at John Cronise's, June 3.

Present: 16 ministers.

Salary of an unmarried preacher fixed at \$80.

The elder preachers required to visit all the appointments, in all the fields of labor, twice during the year, if at all possible.

A letter from the Methodist Conference on the subject of a close union between the two churches was answered in a fraternal

spirit. The church at Baltimore sent a letter to the conference on the same subject.

Note:—The first United Brethren conference west of the Alleghanies was the first session of the Miami, held near Germantown, O., August 18, Bishop Newcomer presiding.

1811

Conference in Cumberland Co., Pa., May 23.

President: Christopher Grosh, Christian Smith, George A. Guething, Christian Newcomer, Abraham Draksel, Christian Crum, Jacob Baulus, David Snyder, Matthias Kessler, Joseph Hoffman, Isaac Niswander, Jacob Winter, David Long, Frederick Schaeffer, Christian Hershey, Joseph Jordan, Henry Hiestand, Michael Baer, George Hoffman, Peter Swartz—20.

Died: Martin Boehm, aged 86; Peter Kemp February 26, while his family and friends were in morning prayers at his bedside; John Hershey.

Licensed to preach: Jacob Winter, Peter Swartz.

Licensed to exhort: Joseph Jordan, Michael Hershey.

1812

Conference at Guething meeting house, Md., May 13.

Present: Christian Newcomer, Abraham Draksel, Isaac Niswander, Valentine Baulus, Lorenz Everhart, Christian Berger, George Guething, Jacob Dehof, Christian Crum, Joseph Hoffman, Abraham Meyer, Jacob Baulus, Michael Thomas, Henry Hiestand, Martin Crider, George A. Guething, Christian Smith, David Snyder, Abraham Hershey, Jacob Weidner, Henry G. Spayth, John Crider—22.

Salary for a married preacher fixed at \$160.

Itinerants: H. Hiestand, H. G. Spayth.

Much consideration given to the fraternal correspondence with the Methodists. Delegates present from the Baltimore and Philadelphia conferences of the Methodists. Unanimously resolved that friendship and love shall be maintained between the two churches. Fraternal delegates appointed.

Church work placed under the care of superintendents or elders, who were assigned districts and authorized to hold small conferences on the circuits, whenever necessary.

July 30 and October 29 appointed days of fasting, prayer, and thanksgiving, to be observed throughout the denomination.

The following a recorded roll of all the ministers of the church, who up to this date were authorized "to administer all the ordinances of the house of God." None were ordained. The

authorization had been at some great meeting, or a conference to administer the sacraments:

William Otterbein, Christian Newcomer, Christopher Grosh, John Neidig, Christian Hershey, Isaac Niswander, Peter Kemp, Martin Boehm, Christian Crum, Abraham Draksel, David Long, Abraham Meyer, Daniel Troyer, Adam Riegel, George A. Guething, John Hershey, Ludwig Duckwald, Abraham Hershey, William Ambrose, George Benedum, Frederick Schaeffer, Joseph Hoffman, David Snyder, David Gingerich, Christian Smith, Christian Berger.

Died: Matthias Kessler, George A. Guething.

A. Meyer to assist in holding two great meetings in Virginia. Spayth to visit Virginia in November.

Note:—Guething was secretary of the conference from 1800 to 1812, inclusive. Shortly before his death he finished transcribing the minutes from loose leaves into a conference book.

1813

Conference again at Christian Herr's.

Christopher Grosh, chairman; Christian Smith, secretary.

Present: Christopher Grosh, Christian Newcomer, John Neidig, Abraham Meyer, Adam Riegel, Christian Crum, Frederick Schaeffer, Jacob Baulus, Valentine Baulus, David Snyder, Christian Hershey, Abraham Hershey, George Guething, Michael Baer, Henry G. Spayth, Christian Smith, Henry Hiestand, Joseph Jordan—18.

Licensed to exhort: John Brown, John Geisinger, Charles Hasel, George Kilb.

An address, signed by Bishop Asbury, received from the Baltimore Methodist Conference, and Newcomer and Baulus directed to prepare a reply.

Newcomer, Crum, Hoffman, and Baulus appointed a committee to meet a committee from the Evangelical Association for the purpose of effecting an organic union. This proceeding grew out of a visit by Newcomer to the Evangelical conference in April, 1813. He was given a letter to be laid before the United Brethren conference. The committee,—Newcomer, Crum, Hoffman, and Baulus,—met the Evangelical committee at New Berlin, Pa., and conferred several days without coming to any conclusion. The Albrights (Evangelicals) had been working about 15 years, and had 15 itinerants and 800 members. Their general conference of 1816 changed the name of the denomination to its present form, and discussed the proposed union. A committee of six from each church met at Henry Kumler's in 1817, but failed to come to any understanding.

Christian Newcomer elected bishop for one year.

Ordered that the Discipline and the Confession of Faith be printed.

Died: William Otterbein, aged 87.

1814

Conference at Hagerstown, Md., May 24.

C. Newcomer, bishop; J. Baulus, secretary.

Present: Christian Newcomer, Abraham Meyer, John Baer, David Snyder, George Geeting, Thomas Winter, Frederick Schaeffer, Christian Crum, Jacob Dehof, Henry G. Spayth, Joseph Hoffman, Christopher Grosh, Valentine Baulus, Herman Ow, John Neidig, John Snyder, Jacob Baulus, Isaac Niswander, Christian Smith, Christian Berger, Michael Thomas—21.

Licensed to preach: John Rathfang, Joseph Fry, George Kolb, John Geisinger, Henry Kumler, Jacob Wenger.

Authorized to administer the ordinances: Herman Ow, John Snyder, Henry G. Spayth.

Christian Newcomer elected bishop for three years.

Christian Hershey elected presiding elder for two years "over the district in his part of the country."

A letter from Otterbein's congregation expressing the wish to connect itself with the United Brethren and thus to be supplied with preachers in future.

The first Thursday in August designated as a day of fasting and prayer.

Itinerants: John Snyder, Hagerstown circuit; Henry G. Spayth, Rockingham circuit.

1815

Conference at Henry Kumler's, Franklin Co., Pa., May 9.

G. Newcomer, bishop; J. Baulus, secretary.

Present: Christian Newcomer, David Snyder, Isaac Niswander, Valentine Baulus, Henry Kumler, Jacob Baulus, Christian Berger, Jonas Witmer, John Neidig, John Baer, Jacob Dehof, Henry G. Spayth, Michael Baer, Henry J. Fry, Joseph Hoffman, Abraham Meyer, John Crider, John Snyder, George Geeting, Henry Hiestand, Jacob Wenger, Jacob Winter—22.

Licensed to preach: Peter Swartz, Valentine Hiskey, Jonas Witmer.

Licensed to exhort: Daniel Pfeifer, Jacob Flickinger, George Brown, Samuel Huber, Samuel Brandt.

A camp meeting,—the first by the United Brethren,—ordered at Rocky Springs, Franklin Co., Pa., August 11.

1816

Conference at the house of David Long, Cumberland Co., Pa., May 7,

C. Newcomer, bishop; J. Baulus, secretary.

Licensed to preach: Jacob Flickinger, Samuel Huber, William Brown.

Ordained: Henry Kumler, George Geeting, George Hoffman, Peter Swartz.

Presiding elders (for two years): A. Meyer, J. Hoffman, J. Baulus.

Camp meeting ordered at Middlekoff's, four miles from Hagers-town, Md., August 8.

Present: Christian Newcomer, John Neidig, David Snyder, George Geeting, Abraham Hershey, Peter Swartz, Abraham Meyer, Christian Smith, Henry Kumler, Jacob Dehof, Hermon Ow, Jacob Baulus, John Snyder, Joseph Hoffman, Michael Baer, David Long, George Hoffman—17.

1817

Conference at Guething's meeting house, Md., May 15.

C. Newcomer, bishop; J. Baulus and John Hildt, secretaries.

Present: Christian Newcomer, Christian Hershey, John Snyder, John Crider, Michael Thomas, Jacob Winter, John Baer, Christian Berger, William Brown, Abraham Meyer, Jacob Baulus, Valentine Baulus, Jacob Dehof, George Geeting, Conrad Roth, Henry Kumler, John Hildt, David Fleck, John Neidig, Joseph Hoffman, Henry G. Spayth, Samuel Huber, Isaac Niswander, Jacob Wenger, Jacob Flickinger, George Brown—26.

Licensed to preach: J. Hildt, Jacob Brazer, William Brown, D. Flick.

Ordained: J. Crider, V. Baulus.

Camp meeting fixed for August 14 at Middlekoff's, Md.

Presiding elders: J. Snyder, H. Kumler.

Presiding elders directed to keep an account of the moneys collected by the traveling preachers, and what was paid out to them in settlement, report to conference, and see that the settlement is recorded in the minutes.

1818

Conference at the house of Christian Hershey, Lancaster, Co., Pa., May 5.

C. Newcomer, bishop.

Present: Christian Newcomer, Joseph Hoffman, Valentine Baulus, Samuel Huber, Jacob Lehman, Joseph Jordan, John Snyder, David Fleck, J. Zentmyer, A. Zeller, Abraham Meyer, William Brown, Michael Baer, Christian Hershey, John Geisinger, George Brown, George Kolb, Daniel Pfeifer, Christopher Grosh, Henry Kumler, Jacob Wenger, Henry G. Spayth, Daniel Gingerich, Abraham Hershey, Conrad Roth, Christian Smith—26.

Licensed to exhort: Abraham Horner, John Russel, Conrad Weist.

Licensed to preach: Daniel Pfeifer.

Camp meeting fixed for Middlekoff's for August.

Letter from Baltimore stirred up interest in raising funds for frontier preachers.

1819

Conference at Valentine Doub's, Frederick Co., Md., May 4.

Present: Christian Newcomer, Andrew Zeller, Adam Lehman, Isaac Niswander, John Crider, James Wenger, George Guething, Samuel Huber, David Hook, William Brown, John Russel, Abraham Meyer, Michael Baer, John Hildt, John Neidig, Michael Thomas, Daniel Pfeifer, John Snyder, John Brown, Conrad Weist, John Felterhof, Jacob Baer, John Brown, John Cloffer, John Hoffer—25.

Received: John Brown, Conrad Weist.

Licensed to exhort: John Felterhof, James Baer, John Brown, John Cloffer, John Hoffer.

Letter from W. Line, Register of Cumberland Co., Pa., announcing that David Snyder had bequeathed to the Conference one thousand dollars, payable one year after the death of his wife. Letter entered on the minutes.

Abraham Meyer paid in fifty dollars to be distributed among the poor itinerant members in Ohio, according to the wishes of the donor, Elizabeth Snyder, and the money given into the care of Bro. Zeller.

After paying all expenses, the sum of \$66.24 in the Conference treasury was ordered to be distributed among the itinerants in Ohio.

Ordained: William Brown, David Heck, Samuel Huber, James Wenger.

Died: David Snyder, aged 57; Valentine Baulus, aged 56.

Camp meetings ordered at Pleasant Valley, Washington Co., Md., August 5; Rocky Springs, Pa., August 26; Rockingham Co., Va., September 9.

Presiding elders: Samuel Huber, Hagerstown Dist.; Abraham Meyer, Juniata; Jacob Baulus, Virginia; John Neidig, Lancaster.

Appointments: John Snyder, Baltimore; Daniel Pfeifer, Hagerstown; David Heck, Juniata; William Brown and Conrad Weist, Virginia; Ohio, John Russel, John Felterhof.

1820

Conference at the house of Conrad Nicodemus, Washington, Co., Md., May 2.

Present: Christian Newcomer, Abraham Meyer, Isaac Niswander, John Crider, Michael Thomas, Samuel Huber, David Heck, William Brown, John Brown, Conrad Weist, James Baulus, John

Hildt, John Snyder, John Brown, George Brown, Jacob Weidner, Jacob Dunahoo, George Guething, Daniel Pfeifer, Jacob Adam Lehman, Jacob Baer, David Baer, Henry Werbe (?), John Hafford, Christian Hershey, John Cloffer, Jacob Dehof—27.

Abraham Meyer, chairman; John Hildt, secretary.

Licensed: John Brown, David Baer, Jacob Dunahoo, Jacob Baer, for six months.

Received from Elizabeth Snyder for the traveling preachers, \$25.

Ordained: John Hildt, George Brown, David Pfeifer, Henry Werbe.

Camp meeting dates: Rockingham Co., Va., August 3; Pleasant Valley, Md., August 17; Rock Springs, Pa., August 24.

Licensed to exhort: Christian Traub.

Presiding elders: George Guething, Va.; Samuel Huber, Hagerstown; Abraham Meyer, Juniata; John Neidig, Lancaster.

Appointments: John Snyder, Baltimore; William Brown and Conrad Weist, Hagerstown; John Brown, Juniata; Daniel Pfeifer and Jacob Dunahoo, Virginia.

"God be praised for the blessings we received on this occasion. May He grant his blessings on our proceedings."

1821

Conference at Hagerstown, Md., April 10.

Present: Christian Newcomer, Jacob Baulus, Abraham Meyer, John Crider, Samuel Huber, John Snyder, Henry Werbe, William Brown, Joseph Hoffman, John Brown (Pa.), John Brown (Va.), Conrad Weist, Daniel Pfeifer, Peter Schwartz, Jacob Dehof, George Guething, Michael Baer, John Russel, Jacob Fleckinger, Jacob Dunahoo, Christian Burkhardt, John Hafford, Samuel Brant—23.

C. Newcomer, bishop; A. Meyer, chairman; J. Hildt, secretary.

Presiding elders appointed a committee to select the traveling preachers.

Licensed: John Cloffer, John Hafford, Christian Traub and Henry Burtner licensed for two years on trial.

Ordained: John Brown (Va.), John Brown (Pa.).

Died: Christian Crumb, Isaac Niswander, Frederick Herr.

Received during the year for the support of the itinerancy, \$439.67. Each preacher received \$73.21.

Itinerants for the year: John Snyder, William Brown, Conrad Weist, Daniel Pfeifer, Christian Traub, John Brown (Va.), Jacob Dunahoo, John Brown (Pa.), Henry Burtner.

Baulus, Snyder, Hoffman, Meyer, Guething, Traub, Hershey, a committee to devise a plan to secure funds to support the itinerant ministers, reported as follows: "Resolved by the ministers of the Church of the United Brethren in Christ in Conference assembled,

that there is a great necessity of forming a society and create a fund from which the poor traveling and wornout and superannuated members shall be supported." Resolved, that for every circuit agents be appointed there to invite persons to join this society and to get subscriptions. "Resolved, that this annual conference appoint a committee to draw up a constitution for this benevolent society and lay it before the next annual conference. Resolved, that in order to help those that are in need now, a subscription (be taken) and have it circulated in the conferences. Resolved, that copies of these resolutions be sent to the general and the annual conferences of Pennsylvania and Ohio."

Resolution unanimously adopted. Hildt and Baulus appointed a committee to prepare a constitution and submit it to the next session of conference. The presiding elders to act as agents.

Also agreed to ask from next General Conference to change the second article in our Discipline as far as it relates to members of general conferences.

Camp meetings: Maryland, August 2; Virginia, August 16; Pennsylvania, August 30.

1822

Conference at the house of Mr. Kauge, Cumberland Co., Pa., April 9.

C. Newcomer and J. Hoffman, bishops; J. Hildt, secretary.

Present: Abraham Meyer, John Neidig, Abraham Hershey, Michael Baer, John Brown (Va.), Jacob Wenger, Daniel Pfeifer, Henry Spayth, Samuel Huber, William Brown, Jacob Dunahoo, Conrad Weist, Christian Smith, John Hildt, Valentine Hershey, George Guething, Henry Werbe, David Baer, Christian Traub, John Hoffard, Henry Burtner, Herman Ow, John Brown (Pa.), George Benedum, Jacob Brazer, John Snyder, Thomas Kartin(?)—27.

Itinerants: William Brown, Conrad Weist, Daniel Pfeifer, John Brown (Pa.), John Snyder, John Brown (Va.) Christian Traub, Henry Burtner, Samuel Huber.

Committee on itinerants reported they had secured during the year for the support of ministers, \$620.50, which, divided, gave to every married preacher, \$124.10; to every single preacher, \$62.05.

A letter prepared in reply to one received from the preacher and delegates of the Methodist society in New York was ordered sent.

The plan reported by the committee on constitution for benevolent society was adopted and the following trustees appointed: John Brazer, Chambersburg; Valentine Doub, Frederick Co.; Andreas Newcomer, Washington Co.; John Cronise, Frederick Co.; Samuel Huber, Rocky Springs; Jacob Wenger, Franklin Co.; George Martin, Hagerstown.

Presiding elders reported \$400 subscribed to the benevolent society, and were authorized to continue their efforts.

Licensed to preach: Thomas Hustin, John Reder.

Licensed to exhort: James Ewig, Lorenz Esterlin.

Ordained: Conrad Weist, David Baer, Valentine Hiskey.

Trustees of benevolent society authorized to have society incorporated and constitution printed.

1823

Conference at the residence of John Cronise, Frederick Co., Md., May 6.

C. Newcomer, bishop; G. Guething, chairman; J. Hildt, secretary.

Present: Abraham Hershey, Abraham Meyer, Samuel Huber, Abraham Huber, William Brown, John Brown (Pa.), John Brown (Va.), Conrad Weist, Jacob Dunahoo, Daniel Pfeifer, Christian Traub, Henry Burtner, John Hildt, John Crider, Jacob Wenger, George Guething, John Hafford, Jacob Dehof—18.

Licensed: Gideon Smith, Jacob Erb, John Hafford, Abraham Huber.

Ordained: Christian Traub, Henry Burtner, Philip Ziegler.

Died: Henry Werbe, James Brazier.

Presiding elders: John Snider, William Brown, Abraham Hershey, Abraham Meyer, John Hildt, George Guething, John Crider.

Itinerants for the coming year: William Brown, Conrad Weist, John Brown, Henry Burtner, Christian Traub, Daniel Pfeifer, Jacob Erb, Gideon Smith.

Received for support of traveling preachers, \$727. Paid to William Brown and John Brown, each, \$128.54; to Jacob Dunahoo, Conrad Weist, Christian Traub, John Brown, Daniel Pfeifer, each, \$64.27; to Samuel Huber, \$17.02.

Treasurer of benevolent society reported \$11.50 in hand, after paying all expenses, amounting to \$9.50. Voted that the \$11.50 be sent by C. Newcomer to the brethren of Ohio Conference.

1824

Conference at Shauman's church, Pleasant Valley, Md., May 4.

C. Newcomer and J. Hoffman, bishops; John Hildt and John G. Pfrimmer, secretaries.

Present: Abraham Meyer, George Guething, Samuel Huber, John Crider, Jacob Dehof, William Brown, Daniel Pfeifer, Conrad Weist, Henry Burtner, John Hildt, John Hafford, David Heck, John Brown, David Baer, John Cloffer, John G. Pfrimmer, Jacob Wenger, Gideon Smith, Jacob Erb, William Abels, John Eckart, Michael Thomas, Lorenz Estalin—23.

Licensed to preach: Lorenz Estalin, James Ewig.

Licensed to exhort: John Fry, James Debold, John Brubaker (renewal).

Ordained: William Abels.

Died: Abraham Lehman, aged 90.

Itinerants for coming year: William Brown, John Brown, Conrad Weist, Henry Burtner, Daniel Pfeifer, William Abels, Gideon Snell, Jacob Doubs.

Money collected for traveling preachers, \$618.60. Paid to William Brown, \$119; to John Brown, \$142.70; to Henry Burtner, Gideon Smith, and Conrad Weist, each, \$71.37; to Daniel Pfeifer, \$59.50; to Jacob Erb, \$47.58; to Christian Traub, \$35.71.

Trustees of benevolent society report in hand, \$28.61. Voted that the part belonging to this conference \$9.50 be given to Christian Traub, who has been very sick a long term and in great need for help.

Resolved that the election of delegates to the next General Conference be held on or before January 1, 1825, and that to every one elected the earliest personal notice be given.

Resolved that Thursday, July 30, be set apart as a day of fasting and prayer.

1825

Conference at Petersburg, Adams Co., Pa., May 10.

Present: Christian Newcomer, John Hildt, Abraham Meyer, Abraham Hershey, George Guething, John Brown, Conrad Weist, Gideon Smith, Jacob Erb, Henry Burtner, Jacob Doub, John Hafford, William Brown, John Crider, David Heck, Samuel Huber, Abraham Huber, David Baer, John Snyder, John Neidig, Christian Smith, Daniel Pfeifer, Valentine Hickey, John Fry, Lorenz Estalin, Jacob Wenger, John Clopper, Christian Traub, William Abels—29.

Committee on complaints, should any be made: C— Neidig, Meyer, John Brown, William Brown, Jacob Doub.

After all the members present were examined, conference inquired into the character of the following absent brethren: W. Rhinehart, Christian Shopp, John Sewell (?), John Zahn, John Crack, Jacob Debold, John Hendricks, James Snyder, Abraham Hershey.

Committee on complaints reported on Samuel Huber, Jacob Wenger, and Christian Traub, and the report adopted.

The cases of those brethren who are on trial were taken up and a continuance on trial decided upon.

Itinerants for coming year: William Brown, John Brown, Conrad Weist, Jacob Erb, Jacob Doub, Gideon Smith.

Resolved in future to omit "Reverend" in our addresses to brethren.

Licensed to preach: William Rhinehart, John Zahn, John Hendricks, Christian Shoop, John Crack, James Snyder, Abraham Hershey, John Fry.

Licensed to exhort: John Smith, Thomas Oberholtz.

The secretaries shall give notice to Bro. Geisinger that they can do nothing for him.

Report on the conduct of John Snyder unanimously adopted.

Received on support of traveling preachers during the year, \$741.46.

1825 (Second Session)

Conference at Chambersburg, Pa., November 17.

C. Newcomer and Henry Kumler, bishops; William Brown and Gideon Smith, secretaries.

Present: John Hildt (P. E.), Abraham Meyer (P. E.), William Brown (P. E.), George Guething (P. E.), Samuel Huber, Valentine Hiskey, Jacob Erb, Daniel Pfeifer, Gideon Smith, John Hendricks, John Brown, Jacob Doub, Henry Burtner, Conrad Weist, Daniel Heck, John Rider, John Baer, Abraham Huber, John Wenger, Jacob Wenger, Jacob Debold, Jonah Whitcom, Jonah Houk, Jonah Hafford, Simon Drislock, Christian Shoop, Henry Kumbalin, Lorenz Estalin, John Fry, John Geisinger, David Baer—31.

Members of other conferences or synods shall have a seat in this conference but no vote.

No complaints preferred.

Continued on trial: John Hafford, Abraham Huber, Jonah Houk. Ordained: John Rider, Gideon Smith, Jacob Erb.

Itinerants for coming year: William Brown, John Brown, Gideon Smith, Daniel Pfeifer, Conrad Weist, Simon Drislock, John Hendricks, Jacob Debold.

It shall be the duty of all the preachers to appoint class-meetings at all regular appointments and to urge attendance upon them.

Licensed to preach: Daniel Godnatt, Thomas Miller, Henry Kimmerling, Jonah Houk, Peter Habecker, Ezekiel Boring.

Licensed to exhort: Michael Carver, James Newman, James Sutton.

Resolved that December 23 next be set apart as a day of prayer.

1826

Conference at the residence of Bro. Shopp, Cumberland Co., Pa., April 3.

C. Newcomer and H. Kumler, bishops; Henry Spayth, secretary.

Present: Abraham Meyer, John Crider, George Guething, William Brown, John Brown, Christian Smith, Samuel Huber, Jonah Witcom, David Baer, John Hildt, Henry Spayth, Conrad Weist,

Abraham Hershey, Jacob Debold, John Geisinger, John Zahn, Valentine Hiskey, Jacob Erb, John Hendricks, John Crack, Christian Shopp, Christian Hershey, Peter Schwartz, Simon Drislock, James Snyder, Gideon Smith, Daniel Pfeifer, Christian Ludwig, Thomas Miller, Ezekiel Boring, Joseph Marsh (exhorter), John Neidig, Michael Carver (exhorter), James Newman (exhorter), Daniel Godnatt, Jonah Houk, Abraham Hershey, Christian Traub, James Rupp, John Hoffman—42.

Itinerants for coming year: William Brown, John Brown, Gideon Smith, Conrad Weist, Jacob Debold, John Hendricks, Simon Drislock, Jacob Erb, Thomas Miller.

Presiding elders: John Neidig, Samuel Huber, David Baer.

It shall be the duty of every member of this conference to be present during the annual session, and if necessarily detained, it shall be his duty to state to conference in a letter the reasons for his absence.

A roll of all the members of this conference shall be kept, their names called at every session, and their characters inquired into.

Received last year for support of the preachers, \$771.24. Salary of married preachers, \$160; single preachers, \$80.

Resolved that John Hildt in the name of this conference shall give authority to Christian Newcomer, our senior bishop, and sign the same in our behalf, by which Bro. Newcomer can ask from the executors of the last will and testament of our deceased sister, Elizabeth Snyder, the sum of \$1,000 given by her to the conferences of the United States in Christ and give a receipt for it.

Licensed: John Hoffman.

Voted that Christian Traub be received again among us.

August 4 next shall be a day of thanksgiving and prayer in all the appointments of this conference.

1827

Conference at the house of Bro. Kunge, Springfield, Cumberland Co., Pa., April 3.

C. Newcomer and H. Kunler, bishops; Jacob Erb, secretary.

Present: John Hildt, Christian Hershey, John Crider, Jacob Lehman, Samuel Huber, David Baer, Simon Drislock, Thomas Miller, Valentine Hiskey, Jacob Erb, John Brown, Henry Burtner, David Heck, John Crack, Lorenz Estalin, John Fry, James Sutton, William Brown, John Hendricks, John Neidig, Daniel Pfeifer, Conrad Weist, Christian Shopp, Jacob Debold, John Snyder, Peter Schwartz, James Newcomer, Jacob Wenger, George Guething, James Snyder, Jonah Houk, Michael Baer—34.

Continued on trial: Christian Shopp, James Snyder, Jacob Debold, Jonah Houk, John Fry.

Ordained: John Hendricks, Simon Drislock, Lorenz Esterlin, Abraham Hershey, John Zahn, John Crack.

Died: Abraham Meyer, October 28, 1826, aged 69.

Itinerants for the coming year: John Snyder, George Guething, William Brown, Thomas Miller, John Hendricks, John Zahn, John Crack, David Heck, Conrad Weist, Jacob Erb, James Talton, Christian Traub, Gideon Smith.

Presiding elders: John Snyder, George Guething.

Paid in for support of itinerants, \$863.16. Married preachers received \$160 each; unmarried ones, \$80.

William Brown paid over to the conference \$300, a part of \$1,000 bequeathed by Bro. David Snyder to the conferences of the United Brethren in Christ.

Treasurer of benevolent society reported \$49.60 in his hands. Voted that John Hildt be given \$12.40 of this sum to pay off a debt made by one of our poor traveling preachers, and for which three of our brethren have gone security.

A collection taken for the support of the preachers in the Western states.

Licensed to preach: John Eckstein, John Hugel, George Hiskey.

Licensed to exhort: John Gilbert, Peter Reick, John Pfeifer.

Appointments: David Heck, Juniata; Gideon Smith, Lancaster; John Crack, York; John Zahn and John Eckstein, Hagerstown; John Hendricks and Thomas Miller, Virgend (?) circuit; Christian Traub, Huntingdon; Jacob Erb, New York mission; William Brown, Baltimore.

Resolved, that we, the members of this annual conference, do not approve that any of our preachers or members belong to the order of Freemasonry and that in future every preacher and every member who is connected with this order or shall join it shall lose his membership in our church.

1828

Conference at the union church belonging to the Brethren and Reformed congregations in Middletown valley, Washington Co., Md., April 1.

C. Newcomer, H. Kumler, bishops; J. Erb, secretary.

Present: Jacob Erb, Henry Burtner, William Brown, John Hendricks, John Hildt, John Snyder, Samuel Huber, David Heck, Daniel Pfeifer, John Crack, Simon Drislock, John Zahn, John Neidig, John Hafford, Thomas Miller, William Rhinehart, James Sutton, James Winters, James Newman, John Eckstein, Frederick Gilbert, Jacob Debold, Ezekiel Boring, James Snyder, George Pallas (?), Abraham Huber, John Cloffer—30.

Licensed to preach: Moses Lawson, William Schott, Henry Huber, George Gilbert, Frederick Gilbert, Joseph Berger, Richard

Laken, William Kinnear, John Dehof, James Fulton, John Smith.

Licensed to exhort: Peter Whitesel, Charles Boehm, George Glicerich (?), James Ewig, Samuel Allebaugh.

Remained on trial: John Hafford, John Cloffer, Abraham Huber.

Ordained: Thomas Miler, William Rhinehart, George Patterson, Ezekiel Boring, James Snyder.

Died: Christian Ludwig, Philip Ziegler.

Conference was divided into the following districts: Vergennes (?), Hagerstown, Carlisle, Huntingdon, Lancaster. From each district two elders shall be elected delegates to the General Conference.

Collected for support of traveling preachers, \$877.86, which, divided, gives to each married man \$138.63, and to each single one, \$69.34.

Appointments:

Presiding elders: John Snyder, William Brown.

Lancaster circuit: Ezekiel Boring, Frederick Gilbert.

Baltimore: John Neidig.

Carlisle: William Schott.

—————: John Crack.

Huntingdon: John Hendricks.

Hagerstown: John Zahn.

Vergennes (?): Thomas Miller, John Eckstein.

Susquehanna: Jacob Erb.

Lebanon: Simon Drislock.

1829

Conference at Guething meeting house, Antietam Cr., Washington Co., Md., April 7.

C. Newcomer, H. Kumler, bishops; William Brown, Jacob Erb, secretaries.

Present: John Snyder, George Guething, David Baer, John Neidig, Samuel Huber, Jacob Erb, William Rhinehart, Ezekiel Boring, John Crack, James Snyder, Henry Burtner, John Hendricks, Thomas Miller, John Rider, Jacob Dehof, John Zahn, Jacob Wenger, Frederick Gilbert, John Fry, Christian Shopp, David Baer, John Cloffer, John Hoffman, John Eckstein, James Newman, William Schott, James Ewig—27.

Richard Schekels expelled for bad conduct.

Licensed to preach: John Dorcas, Peter Herrman, Daniel Senseny, Christian Crowling, James Ewig, James Newman, Henry Higgins, Noah Woodyard, William Knott, David Winters.

Licensed to exhort: Jacob Haas, Jacob Perry, Martin Haman, George Guething, John Dummer, Jacob Gerg (?).

Ordained: Christian Shopp, John Cloffer, John Hafford, John Eckstein, John Fry, John Hoffman, William Schott.

Itinerants for coming year: John Snyder, William Rhinehart, William Brown, John Neidig, Ezekiel Boring, John Hendricks, Frederick Gilbert, Thomas Miller, John Crack, John Dorcas, William Schott, John Eckstein, James Snyder, Noah Woodford, Daniel Senseny, William Knott, James Ewig, John Zahn.

John Snyder, Christian Shopp, William Brown a committee to examine the accounts of S. Drislock respecting certain collections made by him and to see that the money is expended according to description.

Samuel Huber and David Baer a committee to meet David Long and others and exhort them to do better or suffer the consequences.

Next conference to be held at the meeting house near Shopp's Cumberland Co., Pa., beginning third Monday in March, and that a great meeting be held at the same place the Saturday and Sunday previous.

Almost no charge brought against anyone. Much testimony given of the work of grace in the hearts of the members. The experience of Jacob Haas surpassed anything ever brought before this conference.

1830

Conference convened at Shopp's meeting house, Cumberland Co., Pa., March 22.

Henry Kumler, bishop; George Guething, chairman; John Eckstein, German secretary; William Rhinehart, English secretary.

Present: John Snyder, George Guething, David Baer, William Rhinehart, William Brown, Peter Schwartz, John Hoffman, Valentine Hiskey, Ezekiel Boring, John Crack, James Snyder, Daniel Pfeifer, John Hendricks, Thomas Miller, James Newman, John Zahn, Jacob Erb, Christian Shopp, Simon Drislock, John Eckstein, George Hiskey, John Dumer, William Schott, John Fry, James Ewig, David Winters, William Knott, John Dorcas, Charles Boehm, Moses, Lawson, John Dehof, John Smith, George Liberick (?), Christian Smith, John Hugel, William Kinnear, David Long, Peter Wetzell, George Hoffman, John Hafford, John Cloffer, Abraham Hershey, James Rupp, John Haney, Peter Harman, Frederick Gilbert, Henry Welcher—49.

Addressing seats granted to John Winebrenner and John Rebo (?) and accepted by them.

The names of the following absent members were called and inquiry made with regard to their character: James Sutton, Samuel Huber, John Crider, Christian Traub, Abraham Huber, Thomas Huston, Abraham Herner, Henry Burtner, Herman Ow, Peter Herman, Abraham Hershey, Jacob Dehof, Jacob Debold,

David Heck, William Abels, John Rider, Conrad Weist, George Pullam—18.

Ordained: John Smith, George Hiskey, Moses Lawson, Frederick Gilbert, John Hazel, John Dehof.

Died: Christian Newcomer, Christian Grosh.

Licensed to preach: Herman Houk, Jacob Rhinehart, George Hoffman, Henry Sowy (?), Charles Boehm, John Potts, John Haney, Peter Whitzel.

Itinerants for the year: John Zahn, Ezekiel Boring, Noah Woodyard, John Crack, David Winters, James Newman, John Smith, Moses Lawson, John Dorcas, William Kinnear, John Haney, Charles Boehm, James Snyder, Thomas Miller, John Hendricks, William Schott, Andrew Beard, Daniel Denvie.

Jacob Erb and Simon Drislock asked to bring their complaints before the conference. Nothing being found to justify any action, the charges were dismissed.

Bro. Drislock gave satisfaction in regard to the difficulties of last year.

In future Hagerstown Conference shall have the old protocol and Bro. Hansby shall procure a new book. Bro. Kumler gave William Brown two dollars for this purpose. He shall procure a book and transcribe from the old to the new all proceedings of importance.

1831

Conference at Mill Creek, Shenandoah Co., Va., April 27.

Henry Kumler, bishop; W. R. Rhinehart, secretary; George Geeting, chairman.

Present: W. R. Rhinehart, Henry Burtner, John Krack, George Paterson, Jacob Erb, George Geeting, John Zahn, W. Kinnear, Peter Wetzel, William Miller, Jacob Houk, George Hoffman, Noah Woodyard, John Haney, Henry Higgins, Jacob Haas, Peter Harman, William Knott—18.

Absent: Jacob Dayhoof, John Hafford, John Cloffer, Michael Thomas, Thomas Miller, John Eckstein, Harmon Houk, Lawrence Sibert, John Hendricks, Conrad Weist—10.

John Ruebush and Jonathan Shenley appointed trustees to build a house on the Hamilton circuit, furnishing it with all necessary furniture for the accommodation of a married preacher.

The bishop paid in \$34.61,—the full sixth part of the money coming from the benevolent society; also the money from Hide's estate willed to the conferences of the United Brethren in Christ.

Licensed: Jacob Glossbrenner, Jacob Haas, Frederick Hisey, William Miller.

Voted that license be taken away from L. Sibert because of conduct unbecoming a minister.

Voted that Jacob Bell, exhorter, be expelled.

Minutes of the Conference ordered to be published.

Motion by W. R. Rhinehart that the vending and distilling of ardent spirits be entirely expunged from the official body belonging to the United Brethren in Christ. Carried.

Conference agreed that Conrad Weist should quit selling liquor and preach more than he has done; if not, his license to be demanded and he be a member of the church no longer.

Voted that the circuit preachers return only the overplus of the money over and above what the Discipline allows,—to be divided among such preachers as may have failed in getting their full amount.

Ordained: Peter Harman, Noah Woodyard, Henry Higgins, William Kinnear.

Appointments:

Hagerstown circuit: Jacob Glossbrenner, W. R. Rhinehart.

Mechanicstown: John Miller, George Geeting.

Staunton and Woodstock circuits: John Zahn, Noah Woodyard, John Haney, Jacob Houk.

Note:—These are the first minutes written in English.

1832

Conference at Hagerstown, Md., April 25.

Henry Kumler, bishop; W. R. Rhinehart, secretary.

Present: W. R. Rhinehart, Henry Burtner, John Zahn, John Cloffer, John Hafford, John Eckstein, Peter Harman, Jacob Dayhoof, Conrad Weist, Jacob Rhinehart, John Dorcas, William Miller, Jacob J. Glossbrenner, Noah Woodyard, William Knotts, John Haney, Henry Naybecker, Charles Boehm, Peter Wetzel—19.

The brethren from Pennsylvania Conference and those belonging to other churches were admitted to addressing seats.

Licensed: Joseph M. Hershey, George Rimel.

Ordained: John Dorcas, Jacob Rhinehart, John Haney, William Knott, Charles Boehm, Peter Wetzel.

Died: Henry Higgins.

Absent: George Patterson, Jacob Houk, Harmon Houk, Jacob Haas, Frederick Hisey, Michael Thomas, George Hoffman.

Conference divided into two districts, Maryland and Virginia, each to elect two delegates to represent them in the next General Conference.

Of the money to the conferences of the German United Brethren in Christ it was agreed that Bishop Kumler should give Valen-

tine Hiskey "as much as seemeth good to him."

Voted that an English hymn book be published. W. R. Rhinehart and John Zahn a committee to examine the selection before its publication.

On nomination by the bishop, George Patterson was chosen presiding elder for Virginia, W. R. Rhinehart and Henry Burtner for the Hagerstown circuit; each of the latter to serve six months.

Appointments:

Woodstock circuit: George Patterson, John Haney.

Staunton circuit: J. J. Glossbrenner, J. M. Hershey.

Hagerstown circuit: W. R. Rhinehart, H. Burtner, John Dorcas, Peter Wetzel.

1833

Conference convened at Pleasant Valley, Washington Co., Md., May 17.

Henry Kumler, bishop; George Geeting, chairman; W. R. Rhinehart, secretary.

Present: Henry Burtner, John Dorcas, Peter Weitzel, John Hafford, John Cloffer, John Haney, George Patterson, Peter Harman, John Zahn, John Eckstein, George Rimel, Conrad Weist, Jacob Rhinehart, William Knott, Henry Nebecker, Jacob Glossbrenner, Joseph M. Hershey, Harmon Houk, Jacob Houk, George Hoffman, Samuel Allebaugh.

Absent: Michael Thomas, Jacob Dayhoof, Noah Woodyard, Frederick Hisey; William Knott came "the last day or eleventh hour."

Admitted to addressing seats: William Brown, Jacob Erb, James Newman, George Hussey, Samuel Allenbaugh.

Ordained: J. J. Glossbrenner, J. Houk, George Huffman.

Licensed: W. R. Coursey, George A. Shuey.

Presiding elders: William Brown, John Haney.

Of the interest on the Snyder donation, voted \$15 to be given the bishop to defray his traveling expenses, the rest \$(10.86) to John Zahn.

Appointments:

Hagerstown district: William Brown, P. E.

Hagerstown circuit: John Dorcas, W. R. Coursey.

Staunton district: John Haney, P. E.

Staunton circuit: J. J. Glossbrenner, George Rimel.

Woodstock circuit: P. Wetzel, William Knott.

South Branch circuit: J. M. Hershey.

1834

Conference at Jennings Branch meeting house (Churchville), Va., April 21.

William Brown, bishop; Henry Baulus, chairman; W. R. Coursey, secretary.

Present: W. R. Rhinehart, George Geeting, John Dorcas, John Cloffer, Jacob Rhinehart, Samuel Allenbaugh, George Patterson, John Haney, J. J. Glossbrenner, Jacob Houk, Harmon Houk, Peter Whitesel, William Knott, George Hoffman, George Shuey, Joseph M. Hershey, George Rimel, Frederick Hisey, Noah Woodyard—19.

Transferred: Peter Harmon to Pennsylvania Conference.

Died: Michael Thomas, Jacob Dayhoof.

George E. Deneal admitted to advisory seat.

Licensed: Jacob Baer, Jacob Bachtel, Francis Achard; David Jackson was licensed to preach until the next conference by the presiding elder.

Ordained: Harmon Houk, Samuel Allenbaugh.

Presiding elders: J. J. Glossbrenner, Virginia district; H. Burtner, Maryland district.

The resolution introduced by W. R. Rhinehart for the publication of a religious newspaper was adopted.

Noah Woodyard expelled.

Samuel Allenbaugh and G. E. Deneal were each donated \$5.

To the preachers deficient on their salary, \$7.22 donated.

Appointments:

Hagerstown circuit: J. Haney, W. R. Coursey.

Frederick circuit: J. Dorcas, J. Bachtel.

Staunton circuit: G. Rimel, S. Allenbaugh.

Woodstock circuit: P. Whitesel, W. Knott.

South Branch: J. M. Hershey, J. Baer.

Winchester mission: G. E. Deneal.

1835

Conference at Hickle's schoolhouse, Shenandoah Co., Va., March 18.

William Brown, bishop; Henry Burtner, chairman; W. R. Coursey, secretary.

Present: George Patterson, Samuel Allenbaugh, Joseph M. Hershey, George A. Geeting, Jacob Rhinehart, John Haney, William Knott, Conrad Weist, George B. Rimel, J. J. Glossbrenner, George E. Deneal, Jacob Eckstein, George A. Shuey, Peter Whitesel, John

Krack, William R. Coursey, George Hoffman, J. Baer, Frederick Hisey, Francis Eckard, Jacob Bachtel, Jacob C. Houk, John Huffard—23.

Absent: George Geeting, John Dorcas, John Eckstein, John Cloffer, John Hafford, Conrad Weist—6.

Voted that only the licensed preachers be present at the examinations into the character of preachers.

Ordained: George Rimel, Frederick Hisey, William R. Coursey, Joseph M. Hershey, George E. Deneal, George A. Shuey.

Samuel Funkhouser from the Pennsylvania Conference admitted to an advisory seat.

Licensed: Adam Bovey, Jonathan Tobey, Jacob Meiser, David Jackson, Martin L. Fries, David Spessard.

The presiding elder empowered to ask for the license of Conrad Weist.

A charge against Bro. Dorcas referred to Haney, Deneal and Jacob Rhinehart, who report he should give up his license, or they be given power to silence him if he refuse to give complete satisfaction.

Voted that John Krach of Pennsylvania Conference be transferred to the Virginia Conference.

The preachers are requested to make an effort to raise money to help meet the expenses of the new meeting house in Mechanics-town, Md., after they have met their own demands on a similar subject.

W. Knott to receive \$8 of the benevolent fund, J. M. Hershey, \$4.08.

Appointments:

Frederick circuit: John Krach, W. R. Coursey.

Hagerstown circuit: G. Rimel, J. Baer.

Staunton circuit: Jacob Houk, P. Whitesel.

Woodstock circuit: S. Allenbaugh, J. Tobey.

Winchester: J. Haney, J. Menser.

South Branch: J. Bachtel.

Page mission: G. E. Deneal, M. L. Fries.

Maryland Districts: H. Burtner, P. E.; Hagerstown circuit, G. B. Rimel, J. Baer, Frederick circuit, J. Krach, W. R. Coursey.

1836

Conference at Geeting meeting house, Md., March 19.
Samuel Hiestand, bishop; W. R. Coursey, secretary.

Licensed to preach: Moses Michael.

Mission opened in Jackson county on Ohio River.

J. J. Glossbrenner, P. E. reported his salary \$110.

Appointments:

Staunton District: J. J. Glossbrenner, P. E.; Staunton circuit, P. Whitesel, D. S. Spessard; Woodstock circuit, S. Allenbaugh; South Branch circuit, J. Bachtel; Winchester circuit, J. C. Houk; Rockland mission, G. A. Shuey; Jackson mission, M. Michael.

Maryland District: J. Rhinehart, P. E.; Hagerstown circuit, G. B. Rimel, M. L. Fries; Frederick circuit: W. Knott, J. Tobey.

1837

Conference at Bethel schoolhouse, near the present village of Chewsville, Md., March 20.

Samuel Hiestand, bishop; G. A. Shuey, secretary.

Members: J. J. Glossbrenner, John Clopper, Moses Michael, William Knott, Jacob C. Houck, David S. Spessard, Charles W. Zahn, Jacob Rhinehart, John Haffard, Adam I. Bovey, George B. Rimel, Jacob Bachtel, Jonathan Tobey, George A. Geeting, William R. Coursey, Jacob Baer, Samuel Allenbaugh, George Patterson, Frederick A. Roper—19.

Licensed to preach: F. A. Roper, C. W. Zahn.

Ordained: J. Bachtel, J. Baer.

Died: P. Whitesel, M. L. Fries.

J. Bachtel located on account of ill health on the Frederick and Hagerstown circuits and to be supported by them.

Appointments:

Staunton District: J. J. Glossbrenner, P. E.; Winchester circuit, C. W. Zahn; Woodstock circuit, J. C. Houck; Staunton circuit, W. R. Coursey, G. A. Shuey (6 months); South Branch circuit, S. Allenbaugh; Pendleton mission, F. A. Roper; Jackson mission, M. Michael.

Frederick circuit, G. B. Rimel; Hagerstown circuit, W. Knott.

1838

Conference at Shiloh church near Christian Shuey's, Augusta Co., Va., March 21.

Samuel Hiestand, bishop; W. R. Coursey, secretary.

Present: Jacob Rhinehart, David S. Spessard, George Hoffman.

Charles W. Zahn, Francis Eckard, Jacob Markwood, George B. Rimel, J. J. Glossbrenner, Adam I. Bovey, W. W. McCabe, William Edwards, William Knott, Jacob C. Houck, Jacob Bachtel, George A. Shuey, John Richards—16.

Absent: George A. Geeting, Henry Burtner, Frederick Hisey, Frederick A. Roper, John Haffard, Jacob Baer, Harmon Houck, John Clopper, Samuel Allenbaugh, Moses Michael—10.

Licensed to preach: W. Edwards, J. Richards, J. Bachtel.

Ordained: A. I. Boye, D. S. Spessard, W. V. McCabe, F. Eckard.
Expelled: F. A. Roper.

Presiding elders: W. R. Coursey, J. Bachtel.

Appointments: Hagerstown, W. Knott, J. Markwood; Frederick, G. B. Rimel; Winchester, D. S. Spessard; Staunton, W. V. McCabe, W. Edwards; Woodstock, J. C. Houck; South Branch, C. W. Zahn; Shiloh mission, J. J. Glossbrenner.

1839

Conference at Jersusalem church, Frederick Co., Md., February 25.

Jacob Erb, bishop; J. J. Glossbrenner, secretary.

Present: Jacob Rhinehart, Samuel Allenbaugh, Adam I. Bovey, William Knott, David S. Spessard, John Clopper, Jacob C. Houck, William Edwards, George A. Geeting, Jacob Markwood, John Richards, Jacob Baer, George B. Rimel, William R. Coursey, Charles W. Zahn, George A. Shuey, John Haffard—17.

Absent: George Patterson, Francis Eckard, Harmon Houck, George Hoffman, Frederick Hisey, Moses Michael, William V. McCabe, Jacob Bachtel—9.

Licensed to preach: Samuel Zehring, Henry Jones, John Ruebush, Jr., R. G. H. Levering.

Home missionary society organized.

Presiding elder: W. R. Coursey, J. Bachtel.

Appointments: Frederick, George Gilbert, G. A. Shuey; Hagerstown, C. W. Zahn, J. Markwood; Winchester, D. S. Spessard; Woodstock, W. Edwards; Staunton, J. B. Houck; South Branch, J. Richards; Shiloh mission, J. J. Glossbrenner; Pendleton mission, S. Allenbaugh; Jackson mission, H. Jones.

1840

Conference at Hickle's schoolhouse, Shenandoah Co., Va., February 3.

Jacob Erb, bishop; J. J. Glossbrenner, secretary.

Present: William R. Coursey, Jacob Bachtel, George B. Rimel, Frederick Hisey, Jacob B. Houck, Charles W. Zahn, Jacob Rhinehart, Samuel Zehring, John Richards, Henry Burtner, Samuel

Allenbaugh, George Gilbert, George A. Shuey, John Ruebush, David Spessard—16.

Absent: Harmon Houck, Jacob Baer, R. E. H. Levering, Franklin Eckard, Moses Michael, John Clopper, George A. Geeting, Henry Jones, Adam I. Bovey—9.

Licensed to preach: Benjamin Stickley, John Pope.

Ordained: C. W. Zahn.

Presiding elders: W. R. Coursey, J. Bachtel.

Appointments: Frederick, J. J. Glossbrenner, G. A. Shuey; Hagerstown, G. Gilbert, J. Ruebush; Winchester, C. W. Zahn; Rock-bridge, D. S. Spessard; Staunton, Jacob B. Houck; Woodstock, J. Markwood; Pendleton mission, S. Allenbaugh; Jackson mission, H. Jones.

J. Rhinehart transferred to Pennsylvania Conference.

1841

Conference at Rocky Springs, Frederick Co., Md., February 22.
No minutes are known to the compiler.

1842

Conference at Spring Hill, Augusta Co., Va., April 4.

Jacob Erb, bishop; Jacob Markwood, secretary.

Present: William R. Coursey, George B. Rimel, George A. Shuey, Samuel Zehrung, William Knott, Jacob Bachtel, Jacob B. Houck, Charles W. Zahn, John Pope, David S. Spessard, George Patterson, John Ruebush, George Hoffman—13.

Absent: John Richards, Benjamin Stickley, Moses Michael, Jonathan Tobey, George Gilbert, John Haffard, Frederick Hisey, William Edwards, Adam I. Bovey, Samuel Allenbaugh, John Clopper, Franklin Eckard, John Haney, Jacob Baer—14.

Licensed to preach: Emanuel Witter, Jacob C. Spidler.

Withdrew irregularly: S. Allenbaugh.

Silenced: F. Eckard.

Ordained: J. Ruebush, S. Zehrung.

Died: G. A. Geeting, aged 61.

Presiding elders: J. J. Glossbrenner (Md.), J. B. Houck (Va.).

Appointments: Frederick, J. Bachtel, J. Markwood; Hagerstown, D. S. Spessard; Winchester, J. Richards; Staunton, W. R. Coursey, C. W. Zahn; Woodstock, G. B. Rimel; South Branch, J. Ruebush; Pendleton mission, J. Pope.

1843

Conference at Rohrsersville, Md., February 14.

Jacob Erb, bishop; D. S. Spessard, secretary.

Present: J. J. Glossbrenner, John Clopper, Benjamin Stickley,

Joseph S. Grim, Jonathan Tobey, Jacob Bachtel, John Ruebush, John Pope, John Richards, Adam I. Bovey, George B. Rimel, Jacob Baer, Jacob Markwood, Henry Burtner, John Haney—15.

Absent: William R. Coursey, William Knott, George Patterson, George A. Shuey, Charles W. Zahn, Samuel Zehring, George Hoffman, Frederick Hisey, William Edwards, Jacob C. Spittler, Moses Michael, D. Funkhouser—12.

Advisory members: John Russel, G. Miller, Jacob Rhinehart.

Licensed to preach: James E. Bowersox, John W. Fulkerson, Andrew J. Coffman, William Lutz.

Received from Pennsylvania Conference: J. Russell, David Engle.

Ordained: J. Pope, B. Stickley.

Died: J. Huffer, aged 42.

Presiding elders: J. Markwood (Md.), J. B. Houck (Va.).

Appointments: Frederick, D. S. Spessard; Hagerstown, J. Bachtel, J. Richards; Winchester, J. Tobey; Rockbridge, J. J. Glossbrenner; Staunton, J. Baer, J. E. Bowersox; South Branch, J. Ruebush; Pendleton mission, J. W. Fulkerson.

1844

Conference at Jennings Branch (Churchville), Va., February 6. Jacob Erb, bishop; Jacob Markwood, secretary.

Present: Henry Burtner, John Richards, Jacob B. Houck, Jacob C. Spittler, William R. Coursey, George B. Rimel, Adam I. Bovey, D. Funkhouser, Jacob Bachtel, Jacob Baer, John Ruebush, Joseph S. Grim, William Edwards, George A. Shuey, Benjamin Stickley, Emanuel Witter, J. J. Glossbrenner, Jacob Markwood, James E. Bowersox, John Pope, William Knott, George Hoffman, Charles W. Zahn, John W. Fulkerson—24.

Absent: David S. Spessard, John Haney, William Lutz, Jonathan Tobey, Frederick Hisey, Andrew J. Coffman, John Clopper, Samuel Zehring, David Engle—9.

Admitted: John Gibbons, J. W. Miles, John G. Steward, David Ferrell, Joseph Funkhouser.

Restored to good standing: F. Eckard.

Died: G. Patterson.

A Book Concern for the Church at the present time was decidedly opposed.

Presiding elders: J. Markwood, J. B. Houck.

Appointments: Frederick, D. S. Spessard; Hagerstown, J. Bachtel, J. Richards; Winchester, J. Ruebush; Woodstock, W. R. Coursey; Staunton, J. J. Glossbrenner, J. Gibbons; Rockbridge, J. E. Bowersox; Pendleton mission, B. Stickley; South Branch, J. W. Fulkerson, J. W. Miles.

1845

Conference at Jerusalem church, Middletown Valley, Md., February 3.

Jacob Erb, Henry Kumler, bishops; James E. Bowersox, secretary.

Present: Henry Burtner, Charles W. Zahn, D. Funkhouser, John Gibbons, John Haney, Jacob Markwood, William R. Coursey, J. W. Miles, Jonathan Tobey, Jacob Bachtel, John Richards, Joseph S. Grim, Samuel Zehrung, Jacob B. Houck, Adam I. Bovey, Emanuel Witter, Jacob C. Spitler, John Clopper, William Knott, David S. Spessard, John W. Fulkerson, Joseph Funkhouser, Jacob J. Glossbrenner, John Ruebush, Benjamin Stickley, John G. Steward—26.

Absent: Franklin Eckard, Frederick Hisey, George Hoffman, Andrew J. Coffman, William Edwards, John Pope, Jacob Baer, George A. Shuey, George B. Rimel, William Lutz—10.

Licensed to preach: Richard Nihiser.

Ordained: J. C. Spitler, E. Witter.

License demanded of F. Eckard because of disobedience and neglect of duty.

Next General Conference to be petitioned that the boundaries of this conference be not diminished.

Presiding elders: J. Markwood, W. R. Coursey.

Appointments: Frederick, J. Ruebush, J. Gibbons; Hagerstown, J. Bachtel, R. Nihiser; Winchester, D. S. Spessard; Woodstock, J. Richards; Staunton, J. J. Glossbrenner, J. W. Miles; Rockbridge, J. E. Bowersox; Franklin, B. Stickley; South Branch, J. W. Fulkerson.

1846

Conference at Otterbein chapel, Mill Creek, Shenandoah Co., Va., February 6.

J. J. Glossbrenner, bishop; J. E. Bowersox, secretary.

Present: Henry Burtner, Jacob Markwood, John W. Fulkerson, William Edwards, Jacob C. Spitler, David S. Spessard, Samuel Zehrung, Jacob B. Houck, Andrew J. Coffman, William R. Coursey, John Ruebush, James W. Miles, William Lutz, James E. Bowersox, Jacob Baer, Jacob Rhinehart, Benjamin Stickley, D. Funkhouser, George A. Shuey, George B. Rimel, John Pope, Joseph Funkhouser, Jacob Bachtel, John Gibbons, George Hoffman, Frederick Hisey—26.

Absent: Adam I. Bovey, Jonathan Tobey, John Markwood, Richard Nihiser, John Clopper, David Engle, Emanuel Witter, John G. Steward, John Haney, Charles W. Zahn, Joseph S. Grim, William Knott—13.

Received on transfer: Jacob Rhinehart (from Pennsylvania Conference), John Markwood (Scioto Conference).

Ordained: J. W. Fulkerson, A. J. Coffman, W. Lutz, J. E. Bowersox, J. Gibbons, J. W. Miles.

Names of C. W. Zahn, J. Richards dropped from roll, they having irregularly withdrawn under charges.

H. Burtner re-elected treasurer of the benevolent fund.

"Resolved, that this annual conference express by vote, its wish that the bishop itinerate through his district as much as possible, and we will do all we can to support him according to Discipline allowance."

Presiding elders: W. R. Coursey, J. Markwood.

Appointments: Frederick, G. B. Rimel; Hagerstown, J. E. Bowersox; Winchester, W. Edwards; Woodstock, J. Bachtel; Staunton, J. Ruebush, R. Nihiser; Rockbridge, J. W. Miles; South Branch, J. Gibbons; Franklin, W. Knott; Lewis mission, B. Stickley; Winchester mission, J. W. Fulkerson.

1847

Conference at Mount Hebron (Geeting meeting house), Md., February 18.

William Hanby, bishop; Jacob Markwood, secretary.

Present: Henry Burtner, James E. Bowersox, George B. Rimel, Benjamin Stickley, Jacob Rhinehart, John Haney, John W. Fulkerson, Jacob Markwood, William R. Coursey, John Ruebush, John Clopper, Adam I. Bovey, William Knott, John G. Steward, Joseph Funkhouser, William Edwards, Jacob Bachtel, Jacob Baer, Joseph S. Grim, Jonathan Tobey, James W. Miles, David S. Spessard, Emanuel Witter—23.

Absent: George A. Shuey, Jacob B. Houck, Andrew J. Coffman, Frederick Hisey, George Hoffman, D. Funkhouser, John Markwood, John Pope, Jacob C. Spitler, William Lutz, Samuel Zehrung, David Engle—12.

David Edwards, editor of the Telescope, present.

Ordained: J. Funkhouser, J. G. Stewart, J. S. Grim.

Died: R. Nihiser, J. Gibbons.

Presiding elders: J. Markwood, W. R. Coursey.

Appointments: Frederick, G. B. Rimel, J. W. Fulkerson; Hagerstown, J. E. Bowersox, J. W. Miles; Winchester, J. B. Formelut (?)—by P. E.; Woodstock, J. Bachtel; Staunton, J. Ruebush; Rockbridge, D. S. Spessard; Franklin, W. Knott; North Franklin, to be supplied; South Branch, W. Edwards; Lewis mission, B. Stickley.

1848

Conference at Churchville, Va., January 27.

John Russell, bishop; Jacob Markwood, secretary.

Present: Henry Burtner, James E. Bowersox, Jacob Baer, George

Hoffman, George B. Rimel, John Haney, Samuel Zehrung, Andrew J. Coffman, William R. Coursey, John Ruebush, John W. Fulkerson, Jacob Markwood, George A. Shuey, John Pope, Jacob C. Spitler, Jacob Bachtel, James W. Miles, Benjamin Stickley, Jacob Rhinehart, William Edwards, Jacob B. Houck, William Knott—22.

Absent: Jonathan Tobey, John G. Steward, David S. Spessard, Moses Michael, Adam I. Bovey, William Lutz, Frederick Hisey, Joseph S. Grim, Joseph Funkhouser, Emanuel Witter, David Engle, John Markwood—12.

Licensed to preach: George W. Statton, George O. Little.

Presiding elders: J. Rhinehart, J. Markwood.

Appointments: Frederick, W. R. Coursey, G. W. Statton; Hagerstown, J. W. Fulkerson, J. W. Miles; Winchester, G. O. Little; Woodstock, J. Bachtel; Staunton, W. Knott; Rockbridge, G. B. Rimel; Franklin, B. Stickley; South Branch, J. Ruebush; Lewis Mission, J. Haney; Jackson Mission to be supplied.

1849

Conference at Spessard's schoolhouse (Bethel's near Hagerstown), Md., January 25.

John Russel, J. J. Glossbrenner, bishops; J. Markwood, secretary.

Present: William R. Coursey, Jacob Bachtel, Joseph S. Grim, Henry Burtner, Jacob Baer, George A. Shuey, David S. Spessard, Adam I. Bovey, Jonathan Tobey, Jacob Rhinehart, George B. Rimel, John Haney, James W. Miles, Benjamin Stickley, George W. Statton, Jacob Markwood, Emanuel Witter, John Ruebush, John W. Fulkerson, Andrew J. Coffman, Jacob C. Spitler, Joseph Funkhouser—22.

Absent: William Knott, Frederick Hisey, John Clopper, Moses Michael, William Edwards, George Hoffman, James E. Bowersox, John G. Steward, John Pope, Samuel Zehrung, William Lutz, David Engle, George O. Little, John Markwood—14.

Licensed to preach: Theodore F. Brashear.

Visiting ministers: Felombe, Rathfon, Crider, of Pennsylvania.

"Resolved, that each circuit preacher in charge, strictly discharge his whole duty as explained in the constitution of the Home Missionary Society, on pain of paying out of his own funds at the next conference the sum which may be thought proper by said conference."

Presiding elders: J. Markwood (Md.), G. B. Rimel (Va.).

Appointments: Frederick, W. R. Coursey, and one to be supplied; Hagerstown, J. W. Fulkerson, and one to be supplied; Winchester, J. W. Miles; Weaverton Mission, to be supplied by P. E.; Staunton, J. Bachtel; Rockbridge, D. S. Spessard; Woodstock, J. Ruebush; South Branch, T. F. Brashear; Franklin, B. Stickley; Buckhannon, J. Haney; Jackson, G. W. Statton.

1850

Conference at Mount Hebron, Shenandoah Co., Va., March 7.

Jacob Erb, bishop; J. C. Spitler, secretary.

Present: Jacob Erb, Henry Burtner, Jacob Bachtel, George B. Rimel, Jacob C. Spitler, James W. Miles, John Haney, George W. Statton, John W. Fulkerson, Joseph Funkhouser, Andrew J. Coffman, Jacob J. Glossbrenner, William R. Coursey, Jacob Markwood, John Ruebush, David S. Spessard, Jacob Rhinehart, Adam I. Bovey, Theodore F. Brashear; Benjamin Stickley, Frederick Hisey, William Lutz—23.

Absent: Joseph S. Grim, George A. Shuey, John G. Steward, William Edwards, John Clopper, John Pope, Daniel Engel, George Hoffman, Jonathan Tobey, Emanuel Witter, Jacob Baer, James E. Bowersox, John Markwood, William Knott, Moses Michael, George O. Little—16.

H. B. Winton received from Sandusky Conference.

Licentiates: Isaac Statton, Abel Randall, John Perry.

A proposition from the Alleghany Conference to cooperate in building a school at Mount Pleasant, Pa., was voted down, but there was a declaration in favor of a school in its own boundary the present year.

Members, 2,816, an increase of 594; 108 "Telescopes;" paid to two presiding elders, \$441.68; paid by the 11 charges as salaries of pastors, \$1,935.28.

Two charges have preaching every 3 weeks, seven charges every 4 weeks.

1851

Conference at Bethlehem church, Augusta Co., Va., March 7.

Jacob Erb, bishop; J. C. Spitler, secretary.

Present: Jacob Erb, Henry Burtner, George B. Rimel, Jacob Markwood, David S. Spessard, John Haney, John Ruebush, George W. Statton, George A. Shuey, Jacob J. Glossbrenner, James W. Miles, George Hoffman, Andrew J. Coffman, H. B. Winton, James E. Bowersox, Joseph Funkhouser, Theodore F. Brashear, Isaac Statton, John W. Fulkerson, Jacob Baer, Jacob Rhinehart, John Perry, Benjamin Stickley, William Knott, Jacob C. Spitler—26.

Absent: William R. Coursey, Joseph S. Grim, John G. Steward, John Pope, Jonathan Tobey, Moses Michael, Frederick Hisey, Abel Randall, Emanuel Witter, William Edwards, John Clopper, Daniel Engel, John Markwood, Jacob B. Houck, Adam I. Bovey, William Lutz—16.

Licentiates: William T. Lower, L. W. Mathews.

Virginia District divided into eastern and western sections, the former containing Woodstock and Staunton circuits and Highland

mission, and the latter, South Branch, Franklin, Buchanan, and Jackson circuits.

A mission projected in Nicholas.

The bishop received \$62.98.

Directed that the Conference book containing the minutes from 1837 to 1850, together with other documents, be given into the care of Henry Burtner, who is not to permit any person to take the book from his house without an order from Conference signed by the presiding bishop and countersigned by the secretary.

Presiding elders: J. Markwood (Md.), J. Bachtel (E. Va.), J. W. Miles (W. Va.).

Appointments: Hagerstown, W. R. Coursey, J. Perry; Frederick, G. W. Statton, L. W. Mathews; Winchester, J. Haney, I. Statton; Weaverton mission to be supplied by P. E.; Rockbridge, H. B. Winton; Staunton, D. S. Spessard; Woodstock, J. Ruebush; Highland mission, J. W. Fulkerson; South Branch, B. Stickley; Franklin, G. B. Rimel; Buchanan, T. F. Brashear, Jackson, W. T. Lower; Wood county mission to be supplied by the P. E.

Members, 2,956; Telescope, 218; Sunday Schools, 21; missions, \$112; salaries of presiding elders,—Markwood, \$264, Miles, \$147.

1852

Conference at Rohrersville, Md., February 27.

Jacob Erb, bishop; Jacob Markwood, secretary.

Present: Jacob J. Glossbrenner, Henry Burtner, William R. Coursey, Jacob Bachtel, John Ruebush, James W. Miles, Theodore F. Brashear, Jacob Rhinchart, David S. Spessard, William T. Lower, John Perry, Jacob Erb, Adam I. Bovey, Jacob B. Houck, Jacob Markwood, Jonathan Tobey, Benjamin Stickley, John Haney, H. B. Winton, Joseph S. Grim, L. W. Mathews, Emanuel Witter—22.

Absent: George B. Rimel, William Knott, John Clopper, James E. Bowersox, John W. Fulkerson, Moses Michael, Jacob Markwood, Jacob Baer, George A. Shuey, Frederick Hisey, George W. Statton, George Hoffman, John G. Steward, John Pope, Abel Randall, William Lutz, Jacob C. Spitler, Andrew J. Coffman, Joseph Funkhouser, Daniel Engel—20.

"No deaths, no ordinations, no transfers, no suspensions, no expulsions."

Resolutions of loyalty to the church law on slavery were passed, the institution being denounced as criminal.

J. B. Resler, agent from Mount Pleasant College.

J. Markwood, J. Bachtel, E. Witter, S. Deaner, S. Rohrer, W. Shuey appointed trustees to cooperate with Alleghany Conference in establishing Mount Pleasant College.

Presiding elders: J. Markwood (Md.) J. Bachtel (E. Va.), J. W. Miles (W. Va.).

Appointments: Frederick, G. W. Statton, W. T. Lower; Hagerstown, H. B. Winton, D. S. Spessard; Winchester, L. W. Mathews, J. K. Statton; Woodstock, W. R. Coursey; Staunton, J. Ruebush; Rockbridge, J. W. Fulkerson; Highland mission, T. F. Brashear; Franklin, G. B. Rimel; South Branch, J. Haney; Buchannon, B. Stickley; Jackson, J. Perry; Wood mission, E. McGlaughlin.

1853

Conference at Mount Hebron, Hardy Co., Va. — — —.

J. Erb, J. J. Glossbrenner, bishops; J. Markwood, secretary.

Present: William R. Coursey, Henry Burtner, Jacob Bachtel, Jacob Markwood, George B. Rimel, John Ruebush, James W. Miles, Benjamin Stickley, W. B. Winton, Joseph Funkhouser, Moses Michael, John Perry, John Pope, Abel Randall, John G. Steward, George W. Statton, Isaac Statton, L. W. Lower, L. W. Mathews—19.

Absent: Jonathan Tobey, Jacob Rhinehart, Emanuel Witter, Frederick Hisey, William Knott, Jacob C. Spitzer, Jacob Baer, John Markwood, E. McGlaughlin, Adam I. Bovey, Jacob B. Houck, Joseph S. Grim, William Lutz, George Hoffman, George A. Shuey, James E. Bowersox, Daniel Engel, David S. Spessard—18.

Advisory member: J. B. Resler.

Presiding elders made agents of Mount Pleasant College and directed to secure subscriptions and scholarships.

Next General Conference to be asked "to obtain a board of trustees for our printing establishment, now at Circleville, O., selected out of several conferences."

Licentiates: J. F. Statton, Levi Hess, John Phillips.

William Edwards transferred to Iowa Conference.

Ordained: M. Michael, I. K. Statton, W. T. Lower, L. W. Mathews, J. Perry, A. Randall.

Sunday addresses in German and English by Bishops Erb and Glossbrenner.

Presiding elders: J. Markwood, W. T. Lower, J. Ruebush.

Changes in name: Staunton circuit to Rockingham; Rockbridge to Churchville. Winchester divided, the northern part being called Bath circuit.

Appointments: Frederick, J. Bachtel, I. K. Statton; Hagerstown, H. B. Winton, J. Perry; Winchester, G. W. Statton; Bath, L. W. Mathews; Woodstock, W. R. Coursey, A. Graham; Rockingham, T. F. Brashear; Churchville, J. W. Fulkerson; Highland, J. Haney; Franklin, J. W. Miles; South Branch, G. B. Rimel; Buckhannon, B. Stickley; Jackson, I. K. Statton; Wood mission, J. Phillips; West Columbia, _____.

1854

Conference at New Jerusalem church, Edinburg, Va., February 9.
Moses Michael, secretary.

Advisory members: J. C. Bright, H. Kumler, Jr.

Hagerstown circuit made a station; Woodstock and Rockingham thus divided into three circuits,—all north of Mill Creek to constitute Woodstock circuit, all north of Dayton and Whitesel's to constitute Lacey Springs circuit, the remainder to be called Rockingham.

Buckhannon divided into two circuits, and a mission opened in Nicholas county.

South River mission organized, and to include the Forge and Mowery's schoolhouse.

Licentiates: Henry Tallhelm, Samuel Martin.

Note:—These minutes unsigned and evidently incomplete.

1855

Conference at Myersville, Md., January 29.

J. J. Glossbrenner, bishop; M. Michael, secretary.

Present: Jacob Bachtel, John Ruebush, Benjamin Stickley, Theodore F. Brashear, W. T. Lower, J. Henry, George W. Statton, John W. Perry, Henry Tallhelm, Jonathan Tobey, James W. Miles, Jacob B. Houck, Jacob Markwood, John W. Fulkerson, H. B. Winton, George B. Rimel, L. W. Mathews, Isaac K. Statton, John Phillips, Levi Hess, Joseph S. Grim, Samuel Martin—22.

Absent: George A. Shuey, James E. Bowersox, John Pope, Daniel Engel, J. F. Statton, Henry Burtner, Emanuel Witter, Abel Randall, Jacob C. Spittler—9.

Visiting minister: John Dickson of Pennsylvania.

Licentiates: William M. H. Cain, J. P. White, Zebedee Warner, Isaiah Baltzel, Benjamin Denton.

John F. Statton transferred to any Western Conference.

Died: J. Rhinehart, J. Baer.

Ordained: L. Hess, J. Phillips.

Resolution adopted favorable to Mount Pleasant College.

J. Markwood appointed to solicit with the conference bounds subscriptions to erect a church at Frederick, Md.

Hartford City made a station.

Parkersburg mission projected.

Resolutions in favor of missionary work, as were passed in previous sessions.

Conference book transferred from Henry Burtner to Jacob Bachtel. J. C. Spittler and W. R. Coursey a committee to examine it.

Presiding elders: J. Bachtel, G. W. Statton, W. R. Coursey.

Appointments: Frederick, W. T. Lower; Myersville, T. F.

Brashear; Hagerstown, J. W. Miles, A. Y. Graham; Winchester, L. Hess; Bath, H. Tallhelm; Churchville, I. K. Statton; Rockingham, G. B. Rimel; Lacey Springs, J. Ruebush; Woodstock, J. Haney; South Branch, L. W. Mathews; Franklin, B. Stickley; Highland, J. Phillips; Waynesboro mission, J. B. Houck; West Columbia station, Z. Warner; Hartford, W. M. Cain; Mason, M. Michael; Glenville, Samuel Martin; Buckhannon, I. Baltzel; Middle Island to be supplied.

1856

Conference at Otterbein Chapel, Shenandoah Co., Va., March 15.
J. J. Glossbrenner, bishop; J. Markwood, secretary.

Present: John Haney, Levi Hess, James W. Miles, John Phillips, Abel Randall, Henry Tallhelm, William Lutz, Joseph Funkhouser, Isaiah Baltzell, Zebedee Warner, Jacob B. Houck, George Hoffman, John Pope, William R. Coursey, George B. Rimel, Frederick Hisey, Jacob Bachtel, Jacob Markwood, Benjamin Stickley, John Ruebush, H. B. Winton, W. T. Lower, Theodore F. Brashear, L. W. Mathews, George W. Statton—25.

Absent: Henry Burtner, George A. Shuey, John W. Fulkerson, W. M. K. Cain, Isaac K. Statton, Jonathan Tobey, Emanuel Witter, William Knott, John W. Perry, James E. Bowersox, Moses Michael, J. White, Joseph S. Grim, Adam I. Bovey, Samuel Martin, Daniel Engel—16.

J. W. Fulkerson transferred to Iowa Conference.

Died: J. C. Spittler, Benjamin Denton.

Licentiates: C. B. Hammack, G. W. Albaugh, Jacob A. Bovey, Eli Martin (Baptist), H. R. Davis, William Yerkey, William James.
Ordained: H. Tallhelm, I. Bachtel, Z. Warner.

Presiding elders: J. Bachtel (Md.), J. Markwood (E. Va.), M. Michael (W. Va.).

Appointments: Frederick, W. T. Lower; Myersville, I. K. Statton; Hagerstown, W. R. Coursey, C. B. Hammack; Otterbein mission, H. B. Winton; Bath, J. Haney; Woodstock, L. W. Mathews, H. Tallhelm; Lacey Springs, T. F. Brashear; Rockingham, G. B. Rimel; Churchville, G. W. Statton, I. Baltzel; Highland, J. A. Bovey (by P. E.), Franklin, B. Stickley; South Branch, J. Phillips; Brock's Gap mission, J. Pope; Tennessee mission, J. Ruebush; West Columbia station, Eli Martin; Union station, W. M. K. Cain; Putnam, H. R. Davis; Middle Island, L. Hess; Glenville, W. Yerkey; Lewis, S. Martin; Taylor, J. P. White; California mission, W. Miles.

1857

Conference at Mount Hebron church, Washington Co., Md., March 5.

J. J. Glossbrenner, bishop; J. Markwood, secretary.

Present: William R. Coursey, Adam I. Bovey, John Haney, Benjamin Stickley, George B. Rimel, Jonathan Tobey, Jacob Bachtel, John Ruebush, George W. Statton, L. W. Mathews, H. B. Winton, Theodore F. Brashear, W. T. Lower, Joseph Funkhouser, George A. Shuey, Isaac K. Statton, Joseph S. Grim, John W. Perry, Isaiah Baltzel, Henry Tallhelm, C. B. Hammack, John Phillips, J. P. White, Jacob A. Bovey, James W. Miles, G. W. Albaugh, Zebedee Warner, Levi Hess—28.

Absent: Frederick Hisey, Jacob B. Houck, George Hoffman, Emanuel Witter, Abel Randall, Samuel Martin, E. Martin, Daniel Engel, William Lutz, Moses Michael, John Pope, W. Yerkey, H. R. Davis—13.

Licentiates: J. D. Fried, J. W. Nihizer, J. F. Hott.

Transferred: W. M. K. Cain, M. Michael.

D. H. Keedy received from Alleghany Conference.

Benevolent Fund, \$940.85.

Presiding elders: W. R. Coursey (Md.), J. Markwood (E. Va.), B. Stickley (W. Va.).

Appointments: Frederick and Myersville, I. K. Statton, J. Bovey; Hagerstown, L. W. Mathews, D. H. Keedy; Hagerstown station, W. T. Lower; Winchester, I. Baltzel; Otterbein station, J. Tobey; Alleghany mission, J. Phillips; Woodstock, H. Burtner; Lacey Springs, H. Tallhelm; Rockingham, T. E. Brashear; Churchville, G. W. Statton, C. B. Hammack; Highland, J. W. Howe (by P. E.), Franklin, J. D. Freed; South Branch, G. B. Rimel; Blue Red mission, to be supplied; Taylor, Z. Warner; Lewis, J. W. Miles; Glenville, J. W. Nihizer; Putnam, J. W. Young (by P. E.), Middle Island, J. P. White; West Columbia, J. Bachtel; California mission, W. Miles; Parkersburg mission, W. James.

1858

Conference at Mount Tabor church, Va., February 25.

J. J. Glossbrenner, bishop; J. Markwood, H. B. Winton, secretaries.

Present: William R. Coursey, Isaac K. Statton, George W. Statton, Theodore F. Brashear, W. T. Lower, Isaiah Baltzel, L. W. Mathews, John Ruebush, Jacob A. Bovey, Frederick Hisey, George B. Rimel, Joseph Funkhouser, William Lutz, Joseph S. Grim, Jacob F. Hott, George Hoffman, Abel Randall, John Pope, Benjamin Stickley, Jacob B. Houck, H. B. Winton, J. W. Nihizer, J. D. Freed, G. W. Albaugh—24.

Absent: Adam I. Bovey, George A. Shuey, Jonathan Tobey, J. D. Keedy, C. B. Hammack, James E. Bowersox, Henry Tallhelm, John Phillips—8.

The name of J. Phillips dropped from roll, he having joined another conference.

J. E. Bowersox transferred to Iowa Conference.

Licentiates: George W. Rexrode, Jacob Roderick, John W. Howe, Joseph Holcomb.

Endorsement of N. Altman's attempt to build an English-speaking church in Baltimore and promise of financial help.

The union of Otterbein University and Mount Pleasant College approved; trustees thereof: J. J. Glossbrenner (3 years), J. Markwood (2 years), H. B. Winton (1 year).

Ordained: J. A. Bovey, J. W. Nihizer.

Appropriated for Tennessee mission, \$100; for Hagerstown mission, \$150.

Appointments: Hagerstown mission station, L. W. Mathews, I. Baltzel; Frederick, I. K. Statton, S. Evers; Otterbein station, D. H. Keedy; Winchester, C. B. Hammack; Woodstock, H. B. Winton; Lacey Springs, J. A. Bovey; Rockingham, T. F. Brashear, H. Tallhelm; Churchville, G. W. Statton; Franklin, J. D. Fried; Union, J. W. Nihizer; Brock's Gap, J. K. Nelson (by P. E.); Claysville mission, B. Stickley; Rockbridge mission, J. W. Howe; Highland mission, J. Holcomb; Tennessee, J. Ruebush.

1859

Conference at Rohersville, Md., February 26.

J. J. Glossbrenner, bishop; J. Markwood, H. B. Winton, secretaries.

Present: William R. Coursey, H. B. Winton, L. W. Mathews, Isaac K. Statton, Jacob A. Bovey, George B. Rimel, Benjamin Stickley, Theodore F. Brashear, W. T. Lower, Joseph Holcomb, Joseph Funkhouser, Henry Tallhelm, Jonathan Tobey, Joseph S. Grim, J. W. Nihizer, G. W. Albaugh, C. B. Hammack, Isaiah Baltzel, J. D. Keedy, Jacob F. Hott, John W. Howe—21.

Absent: George W. Statton, George Hoffman, Frederick Hisey, Abel Randall, J. D. Fried, George W. Rexrode, George W. Shuey, William Lutz, John Ruebush, Adam I. Bovey, John Pope, Jacob Roderick—12.

Dr. F. S. McNeil received from Miami Conference.

A. Randall transferred to Iowa Conference; I. Baltzel to Pennsylvania Conference.

J. B. Houck withdrew to join the Methodist Episcopal Church, South; died as a preacher therein about 1884.

Ordained: C. B. Hammack, J. D. Keedy, J. F. Hott, G. W. Albaugh.

Presiding elders: H. B. Winton (Md.), J. Markwood (Va.).

Appointments: Hagerstown station, W. T. Lower; Hagerstown circuit, I. K. Statton, J. Delpha; Frederick, L. W. Mathews, W. A.

Jackson; Winchester, C. B. Hammack; Woodstock, J. A. Bovey; Lacey Springs, H. Tallhelm; Rockingham, G. W. Statton; Churchville, T. F. Brashear, S. Evers; Highland, J. W. Howe; Franklin, J. D. Fried; Claysville mission, B. Stickley.

1860

Conference at Churchville, Va., February 23.

J. J. Glossbrenner, bishop; J. Markwood, secretary.

Present: William R. Coursey, John Ruebush, George B. Rimel, George W. Statton, Theodore F. Brashear, Henry Tallhelm, John W. Howe, S. Evers, G. W. Allebaugh, George W. Rexrode, Benjamin Stickley, George A. Shuey, George Hoffman, H. B. Winton, W. T. Lower, Joseph Funkhouser, C. B. Hammack, F. S. Fried, J. W. Nihizer, Joseph Holcomb—22.

Absent: L. W. Mathews, Joseph S. Grim, William Lutz, John Pope, J. Delpha, J. Hensley, Adam I. Bovey, Frederick Hisey, Jonathan Tobey, Jacob F. Hott, Jacob Roderick—10.

J. Hensley transferred to Parkersburg Conference.

I. Baltzell returned his transfer to Pennsylvania Conference.

Died: J. A. Bovey.

Licentiate: W. A. Jackson.

Ordained: J. W. Howe.

Benevolent Fund, \$436.21.

Presiding elders: H. B. Winton (Md.), J. Markwood (Va.).

Appointments: Frederick, L. W. Mathews, T. Bushong; Hagerstown, I. K. Statton, W. A. Jackson; Hagerstown, W. T. Lower; Winchester, J. D. Fried; Woodstock, C. B. Hammack; Lacey Springs, H. Tallhelm; Rockingham, G. W. Statton; Churchville, T. F. Brashear; Highland and Franklin, J. W. Howe, C. T. Stearn; Claysville mission, B. Stickley; Augusta, G. W. Rexrode.

Missionary appropriations: \$290.

1861

Conference at Hagerstown, Md., January 24.

J. J. Glossbrenner, bishop; J. Markwood, L. W. Mathews, secretaries.

Present: William R. Coursey, Theodore F. Brashear, Isaiah Baltzel, Jonathan Tobey, W. A. Jackson, G. W. Albaugh, H. B. Winton, Isaac K. Statton, Joseph S. Grim, J. D. Keedy, F. S. McNeil, George W. Statton, Henry Tallhelm, J. W. Nihiser, Jacob F. Hott, Joseph Holcomb, Benjamin Stickley, W. T. Lower, C. B. Hammack, John W. Howe, J. D. Fried, Joseph Funkhouser—22.

Absent: Adam I. Bovey, John Ruebush, George W. Rexrode, George B. Rimel, William Lutz, John Pope, George A. Shuey, E. Evers, Frederick Hisey, George Hoffman, J. Delpha—11.

Licentiates: T. Bushong, J. Harp.

Ordained: J. M. Roderick.

In treasury, \$443.71. Ordered paid the widow of J. A. Bovey, \$100.

Presiding elder: J. Markwood.

Appointments: Hagerstown, G. W. Statton; Hagerstown circuit, W. R. Coursey, W. T. Lower; Frederick, I. Baltzell, T. Bushong; Woodstock, T. F. Brashear; Lacey Springs, L. W. Mathews (resigned,—supply by J. W. Howe); Rockingham, H. Tallhelm; Churchville, C. B. Hammack; Highland, A. I. Bovey; Franklin, J. W. Howe (resigned,—supplied by A. M. Myers); Claysville, J. W. Nihiser; Augusta, W. A. Jackson, A. M. Evers; Alleghany mission, J. M. Rodruck.

1862

Northern Section

Conference met at Mount Carmel church, Washington Co., Md., February 2.

J. Markwood, bishop; J. D. Keedy, secretary.

Present: William R. Coursey, George W. Statton, Jonathan Tobey, J. Harp, H. B. Winton, T. S. McNeil, W. T. Lower, Isaiah Baltzel, Jacob S. Grim, G. W. Albaugh, W. A. Jackson, T. Bushong—12.

Absent: Isaac K. Statton, J. Delpha, L. W. Mathews—3.

Transfers given to H. B. Winton, Isaiah Baltzel, Isaac K. Statton.

Three charges, 17 meeting houses, 100 Telescopes, 957 members; salaries and presents to preachers, \$2,240.

Presiding elder: W. R. Coursey.

Appointments: Frederick, W. T. Lower; Hagerstown circuit, W. R. Coursey, T. Bushong, Hagerstown station, G. W. Statton.

1862

Southern Section

Conference at Edinburg, Va., February 14.

J. J. Glossbrenner, bishop; C. B. Hammack, secretary.

Licentiates: H. A. Bovey, J. W. Hott, J. K. Nelson, C. T. Stearn, A. M. Evers, J. M. Cantor.

Ordained: G. W. Rexrode, J. D. Fried, J. Holcomb.

Presiding elder: T. F. Brashear.

Appointments: Churchville, C. B. Hammack; Augusta, G. W. Rexrode; Lacey Springs, J. W. Howe, G. H. Snapp; Woodstock, G. B. Rimel; South Branch, J. D. Fried; Winchester, J. K. Nelson; Franklin, H. A. Bovey; Highland, C. T. Stearn; Alleghany, J. M. Roderick; Rockbridge, A. M. Evers; Rockingham, H. Tallhelm.

1863

Northern Section

Conference at Georgetown, Frederick Co., Md., February 20.

J. Markwood, bishop; J. D. Keedy, secretary.

Present: William R. Coursey, George W. Statton, G. W. Albaugh, J. Harp, J. D. Fried, J. W. Nihiser, W. T. Lower, Jonathan Tobey, T. S. McNeil, T. Bushong, J. M. Rodruck, J. W. Hott, J. Delpha—14.

Absent: L. W. Mathews, Benjamin Stickley, Jacob F. Hott, W. A. Jackson, C. T. Stearn, J. K. Nelson—6.

Licentiate: J. W. Grim.

Ordained: T. F. Bushong.

W. A. Jackson transferred to Pennsylvania Conference; L. W. Mathews, B. Stickley, C. T. Stearn given open transfers to any Western conference.

Presiding elder: J. Tobey.

Appointments: Frederick, W. T. Lower, J. W. Grim; Hagerstown, G. W. Statton and one to be supplied; Hagerstown mission, H. B. Winton; Winchester, J. K. Nelson, J. W. Hott; South Branch, J. D. Freid; Alleghany, J. M. Rodruck.

1863

Southern Section

Conference at Keezletown, Va., February 27.

J. J. Glossbrenner, bishop; C. B. Hammack, secretary.

Licentiate: J. W. Kiracofe.

Ordained: A. M. Evers.

Appropriation of \$100 for Benevolent Fund to Mrs. J. A. Bovey.

1864

Northern Section

Conference at Boonsboro, Md., February 19.

J. J. Glossbrenner, J. Markwood, bishops; J. D. Keedy, secretary.

Present: Jonathan Tobey, George W. Statton, T. S. McNeil, J. D. Keedy, T. Bushing, J. Harp, James W. Hott, William R. Coursey, W. T. Lower, J. D. Fried, J. M. Rodruck, G. W. Albaugh, Jacob S. Grim, J. K. Nelson, Jacob F. Hott, J. W. Grim—16.

Absent: J. W. Nihiser, J. Delpha, Adam I. Bovey—3.

The widow Bovey granted \$72.

Ordained: J. K. Nelson, J. W. Hott, J. Harp.

An increase of 272 members.

Appointments: J. Tobey, P. E.; Hagerstown, G. W. Statton, J. D. Fried; Hagerstown station, C. T. Stearn; Frederick, W. T. Lower, J. W. Grim; Winchester, J. K. Nelson, J. W. Hott; Alleghany, J. M. Rodruck.

1864

Southern Section

Conference at Friedens church, Rockingham Co., Va., March 11.
J. J. Glossbrenner, bishop; C. B. Hammack, secretary.

Bishop Glossbrenner to act as P. E.

Ordained: H. A. Bovey, J. Canter, J. W. Kiracofe.

Licentiates: W. J. Miller, G. H. Snapp.

A prominent feature was the experience meeting Sunday morning the 13th.

Appointments: Lacey Springs, C. B. Hammack, A. M. Evers; Rockingham, J. W. Howe; Churchville, H. A. Bovey; Woodstock, H. Tallhelm; Highland, J. W. Kiracofe, J. J. Potter (?); Augusta, G. W. Rexrode.

1865

Northern Section

Conference at Myersville, Md., February 17.

J. Markwood, H. Kumler, bishops; J. D. Keedy, secretary.

Present: William R. Coursey, Adam I. Bovey, W. T. Lower, J. D. Rodruck, Jacob S. Grim, J. K. Nelson, James W. Hott, Jonathan Tobey, George W. Statton, J. D. Fried, J. W. Grim, J. Harp, Jacob F. Hott, T. S. McNeil, G. W. Albaugh—15.

Absent: J. Nihiser, J. Delpha—2.

C. T. Stearn received from Rock River Conference.

Licentiates: W. O. Grim, P. H. Thomas.

Ordained: W. O. Grim (?), P. H. Thomas (?).

Presiding elder: G. W. Statton.

Appointments: Frederick, C. T. Stearn, J. W. Grim; Hagerstown, G. W. Statton, J. D. Fried; Hagerstown station, T. W. Lower; Winchester, J. K. Nelson and one to be supplied; Martinsburg, J. W. Hott; Alleghany, J. M. Rodruck.

1865

Southern Section

Conference at Mount Zion, Augusta Co., Va., March 7.

J. J. Glossbrenner, bishop; C. B. Hammack, secretary.

Collected for bishop \$500 in Confederate money, supposed to be equivalent to \$20 in gold.

Acting presiding elder: J. J. Glossbrenner.

Much of the session taken up in reading essays and discussing them.

Appointments appear to have been about the same as in 1864.

1866

Conference at Rohersville, Md., February 8.

J. J. Glossbrenner, bishop; C. B. Hammack, secretary.

Present: Jacob J. Glossbrenner, J. K. Nelson, Dr. J. I. McNeil, Jacob Markwood, J. Harp, James W. Hott, Henry Tallhelm, J. W. Grim, J. D. Keedy, W. J. Miller, J. W. Nihiser, C. B. Hammack, William Lutz, Adam I. Bovey, J. D. Fried, John W. Howe, George Hoffman, H. A. Bovey, A. M. Evers, Jacob F. Hott, George W. Snapp, J. M. Rodruck, Jonathan Tobey, J. S. Grim, George W. Statton, W. T. Lower, C. T. Stearn, George W. Albaugh—30.

Absent: William R. Coursey, P. H. Thomas, J. Cantor, J. Holcomb, George A. Shuey, Joseph Funkhouser, George B. Rimel, J. Delpha, John Pope—9.

Visiting ministers: S. Lindsay (agent Otterbein University), D. Eberly, J. C. Smith, I. Baltzel, William Evers, D. E. Morris, Henry Kumler.

Licentiate: J. E. Hott.

Granted transfers: G. B. Rimel, J. M. Cantor.

J. Funkhouser withdrew to join Methodist Episcopal Church, South.

A resolution to raise within the first three months of the year the share of the debt of the Book Concern apportioned by the General Conference.

Missionary money received, \$540.88.

Benevolent Fund, \$363.58.

Resolutions passed sympathizing with Bishop Markwood in his severe illness, and endorsing Otterbein University and Cottage Hill College at York, Pa.

1867

Conference at Boonsboro, Md., February 7.

J. J. Glossbrenner, bishop; C. B. Hammack, secretary.

Present: Jacob J. Glossbrenner, W. T. Lower, George W. Albaugh, J. K. Nelson, J. Harp, Henry Tallhelm, J. D. Keedy, George W. Rexrode, W. J. Miller, C. B. Hammack, J. D. Fried, George Hoffman, A. M. Evers, George W. Snapp, Jonathan Tobey, J. E. Hott, J. Delpha, J. L. Grim, George W. Statton, C. T. Stearn, J. W. Kiracofe, Dr. T. S. McNeil, James W. Hott, J. W. Grimm, W. O. Grimm, P. H. Thomas, J. W. Nihiser, Adam I. Bovey, John W. Howe, H. A. Bovey, Jacob F. Hott, J. M. Rodruck, J. S. Grimm, George A. Shuey, George W. Howe, S. Scott—36.

Absent: Jacob Markwood, J. Holcomb, William R. Coursey, William Lutz, John Pope—5.

Visiting ministers: Z. Warner, J. Perry, L. Hess, W. A. Jackson, Dr. Fetterhof, Ex-Bishop Russell.

Licensed to preach: George W. Howe, J. L. Grimm, Snowden Scott.

Transferred to Rock River Conference: W. R. Coursey, J. Tobey.

Presiding elder: G. W. Statton.

Died: J. Bachtel.

Agreement to cooperate with other conferences in procuring a parsonage in Baltimore for the bishop.

Appointments: Frederick, J. D. Fried, J. Delpha; Boonsboro, A. M. Evers, J. L. Grimm; Myersville, C. T. Stearn; Hagerstown, C. B. Hammack, J. E. Hott; Bath, J. K. Nelson; Alleghany, J. W. Nihiser; South Branch, J. M. Rodruck; Winchester, P. H. Thomas; Woodstock, J. W. Hott; Lacey Springs, J. W. Howe, Churchville, J. W. Kiracofe, J. W. Grimm; Highland, G. W. Howe; Martinsburg mission, W. T. Lower; Pleasant Grove, H. Tallhelm; Eastern Virginia, W. J. Miller; Rockbridge, to be supplied; Conference book agent, George Hoffman.

1868

Conference at Martinsburg, W. Va., February 7.

J. J. Glossbrenner, bishop; W. O. Grim, C. T. Stearn, secretaries.

Present: Jacob J. Glossbrenner, George W. Statton, William T. Lower, C. T. Stearn, George W. Albaugh, J. W. Kiracofe, J. K. Nelson, T. S. McNeil, J. Harp, James W. Hott, Henry Tallhelm, J. W. Grim, J. D. Keedy, J. S. Grim, George A. Shuey, J. L. Grim, William O. Grim, P. H. Thomas, William J. Miller, J. W. Nihiser, C. B. Hammack, Adam I. Bovey, John W. Howe, George Hoffman, H. A. Bovey, A. M. Evers, Jacob F. Hott, George W. Snapp, J. M. Rodruck, J. E. Hott, John W. Howe, Snowden Scott—32.

Absent: William Lutz, Jacob Markwood, George W. Rexrode, J. Holcomb, John Pope, J. D. Fried—6.

Died: J. Pope, J. Delpha.

Visiting ministers: W. J. Shuey, J. Tobey, — O. Ferrall, I. Baltzel, D. Eberly.

Conference divided into Potomac and Shenandoah Valley districts, with G. W. Statton presiding elder for the first; J. W. Howe for the second.

Ordained: William J. Miller.

Received on transfer: I. Baltzell, Levi Hess, Jonathan Tobey.

Appointments: Frederick, J. W. Kiracofe, J. S. Grim; Myersville, A. M. Evers; Boonsboro, C. T. Stearn, W. O. Grim; Hagerstown, C. B. Hammack, A. Hoover; Martinsburg, W. T. Lower; Back Creek mission, J. K. Nelson; Bath, G. W. Howe; South Branch, J. M. Rodruck; Alleghany, G. H. Snapp; Winchester, P. H. Thomas; Woodstock, J. W. Grim; Lacey Spring, H. A. Bovey, Rockingham, J. E. Hott; Churchville, J. W. Hott; Highland, G. W. Rexrode; Pleasant Grove, H. Tallhelm; Page Valley mission, W. J. Miller; Eastern Virginia, to be supplied; book agent, George Hoffman.

Benevolent Fund, \$532.88.

1869

Conference at Otterbein chapel, Shenandoah Co., Va., February 11.

J. J. Glossbrenner, bishop; A. M. Evers, secretary.

Present: Jacob J. Glossbrenner, William T. Lower, George W. Albaugh, Dr. T. S. McNeil, Henry Tallhelm, P. H. Thomas, J. W. Nihiser, John W. Howe, H. A. Bovey, James W. Hott, J. E. Hott, J. L. Grim, Isaiah Baltzel, Dr. Levi Hess, J. W. Grim, Jacob Markwood, G. T. Stearn, J. W. Kiracofe, Jacob F. Hott, William O. Grim, William J. Miller, C. B. Hammack, George Hoffman, J. M. Rodruck, George W. Howe, Snowden Scott, William Lutz, J. D. Fried, J. Holcomb—30.

Absent: J. K. Nelson, J. D. Keedy, G. H. Snapp, George A. Shuey, J. Hary, A. J. Bovey, J. E. Grim, George W. Rexrode, George W. Statton—9.

Licentiates: G. Harman, A. Hoover, W. H. Burtner.

Benevolent Fund, \$623.88.

Collected for missions, \$647.

Presiding elders: J. W. Howe (Potomac District), G. W. Statton, (S. V. District).

Appointments: Winchester, P. H. Thomas; Woodstock, J. D. Friend; Lacey Springs, H. A. Bovey; Rockingham, J. L. Grim; East Rockingham, C. B. Hammack; Churchville, J. W. Hott; Page Valley mission, W. J. Miller; East Virginia, G. J. Roudabush (by P. E.); Rockbridge, A. Hoover; Straight Creek, J. W. Nihiser; Friedman's, (to be supplied by P. E.); Frederick, H. Tallhelm, J. E. Hott; Myersville, A. M. Evers; Boonsboro, C. T. Stearn, G. H. Snapp; Hagerstown, J. W. Kiracofe; Hagerstown mission station, I. Baltzel; Martinsburg, W. T. Lower; Back Creek mission, J. K. Nelson; Bath, G. W. Howe; Alleghany, J. M. Rodruck; South Branch, J. W. Grim.

1870

Conference at Chewsville, Md., February 17.

Jonathan Weaver, bishop; W. O. Grim, secretary.

Present: Jacob Markwood, Dr. T. S. McNeil, P. H. Thomas, John W. Howe, James W. Hott, J. L. Grim, J. W. Grim, J. W. Kiracofe, William O. Grim, George W. Brown, George Hoffman, J. M. Rodruck, J. D. Fried, J. D. Keedy, George A. Shuey, J. Harp, A. Hoover, J. K. Nelson, George W. Albaugh, J. Ross, Jacob J. Glossbrenner, William T. Lower, Henry Tallhelm, J. W. Nihiser, H. A. Bovey, J. E. Hott, Jacob F. Hott, Isaiah Baltzel, C. T. Stearn, William J. Miller, C. B. Hammack, A. M. Evers, George W. Howe, J. Holcomb, G. H. Snapp, George W. Statton, J. S. Grim, Snowden Scott, Dr. Levi Hess, John Ruebush, George Harman—41.

Absent: William Lutz, George W. Rexrode, Adam I. Bovey, W. Burtner, G. J. Roudabush—5.

Visiting ministers: Z. Colestock, J. X. Quigley, S. A. Mowers, J. B. Bishop; all from Pennsylvania Conference.

W. T. Lower granted open transfer; J. E. Hott withdrew.

Licentiates: J. N. Ross, G. W. Brown.

Resolved that each pastor be required to read four times every year to each of his congregations the portion of Discipline referring to secret societies.

Benevolent Fund, \$731.82; Mission Fund received from charges, \$691.67.

Presiding elders: H. A. Bovey (Potomac District), J. W. Howe (S. V. District).

Appointments, 162; classes, 138; members received, 906; members at end of year, 4,917; Telescopes, 294; meeting houses, 75; Sunday Schools, 91; Sunday School pupils, 4,586; teachers and officers, 850; collected for all purposes, \$16,541.05; salaries of preachers, \$8,156.90.

Appointments: Frederick, J. K. Nelson; Myersville, G. W. Statton; Boonsboro, C. T. Stearn, W. O. Grim; Hagerstown mission, J. W. Kirocafe; Hagerstown, I. Baltzel; Martinsburg, P. H. Thomas; Tuscarora mission, H. Tallhelm; Potomac, G. H. Snapp; Bath, W. J. Miller; Alleghany, J. M. Rodruck; South Branch, J. W. Grim; Winchester, G. W. Howe; Woodstock, J. D. Freed; Lacey Springs, A. M. Evers; Rockingham mission, J. L. Grim; Pleasant Grove, C. B. Hammack; Churchville, J. W. Hott; Shenando mission, J. Holcomb; Page Valley, J. N. Ross; Eastern Virginia, G. J. Roudabush; Straight Creek, A. Hoover; Friedman's mission, J. Brown.

1871

Conference at Mount Hebron church, Grant Co., W. Va., February 16.

Jonathan Weaver, bishop; J. W. Hott, secretary.

Present: A. M. Evers, H. A. Bovey, J. W. Grim, P. H. Thomas, James W. Hott, J. M. Rodruck, J. Holcomb, J. K. Ross, George A. Shuey, Dr. T. S. McNeil, J. W. Nihiser, D. P. Keedy, George W. Rexrode, C. T. Stearn, George W. Statton, George W. Howe, W. O. Grim, C. B. Hammack, John W. Howe, A. Hoover, W. J. Miller, Henry Tallhelm, John Ruebush, W. Burtner, Snowden Scott, George W. Albaugh, Adam I. Bovey—28.

Absent: Jacob J. Glossbrenner, J. W. Kiracofe, G. H. Snapp, G. W. Brown, George Hoffman, Dr. Levi Hess, Joshua Harp, Jacob Markwood, J. K. Nelson, J. D. Freed, Isaiah Baltzel, J. F. Hott, J. S. Grim, William Lutz, G. Harman—15.

Assessment of \$1,000 for missionary expenses ordered.

Establishment of Union Biblical Seminary endorsed.

Licentiate: J. B. Funk.

Ordained: A. Hoover.

Transferred: C. T. Stearn.

Preaching places, 194; classes, 153; members received, 1,036; members at end of year, 5,401; Telescopes, 427; meeting houses, 72; Sunday School pupils, 6,155; teachers and officers, 796; salaries of preachers, \$7,594.04; collected for missions, \$897; for all purposes, \$23,206.66.

Presiding elders: A. I. Bovey (Potomac District), ————
(S. V. District).

Appointments: Myersville, G. W. Statton; Frederick, J. K. Nelson; Boonsboro, J. W. Hott, and one to be supplied; Hagerstown, A. M. Evers; Hagerstown station, J. W. Kiracofe; Tuscarora mission, J. D. Freed; Back Creek mission, G. H. Snapp; Bath, W. J. Miller; South Branch, J. M. Rodruck, C. M. Hott; Alleghany, J. W. Nihiser; Potomac mission, W. O. Grim.

1872

Conference at Edinburg, Va., February 16.

Jonathan Weaver, bishop; J. L. Grim, secretary.

Present: A. M. Evers, H. A. Bovey, C. B. Hammack, P. H. Thomas, J. M. Rodruck, J. M. Ross, W. H. Burtner, Joshua Harp, George Harman, J. Zerman, J. Negley, C. M. Hott, George W. Statton, John Ruebush, T. S. McNeil, J. F. Hott, J. W. Kiracofe, John W. Howe, J. L. Grim, J. D. Freed, William J. Miller, Henry Tallhelm, J. W. Nihiser, J. W. Albaugh, J. B. Funk, J. E. Whitesel, Abraham P. Funkhouser, G. H. Snapp, J. K. Nelson, James W. Hott, William O. Grim, George W. Howe, J. M. Grim, George Hoffman, D. P. Keedy, William Lutz, E. P. Funk, P. W. Weller, J. W. Funk—39.

Absent: A. Hoover, George A. Shuey, Snowden Scott, Adam I. Bovey, Jacob J. Glossbrenner, J. Holcomb, Levi Hess, George W. Rexrode, Jacob Markwood, G. W. Brown, J. S. Grim, Jonathan Tobey—12.

D. K. Flickinger, missionary secretary, present.

Licentiates: E. P. Funk, J. E. Whitesel, P. W. Weller, A. P. Funkhouser, J. Negley, J. W. Funk, C. M. Hott.

Transferred: I. Baltzel (E. Penna.).

Received: J. Zarman (Minnesota Conference).

Benevolent Fund, \$785.92; secured for missions, \$300; for U. B. Seminary, \$100.

Special resolution encouraging the building of a church at Winchester.

Committee appointed "to take under advisement the matter

of publishing our minutes at the next session." Note:—This was the first move toward printing the conference minutes in pamphlet form.

Preaching places, 192; classes, 152; members, 5,626; meeting houses, 73; Telescopes, 299; parsonage, 7; Sunday Schools, 90; teachers and officers, 763; scholars, 4,416; salaries, \$8,951.44; missions, \$823.33; collected for all purposes, \$26,687.18.

Presiding elders: H. A. Bovey (Potomac District), G. W. Statton (S. V. District).

Appointments: Hagerstown, J. W. Howe; Myersville, J. K. Nelson; Hagerstown, J. W. Kiracofe; Boonsboro and Keedysville, J. W. Hott, W. O. Grim; Martinsburg, P. H. Thomas; South Branch, A. Hoover; Alleghany, J. W. Nihiser, P. W. Weller; Frederick, A. M. Evers; Bath, J. M. Rodruck; Potomac mission, J. Zarman, C. I. B. Brane; Mechanicstown, J. B. Funk; New Creek, W. J. Miller; Back Creek mission, J. E. Whitesel; Churchville, J. L. Grim; Rockingham, H. Tallhelm, C. M. Hott; Page Valley, E. P. Funk; East Virginia mission, J. M. Ross; Lacey Springs, J. Ruebush; Highland, J. W. Grim; Edinburg, J. W. Grim; Winchester, C. B. Hammack; Winchester station, G. W. Howe; Tuscarora mission, J. D. Freed; Rockbridge, G. H. Snapp; Friedman's (Freedman's?) mission, to be supplied; bishop Ohio district, J. J. Glossbrenner.

1873

Conference at Hagerstown, Md., February 13.

Jonathan Weaver, bishop, W. O. Grim, secretary.

Present: George W. Statton, J. F. Hott, James W. Hott, J. K. Nelson, J. W. Grim, George W. Howe, William O. Grim, J. W. Nihiser, George W. Albaugh, J. Zerman, Abram P. Funkhouser, A. Hoover, Jonathan Tobey, John Ruebush, A. M. Evers, H. A. Bovey, C. B. Hammack, P. H. Thomas, J. M. Roderick, Henry Tallhelm, D. P. Keedy, J. B. Funk, J. E. Whitesel, J. W. Funk, J. S. Grim, C. I. B. Brane, T. S. McNeil, J. W. Kiracofe, John W. Howe, J. L. Grim, J. D. Freed, William J. Miller, George Hoffman, Joshua Harp, E. P. Funk, P. W. Weller, C. M. Hott, Snowden Scott, J. Zahn—39.

Absent: Jacob Markwood, W. H. Burtner, J. Holcomb, Levi Hess, Jacob J. Glossbrenner, William Lutz, G. W. Brown, Adam I. Bovey, J. N. Ross, George Harman, George A. Shuey, George H. Snapp—12.

G. W. Statton ordered to prepare the minutes for publication and 500 copies to be printed.

Visiting ministers: W. A. Jackson, G. W. M. Rigor, W. T. Lower, ——— Shaffer.

Received: J. Zahn, C. I. B. Brane.

Died: J. Markwood. Memorial services held.

Assessment for missionary purposes, \$1,500.

Vote to cooperate with Lebanon Valley College. Trustees elected.

Benevolent Fund, \$887.26.

Strong resolutions in favor of building church at Washington, D. C.

Appointments, 165; classes, 147; members received, 867; at end of year, 5,756; Telescopes, 361; meeting houses, 76; Sunday Schools, 93; teachers and officers, 799; scholars, 4,544; parsonages, 7; collected for missions, \$1,190.11; for all purposes, \$18,562, 55; salaries of preachers, \$7,785.17.

Presiding elders: D. P. Keedy (Potomac Dist.), G. W. Statton (S. V. Dist.)

Appointed: Frederick, A. M. Evers; Mechanicstown, C. M. Hott; Myersville, J. K. Nelson; Keedysville station, H. A. Bovey; Boonsboro station, J. W. Kiracofe; Hagerstown, J. L. Grim; Hagerstown station, J. W. Hott; Potomac mission, J. D. Freed; New Germany, C. I. B. Brane; New Creek, W. J. Miller; South Branch, J. E. Whitesel; Bath, J. M. Roderick; Martinsburg station, J. W. Howe; Tuscarora mission, C. B. Hammack; Back Creek mission, A. Hoover; Winchester, J. B. Funk; Winchester station, G. W. Howe; Edinburg, J. Ruebush; Lacey Spring, J. W. Grim; Rockingham, J. W. Nihiser; Singers Glen, P. H. Thomas; Page Valley, E. P. Funk; Churchville, W. O. Grim; Rockbridge, G. W. Kiracofe; East Virginia mission; H. Tallhelm; Alleghany, J. B. Funk; Highland, P. W. Weller.

1874

Conference at Martinsburg, W. Va., February 12.

David Edwards, bishop; W. O. Grim, J. L. Grim, secretaries.

Visiting ministers: W. O. Tobey, E. Light, B. G. Huber, D. S. Early, J. A. Evans, Jacob Erb (ex-bishop).

J. Holcomb, J. N. Ross withdrew to join Methodist Episcopal Church, South.

Honorably dismissed at their own request: H. Tallhelm, J. Tobey.

Received: I. M. Underwood (Parkersburg Conf.), Charles Miller (Evan. Asso'n).

Transferred: L. Hess (Parkersburg Conf.)

Licentiates: Z. Umstadt, G. W. Kiracofe, J. N. Fries, D. Barnhart, William Beall, J. G. Humphries.

Ordained: W. H. Burtner, G. H. Snapp.

J. Zahn grated a renewal of his long lost parchments.

At an evening missionary meeting \$500 subscribed.

Benevolent Fund, \$890.39.

D. D. Keedy, J. Ruebush a committee to raise funds to remove

the body of Bishop Markwood from Luray to Rohrsersville, and to erect a monument.

Appointments, 179; organized churches, 152; members received, 864; at end of year, 5,731; Telescopes, 448; meeting houses, 91; parsonages, 7; Sunday Schools, 96; teachers and officers, 895; scholars, 5,110; collected for missions, \$349.85; for all purposes, \$21,383.27; salaries, \$8,700.92.

Presiding elders: D. D. Keedy (Potomac Dist.), J. Ruebush (S. V. Dist.).

Appointed: Frederick, A. M. Evers; Mechanicstown. C. I. B. Brane; Myersville, J. K. Nelson; Keedysville, H. A. Bovey; Boonsboro, J. W. Kiracofe; Hagerstown, J. L. Grim; Hagerstown station, G. W. Statton; Potomac mission, J. D. Freed; New Germany, W. D. Barger; Alleghany, J. B. Funk; Martinsburg station, J. W. Howe; Tuscarora mission, C. B. Hammack; Back Creek mission, P. H. Thomas; Bath, J. M. Roderick; Winchester mission station, J. E. Whitesel; Winchester, J. W. Funk; Edinburg, W. Beall; Lacey Spring, J. W. Grim; Rockingham, J. W. Nihiser; Singers Glen, I. M. Underwood; Page Valley, G. J. Roudabush; Churchville, W. O. Grim; Highland, E. P. Funk; Mill Creek mission, to be supplied; Rockbridge mission, G. W. Kiracofe; New Creek, W. J. Miller; South Branch, P. W. Weller; Swift Run, Henry Jones; Cacapon, Charles Miller; Timber Ridge, J. M. Hott; home evangelist, G. H. Snapp; treasurer General Missionary Society, J. W. Hott; bishop west of Mississippi, Glossbrenner.

1875

Conference at Keedysville, Md., February 3.

David Edwards, bishop; W. O. Grim, William Beall, Secretaries.

Present: Jacob J. Glossbrenner, Jacob F. Hott, John W. Howe, A. M. Evers, H. A. Bovey, J. L. Grim, J. D. Freed, William O. Grim, D. D. Keedy, George W. Statton, George Hoffman, J. Zahn, J. W. Kiracofe, James W. Hott, J. W. Grim, J. M. Roderick, W. H. Burtner, Joshua Harp, John Ruebush, George A. Shuey, J. S. Grim, J. K. Nelson, C. B. Hammack, P. H. Thomas, W. J. Miller, J. W. Nihiser, Geo. W. Albaugh, George Harman, J. Zerman, Abram P. Funkhouser, Snowdon Scott, I. M. Underwood, J. N. Fries, W. H. Clary, G. J. Roudabush, J. B. Funk, J. E. Whitesel, J. W. Funk, George W. Rexrode, Z. Umstadt, D. Barnhart, A. D. Freed, Henry Jones, E. P. Funk, P. M. Weller, C. M. Hott, C. I. B. Brane, G. W. Kiracofe, William Beall, M. F. Keiter, J. N. Ridenour—51.

Absent: William Lutz, Adam I. Bovey, Charles Miller, A. Hoover, G. H. Snapp, J. G. Humphreys, G. W. Brown, J. Negley—8.

Visiting ministers: Pres. Hammond, W. O. Smith, J. X. Quigley, G. W. Lightner, J. B. Resler.

Licentiates: A. D. Freed, W. H. Clary, M. F. Keiter, G. J. Roudabush, Henry Jones, J. R. Ridenour.

Ordained: E. P. Funk, J. W. Funk, C. M. Hott, P. W. Weller, J. E. Whitesel.

G. W. Statton, D. D. Keedy, J. Harp a committee to have Conference incorporated.

D. D. Keedy appointed agent for Lebanon Valley College.

Died: Dr. T. S. McNeil, drowned in Ohio while on his way to Parkersburg Conference.

Appointments, 188; organized churches, 152; members received, 950; at end of year, 6,123; Telescopes, 404; meeting houses, 87; parsonages, 9; Sunday Schools, 119; teachers and officers, 114 (?); scholars, 5,686; collected for missions, \$1,351.83; for all purposes, \$21,328.51; salaries of preachers, \$10,151.81.

Presiding elders: J. W. Howe (Potomac Dist.), J. Ruebush, (S. V. Dist.).

Appointed: Frederick, J. L. Grim; Mechanicstown, C. I. B. Brane, Myersville, J. W. Funk; Boosboro station, J. W. Kiracofe; Keedysville station, H. A. Bovey; Hagerstown, J. B. Funk; Hagerstown station, G. W. Statton; Martinsburg station, A. M. Evers; Potomac mission, G. W. Kiracofe; Tuscarora, J. D. Freed; Bath, C. B. Hammack; Back Creek, P. H. Thomas; Alleghany, G. W. Rexrode; Keyser mission, J. W. Grim; New Creek, J. M. Roderick; Winchester, J. K. Nelson; Winchester mission station, M. F. Keiter; Edinburg, W. Beall; Dayton, J. W. Nihiser; Lacey Spring, I. M. Underwood; Rockingham, W. O. Grimm, W. D. Barger; Page Valley, G. J. Roudabush; Churchville, J. E. Whitesel; Rockbridge, C. H. Crowell; Madison mission, H. Jones; Bloomery mission, J. M. Hott; Cacapon mission, C. Miller, South Branch, J. R. Ridenour; Mill Creek, G. H. Snapp; Highland, E. P. Funk; Augusta Freedman's mission, J. A. Evans; Rockingham mission, S. T. Wells.

1876

Conference at Churchville, Va., February 2.

David Edwards, bishop; W. O. Grimm, A. M. Evers, secretaries.

Present: Jacob J. Glossbrenner, John W. Howe, J. K. Nelson, C. B. Hammack, W. O. Grimm, W. H. Burtner, George W. Albaugh, E. P. Funk, Abram P. Funkhouser, G. H. Snapp, I. M. Underwood, William Beall, G. J. Roudabush, S. T. Wells, George W. Statton, A. M. Evers, H. A. Bovey, J. L. Grim, J. W. Nihiser, D. D. Keedy, George Harman, J. Zerman, J. W. Funk, G. W. Brown, C. I. B. Brane, Charles Miller, A. D. Freed, Henry Jones, John Ruebush, J. W. Kiracofe, J. W. Hott, J. M. Rodruck, George Hoffman, Joshua Harp, J. B. Funk, J. E. Whitesel, C. M. Hott, George W. Howe, J. Zahn, G. W. Kiracofe, M. F. Keiter, J. R. Ridenour—45.

Absent: J. F. Hott, W. J. Miller, J. S. Grim, George W. Rexrode, Z. Umstadt, J. G. Humphreys, J. W. Grim, William Lutz, George A. Shuey, Adam I. Bovey, J. N. Fries, W. H. Clary, P. H.

Thomas, P. W. Weller, Snowden Scott, J. Negley, D. Barnhart—17.

S. T. Wells (colored) received from Des Moines Conference.

Transferred: J. W. Grim.

Visiting-ministers: W. J. Shuey, D. K. Flickinger, J. B. Resler, J. M. Hershéy, Prof. W. S. Walker.

G. W. Albaugh withdrew from conference and church.

Ordained: W. Beall, C. I. B. Brane, G. Harman, A. P. Funkhouser.

Licentiates: C. W. Stinespring, I. T. Parlett.

Presiding elders: J. Ruebush (Potomac Dist.), J. W. Howe (S. V. Dist.).

Appointments, 212; organized churches, 163; members received, 1,245; at end of year, 6,772; Sunday Schools, 126; teachers and officers, 1,141; scholars, 5,639; meeting houses, 92; parsonages, 9; Telescopes, 389; collected for mission \$1,206.85; for all purposes, \$21,100; salaries of preachers, \$9,500.

Appointed: Hagerstown, J. B. Funk; Hagerstown station, C. M. Hott; Potomac, G. W. Kiracofe; Boonsboro, H. A. Bovey; Keysville station, J. W. Kiracofe; Mechanicstown, E. P. Funk; Myersville, J. W. Funk; Frederick mission and station, J. L. Grim; Martinsburg station, A. M. Evers; Tuscarora, J. D. Freed; Alleghany, J. E. Widmeyer; Westernport mission station, I. M. Underwood; Bath, C. B. Hammack; Berkeley, W. Beall; New Creek, J. M. Roderick; Winchester, J. K. Nelson; Winchester mission station, G. W. Howe; South Branch, J. R. Ridenour; South Fork mission, C. Miller; Mill Creek, to be supplied; Highland, A. P. Funkhouser; Churchville, J. E. Whitesel; Rockingham, W. O. Grim; Shady Grove, C. W. Stinespring; Lacey Spring, M. F. Keiter; Dayton, J. W. Nihiser; Edinburg, G. W. Statton; Page Valley, G. J. Roudabush; Madison mission, H. Jones; Rockbridge, C. H. Crowell; Bloomery mission, J. M. Hott; Augusta Freedmen's mission, J. A. Evans; Rockingham Freedmen's mission, S. T. Wells; Garrett, G. H. Snapp; agent Lebanon Valley College, D. D. Keedy; treasurer General Missionary Society, J. W. Hott; bishop Ohio District, J. J. Glossbrenner.

1877

Conference at Rohrersville, Md., February 3.

John Dickson, bishop; W. O. Grim, A. P. Funkhouser, secretaries.

Present: Jacob J. Glossbrenner, John W. Howe, J. K. Nelson, C. B. Hammack, William O. Grim, D. D. Keedy, J. Zerman, J. W. Funk, G. H. Snapp, I. M. Underwood, M. F. Keiter, J. R. Ridenour, J. D. Freed, J. S. Grim, Z. Umstot, I. T. Parlett, George W. Statton, A. M. Evers, H. A. Bovey, J. L. Grim, J. W. Nihiser, Joshua Harp, J. E. Whitesel, C. M. Hott, C. I. B. Brane, G. W. Kiracofe, G. J. Roudabush, J. F. Hott, W. J. Miller, George W. Rexrode, J. N. Fries, S. T. Wells, John Ruebush, J. W. Kiracofe, J. W. Hott, J. M. Rodruck,

W. H. Burtner, J. B. Funk, Abram P. Funkhouser, A. Hoover, J. Zahn, William Beall, Henry Jones, P. H. Thomas, P. W. Weller, J. Negley, C. W. Stinespring—47.

Absent: George A. Shuey, George Harman, Charles Miller, Adam I. Bovey, W. H. Clary, A. D. Freed, G. W. Brown, William Lutz, George Hoffman, George W. Howe, Snowden Scott, J. G. Humphreys—13.

J. E. Hott received from Dakota Conference.

Visiting ministers: S. M. Hippard, J. B. Resler, J. M. Hershey, President DeLong.

Licentiates: S. K. Wine, J. D. Donovan, J. M. Hott, J. E. Widmeyer.

The names of G. W. Brown and J. G. Humphreys dropped from roll, the former for withdrawing under charges, the latter for failing to meet his committee on course of reading.

Ordained: G. W. Kiracofe.

Died: A. D. Freed, (Oct. 1876).

Minutes ordered printed.

Articles of Incorporation adopted.

Benevolent Fund, \$1,061.99.

A Conference Educational Society provided for. J. W. Hott to prepare a constitution, A. P. Funkhouser, an address for publication.

Appointments, 223; organized churches, 179; members received, 1,109; at end of year, 7,269; Telescopes, 338; meeting houses, 96; parsonage, 9; Sunday Schools, 139; teachers and officers, 1,204; scholars, 6,441; collected for missions, \$1,151.89; for all other purposes, \$16,790.17; salaries of pastors, \$9,521.99.

Presiding elders: J. Ruebush (Potomac Dist.), J. H. Howe (S. V. Dist.).

Appointed: Churchville, J. E. Whitesel; Rockingham, J. E. Hott; Shady Grove, J. D. Donovan; South Fork mission, E. P. Funk; Highland, J. E. Widmeyer; Winchester, W. J. Miller; Winchester station, J. K. Nelson; South Branch, I. M. Underwood; Rockbridge, C. H. Crowell; Edinburg, W. O. Grim; Lacey Spring, M. F. Keiter; Mill Creek, to be supplied; Bloomery mission, J. M. Hott; Page Valley, G. J. Roudabush; Dayton, A. P. Funkhouser; Madison, H. Jones; Augusta Freedmen's mission, J. A. Evans; Rockingham Freedmen's mission, S. T. Wells; Frederick circuit and station, J. L. Grim; Mechanicstown, J. D. Freed; Hagerstown, J. R. Ridenour; Hagerstown station, C. M. Hott; Boonsboro, H. A. Bovey; Keysville station, J. W. Kiracofe; Potomac mission, P. W. Weller; Martinsburg station, A. M. Evers; Opequon, J. B. Funk; Charles Mission, J. Negley; Bath, C. B. Hammack; New Creew, G. W. Kiracofe; Garrett, G. W. Rexrode; Westernport station, C. W. Stinespring; Myersville, J. W. Funk; Berkeley, W. Beall; Alleghany,

J. M. Roderick; bishop West Mississippi Dist., J. J. Glossbrenner; general book agent and evangelist, G. H. Snapp; General Missionary Treasurer, J. W. Hott.

1878

Conference at Winchester, Va., February 20.

J. J. Glossbrenner, bishop; W. O. Grim, secretary.

Present: Jacob J. Glossbrenner, A. M. Evers, J. W. Hott, J. M. Roderick, Joshua Harp, J. E. Whitesel, C. M. Hott, I. M. Underwood, Henry Jones, J. D. Freed, George W. Rexrode, J. N. Fries, George W. Howe, J. D. Donovan, I. T. Hott, C. W. Hutzler, J. H. Parlett, J. W. Kiracofe, John Ruebush, D. D. Keedy, William O. Grim, E. P. Funk, Abram P. Funkhouser, G. H. Snapp, William Beall, J. R. Ridenour, W. J. Miller, J. A. Negley, C. W. Stinespring, Snowdon Scott, J. M. Hott, S. K. Wine, C. H. Crowell, E. Ludwick, John W. Howe, J. K. Nelson, J. L. Grim, W. H. Burtner, J. Zerman, J. W. Funk, C. I. B. Brane, M. F. Keiter, J. F. Hott, J. S. Grim, Z. Umstot, I. T. Parlett, D. Barnhart, S. T. Wells, J. E. Widmeyer, W. R. Berry—50.

Absent: George W. Statton, J. B. Funk,* W. H. Clary, P. H. Thomas, George Harman, Adam I. Bovey, H. A. Bovey, A. Hoover, G. W. Kiracofe, P. W. Weller, Charles Miller, J. W. Nihiser, J. Zahn, G. J. Roudabush, George Hoffman, William Lutz—16.

Visiting ministers: D. K. Flickinger, S. M. Hippard, J. M. Hershey, J. A. Evans, Pres. DeLong.

J. B. Funk, G. W. Kiracofe, transferred to Pennsylvania Conference, H. A. Bovey to Central Ohio.

Licentiates: C. H. Crowell, J. H. Parlett, I. T. Hott, W. R. Berry, C. W. Hutzler, E. Ludwig.

Ordained: H. Jones, M. F. Keiter, Z. Umstot, J. N. Fries, J. A. Negley, J. R. Ridenour.

Benevolent Fund, \$1,139.02.

A Quarterly Review recommended.

Died: C. B. Hammack (Mar. 1).

Constitution for Education Society adopted, and address of A. P. Funkhouser ordered printed.

Resolution passed requiring local preachers to submit their annual reports in writing.

Presiding elders: W. O. Grim (Potomac Dist.), J. W. Howe (Shenandoah Dist.), A. M. Evans (South Branch Dist.).

Appointments, 219; organized churches, 170; members received, 1,106; at end of year, 7,633; Telescopes, 498; church houses, 101; parsonages, 10; Sunday Schools, 142; teachers and officers, 1,264; scholars, 7,129; collected for missions, \$1,186.97; for all purposes, \$21,114.20; salaries of preachers, \$8,757.16.

Appointed: Frederick, E. Ludwig; Frederick station, J. L. Grim; Mechanicstown, J. D. Freed; Myersville, C. M. Hott; Keedysville, J. W. Kiracofe; Boonsboro station, J. Ruebush; Hagerstown, J. R. Ridenour; Hagerstown station, J. W. Funk; Potomac mission, E. P. Funk; Opequon, S. K. Wine; Martinsburg station, J. K. Nelson; Bath, I. M. Underwood; Berkeley, W. Beall; Churchville, J. E. Whitesel; Augusta, J. E. Hott; Dayton, A. P. Funkhouser; Lacey Spring, G. J. Roudabush; Edinburg, M. F. Keiter; Mount Zion; J. M. Hott; Winchester station, W. J. Miller; Page Valley, C. H. Crowell; Madison mission, H. Jones; Rockbridge, C. I. B. Brane; Shady Grove, W. R. Berry; Augusta Freedmen's mission, J. Waite; Rockingham Freedmen's mission, J. A. Evans; Clarke Freedmen's mission, to be supplied; Garrett, G. W. Rexrode; Alleghany, J. M. Rodruck; Westerport station, C. W. Stinespring; New Creek, J. W. Nihiser; South Fork mission, J. F. Hott; South Branch, J. E. Widmeyer; Bloomery mission, J. D. Donovan; Mill Creek, J. G. Ketterman; Highland, J. H. Parlett; editor of "Telescope," J. W. Hott; Conference Evangelist, G. H. Snapp.

1879

Conference at Mechanicstown, Md., February 26.

A. P. Funkhouser, secretary.

Present: Jacob J. Glossbrenner, A. M. Evers, James W. Hott, William O. Grim, J. W. Funk, I. M. Underwood, Henry Jones, W. J. Miller, J. A. Negley, J. T. Parlett, G. J. Roudabush, J. B. Donovan, S. K. Wine, W. R. Berry, George P. Hott, John Ruebush, J. W. Kiracofe, D. D. Keedy, Joshua Harp, C. M. Hott, William Beall, J. R. Ridenour, J. S. Grim, J. N. Fries, J. W. Nihiser, George Harman, J. E. Hott, J. E. Widmeyer, J. H. Parlett, B. F. Cronise, John W. Howe, J. K. Nelson, J. L. Grim, Abram P. Funkhouser, G. H. Snapp, M. F. Keiter, J. D. Fried, George W. Rexrode, C. W. Stinespring, A. Hoover, D. Barnhart, C. W. Hutzler, E. Ludwig—44.

Absent: George W. Statton, J. M. Roderick, W. H. Burtner, E. P. Funk, C. I. B. Brane, J. Zahn, P. W. Weller, William Lutz, Snowdon Scott, S. T. Wells, J. Zerman, I. T. Hott, C. H. Clary, George Hoffman, Adam I. Bovey, C. B. Crowell, J. E. Whitesel, Z. Umstot, P. H. Thomas, Charles Miller, George W. Howe, J. M. Hott—22.

Visiting ministers: J. P. Miller, J. A. Evans, J. K. Billhimer, Charles W. Miller, I. Baltzel, L. W. Cranmer, J. X. Quigley, D. D. DeLong, G. W. Kiracofe, J. H. Powell, Mrs. J. K. Billhimer.

Ordained: B. F. Cronise, G. J. Roudabush, J. T. Parlett, D. Barnhart.

Licentiate: G. P. Hott.

Cash raised for Edwards Academy, \$100.

Most of the local preachers submitted written reports.

Died: J. E. Whitesel, aged 27.

Visiting committee to Shenandoah Institute appointed, this being the first official recognition of the school.

Appointments, 215; organized churches, 186; members received, 1,113; at end of year, 7,808; Telescopes, 564; Sunday School, 146; teachers and officers, 1,375; scholars, 7,531; meeting houses, 104; parsonages, 10; collected for missions, \$1,155.94; for all purposes, \$24,250.47; salaries of ministers, \$9,509.86.

Appointed: Frederick, W. Beall; Frederick station, J. L. Grim; Mechanicstown, J. D. Freed; Myersville, C. M. Hott; Keedysville station, J. W. Kiracofe; Boonsboro, J. Ruebush; Hagerstown, J. W. Funk; Hagerstown station, C. W. Stinespring; Opequon, W. B. Evers; Martinsburg station, J. K. Nelson; Berkeley Springs, I. M. Underwood; Berkeley, J. H. Parlett; Churchville, A. M. Evers; Augusta, C. H. Crowell; Dayton, A. P. Funkhouser, and one to be supplied; Lacey Spring, G. J. Roudabush; Winchester, E. Ludwig; Winchester station, J. R. Ridenour; Page Valley, H. Jones; Madison mission, I. T. Hott; Rockbridge, A. Hoover; Shady Grove mission, W. J. Miller; Clarke mission, J. M. Hott; Augusta Freedmen's mission, to be supplied; Rockingham Freedmen's mission, J. A. Evans; Garrett, M. A. Salt; Alleghany, W. H. Clary; Westernport station, J. K. Widmeyer; New Creek, W. R. Berry; Moorefield mission, I. T. Parlett; Mill Creek, W. Hesse; Franklin, S. K. Wine, editor Telescope, J. W. Hott; bishop East Ohio District, J. J. Glossbrenner; professor in Shenandoah Seminary, J. N. Fries.

Presiding elders: W. O. Grim (Potomac Dist.), J. W. Howe (Shenandoah Dist.), J. E. Hott (South Branch Dist.).

1880

Conference at Edinburg, Va., Mar. 3.

John Dickson, bishop, A. P. Funkhouser, secretary.

Present: John Ruebush, J. W. Kiracofe, D. D. Keedy, William O. Grim, J. Zerman, J. W. Funk, William Beall, J. R. Ridenour, William J. Miller, J. N. Fries, J. W. Nihiser, G. J. Roudabush, William Lutz, J. D. Donovan, J. E. Widmeyer, C. H. Crowell, E. Ludwick, M. L. Mayselles, M. A. Salt, John W. Howe, J. L. Grim, W. H. Burtner, Abram P. Funkhouser, C. M. Hott, C. W. Stinespring, A. Hoover, George Hoffman, George W. Howe, J. E. Hott, S. K. Wine, W. R. Berry, B. F. Cronise, William Hesse, A. M. Evers, J. W. Hott, J. M. Roderick, Joshua Harp, J. W. Funk, I. M. Underwood, Henry Jones, J. D. Freed, George W. Rexrode, I. T. Parlett, W. H. Clary, Charles Miller, D. Barnhart, I. T. Hott, C. W. Hutsler, J. H. Parlett, J. G. Ketterman, A. M. Horn—54.

Absent: Jacob J. Glossbrenner, J. S. Grim, P. H. Thomas, Snowdon Scott, Z. Umstot, George Harman, C. I. B. Brane, P. W. Weller,

J. M. Hott, S. T. Wells, J. Zahn, Adam I. Bovey, George P. Hott, J. A. Evans, J. A. Neeley—15.

Visiting ministers: M. Bulger, J. X. Quigley, D. O. Farrell, W. J. Prunner, Pres. D. D. DeLong.

Received: J. A. Evans (Mich. Conf.).

Voted to furnish a room at U. B. Seminary at a cost of \$100; \$30 raised in conference.

Transferred: P. W. Weller, S. J. Wells, G. W. Statton.

Ordained: J. E. Widmeyer, C. W. Stinespring.

Licentiates: W. Hesse, A. M. Horn, J. G. Ketterman, S. H. Snell, M. L. Mayselles, M. A. Salt.

Died: Adam I. Bovey, aged about 82.

Preachers' Aid Fund, \$1,308.89.

Bridgewater church sold for \$400, three-fifths of this to go to district parsonage, two-fifths to Augusta parsonage.

Trustees appointed for district parsonage.

Appointments, 212; organized churches 186; members received, 1,548; at end of year, 8,564; Telescopes (banner conference), 613; meeting houses, 111; parsonage, 10; Sunday Schools, 150; scholars, 8,347; collected for missions, \$1,187.62; for all purposes, \$26,570.66; preachers' salaries, \$10,323.05.

Presiding elders: A. P. Funkhouser, (Shenandoah Dist.), J. K. Nelson, (Potomac Dist.), J. E. Hott, (South Branch Dist.).

Appointed: Churchville, A. M. Evers; Augusta, C. H. Crowell; Dayton, J. W. Howe; Winchester, J. W. Nihiser; Winchester station, J. R. Ridenour; Page Valley mission, H. Jones; Madison mission, M. A. Salt; Rockbridge mission, A. Hoover; Clarke mission, J. M. Hott; Lacey Spring, G. J. Roudabush; Dayton station, C. M. Hott; Edinburg, M. F. Keiter; Nelson mission, to be supplied; Frederick, W. Beall; Frederick station, C. W. Stinespring; Mechanicstown, J. D. Freed; Myersville, J. Ruebush; Keedysville station, W. O. Grim; Boonsboro, J. L. Grim; Hagerstown, J. W. Funk; Hagerstown station, E. Ludwick; Opequon, J. W. Kiracofe; Martinsburg station, J. E. Widmeyer; Berkeley, C. W. Hutzler; Berkeley Springs station, J. E. Widmeyer; Garrett, to be supplied; Alleghany, W. H. Clary; Westernport station, J. W. Hicks; New Creek, W. R. Berry; Moorefield mission, J. M. Bolton; South Branch, J. M. Roderick; Bloomery, S. H. Snell; Mill Creek, A. M. Horn; Franklin, W. H. Sampsell; West Augusta mission, to be supplied; bishop East Ohio District, J. J. Glossbrenner; editor Telescope, J. W. Hott; professor in Shenandoah Seminary, J. N. Fries.

1881

Conference at Boonsboro, Md., March 2.

J. J. Glossbrenner, bishop, A. P. Funkhouser, secretary.

Present: D. Barnhart, C. I. B. Brane, B. F. Cronise, C. P. Dyche,

W. O. Fries, J. J. Glossbrenner, W. O. Grim, W. Beall, J. M. Bolton, C. H. Crowell, A. M. Evers, J. W. Funk, J. L. Grim, J. Harp, W. H. Berry, W. H. Clary, J. D. Donovan, J. D. Freed, A. P. Funkhouser, J. S. Grim, W. Hesse, J. W. Hicks, C. M. Hott, J. M. Hott, G. W. Howe, D. D. Keedy, J. W. Kiracofe, M. L. Mayselles, J. K. Nelson, J. R. Ridenour, J. Roudabush, S. H. Snell, I. M. Underwood, J. Zahn, A. Hoover, J. E. Hott, J. W. Hott, C. W. Hutzler, M. F. Keiter, E. Ludwick, C. Miller, I. L. Parlett, J. M. Rodruck, M. A. Salt, C. W. Stinespring, J. E. Widmeyer, J. Zerman, A. M. Horn, J. F. Hott, J. W. Howe, H. Jones, J. G. Ketterman, W. L. Martin, J. A. Negley, J. H. Parlett, G. J. Roudabush, W. H. Sampsell, Z. Umstot, S. K. Wine—59.

Absent: W. H. Burtner, G. Harman, G. Hoffman, J. W. Nihiser, P. H. Thomas, J. A. Evans, G. P. Hott, W. Lutz, G. W. Rexrode, J. N. Fries, I. T. Hott, W. J. Miller, S. Scott—13.

Visiting ministers: G. H. Snapp, W. R. Coursey, L. Hess, J. X. Quigley, R. W. Whitlock, B. G. Huber, Col. R. Cowden, Pres. D. D. DeLong.

Received: J. M. Hicks (from Me.).

Licentiates: W. O. Fries, W. L. Martin, C. P. Dyche, W. H. Sampsell, J. M. Bolton.

1,000 copies minutes ordered printed.

Westernport mission station stricken from list.

General Conference requested to arrange for the publication of graded Sunday School helps.

Preachers' Aid Fund, \$1,493 02.

Collection of \$56.30 for W. R. Coursey, visiting his old home.

Ordained: J. W. Hicks, S. K. Wine, E. Ludwick, C. W. Hutzler, J. H. Parlett, W. R. Berry, J. D. Donovan.

William Beall at his own request given honorable dismissal from conference and church.

Died: P. W. Weller.

For lay representation, 14 quarterly conferences; against it, 21.

Next General Conference requested to provide for pro rata representation in its membership.

Presiding elders: A. P. Funkhouser, (Shen. Dist.), J. K. Nelson, (Potomac Dist.), J. E. Hott, (South Branch Dis.).

Appointments, 224; organized churches, 195; members received, 742; at end of year, 8,462; Telescopes, 674; meeting houses, 113; parsonage, 9; Sunday Schools, 156; teachers and officers, 1,421; scholars, 8,029; collected for missions, \$1,164.18; for all purposes, \$22,474.50; preachers' salaries, \$10,261.04.

Appointed: Churchville, A. M. Evers; West Augusta, N. A. Kiracofe; Augusta, G. J. Roudabush; Rockbridge, M. A. Salt; Dayton station, C. M. Hott; Dayton, J. W. Funk; Lacey Spring, A. Hoover; Madison mission, A. M. Horn; Port Republic and Luray, H. Jones;

East Rockingham mission, J. W. Maiden; Edinburg, J. W. Hicks; Winchester, J. E. Widmeyer; Nelson mission, to be supplied; Rockingham Freedmen's mission, to be supplied; Augusta Freedmen's mission, to be supplied; Boonsboro, J. L. Grim; Keedysville station, M. F. Keiter; Hagerstown, J. Ruebush; Hagerstown station, E. Ludwick; Myersville, C. H. Crowell; Mechanicstown, W. O. Grim; Frederick station, C. W. Stinespring; Opequon, J. W. Kiracofe; Martinsburg station, I. M. Underwood; Berkeley mission, C. W. Hutzler; Clarke mission, J. M. Hott; New Haven mission, J. A. Negley; Winchester station, J. R. Ridenour; Bloomery, J. M. Roderick; Berkeley Spring, J. W. Howe; Moorefield mission, W. Hesse; Franklin circuit, W. H. Sampsell; North Fork, J. M. Bolton; South Branch, W. R. Berry; New Creek, S. K. Wine; Alleghany, W. H. Clary; Garrett, J. G. Ketterman; bishop East District, J. J. Glossbrenner; editor Telescope, J. W. Hott; missionary to Africa, J. A. Evans.

1882

Conference at Dayton, Va., March 8.

John Dickson, Jacob J. Glossbrenner, bishops; A. P. Funkhouser, J. R. Ridenour, secretaries.

Present: J. J. Glossbrenner, A. M. Evers, J. W. Hott, W. H. Burtner, A. P. Funkhouser, C. I. B. Brane, J. R. Ridenour, J. N. Fries, A. Hoover, G. Harman, J. M. Hott, J. E. Widmeyer, W. R. Berry, S. H. Snell, J. G. Ketterman, W. L. Martin, W. O. Fries, P. J. Lawrence, J. S. Grim, J. W. Howe, J. W. Kiracofe, D. D. Keedy, J. W. Funk, M. F. Keiter, J. F. Hott, C. W. Stinespring, G. J. Roudabush, W. Lutz, J. E. Hott, C. W. Hutzler, J. H. Parlett, M. A. Salt, A. M. Horn, W. H. Sampsell, J. M. Bolton, J. A. Negley, W. J. Miller, J. K. Nelson, W. O. Grim, J. Zarman, C. M. Hott, H. Jones, J. D. Freed, I. T. Parlett, G. Hoffman, J. D. Donovan, S. K. Wine, C. H. Crowell, E. Ludwick, W. Hesse, J. W. Hicks, C. P. Dyche, L. O. Burtner, W. H. Clary—55.

Absent: D. Barnhart, J. S. Grim, G. W. Howe, B. F. Cronise, G. P. Hott, M. L. Mayselles, J. A. Evans, I. T. Hott, C. Miller, J. W. Nihiser, S. Scott, I. M. Underwood, J. M. Rodruck, P. H. Thomas, J. Ruebush, G. W. Rexrode, Z. Umstot, J. Zahn—18.

Visiting ministers: Pres. D. D. DeLong, G. H. Snapp, J. X. Quigley, W. J. Zuck.

Licentiates: L. O. Burtner, P. J. Lawrence.

Transferred: I. T. Hott.

Collection for needy preachers, \$50.01.

Preachers Aid Fund, \$1,732.84.

Died: John Ruebush, John Zahn, William R. Coursey. Memorial services for each.

Ordained: C. H. Crowell.

Presiding elders: J. W. Funk, (Shen. Dist.), J. W. Howe, (Poto-
mac Dist.), J. K. Nelson, (South Branch Dist.).

Appointments, 269; organized churches, 198; members received,
1,088; at end of year, 8,554; Telescopes, 761; meeting houses, 115;
parsonage, 10; value of meeting houses, \$118,751; of parsonages,
\$8,750; Sunday Schools, 169; teachers and officers, 1,386; scholars,
8,680; collected for missions, \$1,173.13; for all purposes, \$22,776.42;
preachers' salaries, \$9,340.43.

Appointed: Churchville station, C. W. Stinespring; Augusta, G.
J. Roudabush; West Augusta, J. M. Bolton; Rockbridge, M. A. Salt;
Dayton station, G. P. Hott; Dayton, J. E. Hott; Lacey Spring, A.
Hoover; Elkton, W. H. Sampsell; South River mission, N. A. Kiracofe;
Madison mission, N. F. A. Cupp; Edinburg, J. W. Hicks; Toms
Brook, S. H. Snell; Winchester mission, J. E. Widmeyer; Front
Royal mission, H. Jones; Rockingham Freedmen's mission, to be
supplied; Augusta Freedmen's mission, to be supplied; Broonsboro,
C. M. Hott; Keedysville, M. F. Keiter; Myersville, C. H. Crowell;
Hagerstown, I. M. Underwood; Hagerstown station, E. Ludwick;
Frederick, J. D. Freed; Frederick mission, A. M. Evers; Williams-
port station, J. W. Kiracofe; Martinsburg station, J. D. Donovan;
Berkeley mission, C. W. Hutzler; New Haven mission, J. A. Negley;
Vancelevesville, W. B. Evers; Winchester station, C. P. Dyche;
Clarke mission, W. L. Martin; Berkeley Springs, J. R. Ridenour;
Bloomery, J. M. Hott; North River mission, to be supplied; Moore-
field mission, W. Hesse; Franklin, A. M. Horn; North Fork, to be
supplied; South Branch, S. K. Wine; New Creek, J. M. Rodruck;
Alleghany, W. H. Clary; Garrett, J. G. Ketterman; bishop Ohio Dis-
trict, J. J. Glossbrenner; editor Telescope, J. W. Hott; agent
Lebanon Valley College, D. D. Keedy; agent U. B. Seminary, W.
O. Grim; agent Conference Institution of Learning, A. P. Funk-
houser.

1883

Conference at Hagerstown, Md., March 7.

John Dickson, bishop; A. P. Funkhouser, J. R. Ridenour, secre-
taries.

Present: D. Barnhart, W. H. Burtner, C. H. Crowell, C. P. Dyche,
J. W. Funk, J. S. Grim, W. Hesse, A. M. Horn, J. E. Hott, H. Jones,
J. G. Ketterman, P. J. Lawrence, J. A. Negley, J. R. Ridenour, G.
W. Rexrode, S. H. Snell, I. M. Underwood, J. Zerman, W. R. Berry,
W. H. Clary, Albert Day, A. M. Evers, A. P. Funkhouser, W. O.
Grim, J. W. Hicks, C. M. Hott, J. W. Hott, J. W. Howe, D. D. Keedy,
J. W. Kiracofe, W. L. Martin, J. K. Nelson, J. M. Rodruck, M. A.
Salt, C. W. Stinespring, J. E. Widmeyer, C. I. B. Brane, B. F.
Cronise, J. D. Donovan, J. N. Fries, J. J. Glossbrenner, J. Harp, A.
Hoover, G. P. Hott, J. M. Hott, C. W. Hutzler, M. F. Keiter, E.

Ludwick, M. L. Mayselles, J. H. Parlett, G. J. Roudabush, W. H. Sampsell, P. H. Thomas, S. K. Wine—55.

Absent: J. M. Bolton, J. D. Freed, G. W. Howe, C. Miller, J. W. Miller, J. W. Nihiser, Z. Umstot, L. O. Burtner, W. O. Fries, G. Hoffman, J. W. Miller, I. T. Parlett, J. A. Evans, G. Harman, W. Lutz, J. W. Miller, S. Scott—15.

Visiting ministers: E. P. Funk, J. B. Funk, J. L. Grim, J. X. Quigley, J. W. Grim, J. K. Billhimer, C. T. Stearn, J. P. Miller, B. G. Huber, W. A. Dickson, C. A. Burtner, C. W. Bingham, Mrs. L. B. Kiester.

Committee in Albin will case: J. W. Howe, J. W. Funk, H. Jones.

Licentiate: Albert Day.

Ordained: A. M. Horn, S. H. Snell, J. M. Hott, M. A. Salt, W. Hesse, G. P. Hott.

Transferred: D. Barnhart, C. W. Hutzler, W. O. Grim.

Preachers Aid Fund, \$1,895.44.

J. J. Glossbrenner, A. P. Funkhouser, J. W. Funk, committee on the troubles at Rohrersville, growing out of the administration of the secrecy law by M. F. Keiter, accepted as satisfactory by both parties, and adopted by conference.

Presiding elders: J. W. Howe, (Potomac Dist.), J. W. Funk, (Shen. Dist.), J. K. Nelson, (South Branch Dist.).

Appointments, 230; organized churches, 196; members received, 1,062; at end of year 8,867; Telescopes, 817; meeting houses, 117; value, \$114,649; parsonages, 10; value, \$11,345; Sunday Schools, 154; teachers and officers, 1,283; scholars, 7,975; collected for missions, \$1,248.10; for all purposes, \$28,190.66; salaries of preachers, \$12,107.73.

Appointed: Boonsboro, C. M. Hott; Keedysville station, J. R. Ridenour; Hagerstown, I. M. Underwood; Hagerstown station, S. H. Snell; Myersville, C. H. Crowell; Mechanicstown, W. R. Berry; Frederick, J. D. Freed; Frederick station, A. M. Evers; Potomac, J. W. Kiracofe; Martinsburg station, M. F. Keiter; Clarke mission, W. L. Martin; Vancleavesville, W. B. Evers; Churchville, C. W. Stinespring; Augusta, A. P. Funkhouser; Rockbridge, L. O. Burtner; Dayton, J. E. Hott; Dayton station, G. P. Hott; Lacey Spring, A. Hoover; Elkton, G. J. Roudabush; Madison, N. F. A. Cupp; South River mission, N. A. Kiracofe; Edinburg, J. W. Hicks, and one to be supplied; Winchester mission, J. E. Widmeyer; Front Royal, M. A. Salt; Winchester station, C. P. Dyche; Bloomery circuit and North River mission, J. M. Hott, P. J. Lawrence; Berkeley Springs, E. Ludwick; Lost River mission, J. G. Ketterman; Franklin circuit and North Fork mission, A. M. Horn and one to be supplied; South Branch, W. H. Sampsell; New Creek, J. M. Roderick; Alleghany, W. Hess; Elk Garden mission, W. H. Clary; Garrett mission, E. A. Pugh; Berkeley mission, J. A. Negley; bishop Ohio District, J. J.

Glossbrenner; editor Telescope, J. W. Hott; evangelist at large, J. D. Donovan.

1884

Conference at Lacey Spring, Va, March 5.

John Dickson, bishop; A. P. Funkhouser, G. P. Hott, secretaries.

Present: W. R. Berry, L. O. Burtner, A. Day, J. N. Fries, A. P. Funkhouser, G. Harman, J. W. Hicks, J. E. Hott, J. W. Howe, M. F. Keiter, P. J. Lawrence, W. J. Miller, I. T. Parlett, G. J. Roudabush, W. H. Sampsell, I. M. Underwood, C. I. B. Brane, W. H. Clary, C. P. Dyche, J. D. Freed, J. J. Glossbrenner, J. Harp, A. M. Horn, J. W. Hott, H. Jones, J. G. Ketterman, W. L. Martin, J. K. Nelson, J. R. Ridenour, G. W. Rexrode, S. H. Snell, S. K. Wine, W. H. Burtner, C. H. Crowell, A. M. Evers, J. W. Funk, J. S. Grim, W. Hesse, C. M. Hott, G. P. Hott, D. D. Keedy, J. W. Kiracofe, M. L. May-selles, J. H. Parlett, J. M. Roderick, M. A. Salt, C. W. Stinespring, J. Zerman—49.

Absent: J. M. Bolton, J. A. Evans, J. F. Hott, E. Ludwick, J. A. Negley, P. H. Thomas, B. F. Cronise, W. O. Fries, G. W. Howe, W. Lutz, J. W. Nihiser, J. D. Donovan, A. Hoover, G. Hoffman, C. Miller, S. Scott—17.

Visiting ministers: D. K. Flickinger, J. Dickson, J. X. Quigley, G. H. Snapp, D. D. DeLong.

Died: Zimri Umstot, aged about 43; Joseph E. Widmeyer, aged 26.

Voted to purchase Shenandoah Seminary. Trustees and agent chosen.

Ordained: W. L. Martin.

Preachers' Aid Fund, \$2,109.67.

Resolutions adopted relative to Senator G. B. Keezel's letter to the State Superintendent of Public Instruction.

Appointments, 221; organized churches, 188; members received, 1,045; at end of year, 8,975; Telescopes, 850; meeting houses, 116; value, \$122,374; parsonage, 11, value, \$12,055; Sunday Schools, 152; teachers and officers, 1,324; scholars, 8,226; collected for missions, \$1,295.28; for all purposes, \$29,209.48; salaries of preachers, \$10-903.81.

Presiding elders: J. W. Howe (Shen. Dist.), C. M. Hott, (Potomac Dist.), J. K. Nelson, (South Branch Dist.).

Appointed: Churchville, J. W. Hicks; Augusta, S. K. Wine; Rockbridge, A. S. Castle; Dayton station, G. P. Hott; Dayton, G. J. Roudabush; Lacey Springs, J. W. Funk; Elkton, J. M. Hott; Madison, to be supplied; South River mission, N. A. Kiracofe; Edinburg, J. E. Hott, and one to be supplied; Winchester mission, A. M. Horn; Front Royal mission, to be supplied; Singers Glen, N. F. A. Cupp; Freedmen's mission, T. K. Clifford; Boonsboro, C. H. Crowell;

Keedysville, J. R. Ridenour; Hagerstown, W. R. Berry; Hagerstown station, W. O. Fries; Myersville, I. M. Underwood; Mechanics-town, W. L. Martin; Frederick, S. H. Snell; Frederick station, A. M. Evers, Potomac, J. W. Kiracofe; Martinsburg station, M. F. Keiter; Clarke mission, J. H. Parlett; Fauquier mission, to be supplied by P. E.; Winchester station, C. P. Dyche; Bloomery, P. J. Lawrence; North River mission, to be supplied; Berkeley Springs, J. D. Donovan; Lost River mission, J. G. Ketterman; Franklin, W. S. Rau; North Fork mission, A. Day; South Branch, J. M. Roderick; New Creek, W. H. Sampsell; Alleghany, W. Hesse; Elk Garden mission, W. H. Clary; Garrett mission, E. A. Pugh; Berkeley mission, J. A. Negley; bishop Ohio District, J. J. Glossbrenner; Editor Telescope, J. W. Hott; agent Lebanon Valley College, D. D. Keedy; Principal Shenandoah Seminary, J. N. Fries; missionary to west coast Africa, J. A. Evans; agent for Conference school, Henry Jones.

1885

Conference at Frederick, Md., March 5.

John Dickson, bishop; A. P. Funkhouser, G. P. Hott, secretaries.

Present: W. R. Berry, W. H. Clary, C. P. Dyche, J. D. Freed, J. J. Glossbrenner, J. W. Hicks, G. P. Hott, J. W. Howe, J. W. Kiracofe, W. L. Martin, J. K. Nelson, J. M. Roderick, W. H. Sampsell, C. I. B. Brane, C. H. Crowell, A. M. Horn, J. W. Funk, J. H. Rau, J. E. Hott, H. Jones, M. L. Mayselles, J. H. Parlett, G. J. Roudabush, S. H. Snell, L. O. Burtner, A. Day, J. N. Fries, A. P. Funkhouser, W. Hesse, C. M. Hott, J. W. Hott, D. D. Keedy, P. J. Lawrence, W. J. Miller, J. R. Ridenour, M. A. Salt, C. W. Stinespring, I. M. Underwood, W. O. Fries, W. S. Rau, J. D. Donovan, J. E. B. Rice, S. K. Wine, H. H. Fout, S. D. Skelton, A. Hoover, J. Zerman, J. A. Negley, R. Byrd, E. Ludwick—53.

Absent: J. M. Bolton, G. W. Howe, C. Miller, P. H. Thomas, J. S. Grim, B. F. Cronise, G. Hoffman, J. W. Nihiser, W. H. Burtner, G. Harman, J. A. Evans, W. Lutz, S. Scott, M. F. Keiter, G. W. Rexrode—15.

Visiting ministers: W. J. Shuey, J. X. Quigley, Z. C. Mower, J. L. Grim, C. A. Burtner, S. R. Gipple, D. Speck, C. T. Stearn, D. D. DeLong.

Licentiates: R. Byrd, S. D. Skelton, H. H. Fout, J. E. B. Rice, N. F. A. Cupp, W. S. Rau.

Died: Jacob F. Hott, aged 62; J. G. Ketterman, aged 50.

Open transfers to C. W. Stinespring, J. D. Freed, E. Ludwick, M. A. Salt.

Ordained: W. O. Fries, C. P. Dyche, W. H. Sampsell, P. J. Lawrence, W. H. Clary.

Collected on Albin fund, \$1,628.55.

Preachers' Aid Fund, \$2,073.44.

Appointments, 220; organized churches, 191; members received, 983; at end of year, 9,221; Telescopes, 787; meeting houses, 188, value, \$129,690; parsonages, 12, value, \$12,224; Sunday Schools, 165; teachers and officers, 1,561; scholars, 9,073; collected for missions, \$1,194.56; for all purposes, \$32,516.78; preachers' salaries, \$11,270.15.

Presiding elders: C. M. Hott, (Potomac Dist.), C. I. B. Brane, (Shen. Dist.), J. W. Howe.

Appointed: Boonsboro, C. H. Crowell; Keedysville station, J. K. Nelson; Hagerstown, W. H. Berry; Hagerstown station, W. O. Fries; Myersville, I. M. Underwood; Mechanicstown, W. L. Martin; Frederick, S. H. Snell; Frederick station, A. M. Evers; Potomac, H. H. Fout; Martinsburg station, J. R. Ridenour; Clarke mission, J. E. B. Rice; Churchville, S. K. Wine; Augusta, C. P. Dyche; Rockbridge, R. Byrd; Dayton, H. Jones; Dayton station, J. W. Howe; Lacey Spring station, J. W. Funk; Elkton, J. M. Hott; Madison, J. W. Maiden (by P. E.); South River mission, J. M. Bolton; Edinburg, J. E. Hott; Toms Brook mission, P. J. Lawrence; Winchester, A. M. Horn; Front Royal mission, I. T. Parlett; Singers Glen, N. F. A. Cupp; Freeden's mission, T. K. Clifford; Winchester station, G. P. Hott; Bloomery, W. Hesse; Morgan, M. L. Mayselles; Berkeley mission, J. A. Negley; Petersburg, to be supplied; North Fork mission, G. Harman; Westernport mission, W. H. Clary; Lost River mission, N. A. Kiracofe; Franklin, W. S. Rau; South Branch, J. M. Roderick; New Creek, W. H. Sampsell; Alleghany, A. Day; Elk Garden, A. S. Castle; Garrett mission, E. A. Pugh; Berkeley Springs, J. D. Donovan; bishop Ohio District, J. J. Glossbrenner; editor Telescope, J. W. Hott; agent Shenandoah Institute, J. N. Fries; missionary in Africa, J. A. Evans.

1886

Conference at Berkeley Springs, W. Va., March 3.

John Dickson, bishop; G. P. Hott, W. L. Martin, secretaries.

Present: W. R. Berry, C. H. Crowell, A. M. Evers, J. J. Glossbrenner, A. M. Horn, J. W. Hott, H. Jones, P. J. Lawrence, W. J. Miller, J. R. Ridenour, W. H. Sampsell, S. K. Wine, J. A. Negley, J. D. Donovan, J. W. Nihiser, G. W. Rexrode, C. I. B. Brane, A. Day, J. N. Fries, J. Harp, C. M. Hott, J. E. Hott, D. D. Keedy, W. L. Martin, J. K. Nelson, J. M. Roderick, S. H. Snell, W. O. Fries, S. D. Skelton, J. E. B. Rice, S. Scott, N. A. Kiracofe, N. F. A. Cupp, W. H. Clary, C. P. Dyche, A. P. Funkhouser, J. W. Hicks, G. P. Hott, J. W. Howe, J. W. Kiracofe, M. L. Mayselles, I. T. Parlett, G. J. Roudabush, I. M. Underwood, H. H. Fout, R. Byrd, J. M. Bolton, M. F. Keiter, A. S. Hammack, G. B. Fadeley—50.

Absent: L. O. Burtner, J. H. Parlett, B. F. Cronise, G. Hoffman, P. H. Thomas, G. Harman, J. D. Freed, W. S. Rau, J. A. Evans, W. Lutz, W. H. Burtner, J. M. Hott, A. Hoover, G. W. Howe, C. Miller, J. S. Grim—16.

Visiting ministers: D. R. Miller, Z. Warner, J. P. Miller, L. W. Stahl.

Licentiates: N. A. Kiracofe, G. B. Fadeley, A. S. Castle, A. S. Hammack, A. N. Horn.

Transfers to J. W. Funk, W. Hesse.

Preachers' Aid Fund, \$2,011.67.

Died: Jacob Zerman, aged 71.

Ordained: Albert Day, J. M. Bolton.

Resolutions adopted against a division of the Conference, as proposed by the last General Conference.

Transfer of G. J. Roudabush returned.

Appointments, 216; organized churches, 168; members received, 1,105; at end of year, 9,422; Telescopes, 497; meeting houses, 122; value, \$131,796; parsonages, 13, value, \$13,439; Sunday Schools, 163; teachers and officers, 1,423; scholars, 9,189; collected for missions, \$1,003.81; for all purposes, \$24,150.74; salaries of ministers, \$10,872.61.

Presiding elders: A. M. Evers, (Potomac Dist.), J. W. Howe, (Shen. Dist.), J. W. Hicks, (South Branch Dist.).

Appointed: Boonsboro, C. M. Hott; Keedysville station, J. K. Nelson; Hagerstown, S. H. Snell; Hagerstown station, C. I. B. Brane; Myersville, I. M. Underwood; Mechanicstown, G. J. Roudabush; Frederick, W. L. Martin; Frederick station, W. O. Fries; Potomac, H. H. Fout; Martinsburg station, J. R. Ridenour; Berkeley, J. D. Freed; Vancleavesville, to be supplied; Churchville, S. K. Wine; Augusta, C. P. Dyche; Rockbridge, R. Byrd; Dayton, H. Jones; Dayton station, A. P. Funkhouser; Lacey Spring station, J. D. Donovan; Elkton, J. M. Hott; Madison, W. S. Rau; Cross, W. H. Sampsell; Edinburg, C. H. Crowell, and one to be supplied; Winchester, J. E. Hott; Winchester station, G. P. Hott; Front Royal mission, J. A. Negley; Singers Glen, J. E. B. Rice; Freedmen's mission, T. K. Clifford; Bloomery, G. B. Fadeley; Franklin, N. F. A. Cupp; North Fork mission, S. Scott; Westernport station, J. M. Bolton; Lost River mission, N. A. Kiracofe; South Branch, P. J. Lawrence; New Creek, W. H. Clary; Lonaconing, N. H. Meese; Deer Park mission, A. Day; Elk Garden, S. A. Castle; Garrett, E. A. Pugh; Berkeley Springs, W. R. Berry; bishop emeritus, J. J. Glossbrenner; editor Telescope, J. W. Hott; Principal Shenandoah Institute, J. N. Fries; missionary in Africa, J. A. Evans.

1887

Conference at Keedysville, Md., March 2.

Jonathan Weaver, bishop; G. P. Hott, W. L. Martin, secretaries.

Visiting ministers: L. W. Stahl, W. McKee, D. R. Miller, J. P. Miller, ——— Burkholder, J. L. Grim, C. W. Stinespring, R. Cowden, J. X. Quigley, H. C. Deaner, T. F. Bushong, H. A. Schlichter.

Licentiates: W. F. Gruver, George M. Gruber, T. K. Clifford.

In treasury, \$1,763.01.

Conference Educational Fund, \$469.78.

Of the Maryland District, eight out of nine quarterly conferences voted for the establishing of the Maryland Conference, which was accordingly formed.

Ordained: N. F. A. Cupp, S. D. Skelton, J. E. B. Rice, H. H. Fout, M. L. Mayselles, R. Byrd.

Preachers' Aid Fund, \$2,009.22.

Mission opened in Staunton and pastor appointed.

Died: J. J. Glossbrenner.

Conference funds divided, except Albin will fund, so as to give seven-tenths to Virginia, three-tenths to Maryland.

Appointments, 213; organized churches, 190; members received, 1,126; at end of year, 9,663; Telescopes, 536; meeting houses, 126, value, \$146,616; parsonages, 12, value, \$13,138; collected for missions, \$1,095.56; for all purposes, \$24,639.31; ministers' salaries, \$11,018.39.

The following members went to the Maryland Conference: J. M. Bolton, C. I. B. Brane, A. S. Castle, B. F. Cronise, A. M. Evers, H. H. Fout, W. O. Fries, J. S. Grim, G. M. Gruber, J. Harp, J. W. Hicks, A. N. Horn, C. M. Hott, D. D. Keedy, N. A. Kiracofe, J. W. Kiracofe, W. L. Martin, J. K. Nelson, G. J. Roudabush, S. H. Snell, S. K. Wine—21.

The following went to the Virginia Conference: W. R. Berry, W. H. Burtner, L. O. Burtner, R. Byrd, W. H. Clary, T. K. Clifford, C. H. Crowell, N. F. A. Cupp, J. D. Donovan, C. P. Dyche, J. A. Evans, G. B. Fadeley, J. N. Fries, A. P. Funkhouser, W. F. Gruver, A. S. Hammack, George Harman, George Hoffman, A. Hoover, A. M. Horn, J. M. Hott, G. P. Hott, J. W. Howe, G. W. Howe, H. Jones, M. F. Keiter, P. J. Lawrence, William Lutz, M. L. Mayselles, W. J. Miller, Charles Miller, J. A. Negley, J. W. Nihiser, I. T. Parlett, J. H. Parlett, G. W. Rexrode, J. E. B. Rice, J. H. Ridenour, J. M. Roderick, W. H. Sampsell, S. Scott, S. D. Skelton, P. H. Thomas, I. M. Underwood—46.

Presiding elders: C. P. Dyche, (Shen. Dist.), C. H. Crowell, (Winchester Dist.), A. M. Evers, (Md. Conf.),

Appointed (Va.): Edinburg, I. M. Underwood; Lacey Spring, J. D. Donovan; Dayton, R. Byrd; Dayton station, A. P. Funkhouser;

Augusta, J. M. Hott; Churchville, J. E. B. Rice; Rockbridge, S. D. Skelton; Luray mission, to be supplied; Madison, G. H. Snapp; Cross Keys, W. H. Sampsell; Front Royal, — Walters; Singers Glen, W. F. Gruver; Elkton, G. B. Fadeley; Freedmen's mission, T. K. Clifford; Winchester station, G. P. Hott; Bloomery, J. M. Roderick; Franklin, N. F. A. Cupp; North Fork, G. W. Rexroad; Lost River mission, J. A. Negley; South Branch, W. D. Barger; New Creek, W. H. Clary; Berkeley Springs, W. R. Berry; Vancleavesville, W. B. Evers; Martinsburg station, J. R. Ridenour; Berkeley, J. D. Freed; Winchester, J. E. Hott; Hartmansville mission, to be supplied; editor Telescope, J. W. Hott; principal Shenandoah Institute, J. N. Fries; missionary in Africa, J. A. Evans.

Appointed (Md.): Alleghany, A. M. Horn; Locaconing, M. H. Meese; Westernport station, P. J. Lawrence; Keedysville station, S. H. Snell; Boonsboro, C. M. Hott; Hagerstown, J. K. Nelson; Hagerstown station, C. I. B. Brane; Potomac, N. A. Kiracofe; Myersville, J. W. Hicks; Mechanicsville, G. J. Roudabush; Frederick, W. L. Martin; Frederick station, S. K. Wine; principal West Virginia Academy, W. O. Fries.

1888

Conference at Dayton, Va., March 4.

E. B. Kephart, bishop; G. P. Hott, A. P. Funkhouser, secretaries.

Visiting ministers: M. O. Lane, J. M. Leshner, D. D. Keedy, E. S. Lorenz, G. H. Snapp, C. M. Hott, S. K. Wine, C. P. Doyle, Mrs. L. R. Keister.

Licentiates: George W. Stover, W. P. Bazzle.

Died: J. M. Rodruck, aged 73.

In treasury, \$1,842.38.

Ministerial Benefit Fund, \$1,465.65.

Educational Aid Fund, \$381.10.

Appointments, 159; organized churches, 138; members received, 793; at end of year, 7,818; Telescopes, 280; meeting houses, 100, value, \$82,305; parsonages, 9, value, \$7,203; Sunday Schools, 128; teachers and officers, 973; scholars, 6,972; collected for missions, \$682.11; for all purposes, \$17,324.69; preachers' salaries, \$6,870.

Presiding elders: C. H. Crowell, (Winchester Dist.), C. P. Dyche, (Shen. Dist.).

Appointed: Hartmansville mission, W. P. Bazzle; Berkeley, A. M. Horn; Winchester station, to be supplied; Frederick, W. H. Sampsell; Berkeley Springs, W. R. Berry, South Branch, N. F. A. Cupp; Martinsburg station, J. R. Ridenour; Vancleavesville, to be supplied; New Creek, W. H. Clary; North Fork, G. W. Rexroad; Lost River, J. A. Negley; Franklin, to be supplied; Bloomery, E. A. Pugh; Front Royal, L. C. Frederick; Churchville, J. E. B. Rice; Lacey Spring, J. D. Donovan; Edinburg, I. M. Underwood; Dayton

station, R. Byrd; Augusta, J. M. Hott; Staunton station, J. W. Howe; Elkton, G. B. Fadeley; Rockbridge, S. D. Skelton; Cross Keys, J. E. Hott; Madison mission, G. H. Snapp; Fauquier mission, to be supplied; Freedmen's mission, T. K. Clifford.

1889

Conference at Martinsburg, W. Va., March 6.

Nicholas Castle, bishop; G. P. Hott, A. P. Funkhouser, secretaries.

Visiting ministers: B. F. Booth, G. H. Snapp, A. M. Evers, M. O. Lane, C. I. B. Brane, C. M. Hott.

Licentiates: J. C. S. Myers, J. B. Chamberlain, W. O. Ewing, S. L. Rice, E. A. Pugh.

In treasury, \$1,717.40.

Died: George Huffman, Oct. 22, 1888, aged 82; P. H. Thomas, Feb. 13, 1889, aged 72.

L. O. Burtner transferred to Maryland Conference.

Appointments, 159; organized churches, 142; members received, 515; at end of year, 7,159; Telescopes, 301; meeting houses, 101, value, \$84,740; parsonages, 8, value, \$6,839.50; Sunday School, 112; teachers and officers, 840; scholars, 6,488; collected for missions, \$647.66; for all purposes, \$16,207.34; preachers' salaries, \$6,248.29.

Presiding elders: C. H. Crowell, (Winchester Dist.), C. P. Dyche, (Shen. Dist.).

Appointed: Hartmansville mission, E. A. Pugh; Berkeley, A. M. Horn; Berkeley Springs, W. R. Berry; Winchester station, J. B. Chamberlain; Frederick, W. H. Sampsell; South Branch, N. F. A. Cupp; Martinsburg station, J. R. Ridenour; Vancleavesville, W. O. Ewing; New Creek, W. H. Clary; Lost River, J. A. Negley; Franklin, W. P. Bazzle; Bloomery, P. J. Lawrence; Front Royal, J. W. Walter; Churchville, J. E. B. Rice; Lacey Spring, W. F. Gruver; Edinburg, R. Byrd; Dayton, I. M. Underwood; Singers Glen, J. D. Donovan; Augusta, S. D. Skelton; Staunton station, J. W. Howe; Elkton, G. B. Fadeley; Rockbridge, J. M. Hott; Cross Keys, S. L. Rice; Madison mission, J. W. Maiden; Fauquier mission, to be supplied; Freedmen's mission, T. K. Clifford.

1890

Conference at Winchester, Va., March 5.

Jonathan Weaver, bishop; G. P. Hott, W. R. Berry, secretaries.

Delegates present: P. C. Tutwiler, Byrd Clapsaddle, D. W. Breneman, R. E. Donovan, H. H. Hanger, C. W. Jones, Thomas Hancher, J. G. Kitchen, B. F. Long, J. Taylor, D. O. Fout—11.

Visiting ministers: John Hill, J. W. Kiracofe, J. K. Nelson, L. O. Burtner, G. W. Statton, S. H. Snell, C. W. Stinespring, D. D. Keedy.

In treasury, \$1,702.92.

Preachers' Aid Fund, \$1,365.46.

Educational Aid Fund, \$345.75.

Licentiates: J. F. Snyder, R. L. Dorsey, J. E. Fout.

Ordained: A. S. Hammack, T. K. Clifford.

Died: Henry Jones, Aug. 23, 1889, aged 52; George W. Howe, Mar. 19, 1889, aged 57.

Appointments, 149; organized churches, 136; members received, 595; at end of year, 7,309; Sunday Schools, 129; teachers and officers, 993; scholars, 7,516; churches, 101; value, \$81,866; parsonages, 8, value, \$5,691; collected for missions, \$579.52; for all purposes, \$15,131.63; preachers' salaries, \$7,668.32.

Presiding elders: C. P. Dyche, (Shen. Dist.), C. H. Crowell, (Winchester Dist.).

Appointed: Rockbridge, J. M. Hott; Staunton mission station, J. D. Donovan; Augusta, S. D. Skelton; North Fork, N. A. Kiracofe; Franklin, J. E. Fout; Singers Glen, J. E. Hott; Churchville, G. W. Statton; Lacey Spring, G. B. Fadeley; Edinburg, W. R. Berry; Dayton, I. M. Underwood; Elkton, W. F. Gruver; Madison mission, J. W. Maiden; Cross Keys, S. L. Rice; Freedmen's mission, T. K. Clifford; Toms Brook, H. Byrd; Front Royal, J. W. Walter; Hartmansville mission, E. A. Pugh; Winchester, J. B. Chamberlain; Frederick, W. H. Sampsell; Berkeley Springs, J. E. B. Rice; South Branch, N. F. A. Cupp; Martinsburg station, J. R. Ridenour; Van-eealvesville, W. O. Ewing; Lost River, J. F. Snyder; New Creek, W. J. Miller; Bloomery, P. J. Lawrence; Moorefield, W. P. Bazzle.

1891

Conference at Churchville, Va., March 4.

John Dickson, bishop; G. P. Hott, W. R. Berry, secretaries.

Visiting ministers: G. W. Statton, G. H. Snapp, J. W. Ingle, B. F. Booth, C. I. B. Brane, W. J. Shuey, A. M. Horn, N. A. Kiracofe.

Open transfer to W. J. Miller.

Licentiates: E. W. McMullen, B. P. S. Busey.

M. F. Keiter, I. T. Parlett, J. H. Parlett marked "irregularly withdrawn," having joined the radical wing.

Ordained: J. B. Chamberlain.

In treasury, \$1,750.87.

Preachers' Aid Fund, \$1,531.73.

Educational Aid Fund, \$345.73.

Special collection ordered taken in all the Sunday schools for the benefit of the church now building in Washington, D. C.

Appointments, 161; organized churches, 148; members received, 800; at end of year, 7,61; Telescopes, 213; meeting houses, 102, value, \$86,955; parsonages, 9, value, \$7,381; Sunday Schools, 126; teachers and officers, 1,002; scholars, 7,646; collected for missions, \$704.31; for all purposes, \$17,042.48; preachers' salaries, \$7,737.55.

1892

Conference at Berkeley Springs, W. Va., March 2.

E. B. Kephart, bishop; G. P. Hott, J. B. Chamberlain, secretaries.

Visiting ministers: William McKee, M. L. Mayselles, N. A. Kiracofe.

Licentiate: J. W. Maiden.

Mission work begun in Shenandoah in June, 1891, by S. K. Wine.

Mission opened in Roanoke, May, 1891, by J. E. Fout, a student, A. P. Funkhouser guaranteeing him \$100 for his work in summer vacation. J. W. Howe served the mission after Mr. Fout returned to the seminary. Special collection ordered by vote of Conference for this mission, and \$255 subscribed on the floor.

Ordained: S. L. Rice, W. O. Ewing, J. F. Snyder.

In treasury, \$1,669.67.

Educational Aid Fund, \$345.73.

Ministerial Benefit fund, \$1,597.72.

Appointments, 161; organized churches, 147; Sunday Schools, 137; teachers and officers, 1,003; scholars, 7,819; members received, 832; at end of year, 7,819; Telescopes, 251; meeting houses, 104, value, \$89,150; parsonages, 12, value, \$7,640; collected for missions, \$841.90; for all purposes, \$16,046.71; preachers' salaries, \$8,889.24.

1893

Conference at Hawkinstown, Va., March 1.

Nicholas Castle, bishop; G. P. Hott, J. B. Chamberlain, secretaries.

Visiting ministers: I. L. Kephart, A. M. Evers, W. O. Fries, Pres. E. B. Bierman.

Licentiate: J. W. Walter.

Transferred: I. M. Underwood.

Died: Charles Miller, Mar. 9, 1892, aged 67; J. W. Nihiser, Feb. 1893, aged 66.

Virginia Conference, Young People's Christian Union, organized.

In treasury, \$1,950.03.

Appointments, 161; organized churches, 138; members received, 897; at end of year, 8,076; Telescopes, 263; Sunday Schools, 122; teachers and officers, 931; scholars, 7,153; meeting houses, 104, value, \$90,707; parsonages, 14, value, \$10,049; collected for missions, \$787; for all purposes, \$21,589.08; preachers' salaries, \$9,340.15.

1894

Conference at Staunton, Va., February 28.

E. P. Kephart, bishop; G. P. Hott, W. R. Berry, secretaries.

Visiting ministers: W. J. Shuey, W. M. Bell, C. I. B. Brane, J. P. Anthony, L. Rexroad.

Licentiates: S. R. Ludwig, O. W. Burtner, G. W. Stover, S. D. Dawson, J. W. Brill.

Received as elder from Methodist Protestant Church, W. L. Childress.

R. L. Dorsey dismissed and name stricken from roll.

Transferred: J. E. Fout.

J. W. Howe presented a life-sized portrait of himself by members of the Conference and friends. Presentation by bishop.

In treasury, \$2,859.87, of which \$1,500 is for benefit of Lacey Spring.

Preachers' Aid Fund, \$1,644.98, to which is added in permanency, \$100 donated by J. W. Howe.

Appointments, 156; organized churches, 146; members received, 1,572; at end of year, 8,597; Sunday Schools, 132; teachers and officers, 1,039; scholars, 7,426; meeting houses, 107, value, \$101,960; parsonages, 16, value, \$12,697; Telescopes, 377; collected for missions, \$878.81; for all purposes, \$22,451.33; salaries of preachers, \$9,7330.65.

1895

Conference at Martinsburg, W. Va., March 20.

J. S. Mills, bishop; G. P. Hott, W. R. Berry, secretaries .

Visiting ministers: W. M. Bell, A. M. Evers, W. L. Mayselles, G. H. Snapp, J. W. Kiracofe, G. W. Kiracofe, C. W. Stinespring, A. N. Horn, J. Dickson, G. J. Roudabush, I. L. Kephart, J. T. Spangler.

Licentiates: S. A. Crabill, W. O. Jones, W. H. Bruce, C. D. Bennett, H. E. Richardson, A. J. Secrist.

In treasury, \$3,136.

Educational Fund, \$412.80.

Preachers' Aid Fund, \$1,938.45.

Ordained: B. P. S. Busey, W. P. Bazzle.

Resolution adopted inviting Maryland Conference to reunite with the Virginia Conference.

Appointments, 181; organized churches, 164; members received, 1,351; at end of year, 9,282; Sunday Schools, 137; teachers and officers, 1,046; scholars, 8,014; meeting houses, 109, value, \$100,765; parsonages, 16, value, \$12,791; Telescopes, 460; collected for missions, \$1,127.21; for all purposes, \$23,106.32; preachers salaries, \$10,202.91.

1896

Conference at Broadway, Va., March 18.

Nicholas Castle, bishop; G. P. Hott, W. R. Berry, secretaries.

Visiting ministers: M. R. Drury, W. M. Weekley, G. H. Snapp,

W. L. Martin, G. J. Roudabush, J. B. Chamberlain, H. H. Fout, S. H. Snell, H. B. Dohmer.

Received: S. K. Wine.

Ordained: G. W. Stover, J. W. Maiden.

E. S. Tabler, B. F. Gruver, E. M. Baker, J. W. Keiter, C. M. Strickler, J. A. Noon nominated as candidates to be voted for as lay delegates to next General Conference.

In treasury, \$3,233.86.

Mutual Benefit Fund, \$1,848.54.

Educational Aid Fund, \$419.544.

Appointments, 184; organized churches, 168; members received, 1,270; at end of year, 9,652; Sunday Schools, 145; scholars, 8,180; meeting houses, 118, value, \$111,471; parsonages, 14, value, \$11,706; Telescopes, 485; collected for missions, \$1,099.55; for all purposes, \$24,593.52; preachers' salaries, \$10,563.47.

1897

Conference at Roanoke, Va., March 17.

J. W. Hott, bishop; G. P. Hott, W. R. Berry, W. O. Ewing, secretaries.

Visiting ministers: W. M. Bell, S. W. Paul, H. B. Dohmer, E. U. Hoenshel.

Licentiates: L. A. Racey, J. H. Brunk, J. W. Stearn, George M. Jones, W. A. Black, Lau Seng Nam (of Canton, China).

Transferred: J. E. B. Rice.

Raised on Conference floor for church just built in Johnson City, Tenn., \$80.

In treasury, \$3,250.

Ministerial Benefit Fund, \$1,820.20.

Educational Aid Fund, \$433.69.

Appointments, 185; organized churches, 165; members received, 1,089; at end of year, 9,859; Sunday Schools, 150; teachers and officers, 1,099; scholars, 8,859; Telescopes, 446; meeting houses, 118; value, \$108,490; parsonages, 17, value, \$12,300; collected for missions, \$1,163.18; for all purposes, \$25,890.12; salaries of preachers, \$11,100.80.

1898

Conference at Toms Brook, Va., March 16.

E. B. Kephart, bishop; G. P. Hott, W. F. Gruver, W. R. Berry, secretaries.

Visiting ministers: G. H. Snapp, L. Walter Lutz, W. R. Funk, H. B. Dohmer, S. W. Paul, A. B. Statton, R. Byrd, C. W. Brewbaker, H. H. Fout, N. W. Burtner, J. E. Fout, H. U. Roop, Dr. T. C. Carter.

Licentiates: L. O. Bricker, A. P. Walton, T. J. Feaster, A. R. Hendrickson.

Ordained: A. J. Secrist, C. D. Bennett, H. E. Richardson, S. A. Crabill.

Ordination of G. K. Little, evangelist, was by request of Pennsylvania Conference arranged to occur in August at Assembly Park.

Recommended that every charge in the Conference raise a permanent fund of one dollar per member, on an average, for Shenandoah Institute.

In treasury, \$3,274.55.

Educational Aid Fund, \$433.69.

Preachers' Aid Fund, \$1,945.18.

Appointments, 180; organized churches, 154; members received, 1,430; at end of year, 10,978; Sunday Schools, 134; scholars, 8,343; Telescopes, 587; meeting houses, 116, value, \$113,404; parsonages, 17, value, \$14,067; collected for missions, \$1,143.41; for all purposes, \$27,568.83; preachers' salaries, \$14,277.20.

1899

Conference at Winchester, Va., March 15.

E. B. Kephart, bishop; G. P. Hott, W. R. Berry, A. S. Hammack, secretaries.

Visiting ministers: W. M. Weekley, T. C. Carter, M. L. May-selles, A. N. Horn, W. R. Funk, J. C. Gardner, L. O. Burtner, J. B. Chamberlain, E. U. Hoenshel, E. G. Spessard, A. M. Evers, H. U. Roop, J. E. B. Rice.

Received: L. W. Lutz.

Transferred: E. A. Pugh.

Ordained: A. P. Walton.

Died: W. O. Ewing, Oct. 18, 1898, aged 32; George W. Rexroad, Mar. 25, 1898, aged 77.

G. P. Hott and A. P. Funkhouser a committee to visit Newport News "and examine the outlook for establishing a church in that city in the near future."

Appointments, 185; organized churches, 158; members received, 1,285; at end of year, 10,383; Sunday schools, 137; teachers and officers, 1,210; scholars, 8,680; Telescopes, 558; meeting houses, 124, value, \$121,186; parsonage, 19, value, \$16,396; collected for missions, \$1,013.51; for all purposes, \$28,268.23; salaries of preachers, \$13,545.76; active itinerants, 33; supernumerary, 3; super-annuated, 2; employed local preachers, 6; unemployed local preachers, 8.

1900

Conference at Harrisonburg, Va., March 21-26.

J. W. Hott, bishop; G. P. Hott, secretary.

Present, 48 ministers; absent, 10; delegates present, 24.

Visiting ministers: J. B. Chamberlain, J. C. Gardner, A. N.

Horn, C. W. Hutsler, W. M. Bell, A. W. Lane, J. E. Hott, A. M. Evers, L. O. Burtner, C. W. Stinespring, J. L. Grimm, G. H. Snapp, W. M. Weekley, E. U. Hoenshel.

Ordained: J. C. S. Myers, L. O. Bricker, J. W. Walter, J. H. Brunk, W. A. Black, L. W. Lutz, L. A. Racey.

B. P. S. Busey transferred to Rock River Conference.

T. C. Carter received from East Tennessee Conference.

Henry Tallheim chosen elder.

Presiding elders: G. P. Hott, J. D. Donovan.

Elected to itinerancy: L. O. Bricker, A. P. Walton.

A. P. Walton elected Sunday School Secretary and Treasurer.

Died: E. A. Pugh.

Licentiates: (1st year) W. O. Jones, George M. Jones, O. W. Burtner, A. R. Hendrickson, C. M. Good, Ida M. Judy, T. C. Harper, E. A. Stanton, W. S. Rau; (2d year) J. W. Stearn, G. A. Newman; (3rd year) J. C. S. Myers, J. W. Brill, W. A. Black, E. W. McMullen, J. W. Walter, T. J. Feaster.

The report on boundaries recommended that there be two presiding elder districts; that Berkeley circuit be called Jones Spring circuit; that Galena and Arbor Hill be added to Rockbridge circuit; that Cross Keys circuit be re-named Pleasant Valley circuit; that Edinburg circuit be attached to Winchester district.

A resolution adopted condemning the liquor trade in new possessions of the United States.

Interesting reports on missions, education, and the publishing interests of the church.

1901

Conference at Churchville, Va., March 13-17.

E. B. Kephart, bishop; G. P. Hott, secretary.

Advisory seats given to W. B. Keeley, W. S. Campbell, Dr. W. R. Funk.

Reporter: A. P. Funkhouser.

Next General Conference asked to define the boundary of this Conference so as to include in it all of Alleghany county (Md.), and all of Garrett east of the Alleghany Divide.

W. F. Gruver, A. P. Funkhouser appointed delegates to the Anti-Saloon League meeting at Washington, D. C. in December.

Ordered that Mt. Pleasant be detached from Winchester circuit and added to Inwood circuit; that Red Bud be detached from Inwood and added to Winchester; that Claysville be attached to New Creek circuit; that Virginia Mission district be divided into Staunton and Linville circuits.

W. L. Childress, H. E. Richardson transferred to Maryland Conference; Dr. T. C. Carter granted an open transfer.

Itinerants: T. J. Feaster, E. A. Stanton.

Presiding elders: G. P. Hott, J. D. Donovan.

To open a mission at Ponce, Porto Rico, \$150 secured.

Died: A. Hoover.

Ordained: J. W. Brill, T. J. Feaster, Ida M. Judy.

Constitutional Convention petitioned to allow a vote on the liquor question as an addendum to the State Constitution of Virginia.

Licentiates: (1st year) W. O. Jones, G. M. Jones, O. W. Burtner, A. R. Hendrickson, C. M. Good, T. C. Harper, W. S. Rau, J. B. Ferguson, J. W. Stearn; (2d year) G. A. Newman, Ida M. Judy, E. A. Stanton; (3d year) J. C. S. Myers, J. W. Brill, E. W. McMullen, J. W. Walter, L. O. Bricker.

Sunday School Secretary and Treasurer, A. P. Walton.

Secretary Historical Society, N. F. A. Cupp.

Trustees Lebanon Valley College: S. D. Skelton, S. K. Wine, H. B. Miller.

Trustees Shenandoah Institute: J. C. S. Myers, G. B. Fadeley, A. P. Funkhouser.

Conference Mission Secretary: W. R. Berry.

Minister present, 43; absent, 18; delegates, 19.

Leading reports: Temperance, missions, education, Sunday Schols, young people's societies.

1902

Conference met at Lacey Spring, March 12-16.

J. S. Mills, bishop; G. P. Hott, secretary.

Reporters: A. P. Funkhouser, J. O. Long.

Advisory seats given to H. H. Fout, E. U. Hoenshel, J. G. Roudabush.

O. W. Burtner transferred to Pennsylvania Conference.

Ordained: W. O. Jones, A. R. Hendrickson.

Ordered that Shendun and Belvidere be detached from Augusta circuit to form Basic City circuit; that Camp Hill be detached from Capon circuit to form nucleus of a new charge; that a mission be established in Cumberland, Md.

S. E. Boyd, of Methodist Episcopal Church, South, received as ordained elder.

Missionary Treasurer: W. R. Berry.

Treasurer Conference Educational Society: J. N. Fries.

Sunday School Secretary and Treasurer: J. H. Brunk.

Presiding elders: J. D. Donovan, A. S. Hammack.

Died: Snowdon Scott.

Licentiates: (1st year) C. M. Good, T. C. Harper, J. W. Stearn, W. D. Good, George Burgess; (2d year) G. A. Newman, W. S. Rau, J. B. Ferguson, G. M. Jones; (3d year) J. C. S. Myers, J. W. Brill,

E. W. McMullen, J. W. Walter, L. O. Bricker, J. W. Stearn, E. A. Stanton.

Ministers present, 39; absent, 18; delegates, 18.
Leading report was on Lebanon Valley College.

1903

Conference at Staunton, Va., March 26-30.

J. S. Mills, bishop; G. P. Hott, secretary.

Advisory seats given to J. L. Grim, S. H. Snell, J. P. Anthony, A. N. Horn, F. M. Glenn, Dr. W. R. Funk.

Reporters: A. P. Funkhouser, W. A. Black.

S. G. Wells received from the Methodist Episcopal Church.

Ordered that Clay Hill be detached from Rockbridge and added to Churchville; that Marion Chapel be detached from South Branch and added to Franklin; that Christiansburg circuit be authorized.

Presiding elders: A. S. Hammack and W. F. Gruver.

Itinerants: Lau Seng Nam, J. B. Ferguson, George Burgess, S. E. Boyd.

Died: H. Tallhelm.

Ordained: E. A. Stanton.

Licentiates: (1st year) C. M. Good, J. L. Argabright, E. E. Neff, George Burgess; (2d year) W. S. Rau, G. M. Jones; (3d year) J. B. Ferguson, J. W. Brill, T. C. Harper, E. W. McMullen, J. W. Walton, L. O. Bricker, J. W. Stearn.

Delegates, 29.

Ministers present, 40; absent, 18; local, 16; superannuated, 2.

Leading report were on education and Lebanon Valley College.

1904

Conference at Martinsburg, W. Va., March 16-21.

J. S. Mills, bishop; G. P. Hott, secretary, S. D. Skelton, reporter.

Advisory seats given to J. B. Chamberlain, A. V. Vondersmith, W. R. Funk, W. A. Dickson, H. U. Roop, A. B. Statton, R. Byrd, C. C. Gohn, A. N. Horn, D. R. Wagner, W. H. Washinger, H. B. Spayd, A. M. Evers, G. K. Hartman, E. U. Hoenshel, A. M. Brook, M. L. Mayselles, C. W. Stinespring.

L. W. Lutz transferred to Pennsylvania Conference.

Open transfers to A. R. Hendrickson, J. F. Snyder, S. A. Crabill, L. O. Bricker.

Ordered that Judy and Smith Creek be detached from Pendleton and added to Franklin; that Circleville, Riverton, and High Rock be detached from Pendleton and added to Franklin; that Thoroughfare be detached from Elkton and added to Shenandoah City; that Shendun be attached to Pleasant Valley circuit; that Mt. Bethel be added to Augusta circuit; that Broadway be detached from Broadway circuit and added to Lacey Spring; that Harrison-

burg (colored) be made a station; that the rest of Staunton and Linville circuits be called Linville and Staunton Mission; that Laurel Dale be detached from Bayard and added to New Creek; that Midland be added to Westernport station; that Horseshoe on New Creek circuit be discontinued.

Presiding elders: W. F. Gruver, A. S. Hammack.

Leading report was on Lebanon Valley College.

Died: J. W. Howe.

Licentiates: (1st year) C. M. Good, J. L. Argenbright, George Burgess; (2d year) W. D. Good, W. M. Maiden; (3d year) J. W. Brill, E. W. McMullen, J. W. Walter, W. S. Rau, E. E. Neff; (4th year) T. C. Harper, J. B. Ferguson, G. A. Newman.

Ministers present, 39; absent, 12; local, 16; superannuate, 2; delegates, 26; unemployed, 19.

Ordained: J. W. Stearn.

1905

Conference at Dayton, Va., March 22-27.

J. S. Mills, bishop; G. P. Hott, secretary.

The name of A. G. Wells removed from the roll, he having joined another church.

A. B. Wilson received from Alleghany Conference.

Advisory seats to W. O. Jones, W. M. Weekley, E. U. Hoenshel, A. V. Vondersmith, C. W. Hutsler, S. A. Crabill, W. R. Funk, A. N. Horn, S. L. Rice, Dr. Roop.

Reporters: A. P. Funkhouser, E. A. Stanton.

Presiding elders: W. F. Gruver, A. S. Hammack.

Ministerial salaries (minimum) fixed at \$400 for married preachers and \$300 for single preachers.

The marrying of persons who have been divorced, by ministers of this church, denounced in a strong resolution.

Ordained: S. A. Newman.

Boards all re-elected.

Ordered that Paw Paw be added to Cacapon circuit; that Excelsior be added to South Branch circuit; that Limestone be added to Keyser; that Clay Hill be taken from Churchville and added to Rockbridge; that Stokes be added to Churchville; that Smith's Chapel be added to Rockbridge circuit; that Christiansburg be dropped; that the two Roanoke churches be consolidated; that Roanoke circuit be constituted.

Licentiates: (1st year) C. M. Good, J. L. Argenbright, E. U. Sypolt, C. J. Racey, J. R. Geil, W. M. Maiden; 2d year) W. D. Good; (3d year) E. W. McMullen, J. W. Walter, W. S. Rau, George Burgess; (4th year) T. C. Harper, J. B. Ferguson, E. E. Neff, J. W. Brill.

Ministers present, 40; colored, 2; delegates, 30.

1906

Conference at Berkeley Springs, W. Va., 21-26.

J. S. Mills, bishop; G. P. Hott, secretary.

Reporters: E. A. Stanton, C. D. Bennett.

Advisory seats given to S. A. Crabill, J. F. Snyder, A. N. Horn, W. G. Wagner, J. E. B. Rice, J. F. Smith, Dr. W. R. Funk, H. H. Fout, C. I. B. Brane, C. W. Snyder, E. B. Plummer, S. S. Hough, M. L. Marcelles, C. W. Brewbaker, S. H. Snell.

Died: J. D. Donovan.

Ordained: W. D. Good.

Itinerants: J. L. Argenbright, E. E. Neff, W. M. Maiden, C. J. Racey, L. A. Racey, H. R. Geil, B. N. Sypolt.

Presiding elder (one district only): W. F. Gruver.

The constitution reported by the Sustentation Board was adopted.

The name, Young People's Christian Union was changed to Young People's Society of Christian Endeavor.

W. B. Keeley was transferred to Pennsylvania Conference.

Assessments for ministerial aid doubled.

Ordered that a mission be opened in South Cumberland; that Broadway be taken from Lacey Springs and added to Singers Glen; that Mt. Carmel, Pleasant View, and Cherry Grove be added to Singers Glen; that Mt. Clinton be taken from Singers Glen and given to Dayton; that Dayton and Harrisonburg circuit be united; that the new towns between Blaine and Bayard on the W. V. C. Railroad be added to Bayard circuit; that the presiding elder be paid \$1,000 and parsonage rent.

Licentiatees: (1st year) J. L. Argenbright, B. N. Sypolt, C. J. Racey, H. R. Geil, W. E. Smith; (2d year) W. D. Good; (3d year) J. W. Walter, George Burgess; (4th year) J. B. Ferguson, J. W. Brill.

Ministers present, 39; absent, 16; local, 12; superannuate, 3; unemployed, 17; delegates, 24.

Leading reports on missions, evangelism, church publishing interests.

1907

Conference at Edinburg, Va., March 13-18.

J. S. Mills, bishop; G. P. Hott, secretary.

Reporter: G. W. Stover.

Visiting ministers: S. S. Hough, W. D. Mitchell, Dr. Whitney, W. R. Funk, J. W. Karicofe, C. W. Stinespring.

"Virginia Conference News" to be bi-monthly; A. S. Hammack, editor.

The name of H. R. Geil dropped from roll, he having joined the Evangelical Association.

W. A. Black given local relation.

Presiding elder: W. F. Gruver.

Died: W. R. Berry, T. J. Feaster.

Ordered that Pleasant View be added to Franklin; that Circleville be taken from Franklin and added to Pendleton circuit; that Belmont be taken from Staunton charge and added to Augusta circuit; that Mt. Hebron be taken from Albemarle circuit and added to Elkton; that Dodson, Blaine, Chaffee, and Oakmont be added to Bayard mission; that the rest of Bayard circuit be known as Elk Garden circuit; that Linville and Long's Chapel be taken from Harrisonburg (colored) and added to Augusta and Rockingham circuit; that Mt. Bethel be taken from Augusta and added to Albemarle.

Leading reports were those on home, education, church erection.

Ministers present, 41; absent, 15; local, 16; superannuate, 3; delegates, 21.

Licentiates: (1st year) W. D. Mitchell, A. L. Maiden, L. E. Brill, W. R. Chapman, J. L. Argenbright; (2d year) C. M. Good, C. J. Racey, B. N. Sypolt; (3d year) W. M. Maiden, J. W. Walter; (4th year) G. Burgess, J. B. Ferguson.

1908

Conference at Keyser, W. Va, March 18-23.

T. C. Carter, bishop; G. P. Hott, secretary; W. D. Mitchell, reporter.

Visiting ministers: H. B. Ritter, F. B. Chubb, G. A. McQuire, Dr. Herndon, E. U. Hoenshel, S. S. Hough, W. R. Funk, H. H. Fout, E. B. Reese, M. L. Weekley, M. L. Mayselles.

Died: J. D. Scott, T. K. Clifford.

Ordained: J. B. Ferguson, George Burgess.

S. K. Wine given open transfer.

Itinerants: W. D. Good, W. D. Mitchell.

Licentiates: (1st year) L. E. Brill, W. D. Mitchell, A. L. Maiden; (2d year) C. J. Racey; (3d year) B. N. Sypolt, W. M. Maiden, J. W. Walters; (4th year) J. B. Ferguson.

Ordered that the presiding elder's salary be \$1,200; that Dayton be taken from Dayton circuit; that Mt. Hebron and Swift Run be taken from Elkton; that Thoroughfare be detached from Shenandoah City, and with Mt. Hebron and Swift Run be constituted East Rockingham circuit; that Roanoke circuit be discontinued; that Winchester and Red Bud be made a station; that Sunrise be taken from Frederick and added to Tom's Brook; that Mt. Zion be taken from Frederick and added to Winchester circuit; that Bethel be taken from Tom's Brook and added to Frederick; that Mt. Olive

and Mt. Pleasant be taken from West Frederick and added to Winchester.

Leading reports were those on education, home, temperance, and the Young People Christian Union.

Ministers present, 36; absent, 16; local, 13; superannuate, 4; delegates, 29.

1909

Conference at Shenandoah, Va., March 24-29.

G. P. Hott and A. P. Funkhouser, bishops, pro tem; G. P. Hott, secretary; J. C. S. Myers, E. E. Neff, R. G. Hammond, reporters.

R. G. Hammond received from St. Joseph Conference, T. M. Sharp from Alleghany Conference, H. E. Richardson from Iowa Conference.

Visiting ministers: L. Keister, A. N. Horn, R. G. Hammond, C. Whitney, H. S. Gable, W. O. Fries, C. W. Stinespring, A. P. Sallaz.

Ordered that Belmont be taken from Augusta circuit and added to Staunton; that Mt. Zion be taken from Winchester circuit and added to Tom's Brook; that Lost River circuit be called Hardy circuit; that Mt. Bethel and Shendun be taken from East Rockingham and added to Elkton.

Leading reports were those on the Bible, Sunday Schools, and temperance.

Licentiates: (1st year) L. E. Brill, W. D. Mitchell, A. L. Maiden; (3d year) B. N. Sypolt, W. M. Maiden, C. J. Racey.

Ministers present, 35; absent, 18; local, 12; superannuate, 5; delegates, 20.

1910

Conference at Cumberland, Md., March 23-26.

W. M. Weekley, bishop; G. P. Hott, secretary; G. S. Hanleiter, reporter.

Visiting ministers: C. I. B. Braine, C. C. Whitney, J. E. Fout, Miss McGinnis, G. S. Hanleiter, J. Ford, E. W. Webster, E. U. Hoen-shel, B. F. Dobson, Dr. Kendall, S. J. Ludwig, W. J. Houk, G. S. Gabel, A. B. Statton, F. M. Glenn.

Died: T. T. Tabb.

Free will offering of \$500 raised for Conference home mission work.

Presiding elder: A. S. Hammack.

Withdrawn: W. D. Mitchell.

Granted leave of absence: R. C. Hammond, J. W. Stearn, G. B. Fadeley.

Ordained: W. M. Maiden.

Platform adopted for missionary work.

Leading reports: Temperance, missions, education, church literature, the home, Christian stewardship, Bible study.

Ordered that Mt. Hebron, Thoroughfare, and Swift Run be taken from East Rockingham (which is dissolved) and added to Elkton; that the appointments east of the Blue Ridge—Bluffdale, Otterbein, Shady Grove, Prize Hill—constitute Charlottesville circuit.

Ministers present, 34; absent, 16; local, 11; superannuate, 5.

1911

Conference at Staunton, March 22-25.

T. C. Carter, bishop; G. P. Hott, secretary; G. S. Hanleiter, reporter.

Advisory seats given to J. G. Huber, C. W. Stinespring, G. S. Hanleiter, J. E. Croft, K. Moyer, C. Whitney, S. S. Hough.

W. M. Merritt, a pioneer member of the conference was introduced.

Itinerants: B. F. Dotson, E. W. Webster, T. C. Harper, John Ford.

An offering of \$720 for Conference church extension.

Leading reports: missions, education, temperance, the Christian home, Christian stewardship.

Presiding elder: A. S. Hammack.

The "Conference News" discontinued.

Resolutions by the layman's meeting adopted.

Died: J. W. Walters.

Ordered that Bayard be made a station; that Frankford be added to Cumberland; that Mt. Zion and Sunrise be taken from Tom's Brook and added to Winchester; that a church be established at Petersburg, W. Va., in connection with South Branch circuit; that the salary of presiding elder be \$1,500, including parsonage; that \$3,000 be assessed for administration (15 per cent for bishop's salary, 70 for presiding elder, 10 for General Conference expenses, 5 for contingent fund).

Licentiates: (1st year) L. E. Brill, J. Ford, L. C. Messick, A. B. Mann; (2d year) W. M. Vansickle, A. L. Maiden, B. F. Dotson; (3d year) B. N. Sypolt; (4th year) C. J. Racey.

Ministers present, 40; absent, 16; local, 14; superannuate, 4.

1912

Conference at Martinsburg, W. Va., October 2-8.

T. C. Carter, bishop; G. P. Hott, secretary; A. P. Funkhouser, W. D. Mitchell, reporters.

Visiting ministers: C. W. Stinespring, S. S. Hough.

Died: S. E. Boyd.

Transferred: B. N. Sypolt, E. W. Webster, T. C. Harper.

The name of Lan Sang Nam dropped from roll, he having become a member of the Chinese Conference.

Itinerants: L. C. Messick, A. B. Mann, G. A. McGuire, F. B. Chubb.

Resolutions by the laymen of the Conference entered on minutes.

Leading reports: Foreign missions, education, the home, church publishing interests, Lebanon Valley College, the Y. P. S. C. E.

Presiding elder: A. S. Hammack.

Ordered that Bethel be taken from Charlottesville and added to Augusta; that Mt. Vernon be taken from Charlottesville and added to Pleasant Valley; that the appointments east of the Blue Ridge be constituted a charge; that Circleville be taken from Pendleton, and with Riverton, High Rock, Mt. Pleasant and Seneca (taken from Franklin) be known as Riverton circuit; that Oak Hill be added to Churchville; that Big Pool and Buck Hill be added to Jones Springs; that Rockbridge circuit be known as Swoope circuit; that Dayton circuit be known as West Rockingham circuit.

Licentiates: (1st year) L. E. Brill, L. C. Messick, A. B. Mann, G. A. McGuire, F. B. Chubb, I. Summers, W. D. Mitchell; (2d year) B. F. Dotson; (4th year) D. G. Brinlow.

Ministers present, 43; absent, 8; local, 6; superannuate, 4; delegates, 28.

1913

Conference at Roanoke, September 24-28.

W. M. Weekley, bishop; G. P. Hott, secretary; A. P. Funkhouser, W. D. Mitchell, reporters.

Advisory seats given to L. O. Miller, W. O. Fries, S. S. Hough, J. P. Landis, R. Rock.

Chairman of laymen's meeting: L. A. Armentrout.

Presiding elder: A. S. Hammack.

Vote for union with the Methodist Protestant Church: 32 for, 20 against.

Itinerants: I. Summers, W. D. Mitchell.

Ordered that Salem and Park Side be taken from Inwood and added to Martinsburg, Second Church; that Mt. Carmel, Central, and Buck Hill be taken from Jones Springs and added to West Frederick; that Ridgely be attached to Cumberland mission; that Frederick circuit be called Reliance; that Mt. Hebron and Thoroughfare be taken from Elkton and added to Charlottesville.

Leading reports: Home, education, missions, publishing interests, Y. P. S. C.

Licentiates: (1st year) L. E. Brill, L. C. Messick, G. A. McGuire, F. B. Chubb, I. Summers, W. D. Mitchell, A. Bamford, R. N. Young; (2d year) B. F. Dotson, A. B. Mann; (4th year) D. G. Brimlow.

Ministers present, 41; absent, 14; local, 16; superannuate, 5; unemployed, 15; delegates, 25.

1914

Conference at Westernport, Md., September 22-28.

W. M. Weekley, bishop; J. H. Brunk, secretary.

Visiting ministers: G. A. Funkhouser, R. Rock, W. D. Barger, C. W. Stinespring, Dr. H. F. Shupe, Dr. C. W. Brewbaker, S. E. Bowman, S. R. Ludwig.

Ordained: W. D. Mitchel, D. G. Brimlow.

Presiding elder: A. S. Hammack.

Died: William H. Clary.

Itinerants: A. L. Maiden, D. G. Brimlow, R. N. Young, I. Summers, W. D. Mitchel.

Ordered that Pleasant Grove be taken from Augusta circuit and added to Dayton station; that Belmont be taken from Staunton and added to Augusta; that Cherry Run circuit be constituted from Slater's, Sleepy Creek, and Big Pool (taken from Jones Spring) and Cherry Run and Pleasant Hill (new appointments); that Mt. Carmel, Buck Hill, and Central be taken from West Frederick and attached to Jones Springs; that Cross and Hampshire be taken from Westernport and added to Elk Garden; that Blaine and Chaffee be taken from Elk Garden and added to Bayard; that Fountain circuit be constituted from Fountain, Mt. Zion, and Eureka (taken from New Creek circuit) and Alaska and Horse-shoe (new appointments); that Swift Run be taken from Elkton circuit and added to Charlottesville, and the name changed to Swift Run circuit.

Leading reports: Foreign mission, Christian stewardship, publishing interests, Sunday Schools, education.

Licentiates: (1st year) L. E. Brill, G. A. McGuire, F. B. Chubb, I. Summers, R. N. Young; (2d year) A. Bamford, L. C. Messick, J. W. Wright; (3d year) A. B. Mann.

Ministers present, 44; absent, 12; local, 9; superannuate, 4; delegates, 32.

1915

Conference at Singers Glen, Va., September 15-20.

W. M. Weekley, bishop; J. H. Brunk, secretary; A. P. Funkhouser, reporter.

Advisory seats given to Dr. John Owen, Dr. J. H. Kendall, W. A. Wilt, G. K. Little, C. W. Hutzler.

Mrs. Hal Smith, returned missionary from Africa, given honorary seat.

Died: G. P. Hott, J. D. Donovan.

Leading reports: Publishing interests, education, the Christian home, Christian stewardship, the Virginia Conference.

Ordered that Potomac circuit be constituted from Sir John's Run and Fairview (taken from Berkeley Spring station) and Alpine and Friendship (taken from Berkeley Springs circuit); that Salem be taken from Martinsburg, Second Church and added to Inwood.

Licentiate: (1st year) L. E. Brill, G. A. McGuire, F. B. Chubb, I. Simmers, R. N. Young, D. T. Gregory, J. H. Schmitt, H. M. Crim, J. R. Collis, F. A. Tinney; (2d year) L. C. Messick; (3d year) A. B. Mann; (4th year) W. G. McNeil, J. W. Wright, A. Bamford.

Ministers present, 48; absent, 10; local, 16; superannuate, 3; delegates, 31.

1916

Conference at Shenandoah, Va., September 13-18.

W. M. Weekley, bishop; J. H. Brunk, secretary; H. E. Richardson, I. K. Roby, N. F. A. Cupp, W. F. Gruver, W. D. Mitchell, G. W. Stover, reporters.

Advisory seats given to W. J. Houck, W. A. Wilt, E. U. Hoenshel, W. L. Childress, C. W. Cooper.

Superintendent: A. S. Hammack.

The name of R. G. Hammond dropped from the roll, he having joined another church.

Bishop Weekley delivered an address on "Otterbein, the Model Preacher."

Itinerants: T. E. Gruver, S. L. Baugher, W. G. McNeil.

Ordered that Strasburg be added to Tom's Brook; that the Cumberland work be designated Cumberland and Ridgely.

Ordained: J. W. Wright, A. Bamford.

Leading reports: Prohibition, foreign missions, Christian stewardship, the Christian Endeavor.

Ministers present, 52; absent, 12; local, 20; superannuate, 3; delegates, 31.

1917

Conference at Petersburg, W. Va., September 26- October 1.

W. M. Bell, bishop; J. H. Brunk, secretary; N. F. A. Cupp, H. E. Richardson, reporters.

Died: A. P. Funkhouser, J. M. Hott, J. G. Roudabush.

Superintendent: A. S. Hammack.

The name of W. L. Hamrick was dropped from the roll because of irregular withdrawal.

Advisory seats given to Dr. A. S. Siddell, W. O. Fries, Miss Dora Housekeeper, J. E. Fout, J. B. Chamberlain, Prof. J. H. Ruebush.

Report of committee of course of study.

Entered on minutes certificate of agreement between the Church Erection Society and the Conference Board.

Leading reports: Christian stewardship, the Christian home, home missions, education, temperance.

Licentiates: (1st year) L. E. Brill, F. B. Chubb, R. N. Young, D. T. Gregory, J. H. Schmitt, H. M. Crimm, J. R. Collis, F. A. Tinney, W. B. Obaugh, W. R. Swank, D. F. Glovier, M. W. Nelson, V. L. Phillips, W. H. Smith, W. R. McKinney, L. G. Bridges, J. L. Oliver, C. W. Hiser, W. M. Courtney, W. P. Hollar; (2d year) I. Summers, L. C. Messick; (3d year) C. A. McGuire; (4th year) A. B. Mann.

Ministers present, 48; absent, 18; local, 27; superannuate, 1; delegates, 16.

1918

Conference at Harrisonburg, Va., September 25-30.

W. M. Bell, bishop; J. H. Brunk, secretary.

M. L. Weekley received from West Virginia Conference.

Advisory seats given to W. R. Funk, E. U. Hoenshel, J. E. Fout, A. C. Siddall, Prof. J. E. Weidler of Free Town, Africa.

Died: E. W. McMullen.

Ordained: A. B. Mann.

Superintendent: A. S. Hammack.

Ministers who had served two full years within the bounds of the Conference placed on the itinerant list.

Charter of Conference Church Erection Society presented.

Assignments for Seminary Extension Study.

Leading reports: Education, temperance, home missions, and a particularly excellent one on "the Christian Home" by L. A. Racey.

Bible Conference ordered for the next summer.

Plan adopted for raising an endowment fund for the Shenandoah Collegiate Institute and School of Music.

Licentiates: (1st year) L. E. Brill, F. B. Chubb, D. T. Gregory, H. M. Crimm, F. A. Tinney, J. A. Arnold, M. W. Nelson, V. L. Phillips, W. H. Smith, J. L. Oliver, C. W. Hiser, W. M. Courtney, W. P. Holler; (2d year) I. Summers, W. R. McKinney, L. G. Bridgers, D. F. Glovier, R. N. Young, J. R. Collis; (3d year) G. A. McGuire, W. B. Obaugh, L. C. Messick.

Ministers present, 49; absent, 16; local, 26; superannuate, 1; delegates, 28.

1919

Conference at Martinsburg, September 24-29.

W. M. Bell bishop; J. H. Brunk and A. L. Maiden, secretaries; W. D. Mitchell, reporter; A. J. Secrist, treasurer; A. S. Hammack, superintendent.

Resigned: B. F. Chubb, George Burgess, W. D. Good.

Died: L. E. Brill, aged 47.

Licentiatees: D. T. Gregory, H. M. Crimm, J. H. Arnold, W. H. Smith, J. E. Oliver, Jr., C. W. Hiser, W. P. Hollar, M. W. Nelson, W. M. Courtney, F. A. Tinny; first year. D. F. Glovier, L. G. Bridgers, J. R. Collis; second year. R. N. Young, W. L. Phillips, G. A. McGuire, L. C. Messick, W. B. Obaugh; third year.

Increase of 18 per cent in salaries.

W. F. Gruver and A. S. Hammack, trustees for Lebanon Valley College.

J. S. and B. H. Gruver contribute \$1,000 to Conference Ministerial Relief Fund, a memorial to Jacob I. Gruver and wife.

Papers read on "The Importance of the Sunday School," "The Rights of the Child," "Christian Education," and "Church Extension."

Active itinerants, 38; superannuate, 1; local preachers 26 (18 unemployed).

1920

Conference at Berkeley Springs, September 15-20.

W. M. Bell, bishop; A. S. Hammack, superintendent; J. H. Brunk and A. L. Maiden, secretaries; A. J. Secrist, treasurer.

Licentiatees: (First year), J. E. Oliver, Jr., C. W. Hiser, J. H. Arnold, W. H. Smith, W. M. Courtney, M. W. Nelson, H. P. Ruppenthal, E. E. Miller; (third year), R. N. Young, G. W. McGuire, W. B. Obaugh, L. C. Messick, D. F. Glovier, L. G. Bridgers, J. R. Collis.

Licensed to preach: M. M. Collins, Herman Grove, D. A. Frazier. Lay delegates, 35.

Certificates given H. E. Richardson, A. B. Mann, D. F. Glovier, L. C. Messick, R. N. Young on Seminary Extension.

Papers read on "The Christian Home," "Publishing Interests," "Home Missions," "Foreign Missions."

Membership, 17,818.

Value of churches and parsonages, \$575,872.88.

Active itinerants, 38; superannuate, 1; local preachers, 26 (18 unemployed).

1921

Conference at Dayton, September 14-19.

W. M. Bell, bishop; A. S. Hammack, superintendent; J. H. Brunk and A. L. Maiden, secretaries; A. J. Secrist, treasurer; W. S. Crick, reporter.

Licentiates: (First year), J. E. Oliver, Jr., C. W. Hiser, J. H. Arnold, W. H. Smith, W. M. Courtney, H. P. Ruppenthal, E. E. Miller, M. W. Nelson; (third year), W. B. Obaugh, L. C. Messick, D. F. Glovier, L. G. Bridgers, J. R. Collis.

Licensed to preach: Gladstone Cooley, W. C. Mundy, J. Paul Gruver, D. P. Bell, B. F. Spitzer, G. M. Keezle, J. H. Sisler, Arnold Roderick, George Knopp, William Riffe.

Applicants for annual conference license: Claude Ryan, Herman Grove, L. M. Leach, C. W. Tinsman, E. B. Caplinger, U. P. Hovermale, C. K. Welch.

Added to itinerant list: W. W. Skellett, Charles Schadd, W. L. Childress.

Resigned: C. G. Stambach, Dewey Ritter, G. W. Butler, D. D. Brant.

Died: G. A. McGuire.

Value, Shenandoah Collegiate Institute property, \$75,835.

Received during year, \$28,408.01.

Disbursed, \$28,580.82.

Average salary, \$1,038 and parsonage.

* * * * *

CHARGES, 1921

Augusta	Martinsburg, Second
Berkeley Springs Station	Manassas
Berkeley Spring Circuit	New Creek
Bayard	Pleasant Valley
Broadway	Pendleton
Big Pool	Petersburg
Churchville	Reliance
Cumberland, First	Riverton
Cumberland, Second	Ridgeley
Dayton	Roanoke
Edinburg	Swift Run
Elk Garden	Swoope
Elkton	Staunton
Franklin	South Branch
Fountain	Shenandoah
Great Cacapon	Singers Glen
Greensburg	Sleepy Creek
Harrisonburg	Toms Brook
Hardy	Westernport
Inwood	Winchester Station
Jones Springs	Winchester Circuit
Keyser	West Frederick
Lacey Springs	West Rockingham
Martinsburg, First	

CONFERENCE ROLL, 1921

Note: The names of those present are starred. Dates are those of joining conference. The postoffice address is at the right of the page.

Arnold, J. H.....	1918.....	Annville, Pa. (student Lebanon Valley College).
Baugher, S. L.*.....	1914.....	Edinburg, Va.
Beale, J. R.*.....	1916.....	Dayton, Va., (teacher S. C. I.)
Black, W. A.....	1897.....	Roanoke, Va.
Bridgers, L. G.*.....	1917.....	Ridgeley, W. Va.
Brill, J. W.*.....	1894.....	Bayard, W. Va.
Brimlow, D. G.....	1911.....	Martinsburg, W. Va.
Brunk, J. H.*.....	1897.....	Berkeley Springs, W. Va.
Burgess, George.....	1902.....	Laurel Dale, W. Va.
Caplinger, E. B.*.....	1921.....	Dayton, Va. (student S. C. I.)
Chamberlain, J. B.....	1918.....	Martinsburg, W. Va.
Childress, W. L.*.....	1921.....	Cumberland, Md.
Coffman, T. J.*.....	1917.....	Hagerstown, Md.
Collis, J. R.*.....	1915.....	Broadway, Va.
Courtney, W. M.*.....	1917.....	Sleepy Creek, W. Va.
Crimm, H. M.....	1915.....	Tiama, Africa (missionary).
Crowell, C. H.*.....	1878.....	Great Cacapon, W. Va.
Cupp, N. F. A.*.....	1885.....	Martinsburg, W. Va., R. F. D. 5.
Dawson, S. D.....	1894.....	Ridgeley, W. Va.
Dyche, C. P.*.....	1881.....	Elkton, Va., R. F. D.
Fadeley, G. B.*.....	1886.....	Harrisonburg, Va.
Ford, J. H.*.....	1910.....	Roanoke, Va.
Ferguson, J. B.....	1901.....	Roanoke, Va.
Fries, J. N.*.....	1874.....	Berkeley Springs, W. Va. (teacher in high school).
Glovier, D. F.*.....	1916.....	Rolla, Va.
Gregory, D. T.*.....	1915.....	Dayton, O. (assistant secretary Board of Administration).
Grove, Hermon*.....	1921.....	Antioch, W. Va.
Gruver, W. F.*.....	1887.....	Harrisonburg, Va.
Hammack, A. S.*.....	1886.....	Dayton, Va.
Hiser, C. W.*.....	1917.....	Annville, Pa. (student L. V. C.)
Horn, A. M.....	1880.....	Mt. Solon, Va.
Hovermale, U. P.....	1921.....	Dayton, O. (Bonebrake Seminary).
Judy, Ida M.*.....	1900.....	Dayton, Va. (teacher S. C. I.)

McNeil, W. G.*	1915	Petersburg, W. Va.
Maiden, A. L.*	1907	Dayton, O. (Bonebrake Seminary).
Maiden, J. W.*	1892	Bridgewater, Va.
Maiden, W. M.*	1904	Maysville, W. Va.
Mann, A. B.*	1911	Staunton, Va.
Messick, L. C.*	1910	Jones Springs, W. Va.
Miller, E. E.	1920	Annville, Va. (student L. V. C.)
Mitchell, W. D.*	1912	Akron, Ohio.
Myers, J. C. S.*	1889	Lacey Springs, Va.
Nelson, M. W.	1916	Circleville, W. Va.
Obaugh, W. B.	1916	Dayton, O., (student in Bonebrake Seminary).
Oliver, J. E., Jr.	1917	Dayton, O. (Bonebrake Seminary).
Phillips, V. L.	1916	Westerville, O. (Field Secretary, Otterbein College).
Racey, C. J.*	1905	Westernport, Md.
Racey, L. A.*	1897	Inwood, W. Va.
Rau, W. S.*	1900	Shenandoah, Va.
Richardson, H. E.*	1909	Martinsburg, W. Va.
Ridenour, J. R.	1875	Middletown, Md.
Ruppenthal, H. P.*	1920	Shenandoah, Va.
Ryan, C. A.*	1921	Keyser, W. Va., R. F. D.
Sampsell, W. H.*	1881	Winchester, Va.
Schadd, C. H.*	1921	Sleepy Creek, W. Va.
Secrist, A. J.*	1895	Martinsburg, W. Va.
Skelton, S. D.*	1885	Dayton, Va.
Smith, W. H.*	1917	Dayton, Va.
Stover, G. W.*	1894	Winchester, Va.
Stearn, J. W.*	1897	Mt. Clinton, Va.
Swank, W. R.*	1916	Westerville, O. (student Otterbein College).
Tinsman, C. W.*	1921	Dayton, Va. (student S. C. I.)
Welch, C. K.*	1921	Winchester, Va.
Wilt, W. A.*	1917	Keyser, W. Va.
Wright, J. W.	1914	Westerville, Ohio.
Young, R. N.*	1912	Churchville, Va.

Local: J. H. Arnold, J. R. Beale, W. A. Black, L. G. Bridgers, George Burgess, T. J. Coffman, W. M. Courtney, S. D. Dawson, J. N. Fries, J. B. Ferguson, Herman Grove, C. W. Hiser, A. M. Horn, U. P. Hovermale, Ida M. Judy, E. B. Caplinger, E. E. Miller, M. W.

Nelson, W. B. Obaugh, J. E. Oliver, Jr., V. L. Phillips, H. P. Ruppenthal, C. A. Ryan, W. R. Swank, C. W. Tinsman, C. K. Welch, J. W. Wright.

Licentfiates: J. H. Arnold, L. G. Bridgers, J. R. Collis, W. M. Courtney, D. F. Glovier, Herman Grove, C. W. Hiser, U. P. Hovermale, E. B. Caplinger, E. E. Miller, M. W. Nelson, W. B. Obaugh, J. E. Oliver, Jr., V. L. Phillips, H. P. Ruppenthal, C. A. Ryan, C. H. Schadd, W. H. Smith, W. R. Swank, C. W. Tinsman, C. K. Welch, W. A. Wilt.

Retired: C. P. Dyche, J. W. Maiden, J. R. Ridenour.

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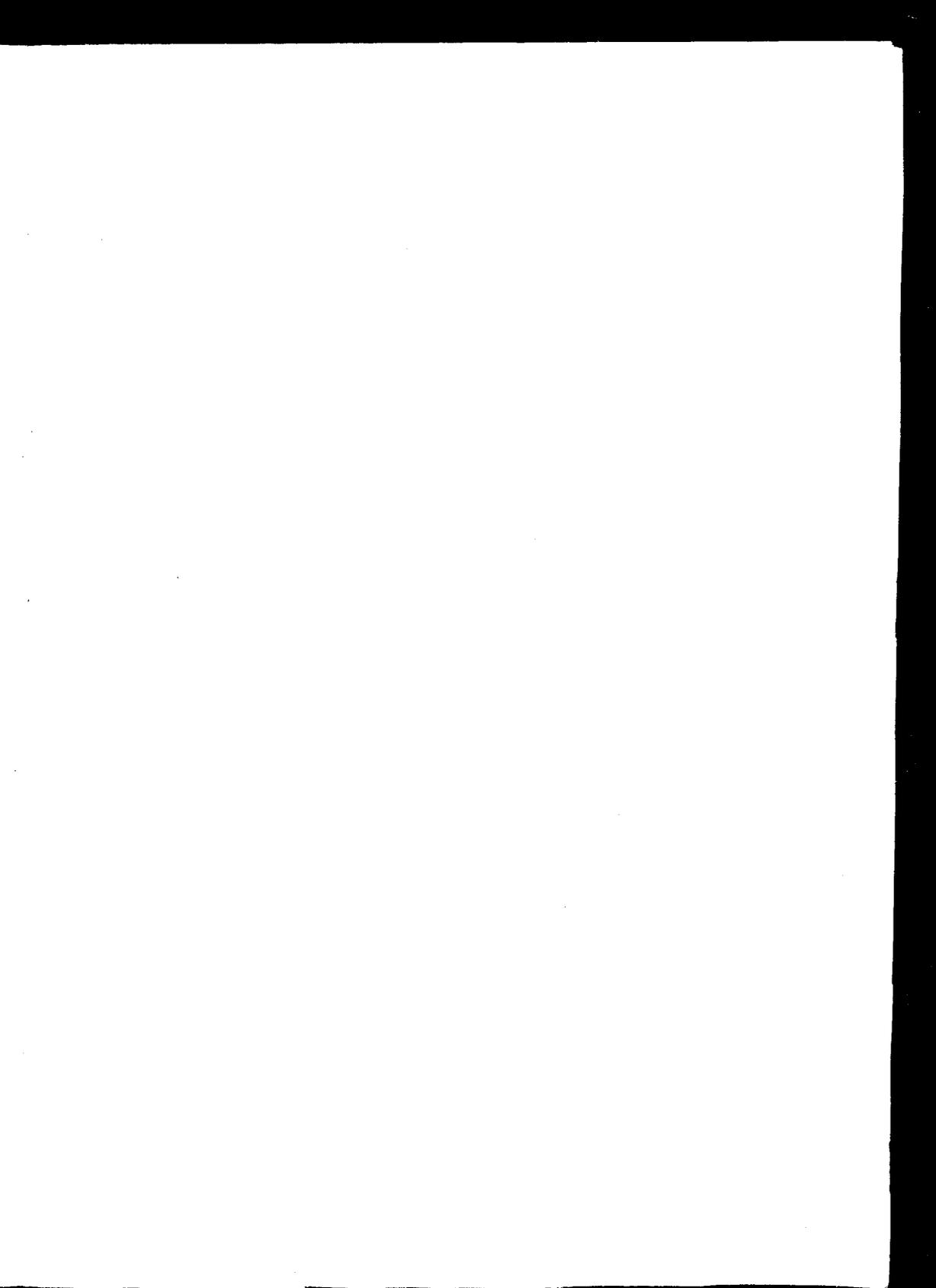
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