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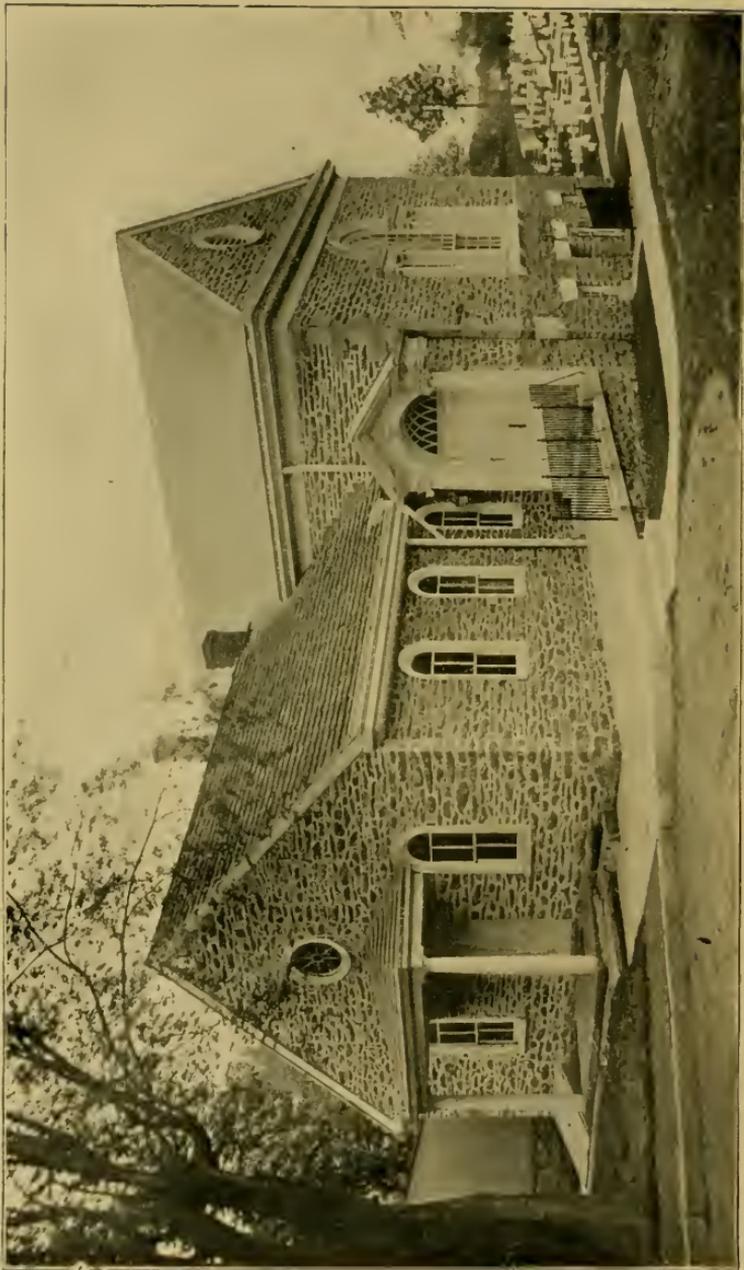
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*The Germantown Meetinghouse in 1890.*

# History of the Church of the Brethren of the Western District of Pennsylvania

BY

Elder Jerome E. Blough

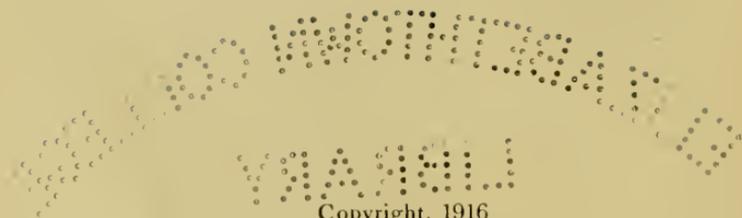
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1916



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By Elder Jerome E. Blough

DEDICATED  
TO THE MEMORY OF  
OUR FATHERS AND MOTHERS  
WHOSE FAITH AND SELF-SACRIFICING  
LABORS GAVE US THE CHURCH  
WE SO DEARLY LOVE  
THE AUTHOR



## Introduction.

The title of this book does not hint at the extent of interest that will center in it. Herein is a well-prepared account of the rise and development of the congregations of the Church of the Brethren of Western Pennsylvania; but interwoven in it is an inevitable thread whose strands reach almost Brotherhood-wide.

In Western Pennsylvania the Brethren labored long and well in behalf of the Master. Through many hardships in earlier days they established the faith in the midst of the beautiful Alleghanies. No service has ever been rendered more cheerfully and hopefully than theirs. But the valleys were too narrow for all their children and scattered throughout the West in almost every State one finds "Somerset County stock" prosperous and flourishing. All these scattered descendants will be interested in the story of beginnings in the old home District; and thus the usefulness of the book grows and grows until who can forecast where its presence will not be felt?

The author is well fitted to write the book. Born and reared in one of the stronger congregations of the District, breathing fully the spirit of his environment, in full sympathy with the ideals of the people who have built up the organization, he could fully enter into a proper appreciation of all the data gathered and give due stress to salient facts. Then he has almost infinite patience—the kind that enabled him to seek year after year, in each congregation—some of them exceedingly indifferent to his requests—until he found all

the available information. His style is easy, just the kind the fathers and mothers will be pleased to follow. Though the details are rather full for some, perhaps, yet even details will be valuable to those for whom the book is written.

The biographical sketches are of great value. Many of those whose lives appear here have wielded an influence far beyond the District, and have decidedly aided the denomination to victories even in other lands.

To trace the growth of a quiet, unassuming folk, devout and faithful, as this history does, is to make one believe still more that God is always with those who put their trust in him, and that they mount over difficulties and accomplish ends commensurate only with the idea that Omnipotence has been with them. I most heartily recommend the book to the many who should know the story of the Church of the Brethren in Western Pennsylvania.

Elgin, Illinois.

GALEN B. ROYER.

February 24, 1916.

## Preface.

To the author of this work history has always been a fascinating study. As a youth he read Peter Parley's "History of the World" with the most intense interest. The discovery of past activities and accomplishments, whether in church or state, was not only interesting but a matter of the greatest satisfaction. Perhaps nothing was more enjoyed than hearing the old church fathers talking about the work of the church in their young days. These talks revealed the fact that in the dim and already almost forgotten past exists a history that will be lost to future generations if not secured very soon, before the lips of those possessing this knowledge are sealed in death.

Becoming convinced of the need of speedy action the question of how to accomplish it became the next matter for consideration. With this question in view the author referred to Elder C. G. Lint, at the Ministerial Meeting at Meyersdale in 1907, this query: "Would it not be proper to provide some plan whereby we might procure and preserve the history of the Church of the Brethren of our District?" In his answer Brother Lint strongly favored such a move and clearly showed the necessity of doing it soon. One other brother, I think, spoke favorably, but nothing farther was done that year.

The next year, 1908, being the Bicentennial Year, the author was asked to give a Bicentennial address on the History of Western Pennsylvania at the Ministerial Meeting. The time for such a talk was entirely too short, but considerable interest was aroused in the matter, and a historical committee, consisting of Jerome E. Blough, Joseph Holsopple and Mahlon J. Weaver, was appointed. The object of this committee was to gather and, in some way, preserve, all possible past history of the District. This committee sent to the elders of the congregations blanks containing a large number of questions. From the answers to these questions a creditable history of

each congregation could have been written, but only a comparatively few blanks, filled out, were returned. But the committee was not idle, and during the next four years considerable historical matter was gathered in various ways. But beyond that the committee did not feel that it had any right to go.

So, in order that the District might take a more active hold of the work, the following petition was presented to the 1912 District Meeting: "Inasmuch as a historical committee of Western Pennsylvania was appointed several years ago, by the Ministerial Meeting, for the purpose of collecting material for a history of the Churches of the Brethren in Western Pennsylvania, and since that committee has gathered together very valuable data, we, the West Johnstown congregation, ask District Meeting to devise some plan by which these records may be best preserved for future generations, either by providing for the publication of a history in book form or otherwise. Answer: 'Request granted, and the following committee appointed: Jerome E. Blough, John F. Dietz and Samuel C. Johnson.'"

Elder Joseph Holsopple being relieved because of age, and Mahlon J. Weaver having removed from the District, they turned what material they had in their possession over into my hands. Of the new members of the committee, Elder Dietz soon moved from the District and Brother Johnson was too far away for united prosecution of the work. Outside of the history of the Georges Creek congregation, which was furnished by Brother Johnson, practically the whole burden of soliciting, compiling and arranging material for this history has rested upon the author.

Being financially unable to spend time and money traveling among the churches of the District, practically everything was done by correspondence. It took some time to induce brethren in every congregation to get down to business and unearth their history, but it was finally accomplished, and we feel that success has at last crowned our persistent efforts. Also from unexpected sources, even from people not members

of our church, have come helpful information and suggestions. In addition to all the help given by brethren, sisters and friends still living, to all of whom I am profoundly grateful, I am indebted to the following books, pamphlets and periodicals:

“A History of the German Baptist Brethren in Europe and America,” by Governor Martin Grove Brumbaugh; “Holsinger’s History of the Tunkers and the Brethren Church,” by Elder H. R. Holsinger; “Two Centuries of the Church of the Brethren;” “Some Who Led,” by Elders D. L. Miller and Galen B. Royer; “History of the Churches of Northeastern Ohio,” by Elder T. S. Moherman and others; “History of Eastern Pennsylvania;” Histories of Somerset, Westmoreland, Cambria and Armstrong Counties;” “The Conemaughers,” by Ezra H. Detwiler; “Record of the Faithful,” by Howard Miller; Brethren Almanacs, and the various church papers from the *Gospel Visitor* to the present; Annual Meeting Minutes, District Meeting Minutes, as well as minutes of other meetings of the District, and “Thirty-three Years of Missions,” by Galen B. Royer.

By the splendid help of many brethren and this array of literature this history was made possible, and yet a very great deal of interesting and valuable history is lost. We waited fifty years too long. It has been only in comparatively recent years that most of the congregations kept a record of their business. Perhaps some of this lost history will yet come to light. For the present we did the best we could under the circumstances. We do not claim perfection.

But few names of contributors appear, because most of the matter coming to hand had to be reconstructed. It is impossible to name all who have contributed to the success of this work, and so we deem it best not to name any. Since beginning to gather material for this work a number of brethren, who were interested and did what they could to make it a success, have gone to their reward. I recall Joseph Berkey, Abram Summy, D. D. Horner, Jonathan W. Blough, D. S. Clapper, Emanuel J. Blough, H. A. Stahl, J. J. Blauch, David

Hildebrand, John B. Miller, George Hanawalt, S. M. Forney, Levi Rogers and Peter Forney.

After years of diligent labor, in the face of numerous obstacles, such as lack of records or minutes of congregations, and of prompt responses on the part of a few, success, in an encouraging degree, has been achieved, and we send this volume forth on its mission of faith and peace and love, trusting that it will be received in the same spirit in which it is given. To all who have in any way contributed to the accomplishment of this work due credit is hereby gratefully given.

ELDER JEROME E. BLOUGH.

## Table of Contents.

	Page
Chapter I. The Brethren in Europe, .....	21
Chapter II. The Beginning of the Brethren in America, .	27
Chapter III. Early Settlements of the Brethren in West- ern Pennsylvania, .....	39
Conemaugh. The Glades. Fayette County. Wash- ington County. Greene County—The Eckerly Broth- ers.	
Chapter IV. Western Pennsylvania,.....	47
Chapter V. Congregations, .....	51
Berlin, .....	51
Bolivar, .....	55
Brothers Valley, .....	57
Brush Valley, .....	65
Chess Creek, .....	65
Clarion, .....	67
Conemaugh, .....	69
Cowanshannock, .....	73
Dunnings Creek, .....	77
Elk Lick, .....	81
Elk Lick after the division, .....	87
Georges Creek, .....	89
Glade Run, .....	94
Greensburg, .....	97
Greenville, .....	102
Indian Creek, .....	103
Jacobs Creek, .....	106
Johnstown, .....	111
Ligonier Valley, .....	120

## TABLE OF CONTENTS

	Page
Maple Glen, .....	123
Manor, .....	126
Markleysburg, .....	132
Meyersdale, .....	133
Middle Creek, .....	136
Montgomery, .....	139
Morrellville, .....	141
Mount Union, .....	142
Pittsburgh, .....	145
Pleasant Hill, .....	150
Plum Creek, .....	152
Quemahoning, .....	154
Red Bank, .....	166
Rockton, .....	170
Rummel, .....	174
Ryerson Station, .....	174
Scalp Level, .....	178
Shade Creek, .....	181
Shemokin, .....	188
Somerset, .....	189
Stony Creek, .....	189
Summit Mills, .....	190
Ten Mile, .....	191
Trout Run, .....	196
West Johnstown, .....	198
 Chapter VI. Missionary Activities, .....	 205
Unorganized, .....	205
Attempts at Organization, .....	207
The Mission Board Organized, .....	207
Congregations Supporting Missionaries, .....	216
Sunday-schools Supporting Missionaries, .....	217
What We Could Do, .....	217
Missionaries, .....	218
Jacob M. Blough, .....	218
Anna Z. Blough, .....	221
Ida C. Shumaker, .....	223
Quincy A. Holsopple, .....	226
S. Olive Widdowson, .....	230
Herman B. Heisey, .....	232
Mrs. Herman B. Heisey, .....	234
 Chapter VII. Our Sunday-school Activities, .....	 237

## TABLE OF CONTENTS

15  
Page

Chapter VIII. Sketches of Our Sunday-school Secretaries, .....	251
Silas S. Blough, .....	251
Herman A. Stahl, .....	253
Lorenzo J. Lehman, .....	256
Ross D. Murphy, .....	258
I. Edward Holsinger, .....	261
Sunday-school Mission Board, .....	263
Perry J. Blough, .....	263
Daniel K. Clapper, .....	266
William M. Howe, .....	268
Chapter IX. Education, .....	273
Chapter X. District Meetings, .....	281
Chapter XI. Annual Meetings, .....	291
Chapter XII. Ministerial Meetings, .....	297
Chapter XIII. Bible, Missionary and Sunday-school Institute, .....	301
Chapter XIV. Biographies, .....	303
Chapter XV. Ministers Who Have Left Us, .....	571
Chapter XVI. Miscellaneous, .....	597
Statistics, .....	597
Age of Ministers, .....	597
Our Sisters, .....	597
Ministers of Western Pennsylvania—1916, .....	598

## List of Illustrations.

The Germantown Meetinghouse in 1899, . . . .	Frontispiece
Valley of the Eder River—Schwarzenau, Germany, . . . .	23
Garrett Church, Berlin Congregation, . . . . .	53
Beachdale Church, Berlin Congregation, . . . . .	55
The Old Grove Church, Berlin Congregation, . . . . .	60
Rayman Church, Brothers Valley Congregation, . . . . .	62
Pike Church, Brothers Valley Congregation, . . . . .	62
New Grove Church, Brothers Valley Congregation, . . . .	64
The Old Mock Church, Dunnings Creek Congregation, . . .	78
Holsinger Church, Dunnings Creek Congregation, . . . .	79
New Paris Church, Dunnings Creek Congregation, . . . .	80
Dunnings Creek Ministers, . . . . .	81
First Salisbury Church, Elk Lick Congregation, . . . . .	84
Present Salisbury Church, Elk Lick Congregation, . . . .	87
Fairview Church, Georges Creek Congregation, . . . . .	90
Uniontown Church, Georges Cr�ek Congregation, . . . .	92
Silas W. Fike and Wife, . . . . .	94
Glade Run Church, . . . . .	96
First Greensburg Church, . . . . .	99
Greensburg Church, . . . . .	101
Hochstetler Church, Greenville Congregation, . . . . .	102
County Line Church, Indian Creek Congregation, . . . .	105
Jacobs Creek Ministers, . . . . .	107
Old Stone Church, Jacobs Creek Congregation, . . . . .	108
Mt. Joy Church, Jacob's Creek Congregation, . . . . .	109
Somerset Street Brethren Church, Johnstown, . . . . .	111
Old Walnut Grove Church, Johnstown Congregation, . .	112
Gonemaugh Church, Johnstown Congregation, . . . . .	116
Seven of the Johnstown Ministers, . . . . .	117
Walnut Grove Church, Johnstown Congregation, . . . .	119
Waterford Church, Ligonier Valley Congregation, . . . .	122
Maple Glen Church, . . . . .	124
Three of Manor's Ministers, . . . . .	128
Purchase Line Church, Manor Congregation, . . . . .	130
Penn Run Church, Manor Congregation, . . . . .	131
Meyersdale Church and Parsonage, . . . . .	135
Geiger Church, Middle Creek and Brothers Valley Con- gregations, . . . . .	138
Old Montgomery Church, Montgomery Congregation, . . . .	140
Morrellville Church, . . . . .	141
Mount Union Church, Mount Union Congregation, . .	143
Wiles Hill Church, Mount Union Congregation, . . . . .	144

Proposed Alteration and Addition to the Pittsburgh Church, .....	148
Pleasant Hill Church, .....	151
Plum Creek Church and Parsonage, .....	154
Pine Grove Sunday-school (1909), Quemahoning Congregation, .....	156
Five of Quemahoning's Ministers, .....	158
Pine Grove Church, Quemahoning Congregation, ....	159
Sipesville Church and Congregation, Quemahoning Congregation, .....	161
Old Maple Spring (Fry) Church, Quemahoning Congregation, .....	162
Hooversville Church, Quemahoning Congregation, ....	163
Present Maple Spring Church, Quemahoning Congregation, .....	164
Maple Spring Cemetery, Quemahoning Congregation, .....	165
Red Bank Church and Parsonage, .....	169
Old Rockton Church, Rockton Congregation, .....	171
New Rockton Church, Rockton Congregation, .....	172
Greenville Church, Rockton Congregation, .....	173
Baptismal Scene, Ryerson Station Congregation, .....	177
Scalp Level Church, .....	179
Windber Church, Scalp Level Congregation, .....	181
Deacon Daniel Berkey and Wife, .....	182
Shade Creek Ministers Before Division, .....	183
Churches of Shade Creek Congregation, .....	186
Berkey Cemetery, Shade Creek Congregation, .....	187
Summit Mills Church, Erected in 1846, .....	191
Old Stone Church, Ten Mile Congregation, .....	192
Old Brick Church, Ten Mile Congregation, .....	193
Fireplace, Ten Mile Church, .....	194
Interior View, Ten Mile Church, .....	195
Ten of the Twelve Ministers of the West Johnstown Congregation (1914), .....	199
Roxbury Church and Parsonage, West Johnstown Congregation, .....	200
Viewmont Church, West Johnstown Congregation, ..	201
Present Mission Board of Western Pennsylvania (1916), .....	214
Elder Jacob M. Blough and Wife, .....	219
Ida Cora Shumaker, .....	224
Quincy A. Holsopple and Wife, .....	227
Olive Widdowson, .....	231
Herman B. Heisey, .....	233
Sister Herman B. Heisey, .....	235

Elder Silas S. Blough and Wife, .....	252
Elder Herman A. Stahl, .....	254
Elder Lorenzo J. Lehman and Wife, .....	257
Ross D. Murphy, .....	258
Prof. I. Edward Holsinger, .....	262
Elder Perry J. Blough and Wife, .....	264
Elder Daniel K. Clapper, .....	266
Elder William Mohler Howe, .....	269
Prof. Jacob Martin Zuck, .....	274
Gymnasium, Juniata College, Huntingdon, .....	276
Library, Juniata College, Huntingdon, .....	277
Juniata College, .....	278
The Stone Church, Huntingdon, .....	279
The Bishop John Buechly Barn, .....	292
Frank Ankeney, .....	304
Elder Jasper Barnthouse and Wife, .....	305
Newton E. Beabes, .....	307
Prof. J. C. Beahm, .....	308
Elder Peter Beer and Wife, .....	313
Elder Joseph Berkey, .....	317
Cornelius Berkley, .....	324
Elder Albert J. Berkley and wife, .....	327
Samuel J. Berkley and Wife, .....	328
Prayer-Prophecy, .....	332
Elder Jonathan W. Blough (Group), .....	334
Elder Emanuel J. Blough and Wife, .....	340
Elder Jerome E. Blough and Wife, .....	345
Norman H. Blough and Wife, .....	346
J. L. Bowman, .....	349
Elder Mahlon J. Brower, Wife and Child, .....	354
Elder Solomon Bucklew and Wife, .....	358
Elder Jeremiah Beeghly and Wife, .....	358
Ananias J. Beeghly, .....	359
Elder John H. Cassidy and Wife, .....	364
Andrew Chambers, .....	366
Elder David S. Clapper, .....	369
Elder T. Rodney Coffman, .....	374
John J. Darr, .....	377
Elder John N. Davis and Wife, .....	378
Elder Alpheus DeBolt and Wife, .....	381
Edgar Marion Detwiler and Wife, .....	383
John F. Deitz and Wife, .....	385
Alvin G. Faust and Wife, .....	390
Isaiah B. Ferguson, .....	391
Elder Oran Fyock, .....	398

Elder Joel Gnagey and Wife, .....	400
Walter J. Hamilton, .....	402
Elder George Hanawalt, .....	404
Elder David Hildebrand and Wife, .....	408
Elder E. K. Hochstetler, .....	411
Elder John S. Holsinger and Wife, .....	414
Daniel Holsopple, .....	416
Elder Jacob Holsopple and Wife, .....	418
Elder Joseph Holsopple and wife, .....	421
Elder Silas Hoover, .....	423
William M. Horner, .....	426
M. Clyde Horst, Wife and Daughter, .....	427
Elder Russell T. Idleman, Wife and Child, .....	430
Elder John Cover Johnson, .....	432
Samuel Cover Johnson, .....	436
Prof. Carman Cover Johnson, .....	438
Silas Clark Keim, .....	440
Elder Lewis Kimmel, .....	444
Samuel A. Myers, Harvey H. Kimmel, .....	445
Four Generations of the Kitchen Family, .....	446
Elder Peter Knavel, .....	447
Lewis Schrock Knepper, .....	449
Hiram Lehman and Wife, .....	453
Elder Jonas Lichty, .....	455
Bishop C. G. Lint, .....	459
David L. Little, .....	463
David Livengood, .....	465
Elder Samuel P. Maust and Wife, .....	469
Elder C. A. McDowell and Wife, .....	470
W. S. Meyers, .....	473
Jacob D. Miller, .....	475
Elder John B. Miller, .....	477
Elder Perry U. Miller, .....	478
Dr. Samuel G. Miller, .....	479
John W. Mills and Wife, .....	481
Elder Mark Minser and Wife, .....	485
Elder Hiram Musselman and Wife, .....	495
J. Lloyd Nedrow, Wife and Child, .....	503
Jacob W. Peck, .....	506
Elder Lewis A. Peck and Wife, .....	508
Irvin R. Pletcher and Wife, .....	509
Elder James Quinter, .....	511
Ralph Walker Reiman, .....	516
Haddon Q. Rhodes, .....	519
Gideon Rogers, .....	522

Elder Levi Rogers, .....	523
Elder William G. Schrock, .....	529
Prof. Lewis G. Shaffer, Wife and Child, .....	535
Elder Samuel U. Shober and Wife, .....	537
Elder Abraham Summy, .....	547
Elder Jacob M. Thomas, .....	548
Elder Samuel C. Umbel and Wife, .....	551
Elder Daniel H. Walker, .....	553
Elder Galen K. Walker, Wife and Child, .....	555
B. F. Waltz and Wife, .....	556
Levi Wells, .....	559
Elder Adam Wise, .....	561
Elder John Wise, .....	564
William E. Wolford Family, .....	567
Elder Emanuel J. Blough's Sons, .....	574
Three Flickinger Sisters, .....	579
Frank Blaine Myers and Wife, .....	588

## CHAPTER I.

### **The Brethren in Europe.**

The year 1708 will ever be a memorable one in the history of the Brethren. That year, at Schwarzenau, Province of Wittgenstein, in Hesse Cassel, Germany, a remarkable scene was transacted, which gave birth to the organization known today as the Church of the Brethren.

Dissatisfied with the formalism and ritualism of the Protestant churches of their time, the Pietists, a class of religious reformers, became numerous and energetic in Germany in the early years of the eighteenth century. They sought to revive declining piety in the Protestant churches. "Among them were men of all shades of religious opinions, which were at variance with the established churches. In this aggregation of persons holding widely differing views on almost all Christian duties, except those of devotion and piety, it was found difficult to collect a sufficient number who were of 'One mind' to establish a congregation. As long as they kept prominently before themselves their specialty, and devoted themselves assiduously to the cultivation of their favorite virtue, they prospered greatly" ("History of the Tunkers" by Holsinger, page 30).

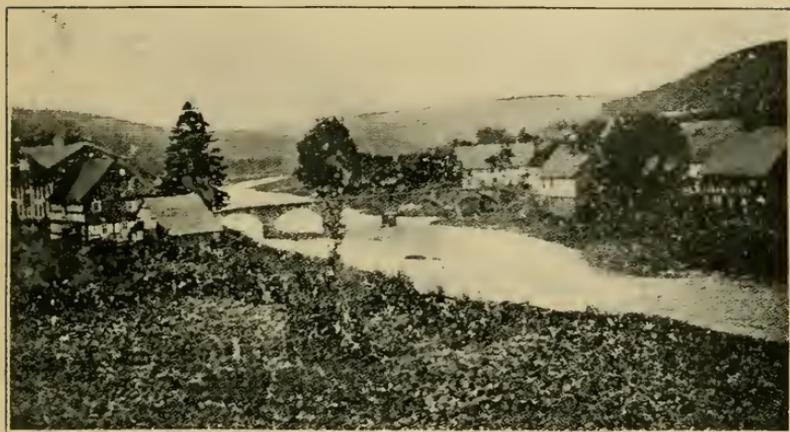
"Early in the eighteenth century there seems to have been a special revival among these Pietists. In addition to their regular services, private house-to-house meetings were held, at which the young converts presented themselves for prayers and instruction in the higher attainments of the Christian life. Their frequent assemblies very soon attracted the notice of their enemies, and inflamed the spirit of jealousy, and persecution speedily followed. Many of them were driven from their homes in Switzerland, Württemberg, Hesse Cassel, and other places. A number of these exiles found refuge at

Wittgenstein, under the government of a friendly count, through whose intercession liberty of conscience was granted.

“ This leniency on the part of the local government had the effect of inducing a heavy immigration to the community, although the land was rough and the soil barren. Most of them settled at Schwarzenau, about three miles from Berlenberg. This influx of people greatly increased the population of the place, and gave it prominence among the towns of the province.

“ In their endeavors to administer wholesome discipline among themselves, the Pietists were again made to feel the necessity of better organization. They felt a desire to put into practice the instructions given in the eighteenth chapter of Matthew, ‘ If thy brother shall trespass against thee, go tell him his fault between thee and him alone,’ etc., but they could not agree upon any system of church government. Some of them did not want to be under any restraint, nor to submit to any discipline, no matter how salutary it might be. Others returned to the churches which they had left, while still others drifted into outright infidelity. This degeneracy and the discouragements which followed caused some of the most sincere among them to become all the more impressed with the importance of reviving primitive Christianity, by following the Savior in all his commands and ordinances. They were especially convinced of the importance of faith and obedience to effect genuine reformation unto salvation. Their scriptural researches had also assured them that Christian baptism was an important ordinance, which was closely related to salvation, but which had been slightly spoken of among the Pietists, to the great sorrow of those who truly loved the truth as it is in Christ Jesus ” (Holsinger, pp. 30 and 31).

Finally, “ eight pious souls, after careful prayer and prolonged study, relying only upon God and the Bible to guide them and their followers forever, walked slowly, solemnly and heroically from the house of Alexander Mack to the river Eder, which, like a silver thread, wound its way through the heart of a rich and varied landscape. Here the pious eight,



Valley of the Eder River, Schwarzenau, Germany.

in the early morning, surrounded by many curious witnesses, knelt in prayer, and one of them led Alexander Mack into the water and immersed him three times, in the name of the Father, and of the Son, and of the Holy Ghost. Then Alexander Mack, the other seven, and these eight, perhaps the first to receive trine immersion in the history of the Protestant Church, then organized a new congregation. This new congregation chose one of their number, Alexander Mack, as their leader, and thus began the *Taufers*, or German Baptist Church, as a separate and distinct organization. These eight members, the beginning of the church, were: 1. Alexander Mack; 2. Anna Margareta Mack; 3. Joanna Nothinger, or Bony; 4. Andrew Bony; 5. George Grebi; 6. Lucas Vetter; 7. John Kipping, and 8. Joanna Kipping.

“These eight members of the pioneer church were not a group of local enthusiasts, nor were they irreligious prior to the organization of the *Taufers* or Tunkers. Alexander Mack was from Schreisheim; Lucas Vetter and George Grebi were from Hesse Cassel; Andrew Bony was from Basle, in Switzerland; and John Kipping was from Bareit, in Württemberg. They were refugees from intolerance and persecution, living temporarily in Wittgenstein, because it was at that

time ruled by the mild and humane Count Heinrich Von Wittgenstein."

"They were all members of a Protestant church before 1708. Kipping was a Lutheran, Mack, Vetter, Bony and Grebi were bred Presbyterians (Reformed). Rejecting on the one hand the creed of man, and on the other hand the abandonment of ordinances, they turned to the Bible for guidance. From God's Word they learned that ordinances were vital and creed unnecessary. Adopting the Bible as their rule and guide they organized a church with no creed, and with all the ordinances as taught by Jesus and his followers, as recorded in the New Testament. Their position is unique. They have no counterpart in history, save the mother churches established by Paul and the disciples. They are Protestants without a formed Protestant creed. They are Pietists without the ultra church-in-the-spirit doctrines of Spener and his followers.

"It was much in their favor as a body of believers to be able, as they were, to protest against formal religion and not to go to the other extreme of utter disorganization.

"They believed that Jesus had given them a creed and had likewise given them the necessary ordinances to keep the body of believers steadfast for him. Abandoning all precedents among denominations, studying zealously to know the right, living in an atmosphere that was heavy with religious agitation, surrounded by men of all faiths, and carving out of the confusion and turmoil of a turbulent age the simple faith and practice so precious to their followers, they proved, by their actions, that they were men of no mean training, and that they were possessed by a courage and heroism that mounts almost to the sublime" ("History of the Brethren," by Brumbaugh, pp. 29 to 34).

"The Schwarzenau congregation flourished from the beginning. Its missionary spirit led to the founding of a second congregation in the Marienborn district. After their persecution in Marienborn this new congregation found refuge in Creyfelt, under the King of Prussia, in 1715, where they en-

joyed freedom of conscience, for a time, at least. A third congregation was established at Epstein, and many members were living in Switzerland of whom we have no record." Members were scattered throughout many parts of the Palatinate. Attempts to organize the scattered members resulted in persecution. During the seven years of prosperity, referred to above, the Lord called into his church a number of laborers who had been distinguished in other parts of his vineyard. Among them are named: John Henry Kalkloeser, of Frankenthal; Christian Leib and Abraham Duboy, of Epstein; John Nasz and others, from Norten; and Peter Becker, of Dilsheim. There were also added John Henry Traut and his brethren, Henry Holtzapfel and Stephen Koch. From the data at hand we infer that John Henry Traut had been the leader of a church, or at least a class of brethren in the community, since we are told that he and his brethren were added to the Schwarzenau church. The most of these located at Creyfelt, but John Henry Kalkloeser, Abraham Duboy, George Balsler Gantz, of Umstatt, and Michael Eckerlin, of Strausburg, settled at Schwarzenau.

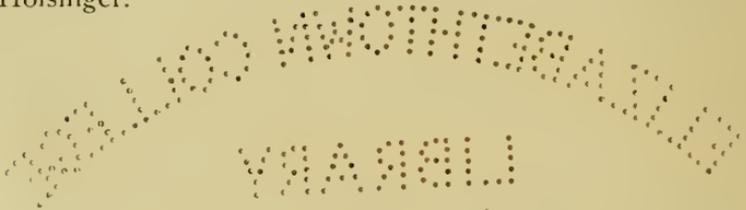
At Marienborn John Naas was the elder in charge. At Epstein Christian Leib was the elder, assisted by Abraham Duboy. These congregations soon withdrew to Creyfelt, where John Naas was the senior elder and Christian Leib was second. Here, too, Peter Becker, who was, so far as we can learn, baptized at Epstein by Elder Leib, ministered to the congregation. Peter Becker was not an ordained elder in Europe. He was, however, a man of great fervency in prayer, and the leader of the singing in the congregation. He was not a good speaker, and led a very quiet life, drawing many to him in love and sympathy. He organized the first emigration of members to America, and landed with a goodly number at Germantown in 1719. The Germantown members were, therefore, at the first a branch of the Creyfelt congregation.

In the meantime persecution of the church in Schwarzenau was raging with increasing fierceness. A number of the members had first fled to Creyfelt, and then to Holland. From

Holland fifty-nine families, comprising 126 souls, emigrated to America. They crossed the ocean on the ship *Allen*, commanded by James Craige, of Rotterdam, sailing from the Isle of Wight July 7, 1729. They had a boisterous voyage, lasting seventy-one days, but landed safely at Philadelphia on the 15th day of September.

Finally, in 1733, John Naas removed to America. After that Christian Leib was in full charge at Creyfelt. The congregation dwindled away and finally went to ruin. This was the last organized activity in Europe until the mission work in Denmark and Sweden was undertaken.

For the above facts, due credit is given to Brumbaugh and Holsinger.



## CHAPTER II.

### **The Beginning of the Brethren in America.**

The first emigrants from the mother church in Germany arrived in America in the autumn of 1719. Their number included about twenty families. Previous to this time the Brethren at Creyfelt had their share of internal trouble and dissensions. On board the ship they revived their discussions, which resulted in such bitter contentions that some of the families were totally estranged from each other before they landed.

“Nevertheless, they still maintained Christian charity, which always characterized God’s true followers—a childish simplicity, a forgiving disposition, and faithfulness to the truth as it is in Christ Jesus. Their fidelity to their religion is proven by an incident that occurred during the voyage. A furious storm arose, which threatened the destruction of the vessel. The sails were lowered, and much of the merchandise was thrown overboard, all to no avail. Meanwhile the brethren were in their quarters, in the hold of the ship, unitedly pleading with their heavenly Father, who needeth but to speak the word, “Peace be still,” and the winds and the waves must obey his will. The captain, in his despair, or more likely directed by Providence, went to the humble department of the devoted Tunkers, and, behold, they were praying and singing, as unconcerned as though the sea were quiet. He did not rebuke them for their indifference to their fate, as Peter did our Savior, but was impressed with their pious devotion and serene calmness, and he himself caught the inspiration of hope. He immediately returned to his post, and encouraged his crew, declaring that Almighty God would not suffer a ship to perish with such pious people on board. With this assurance, all

worked together, the storm soon abated, the sea calmed, and the voyage was completed.

“ This voyage was made on a large Flemish vessel, from Friesland, with a number of other passengers, and ended at Philadelphia in the autumn of 1719. Immediately upon reaching shore they scattered abroad, seeking homes for themselves and their families. Some remained at Philadelphia, some went to Germantown, the others to Skippack, Oley and Conestoga. Peter Becker settled near Germantown, on a twenty-acre farm, where he remained twenty-seven years. He had been the leader of the first company of emigrants, and was destined to lead them in other ways. He was a minister of the Gospel, but did not preach publicly for several years. No doubt he had plenty to do at home, in the new country, as he was by trade a weaver.

“ The first three years of their existence in this country is entirely lost to the history of the church. Yet, no doubt, like some of the sand rivers of Kansas and Nebraska, the current continued to flow onward. Such a life of inactivity was very unsatisfactory to Brother Becker, especially, and, we are told, also to Brethren John Gomery, Balser Gantz and Henry Traut. Brother Becker was much enthused by an apprentice whom he took into his employ, and into his family, as well. He was a recent refugee from Germany, by the name of Conrad Beissel. He was a religious enthusiast, although he did not belong to Becker's church at that time. They kept a continued religious conversation, day and night, interspersed with numerous seasons of worship. In the latter, the above-mentioned brethren, Gomery, Gantz and Traut, frequently joined them. Beissel greatly increased their religious enthusiasm by relating his experiences in the persecutions in the Fatherland. He told them all about the sufferings of their brethren and friends across the deep waters, until their zeal had been wrought up to a high pitch.

“ They held frequent meetings to devise some plan by which those of like precious faith in the community might be brought together for public worship and reconciliation. In this

Beissel encouraged them, and recommended that Peter Becker should take one or two of the brethren with him, and make a house-to-house canvass of all the families who had been members of the church in Germany, and more especially of those residing within meeting distance of each other. They felt assured that if they could get the members together but for one single occasion, to mingle their voices in the worship of God in song and prayer, all differences would melt away as the fogs disperse before the rays of the sun.

“ Finally the mission was agreed upon, and all the preparatory arrangements completed, and in the autumn of the year A. D. 1722 their long-prayed-for effort was put into execution. Peter Becker, John Gomery, and George Balsler Gantz were commissioned to perform this visit of love in the interest of peace and union between brethren. This is recorded as having been the first home mission work performed in America by any religious people. They traversed the regions of Skippack, Falcomer’s Swamp, Oley and other places. They met the brethren and sisters at their homes, prayed and worshiped with them, and fully explained the nature and intent of their mission, extending on their part the olive branch of forgiveness and complete reconciliation unconditionally. Meetings for public worship were held in many places, attended with a general revival of brotherly affection. The missionaries themselves were also greatly blessed, and determined to make an effort of the same nature in their own neighborhood. A time was agreed upon, and an appointment was made at the house of Peter Becker. This was the first public worship and preaching service they had held in that community, since their arrival in the New World. The following Sunday they met at Brother Gomery’s. Services were continued, alternately between the two places, until winter set in, when the services were discontinued on account of the want of suitable accommodations to entertain the people.

“ The next year, as soon as fair weather had settled, the work was again taken up with renewed vigor, and continued thenceforth, but the meetings were held at Becker’s only, per-

haps because he had the most convenient house for the purpose.

“In August of this same year quite a sensation was created in the neighborhood, by the report that Christian Leib had arrived from Germany. As it was known that he was an able minister, and had been persecuted, and had been compelled to serve as a galley slave for several years, it may well be imagined what an interest would be awakened by such a report. There was also quite an awakening among the brethren along the Schuylkill River about this time, where the Hermits of the Ridge had been holding meetings. The Schuylkill brethren, hearing of Brother Leib’s coming, went to Philadelphia to meet him, but they were disappointed, as the report was false. The Germantown brethren then persuaded this committee of the brethren, who had been sent to meet Brother Leib, to tarry with them several days, and attend their services. They readily accepted the invitation, and appeared to greatly enjoy the meetings, as well as the associations of their brethren. The pleasure of association was mutual, but the visitors were especially entertained and edified by the reports of the persecution and trials of the churches and members in Germany, as related to them and read from letters received by the Germantown people. They must have been well pleased, for they repeated their visit a short time afterwards, and secured promise of ministerial service from Brother Becker and others, which was fulfilled the following month.

“These good men had come full of hope and expectation to meet their persecuted brother from the Fatherland, and to hear from his lips the tales of his sufferings, and to have him tell the sweet story of the cross in their mother tongue in the strange country whither they had strayed. In this they were disappointed, but they did find other brethren of like feelings, with whom they could tarry a while and worship. They could say with Joseph of old, ‘The originator of the false report of the coming of Brother Leib meant it for ill to ward us, but the Lord has turned it into a blessing.’ And how their hearts must have throbbed with emotion of pure

gratitude as they joined in the worship at the family altar of Elder Peter Becker, and sang in familiar melody their own sweet song of thanksgiving:

“Grosz ist unsers Gottes Guete;  
Seine Treu taeglich neu  
Ruehret mein Gemuethe;  
Sende Herr, den Geist von oben,  
Dasz jertz und, Herz und Mund,  
Deane Guete loben.”

Translation:

“Great is the goodness of our God;  
His faithfulness dearly renewed  
Incites my admiration;  
Lord, send the Spirit from above,  
That, now and ever, heart and tongue  
May sing Thy loving-kindness.”

“While enjoying this unexpected feast of good things, they could all the better realize what it is to be children of one Father, and ‘how good and pleasant it is for brethren to dwell together in unity.’

“This first mission of love was greatly blessed, and several persons were brought under conviction and demanded to be baptized. But they felt themselves too unworthy to perform this solemn rite without being specially commissioned thereunto. It appears that the church in Europe had not been fully organized, or Brother Becker did not fully appreciate his privileges, or perhaps he was unnecessarily timid. We are also told that their late estrangements still haunted them, and insinuated that they had better first heal themselves, or remove the beams from their own eyes, before they would undertake to help others into a better life. While they regarded themselves as constituting a branch of the church at Creyfelt, they felt the need of better organization, in order that they might exercise in all the ordinances of the house of the Lord. And this very serious dilemma was the occasion of completely unifying them and fully establishing them for their work. They took the matter into prayerful consideration, renewed their own baptismal vows, and reiterated their forgive-

ness of each other's faults and trespasses, and plighted their faith in God and their love for each other.

"Peter Becker was authorized to perform the service of baptism, he being the choice of the applicants. So, after all the preliminary services had been attended to, they resorted to the Wissahickon Creek, early in the morning of December 25, 1723, where the six converts referred to were baptized. Their names were Martin Urner and wife, Henry Landis and wife, Fredrick Long, and John Maylie. They were the first persons baptized by the Tunker Brethren in America.

"The same day, December 25, 1723, they organized themselves into a congregation, and in the evening of the same day a love feast was held at the house of John Gomery. Twenty-three persons participated in the communion services. They were: Peter Becker, Henry Traut, Jeremiah Traut, Balsler Traut, Henry Holtzapfel, John Gomery, Stephen Koch, Jacob Koch, John Hildebrand, Daniel Ritter, George Balsler Gantz, John Preisz, Joseph Kaempfer, Magdalena Traut, Anna Gomery, Maria Hildebrand, and Joanna Gantz, and the six who had been baptized in the morning, making in all twenty-three persons, seventeen brethren and six sisters. Thus we have the first organization of the Tunker church, the first baptism administered, and the first communion celebrated in America, all on the same day, and that on the natal day of our Redeemer, in the seventeen hundred and twenty-third year of his own dispensation" (Holsinger, pages 123 to 128).

"Who can lift the veil and record this hour's holy service? What thoughts, what emotions, what religious experiences, what covenanted pledges, what rejoicings, moved lips and hearts and head! To God only is known the ecstasy of that communion. 'Ye know not now, but ye shall know hereafter.' Blessed beginning of the church in America! May her latter days be like her first!

"The congregation was now organized. The Spirit of the Master was upon them. The next autumn the congregation decided to undertake a general visitation to all their brethren in the whole country. October 23, 1724, they started.

Their first visit was to Brother John Jacob Preisz on the Indian Creek. Thence they traveled to Falckner's Swamp and held services at the house of a Brother Albertus, where a meeting was held with breaking of bread; so also at Oley, and then at the Schuylkill (Coventry). Here, on November 8, they also held a love feast, no doubt at the house of Martin Urner. At this place two persons were baptized. These two were Peter Heffley and Owen Longacre. Andrew Sell had been baptized at Germantown. There were thus nine members at Coventry.

" This was the end of their contemplated missionary tour. At Coventry, however, news was received that in the Conestoga country were a number of awakened souls. The brethren decided to continue their journey to the Conestoga. The party divided for the night. Those who were afoot spent the night at John Graff's and the riders at Jacob Weber's. On the 10th they united at Rudolph Nagele's, who was at this time a Mennonite. From Nagele's they went to visit Conrad Beissel and Michael Wolfahrt, who at that time were living a solitary or hermit life. On the night of the 10th they lodged with Stephen Gallionde. The next day they pushed on to Henry Höhn's. On the 12th a meeting was held at this man's house. Beissel was present. The revival spirit was powerfully manifested. The theme of the brethren was baptism, the hope of fallen man.

" At the close of the meeting five precious souls asked for baptism—Henry Höhn and wife, John Mayer and wife, and Joseph Shafer. They were baptized in the apostolic manner by Peter Becker in Pequa Creek. This ceremony was so impressive, that a sixth, Veronica, wife of Isaac Frederick, was also baptized. And now a strange event must be recorded! Conrad Beissel saw all this. He knew it was his duty to be baptized. But he had such an exalted opinion of his own religious experiences in his hermit life that he could not submit to baptism at the hands of Peter Becker, whom he regarded as inferior to himself in religious thought. In this perplexity he suddenly remembered that Jesus had submitted to John,

'to fulfill all righteousness.' Consequently after Sister Frederick came up out of the water, 'Beissel came down from his spiritual pride, humbled himself before his friend, Peter Becker, and was by him baptized on the same day in apostolic-wise, under the water.'

"That evening a love feast was held at Brother Höhn's house. This was November 12, 1724. The following Sunday a meeting was held at Sigmund Landert's house, and Landert and his wife were baptized. This is the beginning of the church in Lancaster County. Since the distance was so great, the Germantown members advised these to select a preacher and form a separate congregation. Conrad Beissel was chosen. Then the kiss of peace was given and the brethren returned to Germantown.

"From 1722 to 1732 the meetings were held in the homes of the members—generally at Becker's, Gomery's, Gantz's, Traut's or Kalklessor's" (Brumbaugh, pp. 160 to 165).

"Quite a revival followed the organization for a year or more. Their services were so largely attended that they found it difficult to provide accommodations for all the people. The meetings were also full of interest, and followed with good results. Many of the young people, and especially their own children, were converted, which was very encouraging to parents, as well as to the ministers. Nor was the revival confined to this one neighborhood, but it spread over the entire colony. They also held frequent love feasts, which were something so much out of the regular order of religious services that they attracted much attention, and created deep interest and investigation of religious subjects and study of the Scriptures. All this research would invariably result favorably to the Tunker cause. It always does. In this case it was the occasion of numerous accessions to the congregation organized, and of establishing others in the adjacent communities. And still more, the inspiration was sent abroad in numerous letters, and a special epistle was prepared in the name of the church in America to the church in Germany,

giving a full account of the glorious work the Lord was performing among them following their reconciliation.

“After several years of activity, the interest abated in the country. Meanwhile the inspiration was working up among individual members in the mother church in Schwarzenau” (Holsinger, pp. 128, 129).

As stated in Chapter I, the persecutions of the brethren in Germany became so severe, that in the year 1729 a second party of them decided to emigrate to Pennsylvania, where they could worship God as they felt the Holy Scriptures taught. They landed at Philadelphia, after a rough voyage, lasting seventy-one days, on September 15, 1729. “The following persons were among the number: Alexander Mack and his three sons, John, Valentine and Alexander; Hans Gunde, Andrew Bony, John Naas, Antony Deardorff, Jacob More, Rudolph Harley, Johan Peter von Laushe, Jacob Bossert, Jacob, Henry, and Christopher Kalkgloesser, Johannes Kipping, Wilhelmus Knepper, Jacob and Matthias Schneider, John Pettikoffer, Hans and George Koch, Reinhart Hammer, with their wives and others.

“This increase in membership, and especially to their number of Alexander Mack and other founders of the church, wonderfully encouraged the church in America. This inspiration became contagious, and resulted in the organization of several new congregations. Among them were: Oley, in 1732; Great Swamp, 1733; Amwell, New Jersey, 1733; Cocalico, 1735; White Oak, 1736; Little Conowago, 1738 and Biw Conowago, 1741” (Holsinger, p. 134).

“When Mack came in 1729, the number of members was so increased that it was difficult to find a house large enough for the meetings.

“In 1732 Christopher Saur, the printer, erected where No. 4653 Germantown Avenue now is, a commodious house, 60x60 feet.

“The second story of the house was constructed with partitions hinged to the joist, so that when necessity required they could be swung open and a large audience room was

secured. Here the Brethren worshiped until 1760, when the second Christopher Saur was an elder of the church. His increasing family and increasing business demanded all the room in the house, and obliged the brethren to arrange for another place of meeting."

"Among the Brethren was one named John Pettikoffer. He is said to have been a poor man. Brother Peter Schilbert gave him a half acre of ground upon which to erect a house. Pettikoffer begged the money for the erection of a house on this ground, which was nearly two miles above what was then Germantown and about eight miles from Philadelphia. Because of this begging, historians say the town was named Beggarstown. In 1739 Pettikoffer and his wife removed to Ephrata, where his wife died in 1748, and where he died September 11, 1769. It was a long time before Peter Schilbert could gain possession of the ground he had given to Pettikoffer. But it finally was his, and by deed dated August 12, 1760, Peter Schilbert donated to Christopher Sower, Alexander Mack, Peter Leibert, and George Schreiber, the Pettikoffer house, and eighty rods of ground for a burial place, in trust for the German Baptist Brethren's Church of Germantown forever.

"The house was remodeled, the partitions removed, and here the Brethren worshiped until 1770, when the increased membership required a larger house. At the rear of the Pettikoffer house a substantial stone meetinghouse was begun and completed in the same year, and was dedicated before July 1. For the erection of this house the members themselves gave the entire amount. The building is of stone and is still standing. It is about thirty-two feet square, with an attic in which were stored the requisites for the love feasts. This attic was reached by a stairway on the outside, long since removed. But the stone work still betrays the location of the large square door through which it was entered. About 1880 Sister Lehman and a few others had the meetinghouse remodeled. The old attic was removed, the exterior plastered, and new appointments provided throughout. On May 16,

1897, a fine addition to the meetinghouse was dedicated. This addition was the gift of Jacob Z. Davis, a direct descendant of Alexander Mack. The dedicatory exercises on this occasion were conducted by Elder George N. Falkenstein, who was at that time pastor, and the dedicatory sermon was preached by Dr. Martin Grove Brumbaugh, from Psalms 122: 1-9.

“During the Revolutionary War, when all of Elder Sower’s property was confiscated, this meetinghouse narrowly escaped. Sower was one of the trustees in whose name the property was held. For this reason it was seized. But Brethren Fox and Leibert, trustees with Sower, explained that the building and ground were not Sower’s, but the congregation’s; that he was simply one of the trustees in whose name the title temporarily rested. Finally the representations of the members availed and the building was spared, although the yard about it was occupied by the cavalry in the Germantown battle.

“When the meetinghouse was occupied, in 1770, the old Pettikoffer house became an Old Folks’ Home, in which the poor of the congregation were sheltered, clothed, and fed at the expense of the congregation. This is, no doubt, the oldest home for the poor established by the Brotherhood.

“The ground for a cemetery was not so used until the yellow fever scourge swept Philadelphia. Then the Brethren mercifully opened their ground for burials. This was in 1793. There was need of more ground and the congregation purchased for 430 pounds sterling the adjoining lot, on which was an old log hut, once the Weaver residence, and a good dwelling house, now the parsonage, No. 6611 Germantown Avenue. Half the purchase money was paid by voluntary subscription in 1793, and the remainder on April 1, 1805” (Brumbaugh, pp. 165 to 170).

These seem to be the congregations in Pennsylvania and New Jersey before the Revolution: Germantown (Beggars-town), eight miles from Philadelphia, December 25, 1723; Coventry, in Chester County, September 7, 1724; Conestoga,

in Lancaster County, November 12, 1724; Oley, fifty-five miles northwest of Philadelphia, in Berks County, 1732; Great Swamp, Bucks County, 1733; Amwell, New Jersey, 1733; Cocalico, in Lancaster County, 1734; White Oak, in Lancaster County, 1736; Little Conewago, York County, 1738; Big Conewago, York County, 1741; Northkill, in Berks County, in 1748; Big Swatara, Lancaster County, in 1756; Little Swatara, in Berks and Lancaster Counties, in 1757; Codorus, in York County, in 1758; Bermudian, in York County, in 1758; and probably Stony Creek (Brothers Valley), Somerset County, in 1762; also Antietam, in Franklin County, Pennsylvania, and Washington County, Maryland, in 1752.

We also find settlements of Brethren in Morrison's Cove, Blair and Bedford Counties before the Revolution.

Thus we find them gradually moving westward, settling valley after valley, until they reached the foot of the Alleghany Mountains, which, for a while, seemed to retard their westward progress. A number followed these valleys southwestward, thus settling in Maryland and Virginia. But before the close of the eighteenth century a number of these hardy pioneers ventured to scale the Alleghanies to see what lay beyond. Their early activities will be the subject of the next chapter.

### CHAPTER III.

## **Early Settlements of the Brethren in Western Pennsylvania.**

“Westward the course of empire wends its way” is an old saying, verified in all history, and as we are writing the history of the Brethren in Western Pennsylvania, we naturally look to the East as the place where our forefathers came from. As has been noted in Chapter II, the first Brethren churches in America were located near the City of Brotherly Love. Among them were the churches at Germantown and Coventry, in Pennsylvania, and Amwell in New Jersey. From these beginnings the Brethren moved westward through the counties of Eastern, or rather Southeastern Pennsylvania, to the Susquehanna River, thence sought out the fertile valleys lying between the numerous ridges and mountains of Central Pennsylvania, such as the Cumberland Valley, Morrison’s Cove, Stone Valley, Sinking Valley, and others, thus reaching the most noted chain of the Appalachian System, the Alleghanies. It would seem that for some time these high mountains had formed a barrier to the westward flow of emigration. During this lull, however, the stream continually gathered force and some time in the eighteenth century, probably soon after the middle of it, the tide had risen to such strength that the Brethren began to scale the obstructing mountains, and commenced the settlements in Western Pennsylvania. In crossing the mountains a number of different routes were used, a few of which we will note: The National Pike, the Somerset and Berlin Roads, the Johnstown and Bedford Road, the Kittanning and Ebensburg Pike—these and some others were used by the early settlers in Western Pennsylvania.

When the State was divided into three districts, the Al-

leghanies formed the dividing line between Middle and Western Pennsylvania. That part of the Middle District, embraced in what is known as the Dunnings Creek valley of Bedford County, was attached to the Western District several years later, for the convenience of meeting in the Annual District Conferences of the Church.

### CONEMAUGH.

The early settlements usually took names from appellations applied to physical peculiarities of the region. We will first take up the most northern section, which in its early history covered the territory embraced along the lower course of the Stony Creek, in Somerset County, nearly all of Cambria County and a part of Indiana County. This settlement, as well as the church later organized here, was named Conemaugh, after its principal river, the Conemaugh. It is not known at this time who were the first Brethren to brave the dangers and hardships of this new wilderness country, and carve for themselves homes out of the virgin forest. It is quite possible that a church was organized here in the latter part of the eighteenth century. If not, it was early in the nineteenth.

The region now embraced by the Shade Creek and Scalp Level congregations was at that time also a part of the Conemaugh congregation. One of the first families mentioned as living in this territory is that of Philip Hoffman, who moved from Morrison's Cove, and who was a brother-in-law of Martin Miller, a minister of Morrison's Cove, and father of Elder Jacob Miller, who for many years exercised the oversight of what now comprises Woodbury, Yellow Creek and Dunnings Creek congregations, in Bedford County.

Philip Hoffman had two sons, Jacob and John, and the following daughters: Mary, Catharine, Susan, Barbara, Mattie, Elizabeth, Christina, Frany and Sally. Probably all the Hoffmans in Shade and Scalp Level churches are descendants of these two brothers. John married Susan Wertz, and died early in life, leaving three interesting sons: Samuel, Jacob,

who served the church many years as a deacon, and Aaron, who moved to Indiana, where he became a minister, but died in the prime of life. The descendants of Jacob are also very numerous. Among the descendants of the Hoffman daughters might be named the Holsopples, Fyocks, Seeses, Beabeses. Shaffers, Statlers, and others.

### THE GLADES.

As to the beginning of settlements by the Brethren in "The Glades," now Somerset County, here is a quotation from Dr. Brumbaugh: "The first movement of the Brethren across the Alleghany Mountains in Pennsylvania was to *Bruederdall*, Brothers Valley, in what is now Somerset County, Pennsylvania. About 1762 this congregation began under George Adam Martin. He was, at this time, a Seventh Day Baptist, and the congregation at the beginning held to the same doctrine. They soon, however, returned to the practice and faith of the Brethren Church. The number of members, in 1770, was seventeen; Elder George Adam Martin and wife, Henry Roth, Sr., wife and daughter, Henry Roth, Jr., and wife, George Newcomer, Philip Aswald, wife and daughter, Abraham Gebel and wife, Philip Kimmel and wife, —— Wildebarger and wife.

"George Adam Martin had a curious history. He was converted, and joined the church at Coventry. He was born near Lundsthal, in Germany, in 1715, and came to America at an early day. He was a member of the Reformed congregation under Peter Miller in the Tulpehocken country. He was baptized in 1735, and was ordained by Elder Peter Becker, in 1739. He lived first in the Coventry church, later in the Conestoga church. Thence he removed to Little Conewago. He served the Conewago congregation. In this district he had some misunderstanding with the Brethren and removed to the Antietam congregation, then almost wholly in Maryland. Here, in 1762, he adopted the Seventh Day view and preached to the Bermudian church. The same year he removed to Stony Creek. He married one of the Knippers (Kneppers) and was the father of many children.

“ He has left a long account of his activity in the church, and gives a reason for his change of faith. It was he that suggested to Martin Urner the 18th of Matthew at the baptismal service, and it was he that attended the Zinzendorf Synod at Oley, and returning, suggested to Elder Urner the holding of the first Annual Meeting in 1742.”

Next I will quote from Elder H. R. Holsinger's "History of the Tunkers and the Brethren Church." "In the spring of 1783 a young Tunker deacon, by the name of John Keagy, emigrated from York County, Pennsylvania, to the backwoods of Somerset County (then Bedford), into the valley lying between the Alleghany and Negro Mountains, and located at a point about thirteen miles south of the ancient village of Berlin. At the time of his arrival there were living in the vicinity a few scattered members of the same denomination. One of these was John Burger, who lived on the farm now known as the Buechley estate. In the fall of the same year some ministering brethren from the east visited Brother Keagy, hunted up the other members in the valley, and held a love feast at the home of John Burger, and organized the little band into a church. Keagy was promoted to the ministry, and another brother was elected deacon. This was the first communion meeting held by the Tunkers west of the Alleghany Mountains.

"Peter Livengood, John Olinger, Michael Buechley, and Christian Hochstetler, all of them members of the Amish Church, had preceded Keagy. The four families soon after united with the Tunkers, and Livengood, Buechley and Hochstetler were called to the ministry. From this time onward the church grew rapidly, extending her borders southward into Maryland, and across the neck into West Virginia, and northward to the Conemaugh. Sometime afterward a separate church was organized on the south called Sandy Creek; and, later on, Conemaugh was struck off into a separate congregation. Keagy was ordained bishop in 1790, and in the fall of 1806 he emigrated to the vicinity of Dayton, Ohio. Michael Meyers, who had emigrated from Lebanon County in his

youth, was ordained to take the place of Elder Keagy, and was, consequently, the second elder living in this valley. He presided over an extensive membership for thirty years. He died in the spring of 1836. In the fall of the same year Peter Cober and John Forney were ordained. John Forney died in 1847, and Jacob Meyers, son of Elder Michael Meyers, was ordained to the eldership.

“The farm occupied by John Burger at the time of the organization above referred to is now covered by the beautiful town of Meyersdale, and contains two Tunker churches (one Conservative and one Progressive), and more members to the square acre than any other territory in the United States.

“An incident occurred in a part of the territory described above, which is worth recording. The Tunkers were, from the beginning, great missionary people in their own way. Their method was peculiar to themselves. They called it visiting neighboring churches, and in olden times all the churches of Pennsylvania constituted the neighborhood, or mission field. It was quite common for ministers from Franklin, Cumberland, and other eastern counties to visit, once a year, the churches beyond the Alleghanies. During one of these mission tours, Elder George Price, grandfather of Elder Isaac Price, and others had been visiting the churches in the ‘Glades.’ On their homeward journey they found it necessary to stop at a hotel. They were politely informed by the landlord that the house was promised for a dance that night, and he feared they could not be made comfortable. But it was growing late and it was seven miles to the next tavern, where the accommodations were not so good for man or beast. They seemed inclined to remain. The landlord remarked that his accommodations were ample, if the music and dancing would not disturb them. One of the old men remarked that neither the music nor dancing would keep him awake, if nothing of a more annoying kind should follow; and so they all said.

“After supper the landlord came to their room and stated that the leader of the dancing party desired to see them. He was invited up, and, after a brief interview, he requested that

a few of his friends might also be permitted to enjoy their company. This was readily acceded to, and after a number had collected in the room, it was proposed to postpone the dance, and the old man was invited to preach; and preach and pray they did, but further deponent saith not. Eternity may reveal the results, but the Lord has declared that 'bread cast upon the waters shall not return to him void'; and from the numerous crumbs scattered abroad by the pioneer Tunker preachers a wonderful sentiment has obtained, and a numerous membership is scattered over the territory included between the Alleghany Mountains and the Ohio River."

#### FAYETTE COUNTY.

Elder George Wolfe and family, who were of German descent, moved from Lancaster County, across the Alleghany Mountains, and settled near Uniontown, the county seat of Fayette County, in the year 1787. What is the extent of his ministerial labors is not known, but he remained here thirteen years. In 1800 Elder Wolfe with his family started down the Ohio River, landing in Muhlenburgh County, Kentucky, where they lived a number of years, and then went on to Illinois.

#### WASHINGTON COUNTY.

Elder John Wise, who grew to manhood and spent much of his life in this county, is authority for what I will here record. At the Des Moines (Iowa) Annual Meeting, in 1908, the last one he ever attended, I had a lengthy interview with him concerning the early history of Western Pennsylvania. He was then past 86 years of age, but his mind was clear and he made his statements without hesitation. He told me that the Ten Mile congregation was organized about 1759 or 1760. He also said that a man by the name of Helft was the first elder. The old brick meetinghouse, he said, was built in 1832. I give these statements as I received them from Elder Wise. If these statements are correct, as I suppose they are, this puts the Ten Mile congregation at the head as the oldest congrega-

tion in Western Pennsylvania, and the brick meetinghouse as the first one erected west of the Alleghany Mountains.

#### GREENE COUNTY.—The Eckerly Brothers.

We find the following account of them in Sherman Day's "Historical Collections of Pennsylvania," published in 1843:

"These men, 'Dunkards' by profession, left the eastern and cultivated parts of Pennsylvania, and plunged into the depth of the western wilderness. Their first permanent camp was on a creek flowing into the Monongahela River in the southwestern part of Pennsylvania (Greene County), to which stream they gave the name of 'Dunkards Creek,' which it still bears.

"These men of peace employed themselves in exploring the country in every direction in which one vast uncultivated waste spread around them. From Dunkards Creek these men removed to Dunkards Bottom on Cheat River, where they made their permanent residence, and with a savage war raging at no considerable distance, they spent some years unmolested—indeed, it is probable, unseen.

"In order to obtain some supplies of salt, ammunition and clothing, Dr. Eckerly recrossed the mountains with some peltry. On his return from Winchester to rejoin his brothers, he stopped on the South Branch of the Potomac at Fort Pleasant and aroused the curiosity of the inhabitants by relating his adventures, removals and present residence. His avowed pacific principles, as religious principles have everywhere else done, exposed him to suspicion, and he was detained as a confederate of the Indians, and as a spy come to examine the frontier and its defences.

"In vain did Dr. Eckerly assert his innocence of any connection with the Indians—that, on the contrary, neither he nor his brothers had ever seen any Indians since their residence west of the mountains. He could not obtain his liberty until, by his own suggestion, he was escorted by a guard of armed men who were to reconduct him a prisoner to Fort Pleasant, in case of any confirmation of the charges against him.

“ These arbitrary proceedings, though in themselves very unjust, it is probable saved the life of Dr. Eckerly, and his innocence was made manifest in a most shocking manner. Approaching the cabin he had left where he anxiously hoped to find his brothers, himself and his guard were presented with a heap of ashes. In the yard lay the mangled and putrid remains of the two brothers, and, as if to add to the horrors of the scene, beside the corpses lay the hoops on which the scalps had been dried. Dr. Eckerly and the now sympathizing men buried the remains, but a forlorn and desolate man returned to the South Branch. This was among the opening scenes of that lengthened tragedy which was enacted through upwards of thirty years.”

## CHAPTER IV.

### **Western Pennsylvania.**

As a district Western Pennsylvania embraces fully one-third of the area of the whole State. When, in compliance with Annual Meeting recommendations, the State was divided into three State Districts, in 1866, the Alleghany Mountains naturally became the line between Middle and Western Pennsylvania. Since then, in 1874, for the sake of convenience, the Dunnings Creek congregation, located in the western part of Bedford County, was added to the District.

The counties composing the District are Erie, Crawford, Warren, McKean, Mercer, Venango, Forest, Elk, Cameron, Lawrence, Beaver, Butler, Clarion, Armstrong, Jefferson, Clearfield, Washington, Allegheny, Westmoreland, Indiana, Cambria, Greene, Fayette, Somerset and a part of Bedford Counties in Pennsylvania, and parts of Marshall, Wetzel and Monongalia Counties in West Virginia. Since transferring the Ryerson Station congregation, which at one time comprised a large part of Greene County, Pennsylvania, and parts of Marshall and Wetzel Counties, West Virginia, to the Second District of West Virginia in 1913, the only congregation outside of the State belonging to the District is the Mt. Union, in Monongalia County, West Virginia. At one time the Sandy Creek congregation, Preston County, West Virginia, extended into the District, but since the Markleysburg congregation was organized, in 1879, the State line is the line between the two congregations. It would seem, too, that prior to 1849 the "Glades" church of Somerset County extended into Garrett County, Maryland. Prior to 1883 the Glen Hope Mission in Clearfield County, now the Chess Creek congregation, belonged to Middle Pennsylvania.

The congregations and the counties in which they are located are as follows: In Bedford County, Dunnings Creek; in Somerset County, Maple Glen, Elk Lick, Summit Mills, Meyersdale, Greenville (partly in Bedford County), Berlin, Brothers Valley, Somerset, Middle Creek, Stony Creek, Quemahoning, Rummel, Shade and Scalp Level (the latter partly in Cambria County); Somerset and Stony Creek congregations have been consolidated with Brothers Valley; in Fayette County, Markleysburg, Trout Run and Georges Creek; along the Fayette and Westmoreland line and partly in both counties, Indian Creek and Jacobs Creek; in Monongalia County, West Virginia, Mount Union; in Westmoreland County, Ligonier Valley and Greensburg; in Washington County, Ten Mile; in Allegheny County, Pittsburgh; in Cambria County, Conemaugh, Johnstown, West Johnstown, Morrellville and Pleasant Hill; Conemaugh has been consolidated with Johnstown; in Indiana County, Manor, Montgomery and Bolivar, the latter partly in Westmoreland County; in Clearfield County, Chess Creek and Rockton; in Jefferson, Shemokin (disorganized); in Armstrong County, Cowanshannock, Red Bank, Glade Run, Brush Valley and Plum Creek, part of which is in Indiana; Brush Valley was consolidated with Glade Run and Cowanshannock with Plum Creek; in Clarion County, Clarion (disorganized). The District Meeting Minutes also show that there was a congregation named Fayette. It appears first in 1889, when it is represented by letter. From then to 1897, when it was dropped from the list of churches, it was not once represented by delegate.

Altogether there have been forty-four congregations. At the present time there are thirty-five, with prospects of several new ones soon. About the time that the Clarion and Cowanshannock congregations were prosperous and active, we had scattered members in nearly all of the northern and western counties of the District. Now there are fifteen counties without an organized church.

Emigration to States farther west has been one cause of weakening many, and disorganizing a few, of our congrega-

tions. Today many of our members, both lay members and officials (or their descendants) are found in practically every State where organizations exist. A number of congregations have been organized by members from this District. Since churches are no longer established in our territory through emigration, we will have to pursue a different method if we ever hope to dot the northern portion of the State with churches of the Brethren. Our Home Mission Board must be supplied with sufficient money to constantly keep a number of strong missionary evangelists in the field, opening new points, and erect houses of worship as fast as promising points are found.



## CHAPTER V.

### **Congregations.**

#### **BERLIN.**

Much of the history of this congregation is given in the history of the Brothers Valley congregation, by Elder W. G. Shrock. It is therefore needless to repeat it here. When, in 1849, the county was subdivided into four large congregations, that division of which Berlin was the central point and chief town naturally took the name "Berlin." Though this section was also known by the names of "Glades" and "Brothers Valley," its correct name was "Berlin" and this is the name used in the Minutes of the District Meetings until the further division in 1880. Berlin congregation, at that time, was bounded by the Elk Lick, Middle Creek, Quemahoning, Shade Creek and Dunnings Creek (the latter in Bedford County) congregations, and embraced Brothers Valley, Stony Creek and parts of Somerset and other townships.

Beginning with the settlement of the first Brethren in the "Glades," in about 1762, under Elder George Adam Martin, to 1880, a period of one hundred and eighteen years, the church enjoyed a healthy and substantial growth. As evidences of its influence and aggressiveness we note its growth in numbers, the erection of large, substantial meetinghouses, early organization of Sunday-school, its strong ministry and the fact that so many who had been reared in other denominations united with its communion—a number becoming pillars in the church. It is also a well-established fact that the valley and the township took their names from the Tunkers, who invariably called themselves "Brethren"; hence the name Brethren's Valley, or Brothers' Valley. A postoffice

in the township, by the name of Brotherton, was in existence a number of years.

So far as can be ascertained the following elders presided over the Berlin congregation: Michael Meyers, Peter Cober, John Forney, Sr., Jacob Meyers and Jacob Blough. Other active elders and ministers were: John P. Cober, Solomon Knepper, Daniel P. Walker, Ephraim Cober, George Schrock, William Sevits, Peter Musser, Henry R. Holsinger, Joseph W. Beer, Solomon J. Baer and Michael Weyandt.

Here I take the liberty to quote from Elder H. R. Holsinger's "History of the Tunkers": "The church increased in numbers, from time to time, until, in 1880, it had a membership of over four hundred. Then it was deemed proper to subdivide the territory. This was accomplished at a council meeting appointed for the purpose on October 9, 1880. Committees were appointed to name the boundaries and report to the next council meeting, on the 23rd of the same month.

"The meeting of the 23rd was presided over by Elder P. J. Brown, of Ohio. The committee on boundaries reported the lines of four separate congregations, and the report was unanimously adopted, with a few amendments.

"The names adopted by the several branches were: 1. Berlin church, embracing the town of Berlin, the meetinghouse known as Peter Beeghly's (Schmaltz Thal), and the appointment at Custer's. The officers were: Ministers, Dr. John P. Cober and H. R. Holsinger; deacons, John J. Bittner, Jacob Musser, Joseph G. Coleman and Peter Beeghly, with a membership of one hundred and fifty.

"2. Stony Creek church. The territory occupied by this congregation is bounded on the south by the Berlin church, on the east by Dunnings Creek, on the north by Shade, and on the west by Brothers Valley and Somerset churches. Josiah Kimmel, Abram J. Miller, and Joseph L. Kimmel were the deacons. There were no ministers, but a membership of about seventy-five, with two meetinghouses.

"3. Somerset church. This congregation is surrounded by Brothers Valley, Stony Creek, Quémahoning and Middle

Creek churches. Michael Weyandt and Solomon J. Baer, ministers; William N. Trent and Philip F. Cupp, deacons; with a membership of about seventy-five, and one meeting-house.

“4. Brothers Valley. This congregation is bounded by the other three congregations, and Quemahoning on the north. Its officers were Elder Jacob Blough, George Schrock, William Sevits, and Daniel P. Walker, ministers; and Lewis J. Knepper, William G. Schrock, John S. Meyers, and Samuel F. Reiman, deacons. It had a membership of about one hundred, and two houses of worship.”



Garrett Church, Berlin Congregation.

The new congregation comprised parts of Brothers Valley and Summit Townships and the towns of Berlin and Garrett. This congregation was one of the centers of the Progressive element. January 1, 1881, John H. Knepper was called to the ministry, and as nearly as can be ascertained Brethren W. H. Cober and Alvin Cober were also elected be-

fore the division was effected. In the division the Progressives took probably about half the membership. The Conservatives held the meetinghouse at Peter Beeghly's, and their officials were Elder John P. Cober, minister, W. H. Cober, and Deacons Peter Beeghly and Joseph G. Coleman. Elder Cober reorganized the church and for a number years the preaching was done principally by the ministers from the Brothers Valley and Summit Mills congregations, jointly. In 1893 (March 23) Dr. R. T. Pollard moved into the congregation, and helped along with the ministerial duties.

In September, 1899, Warren W. Blough was elected to the ministry, and for a number of years did the preaching, being the partially supported pastor. Brother Daniel W. Long was elected in 1908, and accepted the call. Other brethren called to the ministry at different times, but who did not accept the call of the church were: Jerome H. Judy, Lee W. Pollard, William L. Judy and William H. Miller. Since Elder Blough moved West in 1909, the pastoral work has been done, first, by Galen K. Walker; second, by J. J. Shaffer; third, by Brethren Pollard and Long; fourth, by Elder D. H. Walker. April 1, 1915, the present pastor, B. F. Waltz, took up the work. Garrett now has preaching every Sunday and Beachdale every two weeks. Brother Long has moved into the Meyersdale congregation.

The following elders have had charge of the church; John P. Cober, Joel Gnagey, R. T. Pollard, J. J. Shaffer (1911 and 1912), and R. T. Pollard again. Deacons have been elected as follows: Francis Brant, Levi Lee, Jerome H. Judy, Henry Yoder, Hiram Brant, William Cassel, John Long and John Fisher. In 1901 William H. Miller, a deacon, moved in from the Plum Creek congregation. With the exception of Francis Brant this is the present board of deacons.

The first Beachdale (Schmaltz Thal) meetinghouse was built many years ago. At different times two additions were built to it and in 1881 it was arranged suitable for love-feast purposes. In 1911 a fine new church, costing about \$4,000, was erected to take the place of the old one. It was dedi-



**Beachdale Church, Berlin Congregation.**

cated by J. H. Cassady, September 24, 1911. In 1895 a church was erected in Garrett, which was dedicated by Dr. Martin G. Brumbaugh, our present Governor. Thus the congregation now has two good meetinghouses, two live Sunday-schools, two weekly prayer meetings, two teacher training classes, and one Sewing Circle, with a membership of one hundred and fifty-eight. The church is in a fine working condition.

### **BOLIVAR CONGREGATION.**

It would appear that Bolivar church was organized as a separate congregation about 1887. Elder George Hanawalt had the oversight of the church until 1900, when Joseph Holsopple received the appointment. In 1887, or a little later, Robert B. Bowser moved in, having been elected to the ministry in the Brush Valley arm of the Glade Run congregation. He was a fluent speaker, but somewhat capricious. When he came to Bolivar the members were captivated, and called him as pastor. He held a revival and baptized quite a number of converts, and seemed to be getting along nicely, when it was discovered that he had not been advanced to the

second degree of the ministry and had not been authorized to baptize. A council was called and the case considered. It was found that old Brother Jacob Dell, a minister in the second degree, had been present at the baptism and had given his consent, and as the applicants had come forward in good faith, the council confirmed the work, and Brother Bowser was advanced to the second degree. After some more complications, caused by Stephen Hildebrand, a Progressive minister, moving in and holding meetings, and baptizing a few people, Brother Bowser began to deride some of the principles of the church, and it became necessary for the church to call in some elders to see him. This resulted in his withdrawal and an effort to carry the membership with him to the Winebrennarians, the church to which his wife belonged. This was about 1891.

This left the work in bad shape. Elder Joseph Holsopple, who now had the oversight, met with partial success at reconstruction. Some of the officers, who had become weary, took hold of the work again. During all this time a fairly successful Sunday-school was maintained. Silas S. Blough faithfully preached for them until he was called to the Pittsburgh Mission. This was the last years of the past century. After this Abraham Fyock, of Johnstown, Pa., took up the work. Elder Jonathan D. Myers, of Iowa, now moved in, and Elder Holsopple, being handicapped by bodily infirmities, after holding an election for deacon, resigned. Elder Myers soon moved away, and the oversight devolved on Elder Abraham Fyock, who continued the pastorate. William Baird, in 1880, and Abraham Yager, in 1885, were elected deacons.

The deed for the church lot was made January 9, 1887, to Hiram Musselman, James Thompson, Michael Shetler and Jacob Dell. April 8, 1888, James Thompson and James I. Brett were elected deacons, and W. M. O'Leary, minister. October 3, 1891, Jacob Dell and A. D. Lichtenfels were elected deacons. October 2, 1902, Elvin McGraw and W. J. Brendlinger were elected deacons, and on April 7, 1906, R. T. Brendlinger, and April 3, 1908, Chal D. Brendlinger, James

N. Betts and Harry T. Montgomery were elected to the same office. In 1898 Michael Shetler was restored to the deacon office. November 17, 1906, W. J. Brendlinger was elected to the ministry. April 1, 1911, C. A. McDowell became the pastor of the congregation, and was ordained to the eldership July 19, 1913, by W. M. Howe and J. J. Shaffer. David L. Little, who had been baptized here, moved to the Aughwick congregation, where he was elected to the ministry in 1910. He returned to the Bolivar congregation in 1912, and is now living at Vandergrift.

Elders had charge as follows: Joseph Berkey, from 1878 to 1886; George Hanawalt, from 1886 to 1900; Joseph Holsopple, from 1900 to 1903; J. D. Meyers, from 1903 to 1904; Abraham Fyock, from 1904 to 1908; S. U. Shober, from 1908 to 1912; W. M. Howe, from 1912 to 1914, and H. S. Replogle, from 1914 to the present.

The first Sunday-school was opened by Theophilus Heiple in May, 1886, with John L. Brendlinger, superintendent, and Abraham Yager, assistant.

Considerable of the early history of this congregation is contained in the history of the Ligonier Valley congregation, as they at the beginning were one.

A Sunday-school, numbering nearly one hundred and fifty, is maintained the whole year; also a Christian Workers' Meeting, a Sisters' Aid Society and a weekly prayer meeting. In the spring of 1915 Elder C. A. McDowell moved to the Quemahoning congregation, taking up pastoral work at Sipesville.

As noted in the Ligonier history, the meetinghouse at Bolivar was erected in 1886.

## BROTHERS VALLEY.

By Elder W. G. Schrock.

The history of the Brothers Valley congregation dates from the latter part of the eighteenth century. At this time some members of the Church of the Brethren settled west

of the Alleghany Mountains, in what was then known as the Stony Creek and Brothers Valley "Glades." Among themselves they named their new home "Brueders Thal"—Brothers Valley. This name may have originated with the Indians, who called them the "White Brothers of the Valley." Later on, when new townships were created, the principal part of the "Glades" was taken up and named Stony Creek and Brothers Valley. Stony Creek, the principal stream, draining nearly all of this vast territory, has its source in Pius Spring, in Berlin. This may account for the name of the new township, taken from Brothers Valley in 1792, being called Stony Creek. Thus we account for the different names, "Glades," "Berlin" and "Brothers Valley," the last one the most endearing of all.

#### First Settlers, 1762.

Among the first settlers that came from the East across the Alleghany Mountains into Somerset County, about 1762 or 1763, was a colony of Brethren, who settled in the northern part of what was then called "The Glades." By our church historian it is named Stony Creek church. The colony alluded to above consisted of seventeen members, and was led by and under the care of Elder George Adam Martin. In Dr. Brumbaugh's "History of the Church of the Brethren" we have this statement: "About 1762 this congregation began under Elder George Adam Martin. The number of members in 1770 was seventeen; namely, George Adam Martin and wife, Henry Roth, wife and daughter, Henry Roth, Jr., and wife, George Newcomer, Philip Aswald, wife and daughter, Abram Gebel and wife, Philip Kimmel and wife, and a Brother Wildebarger and wife." Elder Martin was baptized in 1735, and ordained by Elder Peter Becker in 1739. His wife's maiden name was Knipper (Knepper). He was a man of strong convictions, a fine scholar, a natural orator and a ready writer, well adapted by nature for a pioneer leader.

From 1763 to 1770 a general Indian outbreak caused much trouble among the first settlers on this side of the moun-

tain, and it is surmised that the colony was scattered and driven out for the time being. At least we have no further record of them. However, it is probable that some very familiar names, somewhat modernized in spelling and pronunciation, such as the Rhoadeses, Cables, Kimmels, Knepers, and others, have come down to us from these pioneers. All these names are found upon our church records, and their descendants are living in our congregation at the present time.

#### 1770 to 1825.

From 1770 to 1825 this church has no written record, and all we know is by tradition. Many of the church fathers, who were earnest workers for the Master during this period, have left us no data for writing up a church history of Brothers Valley. There is a wide gap between the time when Elder Martin passed away and 1825, of which very little is known to the present generation, however important and interesting it might be to coming generations. During this period the church increased in membership, both by immigration and conversions. In less than seventy-five years, from the time the first Brethren crossed the mountains, they were found in many parts of Somerset County and even beyond. If we can in the least rely upon tradition, the church's activity centered around Berlin later. That probably accounts for the first meetinghouse being built in that vicinity, and the congregation being called Berlin. Up to 1825 this large territory was without system and unorganized. Yet we have reasons to believe, notwithstanding the disadvantages those pioneer preachers labored under, that it was marvelous, indeed, how the church must have prospered, while many of the old churches of today, with improved modern methods of work, scarcely hold their own.

#### 1825 to 1849.

It is a question in the mind of the writer who succeeded Elder Martin in the eldership. From the best information obtainable, Michael Meyers, a resident minister near Berlin, was ordained about the year 1800, and had the oversight of the



The Old Grove Church, Berlin Congregation, Built 1845.

church for a quarter of a century, or longer. It would seem that the next in order of time to be ordained were Peter Cober and John Forney, Sr., in 1837. This brings us up to 1849, when Somerset County was divided into four local congregations. In that early day of the history of the church itinerant preaching was largely in vogue in most of the churches. Members were regularly visited by preachers, and all the services were held in private houses, barns or schoolhouses, and nearly all conducted in the German language. The Word preached was greatly blessed of God, so that private houses for worship could in many places no longer accommodate the people. To solve this problem the Brethren built a large meetinghouse, in 1845, in sight of Berlin, and called it the Grove house. In this house regular services were held for sixty-two years. Here the first District Meeting of the District convened November 5, 1866, and the first Sunday-school Convention of the District convened here September 23 and 24, 1879. Many succeeding similar meetings were held here.

In 1849 the Annual Meeting of the entire Brotherhood was held in the Grove house. At this meeting a committee was appointed to consider the propriety of dividing the county into separate congregations. The committee was made up of the following brethren: Peter Long, Andrew Spanogle and John Holsinger of Pennsylvania, George Hoke and Henry Kurtz

of Ohio, and Joseph Arnold and Jacob Byser of Virginia. In the history of Elk Lick is an account of the work done by this committee, which met at Berkley's Mills. Berlin congregation, as this division was named, contains Garrett, Beachdale and Berlin, and was bounded on the south by Elk Lick, on the north by Shade, on the west by Middle Creek, and on the east by the Bedford County line, with Berlin as the center of activity.

#### 1849 to 1880.

From 1849 to 1880 the following elders presided over the Berlin church: Peter Cober, Jacob Meyers, and Jacob Blough. Elder Blough was elected to the ministry in 1851, and ordained in 1868. Samuel Meyers and Jacob Good may have been deacons prior to 1849, and served in said office up to their death. The following ministers assisted in the work of the church during this period: John P. Cober, Ephraim Cober, Solomon Knepper, George Schrock, William Sevits, Michael Weyandt, Solomon Baer, Peter Musser, Daniel P. Walker, Henry R. Holsinger and Joseph W. Beer. Deacons elected prior to 1880: Lewis J. Knepper, Jacob Meyers, Joseph G. Coleman, John J. Bittner, Dr. John Beachley, Valentine Blough, Jacob Lichty, Jacob Musser, John S. Myers, Peter Beeghly, Josiah Kimmel, William N. Trent and Philip F. Cupp. Most of the ministers named first served in the deacon office.

#### 1880 to 1915.

In 1880 the old Berlin congregation was divided, as is noted in the history of that congregation. The same year an election was held for church officers. George Schrock and William Sevits were ordained to the eldership; W. G. Schrock and Samuel F. Reiman were elected to the ministry, and John J. Blauch and Daniel H. Walker, deacons. The organization now was: Elders, Jacob Blough, George Schrock, and William Sevits; ministers, Michael Weyandt, Daniel P. Walker, W. G. Schrock and S. F. Reiman; deacons John J. Blauch, D. H. Walker, and the above-named brethren still living who had served prior to 1880.

Elections for church officials have been as follows: For ministers—in 1886, D. H. Walker and Philip F. Cupp; 1897, Perry U. Miller, Samuel U. Shober and Ira D. S. Walker; 19—, George Reitz (was not installed); 1906, Galen K. Walker and John H. Fike (latter not installed); 1912, Lewis S. Knepper and Ralph W. Reiman. Dr. Peter Musser, a minister, had moved into the congregation from Virginia during the seventies, but moved back again before the division. Ephraim



**Rayman Church, Brothers Valley Congregation.**

Cober, an able minister, who was reared here and called to the ministry, moved to Sabetha, Kansas, many years ago. Elder Joseph J. Shaffer moved into the congregation from the Shade Creek congregation in 1909, and Ananias J. Beeghly also moved here from Southern Illinois, in 1909. Brother Beeghly was for a number of years an active deacon in the Que-mahoning congregation, but moved to Illinois and was called to the ministry, and then returned to his native county.

Deacons were elected as follows: In 1883, Cyrus H. Walker and Perry U. Miller; 1886, Jacob O. Kimmel, George J. Shrock, Christian Reitz, John F. Reiman and Jeremiah J. Reiman; 1896, George Reitz and Mahlon S. Reiman; 1897,



Pike Church, Brothers Valley Congregation.

Uriah F. Rayman, Jacob M. Knepper, Emanuel M. Knepper and Sherman Peck; 1904, Clinton K. Shober, Jacob C. Reiman, Allen F. Mostollar and George S. Reiman; 1912, William W. Cupp, Alvin Knepper, Edward S. Schrock and H. N. Mostollar.

Ordinations: In 1886, Michael Weyandt; 1895, W. G. Schrock and S. F. Reiman; 1899, D. H. Walker; 1908, P. U. Miller and S. U. Shober.

In 1903 a large brick love-feast house was erected at Brotherton, to take the place of the old Pike meetinghouse, which had been in use for, perhaps, nearly a half century, and by the side of which the Brethren have buried their dead for many years. This new church, being centrally located, also takes the place of the old Grove meetinghouse for love feasts and other large gatherings. In the spring of 1907 the old Grove house was razed to the ground, and a neat brick church now occupies the place. In addition to the Grove and Brotherton houses, the congregation has the Salem house on the Ridge, and the Rayman house, near Friedens, and a share of the Summit house at Geiger Station, on the line between the



**New Grove Church, Brothers Valley Congregation—Day of Dedication.**

Brothers Valley and Middle Creek congregations. Both congregations have half interests in this house. The first Summit house was built in 1885, and dedicated on January 31, 1886, by Elder James Quinter. This modest structure, after being in use twenty-eight and a half years, was replaced by a fine, modern brick edifice, in 1914. The new house is equipped for communion purposes and has Sunday-school classrooms, and is among the best in the county. Elder J. H. Cassady, of Huntingdon, preached the dedicatory sermon August 23, 1914, to a crowded house.

The first Sunday-school in the congregation was organized in the Pike church, in 1865 or 1866, and the superintendents were W. G. Schrock and Lewis J. Knepper. At present there are evergreen Sunday-schools at Brotherton, Raymans, Salem and Summit—the last a half interest. Teacher training classes, Christian Workers' Meetings, and teachers' meetings, receive special attention. Temperance work also receives due attention, with a local temperance committee. The writer, with a number of others, is especially interested in the temperance movement.

The present officials are: Elders, W. G. Schrock, D. H. Walker, S. U. Shober, P. U. Miller and J. J. Shaffer; ministers, A. J. Beeghly, Lewis S. Knepper and Ralph W. Reiman; deacons, John S. Meyers, John F. Reiman, Jeremiah J. Reiman, George Reitz, M. S. Reiman, J. M. Knepper, E. L. Knepper, Sherman Peck, J. C. Reiman, A. F. Mostollar, G. S. Reiman, C. K. Shober, W. W. Cupp, A. R. Knepper, E. S. Schrock and H. N. Mostollar.

Inasmuch as the church kept no records until 1880, it was impossible to give a clear and systematic outline of data and facts in regular order. Any errors or omissions in the above are due to oversight or want of better information.

### BRUSH VALLEY.

This congregation was located in Washington Township, Armstrong County, and constituted what was formerly the "John Settlement" of the Glade Run congregation. The Glade Run congregation was divided in 1881, and the new congregation, named Brush Valley, was organized the same year, being first found on the list of congregations the following year. The congregation had one meetinghouse. Some time in the eighties Robert B. Bowser was elected to the ministry, but after having labored only a few years removed to the Bolivar congregation.

In the division the majority of the members went with the Progressives, and in 1892 the few that yet remained loyal were consolidated with their mother congregation, Glade Run, and Brush Valley ceased to exist as a separate organization. At the time of the organization this church had about eighty members.

### CHESS CREEK (Formerly Glen Hope).

This congregation is situated in the southern part of Clearfield County, Pennsylvania. The first members located here were Charlotte and Amelia Kitchen, and Elizabeth Smead in the Chess Creek settlement about 1868, and Charles Lewis, near Gazzam. These members called for preaching. Mark

Minser, of the Montgomery congregation, responded. Peter Beer and J. W. Spicher also preached here at an early day. J. B. Wampler and J. W. Smouse did some evangelistic work here. Joseph Wilt, of the Middle District, also labored here in the vicinity of Glen Hope, and took an active interest in having a meetinghouse erected in 1885. Preaching was kept up here for some years, but some of the members died and others moved away, so that there were no meetings held for a long time.

At the District Meeting in the Johnstown church, 1886, George Patterson, a minister, and Charles Lewis, a deacon, appeared as delegates from Glen Hope, the new congregation organized in 1883. They asked to be attached to the Western District of Pennsylvania. Their desire was granted, and Elders Mark Minser and Peter Beer were appointed a committee to attend to their wants.

Elder Peter Beer had the oversight of this congregation from its organization till his death in 1892, when the work devolved on his son, J. H. Beer. When he resigned the Mission Board gave the work into the hands of Elder Jacob Holsopple, who tried to work up the Glen Hope point and also looked into the prospects at Rose Bud, where there were still a few faithful members. Looking over the whole field he reported that Chess Creek settlement was decidedly the most promising point, and in 1902 the congregation was authorized to move the building to Five Points. This was done in 1903. Elder Holsopple died in 1905, and the Mission Board appointed Elder S. P. Zimmerman over the work.

In addition to those above named the following brethren have served in the ministry: S. A. Beeghley, T. G. McMasters and A. R. Kitchen. Those who have held the office of deacon are: John Eckles, Charles Lewis, Newel Davis, T. G. McMasters, Joseph Patterson, A. L. Kitchen, D. C. Michael, J. Z. Kitchen, Jacob Beeghley. The present board of deacons is: Newel Davis, A. L. Kitchen, J. Z. Kitchen and John Haag. In 1915 Elder Zimmerman was superseded by J. W. Fyock as elder in charge.

## CLARION CHURCH.

This congregation was located in Clarion County, but was not confined to this county, as there were members scattered westward in Butler, Lawrence, Mercer, Crawford, Venango, and even in Erie Counties. In the early forties of the past century some members from Huntingdon and Mifflin Counties moved to Clarion County. Not finding a Brethren Church here they called for a preacher from the East. Elder Andrew Spanogle, of Mifflin County, responded to their call, and after making several missionary tours he moved out himself. Brother Spanogle was a missionary in a double sense. While he carried the Gospel to these pioneers, he also bought a woolen mill and built a gristmill, thus encouraging sheep-raising and agriculture.

Brother Spanogle was a man of good report and apt to teach, so his labors in the ministry were quite successful. We do not know when the organization was effected. Elder Spanogle moved here in 1847. So did John Goodman and several other families. Spanogle moved back to Huntingdon County in 1849. In the meantime Brother John Goodman had been elected to the ministry. About 1852 David Eshelman moved in, and a year later, his son Andrew, a deacon, settled at Salem, same county. About this time it seems the church was organized. Elder Eshelman's preaching was mostly in German. Brother Goodman was a careful reasoner and very accurate in his efforts. Elder Eshelman died at Mohrsville, Pennsylvania, at the age of seventy-two. Brother Goodman moved to Bond County, Illinois, where he died.

Elder Eshelman often preached at Red Bank, Fryburg, and other points. He traveled long distances on horseback. In 1860, he in company with Joseph Shumaker, attended love feast at Shade and Conemaugh. George Wood was elected to the ministry about 1855, being the second minister elected. Soon after Elders Goodman and Eshelman moved away he was ordained to the eldership. G. W. Shively was called to the ministry soon after Brother Wood. These two labored to-

gether a long time. Brother Shively was disabled by paralysis before the death of Elder Wood.

During the troublous times of the early eighties this church suffered irreparable loss. Disloyal preachers from other places came in and tried to get an estrangement worked up between the elder and the younger members. One of these succeeded in getting the majority of the members on his side; then he suddenly decamped one night to escape violent treatment. Elder Wood now labored to regain the confidence of the misled members, but they were so thoroughly influenced against him that they had no more confidence in either party. Brother C. A. Wood was elected to the ministry some time before the death of his father. He made several unsuccessful efforts to raise money to put a new roof on the old meetinghouse. The church's influence was so much disturbed that he could not get satisfactory audiences, and so became discouraged and united with the Church of God and now preaches in Cleveland, Ohio. About half of the members went with the Progressives, but they have not made a success of the work. The loyal membership dwindled down until there were only a few members left. Joseph Holsopple and J. H. Beer at different times had charge of the work. H. A. Stahl was sent there by the Mission Board, but he found only a few disheartened members left, some having died and others united with other churches.

The following brethren were called to the ministry at different times, but did not labor in the office: Henry Cornish, Ralph Boyer, Ed. Mail and John Swab. The following names have been handed in as deacons: Henry Kline, Ed. Mail, Isaiah Weder and John Swab. The following named visiting ministers did more or less preaching for them: G. W. Brumbaugh, Samuel Lidy, J. W. Brumbaugh, Leonard Furry, Joseph Berkey, Hiram Musselman, Samuel Brallier, Peter Beer, Jesse P. Hetrick and Samuel Wilt. This is a sad history to record, but it shows us plainly the result of division and strife.

## CONEMAUGH.

The Conemaugh congregation, brief mention of which is made in Chapter III, ranks as one of the oldest in the District. According to the best information obtainable, some members had located here before the close of the eighteenth century. Elder Peter Maugen (Morgan) moved here from Hagerstown, Maryland, about 1797, and bought a tract of land from Ludwig Wissinger. For this tract of land, containing 120 acres, he secured a warrant, dated April 4, 1798, in which article the tract of land is called Society Hill. It was then situated in Quemahoning Township, Somerset County, but is now in Stony Creek Township, Cambria County. June 8, 1799, he paid a surveyor forty shillings for surveying said tract. Elder Maugen was one of the first ministers who settled in this part of the State.

According to Howard Miller's "Record of the Faithful" this church was organized in 1810. It then embraced the northern part of Somerset County, all of Cambria County and the eastern part of Indiana County, or in other words, it included all the territory now occupied by Johnstown, West Johnstown, Morrellville, Pleasant Hill, Scalp Level, Rummel, Shade Creek and a part of Manor congregations, with a total membership of approximately 2,550. In addition to this the Brethren (Progressives) have in this same territory organizations in Johnstown, Moxham, Morrellville, Rosedale, Vinco, Pike, Windber, Conemaugh with about 1,750 members.

John Mineely, an eighteen-year old son of "Erin," in order to escape military service came to America, and in October 6, 1809, married Elder Maugen's daughter Elizabeth. Young Mineely united with the church and became one of its earliest and most active ministers and elders. He settled above Conemaugh on a tract of land, which for years was called Mineely Hill, later Giffin Hill, and now Locust Grove.

Levi Roberts, of Welsh ancestry, who had come here with his parents in 1803, filled the offices of deacon, minister and elder in succession, and was for many years one of the prominent elders, not only in his home church, but also over

Western Pennsylvania. Elder Roberts usually walked to his places of preaching.

Jacob Stutzman, who came here from Franklin County, of German descent, and married Susan Ullery, also became one of the earnest and sincere early elders of the Conemaugh church. He settled on the west bank of the Stony Creek, on a farm that is now occupied by the eighth ward of the city of Johnstown. Here he erected a house 30x40 feet, two stories high, and fitted out the upper story for holding meetings and love feasts. His services were in the German language. These three elders, of three different nationalities, labored together many years, and it is said they nearly always agreed on points of doctrine and church government. At one time, however, they disagreed on a certain point of doctrine. The dispute was continued for about a week, when they settled the difference among themselves, manifesting a good spirit.

Daniel Ullery is represented as having been an elder in 1818.

Samuel Lidy, who lived on the banks of the Conemaugh River, just above where the town of East Conemaugh now stands, came on the scene of action a little later. Peter Lutz, an able preacher, lived near Vinco. It is said that he sometimes went to church barefooted, which was not uncommon in those days. He moved to the West in 1844, and in 1856 was located at Keokuk, Iowa. David Albaugh, when well advanced in years, moved here from Blair County. He was a minister. He died March 2, 1867, aged 79 years, 6 months and 7 days, and is buried in Angus burying ground. Jacob O. Waters was elected here and followed Elders Stutzman and Roberts in the oversight of the church until he moved to Iowa, where he died in the Dry Creek church, Linn County, October 20, 1872, aged 69 years, 3 months and 26 days. Samuel Berkey was probably elected in the Shade arm of the Conemaugh church, but after marrying Mary Stutzman, daughter of Elder Jacob Stutzman, lived on Benshoff Hill, where he died January 29, 1852, aged 26 years and 5 months. Abraham Stutzman, son of the elder Stutzman, was called to the min-

istry, and subsequently to the eldership, and after Elder Waters moved West, became the elder in charge, until he, too, moved to Ohio.

Other ministers elected (perhaps not in the order given) were: Eli Benshoff, Henry Goughnour, 1855, Lewis Cobaugh, 1855; Aaron Berkebile, Solomon Benshoff, May 20, 1855; John M. Harshberger and Charles Roberts, Joseph S. Burkhart, Stephen Hildebrand, July 4, 1865; William Byers, 1866; Samuel Shaffer, David Hildebrand, Benjamin Goughnour, 1875; Dicen F. Ramsey and Daniel W. Crofford, May 3, 1877.

Besides the above, Samuel Brallier and Daniel Brallier moved in from the Manor congregation, George Hanawalt, from near McVeytown, Pennsylvania, and Wesley A. Adams from the Middle Creek congregation.

John Mineely died June 2, 1852, aged nearly 69 years, and was buried on his farm. Eli Benshoff died April 24, 1855, aged 49 years, 6 months and 3 days, and is buried on Benshoff Hill. Jacob Stutzman died in 1859, at the age of 82 years. He was buried in Benshoff Hill cemetery. Levi Roberts died December 6, 1860, aged 81 years, 9 months and 27 days. He is buried in the Angus burying ground. Lewis Cobaugh died November 17, 1869, aged 36 years, 2 months and 11 days.

Henry Goughnour moved to Iowa; Aaron Berkebile also moved West. Charles Roberts moved to Iowa, and subsequently united with another denomination. Daniel Brallier moved to Altoona. Joseph S. Burkhart had moved to Shade Creek, but moved back again.

It would seem, from the best information at hand, that the elders who had the oversight of the church, in their order were: Peter Maugen, John Mineely, Levi Roberts, Jacob Stutzman, Jacob O. Waters, Abraham Stutzman, and Samuel Brallier and Solomon Benshoff.

The following are known to have served the old Cone-maugh church in the capacity of deacons: Levi Roberts, William Roberts, Jacob Good, Daniel Diamond, Jacob Giffin, Joseph Cobaugh (captain), John Strayer, George Berkebile,

Daniel Goughnour, Samuel Lidy, Christian Goughnour, Jacob Hoffman, Stephen Hildebrand, Stephen Stutzman, David Hildebrand, Jacob Ribblett, David Stutzman, Joseph Burkhart, Christian Good, John A. Strayer, Jonathan Berkebile, David Berkebile, A. D. Goughnour, Jacob Wertz, Samuel Goughnour, Josiah Goughnour, John M. Harshberger, Archibald Wissinger, B. F. Wissinger, John Wissinger, Jacob Berkey, Samuel Knavel, Benjamin Benschhoff, Jacob McCartney, Frederick Grove, Daniel Stutzman, L. R. Brallier, and Jesse Berkebile.

More than sixty-five years ago the first meetinghouse was built at what was called Horner's, on the line between Jackson and Taylor Townships. This was not a love-feast house, and not a very large one. The next meetinghouse was erected on Benschhoff Hill, about sixty-three years ago (in 1853). The next church built was the one on Giffin Hill. A union church was built at Headrick's cemetery in 1870, in which the Brethren had a share. This church was used mostly for funerals. Later the Pike church was built. In the course of time the old Horner house was replaced by a large love-feast house, 50x80 feet. Benschhoff Hill and Giffin Hill also were either remodeled or rebuilt.

So far this history refers to activities prior to 1879. The church had prospered wonderfully, the membership having grown to about 525 members, and the crowds at the love feasts at the Horner church were something wonderful. "On love-feast occasions members came here from Bedford, Somerset and Indiana Counties; many of them came on foot or on horseback from a distance the day before the feast and remained until the day after the feast. Sometimes there were a hundred or two hundred and fifty who came from a distance and were given meals and lodging in the meetinghouse. On such occasions two bullocks and two barrels of flour were consumed. The cost of one of these feasts was estimated at \$96 worth of meat, flour, feed, etc." (Quotation from "The Conemaughers.")

For several years there were clamors for a division of this

large congregation, but every time it failed to carry. But June 12, 1879, it was decided to divide into two congregations. This was done August 7, 1879. Conemaugh retained two regular appointments, four preachers, eight deacons and nearly two hundred members. The new congregation, named Johnstown, had six or seven regular appointments, six preachers, eight deacons and between three hundred and four hundred members.

For a few years after the division things moved along nicely enough, but the days of trouble and dissension came in the early eighties, and by the time all was over the Conemaugh church had but a remnant of members left, with one meetinghouse and one minister.

For a number of years regular meetings and love feasts were held at Horner's. After C. F. Detweiler moved to Johnstown, in 1884, he helped along considerably with the work for some time. Other of the Johnstown ministers also preached there, but the membership, still getting smaller, after several attempts Conemaugh was consolidated with Johnstown, October 16, 1890, and the former was dropped from the list.

Several years later meetings were entirely discontinued, the house was sold and torn down, and the dear old sacred spot lives only in the memories of the older generation. Not even a picture is obtainable. But we are glad to be able to say that the Church of the Brethren had not died in the Conemaugh Valley, as will be manifest when reading the histories of the Johnstown and West Johnstown congregations.

### COWANSHANNOCK.

The Cowanshannock congregation originally covered all of Armstrong County east of the Allegheny River as well as a large part of Indiana County. It is almost impossible at this late date to ascertain the names of the first Brethren who settled here, or from where they moved. It seems almost certain, however, that the Rairighs were among the first. They moved from Virginia. Other names that occur quite early are Wells, Shumaker, Whitacre, Beer, Helman, White, Kimmel, Secrist, Beck, Spicher, Cravener, Fry, and others.

It seems certain that the first preaching done there was by Elders Levi Roberts and John Mineely, of the old Cone-maugh congregation, and that among the first persons baptized were some of the Rairigh family, notably George. This, Sister Clark thinks, was somewhere between 1820 and 1830. George Rairigh was the first minister elected to the ministry in this section, which occurred probably a few years before the congregation was organized, though it might have taken place at the time of the organization. Brother Rairigh was not an educated man, being scarcely able to read his text at the time of his call to this holy calling. But his industry, perseverance and loyal devotion to the cause knew no bounds. This helped him to overcome many of the difficulties that loom up in the way of missionary effort. By his intense earnestness and self-sacrifice he opened mission stations at a large number of points, so that it required twenty-six weeks to give meetings to each point.

When it comes to the date of the organization of the congregation we have three different years given. Miller's "Record of the Faithful" gives 1830, the "History of Armstrong County" gives the date of organization 1832, and Holsinger thinks it was in 1834. Meetings continued to be held in the homes of the members, or perhaps also in schoolhouses, until about 1845, when the first meetinghouse was erected on land given by John Whitacre. It was a frame structure, with a kitchen at the rear end, and was continuously in use until about 1881, when the present house was built. At the time the second house was built William Rairigh gave additional adjacent land. The present house is claimed by the Progressive Brethren, though not much used by them.

In the course of some years Brother Rairigh was ordained to the eldership and others were called to the ministry. Several brethren by the name of Shumaker were installed north of the Mahoning River. Joseph Shumaker was ordained to the eldership and proved an efficient worker and an effective speaker. Levi Wells, Samuel Rairigh, and subsequently Robert Whitacre, were installed and did some good work. In

addition to Elders Roberts and Mineely, above named, it is but proper to name other brethren who came here from a distance, and did some preaching: Jacob Stutzman, James Quinter, James Kelso, and Graybill Meyers. Later the church elected Lewis Kimmel, Solomon Beer and J. W. Beer.

The church prospered and gained in numerical strength until it was thought good to divide the original congregation into three congregations. This was done in 1862. The northern part was called Red Bank, the central part retained the old name, Cowanshannock, and the southern part was named Plum Creek, all named from principal streams of water and townships in which they are located.

Prior to this, about 1842, Samuel Lidy moved into the eastern part of Indiana County to minister to the spiritual wants of a number of members who had moved from Cambria, Bedford and Somerset Counties. In the interest of peace and good understanding as to territorial lines, there was an agreement arrived at that Elder Lidy should have the oversight of the church on the south side of the old Purchase Line from Cherry Tree, on the Susquehanna River, westward to the point where the said line crosses the Mahoning Road leading from Indiana to Punxsutawney, thence along said road southward to Philadelphia Street, in Indiana Town, thence from said street along the Blairsville Road to Blacklick Creek, which is the original boundary between the original Conemaugh congregation and the territory now under consideration.

About 1852 there was another arrangement that the country east of the Mahoning Road and north of Purchase Line should be erected into a new congregation called Montgomery. Solomon Beer died and J. W. Beer became an influential minister. He moved to the West, but after several years he returned and devoted some time to literary work. He published a work entitled, "The Passover and the Lord's Supper."

In addition to the ministers already named there were elected to that sacred office, at different times, Brethren J. B. Wampler, J. W. Wilt, S. W. Wilt, J. W. Smouse and Eugene H. Smith. These all proved themselves able men in

the pulpit, and the old Cowanshannock congregation gained a reputation as a preacher factory.

Then came the days of the division, when all the last-named ministers except J. W. Wilt, and perhaps two-thirds of the membership, went with the Progressives. Brother Wilt moved to Altoona, Pennsylvania, was ordained and labored for that congregation many years. The membership gradually decreased until only a few remained. All the officials had either died or left, leaving those remaining without an organization. Several years ago these members were recommended to the care of the Plum Creek congregation by action of the District Meeting.

Within the last few years efforts have been made to revive the work at Cowanshannock. In 1913 Elder L. R. Holsinger did some preaching there in connection with his work at Red Bank. In the fall of that year a Sunday-school was organized with Brother Robert McMillan, superintendent. Brother McMillan having moved to Marion Centre, Brother Edgar Kimmel, of the Plum Creek congregation, was chosen to take his place, and since February, 1914, has been doing faithful work for them. Few brethren are making the sacrifice that Brother Kimmel has made the past two years, driving weekly from Plum Creek to Cowanshannock and back. But he is seeing the fruits of his labors. During the last few years Elders L. R. Holsinger, H. S. Replogle, G. K. Walker and H. B. Heisey have done considerable preaching there, and a number have been baptized. The present membership is ten and a number more are applicants. Unless the two branches of the church unite it is probable a new meetinghouse will be built in the near future.

Going back to the early days of Cowanshannock, we are told that for many years the meetings were held either in the houses or barns of Jacob Beer, Edward Wells, John Secrist, Peter Beck, Joseph Spicher, George Rairigh, Chrystal Cravener, Jesse Shumaker, William Rairigh, Daniel Fry and Tobias Kimmel. The Cowanshannock, or Slate Hill, cemetery is a mile southeast of the church and is still used as a burying

ground by the Brethren and others. The land occupied by the cemetery was given by Elder George Rairigh, and his father, John Rairigh, was probably the first to be buried there.

At the time the first house was built the trustees were Levi Wells, William Rairigh and John Rairigh, and to them the deed for the plot of ground was made by John Whitacre and Elizabeth, his wife. The second plot of ground was deeded to Philip Harmon, Jesse Rairigh and William K. Rairigh, trustees of the Brethren (or German Baptist) Church, by Elizabeth Rairigh, of Cowanshannock Township, Armstrong County. It was made on December 22, 1881. The only early deacons whose names have come to me are John Rairigh, Leonard White, Edward Wells and Jacob Wells.

### DUNNINGS CREEK CONGREGATION.

By Elder John B. Miller.

This congregation comprises St. Clair and Napier Townships, Bedford County, Pennsylvania, and lies along the eastern foothills of the Alleghany Mountains. April 1, 1841, George M. Holsinger, a deacon, and George Stull, a lay member, moved from Morrison's Cove to Dunnings Creek. They found John Garber, a fine man and a minister in the first degree, but too timid to preach, and four or six other members. These, with some others that moved here, formed a small colony of Brethren. About 1843 George M. Holsinger and Moses Rogers were elected to the ministry, and, I think, Robert Callahan, deacon. In the fall of 1843 they began the building of a log meetinghouse, which was completed in 1844. This house is still standing at the graveyard, but is not fit to hold any services in. This house is in St. Clair Township. The land (three-fourths of an acre) and the timber for the house were given by Friend Christian Mock for five dollars. Mock's wife was a member.

Until George M. Holsinger and Moses Rogers had gotten some practice, much of the preaching was done by Brethren Martin Miller, Christian Long, the Brumbaughs, Holsingers



**The Old Mock Church, Dunnings Creek Congregation,  
Erected in 1843 and 1844.**

and Snowbergers. But as this preaching was in the German language, which was not so well understood in this valley, they found it advantageous to call upon the Conemaugh Brethren for English preaching. Levi Roberts, nearly seventy years old, and Peter Lutz, not nearly so old, would walk twenty miles across the Alleghanies to preach for them. John Mineeley, a cripple, would come horseback about every four weeks and have about three services each time.

There was a Mennonite preacher, by the name of Snyder, whose wife belonged to the Brethren, and when their daughter also united with them he became so angry that while she was asleep he shaved one side of her head close to the skin.

About the year 1850 or 1851 John S. Holsinger was elected to the ministry, and his brother, Thomas S. Holsinger, to the deacon's office. In 1858 John B. Furry was elected minister and John Rogers deacon. John B. Furry died in 1863 and Moses Rogers moved to Iowa. April 24, 1862, George M. Holsinger died. January 2, 1864, Gideon Rogers and John Rogers were elected speakers. August 26, 1865, Joseph Holsinger and John B. Miller were elected deacons. In 1870 we built the Holsinger meetinghouse. This is a love-feast house.



Holsinger Church, Dunnings Creek Congregation.

Before this we held our love feasts in barns. January 15, 1871, John B. Miller was elected speaker and George Callahan and Christian S. Holsinger deacons. John S. Holsinger was ordained to the eldership and the Dunnings Creek church was organized. From 1841 to 1871 we were a branch of the Yellow Creek church.

Most of these years we held our own councils, love feasts, etc. In 1858 John S. Holsinger moved to Iowa, lived there some years, and then returned. In 1875 John B. Miller was advanced to the second degree, Christian S. Holsinger was elected speaker, and Archibald Wissinger and Albert Blackburn were elected deacons. June 13, 1885, Levi Rogers was elected speaker, and Henry Wentz, Robert Callahan and Elias Snowberger deacons. June 23, 1889, David B. Rowzer and Michael S. Miller were elected deacons. In 1893 Elder John S. Holsinger moved to Brentsville, Prince William County, Virginia, where he died November 8, 1910. September 7, 1894, George H. Miller was elected to the ministry. June 8, 1895, John B. Miller was ordained to the eldership. March 16, 1901, Thomas B. Mickle and O. S. Corle were elected speakers and James C. Smith, Lewis Gorden and Samuel D. Lape deacons. October 15, 1901, Levi Rogers was ordained to the eldership.



**New Paris Church, Dunnings Creek Congregation.**

In about 1874 we were transferred from the Middle District to the Western by permission of both Districts. In 1893 we built the Point meetinghouse, and in 1905 we built one in New Paris. Our territory extends twelve miles east and west and twenty-five miles north and south, and is a hard territory to work. One reason our membership has remained small is that we have lost very heavily by emigration. Over 100 certificates have been granted, our members having scattered from Virginia to California. Nearly 100 of our members have died.

October 9, 1912, Elder John B. Miller, the writer of the above, died.

June 27, 1909, Andrew D. Rowzer and Jesse Smith were elected deacons. October 3, 1913, George M. Smith and William Blackburn, and May 14, 1915, E. F. Callahan and Jordan Mock, were elected to the same office. April 1, 1912, Elder Abraham Fyock moved into our congregation from Johnstown. On July 14, 1915, Elder Levi Rogers died. Both Elder Miller and Elder Rogers had shown much interest in the success of this work. Pictures and biographies of both appear in their proper places. Surely our standard bearers are falling!



Dunnings Creek Ministers—Left to Right, Levi Rogers, Abraham Fyock, George H. Miller and Thomas B. Mickle.

On September 15, 1915, Brother Thomas B. Mickle was ordained to the eldership. The officials at present are: Elders, Abraham Fyock and Thomas B. Mickle; minister, George H. Miller; deacons, Elias Snowberger, David B. Rowzer, Michael S. Miller, George M. Smith, Jesse C. Smith, Andrew Rowzer, William Blackburn, E. F. Callahan and Jordan Mock. They have three Sunday-schools, with a total enrollment of about one hundred and fifty. Their membership is nearly ninety.

### ELK LICK CONGREGATION.

By Elder Conrad G. Lint.

The history of the German Baptist Brethren Church (now the Church of the Brethren) in Western Pennsylvania dates back to as early as the year 1760 or 1762, when the Brethren began to emigrate from the eastern part of the State. Crossing the Alleghany Mountains they settled in what was known as "the Glades," or Stony Creek, just west of the mountains. The territory spread westward and northward, parallel with the mountain range, and southward a distance of twelve miles to the Casselman River, west of Meyersdale.

They also settled on the Elk Lick and Flaugherty Creeks, the former flowing eastward and emptying into the Casselman River west of Meyersdale, and the latter flowing westward and emptying into the Casselman River possibly 450 yards above the former, the Casselman flowing westward into the Ohio.

On the three streams mentioned the Brethren began the work of clearing ground for homes and establishing places of worship. The Brethren in the "Glades," as well as those "on the river," held their meetings in common and alternately, one Sunday in the "Glades" and the next Sunday "on the river." The meetings were held in barns and dwellings and, occasionally, in schoolhouses, the points of worship being as many as twelve and fifteen miles apart; and to the credit of the old veterans of the cross it can be said that not only did the ministry attend these alternate meetings regularly, but many of the laity, of both sexes. They would walk the entire distance, and, as my mother has frequently told me, in their bare feet for most of the distance. They would start from home early in the morning and return in the evening, the rule being that after the services refreshments were served and horses cared for free at the place where the meeting was held, the expense being borne by the family residing at that point.

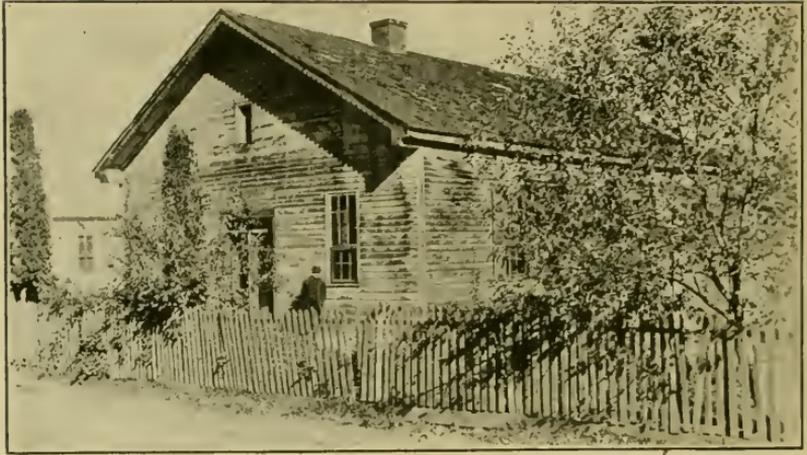
I have in my possession a "Farsomlünge Briefly," which I prize very highly on account of its age, having been published about seventy-five years ago. It contains a roster of the former church fathers, and other information, among it being the names of the heads of forty families, twenty residing in the "Glades" and twenty "on the river."

That those of this generation may know who they were, we copy their names in the order that they appear in the "Briefly": Samuel Meyer, David Biechly, John Schrock, Jacob Miller, John Groner, Elias Buechly, Jacob Cober, David Lichty, John Miller, Samuel Barkley, Jacob Schrock, Christian Gnagey, Henry Hauger, John Lichty, George Schrock, William Miller, John Cober, John Barkley, Samuel Forney, Samuel Miller, Peter Cober, David Liebengood, Widow Good, Samuel Flickinger, Jacob Meyer, Jacob Fike, Tobias Musser,

John Meyer, John Buechley, Widow Flickinger, Widow Wegley, John Fike, Jacob Blough, Samuel Lichty, Jonathan Kimmell, Jacob Lichty, Daniel Walker, Jacob Barkley, Peter Miller, Daniel Lichty. It was in the houses of these, or in their barns, that the meetings were held throughout the year. This was known as the Big Glades church, and was presided over by Michael Moyer, Sr., John Forney, Sr., and Peter Cober.

In the year 1845 the Berlin Brethren built a meetinghouse north of Berlin, known as the Grove church, and in 1846 the Elk Lick Brethren built the house now used by the congregation known as Summit Mills. The agitation for the division of "Glade" and "River" congregations began as early as 1844, and after the division came these congregations were known as Berlin and Elk Lick. The fact of the matter is that the final division of the congregation was made in the year 1849, when, after the two houses of worship were built, at the Annual Meeting held at Berlin a committee was appointed to officiate in the matter, and it was this committee that in the year 1849 drew the lines that now define the boundaries of the congregations of Berlin, Quemahoning, Middle Creek and Elk Lick. They were presided over as follows: Berlin, Elder Peter Cober; Quemahoning, Elder John Forney, Sr. (this is an error, as Elder Forney died in 1846.—Historian); Middle Creek, Elder Henry Myers; Elk Lick, Elders John Berkley, Jr., and Jacob Lichty. In the Elk Lick congregation there were two ministers older than those mentioned, who were associated with the work in that section before the division was made. They were John Livengood and John Buechley, the latter dying in 1844. John Berkley, Jr., died in 1865. John Berkley, Jr. and Jacob Lichty were the first bishops of the Elk Lick congregation, and to assist them in the ministry, Brethren John B. Myers and Samuel Berkley, the latter a brother of the bishop, were elected to the ministry.

Elk Lick at this time had about 125 earnest, faithful members, all heads of families, and it was a very rare thing for a single person to belong to the church. In 1846, as noted already, a large meetinghouse, 40x110 feet, was erected along



First Salisbury Church, Elk Lick Congregation.

the Elk Lick Creek, near Summit Mills, not far from where the Annual Meeting was held in 1841. In 1851 a meeting-house was erected along Flaugherty Creek, in Meyers Mills, now Meyersdale; one on the Casselman River, near Salisbury, now West Salisbury; one on the headwaters of the Flaugherty Creek, in Greenville Township, and another at Berkley's Mills, in Summit Township. Thus it will be seen that by the year 1854 the Brethren had five meetinghouses in which to hold services, and one schoolhouse located in the "Peck Corner," in Addison Township, now Elk Lick Township, where there is now also a meetinghouse. The holding of church services in dwellings and barns had now become a thing of the past. In the year 1852 Brethren Elias K. Buechley and David Livengood, who died in 1870, were called to the ministry. In 1854 John B. Meyers moved to Ohio, and early in 1855 Elder Jacob Lichty died. During the same year Conrad G. Lint, Peter Berkley (died in 1865) and William M. Horner (died in 1872) were elected to the ministry. This organization continued until 1877, covering a period of some thirty years of great faithfulness and prosperity, as well as many changes.

In 1849 the debate on the subject of "Baptism" took place

at Summit Mills church between Rev. Harry Knepper, of the German Reformed Church, and Elder James Quinter. In 1859 the Annual Meeting was held at the same place, and in 1873 at Meyersdale. In the year 1865 Elder Berkley died, and in 1867 Conrad G. Lint was ordained. The ministers serving during this time, not already named, were David Beeghley (moved away in 1865), John Cross (moved away in 1862), Elias K. Buechley (moved away in 1862), Jonathan Kelso, Jonas Lichty, Silas C. Keim, Joel Gnagey, H. R. Holsinger (came in 1871, left in 1873), Joseph W. Beer (came in 1871, left in 1876), Joseph B. Sell, and James Quinter (came in 1873, left in 1876).

Nathaniel Merrill, a minister, moved into the congregation, and after residing here some years, moved away. Elder Paul Wetzel also lived in the congregation some years. James Kelso, an elder, moved into the congregation in the sixties and died here. John B. Myers moved to Ohio. Joseph B. Sell moved to the same State.

It is hardly possible to get a full list of the earliest deacons, but we will begin naming them as far back as I can remember: David Buechley, Emanuel Lichty, Jonathan Lichty, John J. Fike, William Horner, William N. Buechly, John Hollida, Samuel Weimer, C. G. Lint, Peter Berkley, Elias Berkley, Samuel P. Miller, Jonathan Kelso, Silas C. Keim, Jonas Peck, Henry Rambolt, Elijah Faidly, Samuel J. Fike, Samuel J. Lichty, Jonas Lichty, James Murray, S. A. Maust, John Gnagey, William G. Lint, and Ezra Berkley.

The membership in 1877 was about six hundred. At this time the membership consisted not only of heads of families, but young people were now numbered in the fold. The writer remembers of having baptized a little girl, up to this time the youngest yet baptized by our people at this place. It was Sadie Maust, who is now the faithful companion of a worthy elder in the South Waterloo (Iowa) congregation. Coming away from the water an aged deacon tapped me gently on the shoulder and said, "Brother Lint, you must quit preaching against infant baptism."

In the year 1877 the Elk Lick congregation was divided into three congregations; viz., Elk Lick congregation, placed under the charge of Elder Jonathan Kelso; Summit Mills, placed under the charge of Elders Jonas Lichty and Joel Gnagey, and Meyersdale, placed under the charge of Elder C. G. Lint.

A few interesting occurrences antedating this brief history follow. Along about the year 1780, or maybe 1790, eight persons were baptized in the Flaugherty Creek, in a milldam, near what is now Keystone Street, in Meyersdale, by a minister from Virginia, and whose name was either Bowman or Garber.

The "Big Meeting," as it was then called, was held in 1811 on the farm now owned by Freeman Snyder, in Elk Lick Township, then owned and conducted by Brother John Buechley.

Among the first love feasts in this section was one held in the dwelling on the farm now owned by Brother Jacob W. Peck, in Summit Township, then owned by a brother named Flory.

A prominent member of the church in this place many years ago was John Berkley, Sr. He had been a member of another church (German Reformed, I think). Becoming acquainted with the doctrines taught by our church, he united with us, and in consequence of this he was made to suffer considerable persecution. He was quite a poet, and composed a number of German hymns, which, however, were never published, owing to his having sent them to Editor Kurtz, founder of the *Gospel Visitor*, who, at a time of removing his printing office, either lost or mislaid the manuscript.

Brother Berkley was also remarkable for having been the ancestor of a long line of ministers and elders of the church, many of whom are living today, and are well known throughout the Brotherhood. There were three sons to begin with; viz., Jonathan, John, Jr., and Samuel. Five grandsons were ministers; viz., David D. Horner, Ephraim Cober, Cor-

nelius Berkley, Peter Berkley and Josiah Berkley. Eight great-grandsons, all living, are ministers; viz., William G. Schrock, Samuel U. Shober, Jacob T. Myers, Tobias T. Myers, Norman W. Berkley, Albert U. Berkley, Samuel J. Berkley, and Harvey Eikenberry. Lewis S. Knepper is a great-great-grandson. Missionaries Eliza B. and Sadie Miller are great-great-granddaughters. If there are others they have not come to my notice.

### ELK LICK, AFTER THE DIVISION.

As already stated, in 1877 the old Elk Lick congregation was divided into three separate congregations; viz., Elk Lick, Summit Mills and Meyersdale. At that time the ministers were Jonathan Kelso, Silas C. Keim, Nathaniel Merrill, and Joseph B. Sell, who moved into the congregation in 1877,



Present Salisbury Church, Elk Lick Congregation.

and out in 1878. The following ministers were elected: Howard Miller, in 1877; Jacob W. Peck and Lewis A. Peck, June, 1880; Howard H. Keim, January 2, 1886; N. George Keim, 1882; John N. Davis, May 5, 1886; George E. Yoder,

1906; Eli J. Egan, 1909. Nathaniel Merrill was a minister in the Garrett County, Maryland, congregation, near Barton, a mission point of the Elk Lick church. He moved to Elk Lick about 1875 and remained till 1888. Being a poor man he was given some support for his preaching. Howard Miller also received some compensation, but Silas Hoover was the first brother to receive a fixed amount per year. He labored here from 1885 to 1889; W. A. Gaunt, from 1894 to 1904; T. S. Fike, from 1905 to 1906; D. K. Clapper, from 1909 to 1910; E. J. Egan, from 1911 to 1913; B. F. Waltz became pastor in 1915.

Jacob W. Peck moved into the Summit Mills congregation in 1880; Jonathan Kelso moved West in 1886; Jonas Lichty moved West in 1888; Howard Miller and N. G. Keim moved away in 1883; Howard H. Keim moved to Indiana in 1891, and now lives in Washington. G. E. Yoder moved out in 1909 and back in 1913. Brother J. C. Beahm moved into the congregation in 1912.

The following deacons have been elected: S. J. Liven-good (date unknown); S. J. Lichty and J. W. Beachy, 1871; A. P. Beachy and J. J. Keim, 1875; J. W. Peck and Hezekiah Hawn, 1877; Zenas Hollada, 1881; H. H. Reitz and S. A. Beachy, 1887; James Maust and Emanuel Yoder, 1899; G. E. Yoder, F. A. Maust, and M. S. Maust, 1905; W. J. Wought and Francis Shunk, 1910. Deacon J. E. Wampler moved into the congregation in 1914.

The following elders have had charge of the church; Jonathan Kelso, from 1877 to 1886; Silas Hoover, from 1888 to 1889; Joel Gnagey, from 1889 to 1890; John C. Johnson, from 1890 to 1894; W. A. Gaunt, from 1894 to 1904; T. S. Fike, from 1905 to 1908; L. A. Peck, from 1908 to 1914. W. M. Howe is the present elder.

In 1851 or 1852 the first meetinghouse in what is now the Elk Lick congregation was built in West Salisbury, on the river, at a cost of \$600. The present two-story building, in Salisbury, was erected in 1878, at a cost of \$3,200.

The Elk Lick congregation has early been active in Sun-

day-school work. From the time of the division of the old Elk Lick congregation the Sunday-school has been evergreen. Many have been added to the church through this medium. The Elk Lick Sunday-school has for several years been a Front Line School.

In missionary endeavor the church has been equally active. She was one of the first to become active in the support of the Danish Mission. In 1880 the church, by unanimous vote, declared herself heartily in favor of the Danish Mission Movement, and she still continues her interest in the lost on the other side of the billowy deep.

In 1888 the congregation was divided and the Maple Glen congregation was organized out of the territory lying west of the Negro Mountains.

The present officials are: B. F. Waltz, pastor; W. M. Howe (non-resident), elder in charge; G. E. Yoder, elder; J. C. Beahm, minister; S. A. Beachy, J. J. Keim, Frank Maust, James Maust, Morris Maust, H. H. Reitz, Francis Shunk, Wilson Wought and Emanuel Yoder, deacons.

### GEORGES CREEK.

This congregation is located in Fayette County, principally in and around the towns of Masontown and Uniontown. The first minister known to have settled in this territory was John Ache (Aughey), who was born in Germany, but was of French descent. It is not known when he settled here. He bought a farm of 240 acres a mile and one-fourth south of Masontown. For a number of years the meetings were held in his dwelling and barn. The love feasts were also held here.

The next minister to move in was Joseph Leatherman, who settled four miles south of Uniontown. Next came Peter Longanecker, who settled one and one-half miles west of Masontown in 1804. Next Brother James Fouch (Pfautz) settled near Brother Leatherman's. Then came James Kelso, a minister, from Western Maryland. The dates of the arrival of these different brethren are not given.



**Fairview Church, Georges Creek Congregation.**

The membership continued to grow, and in 1835 Brother Ephraim Walters, by free gift, dedeed a parcel of his farm (one acre) to the Georges Creek congregation to erect a meetinghouse upon. It took time and labor to prepare material for the new church, as there were no lumber yards in those days. They had to go to the forest and cut the timber and have it sawed and dried. This they did by appointing certain days to come together and donating work. In 1836 they erected a frame house, 40x50 feet. In this church they worshiped till July 30, 1887, when at a special council it was decided to rebuild. The present brick structure was erected in 1888, but owing to a severe storm which unroofed the house it was not dedicated until 1889. Elder John M. Mohler delivered the dedicatory sermon, and the first council was held in the new house March 30, 1889. At this council the following members were present: Elder, John C. Johnson; minister, Alpheus DeBolt; deacons, Ephraim Walters, David F. Johnson, James M. Newcomer, Samuel C. Johnson, Jacob M. Johnson; lay members, Lentellas Maust, Allen S. Walters, Joseph Mack, John F. Johnson, Alfred Johnson, Joseph Townsend, Alfred Hibbs, Thomas Hasson, Jefferson A.

Walters; sisters, Sarah Walters, Elizabeth Johnson, Susanna Maust, Catharine DeBolt, Matilda Durr, Elizabeth Moser, Malinda Walters, Cora Renshaw and Nancy Debolt.

Several families in the neighborhood of Brethren Leatherman and Fouch had come into the church. This was about ten miles from the church (the Fairview), and made it inconvenient for them to attend the services, so in 1843 they decided to erect a log house in their neighborhood and have services there occasionally. Brother William Moser leased the lot for the church as long as they worshiped without pay. This house was 20x30 feet and was named the Grove church. As the services at the Fairview house were held only twice a month it was soon decided to hold services alternately every Sunday at both places. In time the church increased in numbers and the building could no longer accommodate the audiences. In 1864 a new house 40x50 feet, with a kitchen attached, was erected and love feasts were also held here from then on. Here they worshiped until the division in the church when, most of the members here going with the Progressives, the church fell into their hands.

As early as 1844 there were a few members living near Morgantown, West Virginia. By 1883, thirty members were living in that District and a meetinghouse, 40x60 feet, was erected and dedicated the same year and the first love feast held at the same time. In 1901 the members living around Morgantown were formed into a separate congregation and named Mount Union congregation.

In 1903, there being about fifty members in and around Uniontown, it was thought wise to have a house of worship, and a brick church, 40x60 feet, with basement, was built, and dedicated the same year by Elder Henry C. Early.

In 1839 Brethren John Umstead and James Quinter visited the churches of Western Pennsylvania. The Georges Creek brethren were much impressed with Brother Quinter and asked him to move into their congregation. This he did in 1842, moving upon a small farm the brethren had bought for him. Here he lived fourteen years, teaching school in the



Uniontown Church, Georges Creek Congregation.

winter and in the summer doing some farming along with his preaching.

We do not know when the church was organized, but it was prior to 1834. Howard Miller's "Record of the Faithful" says it was organized in 1790. During the fifties and sixties of the past century the membership numbered two hundred and twenty-five and very large crowds of people gathered at the Fairview house at times of love feast. Fifteen hundred, and on rare occasions, as many as three thousand would gather on Sundays. The love feast lasted till ten and eleven o'clock at night. The present membership is one hundred and twenty-five, the larger part living in and around Uniontown. Here the services consist of Sunday-school, Christian Workers' Meeting and two preaching services on Sundays, prayer meetings on Wednesday nights, Sisters' Sewing Society on Thursday, and teachers' meeting on Friday nights. Each meeting place has a local secretary and treasurer.

The following elders have served this congregation: John Ache; Joseph Latherman, came in 1800, died in 1848; Peter Longanecker, came in 1804, died in 1853; James Fouch, elect-

ed in 1769, ordained in 1814, died in 1850; James Kelso; James Quinter, came in 1842, removed in 1856; Jacob Mack, came in 1820, ordained in 1837, died in 1867; Joseph I. Cover, elected in 1858, ordained in 1865, removed in 1885; John C. Johnson, elected in 1878, ordained in 1883, removed in 1906; Jasper Barnthouse, ordained in 1896, moved in in 1903; Alpheus DeBolt, elected in 1883, ordained in 1902; John H. Baker, ordained at Fostoria, Ill., lived here some years.

Ministers not elders: Samuel Blocher, Isaiah Custer, Oliver Miller, 1858; John D. Gans, Andrew J. Sterling, 1878; William Johnson, Charles R. Umbel, March 24, 1883; Samuel C. Cover, 1887; Nathaniel Merrill, Ross E. Reed, J. A. Glick, Burzy B. Ludwick, 1905; Francis F. Durr, 1905, and Silas Fike. H. H. Glover and Wallace Johnson were elected June 12, 1915.

Deacons: Samuel Ache, Ephraim Walters, Sr., David Longanecker, Ephraim Walters, Jr., Daniel Moser, William Moser, John DeBolt, Abram Hibbs, Nicholas B. Johnson, Ephraim Walters, David Hibbs, Samuel Newcomer, Samuel Cover, John Sterling, John L. Williams, John J. Cover, David F. Johnson, Alpheus DeBolt, Jacob J. Johnson, Joseph I. Johnson, Emanuel Maust, Andrew S. Fisher, Samuel C. Johnson, Samuel C. Cover, James P. Merriman, James M. Newcomer, Harrison Glover, Alfred Johnson, Andrew J. Moser, Henry H. Glover, Miller Reed, Robert Ross, Joseph G. Cover, Jacob W. Galley, John C. Cover, John A. Walters, Charles E. Moser, Owen C. Goodwin, William Townsend, George B. Seese, Daniel F. Lepley, George Freeman, John W. DeBolt and John Helmick. James Fearer was elected June 12, 1915.

In 1909 the congregation was incorporated by charter, and the following directors were elected: Samuel C. Johnson, Alfred Johnson, David F. Johnson, Andrew S. Fisher, James P. Merriman, Joseph G. Cover and Charles E. Moser.

It is known that in addition to the elders above named, Elder George Wolfe, Sr., moved from Lancaster County to Fayette County, and settled about ten miles from Uniontown, in 1787. He is said to have been the first ordained elder who

settled west of the mountains. Of his church work while here history is silent. He lived here thirteen years, and in 1800 he and his family sailed down the Ohio River on rafts of their own construction and settled in Muhlenberg, Kentucky. This fact would indicate that his place of residence while living in Fayette County was not far from the Monongahela River.

The congregation maintains three Sunday-schools, one Sisters' Aid Society, two Christian Workers' Societies, one prayer meeting and a teachers' meeting. The officials of the church are: Jasper Barnhouse, elder in charge of the congregation and pastor at Uniontown; Alpheus DeBolt, elder; S. W. Fike, H. H. Glover and Wallace Johnson, ministers; S. C. Johnson, Alfred Johnson, George Freeman, Owen Goodwin, Josiah Thomas, J. P. Merriman, J. G. Cover, William Townsend, D. F. Johnson and James Fearer, deacons.



Silas W. Fike and Wife.

### GLADE RUN.

This congregation is located in North Buffalo Township, Armstrong County, and, according to Brother Howard Miller's "Record of the Faithful," had its beginning back in 1820, with eight members. There are no records in exist-

ence, so we must content ourselves with such information as can be obtained from the recollection of members now living, which, though meager, still is interesting. Adam, David and Joseph Bowser and their wives, and Elizabeth Swigart were among the first members. James Toy was the first minister known to have been located here.

In addition to Brother Toy, above mentioned, Brother David Goolinger was elected and preached in the Glade Run and Brush Valley houses for several years. Also Crissman John was elected in the "John Settlement," which later became the Brush Valley congregation. He moved to the Montgomery congregation (one authority says to Clarion County), and subsequently to North Dakota. It would seem that the church never had a resident elder, but the following brethren are known to have labored here more or less: George Rairigh, Graybill Meyers, Joseph Shumaker, David Eshelman, John Wise, Leonard Furry, J. W. Brumbaugh, G. W. Brumbaugh, J. S. Holsinger, Joseph Berkey, J. W. Beer, Lewis Kimmel and others. The following pastors have served this congregation in the order named: Jesse Hetrick, David Hetrick, F. D. Anthony, C. O. Beery, K. B. Moomaw, C. O. Beery, returned, L. M. Keim, A. J. Culler (brief period during school terms), H. S. Replogle, R. D. Murphy (for a few months), and G. K. Walker, the present pastor. For a number of years the pastors had charge of both Plum Creek and Glade Run congregations, and have lived in the parsonage at the Plum Creek house for the past sixteen years at least.

In 1876 J. B. Wampler took charge, and continued till the division, when about two-thirds of the members went with him to the Progressives. The Glade Run house was used in common for some time after the division, when we came in full possession of it.

The following named deacons have faithfully served the congregation: Jacob Swigart, Samuel Bowser, Daniel Wilcox, James Bowser, William J. Bowser, Jacob M. Bowser, Edward Bowser, A. D. Bowser, A. A. Bowser, Roy Morrison and



Glade Run Church.

Orman Bowser. The last seven named constitute the present board of deacons.

There have been three houses of worship, all near the same place. The first one was erected in 1861. This was rebuilt in 1881, and during a series of meetings in 1894 or 1895 was burned to the ground. The present plain, neat and modest structure was erected in 1895. The church cemetery adjoins.

The church maintains a live Sunday-school, which for the past fifteen years, at least, has been evergreen. Most of the thirty additions to the church last year came through the Sunday-school. The territory is well worked. Every six months a series of meetings is held. Practically all the members' children are in the church. Love feasts are held semiannually. The church is in a flourishing condition and has a bright future; no difficulties to drag on and on. A strong mutual bond of unity and good will prevails. They stick close to the soil and attend strictly to their own business. The fact that the congregation is so well united speaks well for all who lived and labored here. The members are willing and liberal contributors to both foreign and home mission work.

Present number of members is two hundred. A good Christian Workers' Meeting, dating from July, 1914, meets regularly every Sunday. It is properly officered and the young folks take a good interest in it.

### GREENSBURG CHURCH.

Prior to the coming of the Brethren to the city of Greensburg, meetings were held by ministers of the Church of the Brethren in a schoolhouse, located on Swede Hill. These Brethren lived in the Jacobs Creek congregation. They made frequent visits to this schoolhouse, bearing the message of the cross to those who were there assembled. Some of these ministers are still living, using the opportunities which come to them, and proclaiming the message of the same sweet story. Others have gone to share the reward of their labors in the glory world. Heaven alone can reveal the good things done by them.

In the year 1903 Brother Homer P. Galentine, then 22 years old, came to Greensburg and began working at the carpenter trade. He did not know of any Brethren in Greensburg; neither did he feel satisfied, for he had no church home. He longed to hear the Gospel preached as he had been used to hearing the Brethren preach in Somerset County, where he was born, and where he united with the church in May, 1892, during a meeting conducted by Elder Silas Hoover, of the Middle Creek congregation.

Many people, instead of using what they have, and search in their own home for the coveted gems, will go to some strange land to find them. But not so with this brother. He searched in his home city to find the gem most precious to him. His coveted gems were others of like precious faith and a church. While at work he would converse with others in regard to their religious belief. One day he was told of a brother who was at work in a planing mill. He at once went to search for him. Here he found Brother Meyers Moore, a young man whose former home was near Trent, Somerset County, having been baptized there by Robert T. Hull.

These two brethren, as the disciples of old, used the opportunities which presented themselves to speak to others whom they hoped to influence for Christ. After some personal efforts they found two souls who saw the beauty of the Gospel of Christ as understood by the Brethren, and who asked for baptism. Accordingly, they went to Pittsburgh, where these two sisters were baptized by Brother M. J. Weaver.

This was the beginning of the work of the Brethren in Greensburg. They were hopeful for great things now, with the aid of these additional workers. As yet they had no preaching, but they were beginning to plan for that. As a result of their earnest desires, at the close of a beautiful summer day of 1908, they assembled at Brother Galentine's home to talk the thoughts of their hearts. They talked of their own spiritual welfare and the spiritual welfare of others. "What is best?" "How shall we proceed?" were questions to which they sought answers. Their fervent prayers and earnest hopes were that a Church of the Brethren would be planted in Greensburg.

They realized that they themselves needed to be instruments in the Lord's hands to answer their prayers. And as "the Macedonian call" went to Paul, so now the call goes from Greensburg, "Come, brethren, and help us." The call was extended to Brother Robert T. Hull to hold a series of meetings for them. They secured permission to preach in the Union Mission Chapel, on West Pittsburg Street, where Brother Hull preached ten sermons, beginning September 21, 1908. The workers were greatly strengthened by this series of meetings.

After this they secured permission to hold, regularly, twice a month, services in this Union Mission Chapel. Brother Whitehead was the next brother to preach in Greensburg. November 22, 1908, he preached two sermons. The attendance was seventeen and thirty-five, respectively. The place could not, as yet, be called a mission point of the Church of the Brethren, for it was not recognized by organization, there-



First Greensburg Church.

fore the brethren here were bearing all the financial burden. Brother Hull was secured to preach regularly. There were times, however, when Brother Hull could not be there, and not being able to secure another minister, there were frequent disappointments. This, however, did not discourage the members here. They pushed on and Brother Hull held another series of meetings, which resulted in a number being added to the flock. In December, 1909, Brother W. M. Howe conducted another series of meetings, and as time rolled on their labors were greatly blest. In less than another year another series of meetings was held, by Brother D. K. Clapper, of Meyersdale. These meetings occasioned great joy, for many that were dear were made happy in Jesus.

Though these brethren had a place to worship, they felt the need of a church building which they could call their own. They felt the need of having a place where more liberty of speech would be granted them—liberty “to declare the whole counsel of God.” Accordingly they purchased three lots on the corner of Mace and Stanton Streets for \$2,500, and erected a small building thereon costing \$500. Here Brother W.

M. Howe organized a Sunday-school, October 25, 1910, with an enrollment of twenty. In November, 1910, the little church was dedicated by Elder J. F. Dietz, of Johnstown.

Some time during 1910 these brethren asked the Mission Board of Western Pennsylvania for recognition and for support for a pastor. Both requests were granted by the Board, and Brother M. J. Brougher, of the Middle Creek congregation, was called to take up the pastorate January 1, 1911. Another series of meetings was held by H. S. Repogle, in April, 1911, during which twelve souls were added to their number.

To the District Meeting held in the Maple Spring house of the Quemahoning congregation, April 19, 1911, the Mission Board presented the following petition: "We, the Mission Board of Western Pennsylvania, petition District Meeting in behalf of the Brethren at Greensburg, that they be given the privilege to solicit Western Pennsylvania for funds to build a new church at that place." The petition was granted. The meeting also appointed Elders D. H. Walker and W. M. Howe to organize the Greensburg church. This was done May 1, 1911. Of the thirty-two members in the city, twenty-three were present. The church was built in the fall of 1911, and dedicated February 11, 1912, Dr. C. C. Ellis preaching the sermon on the occasion. This is one of the best and most modern churchhouses in the District.

Since that time the church has been moving on in a marvelous way. There has been a continuous growth in membership, sinners being added, not only during revivals, but at the regular services. In August, 1913, the Ministerial Meeting and Sunday-school Convention of the District were held here. And in 1914, the Bible, Missionary, and Sunday-school Institute met at the same place.

Brethren who have assisted in evangelistic meetings here since the organization are: Silas Hoover, D. W. Kurtz, J. H. Cassady, P. J. Blough and George W. Flory.

A few statistics will be of interest. Since the organization of the church, May 1, 1911, to May 8, 1915, the follow-



Greensburg Church, Pa.

ing are items of work done: Five series of meetings were held, twenty-five business meetings and six love feasts were held, 548 sermons were preached, ten were received by letter and 259 by baptism, nine letters were granted, forty-eight were anointed and nine couples were married. Of deaths within the congregation, including those not members and children, there were twenty-eight. Present membership is 248.

Brethren J. H. Cassady, W. M. Howe and P. J. Blough have assisted Brother M. J. Brougher in the eldership. Since serving as pastor Brother Brougher has been ordained to the eldership. Brother Blough is the present elder in charge.

The deacons are: H. P. Galantine, James Osterwise, Walter Moore, John Osterwise, William Barnes and Meyers Moore. Their Sunday-school numbers 270, and they have a large, active Sisters' Aid Society. They also have Christian Workers' Meetings, prayer meetings, teachers' meetings and teacher training class.

### GREENVILLE.

When on September 18, 1913, the Meyersdale congregation was divided into two congregations, the southeastern part of the county and the adjoining portion of Bedford County were organized into a separate congregation and named Greenville. The first members to settle here were the Klingamans, Hochstetlers, Longs and Arnolds, in about 1812. The Klingaman farm was the one now occupied by Samuel K. Hochstetler. Grandfather Klingaman's house was built with a



Hochstetler Church, Greenville Congregation.

large room in which meetings were regularly held. This was prior to 1838. There was preaching before this, probably in the barns.

The first meetinghouse in this section was erected on the George Klingaman, Sr., farm in 1854. For some years previous to this meetings were held in the schoolhouse on the George Arnold farm. The second meetinghouse was built on

the same site in 1892, and was arranged to hold love feasts in.

Most of the first preaching done here was by Brethren Eli Steele, Jacob Berger, Peter Cober and others. Later on the Elk Lick and Meyersdale ministers filled the pulpit. On July 4, 1879, E. K. Hochstetler was elected to the ministry. He is the only minister to reside in this congregation in Somerset County. At Hyndman, Bedford County, there is a meeting-house and about a dozen members, with Thomas A. Harden as minister and Benjamin Harden and Thomas Lewis deacons.

Deacons who have served this church are: George Klingaman, Jr., Samuel K. Weimer, Joel Yutzy (1878), Nelson Crissinger, Ed. Myers, William Shultz and A. O. Beal. Samuel Hochstetler moved into the congregation in 1895. In 1865 Brother Klingaman moved out.

The first Sunday-school was organized in 1878. At present they keep a Sunday-school during the summer. Preaching services are held every two weeks and councils quarterly at the Hostetler church.

The present official board consists of: E. K. Hochstetler, Elder; Thos. Harden, minister; S. K. Hochstetler, J. S. Hochstetler, A. O. Beal, Nelson Crissinger, Joel Yutzy, William J. Shultz, Benjamin Harden and Thomas Lewis, deacons.

### INDIAN CREEK.

Before any organization of the Church of the Brethren existed in the Indian Creek Valley, lying between Laurel Hill Mountains and Chestnut Ridge, prior to 1849, the members would meet in the homes and hold services. When the weather permitted meetings were held in barns. Love feasts also were held in barns. These love-feast occasions were always of great interest. Services began in the morning. At noon the people were given dinner and the horses were fed. Large kettles of hot coffee were served. In the afternoon more services were engaged in, and in the evening the love feast was observed. This custom of hospitality was maintained many years after the church was built and the organization effected. Elder John Berkley, of Somerset County, seems to have had

the care of the members and would assist them in their communions.

Though there was no organization at first and the meetings were irregular, yet the work grew steadily, and in 1849 a site was selected for a church on land owned by Jacob Flack. Where the Indian Creek Road crosses the county line road, dividing Westmoreland and Fayette Counties, the large meetinghouse 40x80 was erected. This house stands on the Fayette County side. It was dedicated by J. S. Hauger and J. Quinter. At this time the congregation extended southeast to the top of the Laurel Hill Mountains, northwest to the top of Chestnut Ridge, west beyond Connellsville, or more than twenty miles beyond the church, and east beyond Ligo-rier, a distance of fifteen or more miles. No established line existed between Indian Creek and Jacobs Creek prior to 1883. In that year a boundary was fixed, making the boundary line between Donegal and Mt. Pleasant Townships, Westmoreland County, and between Salt Lick and Bullskin Townships in Fayette County, the congregational line. In the fall of 1913 Trout Run congregation was detached from the remainder of Indian Creek.

The County Line house, noted before, was in continuous use until 1897, when a larger one with basement under part of it was erected to take its place. In 1870 another church was built about ten miles north of the County Line house. This house was known as the Nicely church. In 1906 a church was erected in the western part of the congregation, on Chestnut Ridge, called Elbethel. Then, in 1907, still another was built in the eastern part on the Laurel Ridge, called Trout Run. This now belongs to the Trout Run congregation.

In naming the ministers who lived and labored in this congregation, or even long before it was a congregation, in its earliest history, it is impossible to give them in the order, as no records are in existence. It is thought that Elder John Nicholson, Sr., who is said to have been an elder thirty-five years, was among the first ministers to reside there, as he is known to have preached a funeral there about 1838. Jacob



County Line Church, Indian Creek Congregation.

M. Thomas, Jacob Myers, Samuel Fike, John Berkley, Jacob S. Hauger and Tobias Myers were among the earlier visiting elders. Besides Elder John Nicholson, other resident ministers in the early history of the church were: Emanuel Beeghly, D. Flack, Jacob S. Murray, William S. Murray, Michael Myers, Joseph Berger, Samuel Lohr, Isaac Shoemaker, William A. Murray, James A. Murray, Jonathan Horner, Samuel Deeds, John M. Nicholson, Jacob A. Murray, David D. Horner, Josiah Berkley, Jeremiah M. Miller, Dr. James M. Bennett, F. F. Murray, Jeremiah Foust, N. B. Christner, Amos Christner. From here the dates are known. Isaiah B. Ferguson, September 3, 1892; William Bond, May 1, 1894; Robert A. Nedrow and Herman H. Ritter, November 1, 1897; William Knopsnyder, September 21, 1901; Elmer F. Nedrow and Irwin R. Pletcher, March 31, 1906; J. Lloyd Nedrow and Samuel Solomon, October 7, 1911. The latter did not accept yet.

In 1859 a deed was secured for the land upon which had been built the County Line church. An organization was effected with Joseph Berger as elder. The next elder was D. D. Horner, March 29, 1880. When Elder Horner began

to feel the weight of years he called for the ordination of Robert A. Nedrow, which was done September 21, 1901. He served until he moved to other fields of labor. Since then Elder E. K. Hochstetler, of Sand Patch, has been elder.

As nearly as can be ascertained the deacons who served the church from the beginning to the present time are: Joseph K. Miller, Joseph Berger, Peter Sipe, John Flack, John Horner, George Lepart, Daniel Myers, Eli Berger, Samuel Lohr, Michael Berger, Cain Christner, Robert Ferguson, Daniel Sheets, Samuel Christner, J. M. Miller, William Beal and James Galentine, October 2, 1886; John M. Nedrow, and Jacob Eutsey, September 19, 1896; James Lohr, September 21, 1901; I. B. Foust, George F. Miller, J. Lloyd Nedrow, Harry Miller and Ezra Myers, March 31, 1906 (the last two named failed to accept); W. E. Barnes, H. W. Ritenour and Benjamin Keefer, October 7, 1911.

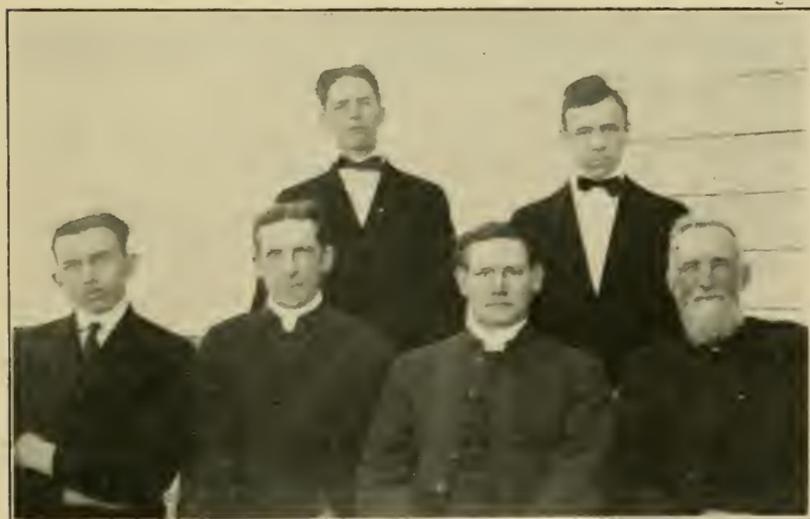
### JACOBS CREEK.

The Jacobs Creek congregation comprises Mount Pleasant, East Huntingdon and Hempfield Townships in Westmoreland County, and Bullskin, Lower Tyrone and Connellsville Township in Fayette County, Pennsylvania. Its length north and south is twenty-four miles and its breadth east and west is ten miles. The first members located here early in the nineteenth century. Brother Louis Snyder, Sr., came to Fayette County in 1825 and located near the present town of Dawson, which was then known as "the neck," because of the neck-like shape of the strip of land between the Youghiogheny River and the Jacobs Creek. Brother Snyder, wife and son, being the only members in that locality, he at once arranged to have Brethren ministers make preaching tours to this neighborhood, and thus the Brethren began to multiply in Fayette and Westmoreland Counties.

It seems that Martin Stuckman (one authority says his name was Jacob) was the first minister to labor here, and that he alone preached here for several years from 1825. Elders Michael Meyers, Samuel L. Blocher and John Wise

were strong pillars, who assisted in organizing and working up the membership. The date of the organization is not known. The statement in Brother Howard Miller's "Record of the Faithful" that the congregation was organized in 1811 with thirty members is probably an error.

Following these ministers were Joseph Garver, William A. Murray, who was elected in the Indian Creek congregation, Martin Coder, elected September 21, 1867, but who did not serve, George Shumaker, the founder of the "Shumakerites," or "Georgeites," Isaac Shumaker, John Nicholson, elected in the Indian Creek congregation, Hiram Messenger, David Ober, a Brother McCaddon, Joseph Fulkert, Abram Myers, Frederick B. Weimer, 1873; Abram Summy, September 21, 1867; Joseph Myers (never served), Cyrus E. Myers, September 27, 1887; Henry Brooks, March 24, 1888; John K. Eicher and H. Smith Myers, 1877; A. D. Christner, October, 1894; Frank B. Myers, November 25, 1909; Harry Meredith, L. R. Fox, Earl Gearhart and Emanuel Neiderheiser, March 27, 1915.



Jacobs Creek Ministers. Front Row, Left to Right, Earl Gearhart, L. R. Fox, B. B. Ludwick, J. K. Eicher. Back Row, E. E. Neiderheiser and Harry Meredith.



Old Stone Church, Jacobs Creek Congregation.

Ministers who moved into the congregation in recent years were Levi Stoner, 1897; Samuel Cline, 1904; J. J. Rodaheaver, 1907; B. B. Ludwick, 1912. Ministers who are known to have moved out of the congregation: John Nicholson in the sixties moved West; William A. Murray also moved West in the sixties; Frederick B. Weimer moved to Ohio, 1888; Cyrus E. Myers moved to Plum Creek; H. Smith Myers united with the Progressives; Levi Stoner moved to Ohio; J. J. Rodaheaver moved to Detroit, Michigan; Frank B. Myers moved to Nemađji, Minnesota. Present ministerial force: John K. Eicher, elder; B. B. Ludwick, pastor; L. R. Fox, Harry Meredith, Emanuel Neiderheiser and Earl Gearhart, ministers.

Those known to have served in the eldership are: Abram Myers, 1858; John Nicholson, Abram Summy, 1868; H. Smith Myers, 1889; John K. Eicher, 1897. Brother Eicher is the present elder.

Deacons known to have served this congregation are:



**Mt. Joy Church, Jacobs Creek Congregation.**

Samuel Gallatin, Ludwick Snyder, Jacob Snyder, William Stahl, Daniel Pletcher, Samuel Horner, John Weaver, Christly Wertz, Samuel Garver, Peter Shaffer, Jacob Freed, Joseph Freed, Samuel Christner, who moved in from Indian Creek, Joseph Christner, 1886; Jacob L. Myers, 1875; John Gallatin, Isaac Horner, 1879; John Summy, November 16, 1895; Norman Neiderheiser and Esli Coder, June 29, 1901; Lawrence Christner and Frank B. Myers, June 28, 1908; Milton Metz and Peter Shaffer, 1914.

Present board of deacons: Isaac Horner, Jacob L. Myers, Joseph Christner, John Summy, Norman Neiderheiser, Peter Shaffer, Joseph Shaffer, Robert Berg, John Greenawalt, Lawrence Christner and C. Milton Metz.

From the beginning until about 1845 the preaching was done in private homes. At that time several schoolhouses were secured for worship, but the homes were still favorite places for worship for many years later. In 1858 Lewis Snyder, Jr., donated to the congregation a plot of ground for a meetinghouse. Here was erected the same year a stone church, 40x50 feet. This old stone church, two miles north of Dawson, is still in a good state of preservation. At present

the church is unoccupied, but there is a movement on foot to remodel it, and resume worship there.

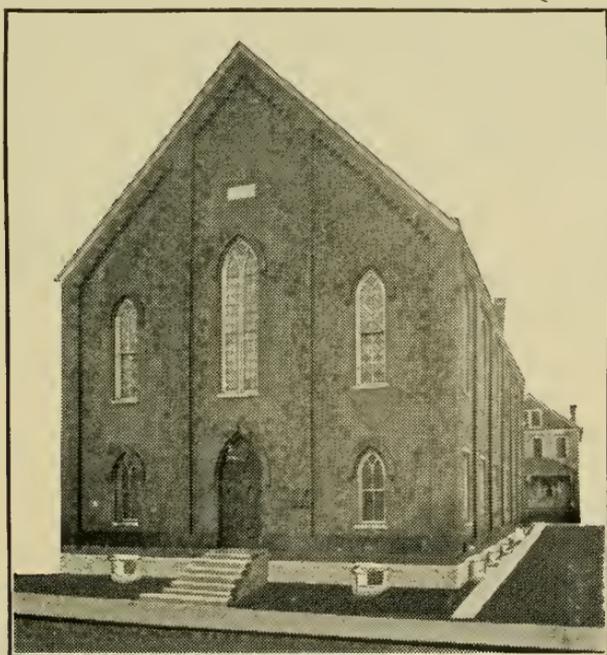
It seems that about the time this church was erected, or soon after, the membership shifted northward into Westmoreland County, and Mt. Pleasant became the center of activity. The homes of the members were again opened for worship. Mt. Joy schoolhouse, one and a half miles northeast of Mt. Pleasant, and Laurel Run schoolhouse, five miles northeast of the same town, were occupied every four weeks. In two decades the interest and membership had so grown that in 1878 the Mt. Joy church was begun, and dedicated the following year. The present places of preaching are Mt. Joy church, Laurel Run schoolhouse, Mammoth Union church, Bridgeport Union Sunday-school chapel, and Wadsworth schoolhouse. The Mt. Joy church was the first Brethren church erected in Westmoreland County. Services were also held in a schoolhouse near Greensburg (now within the bounds of the Greensburg church) many years; also in the White Rock and Bear Rock schoolhouses prior to 1904.

A notable incident occurred in the Mt. Joy house some years ago. While Brother Frederick B. Weimer was reading his text from Matthew 3: 16, a dove flew in the open window and lit on the Bible from which he was reading. Brother Weimer with his hand pushed the dove gently aside and finished reading his text, when the dove flew out the window through which it had entered. The occasion was the usual Sunday service. Brother Weimer seemed to be more than usually endowed with the Spirit that day. At the close of the discourse he gave an invitation and fifteen persons came forward and asked for baptism. Brother Ludwick, who gives this incident, received it from two persons who were eye-witnesses to the scene.

Since Brother B. B. Ludwick became the pastor in February, 1912, the congregation has taken on new life. The present membership is 307. One Sunday-school with an enrollment of 261, a Christian Workers' Society, a Sisters' Aid Society, Bible Normals and singing classes are maintained.

## JOHNSTOWN.

As stated in the history of the Conemaugh congregation, the old Conemaugh congregation was divided August 7, 1879, and soon after that the Johnstown congregation was organized. The membership was over 300. Solomon Benschhoff was the elder. He was assisted in the ministry by George Hanawalt, Benjamin Goughnour, Stephen Hildebrand, John M. Harsh-



**Somerset Street Brethren Church, Johnstown, Pa.**

berger, Daniel W. Crofford and W. A. Adams. The deacons were: Stephen Stutzman, Jacob Berkey, Jacob Wertz, Benjamin Benschhoff, Samuel Knavel, L. R. Brallier, Daniel Stutzman, Archibald Wissinger and Jesse Berkebile.

The only meetinghouses they had were the Benschhoff Hill and the Giffen Hill. As neither of these was suitable for holding love feasts it became necessary to build a new meetinghouse where such services could be accommodated.

Now, there being a large membership in and around the city of Johnstown, and no meetinghouse in the city, it was



Old Walnut Grove Church, Johnstown Congregation.

finally decided to build a large, two-story brick church on Somerset Street, arranged for holding love feasts. This church was dedicated October 31, 1880, and the first love feast was held November 4, same year. To these meetings Elders James Quinter and D. N. Workman were invited. The church was supposed to cost \$6,000, but when it was finished it had cost a little more than twice that amount. It was found difficult to pay this heavy church debt, as most of the members had already given what they considered their share.

In the midst of this financial strain came the Progressive movement of the early eighties. These were trying times, of which we do not care to write. Suffice it to state that, after all was over, five ministers, three deacons and seventy-five members had gone with the Progressives. The big new church also went with them, with the proviso that they assume the debt on it. This was done in 1883. This left the Johnstown congregation with 251 members, several active

ministers, a good working body of deacons, but no communion house and no elder. Elder Joseph Berkey was chosen acting elder, and in 1884 the Walnut Grove meetinghouse was erected, suitable for communion purposes, additional ministers and deacons were elected, and the church started out on an era of prosperity which it continues. In 1883 the Quemahoning and Shade ministers assisted in the preaching, in order to relieve Brother Hanawalt, whose health was poor.

The following ministers were elected: Ananias W. Myers and Solomon E. Dorer, November 29, 1883; Abraham Fyock and Norman W. Berkley, September 29, 1887 (the latter was not installed); John F. Dietz and John C. Harrison, September 14, 1893; Silas S. Blough and Albert U. Berkley, June 28, 1894.

Deacons were elected as follows: Abraham Fyock and Jacob Mineely, Nov. 29, 1883; George Wissinger, David Fyock and Jerry E. Long, September 29, 1887; Ephraim Strayer, Cornelius W. Hershberger and Benjamin Stewart, June 28, 1894; Clayton Berkley and G. W. Zimmerman, both deacons, moved into the congregation in 1884.

Samuel A. Moore, a minister, also lived here several years, having moved here from Bedford County. In 1883 he was given a letter to the Quemahoning church, though he had already lived there several years. H. S. Myers, a first degree minister, was received by letter June 10, 1886. He was given a certificate March 28, 1888, and received back December, 1889. Joseph S. Burkhart was received by letter May 17, 1888. George S. Rairigh was received by letter September 8, 1891.

June 10, 1886, George Hanawalt and David Hildebrand were ordained to the eldership, and June 28, 1894, George S. Rairigh. September 9, 1886, Elder George Hanawalt and family were granted letters, having moved to Westmoreland County. Elder George S. Rairigh moved to the Eastern Shore of Maryland in 1896.

Regular services had been held in the Methodist church in Roxbury for a number of years, the Conemaugh church

having decided to hold services at "Whiskey Spring," February 7, 1878. During 1893 houses of worship were erected at Roxbury and Maple Grove. For many years, probably more than fifty, meetings were held on Yoder Hill, Upper Yoder Township—first in homes, next in the schoolhouses and later in a union church. In 1896 the Brethren erected a new house of worship there. There were also services held in a hall in Morrellville. Johnstown congregation now had five houses of worship.

The ministerial force was augmented by the addition of Brother E. F. Clark, whose letter was received March 12, 1896.

The congregation having now grown to a large membership, it was divided into two separate congregations January 1, 1899. The eastern part of the old congregation retained the old name and the part west of the river (Stony Creek) was called West Johnstown.

Ministers were elected as follows: Samuel H. Fyock, December 28, 1899; Samuel W. Pearce and Cornelius W. Hershberger, March 29, 1900; David Ribblett and W. Clay Wertz, June 30, 1904; John W. Mills, Peter C. Strayer and James W. Fyock, June 29, 1905; David F. Shumaker and Lori B. Hershberger, June 21, 1910.

The following deacons were elected: Milton Metzger and William Harrison, December 28, 1899; Vincent E. Mineely, David Ribblett, Peter C. Strayer and Samuel Brallier, May 19, 1904; Lori B. Hershberger, Noah Beeghley, Orlando Hershberger, Michael Kyle and John Berkebile, 1906; James Wilson, March 28, 1907; William Keiper, Samuel Varner, Harvey Shumaker, Harvey Berkebile and Solomon Harrison, June 21, 1910; George B. Wertz, 19—; George C. Schmucker, Joseph E. Reininger and John Hoover, July 23, 1913; Logan Gossard and Samuel Gossard, July 23, 1914.

Samuel A. Beeghly, a minister, moved into the congregation, and May 18, 1899, he was granted a certificate, having moved out. Dr. S. G. Miller also labored here a while and was given a letter in 1901. S. H. Fyock, having united with

the Progressives, was dropped June 30, 1904. J. C. Harrison and family, having moved to Tennessee, were granted letters May 9, 1905. Elder D. S. Clapper and family were received by letter May 22, 1906, and in a year or so moved to Scalp Level. W. M. Howe, having been employed as pastor of the congregation, was received May 14, 1907. After serving the church seven years in that capacity, he moved to Meyersdale, about September 1, 1914. Elder S. S. Blough and family were received December 26, 1907, and given letters April 30, 1908. William Kinsey, a young minister, had moved in and was advanced June 21, 1910, and later moved out. Galen K. Walker moved here in 1911, and moved to Plum Creek congregation in the spring of 1914. Lewis G. Shaffer handed in his letter September 25, 1913, though he had lived here before.

The following deacons moved in: John Eckles, Aaron Blough, David F. Shumaker, Joseph Shank and S. S. Lint. The last two moved out again. John Custer was reinstated to the deacon's office November 11, 1909.

On December 28, 1899, Abraham Fyock was ordained to the eldership, and April 1, 1912, he moved to the Dunnings Creek church. May 27, 1902, Silas S. Blough, who has had charge of the Pittsburgh Mission since 1900, was ordained to the eldership. June 21, 1910, W. M. Howe was ordained, and May 3, 1914, Samuel W. Pearce, Cornelius W. Hershberger and Galen K. Walker.

December 15, 1910, W. Clay Wertz was granted a certificate, and February 1, 1914, J. W. Mills and family moved out of the congregation.

A meetinghouse was built in Conemaugh in 1900, the Giffin Hill (Locust Grove) house was rebuilt in 1903, and a church was bought in Moxham in 1904.

September 1, 1914, Brother M. Clyde Horst became the pastor of the Walnut Grove church of the congregation. In May of the same year Elder Walker moved out to accept the pastorate of the Plum Creek congregation. May, 1915, Chas. Cable, C. C. Custer and Gilbert Shumaker were elected dea-



Conemaugh Church, Johnstown Congregation.

cons. On October 21, 1915, at the Locust Grove house, Frank F. Fyock, William G. Wilson and William C. Berkebile were elected deacons. In 1915 the Moxham church was sold and a larger and more convenient one was bought from the Lutherans.

The present official board consists of: Elders, C. W. Harshberger and S. W. Pearce; pastor at Walnut Grove, M. Clyde Horst; ministers, J. S. Burkhart, J. M. Harshberger, L. G. Shaffer, L. B. Harshberger, D. F. Shumaker, P. C.

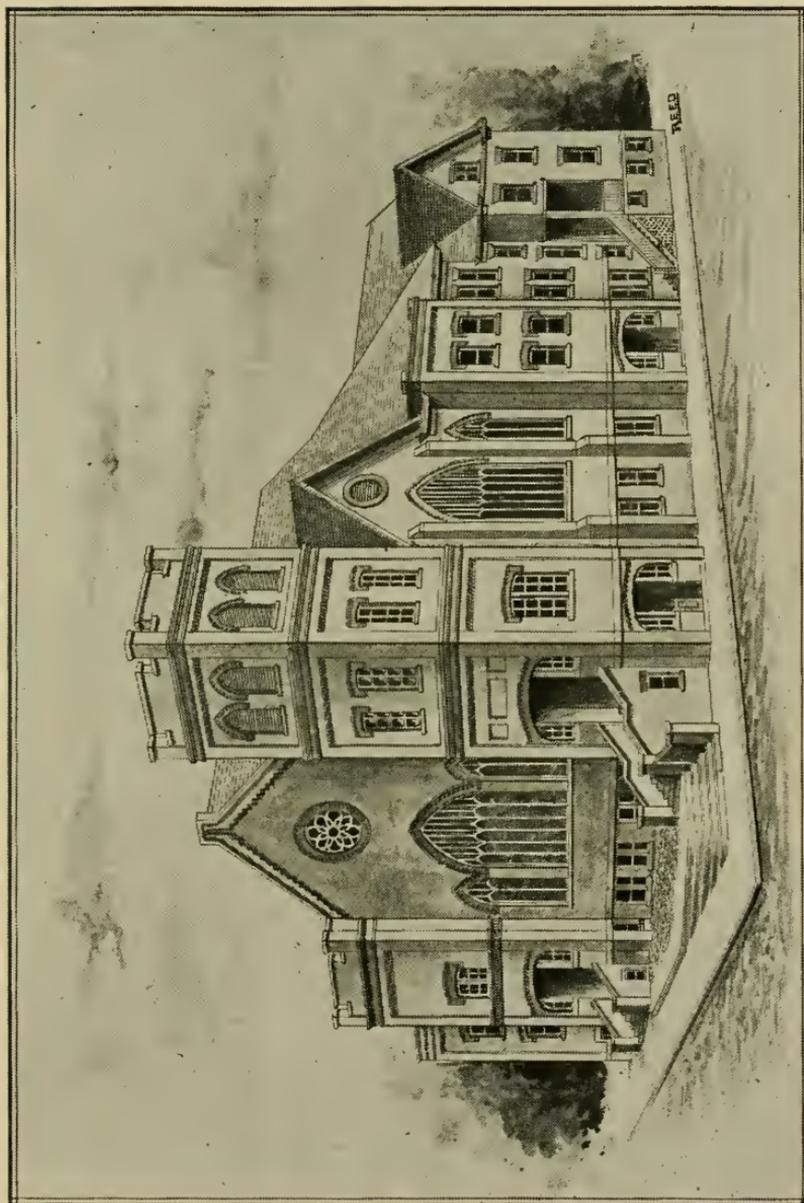


Seven of the Johnstown Ministers—1914. Back Row, Left to Right—David F. Shumaker, Peter C. Strayer, Lori B. Harsberger, Samuel W. Pearce. Front Row, Cornelius W. Harsberger, Joseph S. Burkhart and William M. Howe.

Strayer and D. C. Ribblett; deacons, V. E. Mineely, Geo. Wisinger, Jno. Eckels, W. H. Keiper, H. A. Berkebile, A. J. Strayer, M. M. Kyle, G. B. Wertz, Aaron Blough, G. C. Schmucker, Jno. Hoover, C. Berkley, H. Shumaker, J. E. Ringinger, Chas. Cable, C. C. Custer, G. Shumaker, Samuel Bralier, S. Gossard, L. Gossard, Jacob Ribblett, Jno. Berkebile, Jas. Wilson, S. Varner, A. Varner, I. L. Harshberger, O. D. Rhodes, F. F. Fyock, W. C. Wilson and W. C. Berkebile. The congregation has five houses of worship, and five Sunday-schools, with a total enrollment of about 1,100. There are two Christian Workers' Societies and three Sisters' Aid Societies; also a Young Women's League and a Young Men's Organization.

In 1915 work was begun on a new church in Walnut Grove, which will be completed in the spring of 1916. Ground was broken for the new building May 19, 1915, and the corner stone was laid, with appropriate services, August 22, 1915. The cost of ground and building will be about \$40,000. The size of the church is 80x94 feet, with a parsonage attached, 30x34 feet.

This church will have all modern conveniences. Besides the fine auditorium, which seats five hundred, there are twenty-six class rooms, nearly all of which can be opened into the auditorium, enlarging the seating capacity to about 1,300, nearly all in full view of the speaker. Back of the pulpit is the baptistry, and two adjacent classrooms will serve as dressing rooms at baptismal services. In the basement is a very large dining room for use at conventions, and in which the love feasts will be held. In the basement also are the kitchen, pantry, nursery, boys' reading room, Ladies' Aid Society's room, etc. There is also a library room and rest and cloak rooms.



Walnut Grove Church, Johnstown Congregation.

## LIGONIER VALLEY CONGREGATION.

The territory originally embraced by the Ligonier Valley church was a wide triangular section of Westmoreland County, bordering on Somerset, Cambria and Indiana Counties, extending from Waterford to Cokeville, and including the above-named points, as well as New Florence, Wild Cat, Bolivar, and that part of Indiana County of which Garfield is the center. The first settlers around Waterford were members who had moved across the Laurel Hill from the Quemahoning church, and for a number of years they were served by preachers from the same congregation. These first members were John Hauger, Henry Meyers and wife, Joseph Miller and wife, David Horner, Franey Horner, Nancy Fletcher, Polly Peterson, Theophilus Heiple, Samuel Knupp, Fannie Bricker, Josiah Heiple and wife, Jacob L. Wolford and wife, and perhaps several others. Meetings were held in the school-houses. Ministers who made frequent trips to this valley were Tobias Blough, Jonathan W. Blough, Emanuel J. Blough and Jacob W. Speicher. Probably the first minister elected from among their own number was Dr. Samuel G. Miller, in 1877. In August, 1878, Theophilus Heiple was elected minister and Jacob Bridge and G. Yager, deacons.

The preaching at Bolivar and Wild Cat schoolhouse was done principally by ministers from Cambria and Somerset Counties, prominent among whom were Joseph Berkey, Emanuel J. Blough, Stephen Hildebrand and others.

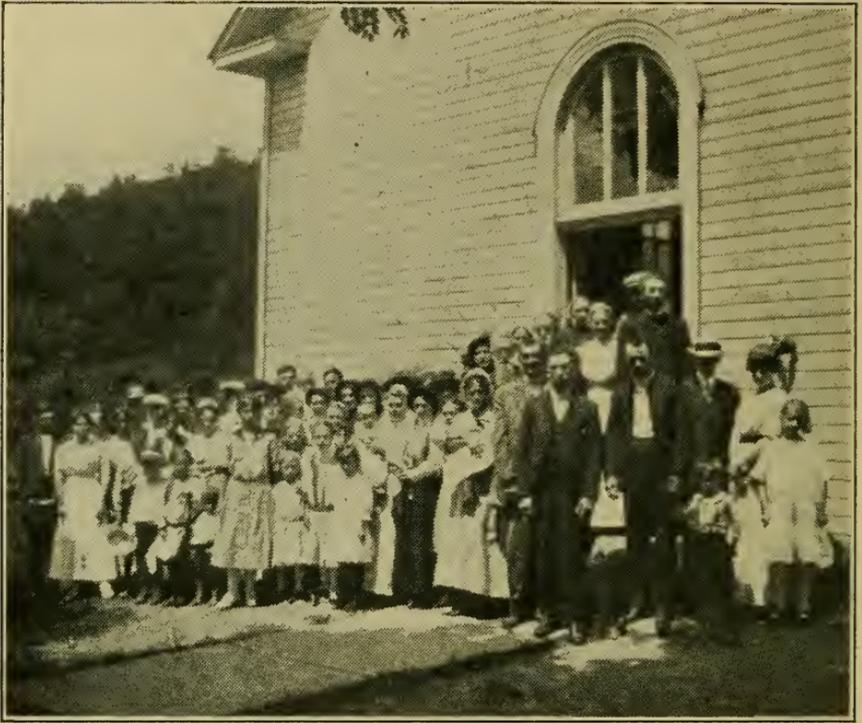
An organization was effected at a love feast held about September, 1876 or 1877, at Decker's, near Wild Cat Creek, which embraced Wild Cat schoolhouse, Bolivar and Waterford. William A. Beery (colored) was elected to the ministry in 1888, and removed the same year, to Johnstown, where he died in 1890. Jacob Dell was called to the ministry in 1882. Daniel Shaffer was elected to the ministry in 1881, and moved to California in 1884. Jacob Bridge was called to the ministry in 1883. After Dr. Miller had labored earnestly and enthusiastically for several years he moved to Scalp Level, Pennsylvania. Brother Dell labored successfully several

years, but being an employe of the railroad company, he was moved to Allegheny County, where he was killed in Duquesne, in 1908, by being run down by an engine.

Elder George Hanawalt moved from Johnstown to near Waterford in 1886, and was given the oversight of the church. The Bolivar end of the congregation had been, to a degree, under the care of the Shade Creek Brethren, who had encouraged them to try to build a meetinghouse, on the Garfield side of the river. When Elder Hanawalt came among them this house was ready for the seats and pulpit. He helped them to finish it (all but the plastering), and in several weeks in May, 1886, it was dedicated, with George Hanawalt, Joseph Berkey, Hiram Musselman, Jacob Holsopple and Joseph Holsopple present, Elder Hanawalt preaching the dedicatory sermon, assisted by the others. Elder Hanawalt labored hard among this scattered membership to build up a strong and prosperous church.

A mission was opened at Cokeville, which at one time numbered thirty members. Several love feasts were held and an effort was made to build a meetinghouse. When Elder Hanawalt's age and strength no longer permitted him to make his visits to Cokeville, the District took it up, but afterwards neglected the charge, and the members died and moved away, until finally all was lost.

Shortly after the building of the Bolivar meetinghouse the congregation was divided. Bolivar, Wild Cat and Cokeville were made a new congregation, called Bolivar, and Waterford retained the old name. This seems to have taken place some time during 1887 or 1888. A meetinghouse, 30x50 feet, was built, or at least begun, in Waterford, in 1888. Theophilus Heiple moved to Somerset County in 1898. June 20, 1901, William C. Hanawalt, a young minister who had moved into the congregation from Huntingdon, was advanced to the second degree of the ministry, and William E. Wolford was elected deacon. December 22, 1901, a certificate was granted to Dr. S. G. Miller, who had moved here from Johnstown a year or so before. June 21, 1902, Harvey M. Hanawalt and



**Waterford Church, Ligonier Valley Congregation.**

William E. Wolford were elected to the ministry and Samuel W. Miller and John A. Wolford to the deaconship. September 14, 1902, William C. Hanawalt and Harvey M. Hanawalt were granted certificates, and November 30, of the same year, Elder George Hanawalt was granted his letter. The whole Hanawalt family moved to Lordsburg, California, after having lived here sixteen years. The members and friends very much regretted seeing them leave.

At the 1903 District Meeting Elder Robert A. Nedrow was appointed elder in charge. April 21, 1907, Joseph Miller was elected deacon. April 9, 1909, Elder Nedrow resigned the eldership because he was moving to Elizabethtown. June 24, 1909, Elder Perry J. Blough was chosen to take the oversight of the church. March 12, 1910, Joseph Miller was granted a certificate. Some time prior to March 12, 1910, J. W.

Sanner, a minister, moved in from the Middle Creek church. Elder J. D. Myers, an elder, also lived in this church a short while, moving out in 1906. When Elder Hanawalt moved into the congregation, in 1886, there were twenty members in and around Waterford. From that time until May 15, 1913, eighty-five were received by baptism and letter. Thirty-four letters were granted and seventeen died. The church maintains a flourishing Sunday-school, and a good Christian Workers' Meeting, notwithstanding the fact that a number of its most active members have gone to other fields. Deacons Samuel W. Miller died March 22, 1907, and Jacob L. Wolford, December 8, 1913.

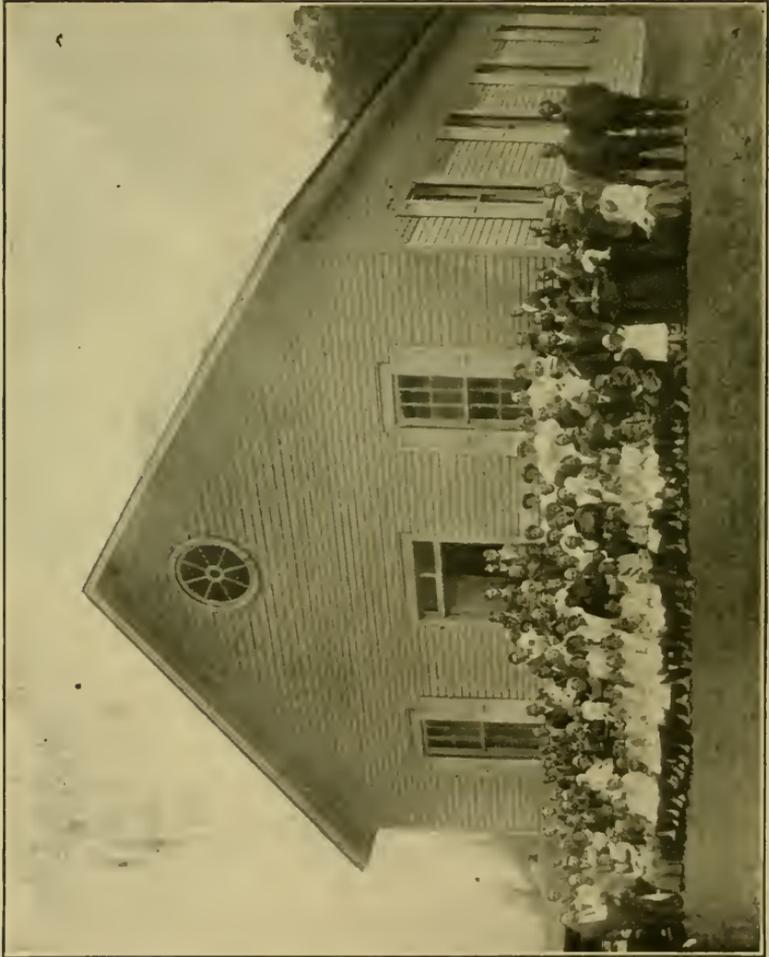
The present organization is: Elder, P. J. Blough; ministers, W. E. Wolford and J. W. Sanner; deacons, John Wolford and Herman Wolford.

### MAPLE GLEN.

This congregation comprises what was formerly the Peck church of the Elk Lick congregation. Some of the charter members were: John, Jonas, Elias, Daniel and Moses Peck and Moses W. Miller and their wives. At a council meeting held at the Peck church, April 20, 1888, Brethren L. A. Peck and J. N. Davis were elected as a committee to represent the Peck church, a branch of the Elk Lick congregation, at a meeting held at the home of Elder J. N. Davis, July 6, 1888, with a committee of three from the Elk Lick church, Salisbury; viz., A. P. Beachy, H. H. Reitz and David Lichty. The purpose of this meeting was to establish a dividing line in the Elk Lick congregation, in which the Peck church was to be made a separate congregation.

This committee decided to commit its report to a council of the whole Elk Lick congregation, which was to be held August 18, 1888, to ratify or reject the work of this committee herein reported.

At this council it was decided by unanimous vote to divide the congregation, which at this time numbered 210 mem-



Maple Glen Church.

bers. After the division 160 were assigned to Elk Lick, and fifty to the Peck church. After the Peck church became separate from Elk Lick the name was changed to Maple Glen.

Among the charter members of the new congregation were: John Peck and wife, William Peck and wife, Lewis A. Peck and wife, Solomon Hershberger and wife, Hezekiah Hahn and wife, John N. Davis and wife, Zenas Hollada and wife, and Abraham J. Folk and wife. Very few of the charter members are now living and reside in this congregation.

At the time of the organization the ministers were: J. N. Davis and L. A. Peck. The deacons were: Hezekiah Hahn, Zenas Hollada, William Peck and Abraham J. Folk. Elder Joel Gnagey was chosen as presiding elder of this congregation, and served until September 27, 1896, when Brethren J. N. Davis and L. A. Peck were advanced to the eldership. The membership at present numbers ninety-four.

February 28, 1913, Elder J. N. Davis died. Brother P. S. Davis was called to the ministry September 6, 1914.

In 1850 a house was erected for both school and church purposes. It is not known that this house was specially dedicated, but in it the members and friends worshiped and held their Sunday-school until they built the Maple Glen meetinghouse in 1880. In 1881 this house was dedicated, the sermon on the occasion being preached by Elder John H. Myers, of Markleysburg.

The Maple Glen church has two cemeteries, one called the Maple Glen cemetery, near the church, and the other, called the Peck cemetery, about a mile from the church, also owned by the church.

They organized their first Sunday-school in 1876, and have continued it ever since. They now have a Front Line School.

The following deacons have been elected: Hezekiah Hawn, elected in 1877, now deceased; Zenas Hollada, in 1881; A. J. Folk, in 1886, now deceased; Jonas Hershberger, in 1890, now living at Waterloo, Iowa; Samuel A. Christner, in 1896,

now deceased; S. J. Davis, in 1903; P. S. Davis and Marshall Hollada, in 1910, and Simon M. Folk, in 1914.

The present official board is: Elder, L. A. Peck; minister, P. S. Davis; deacons, S. J. Davis, S. M. Folk, M. Hollada, Z. Hollada and W. J. Peck.

### MANOR CONGREGATION.

By Joseph Holsopple.

The Manor congregation embraces all of that part of Indiana County lying between the Purchase Line on the north, Blacklick Creek on the south, the Mahoning and Blairsville Road on the west, and on the east it extends into Cambria County, no boundary being fixed.

Among the first Brethren that settled here were Christian Fry and wife, Barbara (Shultz), David Fyock, who was a Seventh Day Baptist, and his wife, Mary (Hoffman), who was a member, John Fyock and wife Catharine (Hoffman), and Adam, George, and David Helman. These all moved from the Shade Creek congregation, Somerset County. Emanuel Brallier and wife Mary (Lidy), a Brother Soyster and wife, John Nisewonger and wife, and Solomon Wise and wife came here from east of the Alleghanies. The first of these settlers likely came prior to the time the Fyocks and Bralliers moved in, which was about the year 1840. Elder George Rairigh, of the Cowanshannock congregation, and Levi Roberts and John Mineely, of the Conemaugh congregation, ministered to the spiritual needs of these people in early days.

Samuel Lidy, a minister in the second degree in the Conemaugh congregation, now moved into this territory near Nolo, and July 13, 1845, they held a meeting in David Brown's barn, about two miles east of Greenville, in the Manor Settlement, and elected David Brown as the first deacon of the Manor church. It was probably at this meeting that the church was organized, and by an agreement between Elder Rairigh and Brother Lidy the boundary, as given above, was fixed, and Samuel Lidy, who was then ordained, was given the oversight.

### Ministers.

About 1845 Adam Helman was elected to the ministry, but he soon moved to Somerset County. July, 1847, Levi Fry was called to the ministry of the Word. Soon after this, in 1847, Adam Helman returned from Somerset County, and settled on the farm where his father-in-law, Christian Fry, lived, a mile or so east of Indiana. Rivalry and jealousy sprang up between these two brothers-in-law that gave the elder much concern. One thing after another occurred, until Brother Helman, in 1863, moved to Ohio, where he died at a ripe old age.

David Ober was elected to the ministry May 13, 1855, ordained to the eldership about 1870, and died March 14, 1886. Samuel Brallier was elected to the ministry about September 26, 1858, and later moved to the Conemaugh congregation, where he was ordained to the eldership. Joseph Holsopple was elected to the ministry June 17, 1866, and ordained to the eldership June 9, 1892. Daniel Brallier was elected to the ministry June 13, 1868, Caleb Secrist, 1873, and Isaac Secrist, June 23, 1882. Brother Brallier moved to Altoona, Middle District of Pennsylvania, where he was an elder for a number of years, and where he died a few years ago. Caleb Secrist moved to Kansas, and subsequently to Talbot County, Maryland. Isaac Secrist died on his farm, adjoining the Crooked Creek church property. About 1886 Frank F. Holsopple was elected to the ministry, but about 1888 he left his home church to attend Juniata College. While there he was married, and never returned to live. June 9, 1892, John W. Fyock was elected to the ministry, and in 1909 ordained to the eldership. James Widdowson, a graduate of Juniata College, also was elected to the ministry, and has preached some very acceptable sermons, but is giving his attention to teaching, having taught in Indiana, Cambria and Huntingdon Counties, Pennsylvania, as well as in New York, Colorado and Maryland. May 6, 1900, his brother, Frank Ridley Widdowson, was also elected to preach, but did not see fit to accept,



Three of Manor's Ministers, left to right, D. R. Berkey, John W. Fyock and Walter N. Myers.

having taken up the medical profession, being a graduate from the University of Pennsylvania. Walter N. Myers was elected in 1901, and ordained to the eldership June 19, 1910.

Ministers who were elected elsewhere, and lived and served here, were a brother by the name of Jacob Soyster, who came from Morrison's Cove in 1850, and died February 20, 1855, aged 74 years, 7 months and 2 days; Mark Minser, an elder, placed his membership here September 12, 1880, and at the death of Elder Ober, came into the oversight of the church; Ira C. Holsopple was elected in New Jersey, came to his home congregation and labored so acceptably that he was called to the pastorate of the Coventry (Chester County) church, the second church organized in America, where he is much loved and highly respected.

## Deacons.

The following table shows the names of deacons, and when elected, so far as known :

David Brown, . . . . .	July	13, 1845,	
Emanuel Brallier, . . . .	October	4, 1846,	
Levi Fry, . . . . .	October	4, 1846,	minister.
Samuel Brallier, . . . .	October	12, 1854,	minister.
George Helman, . . . .	October	12, 1854,	moved to Ohio.
Henry Mapes, . . . . .			
William Stuver, . . . .	September	23, 1859,	moved to Johnstown.
John Gillin, . . . . .	October	7, 1860,	
Henry Wissinger, . . . .	September	19, 1861,	moved to Montg'm'ry.
Joseph Holsopple, . . . .	October	25, 1863,	minister.
Daniel S. Brallier, . . . .	April	29, 1866,	minister.
George Wise, . . . . .	April	29, 1866,	
Jacob Fyock, . . . . .	April	29, 1866,	
George W. Burkhart, . . .	May	16, 1869,	moved to Altoona.
D. H. Ruffner, . . . . .	May	16, 1869,	
Hiram Shaffer, . . . . .	May	16, 1869,	moved to Shade.
Levi Good, . . . . .			moved to Nebraska.
Isaac Secrist, . . . . .			minister.
L. R. Brallier, . . . . .	April	14, 1872,	moved to Johnstown.
H. F. Berkebile, . . . .	April	14, 1872,	
S. S. Creswell, . . . . .	April	14, 1872,	
Jacob Helman, . . . . .	May	28, 1882,	
Joseph H. Chapman, . . .	May	28, 1882,	
B. F. Wissinger, . . . .	May	28, 1882,	moved to Johnstown.
J. M. Fyock, . . . . .			
E. B. Widdowson, . . . .			
John Fyock, . . . . .	July	1, 1887,	minister.
John Minser, . . . . .	July	1, 1887,	
A. C. Ober, . . . . .	June	1, 1893,	
Jacob Shaffer, . . . . .			
Nelson Fyock, . . . . .			
Richard Learn, . . . . .			left the church.
Daniel Burkhart, . . . .			
E. E. Holsopple, . . . .	May	22, 1915,	
Joseph Widdowson, . . .	May	22, 1915,	
Mark Fyock, . . . . .	May	22, 1915,	

## Meetinghouses.

The Manor meetinghouse, two miles southeast of Greenville, was erected in 1854, and remodeled and rebuilt in 1886.



**Purchase Line Church, Manor Congregation.**

The Purchase Line house was built in 1868, and was re-modeled, rebuilt and enlarged in 1899. The Belsano house, near the town of Belsano, was built in 1873. A few years later a church was built at Crooked Creek, but some of the members moving away weakened the work there. We also have an interest in the union house in Diamondville, where monthly appointments are kept up. We also have the Penn Run house, which we bought from the United Presbyterians in 1905 at a cost of \$562.50. This was repaired and an addition built to it, making the entire cost about \$1,000.

In numbers the Manor church is, perhaps, no exception from the ordinary. Sometimes it grows in numbers, then dwindles down. In 1862 there were some over 125 members, but about that time there was an exodus of the Helms, Wassams, Nisewongers, Mapeses, and others, until the membership was less than 100. About 1874 there was a reaction favorable. Numbers were baptized, but because of the closeness of financial matters, many of our members, who depended on employment for subsistence, went to the railroads and shops for employment. This drew numbers to Johnstown, Altoona, and other railroad points, until more than one-third

of our members were transplanted to the congregations at the points named.

Taking a retrospect, I can point out members helping congregations in nearly all of the Western States from the Ohio to the Rocky Mountains, and possibly farther west. There are nearly a dozen of our boys preaching elsewhere. One of our young brethren, Quincy Holsopple, and one of our young sisters, Olive Widdowson, are on the India Mission Field.

We have four Sunday-schools, two Christian Workers' Societies and one Sisters' Aid Society. The present officials are: Elders, Joseph Holsopple, inactive on account of age, J. W. Fyock and W. N. Myers; minister, D. R. Berkey; deacons, H. F. Berkebile, Joseph Chapman, J. M. Fyock, Mark Fyock, Nelson Fyock, S. L. Fyock, E. E. Holsopple, H. A. Holsopple, J. D. Minser, A. C. Ober, Jacob Shaffer and Joseph Widdowson.



Penn Run Church, Manor Congregation.

## MARKLEYSBURG.

Markleysburg congregation is located in Fayette County, Pennsylvania. It was a part of the Sandy Creek congregation, located partly in Fayette County, Pennsylvania, and partly in West Virginia, but was cut off from it in 1879, and in October of the same year was organized into a separate congregation.

Ministers who lived and labored in this territory before the division of the Sandy Creek congregation: Elder Jacob Thomas, Alexander Thomas, John Boger, Larkin Hall, a fine scholar and great debater, who had an all-night debate with the learned school-teacher, Jacob Rush, who afterwards became a minister in the Church of the Brethren, John L. Hook, who lived just across the line in Maryland, Michael J. Thomas, Christian Harader, Philip J. Brown, Andrew Umbel, Michael Thomas, Jacob Beeghly, Samuel C. Umbel, William Thomas, and James A. Ridenour.

Probably a few of the foregoing labored in the Markleysburg congregation. In addition to these there were: Solomon Bucklew, John H. Myers, Jeremiah Beeghly, Jasper Barnthouse, Marshal J. Weller, Marlin J. Maust, Silas Fike, and Jacob J. Rodehaver.

Two young brethren, Ortha P. Thomas and Roy Umbel, were elected to the ministry, but were not installed into office. Christian Harader moved to Iowa, where he died. Philip J. Brown moved to Ohio and died there. Larkin Hall died in Marshall County, Iowa, whither he had moved. James A. Ridenour moved to Ohio, and afterward united with the Progressives. Solomon Bucklew, in 1887, moved to Illinois, returned in 1914, and left again in 1915. John H. Myers moved to Somerset in 1893 and returned in 1903, and died August 11, 1913. Jasper Barnthouse moved to Uniontown in 1903. J. J. Rodehaver moved to Mount Pleasant, Marlin J. Maust to Everett and Silas Fike to Georges Creek.

The following brethren have served in the deacon's office: Francis Shirer, Christian Thomas, Michael Umbel, George J. Thomas, Moses R. Thomas, Abraham Miller, Milo Thomas,

Elijah Umbel, Sylvanus Thomas, Andrew Chrise, W. H. Thomas, Lloyd Umbel, Amos Umbel, Marcellus W. Fike, Francis J. Thomas, Andrew Dennis and Joseph A. Weller.

Solomon Bucklew was the first elder in charge. When Jacob Beeghly and John H. Myers were ordained, in 1880, he resigned. Jasper Barnhouse was ordained in 1896. Samuel C. Umbel was called to the eldership in 1906 and is the present elder. Jeremiah Beeghly, an aged elder, also lives in the congregation.

In the division of the Sandy Creek congregation the Bethel meetinghouse fell to the Markleysburg side. This house was built in 1865. The Pleasant View house in Markleysburg was erected in 1879. The first sermon in this house was preached by Elder Jacob Thomas, by special request, when he was eighty-five years of age. This was Saturday evening, October, 1879. The next day Elder H. R. Holsinger delivered the dedicatory sermon. The Asher Glade house was built in 1890 and dedicated by Jeremiah Thomas. Union chapel was built in 1892. One Methodist, one Lutheran and one Brethren (Jeremiah Thomas) minister took part in the dedicatory services. Sand Spring house was built in 1898, and dedicated by Elder Jeremiah Thomas.

Four Sunday-schools are in session in the congregation, though not entirely conducted by the members of the church. There is one Christian Workers' Meeting. To assist the two aged elders, S. C. Umbel and Jeremiah Beeghly, and Brother M. J. Weller, Elder J. J. Shaffer was appointed by the elders of the District in 1915. The names of the present deacons follow: Andrew Chrise, A. Dennis, M. W. Fike, A. Miller, A. M. Thomas, Harry Thomas, F. J. Thomas, M. R. Thomas, S. Thomas, Amos Umbel, Elijah Umbel, Lloyd Umbel, M. T. Umbel, and Joseph Weller.

### MEYERSDALE CONGREGATION.

By C. G. Lint.

When Meyersdale became a separate congregation in 1877 it had one minister and three meetinghouses—Meyers-

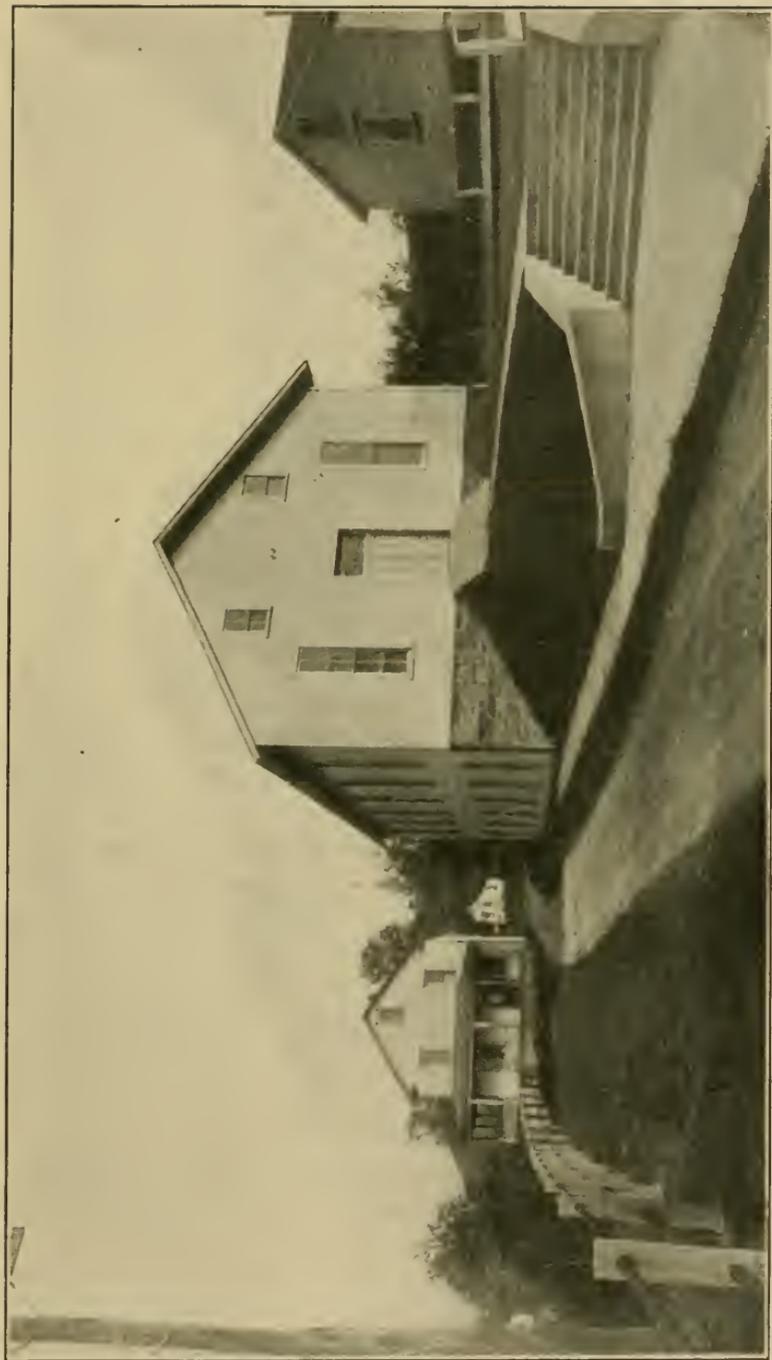
dale, Berkley's Mills and Hochstetler, or Greenville. In 1878 John R. Lichty and Harvey M. Berkley were called to the ministry, the latter, however, declining the call. In 1880 E. K. Hochstetler, Samuel P. Maust and Uriah D. Brougher were called to the ministry and installed. The same year the Progressive element began asking for privileges that the membership at large could not consent to, and four of these, showing a strong spirit of insubordination, were disowned from fellowship. In the spring of 1881 twenty-eight withdrew their fellowship. These, with the four previously disowned, thirty-two in all, were organized into a church by H. R. Holsinger, and placed under his care for a season.

The local membership, having passed through a severe ordeal, now numbering less than 200, decided the same year to build a meetinghouse upon the site of the old one, large enough for love-feast purposes. In 1882 the old house was razed and the present structure erected. In the fall we held a very pleasant love feast, Elder D. P. Saylor officiating. The work of the church now moved along very pleasantly, now and then adding to its membership. In 1887 we had a two weeks' meeting, conducted by Elder John S. Flory, upon which occasion sixty-five were added to the church.

The Hyndman church was bought from the Evangelical Association. Brother Thomas Hardin and D. K. Clapper were elected ministers at that place. John R. Lichty moved to Idaho Falls, Idaho. In 1891 Brother D. K. Clapper moved into the congregation, and in 1906 he moved into Meyersdale. Brother E. F. Clark, after having lived in Meyersdale several years, moved to Washington, District of Columbia, in 1905.

In 1913 the congregation was divided and Greenville made a separate congregation. E. K. Hochstetler, who was ordained to the eldership November 4, 1905, became the elder of the new congregation.

In the summer of 1914 Elder W. M. Howe became the pastor of the congregation and located in Meyersdale. Besides the large, evergreen Sunday-school in Meyersdale, the church has a large interest in two mission union schools.



Meyersdale Church and Parsonage.

In addition to these, there are a Christian Workers' Society, a Sisters' Aid Society, teachers' meetings and a Friday night Bible class for all. May 5, 1915, S. P. Maust and D. K. Clapper were ordained to the eldership.

The officials of the church are: W. M. Howe, pastor and elder in charge; other elders, C. G. Lint, S. P. Maust and D. K. Clapper; minister, D. W. Long; deacons, B. B. Dickey, J. M. Gnagey, H. L. Griffith, M. C. Horner, C. A. Just, Harvey Miller, S. J. Miller, E. J. Schrock, Joseph Shellbear and Philip Thomas.

During the latter part of 1915 Elder J. H. Cassady held a series of meetings, during which nearly a hundred united with the church. Since the church has a regular pastor new life is manifesting itself.

Only the first part of this history was given by Elder Lint.

### MIDDLE CREEK.

When, in 1849, the church in Somerset County was divided into four congregations, the western part was named Middle Creek. It is a large territory, extending from Confluence to the mountains, a distance of about thirty miles, while in width it is about sixteen miles.

At that time Henry Myers was elder and Jacob S. Hauger was minister. Brother Hauger had been elected in 1835. Myers' services were in the German language, while Hauger used both German and English. The first election after the organization resulted in calling Brethren Solomon Lichty and Martin L. Myers. Since no records were kept in those days it is difficult to know in what order the following brethren were elected: Adam F. Snyder, Jonathan Lichty, Abraham Hostetler and John Dull; Jacob D. Miller and his son, Edward S. Miller, 1854; Michael Kimmel in 1850; Valentine Blough and William S. Myers in 1867; Tobias Myers and Cornelius Berkley; John Schrock, and William Miller. Of the above, Brethren Dull, W. S. Myers and W. Miller did not preach. Following these were: Jacob T. Myers, 1871; John H. Myers

and Wesley A. Adams, 1875; Isaiah C. Johnson and George W. Lowry, June, 1883; Herman A. Stahl and Robert T. Hull, June 20, 1890; John W. Wegly, 1897; H. H. Kimmel and W. H. Meyers, 1900; M. J. Brougher and Jacob W. Sanner, June, 1906; Samuel A. Meyers, May 29, 1911, and Rufus D. Casebeer, May 20, 1915. Brethren C. A. Just and Emerson Pyle were at different times elected, but did not see fit to accept the call. Brother Pyle has since been installed.

Besides these there have moved into the congregation, at different times, Josiah Berkley, Silas Hoover, Uriah D. Brougher, N. B. Christner, I. B. Ferguson, Joseph Beam, A. D. Christner and B. B. Ludwick. The following have moved out of the congregation: Henry Myers, Jacob S. Hauger, Solomon Lichty, Martin L. Myers, Jonathan Lichty, Abraham Hostetler, John Dull, Edward S. Miller, Tobias Myers, J. T. Myers, John H. Myers, W. A. Adams, I. B. Ferguson, A. D. Christner, M. J. Brougher, J. W. Sanner, I. C. Johnson and B. B. Ludwick.

The following brethren are said to have served in the eldership: Henry Myers, Jacob S. Hauger, Solomon Lichty, Martin L. Myers, Jonathan Lichty, Adam F. Snyder, Josiah Berkley, Valentine Blough, Silas Hoover, U. D. Brougher, H. A. Stahl and R. T. Hull.

In the number of meetinghouses Middle Creek easily stands first in the District. The first one was erected before the congregation was organized. It was a love-feast house, 40x60 feet, and was built at Middle Creek in 1848. This church was in constant use forty-five years and was replaced by a more modern structure in 1893. Another early church was the one at Pleasant Hill, in Milford Township. This seems to have been a union church at first. A new one took its place in 1906. The Plank Road (or Grove) church in Somerset Township was another old one. It is no longer in use. The Hauger, or Union house, was located two and a half miles from Rockwood. This is not in use now. In 1856 a church was built on land donated by Jacob D. Miller, several miles north of Somerset, and called the Fairview church.



**Geiger Church, Middle Creek and Brothers Valley Congregations—Before the Yard Was Graded and Sidewalks Were Laid.**

This was abandoned many years ago, the Summit church, at Geiger, taking its place. A house was bought at Kingwood, in Upper Turkeyfoot Township, now called Fairview. Since 1905 the second building has been in use at this point.

Next we name the Center church, in Middle Creek Township, the Laurel Hill Creek church, in Jefferson Township, Summit church, named above, in Somerset Township, Scullton church, in Upper Turkeyfoot Township, Moore church, in Jefferson Township, Husband church, in Lincoln Township, and last the new church at the Pike, dedicated in 1915, and taking the place of the Plank Road and Laurel Hill Creek churches. A further notice of both meetinghouses erected at Geiger, which are owned jointly by Middle Creek and Brothers Valley congregations, is found in the history of the latter congregation. The congregation, therefore, has at present eight churchhouses and a half interest in another. Seven Sunday-schools are in operation.

At the time of the organization there were three deacons: Jacob Lichty, Jacob Miller and Simon Hauger. Other old deacons who were probably called to the office in the congregation were: John M. Kimmel, Cornelius Berkley, William S. Myers, Hiram Hauger and Jacob Good. Present deacons:

Joseph W. Meyers, E. B. Knepper, A. A. Miller, Herman Baer, D. F. Walker, Madison Brougher, John Rees, William Saylor, William Bittner, Joseph F. Meyers, Mahlon Meyers, Peter Speicher, Nelson Saylor and William Miller. Present ministers: Josiah Berkley, Silas Hoover and R. T. Hull, elders; J. W. Wegley, H. H. Kimmel, H. W. Meyers, S. A. Meyers, and R. D. Casebeer, ministers.

### MONTGOMERY.

This congregation, territorially, covers all that part of Indiana County north of the old Purchase Line and east of the Mahoning Road, which leads from the town of Indiana to Punxsutawney. There are now, or have been, members belonging to this congregation living in Jefferson County.

It was about the year 1845 when Samuel Spicher and George Rairigh, Jr., with their wives, moved here from Armstrong County. They soon called for preaching and Elder George Rairigh, Sr., and Elder Joseph Shumaker, from the Cowanshannock congregation, responded to the call and had some conversions. Other members soon moved in, so that by the year 1852 an organization was effected, and Peter Beer, then a promising young brother, with perseverance and good judgment, was elected to the ministry. Brother Beer ministered to the spiritual needs of the people with such diligence as his limited temporal resources justified, till 1876, when he moved to Clearfield County and worked up the Rockton congregation.

The organization was effected at the home of Cornelius Rowley, and as stated above, Peter Beer was elected to the ministry and Jonathan Berkey to the deacon office. J. W. Spicher was elected to the ministry in 1854; Mark Minser, a minister, moved in from Jefferson County in 1868; George S. Rairigh was elected in 1879; M. H. Spicher was elected in 1893. Brother Minser was ordained in 1877. He moved to the Manor congregation in 1880, placing his letter there September 12, but by the request of the Montgomery congre-

gation he continued the oversight of that congregation. After his death, in 1895, Elder J. Harvey Beer had the oversight until 1903.

George S. Rairigh moved in 1891, to the Johnstown congregation, where he was ordained to the eldership, and subsequently moved to the Eastern Shore of Maryland, where he became connected with the work of the Eastern District of Pennsylvania and did valuable work in the Brooklyn Mission. Brother M. N. Spicher moved to Prince William County, Virginia, and thence to the Eastern Shore, Maryland. This left the congregation with only one resident minister, J. W. Spicher. But the faithful old brother was anxious for the prosperity of the congregation and called for the election of ministers. The result was that D. R. Berkey and Oran Fyock were called in 1907.

Elder Brice Sell, of the Middle District of Pennsylvania, had the oversight for a number of years until 1912, when Oran Fyock was ordained and is the present elder. J. W. Spicher died in 1909 and D. R. Berkey moved to the Manor congregation in 1912, so Brother Fyock is the only minister at this time.

The following deacons have been elected: Samuel Rairigh



Old Montgomery Church, Montgomery Congregation.

and Henry Spicher; Daniel Rairigh, in 1876; W. G. Walker, in 1877; A. H. Brillhart, in 1891; Frank Fyock and John Rairigh, in 1892; D. R. Berkey, in 1904; Harry Brillhart, in 1908.

The first meetinghouse was erected in 1873, named Montgomery, after the township in which it is located. This house was remodeled in 1906 and is the only one in the congregation. The present membership numbers eighty-four. A good Sunday-school is maintained, with an enrollment of eighty. It was organized some time before the church was built and was held in a township schoolhouse.

### MORRELLVILLE.

This is one of the new congregations carved out of the West Johnstown congregation. A number of years ago some members settled in this part of the city, and a meeting place was secured and meetings were held. In 1902 a substantial meetinghouse was erected on D Street, between Fairfield and Barron Avenues. More members moved in, successful series of meetings were held, regular preaching services were con-



Morrellville Church.

ducted twice a Sunday, and an evergreen Sunday-school was carried on. There was one resident minister, Solomon E. Dorer, and from January 8, 1903, to December 31, 1908, Harvey S. Replogle, a young minister and school-teacher, also resided there. A part of this time Brother Replogle served as pastor and the congregation grew encouragingly. Brother Leonard R. Holsinger, after he was elected to the ministry, January 13, 1910, continued living here till February, 1911.

The membership continued to grow till it was decided to secure a pastor for Morrellville alone, and Brother John W. Mills took up the pastoral work February 1, 1914. When the congregation was organized, March 15, 1915, the membership was nearly 250, and the official board consisted of Solomon E. Dorer, John W. Mills and James F. Ream, ministers in the second degree, and John Wissinger, Amos Campbell and William I. Strayer, deacons.

An election was held for deacons, on March 15, 1915, and Jehu Allison, P. M. Edminston, Charles Kimmel and Albert Howard were chosen.

In the spring of 1915 the meetinghouse was arranged so as to be suitable for holding love feasts. The Sunday-school is evergreen and a Christian Workers' Meeting and a Sisters' Aid Society are being maintained; a teacher training class is also maintained.

### MOUNT UNION.

The Mount Union congregation is the result of home mission activities by the Brethren near the middle of the nineteenth century. The dates and names of the first workers are not known. Ministers from the Sandy Creek congregation came across Cheat Mountain and held services in "Cheat Neck." Workers from the Second District of West Virginia came down into the Monongahela River Valley. Emigrants from Pennsylvania settled on the newer lands of West Virginia, and their ministers visited them occasionally and held services. The influences of the Georges Creek congregation

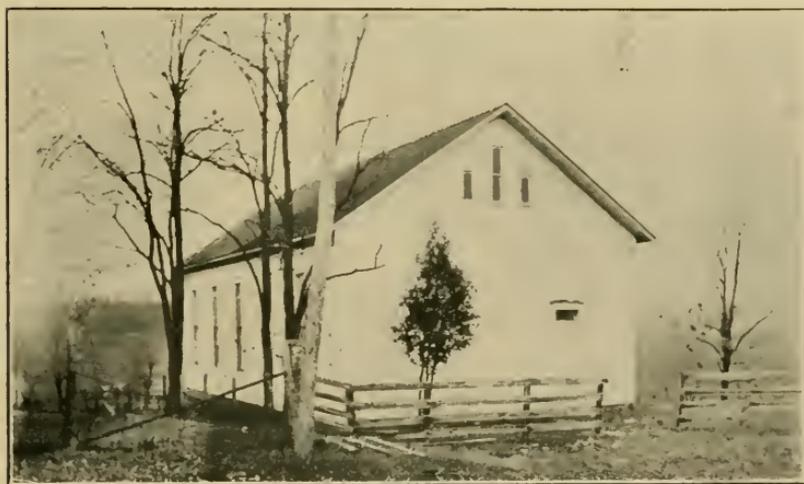
finally prevailed, and Monongalia County became a part of that congregation.

Services were held in schoolhouses and churches of other denominations, but in 1883 the Mount Union church was built for the central point, three miles north of Morgantown. Elder James Quinter preached the dedicatory sermon.

A list of the early members is not available, but some of the members since 1870 were: John Ganz, minister; Oliver Miller, James Hamilton and family, R. C. Ross, deacon; J. F. Ross, Harriet Reed, Rebecca Hoard, Ross E. Reed, minister; Joseph Bixler and family, Millard Reed, Omozine Reed, Elizabeth Ross and Silas Pugh and family.

Some of the ministers laboring in this field were Joseph I. Cover, Andrew J. Sterling, J. C. Johnson, J. H. Myers, Solomon Bucklew, Alpheus DeBolt, Jeremiah Thomas, Jasper Barnhouse, John A. Glick and Obed Hamstead.

When the Mount Union house was built, in 1883, there were about thirty-five members in the county, and eighteen years later, in 1901, there were only about that number. So, at the March council, a vote was taken to organize a new congregation, and see if the work would not prosper better. The vote was ratified by the Fairview council a little later, and the



Mount Union Church, Mt. Union Congregation.



Wiles Hill Church, Mount Union Congregation.

new congregation was formally organized on September 14, 1901, under the name of Mount Union. Virgil C. Finnell and Walter J. Hamilton were elected to the ministry, Miles Hamilton and Silas Pugh were elected deacons to assist R. C. Ross and Joseph I. Johnson, who had served the Georges Creek congregation, and Elder Jasper Barnthouse was chosen for bishop and presided over the congregation for a number of years.

During the summer of 1901 John A. Glick, of Uniontown, Pennsylvania, preached in the M. P. church on Walnut Street, Morgantown, one Sunday evening. A number of young members from Mount Union were present. One of them, W. J. Hamilton, got a vision of a Brethren church in town. At the following council in January he proposed the opening of a mission in Morgantown. A committee composed of himself, R. E. Reed and Millard Reed, was appointed to secure a room. Nothing was available, so he persuaded his father, Miles Hamilton, and his uncle, Francis Hamilton, to buy a lot and build a room 24x32 feet for Sunday-school. Thus the Wiles Hill

Mission was opened in July, 1902. A little later Thomas H. Miller and family located in town. He, being a minister, was a great help to the new work. Sylvanus M. Annon and family also moved to Morgantown, and became a great pillar in the mission. He was ordained to the eldership while residing here.

On September 11, 1909, Arthur Bailey and Ezra A. Wolfe, two of the new converts, were elected as deacons. A brick churchhouse, 36x40 feet, was then erected, and dedicated by Elder H. C. Early, August 14, 1910. Two ministers, William E. Hamilton and Arthur Bailey, were elected at the love feast the evening before, as Brethren Miller and Annon had moved away. John Osborn and Frank Pugh were elected deacons on December 13, 1911. Walter J. Hamilton moved away in 1912, and on March 8, 1913, Daniel E. Shaffer, J. M. Pletcher and John Osborn were elected to the ministry. Arthur Bailey was ordained to the eldership, and in the spring of 1915 Elder Solomon Bucklew moved into the congregation, becoming both the elder in charge and the pastor.

There are two Sunday-schools, a Christian Workers' Society, prayer meeting, teacher training class and teachers' meetings. The present official board consists of Elders Solomon Bucklew and Arthur Bailey; ministers, Ross Reed, William E. Hamilton, Daniel E. Shaffer; deacons, Silas Pugh, Ezra A. Wolfe, Frank Pugh, Miles Hamilton.

### PITTSBURGH.

At the District Meeting held in the Shade Creek congregation, August 22, 1899, S. S. Blough was directed to go to Pittsburgh, to look up a city mission field, the District Meeting assuring him a support. On May 27, 1900, Brother Blough, who in the meantime had selected a location and had moved his family to Pittsburgh, taught the first Sunday-school lesson, in the front room of his own home at Number 8 Camp Street, on Herron Hill. There were present Samuel C. Cover, Mrs. Etta V. Cover, Cyrus Replogle, Joseph Rep-

logle, Sylvanus Rishel, S. S. Blough, Mrs. Mary W. Blough, and Carman G. Blough, then four and one half years of age. Two services each Sunday forenoon were held until November, 1900, in the missionary's home.

Soon it developed that there were other Brethren in Pittsburgh, and, because the most of them were located in, or near to, Hazelwood District, it seemed wise for Brother Blough to move to Lytle Street, Hazelwood. On November 18, 1900, the first meeting in Moore's Hall, on Hazelwood Ave., in Hazelwood, was held. In the meantime night meetings once a month had been held at the home of Brother D. F. Troxel, in Wilmerding, and at other homes of brethren and friends throughout the city, and although the regular meeting place of the mission on Hazelwood Ave. was very unattractive, because of its location over a livery stable and immediately adjacent to an undertaker's room, there was much faithfulness manifest on the part of the members in these humble beginnings.

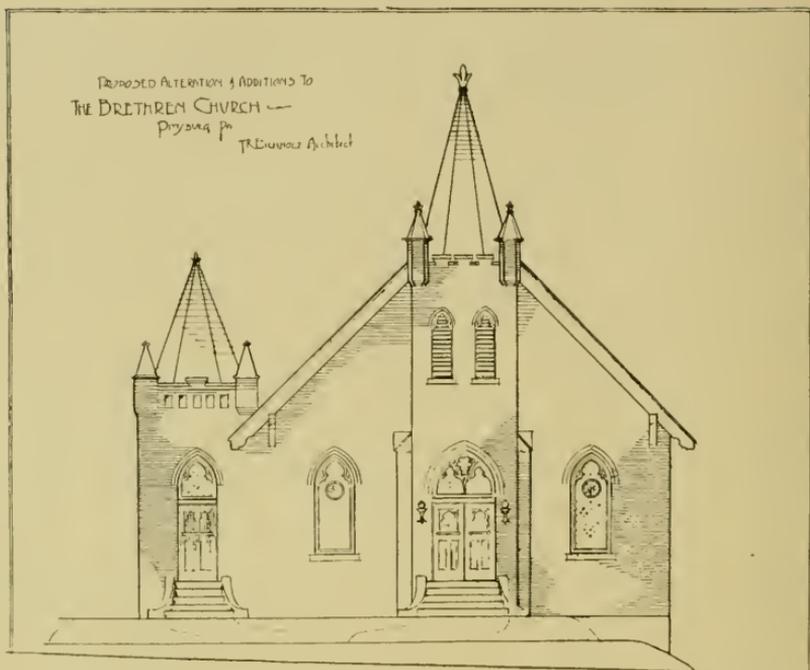
During the months of September and October, 1901, Sister Elizabeth Howe conducted special Bible class work and otherwise assisted in the work of the mission.

A committee, consisting of Elders Joseph Holsopple, D. H. Walker and W. A. Gaunt, was appointed by the Elders' Meeting held at Johnstown, in 1902, to go to Pittsburgh and organize the members into a congregation. The committee met the church July 5 and 6, 1902. Two sermons were preached, one by Elder Gaunt, the other by Elder Holsopple, with twenty-five and forty-seven present, respectively. At 2 o'clock P. M. a special meeting was held for the purpose of effecting an organization. After some explanatory remarks, setting forth the principles of the church, as founded upon the Gospel, by Elder Holsopple, the members present, by vote, decided to organize the congregation. The following twenty-seven members constituted the charter membership: Robert H. Forney, Sol Workman, Mary Workman, S. C. Workman, S. E. Workman, William Imler, Leah Imler, Melissa Steel, Mary A. Dell, D. F. Troxel, deacon; John L. Wareham,

deacon; Sadie Wareham, Margaret Collins, A. O. Horner, deacon; C. S. Carr, S. S. Blough, elder; Mary W. Blough, Cyrus B. Replogle, Minnie Replogle, Huldah Guyer, Leah Benner, J. Herman Royer, S. D. Humphreys, J. Ward Eicher, Edward Tonner, James Miller, Mrs. Silas Wareham. The organization was: Elder, S. S. Blough; secretary, S. C. Workman; treasurer, S. S. Blough. Attendance, forty-five. In the evening Elder Walker preached the first sermon to an organized church of the Brethren in the city of Pittsburgh, with thirty-four present.

After three years in Moore's Hall on Hazelwood Ave., the place of meetings was moved to a hall in the Hazelwood Trust Company's Building, on the corner of Hazelwood Avenue, November, 1903, and remained in this building until the church on Squirrel Hill was ready for occupancy. On January 10, 1904, the Christian Workers' Meeting was organized, and January 14, 1914, a Children's Hour or Meeting was started, this latter growing into a Junior Christian Workers' Meeting. In these activities, as well as in the general welfare of the work, as visitors, Sisters Alice Smith, in 1904; Ida C. Shumaker, in 1905; Sister VanSickle, in 1906; Grace Gnagey, in 1907, 1908 and 1909, and Sister Sadie Wareham, since 1909, have left permanent results upon the growing congregation. The Sisters' Aid Society was organized in January, 1905.

On April 30, 1903, Elders D. H. Walker and P. J. Blough were sent by the Mission Board and were authorized by the District Meeting to purchase a lot for a church building in Pittsburgh. The deal was made and closed May 4, 1903, the price paid being \$2,250 cash. The location on Greenfield Avenue and Mont Clair Street, on Squirrel Hill, was then thought to be an unusually good and convenient one, but has since proved to be even better than was at first thought. The District Meeting of 1903 granted the Mission Board the privilege to build the house, but as only very scant funds were available, it was not built until 1904. With the advice of the Mission Board, Elder S. S. Blough supervised the construction



**Proposed Alteration and Addition to the Pittsburgh Church, Pa.**

of the house, which was completed in the fall of 1904. The total cost of the lot and building was \$9,600.

The new church was dedicated October 2, 1904, Elder W. J. Swigart preaching the dedicatory sermon. In the evening the first love feast in the new church was held, Elder Swigart officiating.

After Elder Blough had acted at first as missionary and then as pastor and elder in charge for seven years, during which time the work grew from a mere handful of members to over 100, and four moves had been made, including the one to the new church, he tendered his resignation to the Mission Board and preached his valedictory on May 5, 1907, on the theme, "A Benediction" (2 Thess. 2: 16-17). Elders Walker and Gaunt now filled the pulpit two months, when M. J. Weaver was secured to take up the pastorate. Elder Walker became the elder in charge. Brother Weaver moved into the

parsonage about July, 1907, with his sister Amanda as house-keeper, as well as helper in the work, especially with the children.

In November, 1909, Brother Weaver brought his new wife to Pittsburgh, and soon her helpfulness in all the varied activities of the congregation was manifest. During Brother Weaver's pastorate the congregation relinquished its dependence upon the Mission Board, and became self-supporting in 1910. In the fall of 1910 an entire reorganization of the activities of the congregation was effected by the adoption of a formal constitution, which, with slight modifications, has been followed ever since. This constitution provides for the annual election of all officers of the congregation, including Sunday-school superintendent, assistant superintendent, superintendent of cottage prayer meetings, superintendent of Christian Workers' Meetings, superintendent of women's work, superintendent of children's work, secretary of peace, secretary of temperance, secretary of missions, secretary of social service, secretary of publications and denominational literature, general secretary, treasurer, and three trustees. These officers are to report directly to the quarterly councils.

In June, 1912, the congregation was called upon to relieve Brother Weaver of his charge, he having been called to the pastorate of the Everett church, in Middle Pennsylvania. This separation was an unusually difficult experience to the congregation, as Brother and Sister Weaver had lived very helpfully into the lives of all, their consecration to the service of the Lord and his people being always in evidence. During his incumbency of one month less than five years, Brother Weaver baptized fifty-two persons, and a goodly number were added to the membership by letter. From the time the church was built these evangelists have conducted revival meetings in the congregation: A. W. Harrold, D. H. Walker, C. O. Beery, D. K. Clapper, Jasper Barnthouse, H. S. Replogle, J. H. Cassady, M. C. Swigart and P. J. Blough.

After the departure of Brother Weaver, Brother Carman C. Johnson, who, since the fall of 1900, had been connected

with the congregation, took charge of the pulpit for about a month, until Brother Herman B. Heisey arrived to take the pastorate temporarily. When Brother Heisey left for his vacation, preparatory to his leaving for India, Brother Johnson again filled the pulpit for a few weeks until Brother S. W. Bail was chosen to the temporary pastorate, pending the selection of a permanent pastor. Brother Bail served the congregation faithfully until February 1, 1913, during which time he was married and took up his residence in the parsonage. On Sunday, February 2, 1913, Brother T. Rodney Coffman, formerly of Hagerstown, Maryland, and Tyrone and Parkerford, Pennsylvania, was installed as the first permanent pastor of the congregation, Elder D. H. Walker delivering an historical address and giving the charge. The roll of church membership numbered 175 when Brother Coffman took charge of the congregation. Since that date the church has enjoyed a healthy growth.

In May, 1914, Brethren Walter Mosier, John Kann and James Replogle were installed into the deacon's office.

Plans are completed for the enlargement and remodeling of the church in the near future.

### PLEASANT HILL (Benshoff Hill).

The territory embraced in this congregation is West Taylor, Middle Taylor, and a part of Jackson Townships and Rosedale Borough, Cambria County, and is a part of the old Conemaugh congregation, but more recently of the West Johnstown congregation. This is one of the oldest settlements of the Brethren in the Conemaugh Valley. Among the oldest families of members on this hill are the Benshoffs, Stutzmans, Goughmours, Knavels, Strayers and Varners, and perhaps several others.

The first meetinghouse (the second in the Conemaugh Valley) was erected in 1852 or 1853 on land donated by Lewis Benshoff and Jacob Knable. The deed for this property was made December 3, 1852, by Lewis Benshoff and wife, Christi-



Pleasant Hill Church.

anna, and Jacob Knable and wife, Elizabeth, to Eli Benschhoff, George Knable and Jacob Stutzman, Jr., committee for the congregation of "Baptist Brethren," of Cambria County, Pennsylvania, for a meetinghouse and graveyard. It contains 135 perches.

This house was remodeled in 1881 and continued to serve the needs of the church until 1909, when the present brick-case building was erected. The present church has a gallery and a finished basement, arranged into Sunday-school classrooms. In the fall of 1914 a large number of the seats were provided with movable tables for communion purposes. Two love feasts a year are held.

Here the whole community has buried its dead for a hundred years or thereabout. Two cemeteries are filled and a third, comprising a number of acres, already contains many graves. Here may be seen the graves of the old church fathers, including Elder Jacob Stutzman, Eli Benschhoff, Samuel Berkey, and probably others who used to minister at the altar in holy things.

While this dear old sacred spot has been the scene of some

wonderful revival meetings, it has also been the scene of considerable strife and contention which resulted in the painful division of the church in the early eighties. We are glad, however, that a splendid feeling exists at present.

When the West Johnstown congregation was divided into three congregations February 14, 1915, Pleasant Hill (which is one of the three) congregation received about 100 members, including ministers in the second degree, Elmer D. Blue and Haddon Q. Rhodes, and Deacons Emanuel Rhodes, William Harrison and Milton G. Metzger. These, with Elder Jerome E. Blough, who was chosen to preside over the church, constitute the present official board. Brother Rhodes' family reside in Huntingdon, while he is a student at Juniata College for several years.

The church, which at present numbers 125, sustains a Sunday-school of 159, a Christian Workers' Society and a large Sisters' Aid Society.

On December 12, 1915, Brother J. L. Bowman was elected to the ministry, and now constitutes a part of the ministerial force.

### PLUM CREEK.

The Plum Creek congregation was erected out of the southern part of the old Cowanshannock congregation, and was organized in 1862. So far as church boundaries are concerned it embraces all that part of Armstrong County east of the Allegheny River and south of the Cowanshannock congregation, together with Washington, Armstrong, Young, Cone-maugh and parts of Black Lick, Center, and White Townships in Indiana County. The main body of members, however, is located in the valley of Dutch Run, Washington Township, Indiana County, and Plum Creek Township, Armstrong County.

So far as known the first members to settle here were the Frys, Wissingers and Fishers from Somerset County. Tobias Kimmel and wife, of Westmoreland County, settled in Plum Creek Township in 1837. The farm on which these in-

fluent pioneers reared a large family, about all of whom became worthy members of the church, is still owned by a descendant of the same family.

Lewis Kimmel, who was elected in the Cowanshannock congregation in 1858, was the first minister. In June, 1865, Jacob Kelso was elected to the ministry, and in 1878 he moved to Beatrice, Nebraska. Other ministers elected were: R. T. Pollard, November, 1878, B. W. Miller and C. B. Kimmel, about 1887 (Brother Kimmel did not accept it), and Frank Ankeny. Cyrus E. Myers, who was elected to the ministry in Westmoreland County, September 27, 1887, moved into the congregation.

Lewis Kimmel was ordained to the eldership in 1872. R. T. Pollard was ordained in —, and H. S. Replogle in 1910.

This is one of the first congregations to support its pastor. The following is a list of the pastors: From 1897 to 1899, F. D. Anthony; from July, 1899, to September, 1901, C. O. Beery; from September, 1901, to November, 1902, Kenton B. Moomaw; from November, 1902, to April, 1905, C. O. Beery; from April, 1905, to April, 1908, L. M. Keim; from June, 1908, to September, 1908, A. J. Culler; from November, 1908, to April, 1913, H. S. Replogle; from December, 1913, to February, 1914, R. D. Murphy, and since May, 1914, Galen K. Walker. These pastors also served the Glade Run congregation at the same time. The parsonage was erected in 1899, and Brother Beery was the first pastor to occupy it.

The deacons who served the Plum Creek congregation are: Jacob Kelso, Tobias Kimmel, William Wilcox, George Clark, Peter Kimmel, Henry Miller, William Miller, S. H. Wilcox, George Zimmerman. The present deacons are: J. W. Miller, Samuel Kimmel, W. H. Miller (moved to Garrett, Pennsylvania), C. B. Kimmel, J. L. Ankeny, Murray R. Ankeny, M. H. Kelly, R. Blain Miller, Jerry F. Kimmel and Howard M. Kimmel.

This congregation was among the first to introduce Sunday-schools. They organized a Sunday-school in a school-



Plum Creek Church and Parsonage.

house in 1860, before their church was built, and have kept it up since then. They have an evergreen Sunday-school with an enrollment far in excess of their church membership. A live Christian Workers' Meeting is maintained, two love feasts a year are held, and a number of special services are held in addition to the regular preaching services. The membership numbers 137 and is made up largely of young people.

The first church was built in 1863. This was remodeled in 1892. The elders in charge have been: Lewis Kimmel, J. F. Dietz, H. S. Replogle and G. K. Walker.

Plans are about completed for the remodeling of the church, which will give a number of Sunday-school classrooms.

### QUEMAHONING CHURCH.

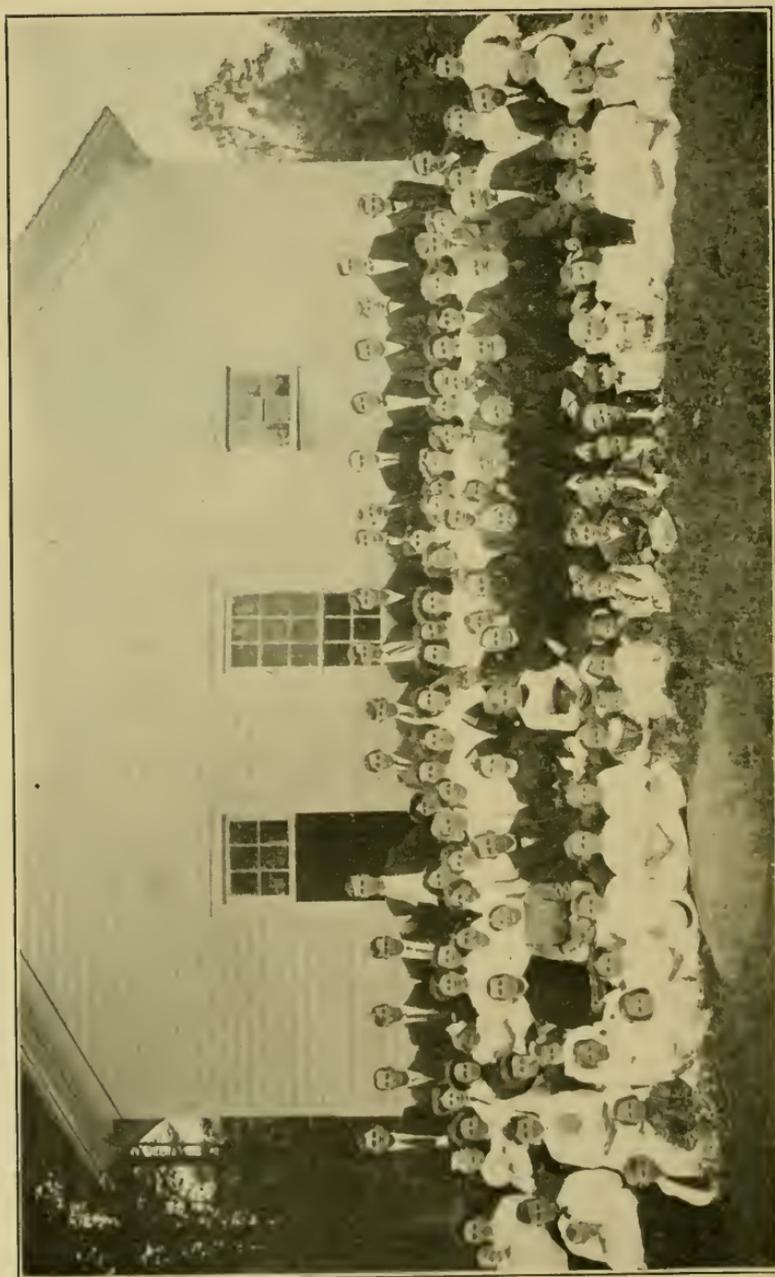
Prior to 1849 all of Somerset County, with the exception of the Shade Creek congregation in the northeastern part of the county, was in one congregation, called the "Glades." As stated elsewhere, that year the Annual Meeting, which convened in the large Grove meetinghouse, north of Berlin, appointed a committee to look into the advisability of districting this large territory into smaller congregations. The committee

met the same summer at Berkley's Mills and divided the county into four congregations; viz., Elk Lick, Berlin, Middle Creek and Quemahoning.

The territory embraced in this congregation stretches from the top of the Laurel Hill Ridge on the west to the foothills of the Alleghanies on the east, and from within three miles of Somerset on the south to the Cambria County line on the north. It comprises Conemaugh, Jenner, Quemahoning, Lincoln, and parts of Shade and Somerset Townships, the area being, probably, about 300 square miles.

Some of the families living in this territory prior to 1855 were: John Forney, Sr. (the name of the husband only is given, but in every case the wife is included), John Horner, Sr., Jonathan Berkley, Christian Schmucker, John Baer, Sr., Joseph Beeghly, Benjamin Blough, John Blough, Sr., Michael Forney, John Forney, Jr., Daniel Baer, Solomon Horner, Michael Horner, Peter P. Blough, Daniel Shaffer, Lena Forney (Jacob Forney's widow), Peter C. Blough, John Miller, Samuel Miller, Joseph Meyers, Josiah Meyers, John Horner, Jr., Isaiah Beam, Solomon Horner (Smith), Daniel Forney, Elias Forney, Jonathan Blough, Tobias Blough, David Horner, David Crofford, Peter Forney, Abraham Blough, William Blough, Aaron Michael, Jacob Koontz, Solomon Baer, Ezra Berkley, Jacob Schmucker, and others. About the first eight-houses (or barns) before the first meetinghouse was built. een families named above regularly held the meetings in their

After the division of the county the members of this territory convened in council in Brother David Crofford's large barn to consider whether the division was acceptable to them. This barn was torn down several years ago to avoid being flooded by the Manufacturers' Water Company's large dam. Very little is known about the business transacted at this meeting, but it is known that strong objections were raised to being cut off from the "Glades," as it would deprive them of the efficient services of the Berlin preachers. But upon being promised that those brethren would continue to do a part of the preaching, they agreed to the division, and the organiza-



Pine Grove Sunday-school (1909), Quemahoning Congregation.

tion was effected. All the services were then conducted in German.

About the time of the division, the brethren who dealt out the Word of Life were Peter Cober, Henry Meyers, Ephraim Cober, Jacob S. Hauger, John P. Cober, Jonathan Berkley and Christian Schmucker. In the division the last two fell on the Quemahoning side. Prior to this time, in 1840, John Forney, Sr., had moved from near Berlin to a farm on the west bank of the Quemahoning Creek, in Conemaugh Township. He was an elder of about four years' experience. Here he labored till August 31, 1846, when he died, aged 69 years, 9 months and 21 days. This was over three years before the division, and therefore disproves the statement sometimes made by writers that he was given the oversight of the Quemahoning congregation after its organization. I would rather believe that he was, to a degree, given charge of the work in this end of the county prior to the division. For a number of years after the organization there was no resident elder, but in due course of time Jonathan Berkley and Christian Schmucker were ordained. One authority says Berkley first, and another, equally reliable, claims Schmucker was first ordained. We know for a certainty that Christian Schmucker was ordained at a love feast at Michael Forney's, May 28, 1854 ("Life of John Kline," page 343). He died the same year, December 27, aged 52 years, 7 months and 19 days. Elder Berkley died nearly two years later, November 17, 1856, aged 62 years, and 11 months.

About 1851 the first election for minister was held, and Tobias Blough was chosen. In 1852 or 1853 Henry P. Hostetler was elected. Up to this time all the preaching was in German, but the demand for English preaching becoming pretty strong, an election was held in 1854 and Christopher Isaiah Beam, whose services were altogether in English, was elected. In 1855 John Forney, Jr. (German and English), was elected, and in 1856 Jonathan W. Blough (German and English) and Solomon Baer (German) were elected. Some time in the summer of 1857, Michael Forney, just before emigrating

to a section in Southern Illinois, where there was no preacher, was licensed by the church to preach. This was special and not by election. In the spring of 1858 John Forney, Jr., moved to Northern Illinois. Both these brethren became prominent pioneer elders in the West. John was born April 25, 1815, and died February 6, 1895, aged 79 years, 9 months and 11 days, having been the father of nineteen children. At the time of his death his living descendants were sixteen children, 103 grandchildren and twenty-five great-grandchildren, while three children, twenty-one grandchildren and two great-grandchildren had died before him. He is buried near Abilene, Kansas. Michael was born January 14, 1811, and died March 20, 1894, aged 83 years, 2 months and 6 days.

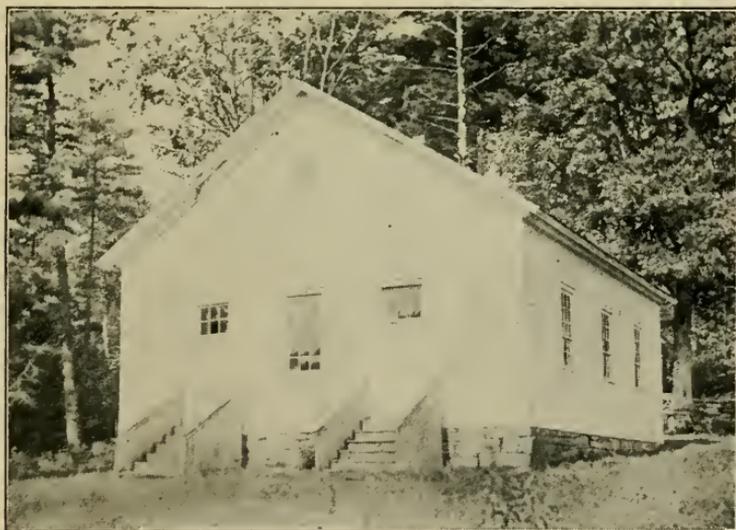


**Five of Quemaoning's Ministers. Left to Right, Back Row, Isaiah B. Ferguson, Norman H. Blough, Charles W. Blough. Front Row, Elders Samuel P. Zimmerman and Perry J. Blough.**

In 1865 Emanuel J. Blough (English and German) and Jacob P. Speicher (German) were elected. These were the last brethren elected who could use the German. In October, 1874, Samuel P. Zimmerman was elected; June 27, 1882, Joseph Beam; September 22, 1890, John J. Darr; October 21, 1893, Jacob S. Zimmerman; September 4, 1897, Perry J. Blough and Jacob M. Blough; June 2, 1907, Norman H. Blough and Oscar W. Hamer; November 2, 1910, Charles W. Blough,

Newton Beabes and E. Percy Blough. The last named brother has not yet been installed.

Tobias Blough died November 21, 1884, aged 73 years, 1 month and 13 days. Henry P. Hostetler died June 19, 1898, aged 81 years, 11 months and 7 days. He died in the Shade church, whither he had moved about a quarter of a century before. Solomon Baer moved to the Brothers Valley church, where he labored many years. Jacob P. Spicher died November 20, 1903, aged 85 years, 10 months and 17 days. By the adoption of the line between us and the Middle Creek congregation, Joseph Beam fell to the latter congregation. Jacob S. Zimmerman moved to Waterloo, Iowa, in 1900. Jacob M. Blough went to the India mission field in 1903. Emanuel J. Blough died August 29, 1910, aged 79 years, 9 months and 23 days. Jonathan W. Blough died October 16, 1912, aged 86 years, 11 months and 8 days. Besides the foregoing ministers, the following have lived in the congregation at different times: Samuel A. Moore (didn't have his letter placed here), Amos D. Christner, Francis Bowen, Jerome E. Blough (from April 1, 1900, to December 8, 1910), and Isaiah B. Ferguson.

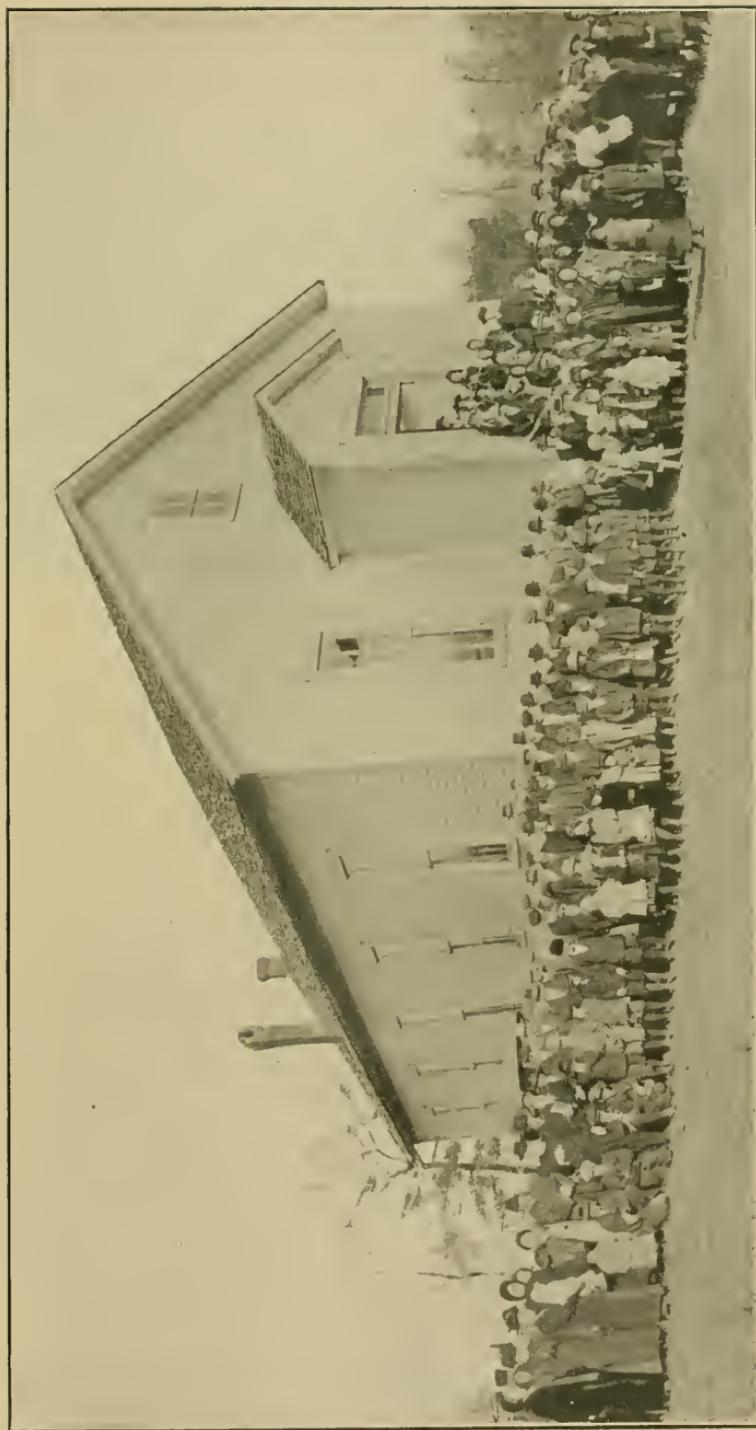


Pine Grove Church, Quemahoning Congregation.

Of these Brother Ferguson remains. Tobias Blough was ordained in 1857; Emanuel J. Blough, January 1, 1882; Jonathan W. Blough, June 30, 1900; and Samuel P. Zimmerman and Perry J. Blough, September 3, 1904.

The first meetinghouse in the congregation was built in 1855 near the Quemahoning Creek, in Jenner Township, on land donated by Elias Forney, and was named Pine Grove. This was a half mile north of the place where the church was organized and the first love feast held. This house was in constant use for fifty-six years, the last service having been held July 23, 1911. Here I quote from my diary: "Today was the last meeting in the old Pine Grove meetinghouse. The day was beautiful and the house crowded, with some on the outside. The speakers were: Jonathan W. Blough, S. P. Zimmerman, I. B. Ferguson, Jerome E. Blough, A. J. Beeghly, S. S. Blough, E. E. Blough and J. M. Blough. The moderator, P. J. Blough, also spoke. Carman G. Blough read a poem of twenty eight-line verses, entitled 'Old Pine Grove,' composed by myself. We four brothers sang a quartet entitled 'The Little White Church,' to the tune of 'The Little Brown Church,' the verses having been arranged to suit the occasion. It was a great meeting. People present from far and near. Very sad; so much weeping. The influence that has gone forth from this place can not be measured." The dam before mentioned now covers the dear, sacred spot.

In 1860 a church was built in the southern end of the congregation, near Sipesville, on land purchased from Abraham Baker. In 1875 the first love-feast house (40x70 feet with basement under the entire building) was erected in Cone-maugh Township, near the present town of Jerome, on land donated by Daniel Fry. The dedicatory services were held by Elder Graybill Myers and a love feast held at the same time. The present name of this house is Maple Spring. Prior to this time the love feasts were held in barns. In 1878 the fourth meetinghouse was built in the extreme northern end of the congregation, at the foot of Tire Hill, on land donated by John Kaufman. Elder Joseph Berkey preached the dedicatory



Sipesville Church and Congregation, Quemahoning Congregation.



Old Maple Spring (Fry) Church, Quemahoning Congregation.

sermon. In 1888 the old house at Sipesville was replaced by a new one suitable for love feasts. Elder C. G. Lint preached the dedicatory sermon. In 1890 a church was erected at Blough Station, on land donated by Jacob B. Blough. Elders D. H. Walker and E. J. Blough conducted the dedicatory services. Name of house, Sugar Grove. In 1893 the Baer schoolhouse, in Somerset Township, was converted into a church and dedicated by Elder E. J. Blough, S. P. Zimmerman and U. D. Brougher, September 10, 1893. In 1895 Perry J. Blough built and furnished a church room above his warehouse in Hooversville, which was dedicated by Jeremiah Thomas, September 14, 1895. For eight years, to the day, preaching and Sunday-school were held here. September 13, 1903, a new love-feast house was dedicated in Hooversville, J. M. Blough delivering the sermon on the occasion, shortly before leaving for India. In 1905 the old Maple Spring house was replaced by a new and more modern edifice, which was dedicated by Elder George S. Rairigh, March 4, 1906. In 1914 the Tire Hill house was remodeled and improved, and January 24, 1915, it was rededicated by H. S. Replogle, Jerome E. Blough and S. P. Zimmerman.



**Hooversville Church, Quemahoning Congregation.**

Our first Sunday-school was organized at Pine Grove, in the spring of 1880, with Aaron Blough, superintendent, P. J. Blough, assistant superintendent, and Jerome E. Blough, secretary, but because of opposition it was discontinued at the close of the second summer. During 1886 and 1887 a Sunday-school was carried on for a short time in the Sipesville house, with Josiah P. Meyers, superintendent, and J. J. Darr, secretary. After some years, however, schools were opened in all our churches. While we were somewhat slow in taking up Sunday-school work, we were in the lead in local Sunday-school Conventions in Western Pennsylvania, and for a number of years the only church to hold such meetings. The first one was held in the Pine Grove house in August, 1897.

We have suffered very much from emigration. Many of our strong, promising members have gone to other fields. Hundreds of active church workers scattered over the Brotherhood can trace their ancestry back to this old church.

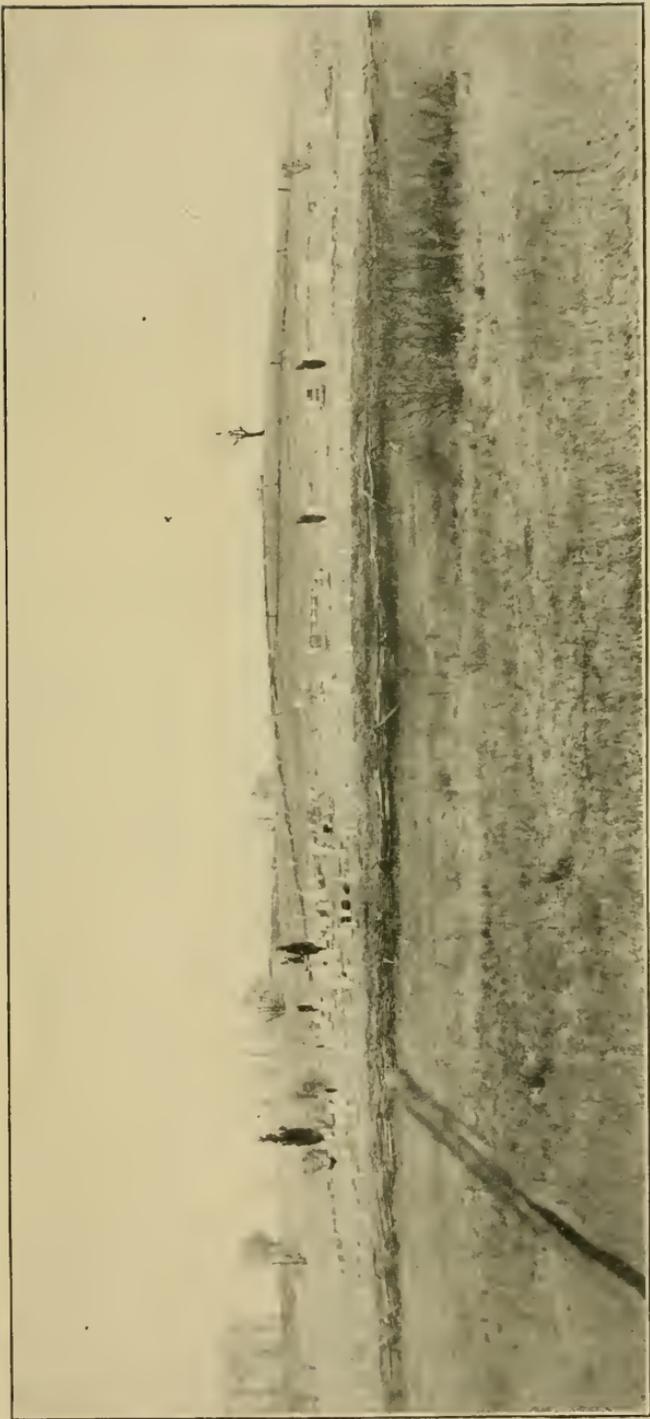
The following deacons have served in this congregation: John Blough, Sr., Abraham Miller, Tobias Blough, John Forney, Jr., Jonathan W. Blough, Michael Forney, Jacob P. Speicher, Emanuel J. Blough, Daniel Baer, Josiah P. Meyers,



Present Maple Spring Church, Quemahoning Congregation.

Daniel Shaffer, C. C. Gnagey, William G. Lint, Jacob L. Wolford, John J. Blough, Joseph Schmucker, Jacob Koontz, Samuel E. Berkey, Aaron Blough, Joseph Forney, Joseph Shank, John J. Darr, Henry Casebeer, Tobias Berkley, Michael H. Meyers, Peter Speicher, William H. Blough, Ananias J. Beeghly, John W. Rummel, Norman H. Blough, Edward F. Miller, Peter Trimpey, Francis J. Maust, Ephraim Speicher, Jacob Lichty, Henry Wentz, D. S. Gnagey, S. S. Lint, W. H. Koontz, John E. Kaufman, Herman A. Rummel, Henry J. Spaugy, Samuel E. Critchfield, Rufus D. Casebeer and Samuel D. Lape.

The Baer meetinghouse was sold some years ago, Pine Grove was disposed of as noted before, and Sugar Grove has no services, so that at present we use only four churches. In the spring of 1915 Elder C. A. McDowell became the pastor of the southern part of the congregation, and located at Sipesville. This congregation undertook the support of a missionary in India in 1894, being the second in the District to pledge itself to so noble a work. Local Sunday-school Conventions and Bible Institutes are held annually. Four evergreen Sun-



Maple Spring Cemetery, Quemahoning Congregation.

day-schools, two Christian Workers' Societies and a prayer meeting are in operation.

The present official board consists of: S. P. Zimmerman, P. J. Blough and C. A. McDowell, elders; I. B. Ferguson, J. J. Darr, N. H. Blough, C. W. Blough and Newton Beabes, ministers; Henry Wentz, Ephraim Speicher, Tobias Berkley, W. H. Blough, F. J. Maust, J. W. Rummel, Ed. Miller, W. H. Koontz, H. J. Spaugy, S. S. Lint, H. A. Rummel, J. E. Kaufman, S. E. Critchfield, and S. D. Lape, deacons.

### RED BANK.

When the Cowanshannock congregation was divided in 1862 into three congregations, the part north of the Mahoning Creek was organized into the Red Bank congregation. The membership is principally in Mahoning Township. Some of the early settlers in this section were the Shumakers, who came from Virginia about the beginning of the nineteenth century. Philip Shumaker, a son of John Shumaker, of Westmoreland County, settled in Mahoning Township in 1814, on four hundred acres. He and his wife were among the first members. His Uncle George had moved into the same county about 1800. He was the head of a large family, of whom a number were members of the Brethren. George, himself, also may have been a member.

It is pretty certain that Elders Levi Roberts and John Mineely, on some of their missionary tours, preached for these people. A little later George Rairigh and John Goodman also did considerable preaching there. Under the preaching of these faithful men the number of believers steadily increased, and in the course of time men from among their own number were called to the ministry. Joseph Shumaker was probably the first one to be elected. One authority says he was elected in 1838, and another one in 1841. As the former date is prior to his marriage, I am inclined to believe that the latter is the more nearly correct. George Shumaker also was early called to preach. Some say that one of George's brothers also was a

preacher. Troubles came among the ministers and George withdrew from the fellowship and started a new sect called "The Brethren in Christ," but also known by the names of "Georgeites" and "Shumakerites." Peter Shumaker, who also went off with his brother, erected in 1847 a two-story meetinghouse on his farm. The lower story was used as a residence. Here the "Brethren in Christ" worshiped for years. After about a quarter of a century the organization went out of existence, and Shumaker united with the Baptists.

Philip Shumaker, brother of Joseph, was one of the early deacons. Other Armstrong ministers assisted in the preaching, especially after the death of Joseph Shumaker, which occurred December 17, 1860. Levi Wells and Lewis Kimmel were among these. The Hetrick family was another influential family in this congregation. Jesse P. Hetrick was elected to the ministry on June 30, 1865, and Joseph Hetrick to the deacon office. Brother Hetrick became quite active in the ministry, having at one time charge of Red Bank, Glade Run and Cowanshannock congregations. He left the congregation to become the pastor of the Philadelphia church in 1874. Elder John Wise moved to Oakland, Red Bank congregation, in April 1866, and preached there several years. Elder J. W. Beer also had the oversight a while. A great deal of the preaching was done by traveling ministers named in connection with the other northern congregations.

During the division probably about a score of members went with the Progressive Brethren. This considerably weakened the cause. About 1884 Jacob Flenard was called to the ministry and on May 26, 1889, David A. Hetrick. Brother Hetrick labored successfully a number of years, but on account of his time being needed on the farm he could not give the work the requisite attention.

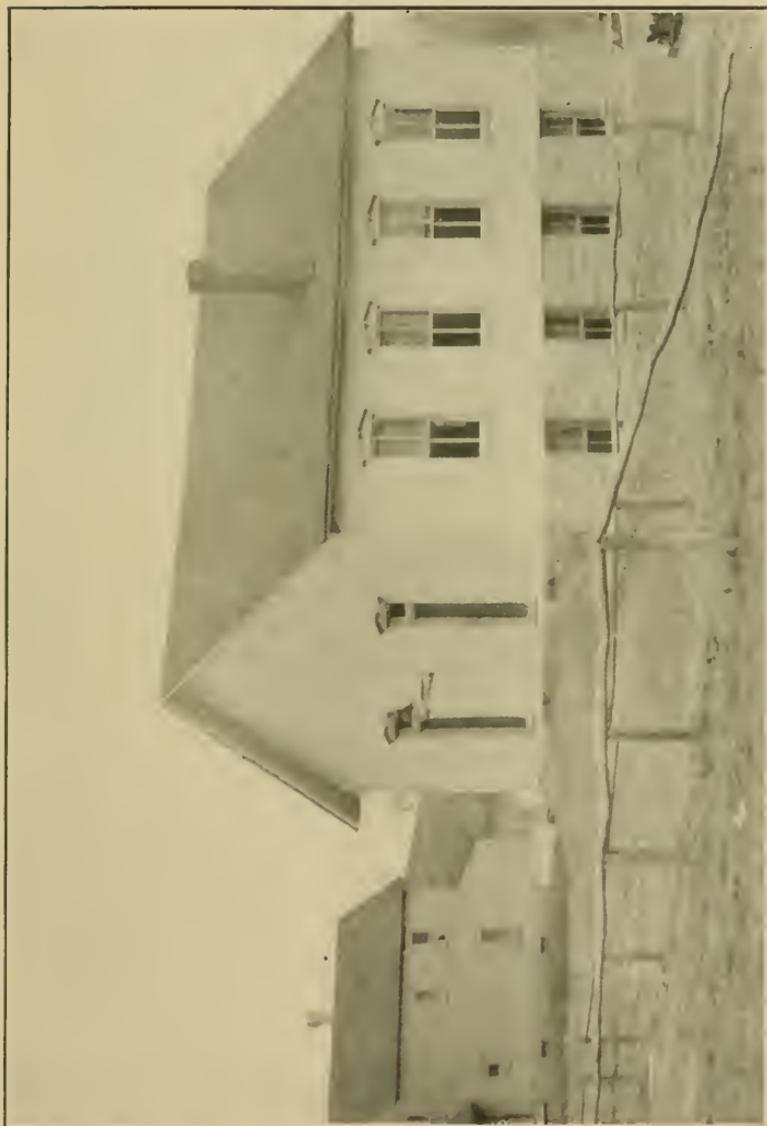
After this congregation had struggled along as best it could for a number of years, Brother L. R. Holsinger was located there in February, 1911, being supported jointly by the congregation and the Home Mission Board. He labored earnestly and persistently, and during his three and a half

years' stay a marked transformation took place in all lines of church work. A number of series of meetings were held and the membership was about tripled. Delegates were sent by the congregation to District and Annual Meetings. March 7, 1911, Brother H. S. Replogle was chosen elder in charge, and Brother Holsinger was advanced to the second degree of the ministry. On July 19, 1913, Brother Holsinger was ordained to the eldership.

An election for deacons on July 7, 1911, resulted in calling Brethren Arthur Hetrick, Murray E. Shumaker and Adam C. Shumaker to that office. Peter Hetrick and Jacob Wells are old deacons, still living. Other deacons not already named were E. Z. Shumaker, M. N. Hetrick and George Bish.

A parsonage, costing about \$1,500, was erected in 1913, on a half acre of land. In August, 1914, Elder Holsinger moved to Pottstown, Pennsylvania, and in September of the same year Brother Herman B. Heisey became the pastor. On July 22, 1915, Brother Heisey was ordained to the eldership. The membership is continually growing. Church attendance is excellent. It nearly always surpasses the number of members enrolled. A strong home and foreign missionary spirit is being created. A Front Line, wide-awake Sunday-school has been maintained for several years, and a weekly teachers' meeting and Seal Course Class are held.

In the summer of 1915 a baptistry was constructed to the rear of the church. The same summer the church was raised three feet, the basement was excavated and four attractive Sunday-school rooms fitted up. The record attendance at Sunday-school is 122, and it is said to be the best in the neighborhood. There is a Sisters' Aid Society and a Christian Workers' Society. A missionary and temperance committee was appointed July 8, 1915. Three dates are given for the erection of the first church building, 1845, 1853 and 1857. It was replaced by a new one in 1888. The ground was given by Philip Shumaker. The cemetery is a little distance north-west of the church, one-half of the ground being given by Philip Shumaker and the other half by Peter Shumaker.



Red Bank Church and Parsonage.

## ROCKTON CONGREGATION.

This congregation extends over a number of townships in the northern part of Clearfield County. It also takes in a part of Jefferson County; indeed, there is no boundary line fixed, all the members in the State in the north, and for a great distance east, naturally belonging to this congregation.

During the early sixties of the past century, Peter Beer, who then lived in the Montgomery congregation, often went on preaching tours to Boons Mountain and other points in this section. Mark Minser and other ministers frequently assisted Brother Beer in ministering to the needs of the members and friends.

In 1876 Brother Beer and family moved to a farm near Rockton, Clearfield County, and preached for the people in their homes, in camps, in schoolhouses, and other places available, over the country. Sometimes a Lutheran church was opened for this purpose. While conducting a series of meetings, assisted by J. B. Wampler, of Armstrong County, the church door was closed against these pioneers. Nothing daunted, however, the meetings were continued in a barn. Such were some of the early efforts, troubles and discouragements experienced by the workers in this territory.

However, a respectable congregation was the result of their perseverance. In 1877, the Montgomery congregation, then under the care of Mark Minser, in council gave permission to form and organize the Rockton congregation. The officers who were present, as far as known, were Peter Beer, minister, and Charles Brown, deacon. These were resident near Rockton. J. B. Wampler, then a minister in Armstrong County, also was present. The first officers of the Rockton congregation were: Minister and later elder, Peter Beer; deacon and treasurer, Charles Brown; clerk, Levi Spicher. At first the brethren held a union Sunday-school, but in 1886 a Brethren Sunday-school was opened at Rockton, which continues.

After the organization the work continued to prosper under the efficient ministrations of Brother Beer, resulting in



**Old Rockton Church, Rockton Congregation.**

the erection of a church building at Rockton, in 1884. This was a wooden structure, 30x40 feet, until, some time later, an addition was built for a room in which to prepare the things needed at love-feast occasions. This made the old meeting-house 30x54 feet. After thirty years of service, the old building, no longer suitable, and being in a bad state of repair, was replaced by a new and more modern structure. The new building, which was dedicated in 1914, is a plain brick structure, 36x52 feet, with a stone basement, having a number of Sunday-school classrooms provided.

Besides the Rockton house, there are three other places of worship, as follows: Sunnyside, built in 1894; Bethel house, built in 1895, and Greenville house, built in 1899, making four houses of worship in the congregation. However, from lack of ministerial help, the work at Sunnyside has been temporarily abandoned, and the work at Bethel much neglected.

In 1899 a number of members from the Rockton church moved to Maryland, and later, in 1905, the elder, J. Harvey Beer, also moved to the Eastern Shore of Maryland. The removal of so many of the brethren and sisters from this con-



**New Rockton Church, Rockton Congregation.**

gregation was a loss that it has taken years to replace with new workers.

The following ordinations and elections of ministers and deacons have taken place: Peter Beer was ordained to the eldership in 1855; died June 23, 1892.

J. Harvey Beer, elected to the ministry, 1885, ordained to the eldership, 1892, and moved to Maryland, 1905.

Warren Charles, elected to the ministry in 1887, near Greenville. Not now an active minister.

George Cleaver, elected to the ministry in 1887, ordained to the eldership in 1912, at present the oldest minister in the congregation, at Greenville (66).

J. A. Brillhart elected to the ministry in 1892; relieved of his ministry in 1897, after having united with another denomination.

W. N. Brubaker, elected in 1897, and is now an active minister at Rockton.

E. F. Clark, elected in 1897, soon removed to Johnstown,



Greenville Church, Rockton Congregation.

then to Meyersdale, and now lives in Washington, District of Columbia.

J. B. Shaffer, elected in 1905, granted letter in 1909, and is now with the Brethren at Table Grove, Illinois.

W. F. Bilger, elected in 1905, and granted a letter in 1908; not active in the ministry.

Urban Cleaver, elected in 1911, resides at Greenville.

Jason B. Hollopeter, elected in 1911, resides at Rockton.

The following have served as deacons: Levi Speicher, B. P. Huey, Gilbert Thomas, V. V. Clouser, E. W. Hollopeter, Oran Fyock, Urban Cleaver, Abraham Thomas, J. B. Hollopeter, and John Kreps.

This is, indeed, a hard field to work because of the vast extent of the territory, it being almost thirty miles from the Bethel meetinghouse to the Sunnyside house, with Rockton about centrally located as to distance from each of the other places. More workers are needed.

The present official board is composed of the following brethren: Elder, George D. Cleaver; ministers, W. N. Brubaker, Urban Cleaver and Jason B. Hollopeter; deacons, E. W. Hollopeter, B. P. Huey and J. M. Kreps. The membership

is about seventy. Three evergreen Sunday-schools are doing good work. The total enrollment is 270. Three teacher training classes, with an enrollment of twenty-five, are training for better work. The annual offerings amount to \$150, of which \$40 goes for mission work. There are one Christian Workers' Meeting, one prayer meeting and two teachers' meetings.

### RUMMEL.

As stated in the history of the Shade Creek congregation, a division of that large congregation was formally effected on January 1, 1916, though the votes for the division were taken during the preceding month at the various appointments. So, on January 6, 1916, the members of the Rummel congregation met to organize. Brother R. D. Murphy presided at the meeting and a full corps of officers and missionary and temperance committees were elected. Elder P. J. Blough was elected elder in charge. The membership consists of 224 resident members with the following officials: Ministers, R. D. Murphy, A. G. Faust, C. S. Knavel and Foster B. Statler; deacons, Jacob C. Knavel, Samuel W. Knavel, Elmer Knavel and Lewis Penrod. They have the Rummel and the Highland meetinghouses. The former is a love-feast house. They have two Sunday-schools, an Aid Society and a Christian Workers' Society.

### RYERSON STATION.

The territory included in this congregation is Greene County, Pennsylvania, and Marshall and Wetzel Counties, West Virginia. It is not definitely known when and by whom the first preaching by the Brethren was done here. But from the best information obtainable, Brethren Michael Meyers and Jacob Murray, from Fayette County, who bestowed much labor here in the early forties, were the first to preach the doctrine here. Henry Pletcher, from Fayette County, was the first resident minister here. He remained only a few years when he moved into another congregation in West Virginia.

Elder John Wise, then of the Ten Mile congregation, organized this congregation about 1848 (Miller's "Record of the Faithful" says 1842, with forty members), and served as its elder until some time after the "Division," or between thirty and forty years. In 1850 his brother, Adam Wise, moved here from the Ten Mile church, and in 1851 was chosen to the ministry, and after the removal of Brother Pletcher was the only minister for some time. Then some time after this Brethren James A. Murray and William Murray, ministers of Fayette County, moved in. October 28, 1857, Jacob A. Murray was called to the ministry and Jeremiah Murray and Henry Wise to the deacon's office. C. J. Showalter also was chosen minister, date not known. Other deacons elected were: Samuel Murray, Wenman Wade, William Weimer, George Murray, Charles Keller and Henry Wise, Jr. Henry Wise was also elected to the ministry, and Thomas Showalter moved in.

In the early history of the congregation services were held in the members' homes, the ones most frequently used being those of Brethren Adam Wise, Charles Keller, John Chambers, a Brother White and Solomon Chambers. Later on schoolhouses were used for public worship. In a minute of the council of the congregation held in the Hineman schoolhouse, February 3, 1860, it is stated that services were to be held regularly, but alternately, every two weeks at the Hineman schoolhouse and the Mud Lick schoolhouse.

February 4, 1871, the church decided to build a meeting-house. The building committee were Adam Wise, James A. Murray, Henry Wise, John Henry, James Matheny, Jackson Whitlach and William Weimer. Some time was lost in securing a site acceptable to all. As the membership covered so much territory, it was impossible to build it convenient for all. June 7 they accepted a lot on land of C. J. Showalter, one mile from Aleppo, and five miles from Ryerson Station, in Green County, Pennsylvania. The new house was dedicated in 1872, Elder John Wise preaching the dedicatory sermon from the text, "My house shall be called a house of prayer," to a large congregation. At this time several appointments were

kept up at different places not in the neighborhood of the church. Among them were: Hart's Run, in Greene County, Bowman Ridge, in Marshall County, and Knob Fork, in Wetzel County.

The membership was highly respected by those without. None were rich, yet many were thrifty farmers, and *very* few depended upon the charities of the church.

Early visiting ministers to this congregation were: Michael Meyers, Jacob Murray, a Brother Mauk, or Mock, James Quinter, John Berkley, Jacob S. Hauger, Jacob M. Thomas, John Wise and others.

Prior to 1884 William Murray had moved to Ohio, Jacob Murray to Iowa, and later to Ohio, and C. J. Showalter and Thomas Showalter to West Virginia. The greatest trial of this church came when the Progressive movement divided the church, late in 1884, the youngest two ministers, Henry Wise and James A. Murray, the meetinghouse and all the members around it going with them. They moved the house to Aleppo. Elder Adam Wise and Deacon Wenman Wade, and some scattered members in isolated places were all that remained loyal to the church. After John Wise moved West, Elder J. C. Johnson looked after the welfare of the members. In 1886 the District sent Elders John S. Holsinger and Jacob Holsopple to see to the needs of the church. At a council November 13, Adam Wise was ordained, and Andrew Chambers was elected to the ministry. Later Elder Holsinger returned and Brother Chambers was advanced in the ministry and Benjamin Wise was elected deacon. Elder Adam Wise was the only resident elder the congregation ever had.

Brother Chambers took up the work with little delay, and regular services were held at three points; viz., Nauvou, Knob Fork and Hart's Run. On account of the age and feebleness of Elder Wise, Brother Chambers did most of the baptizing, though he was in the first degree. In 1894 Brother Chambers moved to Midland, Virginia, and now for several years no regular services were held, but short series of meetings were held nearly every year by Brother Chambers, while on visits to



**Baptismal Scene, Ryerson Station Congregation, near Smithfield, W. Va., August 23, 1914. Administrator, Andrew Chambers, Washington, D. C. Candidate, Minnie Shuman, Age 15. Number Baptized, Eight, Ranging from 11 to 55 Years.**

his native State. At Smithfield, West Virginia, in May, 1896, at one of these series of meetings, ten persons were baptized, and there was a splendid opportunity to build up a strong congregation if a minister could have been located there. In time many of these moved to other localities.

James Q. Wade and his wife, Jennie, who had moved to Littleton, West Virginia, were instrumental in having a meetinghouse built at that place, which was dedicated June 27, 1909, Brother V. C. Finnell preaching the dedicatory sermon. Before that, some preaching had been done there by A. Chambers and H. A. Stahl. January 19, 1897, Elder Adam Wise died, and Deacons Wade and B. Wise, having also died, the church was without an official.

H. A. Stahl, by direction of the Home Mission Board of Western Pennsylvania, made frequent visits to the few scattered members and preached for them, baptizing some at different times. Other ministers, among them W. J. Hamilton and S. W. Bail, also preached for them. After the last deacon had died, Brethren James Q. Wade and Henry Shuman were

elected to that office, September, 1898. Several years ago, Brother W. F. Wade, who had been baptized near Knob Fork, February 22, 1897, and who, while living in another congregation, had been elected to the ministry, returned, and is now the only resident minister.

Probably the first Sunday-school organized in this church was one at Hart's Run schoolhouse, by Adam Wise, in 1856.

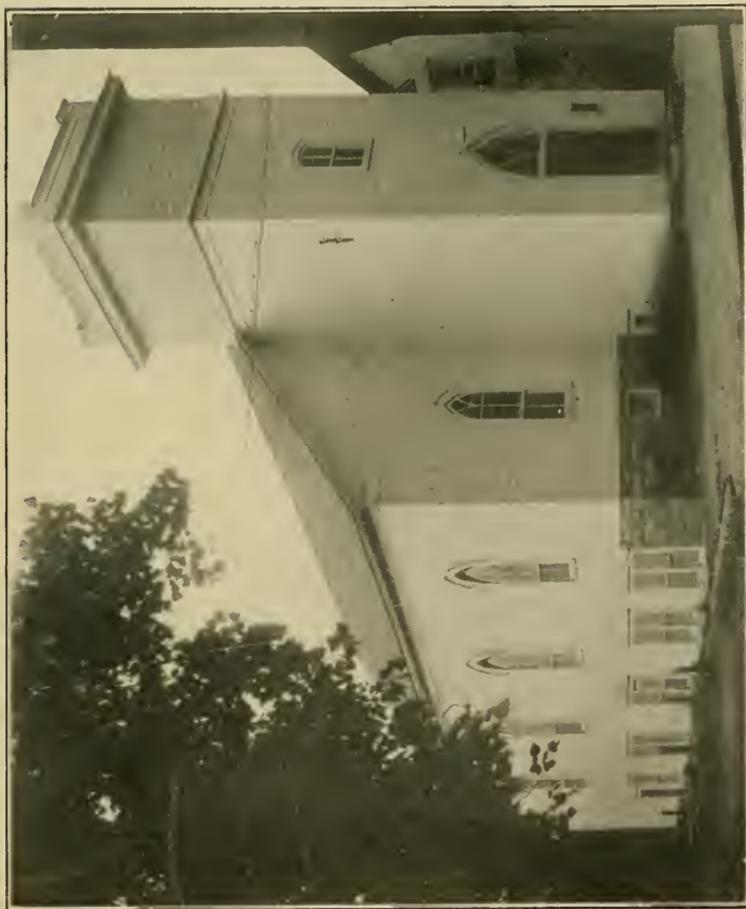
In 1913, by the consent of both Districts, this congregation was transferred to the Second District of West Virginia. The membership is now principally in that State.

### SCALP LEVEL.

This, as a separate congregation, dates from February 19, 1912, when the old Shade Creek congregation was divided. At that time the membership was 230. This congregation embraces part of Paint Township, Somerset County, and parts of Richland and Adams Townships, Cambria County, and the boroughs of Windber, Paint and Scalp Level. It has two meetinghouses, the Scalp Level, and the Windber. For many years this community has been a stronghold for the Church of the Brethren.

The first members to live within the bounds of the present Scalp Level congregation came from the East some time near the close of the eighteenth century. They were Philip and Barbara (Miller) Hoffman. Sister Hoffman was a sister of Elder Martin Miller, of Morrison's Cove, Bedford County, who had the oversight of a territory now comprising about seven congregations. Brother Hoffman settled on a farm a few miles southwest of where Windber is now located. Here he died early in the thirties of the past century. His widow occupied the farm till 1838, when it passed into the hands of Jonas Weaver. Sister Hoffman now made her home with her son-in-law, Christian Thomas, between Windber and Rummel, where she died the same year, at the age of seventy-two years.

The first meetinghouse in Scalp Level was built in 1867. This building was replaced by a new and larger one in 1892.



Scalp Level Church.

Several years before the Shade congregation was divided this house was arranged suitably for holding love feasts, and in 1915 it was raised, an addition built to it, and the basement fitted up with classrooms. The rededication took place August 15, and the discourse was delivered by Elder J. H. Cassady, of Huntingdon.

The house in Windber was erected in 1905, and about 1913 it was raised and the basement made into Sunday-school classrooms.

In the division the following officials fell to Scalp Level: Elders, Peter Knavel and David S. Clapper; deacons, Peter Hoffman, Noah J. Hoffman, Norman S. Berkey, Aaron S. Hoffman, Harvey Berkey, James Cassady, C. E. Schuldt and T. N. Park. March 24, 1914, John H. Lehman, George H. Fyock, Harvey Knavel and Sylvester B. Hoffman were elected deacons.

Prior to the division Elders J. J. Shaffer and D. M. Adam each served a number of years as pastor, living in Scalp Level. The congregation also pledged itself to support Sister Anna Z. Blough in India. This support is now given jointly. Joint missionary, temperance and Sunday-school meetings are also held. In April, 1913, Elder Harvey S. Replogle became the pastor of the congregation. June 30, 1914, Elder D. S. Clapper died. This is one of the leading churches in missionary and Sunday-school activities. The first Sunday-school in the congregation was organized in the spring of 1878, Hiram Musselman being the leading spirit in the enterprise.

This congregation maintains two evergreen Sunday-schools, two Christian Workers' Societies, two Sisters' Aid Societies, teachers' meetings and teacher training classes. The church officials are: Elder in charge, Peter Knavel; pastor, Elder H. S. Replogle; deacons, Harvey Berkey, N. S. Berkey, George Fyock, A. S. Hoffman, N. J. Hoffman, Peter Hoffman, Sylvester B. Hoffman, Harvey Knavel, J. H. Lehman, T. N. Park and E. C. Schuldt.



Windber Church, Scalp Level Congregation.

### SHADE CREEK.

This congregation is an offspring of the old Conemaugh congregation, having been detached from it and organized into a separate congregation about 1851 (some think it was several years earlier). In a previous chapter mention is made of Philip Hoffman's family, who were among the first, if not the first, members in this territory. Much more might be written about this pious family if space permitted. Some more of this history will probably cluster about several of the biographies to follow.

Brief mention must be made of another early family whose descendants also had much to do in shaping the early destinies of this large congregation. This was Daniel Berkey and his wife, Elizabeth (Poorman) Berkey. They moved from a farm in Jenner Township, several miles south of the present town of Jerome, to a farm of 188 acres, three miles south of the present town of Windber. This was probably early in the thirties. This homestead is now owned and occupied by Josiah Blough, whose wife is a great-granddaughter of these early pioneers. When Mr. Berkey took possession



Deacon Daniel Berkey and Wife.

of this farm there were about thirty acres of the land cleared, and a small log house stood upon it. In about 1840 he built a large brick house, the brick being made on the farm. This house stood until about twenty-two years ago, and was known as "The Old Brick Farmhouse." Mr. Berkey added to his property until he owned over 400 acres in one tract, as well as other farms elsewhere.

It must be stated that Elders Jacob Stutzman, Levi Roberts, John Mineely, Samuel Lidy and others did effective mission work in different parts of this territory, and men and women were born into the kingdom. Mr. Berkey and his wife also became members and he was called to be a deacon. The meetings were held in farmhouses and barns until 1858, when a large love-feast house was erected on a part of Brother Berkey's farm, called the Berkey church. When Brother Berkey died, in 1868, he was, at his request, buried near the church, his being the first grave in the Berkey cemetery.

Brother and Sister Berkey were the parents of thirteen

children, of whom four sons died quite young. The remainder reached a good old age. Among their descendants may be named the Berkeys, Croffords, Berkebiles, Custers, Livingstons, Ripples, Fousts, Frys, Shaffers, Seeses and others.

This congregation covered Paint, Ogle and a part of Shade Townships in Somerset County, and parts of Richland and Adams Townships in Cambria County, and Paint, Scalp Level and Windber Boroughs.

### Ministers.

Christian Lehman was the first minister elected in this arm of the Conemaugh congregation. This took place probably in the thirties. The next election resulted in the calling of "Big" Peter Berkey and his son, Samuel, a young single brother. This took place several years before the middle of



Shade Creek Ministers Before Division. Left to Right, Charles S. Kavel, Foster B. Statler, Alvin G. Faust and William H. Fry.

the century. The first two preached in the German, and the young brother in the English. Samuel Berkey moved to Benshoff Hill before the organization of the congregation.

After the organization we find the following elections: Joseph Berkey (German and English), about 1851; Jacob Holsopple (English and German), 1861; Hiram Musselman

(English), 1862; Peter B. Statler (German), 1872. This was the last brother elected who used the German. Peter Knavel, September 14, 1874; Daniel Holsopple, 1884; Jerome E. Blough and Hiram Lehman, July 10, 1887; James F. Ream, Joseph J. Shaffer and Daniel D. Shaffer, July 4, 1893; Mahlon J. Weaver, 1899; Lorenzo J. Lehman and Lewis G. Shaffer, June 19, 1900; William H. Fry and Josiah L. Weaver, March 31, 1902; Ross D. Murphy and Alvin G. Faust, November 24, 1904; Charles S. Knavel and Frank Shaffer, June 19, 1906; Clarence Earl Shaffer, April, 1910; Foster B. Statler and James E. Murphy, November 14, 1914. Brethren Frank Shaffer, C. E. Shaffer and James E. Murphy have not yet accepted the call.

Ministers who moved into the congregation are: Joseph S. Burkhart, Henry P. Hostetler, who was the last brother to preach in German, Dr. S. G. Miller, Francis S. Bowen, David S. Clapper, D. M. Adams, and S. C. Thompson. These moved out: Joseph S. Burkhart, to Johnstown; Dr. Miller, to Bolivar; J. E. Blough moved to Prince William County, Virginia, in 1892, back again in 1899, and to Quemahoning in 1900; J. J. Shaffer also moved out, and after being gone several years returned in 1907, and in 1909 moved to Brothers Valley; F. S. Bowen moved to Quemahoning and later to Bedford County; J. F. Ream moved to Quakertown, Bucks County, 1908, and some years later to Cramer, Indiana County; M. J. Weaver moved to Pittsburgh, and later to Everett; L. G. Shaffer moved to Johnstown; L. J. Lehman moved to California; J. L. Weaver moved to Bellefontaine, Ohio; D. M. Adams moved to Illinois, and S. C. Thompson to Virginia. R. D. Murphy is employed by the General Mission Board, but has his membership here.

#### Deacons.

The following deacons have served the church, so far as known: Daniel Berkey, John Custer, Jacob Berkey, Jacob Hoffman, David J. Shaffer, Hiram Shaffer, Aaron Shaffer, Joseph Berkebile, Peter Knavel, Samuel C. Knavel, Peter

Hoffman, Jacob E. Foust, Samuel E. Berkey, Noah J. Hoffman, Jacob C. Knavel, Norman S. Berkey, Jacob Fox, Aaron S. Hoffman, Scott Murphy, Samuel W. Knavel, Ira Manges, Harvey Berkey, Elmer Knavel, Calvin C. Weaver, O. F. Fyock, James Cassidy, C. E. Schuldt, T. N. Park, William Berkebile, Edgar Knavel and Lewis Penrod.

#### Elders.

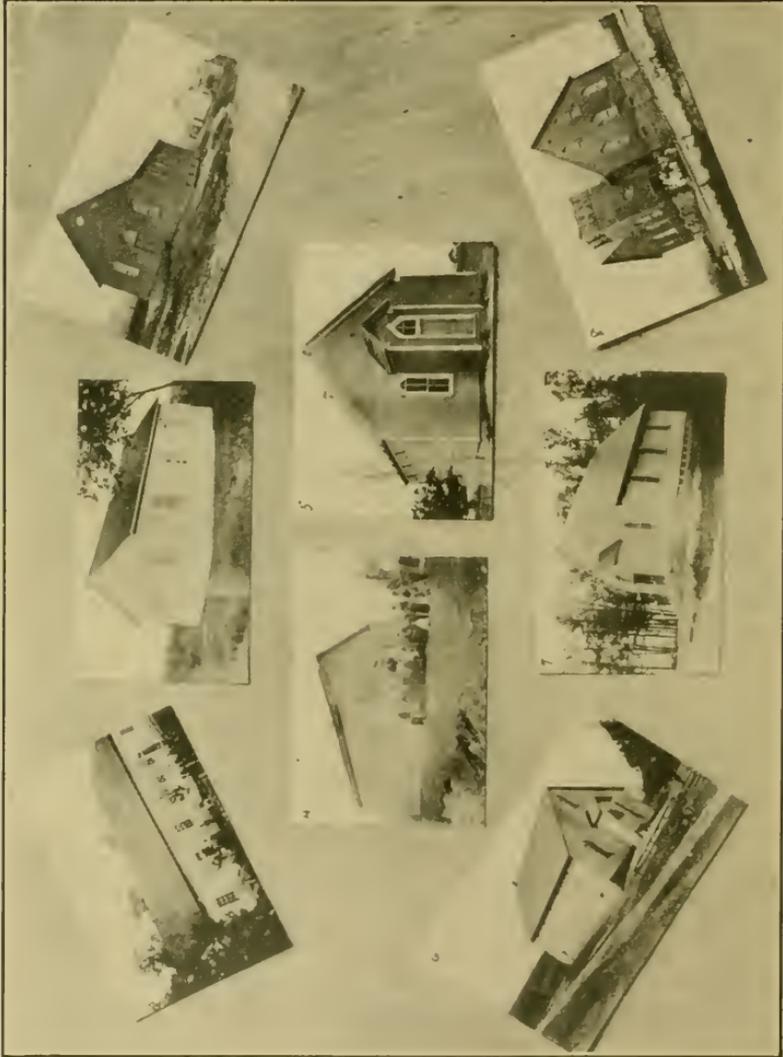
The elders ordained in the congregation in their order are: Christian Lehman, Joseph Berkey, Hiram Musselman and Jacob Holsopple, on January 1, 1886; Peter Knavel, in 1902; J. J. Shaffer, in 1908 and W. H. Fry, on July 14, 1912. Elders D. S. Clapper and D. M. Adams moved into the congregation.

#### Pastors.

The regularly chosen and paid pastors have been; J. J. Shaffer, from March 2, 1907, to April 6, 1909; D. M. Adams, from October 19, 1909, to October 3, 1911; S. C. Thompson, from January 1, 1914, to April 1, 1915; A. G. Foust, from May 1, 1915. Elders Shaffer and Adams served the congregation before it was divided, and so were pastors of what later became the Scalp Level congregation, also.

#### Meetinghouses.

We have already spoken of the Berkey church. The second meetinghouse was built in Scalp Level, on land of Hiram Musselman, in 1867. This church was replaced by a new one in 1892, and since changed into a love-feast house. Next was the Ridge, or Shaffer church, on land of Aaron Shaffer, in 1872. This has also been replaced by a new church in 1912. Then followed the Rummel (also called Borders and Greenland) house, on land bought from the Rose farm, in 1873 or 1874. Rummel was rebuilt in 1903, enlarged and remodeled in 1914, and changed into a love-feast house in 1915. In 1886 a meetinghouse was built in Ogle Township, on the Alleghany Mountains, on land of Jacob Fox. Next the Keiper schoolhouse, in Adams Township, was bought and converted into a church, and called Cross Roads. A new



Churches of Shade Creek Congregation. (1) First Berkeley Church. (2) First Ridge Church after Removal from Foundation. (3) Second Rummel Church. (4) Highland Church. (5) Hagevo Church. (6) Present Berkeley Church. (7) Present Ridge Church. (8) Remodeled Rummel Church.



**Berkey Cemetery, Shade Creek Congregation.**

- (1) Shows Grave of Daniel Berkey and Wife.  
 (2) Shows Grave of Peter Berkebile and Wife.  
 (3) Shows Large Part of Cemetery. Ministers Buried Here Are Joseph Berkey, Hiram Musselman, Henry Hostetler, Daniel Holsopple, D. D. Shaffer, Hiram Lehman and D. S. Clapper.

church was erected here in 1901, and in 1911 it was torn down and moved to Morningland, or Hagevo. In 1905 the Windber church was built, and it has since been elevated and the basement fitted out with Sunday-school classrooms. The Hagevo church was built in 1912. The Berkey church was remodeled in 1881 and rebuilt in 1897.

In the various church activities this congregation has stood in the front ranks. It was among the first to see and appreciate the need of Sunday-schools. The Scalp Level Sunday-school was among the first in this part of the Brotherhood. In 1903 the congregation pledged itself to support Sister Anna Z. Blough, as missionary on the India mission field, being the first congregation in the District to do this. The congregation grew to about 500, when, February 10, 1912,

it was divided into two separate congregations, the larger and southern part, with a membership of about 275, retaining the old name. The remainder of the territory, of which Windber and Scalp Level are the strongholds with a membership of 230, was named Scalp Level.

The Berkey cemetery is one of the oldest, and in it are buried the remains of nearly all the departed ministers of the congregation.

The present official board consists of W. H. Fry, elder; A. G. Foust, pastor; Charles S. Knavel, Foster B. Statler and R. D. Murphy, ministers. The deacons are: Joseph Berkebile, J. E. Foust, J. C. Knavel, Ira J. Manges, Samuel W. Knavel, C. C. Weaver, O. F. Fyock, Elmer Knavel, Edgar Knavel, William Berkebile and Lewis Penrod. Their five Sunday-schools have a total enrollment of 553. They have one Christian Workers' Society and one Sisters' Aid Society.

This congregation was again divided on January 1, 1916, the vote having been taken at the different appointments during the month of December. The part left has 211 resident members, three meetinghouses, Berkey, Ridge and Hagevo; one elder and minister, W. H. Fry; and the following deacons: Joseph Berkebile, J. E. Foust, Ira J. Manges, C. C. Weaver, O. F. Fyock, Edgar Knavel and William Berkebile. It will be seen that the Shade Creek congregation has enjoyed a steady and healthful growth during all these years. She has three Sunday-schools, and her three meetinghouses are practically new.

### SHEMOKIN.

It seems that the members in Jefferson County, Pennsylvania, were organized into a congregation with twelve members, in 1878, and that the congregation was named Shemokin. There was no resident minister and no meetinghouse and the organization was of short duration. In 1882 there were eleven members reported. In 1885 we find the name for the last time among the list of congregations.

### SOMERSET.

When the old Berlin congregation was divided into four separate congregations, October 9, 1880, this was one of the four. Its boundaries were Brothers Valley, Stony Creek, Quemahoning and Middle Creek congregations. Its official board consisted of Ministers Michael Weyandt and Solomon J. Baer, and Deacons William N. Trent and Philip F. Cupp. This territory had a membership of about seventy-five and one meetinghouse, the Trent.

During the Progressive agitation this congregation became considerably weakened, so much so that the remaining members did not deem it best to continue as a separate congregation. So, on October 17, 1883, Somerset and Brothers Valley congregations were consolidated, and have remained so ever since.

This territory, once so weakened, has since become a real stronghold for the Church of the Brethren.

### STONY CREEK.

The Stony Creek congregation was organized on the 13th day of November, 1880. Elders present were Joseph Berkey, Jonas A. Lichty, John P. Cober and H. R. Holsinger. Joseph Berkey was appointed chairman of the meeting. J. L. Kimmel and A. J. Miller were elected to the ministry. J. G. Kimmel and Jonathan J. Kimmel were elected deacons. Josiah Kimmel had been elected deacon under the old Berlin congregation, which was divided into four separate congregations.

H. R. Holsinger was chosen to preside over said congregation. Benjamin Musser was elected secretary, and Samuel Landis treasurer. That completed the organization, with seventy-five members.

Said congregation met in council at the Kimmel church, on the 12th day of March, and decided to move the said church to a more convenient place for the members. A place was selected at the Berlin road to the Stoystown pike, on the farm of J. G. Kimmel, and it was agreed to build an addition of fifteen feet to the old church. This was done the same year.

The building committee consisted of J. G. Kimmel, William Stull and Josiah Kimmel. The church was dedicated on the 25th of September, 1881. Dedicatory services were conducted by S. H. Bashor and H. R. Holsinger. It was dedicated in the name of the "Home Church," and followed by a series of meetings by Bashor. Fourteen were baptized. J. L. Kimmel and A. J. Miller were ordained to the eldership at the same time by H. R. Holsinger.

In the division this meetinghouse and a number of the officials and members went with the Progressives. This so crippled the work that the members remaining loyal to the Conservative body of the church asked to be taken back to the Brothers Valley congregation, and so we find the name dropped from the list of congregations in 1889.

### SUMMIT MILLS.

This is one of the three congregations carved out of the old Elk Lick congregation in 1877. At its organization at that time Jonas Lichty and Joel Gnagey were elders and J. A. Miller was a minister. The deacons were: S. S. Flickinger, William Lichty, J. M. Lichty, J. B. Schrock, S. D. Gnagey, S. A. Maust, John N. Davis and J. J. Fike.

Brethren A. D. Gnagey and Daniel M. Fike were elected to the ministry in 1879 and S. J. Berkley September 22, 1912. J. W. Peck moved into the congregation in 1880 and G. E. Yoder in 1909. Brother Yoder was ordained in 1912 and moved away in 1913. D. M. Fike moved West in 1882 and Jonas Lichty in 1888. A. D. Gnagey, who is now editor of *The Brethren Evangelist*, and J. A. Miller went with the Progressive Brethren in the division.

These deacons were elected: S. K. Hochstetler, Noah Gnagey and P. M. Saylor, 1885; D. S. Gnagey, 1897; Hiram Saylor, C. D. Lichty and S. J. Berkley, September, 1904; William Fullem and John P. Saylor, 1913. S. S. Lint moved in in 1898 or 1899, and D. S. Gnagey in 1906. The following deacons moved away: S. A. Maust and J. J. Fike, 1880; William Lichty, 1882; J. N. Davis, 1885; S. S. Flickinger, 1886; S.



Summit Mills Church, Erected in 1846.

K. Hochstetler, 1896; D. S. Gnagey, 1899 and S. S. Lint, 1900. J. M. Lichty died, 1900.

The membership is composed principally of prosperous farmers. The church has enjoyed a healthy growth and at present numbers 140. Summit Mills meetinghouse was erected in 1846 and Cross Roads in 1886. The former is a very large church and seats 680 communicants. In this church the Annual Meeting was held in 1859.

It would seem that the Sunday-school was organized as early as 1872, and has been alive since the organization of the congregation. Two Sunday-schools are maintained. The church is also alive to the missionary cause, both home and foreign.

During the trying times of the early eighties quite a number of members were lost, families were divided and hearts were made sad. At present few of the Brethren's children of proper age are out of the church.

### THE TEN MILE CONGREGATION.

This is one of the pioneer churches of Western Pennsylvania. The first settlement, by the Brethren, in what is now Washington County, Pennsylvania, was made in the year 1800 (Elder John Wise thought as early as 1760), when



**Old Stone Church, Ten Mile Congregation. The Oldest Church in Western Pennsylvania, Erected in 1832.**

several families of members left their homes, east of the mountains, and located on large tracts of virgin soil in the southeastern part of the county, where they later organized themselves into the Ten Mile congregation.

Among the first arrivals we find families by the names of Helft, Garber, Graybill, Spahn, Bigler, Wise, Thomas, Tanner, Miller, Lane, Leasor, Gutterey and Swihart.

For nearly a third of a century, not having a church building in which to worship, they held their monthly preaching services in the homes of the brethren, in rotation, it being the custom for those who must travel any distance to the place of meeting to remain for dinner. Love feasts were held much after the same manner, except that the feasts were alternated between a much smaller number of homes.

In 1832 they erected a brick meetinghouse near the forks of Daniel's Run, one mile from its junction with North Ten Mile Creek. This building stands today and is one of the oldest Brethren churches in America. Its furnishings are in keeping with its age. In the rear of the audience room is the kitchen, where may be seen the open fireplace, where the cooking for love-feast occasions was performed. In the cupboards beside it are the brass candle-holders which were once used to give light. (Tallow candles were used exclusively in this



**Old Brick Church, Ten Mile Congregation, Showing Part of the Cemetery.**

church until 1863, when the members voted to secure oil lamps.) The pulpit is a long table on a raised platform, and from it many strong and able ministers have proclaimed the Word.

By the year 1838 its membership numbered about fifty, with Elder Helft as elder and Jacob Garber and Henry Tanner as ministers. Other resident ministers who have served the congregation are: Elder John Spahn, Sr., Andrew Wise, George Wise, Elder John Wise, Elder Samuel Moore, Daniel Lane, George B. Shidler, J. M. Tombaugh, A. J. Sterling, N. B. Christner, Elder Jerry Bottorff, D. W. Hostettler, Virgil C. Finnell, Samuel W. Bail, Joseph C. Swihart and Russell T. Idleman.

Some of those who have served in the deacon's office are: Henry Wise, Joseph G. Grable, George G. Crumrine, William Holder, Adam Spahn, Reuben Bail, Solomon W. Tombaugh, James G. Grable, and Silas Johnson. In 1842 the con-



Fireplace, Ten Mile Church.

gregation had some fifty-two converts as the direct result of a series of meetings conducted by Brother James Quinter. Brother Quinter did a great amount of preaching in this congregation. December 4, 1856, the members "decided to meet in social services," and in March, 1859, the first Sunday-school in the congregation was organized.

The church continued to grow, and in the spring of 1859 Brethren John Leatherman, Daniel Ward and S. W. Tombaugh were elected a building committee for a new church in the north end of the congregation. This church was built in 1860 and was called Pigeon Creek. The first communion service held in this house was October 20, 1860. Before the passing of another decade their elder, Brother John Wise, had moved from the congregation, and the church, being without able leadership, the work began to show signs of decay. This was followed by the factional disturbances which terminated in the withdrawal of a large number of the younger members to join the Progressive Brethren, who, in 1887, built another church in the vicinity of the Ten Mile house.

Here I quote from a communication from Sister Hannah



Interior View. Ten Mile Church.

Smith, in an issue of *The Gospel Messenger* of March 16, 1886. She wrote from the Ten Mile church as follows: "I was baptized in October, 1869. In sixteen years seventy were baptized, eleven expelled, forty-four died, eighteen received letters, ten were reclaimed, twenty went with the Progressives, six joined other denominations, and a number of others moved away without applying for certificates. Present number of members about forty. We have no resident minister. The ministers from the Georges Creek and Markleysburg congregations supply the preaching." Her address was Zollarville, Pa.

Again Elder Wise lived in the congregation for a time, but a great part of the time the pulpits were filled more or less regularly by brethren from the adjoining congregations, until 1889, when Brother Nelson B. Christner became their pastor, and remained until 1894. Brother Wise preached again for less than a year, and they were left without a shepherd until 1897, when Elder Jerry Bottorff came to their assistance. Under his loving, tactful leadership, and by hard, persistent effort, the church was revived and encouraged until it seemed that the congregation would again prove its ability as a soul-

winning agency. All these hopes were blighted, however, when, May 8, 1900, Brother Bottorff, while returning from North Dakota, where he had been visiting for his health, passed to his reward, and left them without any one to direct their energies. Except for the few months during which Brother D. W. Hostetler, now of Indiana, served as pastor, they were without a resident minister for the next four or five years. Emigration, desertion, death and division had by this time reduced their number to a mere handful, many of whom were, by reason of old age, no longer able to assist in the active work of the church.

April, 1904, Virgil C. Finnell became their pastor and served them four years. During the fourth quarter of 1904 the home department of the Ten Mile congregation was organized with thirty-three members. This was either the first or second home department in the District. March, 1905, the congregation was incorporated.

In 1901 Brother Samuel W. Bail was elected to the ministry, but was not installed until 1906. The same year Brother Joseph Swigart was elected and installed. In 1909 Brother Russell T. Idleman and wife located in the congregation, and have been in charge of the work ever since. In November, 1914, Brother Idleman was ordained to the eldership. In 1911 Brethren Marshall Sterling and Robert Lane, the last two deacons of the congregation, with others, moved to California, and in 1914 Brother Bail located in Arcadia, Florida, thus leaving but a small membership remaining. The other minister proved unfaithful. From 1911 to 1914 Elder W. M. Howe served as elder. Perhaps the only hope of the congregation is the uniting of the "Conservative" and "Progressive" elements. For much of the information here given I am indebted to Brother Virgil C. Finnell, who spent some years in the work there.

### TROUT RUN.

The Trout Run congregation occupies a unique position, both religiously and geographically. Geographically, it consists of a narrow territory on the western slope of the Laurel Hill

Mountain, Fayette County, about twenty miles long, extending north and south, and from three to four miles wide. Religiously, it is a pioneer congregation of the twentieth century. The Middle Creek congregation lies on the east, with the Somerset and Fayette County line as the congregation line. The Indian Creek congregation is on the west, with the natural community line, often called the "frost line," as the boundary, separating "the mountain" from "the settlement."

This territory was in the Indian Creek congregation until the summer of 1913, and its early history is interwoven with that congregation. Little is known about the work of the Brethren in this region prior to 1860, but services were held in different schoolhouses after the Civil War. For many years a Sunday-school was conducted in the Mt. Hope, or Nedrow, schoolhouse. Out of this mission came a number of devoted workers, such as I. B. Ferguson, Robert A. Nedrow, Elmer F. Nedrow, J. Lloyd Nedrow and Grace (Nedrow) Heisey.

A tragedy occurred in connection with this mountain mission, which will long be remembered. It was on January 19, 1896, a still night, and the people were returning home from services, when out of the darkness came the sound of breaking timber, and a green tree crashed across the road, carrying death, suffering and sorrow. Daniel Sheets, a deacon, was instantly killed, while his wife, who sat by his side, was left unharmed, to care for their two children, Lawrence, aged nine, and Mary, aged seven. Kurtz Baker and Kate Saylor were mortally wounded.

The Trout Run schoolhouse was used for church purposes for several years, and the ministers of the Indian Creek congregation did the preaching. The Trout Run and Mt. Hope Missions were consolidated in 1907, when the Trout Run church was built. The building is a substantial frame structure, 30x40 feet, and was dedicated May 25, 1907, by Elder D. K. Clapper.

John M. Nedrow and wife, who had been elected to the office of deacon, and J. Lloyd Nedrow, the third of their sons to be called to the ministry, became leading workers in the

new church. In May, 1912, Walter J. Hamilton, a minister in the second degree, left Morgantown, West Virginia, and located on a farm about a mile from Trout Run. A year later, his father, Miles Hamilton, a deacon, located in the same community.

During the summer of 1913 a petition was presented to the Indian Creek congregation asking that about fifty members around the Trout Run church and the Longwood Mission be permitted to organize into a separate congregation. The petition was granted and the organization was effected on October 11, 1913, with Elder Silas Hoover as bishop.

On November 28, 1914, J. Lloyd Nedrow and wife were forwarded to the second degree of the ministry, and Eli Foust and Josephus B. Pritts were called to the deacon office. The deacons and their wives were installed the next day.

The Longwood Mission had its beginning as follows: Brother Jacob Samner made occasional visits to Josephus B. Pritts, his wife's father, and they would announce preaching for him in the Longwood schoolhouse. Sometimes he would preach for a week and baptize the converts. Then, William Bond, of the Indian Creek congregation, preached every five or six weeks, and a little later W. J. Hamilton assisted in the work.

When the new congregation was organized this point was given regular services. The membership and interest have grown until plans are now being matured for the erection of a new churchhouse during 1916.

The present official board consists of Walter J. Hamilton and J. Lloyd Nedrow, ministers, and John M. Nedrow, Josephus B. Pritts and Eli Foust, deacons. Two Sunday-schools, a Christian Workers' Society and a midweek service are maintained.

### WEST JOHNSTOWN.

As has been already stated in the history of the Johnstown congregation, that congregation was divided into two separate congregations on January 1, 1899. That part lying west of the



Ten of the Twelve Ministers of the West Johnstown Congregation (1914).

Back Row, Left to Right, W. H. Rimmel, N. W. Berkley, J. F. Beam. Middle Row, J. E. Blough, S. E. Dorer, J. H. Cassidy, E. D. Blue. Front Row, J. W. Mills, J. P. Coleman, J. C. W. Beam.



Roxbury Church and Parsonage, West Johnstown Congregation.



**Viewmont Church, West Johnstown Congregation.**

Stony Creek and Hinckston Run became the West Johnstown congregation. The new congregation comprised Ferndale, Roxbury, Kernville, Westmont, Brownstown, Cambria City, Minersville, Rosedale, Coopersdale, Morrellville, and Upper Yoder, Lower Yoder, West Taylor, Middle Taylor and part of Jackson Townships. It had a membership of several hundred, and three meetinghouses; viz., Roxbury, Upper Yoder (now Viewmont) and Benschhoff Hill (now Pleasant Hill), and a meeting place in Morrellville. The ministers were Solomon E. Dorer, Ananias W. Myers, John F. Deitz and Albert U. Berkley. The deacons were Stephen Stutzman, Jacob Berkey, Jerry E. Long, William Harrison and Jesse Berkebile.

At a council held January 26, 1899, at which Elders Hiram Musselman and David Hildebrand were present, the organization was effected. Elder Musselman was given charge of the congregation, and Norman W. Berkley, who had been elected to the ministry September 29, 1887, was installed into office. During the year Samuel A. Beeghley, a young minister, moved into the congregation, and on December 28, 1899, he was given a certificate.

Election of Ministers: December 28, 1899, C. A. McDowell and Frank L. Myers; January 13, 1910, Leonard R. Holsinger, William L. Brougher, Vernon J. Dietz and John P. Coleman (Brethren Brougher and Dietz were not installed); December 12, 1911, J. C. W. Beam, Elmer D. Blue, William H. Rummel, Hadden Q. Rhodes and Lemon F. Findley. Brother Findley was not installed and soon after moved to Ohio. On January 8, 1903, Brother Harvey S. Replogle, a minister, was received by letter, and December 31, 1908, he was granted a letter, having become the pastor of the Plum Creek congregation. In February, 1911, L. R. Holsinger, having accepted the pastorate of the Red Bank congregation, was granted his certificate. April 1, 1911, Brother C. A. McDowell, having taken up the pastoral work of the Bolivar congregation, was also granted a certificate. December 8, 1910, Jerome E. Blough, a minister, moved into the congregation from Quemahoning. In 1912, James F. Ream, a minister, moved into the congregation from Quakertown, Pennsylvania. February 1, 1914, John W. Mills, having become the pastor in Morrellville, moved into the congregation.

During the summer of 1908, Brother John H. Cassady and family moved into the congregation, Brother Cassady having become the first pastor of the church. After more than six years of active and fruitful work, which was divided among the four churches of the congregation, they moved to Huntingdon, Pennsylvania, September 1, 1914. After being without a pastor for ten months, Brother Edgar M. Detwiler took up the pastoral work, July 1, 1915. His efforts will be given to the work at Roxbury.

Election of deacons: October 24, 1899, William H. Rummel, Edward Mosholder, Clement F. Livingston, Amos Campbell, Emanuel Rhodes and Cloyt A. McDowell; May 7, 1901, Harry Weller and Peter Stutzman (neither installed); June, 1904, Edmund Livingston and J. C. W. Beam; March 19, 1908, Henry Hofecker; April 2, 1908, Henry B. Kaufman; January 13, 1910, Andrew Blough, Henry E. Snyder, William I. Strayer, Samuel N. McDowell and Harvey R. Livingston;

May 4, 1911, H. W. Lape, Isaiah Hershberger and David A. Rummel; February 8, 1912, Samuel Lambert, Michael L. Hoffman, Ephraim Hershberger, Elmer Rummel and Levi Kaufman. Daniel Rhodes and John Stutzman have been elected, but not installed. Samuel A. Fitt, Milton Metzger and John Wissinger moved into the congregation as deacons.

Ordination of elders: June 28, 1900, John F. Dietz; May 4, 1911, John H. Cassady; May 4, 1915, N. W. Berkley, Albert U. Berkley and Jerome E. Blough.

In 1899 the Roxbury house was enlarged and arranged for holding love feasts. In 1902 a meetinghouse was built on D Street, in Morrellville. In 1909 a new meetinghouse was erected at Pleasant Hill, the Roxbury house was enlarged and remodeled, with a large number of Sunday-school classrooms, and some work was also done on the Morrellville and Viewmont houses. In the winter of 1914 and 1915 a parsonage was erected on the Roxbury church property. In 1915 the Viewmont house had a basement put under it, and more room was thus secured for the Sunday-school.

In addition to the four evergreen Sunday-schools held in our four churches, Sunday-schools have for a number of years been conducted in Mill Creek and Kaufman Ridge schoolhouses, in which our members held the principal offices.

This congregation has been active in all lines of church work. Since the enlargement of the Roxbury house, they have held the District Meeting, the Ministerial Meeting and Sunday-school Convention twice, the Sunday-school, Missionary and Bible Institute twice, and the Cambria County Sunday-school Convention, besides other special meetings. Several series of meetings are held annually, and the growth of the congregation has been gratifying. During the six years ending September 1, 1914, 893 were received into the church. At this time the total membership was considerably over one thousand.

On February 14, 1915, the large congregation was unanimously divided into three congregations: West Johnstown, Morrellville and Pleasant Hill.

The congregation has two evergreen Sunday-schools, two Sisters' Aid Societies, two teacher training classes, seal course class, Christian Workers' Societies and prayer meetings, and missionary and temperance committees, which furnish frequent programs.

The official board is: Elder in charge, N. W. Berkley; other elders, A. U. Berkley and J. E. Blough; pastor, E. M. Detwiler; ministers, J. C. W. Beam, W. H. Rummel and J. P. Coleman; deacons, Andrew Blough, H. A. Fitt, Ephraim Hershberger, Isaiah Hershberger, Henry Hofecker, M. L. Hoffman, H. B. Kaufman, Levi Kaufman, W. H. Lape, Samuel Lambert, Edmund Livingston, J. E. Long, Ed. Mosholder, D. A. Rummel and Elmer Rummel.

## CHAPTER VI.

### **Missionary Activities.**

#### **UNORGANIZED.**

The fact that in the early history of the Church of the Brethren they had no Mission Boards and handled no missionary money is no evidence that they lacked the missionary spirit. The exact opposite seems to be true. Many of the ministers were filled with that spirit in such measure as to put some of our modern ministers to shame. This is true, especially, when we take into consideration their mode of travel, the long distances traveled, and the fact that they gave their time and services free, and in addition to that bore all expenses of the trips themselves.

Members of the older and better organized churches moved into a new settlement, and, missing the uplift of preaching services to which they were accustomed, they would send word back to the ministers to come and preach for them and their neighbors. These holy men of God would start out on their trip, either afoot or on horseback, often over rough and winding mountain paths, through dense forests infested by wild and dangerous animals, and often more dangerous Indians, wading or fording rivers and streams "where bridge there was none," to carry the Message of Hope and Salvation to the rugged pioneers. Frequently they went by twos, perhaps partly as a means of safety and company, but also because it was apostolic.

Meetings were held in the dwellings or barns of the members, and the neighbors were called in to enjoy the blessings of religious services. These soldiers of the cross preached the unadulterated Word with a zeal and earnestness that made sinners tremble. Additions by conversions and immigration

soon swelled the number, and the result was an organized church with, perhaps, a minister or two and several deacons from among their own number. This was the method of mission work employed, and who will say it was not practical and effective? Beginning at Germantown and following the line of emigration, churches sprung into existence throughout New Jersey, Pennsylvania, Maryland, Virginia, Tennessee, Kentucky and Ohio, and finally over the larger part of the United States and parts of Canada. In fact, the same things are being duplicated at the present time, with, perhaps, more modern methods.

Not all mission work was done, however, in connection with emigration. Ministers would go on missionary trips that extended over weeks and sometimes months. They went from settlement to settlement, holding meetings and love feasts. These men endured hardness as good soldiers of Christ. Often they had to expose themselves to the severest weather. The lives of many were, no doubt, shortened through unavoidable exposure. It would be interesting to name the Lord's ambassadors of these pioneer days, but for fear of missing some who are entitled to notice, we will not attempt it. Sufficient is it that their names are emblazoned on the honor roll in the gallery of heaven. The scarcity of the Word, and the long intervals between visits, made the people the more anxious for the old Story of the Cross. Their hunger and thirst for the Bread and Water of Life as indicated in their eager, upturned faces and close attention to the heavenly message soon made the tired minister forget the perils of the journey.

Coming now to Western Pennsylvania we find that for a number of years the newly-organized congregations were regularly visited by preachers from Eastern and Middle Pennsylvania, as well as from Maryland and Virginia. In turn, some of our ministers made journeys to Ohio for the same purpose. Within the District the same method was largely employed. The ministers of the strong congregations assisted the weaker and more isolated ones. Thus we find our early

ministers traveling and preaching in almost all, if indeed, not all, the counties of the District. The Lord blessed their labors and numerous churches were organized.

### ATTEMPTS AT ORGANIZED EFFORTS.

John Wise, an active elder and evangelist of Western Pennsylvania, presented to the Annual Conference in 1858 the first request to have a General Mission Board, so as to have a more unified missionary effort. The paper was returned, but Brother Wise was not silent. He interested three congregations in his own District, and with Brother P. J. Brown he was sent out on an evangelistic tour.

In 1870 the following query was presented to the District Meeting: "A request to have this Annual Meeting adopt some measure by which we can, as a body of Christians, send two ministers, a bishop and another minister, to California, as missionaries for one year, to aid the church there in spreading the Gospel of Christ; also to bear their expenses and support their families while they are gone. Answer: Forwarded to Annual Meeting with this amendment, that they be ordained when sent by the church at large."

The Annual Meeting, which was held at Waterloo, Iowa, that year, granted the request, and Brethren Jacob Miller, of Portage, and D. Sturgis, of South Bend, Indiana, were sent. Provisions were made for the expenses of the committee, which it was supposed would be about \$300.

In 1871 several different papers and plans were presented on the Home Mission question. "Answer: We can not unite upon any system of missionary labor, and therefore recommend each congregation to enable all its ministers to respond to all proper calls, if able, and if not able, to call on the more wealthy branches to assist them."

### FIRST MISSION BOARD ORGANIZED.

In 1872 was presented "A resolution by the Plum Creek congregation, instructing their delegates to labor in District Meeting with the brethren assembled, for the adoption of a

practical home mission, to be under the control of the District Meeting." In conformity with this resolution, a plan was proposed for adoption. On motion of John Wise the plan was referred to a committee consisting of H. R. Holsinger, Lewis Kimmel and A. J. Sterling.

On the second day of the meeting "The committee on home mission" reported the following:

"Whereas, This District Meeting has been repeatedly appealed to for a more practical plan for conducting home mission: Therefore, we adopt the following:

"1st. That each member voluntarily pay into the treasury of the congregation, quarterly, the sum of ten cents, or more, to be quarterly handed over to the District Treasurer, for the purpose of supporting the home mission and defraying other expenses of the District.

"2nd. The ministering brethren to be sent out are to be selected by the congregations, nominating one or more brethren from their own, or other branches in this District, and from this number the delegates present shall elect two or more ministers for the ensuing year.

"3rd. The District Meeting shall fix the support of the evangelists for the ensuing year, and designate their field and time of labor.

"4th. Applications for ministerial aid may be made by congregations, through their delegates, or otherwise, to a committee of six brethren, two of whom shall be appointed at each annual District Meeting and serve for the term of three years."

This plan was adopted almost unanimously, and it is regarded as one of the most important actions taken by the District since its organization. The meeting then proceeded to elect by ballot and casting lots a committee, or a Mission Board, resulting as follows: C. G. Lint and Joseph Berkey, three years; H. R. Holsinger and Lewis Kimmel, two years; J. P. Hetrick and J. I. Cover, one year. The meeting authorized the committee to take such action in the home mission cause as in their judgment emergencies may require. Hiram Musselman, Scalp Level, was elected treasurer for one year.

In 1873 J. P. Hetrick and J. I. Cover were reëlected members of the Mission Board. Stephen Hildebrand and Joseph Berkey were chosen evangelists for 1873. The treasurer reported a balance of \$51.75 in the treasury.

A call had come to the Board for help on the borders of the Montgomery church in Clearfield County. Just to show how cautious they were in expending the mission money I will here give their report for 1873:

“We, the brethren whose names are hereunto set and who were by the District Meeting appointed to inquire into the call from the Montgomery Branch, Clearfield County, Pennsylvania, find that the place is situated at the foot of Boom’s Mountain, distance from Peter Beer sixty-six miles, or from Brother Berkey’s 112 miles. From Brother Berkey’s to Brother Beer’s there is no likely cost, but from Brother Beer’s to Boom’s Mountain it will cost at least \$5 each. They can not serve for less than \$2 per day. We rate them to ride thirty miles per day. We do not allow them pay for Sunday preaching, unless sickness or death calls them home. Recapitulation: Wages per day, \$2; whole distance (to and from), 224 miles; time going and returning, seven and one-half days. Remuneration and expense of traveling for both, \$25; amount in treasury, \$51.75; less \$25, balance in treasury, \$26.75. This balance will support them at the above rates nearly seven days each. H. R. Holsinger, J. P. Hetrick, J. I. Cover, committee present. Rest absent. Dale City, June 2, 1873.”

In 1874 the funds for the Mission Board and the funds for the current expenses of the District were separated and the latter raised by special solicitation.

In 1878 a change was asked for in the following paper: “We the Brethren in council assembled on the 16th day of May, 1878, deem it proper to ask this District Meeting to reconsider the home mission question, either to improve or drop it. On motion the chair appointed a committee of three to revise and improve the present plan. The committee reported the following: Whereas, The District Meeting has been solicited to amend the plan for conducting the home mission,

therefore we adopt the following: First. That the Missionary Board hereafter shall consist of three members instead of six, who shall be elected by the District Meeting in the same manner as heretofore and for the same length of time. Second. That the Missionary Board shall see to it that some suitable person or persons be appointed in each church to call upon the members quarterly to receive contributions to the home mission fund, which contribution shall be promptly forwarded to the home mission treasurer for the purpose of supplying the home mission of Western Pennsylvania. Third. That the Mission Board have power to send some elders or ministers to assist such churches as are not active in the work, to endeavor to build up an interest, especially among the officials of such churches. That hereafter the Mission Board shall have the power to appoint evangelists in the manner following: Each congregation to nominate some elder or minister from its own or any other congregation as a board of evangelists for the year from which the Mission Board shall elect their evangelists as circumstances may demand. Fifth. That application for ministerial aid may be made by the congregation through their delegates or otherwise to the home mission, consisting of three brethren, one of whom shall be appointed at each annual District Meeting to serve for the term of three years. A. J. Sterling, Joseph Berkey and J. W. Beer, committee. Approved by the meeting." New members on this mission Board were Silas C. Keim, three years, Joseph I. Cover, two years, and C. G. Lint, one year.

In 1879 four papers were presented to the meeting, several of them urging the laity to be more liberal in their contributions for the preaching of the Gospel to outside people, and the others asking Annual Meeting to adopt the "Brethren's Work of Evangelism."

In addition to the brethren already named the following also served on the Home Mission Board up to 1881: John Wise, James Quinter, J. C. Johnson, Stephen Hildebrand, H. R. Holsinger and J. W. Beer. The evangelists were: Joseph

W. Beer, Joseph I. Cover, H. R. Holsinger, John Wise and John B. Wampler.

Up to the year 1881 the annual receipts for home missions were small. Some years the treasury was reported to be empty and in no year did the amount reach \$75. So we need not be surprised at the following paper from the Dunnings Creek church in 1881:

“Inasmuch as the home mission work has not been as successful as would be desired, we ask the Western District of Pennsylvania to consider the following proposition or resolution:

“Resolved, That the Home Mission Board be composed of lay members and deacons—that no minister be required to serve as a member of the Board. It shall be the duty of the Board to solicit funds and appoint and send evangelists.’”

This resolution was passed at the Quemahoning church May 25, 1881, but was not placed on the printed Minutes. At this meeting the members of the Mission Board whose term was unexpired tendered their resignations, which were accepted. In accordance with the above resolution the following brethren were elected: Thomas S. Holsinger, three years; Mahlon W. Keim, two years and Philip F. Cupp, one year. The organization was: Brother Holsinger, Foreman; Brother Cupp, Secretary; Brother Keim, Treasurer.

In 1884 papers were presented from Brush Valley, Cowanshannock and Glade Run congregations, setting forth that they were without resident ministers, and praying District Meeting to look after their spiritual wants. These papers were put into the hands of Brethren Joseph Holsopple, Hiram Musselman and J. J. Blauch for an answer. This is their report: “We, your committee, beg leave to recommend Elders C. G. Lint, J. C. Johnson and Lewis Kimmel as a ‘committee of supplies’ to attend to the wants of these congregations.” The report was unanimously accepted.

The following year, in response to a more urgent call for help from the Cowanshannock church, the “supply commit-

tee" was increased by adding Elders Joseph Berkey and Mark Minser.

In August, 1885, the supply committee visited the above-named congregations and rendered them the help they were calling for, and in 1886 the number of this committee was reduced to two members; viz., Joseph Berkey and John S. Holsinger. The same year (1886) the duties of the Home Mission Board were thus defined: First. To notify every congregation in the District that they are expected to pay quarterly into the mission treasury "as the Lord has prospered them." Second. To send ministers in response to the call of isolated members, as evangelists, whose duty it shall be to preach the Gospel in its primitive purity as preached and practiced by the Brethren. Third. They shall pay the expenses of the evangelists out of the funds of the treasury of their Board. Fourth. They shall also pay the expenses of the supply committee. At the same meeting the treasurer reported an indebtedness of thirty-one cents.

The treasurer's report for 1886 shows the total receipts to have been \$207.98, and the expenditures \$169.74. This was by far the most money that had passed through the hands of the Mission Board in a single year up to this time.

In addition to Brethren Holsinger, Keim and Cupp, above mentioned, the following brethren served on the Mission Board prior to 1895: Charles S. Griffith, Philip Shumaker, Christian B. Kimmel and William J. Bowser.

In 1894 the Manor congregation presented to the District Meeting a new plan for carrying on the mission work of the District. After being discussed it was entered upon the Minutes, to be disposed of the following year. In 1895, after being amended, it was passed as follows:

"First. District Meeting shall select a committee of five brethren in full sympathy with mission work and the order and usages of the church, part of whom shall be ministers, part deacons, and part lay members, and no more than two of either. This committee shall be known as the Mission Board of the German Baptist Brethren of Western Pennsylvania.

Their term of office shall be five years, except those first chosen, one of whom shall serve for one year, one for two years, one for three years, one for four years and one for five years.

“Second. It shall be the duty of this Board to organize by electing one of their number foreman, one to act as secretary, and one as treasurer.

“Third. It shall be the duty of said Mission Board to meet at least every six months, and oftener if necessary.

“Fourth. It shall be the duty of this Board to select annually for mission work two or more brethren, well established in the faith of the Gospel as practiced by the German Baptist Brethren church, one of whom shall be an elder; these brethren shall hold themselves in readiness to respond to the demands made upon them by the Mission Board, for which labors they shall receive their expenses and such compensation for their time as the Board may see right and proper.

“Fifth. It shall be the privilege of the Mission Board to fill any vacancies that may occur in their number.

“Sixth. It shall be the duty of the Board to consider all calls for preaching, to aid weak churches, and to improve all opportunities for opening up new points in Western Pennsylvania.

“Seventh. It shall be the duty of said Board to receive funds by donations, bequests and endowments, from individuals and churches, as provided for by the Annual Meeting, and their work shall be confined within the funds in hand.

“Eighth. It shall be the duty of this Board to introduce the *Gospel Messenger* and distribute tracts within their work, and, if necessary, at the expense of the mission funds.

“Ninth. It shall be the duty of said Mission Board to keep complete minutes, or records, of all their work done, including money received and expended, number of sermons preached, and results, number of families visited, and report annually to the District Meeting.

“It was resolved that we hereby repeal all former mission methods and adopt the foregoing, and also that all un-



Present Mission Board of Western Pennsylvania, 1916.  
Standing, Left to Right, Elder H. S. Replogle, Elder J. J. Shaffer, Elder W. M. Howe. Sitting,  
Elders G. K. Walker and P. J. Blough.

appropriated funds in the hands of the present Board shall pass into the new treasury."

Members of the new Mission Board were appointed as follows: J. W. Myers, deacon, one year; P. U. Miller, deacon, two years; H. A. Stahl, minister, three years; W. G. Schrock, minister, four years; P. J. Blough, lay member, five years.

With a few slight changes this plan has now been in operation twenty years. The principal change is permitting the full Board to be ministers. The present Board is composed of five elders.

During these years much faithful and far-reaching work has been done. The missionary sentiment has grown very encouragingly. The first few years evangelists were appointed who were supposed to render assistance to weak and isolated churches, and mission points. The names of Brethren G. S. Rairigh, Jasper Barnthouse, D. H. Walker, H. A. Stahl, J. H. Beer and E. K. Hochstetler appear as evangelists.

The Mission Board has given more or less help to Clarion, Cowanshannock, Ryerson Station, Ten Mile, Cokeville, Bolivar, Boucher, Glen Hope, Rose Bud, Chess Creek, Pittsburgh, Red Bank, Hyndman, Greensburg, and possibly a few other places. For want of more funds a number of other calls had to go unheeded, and opportunities for building up churches have thus passed by. Many times the treasury was empty and urgent letters had to be written to delinquent churches, urging them to remit their pro rata share.

April 9, 1901, the Board made a call for \$1,000 a year. May 4, 1903, a lot on Greenfield Avenue and Mont Clair Street, Pittsburgh, was bought for \$2,250 cash, and in 1904 a church and parsonage combined was erected, and on October 2 of the same year it was dedicated. Beginning with May, 1900, Elder S. S. Blough labored here seven years, during which time the work grew from a mere handful of scattered members to a strong organization of more than one hundred. During Brother Weaver's pastorate the Pittsburgh congregation relinquished its dependence upon the Mission Board, and became

self-supporting in 1910. This is now one of the leading congregations of the District.

From the beginning of the Greensburg Mission the Board has furnished very substantial help to the work, and while they did not build the meetinghouse there, they gave their sanction and influence to it, and on April 18, 1911, they petitioned District Meeting as follows: "We, the Mission Board of Western Pennsylvania, petition District Meeting in behalf of the Brethren at Greensburg, that they be given the privilege to solicit the congregations of Western Pennsylvania for funds for the erection of a new meetinghouse at the above place." The way the work has grown and prospered in Greensburg has scarcely been equaled in the history of our church. It will be but a few years till the work there will be self-supporting. The churches and missions receiving help from the Mission Board during 1914 were Bolivar, Chess Creek, Cowanshannock, Greensburg and Red Bank. New openings are being investigated. The total receipts the past year were \$2,263.22, and the expenditures \$2,171.77.

Besides the five brethren first chosen, the following have served on the Mission Board: W. G. Lint, C. A. Just, W. H. Fry, D. H. Walker, J. B. Miller, V. E. Mineely, H. L. Griffith, M. J. Weaver, J. J. Shaffer, S. U. Shober, H. S. Replogle, W. M. Howe and G. K. Walker. Elder P. J. Blough has served continuously for twenty years, and at the last District Meeting was elected for the next five years. All this time he was treasurer for the Board.

### CONGREGATIONS SUPPORTING MISSIONARIES.

In 1903, largely through the efforts of Brother M. J. Weaver, the Shade Creek congregation pledged itself to support Sister Anna Z. Blough on the India mission field. Since the division of the congregation, Shade Creek and Scalp Level unite in her support. Missionary meetings are regularly held by these two congregations.

In 1904, the Quemahoning congregation decided to support a missionary (a minister) in India. Brother J. W.

Swigart was selected to be its representative, but before time for sailing he died, October 17, 1904, aged 26 years and 8 days. In 1906 Brother Charles H. Brubaker became their representative. After nearly four years of service in the field he died October 20, 1910, aged 37 years, 1 month and 25 days. In 1911 Brother Quincy A. Holsopple accepted the call from Quemahoning and is now happy in the work.

### SUNDAY-SCHOOLS SUPPORTING MISSIONARIES.

In addition to the above, the Sunday-schools of the District are supporting Sisters Ida C. Shumaker and S. Olive Widdowson in India, and have asked Sister V. Grace Clapper to represent them in China.

### WHAT WE COULD DO.

While at first thought we may be inclined to congratulate ourselves upon what we have accomplished and what we are doing in the support of workers on the foreign field, on the other hand it seems very little compared with what we could do. Instead of our Home Mission Board having \$1,500 a year (last year's \$2,263.22 was exceptional) for work in the District, they could have \$7,000 annually. That would be only about a dollar a member. And instead of supporting four in the foreign field we could support one hundred. That would mean only about four dollars per member. Looking at it in another light, do we not have seventy-five members in the District who could easily support each a missionary? By a little more effort the Sunday-schools would support five. That would leave only twenty to be supported by the congregations. From observation it is evident that the two congregations that are supporting each a missionary have made more rapid growth since they undertook the support than they did before. Others ought to try it and receive the blessing. There are at least ten congregations that could each support a worker in the foreign field. That would leave only ten to be apportioned among the other twenty-four congregations. What do you say? Is it possible? It is worthy of a prayerful

consideration and a trial. It is truthfully said that the church that is not a missionary church will be doomed to extinction. May it not be the same with the congregation that is not alive to the cause of missions, both home and foreign?

And what can be said of the number of our own sons and daughters who have gone to the fields across the seas? In all, seven have gone. Of these, two had to return and take up work in America again. Only five on the field and several of those broken down by overwork! My dear young brethren and sisters—brethren, especially—will not many of you decide to give your talents and energies—yes, your lives, if need be—to the work on the foreign field? From this, the largest District, numerically, in the whole Brotherhood, instead of having five foreign missionaries, we should have fifty. Should men be more ready to go everywhere for the government or large and rich corporations, where large salaries are offered, than for the Governor of all the world to win souls for him? Think and pray over it.

Our missionary chapter would be incomplete without the biographies of the brethren and sisters who have gone to the foreign mission field from our State District. These we will give in the order in which they entered upon their work.

### JACOB M. BLOUGH.

Jacob M. Blough is the youngest child of Elder Emanuel J. and Sarah (Barndt) Blough, and was born near Stantons Mills, Jenner Township, Somerset County, Pennsylvania, December 12, 1876. His grandfather was Elder Jacob Blough, of the Brothers Valley congregation. He comes from Swiss-German ancestry. He was reared on his father's farm, where he was taught the dignity of labor. He attended the Walter public school thirteen years. He was an apt student and applied himself diligently to his books, graduating from common school in 1892. He had one term of nine weeks at Normal and in 1894 he began teaching. Three years he taught near home and one year in the Hooversville primary grade.



**Elder Jacob M. Blough and Wife.**

At eighteen he was given liberty to make his own way, which he did largely through teaching. He graduated from the Juniata College English course in 1899, and from the classical course in 1903. The last four years he was assistant teacher in mathematics, English and Latin.

All the Sunday-school privileges he had were two summers ('80 and '81) at the Pine Grove meetinghouse when yet a little boy. At the same place, during a series of meetings held by Elder George S. Rairigh, when he was but fifteen, he heard the call of the Lord, being baptized by S. P. Zimmerman in the Quemahoning Creek, February 8, 1892. This brought about a great change in his life. The following summer he taught a Sunday-school class in the Maple Spring Sunday-school. In '94 he led his first Bible class and offered his first public prayer. On September 4, 1897, he was elected to the ministry by the Quemahoning congregation, and exactly one year later was advanced to the second degree.

While in college he took an active part in all religious and society work. In 1899, with a few others, he organized the Student Volunteer Band for Missions. He was its leader and greatest inspiration. He became a volunteer in 1899. He was teacher of mission study class several years. While he was president of the Young People's Missionary and

Temperance Society, at Juniata, a movement was started to send and support a missionary, and he was the society's choice. In 1902 he was sent to the Toronto Student Volunteer Convention.

June 26, 1903, he was married to Sister Anna Z. Detweiler. At the Bellefontaine Conference, in 1903, he was appointed missionary to India. Fresh from college, full of enthusiasm for his Master's service in foreign lands, he, with his wife and others, sailed for India in the fall of 1903.

Upon their arrival in India they located at Jalalpor for language study till November, 1904, when they were transferred to Bulsar, where he took charge of the Boys' Orphanage. Here he continued till December, 1910. On the field his work, including his language study, was thorough. His scholarly habits have made him the natural choice to edit the Gujerati Sunday-school Quarterlies, used not only by our own mission, but some neighboring missions. This position he has held from 1907 to the present. He was advanced to the eldership in 1907. He was a member of the field committee from 1907 to 1911, and from 1912 to the present. Of this committee he was secretary four years and chairman three years. He was also the first president of the India Mission Board—elected in 1908 and served till December, 1910, and from 1912 to the present.

During 1911 they had their first furlough. Of this he made splendid use, touring thoroughly his own State District of Western Pennsylvania—willing to go to the lonely places in small congregations, as well as to address larger ones like on Missionary Day at St. Joseph Conference of 1911. At this Conference he represented the District of India on the Standing Committee and also served as Writing Clerk. His furlough afforded him very little rest. Besides canvassing his home District he traveled extensively in the West, as well as in Middle Pennsylvania. He also assisted in three Bible terms, or institutes. Wherever he went, he strengthened the cause of missions in India. Largely through him (rather them) money was secured to establish the Bible School at Bulsar.

On their return trip they spent some time in Palestine from January, 1912, and located at Anklesvar in February, to take Brother Stover's place while he took his second furlough. In May, 1913, they returned to Bulsar, where he became the first principal of the Bible Teachers' Training School in June of the same year. He was the editor of the Gujerati church paper during '13 and '14. He was the president of the India Sunday-school Mission in Gujerat in '13 and '14. He served on many committees in the mission and neighboring missions.

Because of the death of Sister Quinter, and a number of others being on furlough, some of whom, being sick, were unable to return, the work became unusually heavy upon the ones on the field. It was during this strain that Brother Jacob's health began to give way. During the summer of '14 several months were spent on the mountains with the hope of regaining lost vitality. The hoped-for strength, however, failed to come, yet they returned to Bulsar, and opened the school work, hoping for the best. It was not long, however, until he broke down finally, and had to give up all work. They were sent to Landour, on the Himalaya Mountains, for treatment and a rest.

After remaining here about ten months, resting and taking treatment, they returned to Bulsar, occupying their new home, and he again took up his teaching in the Bible School, though not entirely well. By exercising great care, and taking things calmly and slowly, he was enabled to finish the first term of school without any bad results, and he hopes eventually to regain his health and strength—all this through the prayers of the faithful.

#### MRS. ANNA Z. BLOUGH, NEE DETWEILER.

Christian F. Detweiler was born in Huntingdon County, Pennsylvania. Salome C. Zook was born in Mifflin County, Pennsylvania. Both were reared in the Amish Mennonite faith, the latter's father having been a minister. With an Amish Mennonite colony they settled in Knox County, Ten-

nessee, about 1872, and while there both united with the Church of the Brethren. On December 1, 1872, was born to them a daughter, whom they named Anna. In 1880 the family moved to Montgomery County, Ohio, while Anna went to Pennsylvania to live and grow to womanhood. Two years later her mother died, leaving seven children. Later her father married again, and made a home for his children at Johnstown, Pennsylvania. She was baptized at Johnstown, in 1886, before she was fourteen, by Elder Jacob Holsopple.

Being without a mother from the time she was ten years of age, and without a father from sixteen, she was early in life thrown upon her own resources. As a child her opportunities for a good education were limited, but through the kind hospitality of Elder and Sister J. B. Brumbaugh it was made possible for her to go to Huntingdon, and attend Juniata College. By working for her board she was enabled to attend the college several years. Three summers she spent at the seashore, as waitress; one year she worked in Philadelphia, two years in a factory in Huntingdon, two years as kitchen matron and one year as dining-hall matron at the college. During 1892 and 1893 she was matron in the Orphans' Home, in Huntingdon. This variety of vocations gave her a broad training that has aided her greatly in her life work, though often, during these years, she felt her burden heavy to bear.

While in Huntingdon she attended the Bible terms for a number of years. It was also her privilege to be an active worker in the Girls' Band in the college, and the Organized Girls' Mission Bands in the church. In 1900 she became a volunteer. She attended the mission study classes in the college, and took up the teachers' training work in the Sunday-school. Thus she used every opportunity for obtaining a better knowledge of the Bible, as well as preparing herself for a missionary whenever the call should come. She was sent as delegate to the Students' Volunteer Convention at Toronto in 1902.

The call for her to be a missionary came in 1903, when

the Shade Creek congregation, Somerset County, Pennsylvania, asked her to be their representative in India. On June 26, 1903, she was married to Jacob M. Blough.

They attended the Annual Conference, at Bellefontaine, Ohio, where she received her appointment, with her husband, to the India mission field.

They sailed for India October 13, 1903. The first year and a part of the second were spent in language study. Six years she helped in the orphanage work at Bulsar. During their furlough in 1911 she accompanied her husband and assisted in a number of meetings, especially in Western Pennsylvania. Since her return to the field her principal work has been with the women of the community. Because the Lord has blessed her with continual good health, her services have been of inestimable value to the mission. Her labors of love and kindness in India, though little is said of them publicly, have touched every missionary, and she has endeared herself to every one who has come in touch with her.

### IDA C. SHUMAKER.

Ida Cora, fourth child of Alexander Eston and Lydia Elizabeth (Lint) Shumaker, was born October 27, 1873, in Meyersdale, Somerset County, Pennsylvania.

"When but twelve years old, while attending a revival in the Meyersdale congregation, conducted by Elder John S. Flory, of Virginia, she confessed Christ and united with the Church of the Brethren by baptism administered by him. This opened a new field of service, into which she threw her whole heart. From childhood, for thirty-one years, she missed only two Sundays from Sunday-school—one when she was sick and the other on account of high water. When but eleven years of age she took charge of the infant class of the Meyersdale Sunday-school, kept it, and taught the scholars to the point when all but two of those enrolled had confessed Christ." This class, over which she presided for nearly a quarter of a century, and which numbered nearly, or



Ida Cora Shumaker.

altogether, one hundred pupils, was a model after which many teachers of other schools in the neighborhood copied.

She was a faithful attendant of the Meyersdale schools. Being possessed of more than an ordinary amount of intelligence for one of her years, she and a girl friend composed the first graduating class that finished the prescribed course in the Meyersdale High School, May 7, 1889. The following school term she was elected by the board of education to take charge of one of the primary grades in the local schools, and for twenty-one consecutive terms she successfully presided over the same grade, and gave it up only to enter the higher profession—that of a missionary to the heathen across the sea. During this time she taught a model school for three summers, and during another summer gave lectures to teachers. During the time that Sister Shumaker taught in the public schools of her native town, she refused many flattering offers to teach in the public schools of several of the larger

towns and cities of Pennsylvania. In the same proportion that she was successful in public school work she was also successful as an earnest, tireless and active worker in the church and Sunday-school.

Year after year she attended the Annual Conference of her church, where she demonstrated to the thousands of Sunday-school and church workers the methods and means for successful work in the primary department of the Sunday-school. Though busy with other work, for a number of years she found time to edit the primary department of the *Brethren Teachers' Monthly*. She always received more calls to speak at conventions of Sunday-schools, public schools and general church gatherings than she could answer. She was one of the speakers at the Pennsylvania State Sunday-school Convention in 1909. At the Somerset County Sunday-school Convention, held at Windber, where Jacob Riis, of New York, the noted lecturer, met her, and saw her work with the children, he remarked that he had met two persons who knew how to handle children.

Several years before her appointment to the foreign field she spent her public school vacation in the Pittsburgh Mission, where the church now has a flourishing congregation. This experience has proved helpful to her in her chosen calling.

In 1909 the Sunday-school Convention of Western Pennsylvania chose her as their representative in the foreign mission field of India, and pledged themselves to support her. At the time of her appointment she had charge of the primary and beginners' department of the Meyersdale Sunday-school, and was home department visitor to twenty-nine members, to reach all of whom more than ten miles had to be traveled. After her appointment by the Annual Conference, in 1910, she dropped all these lines of endeavor as rapidly as possible, and in company with R. D. Murphy, District Secretary, toured the schools of Western Pennsylvania in behalf of her mission to India.

Early in October, 1910, she started on her journey to the

Far East, and when she left Meyersdale the populace of the town and surrounding country turned out en masse at the railway station to bid her Godspeed. Never, in the history of the town, was there such a demonstration at the departure of anyone. Upon entering the India mission field she was located at Bulsar, where she has been working ever since. Since learning the language she has been teaching and waiting on the sick, besides having upon her shoulders the cares and responsibilities of the Girls' Orphanage, of which she is overseer. She assists Brother Blough in editing the *Gujerati Sunday-school Quarterly*, having charge of the primary department. These quarterlies have an encouraging circulation outside of our missions, which testifies to their helpfulness and thoroughness.

She has had an honor and privilege accorded to none other of our missionaries—that of being asked to continue each week during a second year at the government schools her lectures on educational principles and methods of teaching before high school students and prospective teachers. None is happier in service than Ida, and of none is labor more appreciated. Her annual letters to the Sunday-schools are messages full of love, faith, trust and patience, accompanied with pleas for the continued prayers of her supporters in the home land, as well as for more volunteers.

Sister Shumaker is a niece of Bishop Conrad G. Lint, who for a half century has had charge of the Meyersdale congregation, and who was at one time well known throughout the Brotherhood as an evangelist of note, but who has now for some years been inactive, owing to blindness and other infirmities of age.

### QUINCY A. HOLSOPPLE.

Information Supplied by His Father.

Quincy A. Holsopple was born near the center of Indiana County, Pennsylvania, November 7, 1885, in a new plank-frame house, which was first occupied on Thanksgiving of



Quincy A. Holsopple and Wife.

the previous year. He is the only one of his family and ancestry that was not born in a log house, so far as is now known. His great-grandfather's people were Hollanders, who wrote their name Holzapfel. Three families of that name crossed the Atlantic before the Revolutionary War, and one of them probably was in the line of Quincy's ancestry, and possibly includes the Heinrich Holzapfel, who communed at the first love feast held by the Brethren in Germantown, Pennsylvania. The name Henry was borne by Quincy's great-grandfather and occurs frequently in the line of his ancestry.

Henry's wife probably was of French descent, as her name, Lefevre, would indicate.

Our subject's grandfather, Isaac, was born in York County, in 1800, and was taken to Greenbrier County, Virginia, at the age of five years, whence his father Henry went to the service in the War of 1812, and never returned. Though but twelve years of age he was compelled to shoulder great responsibility in his family of eight. The mother and children, none over fourteen years of age, stood a poor chance in a community of cheap labor. No wonder they decided to return to Pennsylvania, where they arrived in 1815. After wintering in York County, early in the spring of 1816 she took her journey westward to the banks of the Stony Creek, near Hollsopple, Pennsylvania. Here she was the happy possessor of a farm given her by a relative.

Isaac Holzapfel was brought up in the German Reformed faith and married Christena Hoffman, daughter of Philip Hoffman, who was the first member of the Church of the Brethren in what afterwards became the Shade Creek congregation. Although the parents belonged to different faiths, none of the children were baptized in infancy. Three of their four sons became ministers in the Church of the Brethren, and the husbands of two of the daughters held offices in the same church.

On the fourth of March, 1860, Joseph Holsopple, son of the above, married Catharine, daughter of Elder Christian Lehman. The ceremony was performed by Elder Joseph Berkey, who also baptized them in June of the same year. As they had well considered the matter in all its relations there was no need that marriage be a failure. All their children, eleven in number, are in the church of their parents. Five of the sons are preachers, two are deacons, and two are Sunday-school teachers. One son-in-law is a deacon. The youngest of these sons is Quincy. He was born into the kingdom in the fall of 1899, being baptized by Elder C. O. Beery. Quincy was a good boy and did his work willingly. In school he was diligent and usually stood at the head of his classes. While

his flights have not been as high as some others, he kept longer on the wing, and generally found a good place to light. He graduated from the public school before he was old enough to get a diploma.

After spending one year in Juniata College, teachers' course, he taught his home school. With funds thus replenished he returned to Juniata. In the fall of 1904 he decided to go to the Brethren Publishing House and learn to operate a linotype. While being employed in Elgin he was called to the ministry, in 1906, at the age of twenty years. The same year he returned to Juniata, where he remained until he completed the arts course. During his college life he fostered the idea of becoming a foreign missionary. This desire probably first came as the result of the earnest prayers of his parents.

In January, 1911, the call to the foreign mission field came in a tangible form in a letter from an elder in the Quemahoning congregation, asking him to be the representative of that church in India, as a missionary. Considering this matter carefully and prayerfully, he came to a favorable conclusion, and offered to go. Resigning his position as teacher in the Huntingdon High School, and accepting a position in the linotype department of the Publishing House, in Elgin, he was enabled to cancel his college indebtedness. He was in Elgin from April 1 to September 1.

While these things were transpiring he became acquainted with Sister Kathren Royer, daughter of Elder Galen B. Royer, Secretary of the General Mission Board. Common interests attracted them to each other, resulting in matrimony July 12, 1911. Both were accepted as missionaries at the Annual Conference held at St. Joseph, Missouri, 1911. After spending some time getting acquainted with the good people of the Quemahoning church, their benefactors, and the dear brethren and sisters at other points, they set sail for India, in company with Brother J. I. Kaylor and wife, on the same mission.

Since in India he has lived a very busy life. They spent ten months in regular language study, completing a year's

course in that time. After that they lived a rather migratory life. They have lived at Jalalpur, Bulsar, Anklesvar and are now at Umalla. This moving has interrupted their study much, but their daily contact with the people and their regular work carries with it a practice in the use of the language, so that progress is made without formal study. His work at present includes the superintendency of the Boys' School, the Industrial Shop, the training department, as well as various phases of the religious life of the community. In all this work Sister Holsopple is his true companion and helpmate. In addition she has special duties which make hers a busy life. November 23, 1914, there was born unto them a little missionary whom they have named Frances Elizabeth.

### S. OLIVE WIDDOWSON.

On a farm near Clymer, Indiana County, Pennsylvania, lives the family of Brother and Sister E. B. Widdowson. They were married October 2, 1862, and both are substantial members of the Church of the Brethren, Sister Susan being a daughter of Elder David Ober, who for many years had charge of the Manor congregation. To them were born six sons and three daughters. Sister S. Olive, the eighth child, was born on September 22, 1881.

Olive was diligent in public school, from which she graduated at the age of sixteen. After one year's study in Juniata College she taught one term of common school in her home county. Next she completed the Normal English course in Juniata, and a year's additional study at the same institution after which she taught in the grammar school at Cross Fork, Potter County, one year, and three years in grammar school of Royersford, Pennsylvania. While teaching she worked on courses of psychology, pedagogy and English in the University of Pennsylvania. Having decided that she wanted special training for Bible teaching she entered Dr. White's Bible Teachers' Training School of New York City in 1909. Here



Olive Widdowson.

she completed the three years' course in religious pedagogy, graduating in the spring of 1912.

While at Juniata, in 1889, she accepted Christ as her personal Savior and united with the Church of the Brethren, being baptized by Elder W. J. Swigart. This step changed her purposes in life, for now she sought to serve the Lord whom she loved. He led her to Bible preparation, when she had planned being a public school teacher. While taking her course at Bible Teachers' Training School she became very anxious to be led into the place where she might be of much use to those in need of light and help and the Lord opened the way. When at the annual Sunday-school Convention of Western Pennsylvania in 1912, the call was extended to Sister Olive to represent the Sunday-schools of that large District on the India mission field, she readily consented. She is supported by the schools of the District, and her annual messages are anxiously awaited and much appreciated. With

others she sailed for India in the fall of 1912, after she had visited the Sunday-schools of the District.

Since on the field much of her time has been used in acquiring the language, and the work is just beginning to open to her. Sister Olive is quiet, unassuming, patient, loving, and too modest to speak of her work. Here I take the liberty to quote from her letter dated May 1, 1914: "My chief work since I have been here has been getting the language and a knowledge of the ways and customs of the people. I have been doing, of course, all that I am able to do of active work, with my limited knowledge of the language, but that is not material for a strong history of mission work. I do not think, with the experience that I have had, that a person who has had only a couple of years of mission work is competent to give material for a book such as you are compiling. One can write in letters the different phases of work as they appear to you after seeing them for the first time, but for valuable information and to do justice to the reader, the information given for a book seems to me should be given out of sufficient experience to test it."

### HERMAN B. HEISEY.

Herman B. Heisey, oldest son of John H. and Susan L. (Biever) Heisey, was born on a farm near Middletown, Dauphin County, Pennsylvania, December 19, 1890. His parents were of German descent. He had one brother. Herman in his childhood was left an orphan, his mother dying when he was three, and his father when he was five years of age. W. J. Biever, an uncle living at Lebanon, kindly gave Herman a good home.

In Lebanon he attended the public schools until after he had reached his teens, when he made his home in Johnstown some years. While in Johnstown he went to school in the winter, while during vacation he worked for the Steel Company, first as car tracer and then as weighmaster. He had a great desire for an education, and was an apt student. He also took a course of study in the International Correspon-



Herman B. Heisey.

dence School. He entered Juniata College, Huntingdon, Pennsylvania, and graduated from the sacred literature course and took postgraduate work in the divinity course. He took practically all of the divinity or theological studies given in the course, but lacked some classical studies necessary for the B. D. degree. However, he completed social science, philosophy, and other classical studies that are knit with thorough theological branches.

“The spiritual influences of his foster home were good. His uncle was a Lutheran, and his grandmother, Sarah A. Biever, of Palmyra, Pennsylvania, a member of the Church of the Brethren. At fifteen Herman was deeply impressed that God would call him to service in the ministry, and on some foreign field. He sought the Word to determine with what body to unite. When seventeen years old he confessed Christ and united with the Johnstown congregation of the

Church of the Brethren, Samuel W. Pearce administering baptism. When at Juniata he was called to the ministry when nineteen years old, and the following year advanced to the second degree. During the first vacation, after being in the ministry, he preached at home nearly every Sunday. At the close of his college work he accepted the pastorate at Saxton, Pennsylvania, continuing there until it became necessary to prepare for his work in India."

On May 28, 1912, he was united in marriage with Grace Nedrow, daughter of John and Mary Nedrow. At the York Conference he and his wife, along with a number of others, were approved as missionaries to India. They sailed to their chosen field of labor the following fall, and began work on the language in earnest. Unfortunately Brother and Sister Heisey were handicapped in their language study because of poor health. So they returned to America in 1914, and after some months spent in the eastern part of the State, they located in the Red Bank congregation, Western Pennsylvania, September 1, 1914, where Brother Heisey has since been the pastor. Here he was ordained to the eldership in 1915.

### MRS. HERMAN B. HEISEY, NEE NEDROW.

Grace (Nedrow) Heisey, tenth child of Brother John and Sister Mary (Ferguson) Nedrow, was born near Jones Mills, Westmoreland County, Pennsylvania, on August 4, 1887. In their beautiful home, nestled among the mountains, they reared, besides Grace, four sons and five daughters, of fourteen children that were born unto them. From the tender age of five years she was a faithful and regular attendant of the country public school.

The Christian atmosphere permeating the home of Deacon Nedrow left its imprint on the children. Three of the sons are ministers. At the age of fourteen, when her uncle, Isaiah B. Ferguson, was conducting a series of meetings in the Nedrow schoolhouse, Indian Creek congregation, Grace confessed Christ and united with the Church of the Brethren,



**Sister Herman B. Heisey.**

being baptized by Brother Ferguson. When twenty, she spent some months in Pittsburgh, and delighted in the church work she was permitted to do there. When a young woman the desire of her heart was realized, as she stepped within the walls of Juniata College in 1911 and began study there. She was a student in the Normal English course and took work in the English Bible while attending this institution. Here, no doubt, her missionary convictions were intensified. It was while at the college that she met Brother Herman B. Heisey, and May 28, 1912, was united in marriage to him.

She, with her husband, was approved by the Annual Conference in 1912, and together with others they sailed to their chosen field of labor in India in the fall. After reaching India and becoming located they took up language study, in which they made commendable progress. It was not very long, however, until sickness laid hold upon their bodies, which

greatly hindered them in their work. For some months they battled with the disease, hoping to overcome it, but getting no better, it was finally decided best to return to America. This they did in 1914, and after some months spent in the East they took up the pastorate of the Red Bank congregation, Armstrong County, Pennsylvania, where they are now located and doing good work.

## CHAPTER VII.

### **Our Sunday-School Activities.**

Aside from the Sunday-school conducted in the Germantown church as early as 1738, it seems that Western Pennsylvania stands in the front rank in Sunday-school endeavor. It is difficult to ascertain just where and when the first Sunday-school in the District was organized, but we are told that Elder Adam Wise organized a Sunday-school in Hart's Run schoolhouse in the Ryerson Station congregation, Greene County, in 1856. In 1860 a Sunday-school was organized in what is now the Plum Creek congregation, in a schoolhouse. In 1863 the Georges Creek congregation began Sunday-school work, with S. C. Johnson, superintendent. In 1865 or 1866 the Brethren in the Berlin congregation began their Sunday-school activities in the Pike church. It is known that other congregations were early engaged in Sunday-school work, but no dates have come to hand.

We chronicle with regret that in a number of congregations strong opposition to Sunday-schools was manifest for a number of years. The good old brethren and sisters looked upon the Sunday-school as an innovation, and as a place to foster pride rather than receive helpful Bible instruction. But by and by the tide turned and Sunday-schools sprang up in every congregation and in almost every meetinghouse. It has long been satisfactorily proven that the Sunday-school is the nursery of the church. A very large percentage of our additions to the church are from the ranks of the Sunday-school scholars. It seems strange to us now that such a helpful institution should have been so long neglected.

The first Sunday-school convention in Western Pennsylvania was held in the old Grove meetinghouse, near Berlin,

Somerset County, September 23 and 24, 1879. Brother Howard Miller was moderator of the convention. The speakers named are W. G. Schrock, Nathaniel Merrill, Wesley A. Adams, Philip F. Cupp, J. B. Wampler, M. Hady, Silas Hoover, Isaiah C. Johnson, N. B. Critchfield and Sister Amanda Musselman. No doubt a number more took an active interest in the convention. One year later a second convention was held at the same place, but I have no record of it, more than that H. R. Holsinger was moderator.

This was eighteen years before the Annual Conference had given its sanction to such meetings. The trying times of the early eighties passed and no more conventions were held for seventeen years, but Sunday-school sentiment was rapidly growing. In 1897 the convention spirit burst out anew and a convention was held in the Walnut Grove house of the Johnstown congregation, August 31 and September 1. A large minute book was bought, in which the minutes of that meeting and all subsequent ones have been faithfully recorded.

Brother S. S. Blough was the secretary of that meeting, and it will be of interest to note the "Preface" of this Minute Book. Here it is in full:

"During the last two decades the Sunday-school work has been growing in interest and in the number of schools. Ever since the first schools were organized by the German Baptist Brethren in Pennsylvania and by Robert Raikes in England, the cause has had its warm supporters.

"Our fraternity (the German Baptist Brethren) has been taking an active part in dispensing knowledge to the children through her Sunday-schools for many years. We recognize that the future welfare of the church depends upon the training of the young. As results we have better knowledge of God's Word, a deeper spirituality among the young, and many conversions from the Sunday-school into fuller fellowship with Christ.

"The churches of Western Pennsylvania aim to do their duty in all things, and therefore in the Sunday-school work. A number of the workers have felt for a number of years that

a better organization of the work would prove beneficial. It was, however, thought prudent to await the decision of the church upon the holding of Sunday-school meetings, which was given at the Annual Meeting of the Brotherhood held at Frederick City, Maryland, June 8, 9 and 10, 1897.

“The decision reads as follows: ‘We reconsider and decide, that Sunday-school meetings to advance the Sunday-school cause, may be held, provided they be kept within the bounds of Christian propriety, and be conducted in harmony with the principles held by the Brotherhood.’

“The Brethren being willing to abide by this decision, a number of Sunday-school workers felt that a delay in advancing the work would not be wise. Accordingly, after some consultation with elders, ministers, and others, it was decided to proceed with the work at once.

“By permission of the elder in charge, and at council of the members at Walnut Grove, together with the suggestions of members from other congregations, a meeting was appointed at Walnut Grove, in the bounds of the Johnstown congregation, for August 5, 1897. One of the things to be considered at this meeting was the advisability of holding a Sunday-school meeting for Western Pennsylvania. A number of congregations were accordingly informed, some of which had representation at this meeting.

“After discussing the matter, it was decided, by motion, to hold a Sunday-school meeting, such as our Brotherhood sanctioned, at said Walnut Grove church, Johnstown, August 31, and September 1, 1897.

“As a committee on program, C. C. Johnson, of Uniontown, and S. S. Blough and J. F. Dietz, of Johnstown, were elected, and as a committee on arrangements, J. A. Wertz, E. Strayer and A. D. Brubaker.

“Congregations were encouraged to send delegates, and the result was our first meeting, which was considered a success by all present.

“May the work still go on. May zeal and prudence characterize the workers, and may God bless the work. Brethren.

may those who continue to have charge of these meetings see that the wishes of the Brotherhood in her decision are obeyed. (Signed) S. S. Blough, Secretary."

At this convention twenty-three Sunday-schools were represented by thirty-six regular delegates. The organization was: Moderator, C. C. Johnson; assistant moderator, Joseph Holsopple; secretary, S. S. Blough; assistant secretary, Ira C. Holsopple; treasurer, S. P. Zimmerman. Five topics and a number of queries were discussed. On the minutes we find the following names of ministers: J. B. Brumbaugh, Joseph Holsopple, C. C. Johnson, S. S. Blough, S. P. Zimmerman, P. U. Miller, J. C. Johnson, A. D. Christner, S. H. Fyock, W. H. Rummel, F. L. Myers, C. W. Hershberger, Ira C. Holsopple, F. D. Anthony, A. J. Beeghly, M. J. Weaver, W. H. Fry, J. A. Myers, P. J. Blough, J. F. Dietz, W. G. Schrock, D. C. Moomaw and I. C. Johnson. Several of these were not ministers then. At this meeting S. S. Blough was appointed District Sunday-school Secretary for a term of three years. His duties do not seem to have been defined.

From that time annual Sunday-school meetings, or conventions, as they are now called, have been held, with the exception of one year, 1902. These meetings have been held as follows, with the names of the moderators: In 1898, in the Meyersdale church, with W. A. Gaunt, moderator; 1899, Elk Lick, P. J. Blough, moderator; 1900, Shade Creek, P. J. Blough, moderator; 1901, Middle Creek, J. M. Blough was elected moderator, but the convention decided that the moderator must hold his membership in the District, so, as Brother Blough held membership in Huntingdon, he withdrew in favor of the assistant moderator, J. J. Shaffer; 1903, Shade Creek, L. J. Lehman, moderator; 1904, Maple Spring, Quemahoning congregation, W. A. Gaunt, moderator; 1905, Garrett, J. J. Shaffer, moderator; 1906, Walnut Grove, W. W. Blough, moderator; 1907, Meyersdale, W. W. Blough, moderator; 1908, Pike, Brothers Valley, H. S. Repogle, moderator; 1909, Roxbury, West Johnstown, M. J. Weaver, moderator; 1910, Elk Lick, G. K. Walker, moderator; 1911, Scalp Level, H. S.

Replogle, moderator; 1912, Walnut Grove, H. S. Replogle, moderator; 1913, Greensburg, H. S. Replogle, moderator; 1914, Meyersdale, H. S. Replogle, moderator; 1915, Roxbury, H. S. Replogle, moderator.

It would be interesting to note the character of the topics discussed and the business transacted at these meetings, but for want of space we will be compelled to confine ourselves principally to the work as it pertains to the activities of our District Secretaries and our Sunday-school Mission Board. It is, indeed, most gratifying to note the progress and advancement in all departments of the schools, and especially in the missionary cause.

As the first District Secretary, Brother Blough was very much handicapped, as the Brotherhood had no blanks. The first year he printed his own statistical blanks on a Simplex writer. The ink faded on some of them and the people had trouble to determine what he wanted, but the response was right good. Thirty-one Sunday-schools reported 1,675 scholars. The second and third years he had his blanks printed and the results were better.

In 1900 Brother H. A. Stahl was elected District Secretary and S. S. Blough assistant. At the same meeting Brethren Jerome E. Blough, E. K. Hochstetler and Jas. F. Ream were appointed a committee to define the duties and privileges of the District Secretary. This committee submitted the following, which was adopted by the convention the next year:

"1. He shall distribute blanks of the present form to each local Sunday-school Secretary in the District, who shall properly fill them, and send one back to him, and send the other with the delegate to the Sunday-school meeting.

"2. He shall report to the District Sunday-school meeting, and likewise to the General Sunday-school Secretary of the Brotherhood, under appropriate headings, the information thus received.

"3. He shall send to the *Gospel Messenger*, for publication, a report of the meeting, the leading thoughts advanced

on the topics on the program, and the general work and conditions of the schools of the District.

"4. It shall be his privilege, in his annual report to the meeting, to offer any suggestions that, in his judgment, would be for the betterment of the schools of the District.

"5. We, your committee, would recommend that all necessary expenses growing out of this work, together with the traveling expenses of the secretary, to and from the meeting, be paid out of the District Sunday-school fund.

"Committee: J. E. Blough, E. K. Hochstetler, J. F. Ream."

For three years Brother Stahl did his work faithfully, the reports being more complete and encouraging every year. He had not been instructed to do any visiting of the schools. His expenses for blanks, stationery, postage and railroad fare for the three years were \$20.75.

In 1903 Brother L. J. Lehman was elected secretary, and the same meeting gave him the privilege of visiting the Sunday-schools of the District, and that all his expenses be paid by the District. However, he was expected to donate his time. He visited many of the schools at his own expense. Local Sunday-school conventions were organized and encouraged in the local congregations, and as many as nine (and one year eleven) were held in a single year. In this work Sister Ida C. Shumaker was a great help. She had charge of the cradle roll work and Brother Lehman of the home department and teacher training.

The 1905 convention obligated itself to remunerate the District Secretary for his time for one month each year at the rate of one dollar per day, and that the Sunday-schools take at least one collection a year for that purpose.

The 1907 convention continued Brother Lehman as secretary and gave him Brother Ross D. Murphy as assistant. When Brother Lehman went to California in the same year he resigned and Brother Murphy succeeded him.

In visits to the different schools, in conference with Sunday-school officers and teachers and in local Sunday-school

conventions Brother Lehman had in view these five specific things: More evergreen Sunday-schools, more trained teachers, more home departments, more cradle rolls and more older members in Sunday-school work. He issued the first statistical report of the Sunday-schools for the year ending December 31, 1903. In the 1904 report Brother Lehman made these statements: "There are sixty-seven churchhouses, eighty-eight preaching places, but only fifty-seven Sunday-schools. Why? Not half of our schools are evergreen. One school out of every nine has a teachers' meeting. Only one school in the entire District has a home department. During the year five local Sunday-school meetings were held."

From the 1905 report I glean the following: Eight years ago the office of District Sunday-school Secretary was created in Western Pennsylvania. There were then thirty-seven Sunday-schools in the District (reported). The next year forty-eight schools reported, twelve of which were union schools. In 1900 forty-five schools were in session, and in 1901, fifty-five schools reported; in 1902, fifty-three; in 1903, fifty-five; in 1904, fifty-seven and in 1905, sixty. There are now seventy-six churchhouses, eighty-three preaching places and sixty Sunday-schools. During 1905 local Sunday-school meetings were held in the following congregations: Quemahoning (and, by the way, Quemahoning congregation was the first congregation to hold local Conventions, in August, 1897), Rockton, and Brothers Valley each held one; Shade Creek, Johnstown and Dunnings Creek each two. Georges Creek, Mt. Union and Ten Mile united in the Tri-county Sunday-school Convention.

Work in normal training lessons was conducted at Walnut Grove, Moxham, Windber, Berkey, Pittsburgh, Pigeon Creek, and Ten Mile. Pigeon Creek reports an enrollment of thirty in the home department, and Ten Mile fifty in the home department and nine in the cradle roll. The sixty schools reported 4,033 scholars.

The 1908 convention chose Brother R. D. Murphy as District Field Secretary, and Brother William Judy, as as-

sistant. The same meeting passed the following motion: That the District Secretary and his assistant shall visit each Sunday-school in the District, and that they use their own discretion as to the time spent in so doing. All former rulings are to be discarded. Salary, one dollar a day and expenses." To meet these expenses the meeting decided that the schools shall contribute at the rate of three cents apiece for every scholar enrolled. At the 1910 Convention the salary of the field secretary was raised to two dollars per day.

The need of a constitution having been felt for some time Brother Murphy presented one to the 1910 convention for examination, and if agreeable, for adoption. M. J. Weaver, W. M. Howe, H. S. Replogle, J. J. Shaffer, P. J. Blough, Ida C. Shumaker and R. T. Hull were appointed a committee to examine the constitution. It having been found satisfactory, it was adopted by the convention.

CONSTITUTION of the SUNDAY-SCHOOL ASSOCIATION of the CHURCH OF THE BRETHERN of WESTERN PENNSYLVANIA.

#### CONSTITUTION.

##### Article 1.—Name.

This organization shall be known as the Sunday-School Association of the Church of the Brethren of Western Pennsylvania.

##### Article 2.—Members.

All the members of the Sunday-schools of the Church of the Brethren of Western Pennsylvania shall constitute the membership of the association.

##### Article 3.—Purpose.

The purpose of the association shall be to establish a uniform standard of excellence for the schools of the District and to unite the forces in bringing every school into the front line to the end that souls might be more speedily brought to Christ.

##### Article 4.—Officers.

The officers of the association shall consist of a president, vice-president, secretary, assistant secretary, treasurer, superintendent of home department, superintendent of cradle roll, superintendent of teacher training and superintendent of adult Bible class, all of whom shall be members of the Church of the Brethren.

## Article 5.—Duties of Officers.

## President.

Section 1.—It shall be the duty of the president to be chairman of the executive committee and call meetings of the same when necessary, to appoint two auditing committees of three members each to audit the reports of the District and missionary treasurers, and appoint a nominating committee of three members, one of whom shall be the field secretary and the other two not members of the executive committee.

## Vice-President.

Sec. 2.—It shall be the duty of the vice-president to perform the duties of the president in case of absence or inability.

## Secretary.

Sec. 3.—It shall be the duty of the secretary to record the minutes of the annual convention and the business meetings of the executive committee and to send a report of the annual convention to the Gospel Messenger.

## Assistant Secretary.

Sec. 4.—It shall be the duty of the assistant secretary to perform the duties of the secretary in case of absence or inability.

## Treasurer.

Sec. 5.—It shall be the duty of the treasurer to receive and disburse all funds as directed by the executive committee and to solicit each school for their annual contribution.

## Department Superintendents.

Sec. 6.—It shall be the duty of the department superintendents; viz., cradle roll, home department, teacher training, and Adult Bible class, to have general supervision of their respective departments in all the schools of the District, to organize such respective departments in schools which have none and to furnish helpful suggestions to the local superintendents.

## Article 6.—Election of Officers.

The officers of the association shall be elected annually at the convention and assume their duties at once.

## Article 7.—Executive Committee.

## Members.

Sec. 1.—The executive committee shall consist of the officers of the association and the field secretary.

## Duties.

Sec. 2.—It shall be the duty of the executive committee to arrange for the annual convention, to provide a program for the

same, to elect the field secretary and direct his work, to fill any vacancy occurring during the year and to solicit through the treasurer such an amount of money from the schools as the association deems wise to be used in the work.

Article 8.—Powers of the Association.

It shall be the power of the association to determine the amount of money to be solicited from each school, to determine the salary of the field secretary and to accept or reject the report of the nominating committee.

BY-LAWS.

Law 1.—Each school shall be allowed two delegates at the convention regardless of the total enrollment.

Law 2.—Each school having more than one hundred in the total enrollment shall be allowed one additional delegate for every one hundred or fraction thereof above the first one hundred members.

Law 3.—The delegates shall constitute the voting power of the association, but any Sunday-school worker shall be allowed to take part in the discussion of any question before the association.

Law 4.—All delegates shall be members of the Church of the Brethren.

Law 5.—The standard of excellence shall consist of ten points; viz., (1) School open all the year. (2) Statistics reported promptly. (3) Contributions to the District Work. (a) Field secretary Fund. (b) Mission fund. (4) Cradle roll. (5) Home department. (6) Teacher-training class. (7) Organized adult Bible class. (8) Teachers' meetings. (9) School represented at Annual Convention. (10) Average attendance one-half the main school enrollment.

Law 6.—Each school attaining the ten points of the standard of excellence shall be called a Front Line School and shall be presented a diploma secured by the executive committee.

Law 7.—Each school attaining any eight points of the standard of excellence shall be called a Banner School, and each one attaining any six points a Star School, and both shall be presented certificates accordingly.

Law 8.—Expenses of all officers incurred by correspondence shall be paid out of the treasury.

Law 9.—Any Sunday-school of the District may call upon the superintendent of any department to assist in organizing work in that department in their school, providing the necessary expenses are provided for.

Law 10.—No school shall be considered an up-to-date school that does not contribute regularly to the temperance movement of the Brotherhood.

Law 11.—The total enrollment of all the departments is included in contributing per member to the field secretary fund.

Law 12.—It shall require a two-thirds majority of all the delegates present at the convention to amend this constitution.

From the field secretary's report to the convention in 1911, among other things we note the following: Twenty-two per cent of the schools now have teacher-training classes; fifty-eight per cent have cradle rolls; thirty-four per cent have home departments; sixty-three per cent are evergreen; twenty-two per cent have nine months school; fifteen per cent have six months school. This is the first year that all schools reported. In 1909 we had 6,000 Sunday-school scholars, and in 1910 we had 7,700, an increase of 1,700, while the increase of the entire Brotherhood was only 4,400. An appeal was made for one-tenth of the scholars of the Brotherhood next year, or 9,700. In 1909 the schools contributed \$2,804, and in 1910, \$4,137. The schools are urged to give more liberally for missions and the support of missionaries. The printing of a Sunday-school Bulletin was also recommended by the secretary.

In 1911 the following schools were granted certificates of recognition: Meyersdale, Walnut Grove, Plum Creek, Scalp Level, Windber, Rummel, Penn Run, Roxbury, Pittsburgh and Greensburg.

In 1912 the following schools, having reached the Front Line position, were granted certificates: Summit, Elk Lick, Locust Grove, Red Bank, Moxham, Conemaugh, Purchase Line, Rockton, Garrett and Viewmont. First seals were given to the ten schools having reached the Front Line Standard last year.

In 1913 the following schools were granted Front Line certificates: Sipesville, Bolivar, Mt. Joy, Pike, Trout Run, Morrellville and Rayman. First year seals were given the schools that a year ago had attained to the Front Line Standard. The second year seals were not presented at the con-

vention, but it was stated that of all the schools that had two years ago reached the Front Line Standard, none had fallen below the standard.

An interesting report was given of the Zürich, Switzerland, convention by the field secretary, which he had attended.

In 1914 Glade Run and Elbethel had reached the Front Line Standard. All the schools previously mentioned as having reached Front Line were given their respective seals.

January, 1914, Brother Murphy having been called into the employ of the General Mission Board, Brother I. E. Holsinger was called by the executive board to become the secretary of the District. Although continuing his school work, he has visited in sixty-eight schools, held twelve Sunday-school conventions, and divided the entire District into eleven circuits and organized the same for more extensive work in behalf of the Sunday-schools.

Mission work of the Sunday-schools: The first intimation that we find in regard to mission work by the Sunday-schools is contained in the sixth item of the report of the committee on resolutions of the 1906 convention. The committee were H. S. Replogle, Myra Hoffman and Walter J. Hamilton, and it reads as follows: "We recommend that steps be taken by the Sunday-schools of Western Pennsylvania toward raising a fund for the support of a missionary in the foreign field."

Two years prior to this, however, the committee on resolutions inserted as their fourth item the following: "Since our dear brother, J. W. Swigart, has consecrated his life for work in the foreign field, and is soon to depart for his chosen field of labor, being supported by a congregation (Quemahoning) of this District, be it Resolved, That our prayers and good wishes accompany him, that he may be abundantly blessed in the winning of souls for Christ." The committee were V. C. Finnell, C. O. Beery and S. S. Blough.

At the 1907 convention a letter from Brother J. M. Blough to the convention so stirred the meeting that it was decided to appoint a committee to look for some one who

would represent the schools on the foreign field, and to look after his support. The committee on selection and support of missionaries is P. J. Blough, W. M. Howe and D. K. Clapper.

In 1908 the committee reported \$146.54 in the treasury, but they had not found a missionary. In 1909 they reported that Sister Ida C. Shumaker had decided to go to India as a missionary, representing the Sunday-schools of the District. During the summer of 1910 she, in company with Brother Murphy, visited the schools of the District, becoming acquainted with the people and creating missionary sentiment, and at the convention that year she made her missionary report. The coming fall she sailed for her chosen field in India.

In 1911 the following suggestions by the missionary committee were passed by the convention: "Suggestion 1: In view of the increased missionary spirit in the Sunday-schools of our District, as evidenced by our enlarged treasury, and believing that our contributions will never be less, but rather more, we, your missionary committee, would suggest that at this convention we appropriate \$40 to supply a home for a native evangelist and \$120 to build a room for a Bible Student and family at Bulsar, India.

"Suggestion No. 2: In view of the awakened condition of our Sunday-schools, which is shared by many, and because of stated convictions, we are free to suggest that our Sunday-schools arrange to support another missionary in the foreign field, and that we elect and ask Brother Ross D. Murphy to arrange to represent us in India or China, as he himself may choose."

The way did not open for Brother Murphy to go to the foreign field, but the Mission Board found two others of our number who were ready to go; viz., Quincy A. Holsopple and Olive Widdowson, of Clymer, Pa. The recommendation of the committee that we ask Sister Widdowson to represent us in India was unanimously accepted. Brother Holsopple is supported by the Quemahoning congregation, he to take the place left vacant by the death of Brother Charles H. Brubaker. Sister Widdowson sailed for India in 1912.

In 1913 the convention decided that we will support a third missionary, and it becoming known that Sister V. Grace Clapper, of Scalp Level, is a volunteer, after one or more years' preparation, for China, the convention decided to send her as soon as she is prepared to go. The 1914 convention gave her some assistance to continue her preparation.

## CHAPTER VIII.

### **Sketches of Our Sunday-School Secretaries.**

It seems appropriate, and eminently fair, that a few pages be given to the life-work of our District Secretaries. All but one are still with us and are adding to their biography from day to day. This will, no doubt, be written by another hand in the years to come. We will consider them in the order in which they served.

#### **SILAS S. BLOUGH.**

Silas S. Blough was born in Quemahoning Township, Somerset County, Pennsylvania, April 27, 1868, and is the second son of Elder Emanuel J. and Sarah (Barndt) Blough. He grew to manhood on his father's farm, and all his common school education he received in the Walter School, in Jenner Township. In addition to attending the county normals, he spent a number of years in Juniata College, graduating in the normal English course in 1893. He taught common school ten terms in Somerset and Cambria Counties, Pennsylvania, and two terms of Normal. While pastor of the Batavia church, Illinois, he took a seminary course in Bethany Bible School, Chicago. To take this work he traveled over 25,000 miles on the interurban railroad.

Since 1911 he has been teacher of the Bible department in Manchester College, Indiana. Along with his teaching he has taken considerable school work, graduating in the A. B. course in 1915. During one and one-half years of this time he also served the Manchester church in the capacity of elder and pastor.

As a boy he enjoyed only two summers of Sunday-school in the old Pine Grove church. But he was always taken



Elder Silas S. Blough and Wife.

regularly to the preaching services, and while yet in his teens he and his brother, E. E. Blough, united with the church, being baptized in the Quemahoning Creek. After reaching maturity he spent some years in Scalp Level and Johnstown, and on June 17, 1894, he was united in marriage to Sister Mary Alice Wertz, daughter of John A. Wertz, of Johnstown, Professor W. J. Swigart officiating. He had already become an active Sunday-school and church worker, and June 28, 1894, he was elected to the ministry in the Johnstown congregation. He took his turns in filling the appointments till 1900. In the spring of that year, with his family, he moved to Pittsburgh, Pennsylvania, having been sent by the Home Mission Board of Western Pennsylvania to take up mission work there. Of his work in Pittsburgh mention is made in the history of that church. He was ordained to the eldership in the Johnstown church May 27, 1902.

From 1908 to 1911 he was pastor of the Batavia church, Illinois. Since that time they have lived in North Manchester, Indiana. He has held a number of evangelistic meetings, as well as Sunday-school and Bible Institutes. He has assisted in sixteen Bible terms and Sunday-school Institutes. He has

preached on an average of more than three sermons every two weeks for more than twenty-one years. He was the first District Sunday-school Secretary of Western Pennsylvania, from 1897 to 1900.

Elder Blough repeatedly served as secretary of District, Sunday-school and other meetings of the District. He represented his State District on the Standing Committee at the Los Angeles and Seattle Annual Conferences, and is elected on the same committee for 1916 to convene at Winona Lake, Indiana. In 1914 he was appointed on the Sunday-school Board of the Brotherhood.

### HERMAN A. STAHL.

Herman A. Stahl was born March 18, 1859, near Somerset, Pennsylvania. He was the second son of Ananias and Barbara (Miller) Stahl. He had two brothers and one sister. His two brothers died long ago, but his sister, who is Mrs. W. H. Myers, survives, and lives in Preston, Nebraska. His father was a faithful member of the Lutheran Church, while his mother was a faithful member of the Church of the Brethren.

His father was drafted in the early stage of the War of the Rebellion, and while in the army took fever and died and was buried at Washington, District of Columbia. This left the young widow with four little children to care and provide for. After struggling on for five years the Lord called her home, and four little orphans were left to the mercies of kind neighbors. Little Herman secured homes for his sister and little brothers, and last of all he got a home with Brother D. H. Hauger, at Somerset, where he remained for over eight years. Here he received religious training, and was given school facilities. He now learned the carpenter trade, at which he worked during the summer. For three winters he followed school-teaching.

He was born into the kingdom of God's dear Son on April 30, 1877, being baptized by Silas Hoover during one of



**Elder Herman A. Stahl.**

Stephen H. Bashor's meetings in the Middle Creek congregation.

Brother Stahl and Sister Kathryn Boyd, daughter of Brother Chauncey and Sister Sally Boyd, were united in marriage on October 16, 1881, by Elder Josiah Berkley, of Somerset County. To this union four children were born; viz., Orville A., Mamie, Ruth and Anne Lucile. His son and daughter, Mamie, preceded him to the spirit world. His son Orville taught two terms of school, then attended Juniata College, Huntingdon, and graduated in 1906. At Brother J. M. Blough's farewell meeting he was so impressed by the mission cause that he volunteered to be a missionary in the foreign field. He was preparing and planning to get ready to go in 1910, but in November, 1906, he fell a victim to that dread disease, typhoid fever. Thus the mission field was deprived of the services of another bright and earnest young brother.

After his conversion Brother Stahl became an earnest church worker, and the church, noticing his zeal and earnestness, saw fit to call him to the office of deacon in 1885. After serving in that capacity five years he was called to the ministry on June 20, 1890. He took up the ministry with his characteristic zeal and determination to succeed, and it was not long until his services were in demand as an evangelist. He lived in the Middle Creek congregation, where he did much preaching when at home, but much of his time was spent in the churches in evangelistic meetings. In this kind of work he was quite successful. His first series of meetings was held in 1891 in the Indian Creek congregation, Westmoreland County. His evangelistic services extended over Pennsylvania, Maryland, Virginia, West Virginia, Ohio, Indiana, Illinois, Iowa, Missouri and Nebraska, but he did more work in the former than in any other State. His records show that through his meetings 1,191 persons were added to the church.

He also preached many funerals and married many couples. Since he was in the ministry few District Meetings, Ministerial Meetings or Sunday-school Conventions were held in the District that he did not attend. Not very many important measures passed these meetings upon which he did not express his opinion. He frequently acted in the capacity of clerk or some other office at these meetings. When the present organization of the Mission Board was effected Brother Stahl was elected a member of that Board for three years. In all he served on that Board over ten years, and for a number of years was secretary of the same. Having a good deal of time to devote to church work, he was often sent by the Board to look after the interests of weak churches. So we find him laboring considerably in the Ryerson Station, Clarion and other isolated churches.

He was the second District Sunday-school Secretary of the Western District of Pennsylvania, being elected for a period of three years in 1900. At that time the District did not provide any means to pay traveling expenses, so whatever visiting Brother Stahl felt like doing he had to do at his own

expense. He may be termed one of the pioneers in the work, which at this time means so much to the welfare and progress of our Sunday-schools.

Brother Stahl was ordained to the eldership in the Middle Creek congregation on May 20, 1911. His health was not good for a number of years, and on Easter Sunday, April 12, 1914, he took his bed with that dread disease, cancer of the stomach. He had a desire to get well, and before he had to take his bed he called Elder Joel Gnagey and Brother J. W. Wegley to anoint him, on March 1, but the Lord willed it otherwise, and April 28, 1914, he fell asleep, aged 55 years, 3 months and 10 days. He had made all his funeral arrangements, and according to his request Elder W. M. Howe preached his funeral, and interment was made in the Middle Creek cemetery.

### LORENZO JACOB LEHMAN.

Lorenzo J. Lehman is the oldest son of Hiram and Lizzie (Knavel) Lehman, and grandson of Elder Christian Lehman. He was born in Richland Township, Cambria County, Pennsylvania, October 5, 1873. His boyhood was spent on his father's farm, and he attended the Blough public school and made good use of his time. As a profession he chose teaching, and he made a success of it. He taught thirteen years in his native State, in Lordsburg College, California, three years, and in Los Angeles, California, until he had a nervous breakdown. In 1898 he graduated from Juniata College.

He united with the church in 1888, being baptized by Elder Peter Knavel, in Scalp Level, November 12. He was elected to the ministry in the Shade Creek congregation, Pennsylvania, June 19, 1900, and installed July 1, the same year, by Elder Hiram Musselman. He was advanced to the second degree of the ministry, January 1, 1903, at the Berkey church, Elder David Hildebrand officiating. One week after his installation, July 8, 1900, Brother Lehman preached his first sermon, in the Rummel church, his subject being, "Work and



Elder Lorenzo J. Lehman and Wife.

Reward" (2 Cor. 6: 1). Brother Lehman served the Shade Creek church a number of years as its efficient secretary.

The Sunday-school was always an inviting field for Brother Lehman's energies. From a faithful scholar in the Scalp Level school he rose to the position of assistant superintendent. From 1903 to 1907 he faithfully performed the duties of District Sunday-school Secretary of Western Pennsylvania. Many still remember his appeals for more schools, better attendance and a larger scope of work. A brief account of his work in the interest of the schools is found in the Sunday-school chapter.

Impaired health induced him to locate in California in 1907. Here he met, and on March 30, 1909, married, Sister Ella Forney, youngest daughter of Elder Edmund Forney, of Lordsburg, California. Brother and Sister Lehman and two children are living on their ranch at Reedley, California, where they are engaged in gardening and fruit-growing. On December 12, 1915, Brother Lehman was ordained to the eldership in the Reedley church.

## ROSS D. MURPHY.

Ross D. Murphy, son of Deacon Scott and Mary (Rummel) Murphy, was born near Elton, Cambria County, Pennsylvania, September 6, 1882. On his father's side his ancestors were Irish and on his mother's, German. He was reared at Rummel, Somerset County, where he received his common school education. He received the B. E. degree in Juniata College in 1906, and the A. B. degree in 1912. The



Ross D. Murphy.

same year he received from the State Superintendent, Dr. Nathan C. Schaeffer, without examination, a permanent certificate. As soon as he was old enough he began teaching school, which profession he followed eight years, teaching in Paint Township and Scalp Level Borough. He also taught two summer normals.

At the age of eighteen, in 1900, at Rummel, Ross united with the church, being baptized by Elder J. J. Shaffer. His activities in Sunday-school and general church work brought him to the notice of the church, so that when the Shade Creek

congregation needed more ministers, November 24, 1904, Brother Ross was one of the young men called. (A. G. Faust was the other one.) Being at Juniata at the time, he was not immediately installed. He preached his first sermon in the Morning Land schoolhouse, in June, 1905.

Brother Murphy served the Plum Creek and Roaring Spring congregations as pastor at different times. He was the efficient District Sunday-school Secretary of Western Pennsylvania from 1909 to 1914. While in this capacity, his District sent him as delegate to the World's Sunday-school Convention, in 1913, held in Zürich, Switzerland. He was one of 2,600 delegates, and the only one of our brethren sent by a State District. Upon his return he gave his convention talk seventy-five times.

In the fall of 1913 Brother Murphy was called by the General Mission Board to travel among the churches of the Brotherhood in the interests of the mission work of the church, giving missionary talks and creating missionary sentiment in general. March 1, 1914, he began this work and to the present time (August, 1915) he has covered Northern Illinois, all of Indiana, Northwestern and Southern Ohio and Middle Pennsylvania.

Of the growth of the Sunday-school work in the District during the time he was secretary, I will let Brother Murphy speak.

### YEARS OF GROWTH.

Ross D. Murphy.

The affairs of human endeavor, like the waves of the sea, flood and ebb in their forward and onward course. It is common for organizations and movements to fall and rise, to swing from success to apparent failure. It should not disturb us or even make us afraid when depressions meet us in the work of the Lord; neither should an unusual or unprayed-for success make us suspicious that spurious methods have been projected into a worthy cause.

During the five years, from 1909 to 1914, the Sunday-schools of the District enjoyed an unexpected period of growth. These years of flood-tide movement ushered in a great epoch of activity. New life sprung up in desert places. Schools that were, according to their own statements, merely existing, took on a new coat of green and began an earnest revival for a summer growth. Live schools became more alive. If the church ever entered upon the Sunday-school era of her activity these were the initial years. Deacons and lay members, who had fallen into the habit of remaining outside during the Sunday-school session until preaching time, talking about the weather and the crops, now came in and put their strong shoulders to the work and made it go. Ministers accepted the responsibility of the Sunday-school as well as that of the church.

As field secretary for the schools of the District a part of the summer of 1909 was spent in visiting the schools. Being the first attempt along this line only about half of the schools were reached. During each of the following four summers, however, at least two and a half months were spent in the field, in which time all the schools were reached each summer. The object of these tours among the schools was twofold; first to learn the problems confronting the schools, and second, to work out with them a solution to master these problems.

The problem of getting and holding the young people was largely solved by introducing the organized class movement. The home department took the school out into the homes. Teacher training classes produced better teachers. And so the story of new things went on until some wondered what next. Another problem of the District was a closer unity of effort. One-half of the schools did not know how the other half worked, and so the delegates of the 1910 convention adopted a constitution. It provided a board of nine officers. Each officer had prescribed duties, and also the Board in general. The plan worked well. A standard of excellence also was adopted. The first year ten schools reached the

standard. This was quite an encouragement to others and the second year ten others reached the mark. Each of these schools was presented a certificate of recognition for their high attainment.

It has ever been true that as soon as a people help themselves to the Gospel at home their vision will enlarge until peoples of other lands are included. India was the field but who was to go?—not some one who failed to do things at home. We sent the best we had, Sister Ida C. Shumaker, a woman of exceptional ability in teaching children, known not only in the District, but also in the Brotherhood. It was a little hard to see her go, but God always wants the best we have. Not satisfied with one missionary on the field, the following year we sent another noble sister to the field, Olive Widdowson. The more we gave to the support of these two workers the more we had in our own treasury at home.

The names of a number of persons active during these five years could be mentioned, but where begin and where leave off? The president of the Board did a noble work and so did the other officers from year to year, and so did those who, out in the schools, blazing the firing line, tramping the byways, gathering those in not in, persuading men and women to study the Word, organizing classes, conducting training classes—and above all, praying.

### I. EDWARD HOLSINGER.

I. Edward Holsinger was born at New Enterprise, Pennsylvania, August 10, 1878. He is the oldest son of Elder Levi F. Holsinger, of the New Enterprise congregation, Bedford County, and spent his childhood and youth with his parents on the farm.

The life on the farm, though not distasteful to him, failed to satisfy a desire to advance intellectually, and he took up the work of teaching at the age of eighteen years, in the rural schools of his home community. Successful and happy in educational work, he pushed ahead, and through perseverance, graduated in the normal course at Juniata College in



**Prof. I. Edward Holsinger.**

1902, and in the college (classical) course in 1909. Along with filling the position of high school principal, he pursued graduate study at the University of Pittsburgh, and received the master of arts degree in June, 1913, together with a special master's diploma in education from this institution. He is continuing his graduate study for the doctor of philosophy degree, and is at the present time principal of the Avalon High School.

Brother Holsinger united with the church at the age of thirteen years, and has been more or less active ever since. Early in his life he took an active interest in Christian Workers' Meetings and Sunday-school work. He had extensive experience as organizer, teacher and trainer of teachers, and was frequently president of religious organizations at college and elsewhere. In 1907 he was elected to the ministry. Since that time he has been used, when his school work permitted, in religious and ministerial service.

In January, 1914, at the unanimous call of the executive board of the Sunday-schools of Western Pennsylvania, he accepted the place made vacant as District Sunday-school Sec-

retary, by the resignation of Ross D. Murphy. Since that time he has been devoting his summer months and many week-end vacations to the Sunday-schools of the District. Although continuing his school work, he visited in sixty-eight Sunday-schools, held twelve Sunday-school conventions, and organized the entire District into eleven circuits for more intensive work in behalf of the schools. "Western Pennsylvania is alive and becoming even more alive spiritually," he says, "and it is a real joy to pass in and out among the workers of this great District. They let nothing stand in the way of hearty coöperation with the secretary in almost all parts of the field."

### **Sunday-School Mission Board.**

#### **PERRY J. BLOUGH.**

P. J. Blough, son of Elder Jonathan W. and Susan (Boger) Blough, was born near Hooversville, Quemahoning Township, Somerset County, Pennsylvania, March 22, 1859. His sisters were Mary J., Ellen, Sarah and Annie. He also had one little brother, Andrew. His brother and sisters, Mary J. and Sarah, are dead. Perry was reared on the farm and given the best educational advantages that the public schools afforded. This was supplemented by several terms in county normal, and Juniata College, of which he has been a trustee a number of years. He taught five terms of school, after which he entered the store business. He was merchant in Hooversville twenty-seven years. He has been president of the First National Bank of Hooversville from its organization in 1902; also of the Farmers' Trust and Mortgage Company of Johnstown from its organization in 1911. He has been a director in the Berlin Mutual Coöperative Fire Insurance Company about ten years.

While attending Juniata College, at the age of twenty he united with the church, being baptized by Elder H. B. Brumbaugh. The next spring the first Sunday-school in the Quemahoning congregation was organized at the Pine Grove



**Elder Perry J. Blough and Wife.**

church and Brother Blough was elected assistant superintendent. This position he held two years in addition to teaching a class. When he located in Hooversville he was the only member of the Church of the Brethren in the town. Not being satisfied without church privileges, he fitted out a good-sized upper room at his own expense and organized the first Brethren Sunday-school in the town. He was its first superintendent. By this time other members had come in and regular preaching services were held in this church room for about ten years, when the present church was erected.

Brother Blough was elected to the ministry in the Quemahoning church on September 4, 1897, and exactly a year later he was advanced to the second degree. He was ordained to the eldership on September 3, 1904.

Elder Blough is one of the elders of his home congregation, and in addition he has at this time the oversight of the Ligonier, Greensburg and Rummel congregations. He is a

regular attendant at all the various meetings of the District and seldom misses an Annual Conference.

Brother Blough chose for his life companion Sister Emma Shaffer, daughter of Deacon Hiram and Frances (Berkebile) Shaffer, being married by Elder Hiram Musselman November 30, 1884. Sister Blough was born February 2, 1865. She also was an active Sunday-school and church worker. Three sons and one daughter were born to this union. The sons, E. McGary, E. Grant and E. Percy, are graduates of Juniata College and members of the church, all of them having united before eleven years of age. After twenty-seven years of happy married life Sister Blough was called away June 17, 1912. She is buried in the Maple Spring cemetery.

Elder Blough has held a number of official positions in the District. He represented Western Pennsylvania on the Standing Committee in 1908, at Des Moines, Iowa, and in 1913 at Winona Lake, Indiana. He has been a member of the General Temperance Committee from its organization at Des Moines, Iowa, in 1908, and has been editor of the *Temperance Bulletin* for the last three or four years. He served as secretary of the Somerset County Anti-Saloon League several years.

When the present plan of the Home Mission Board of the District was organized, in 1895, Brother Blough was chosen a member and treasurer of the Board. This position he has held continuously ever since, twenty-one years. No one is better acquainted with the responsibilities of the Mission Board than is Brother Blough. Since the organization, at the Sunday-school Convention in 1907, of the Missionary Committee of the Sunday School Association of Western Pennsylvania, he has been its chairman. He has done some very acceptable evangelistic work in the District. He preaches annually about 100 sermons, a number of which are on doctrinal subjects. For more than thirty-five years he has been a leader in sacred music.

## DANIEL K. CLAPPER.

The subject of this sketch was born at Yellow Creek, Bedford County, Pennsylvania, November 8, 1864. His parents were Samuel and Nancy (Kagarise) Clapper, and were of German descent. The father died in 1881, and the mother is still living.



**Elder Daniel K. Clapper.**

Brother Clapper's schooling was confined to the public country schools of his day. His father dying when he was but sixteen years of age, he became his mother's main help on a thirty-five acre mountain farm.

On February 16, 1881, during one of Stephen H. Bashor's revival meetings at New Enterprise, Pennsylvania, when a little past sixteen years of age, he gave his young life to God, being baptized by Elder Charles Buck. January 25, 1885, he was united in marriage with Sister Rachel Hoover, daughter of Jonathan Hoover, a deacon in the Raven Run

congregation, Elder J. B. Fluke, of Loysburg, performing the ceremony.

From 1885 to 1890 Brother Clapper was a tiller of the soil. November 26, 1890, he entered the service of the Pennsylvania Railroad Company, on the Bedford division, as freight brakeman. He was promoted to the position of flagman and conductor. The time he served as flagman was really his school term. For eight years he carried his books with him in his caboose and home. These consisted of school-books, biographies, philosophical and theological works, a Bible Compendium and the Bible.

Brother Clapper was called to the ministry at Hyndman, Pennsylvania, in the Meyersdale congregation (now the Greenville congregation), September 25, 1890, and about a year later he was advanced to the second degree. He continued railroading for seven years after being called to the ministry, preaching almost every Sunday, and holding a number of very successful series of meetings. For more than a year he filled the regular appointments for the Mission Board of Western Maryland, at Mt. Savage, same State, in the home of Brother Mowry, where several were baptized.

In 1907 came the call for fuller consecration to the Lord's service. This marks an important epoch in Brother Clapper's life. On the one side was a good position with the Pennsylvania Railroad Company at \$2.50 a day. On the other side was the Lord's work, with no assurance of any support from the church. Finally, after much prayer, he decided to trust the Lord for the meals, and on Sunday morning, April 1, 1907, at six o'clock, he put his caboose away for the last time, and on April 3 he moved his family to Meyersdale, in order that he might devote himself fully to evangelistic work.

January 1, 1908, he was called by the Meyersdale church to take the pastoral oversight. This continued for about a year and a half, during which time he also served the Elk Lick congregation as pastor, in connection with his work at Meyersdale. After his pastorate at Meyersdale several years were given to general evangelistic work, reaching west to Pitts-

burgh, north to the Montgomery congregation, east to York and south to Mill Creek, Virginia. Up to the close of 1913 approximately three hundred souls had come to the church through his meetings.

January 1, 1914, he began work for the District Mission Board of Middle Maryland, as District Evangelist. During the year 320 sermons were preached, 467 homes were visited, 2,394 miles were traveled, and fifty-nine were added to the church. Up to October 25, there had been seventy-eight conversions in 1915. He has hired to the same Board for 1916.

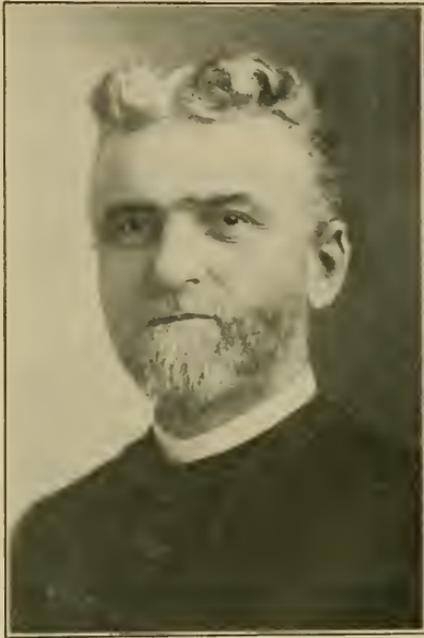
Brother Clapper has attended two Bible terms at Juniata College. He also claims the honor of being the second man in Somerset County to secure an international diploma in the teacher training course as prescribed by the Sabbath-school Association of Pennsylvania. He may be termed a self-made man. He is humble and unassuming, and is being wonderfully used by the Lord. He continues to reside at Meyersdale, where he was ordained to the eldership May 5, 1915.

At the Sunday-school Convention of 1907, when a committee on selection and support of missionaries on the foreign field was created, Brother Clapper was elected one of that committee. During the eight years he served on this committee he was the treasurer of the same. Because his evangelistic work takes him out of the District, he expressed a desire to be relieved of this responsibility, and at the 1915 convention Brother M. J. Brougher was elected his successor.

### WILLIAM MOHLER HOWE.

William Mohler Howe was born May 3, 1867, at Maitland, Mifflin County, Pennsylvania, on a farm among the mountains, five miles east of Lewistown Junction. He was the tenth child in a family of six sons and six daughters, nine of whom grew to manhood and womanhood and all became members of the Church of the Brethren.

He was the son of Elder William and Sarah (Mohler) Howe, who were godly, industrious and exemplary to a



Elder William Mohler Howe.

marked degree. It was with long hours of toil each day that they succeeded in providing for their large family, but they always had time for the family altar, with the children all present, twice each day. Brother W. M. Howe has two brothers in the office of deacon, two sisters that are wives of ministers, and a brother, E. M. Howe, in the ministry, while his sister, Elizabeth (Howe) Brubaker, of Illinois, was prominent in city mission work in Chicago, Illinois, Pittsburgh, Pennsylvania, and Brooklyn, New York.

After his early years of training in the country schools he was sent, in the spring of 1883, to Juniata College, where he took a stand for Christ and was baptized on May 13 in the Juniata River. That fall, at the age of sixteen, he taught his first term of school, returning to Juniata College in the spring of '84. This program of teaching and study continued until he was graduated from the normal English department of the above institution in 1886. His teaching career covered six years in Pennsylvania and four years as

principal of schools and high school teacher at New Iberia, Louisiana.

While on a visit to his home in the summer of 1893 he was elected to the ministry on a Saturday morning after the Friday night communion services, was installed at the morning service the next day, and preached his first sermon that evening from the text, "I can do all things through Christ who strengtheneth me."

After another year of teaching in the South, Brother Howe returned to Juniata College for some Bible work. The middle of the school year found him assisting his brother in his country store in Maitland, Pennsylvania, and that fall (1895) he accepted the pastorate of the Amwell church, New Jersey. Before going to this first charge he was advanced to the second degree of the ministry. In the fall of 1896 he became pastor of the Sand Brook church in New Jersey, and in the spring of 1898 he moved to Norristown, Pennsylvania, where he was pastor till the spring of 1904.

In New Jersey Brother Howe supported himself in part by working on the farms and in the orchards of that State. Likewise while in Norristown he spent some time on the farm and served for years as clerk in the People's National Bank and in the Norristown Covering Company, besides spending one year in evangelistic endeavor.

On October 4, 1898, Brother Howe was married to Sister Edith R. Newcomer, of Waynesboro, Pennsylvania, and to this union were born his daughter, Ruth, and his son Joseph.

In March, 1905, after a pastorate of eleven months at Tyrone, Pennsylvania, Brother Howe was called to the Brooklyn Mission, New York, to assist Elder J. Kurtz Miller, while having the privilege of attending Dr. White's Bible Teacher Training School in New York City, from which institution he was graduated in June, 1907.

It was in Brooklyn that Sister Howe's health failed, and she died on the way to Johnstown, Pennsylvania, at the home of Brother Howe's mother, at Maitland, Pennsylvania.

Brother Howe was pastor of the Johnstown congregation from May 1, 1907, to August 31, 1914. On June 1, 1910, he was married to Sister Elizabeth Wertz, daughter of John A. Wertz, of Johnstown, and to this union were born two daughters, Martha and Mary.

On June 21, 1910, Brother Howe was ordained to the eldership in the Johnstown congregation. He has from the beginning of his ministry done more than a little evangelistic work and Bible teaching in many of our State Districts and in most of our colleges. Since September 1, 1914, he has been pleasantly located as pastor of the Meyersdale, Pennsylvania, congregation, where his efforts are meeting with more than ordinary success.

Elder Howe has for a number of years been a member of the Home Mission Board of Western Pennsylvania. When a committee on selection and support of missionaries on the foreign field was created, in 1907, Elder Howe was elected a member of that committee, and it is he who annually reads the letters at our District Sunday-school Convention from the two missionaries supported by our Sunday-schools. He is also a member of the committee of our "District Bible, Missionary and Sunday-school Institute," and is secretary of the same. He represented Western Pennsylvania on the Standing Committee at the St. Joseph (Missouri) Annual Conference, in 1911. Elder Howe has frequently filled offices at the various meetings of the District.



## CHAPTER IX.

### **Education.**

The fact that Western Pennsylvania has no church college within her borders is no proof that our people are not advocates of education. Before the system of free schools had been adopted, our members patronized the subscription schools, and a number of our brethren taught in them.

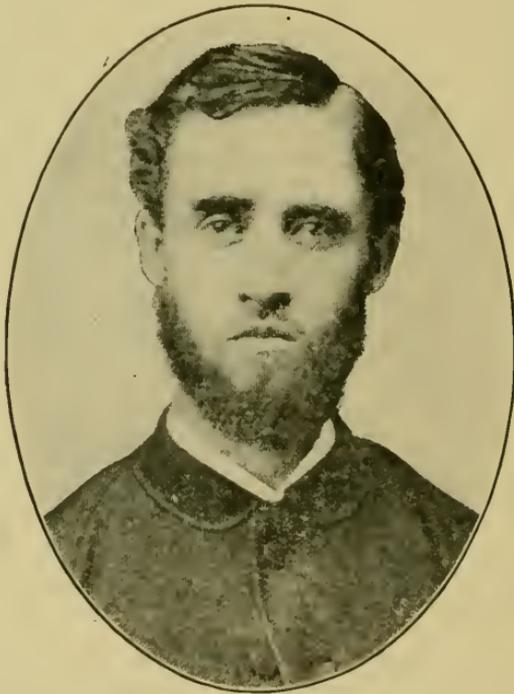
The public school system found in many of our brethren ardent supporters. Influential brethren were elected on the township and borough school boards. Our young brethren and sisters qualified themselves to teach in the schools.

We had a number of prominent teachers among our ministers years ago. Elder John Wise taught school thirty-two terms. He was considered well educated for his day. Elder James Quinter, a teacher of more than ordinary attainments, taught six terms of district school in Dogwood Hollow District, Nicholson Township, Fayette County, Pennsylvania. As very little has been written of this period of Brother Quinter's life, permit me to quote from "Reminiscences of Elder James Quinter," by William Johnson, in the "Brethren Family Almanac of 1910" :

"It was my privilege to attend those six terms of school, and there are but few living at present that could give a better account of the fourteen years he lived in Fayette County than myself. We had a chance to know him as a preacher, a school-teacher, and as a neighbor—in fact, in every way.

"We want to tell something about the school which he taught; also about his teaching. Four terms of the school were held in the Mennonite churchhouse. I can not give the size of the house, but now, after a period of sixty-three years, I can name eighty-five scholars who attended. This goes to

show that the house was large and that it was full. It was the first for the District, and was located in what was called 'Dutch Corner.' Quite a number of the scholars were grown-up young men and women, who had never attended school. Some of them could read German, but, so far as English was concerned, they knew but very little about it. Some of us who lived on the outskirts of the 'Dutch Corner' had been to school, and we felt as though we were a little ahead of the rest.



**Prof. Jacob Martin Zuck.**  
Founder of Juniata College, Pennsylvania.

"Well, it was with this school that Brother Quinter had to do, but he went to work with a will, and, though the conditions were unfavorable, he succeeded. The house was seated with slab benches. The scholars had different kinds of books. One had the 'Life of Francis Marion' for a reader, another would have 'The Rise, Progress, and Downfall of

Aristocracy,' and so on. All those that could read would have two lessons a day from the New Testament, two chapters at each lesson. A number of young men and young women had to begin with the alphabet, but it was only a short time until they were able to read. They wanted to learn, and they applied themselves.

"All the young men and boys, who were old enough, were put to work in arithmetic. At first some of them could not read the problems, but they managed, in some way, to find out what was required in the problem; then went to work. You can imagine what a time Brother Quinter had, but he was equal to the task. The scholars all liked him as a teacher, and tried to do their best.

"This, perhaps, was the most peculiar school Brother Quinter ever taught, and I doubt whether any other man could have succeeded as well as he did. The boys and girls were not bad, but were full of fun and merriment. Some amusing things would happen almost every day, and sometimes they were brought about purposely. Brother Quinter could enjoy innocent fun, and would often smile when something amusing happened. He permitted the school to enjoy a little fun for a short time, and then called them to order. He did not attempt to suppress the merriment, but when he said, 'Stop,' that would end it. All would go to work as though nothing had happened. He could readily control the school because the pupils wanted to please him.

"Anything that was amusing would bring a smile, but if a scholar would do something mean, or would be found guilty of playing a trick at the expense of some one else, Brother Quinter's face would flush, and the guilty party would be punished accordingly.

"I still remember a number of amusing things that happened in the Dogwood Hollow school, and could tell some which, perhaps, would show the worth of the man, but I will now drop the school and talk of him as a neighbor."

Brother Quinter lived in Fayette County from 1842 to 1856. In addition to teaching, he was also selected by the

board of directors of Nicholson Township to examine the teachers of that township with reference to their qualifications for teaching.

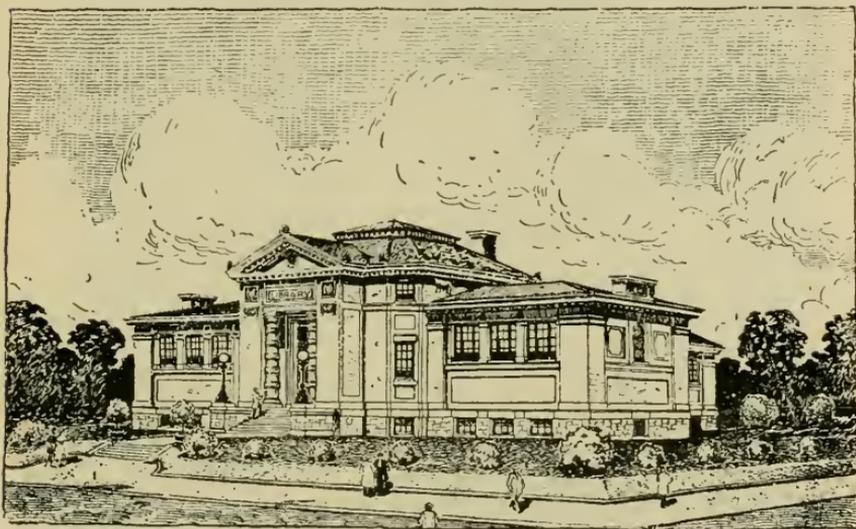
Elder Lewis Kimmel, of Armstrong County, graduated from Allegheny College, Meadville, Pennsylvania, in 1859. He taught twelve successive winters in Plum Creek Township and Elderton Borough. In Elderton he had 108 scholars on the roll and an average attendance of ninety-seven. In the spring of 1860 he opened a select school in Rural Village. This he closed in 1862 when the war took his students away.



Gymnasium, Juniata College, Huntingdon, Pa.

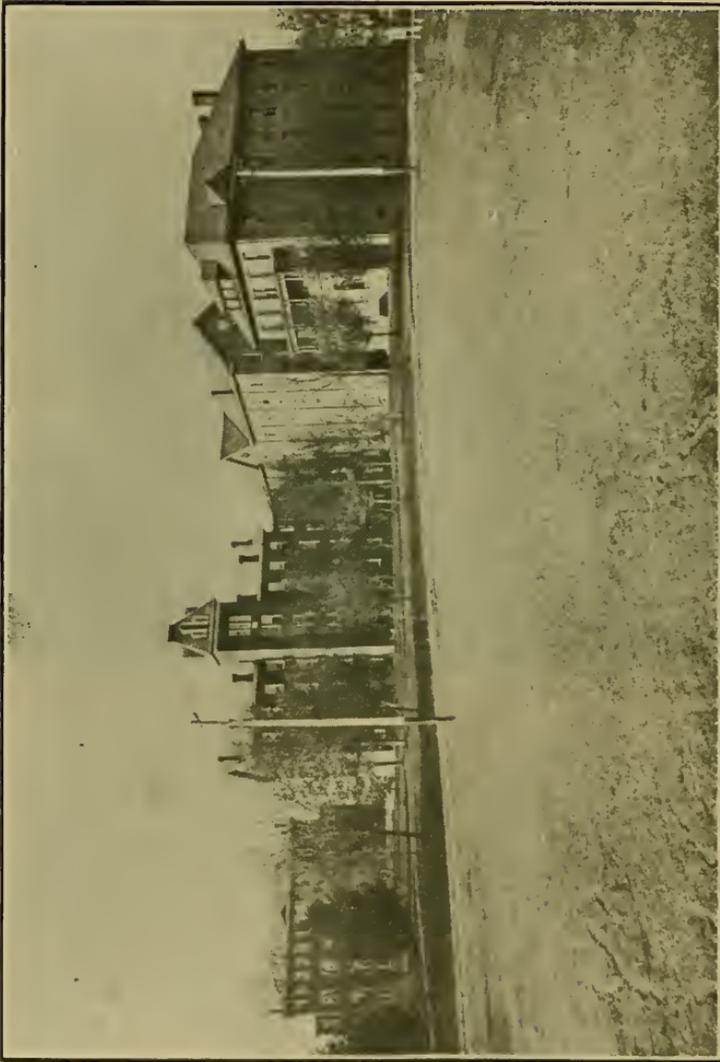
In the fall of 1873 he opened a select school in his own house. In the following spring the school was taken to the Plum Creek church, and Howard Miller became assistant principal. Elder Kimmel's son, Quinter, says the school opened with six pupils. It increased until there were over 100 pupils. In the spring of 1877 it was united with Juniata College. Of this school Elder S. Z. Sharp, in "Two Centuries of the Church of the Brethren," says: "In 1874 Elder Lewis Kimmel, assisted by Howard Miller, began a school in the Plum Creek meetinghouse, one mile from Elderton, Pennsylvania. He gave to the institution the name of the Plum Creek Normal School. Only three students were enrolled the first day, but the two principals were accomplished teachers and the school soon gained a large patronage, and in

the spring of 1875 had an enrollment of about 100, a large proportion of whom were teachers or those preparing to teach. The character of the school was maintained on a high moral and religious plane. Its unfavorable location and opposition induced the friends to abandon it at the end of four years."



Library, Juniata College, Huntingdon, Pa.

Another attempt to establish an educational institution must be noticed. I quote again from Elder Sharp's address, page 319: "In 1872 an educational meeting was held in the Western (should be Middle) District of Pennsylvania, at Martinsburg. At this meeting it was decided to establish a school of a higher grade at Berlin, Somerset County, Pennsylvania. In this enterprise H. R. Holsinger was a prominent factor. The character of the school was to be such as to maintain the distinctive features of the Church of the Brethren. The plan was to raise \$100,000 by subscription, of which no part was to be due and payable until the whole amount was subscribed. Brother Holsinger sent for S. Z. Sharp to accompany him on a tour of taking subscriptions and to lecture on the advantages of higher education to the church. In less



Students' Hall.      Ponder's Hall.      Ladies' Hall.      Oneida Hall.  
Juniata College, Pa.

than ten days nearly \$20,000 was subscribed. Why some brethren subscribed so freely may be illustrated by an incident. Passing a mill owned by a wealthy brother, not favorable to higher education, Brother Holsinger remarked, 'This brother won't subscribe, but courtesy demands that we offer him the opportunity.' The brother read the heading of the



The Stone Church, Huntingdon, Pa.

subscription and then subscribed \$500, and with a mischievous smile handed the paper to other Brethren present, saying, 'Schreibt hertzhaftig Brueder, ihr braucht niemals bezahlen.' ('Subscribe heartily, brethren, you never need to pay it.') On bidding good-by to Brother Holsinger, we remarked that he had incorporated the death sentence of Berlin College into the heading of the subscription paper, and so it happened. Sixty thousand dollars was at last subscribed, but the hundred thousand never was reached and the project went no further."

But our young people wanted a college education. We had the Summer County Normals, but they were not sufficient. We also had within our District several State Normal

Schools, but the best thinking brethren felt that it would be so much better to have our sons and daughters educated in a church school, where they would receive moral and religious training as well as mental. So, when the Huntingdon Normal (now Juniata College) was established in 1876, our churches were among the first to patronize the institution. Ever since then Juniata College has received abundant support from our District, both in students and money. Of students we have furnished more than 550, and of moral and financial support a very great deal. Since the establishment of Juniata College about fifty young brethren who attended that institution from our District have been called to the ministry. Not quite all of these have accepted the call. Besides these, all along our past history men have been called from the ranks of the teachers to preach the Gospel. Besides Juniata College, nearly all, if not all, of our other church colleges have at different times been patronized in a small degree. This is true also of our State Normal Schools. Many others who did not patronize any of the above institutions qualified themselves to teach by attending the Summer County Normals. Many of our brethren and sisters have in the past held, and are now holding, provisional, professional and permanent certificates, and are filling important positions as teachers, both in the rural districts and the towns and cities, and are recognized as leaders in the educational world. While many are engaged as teachers, ministers, pastors and missionaries, others are filling positions of trust and usefulness in the other vocations and professions. Yes, we are an education-loving people.

## CHAPTER X.

### **District Meetings.**

The Annual Meeting of 1866, held in the Antietam church, Franklin County, Pennsylvania, recommended that each State form itself into convenient District Meetings. These meetings shall be formed by one or two representatives from each organized church, and we recommend that each church be represented in the District Meeting, either by representatives or by letter.

In compliance with this recommendation Pennsylvania was divided into three Districts, Eastern, Middle and Western. At this time the Alleghanies were the dividing line between the Middle and the Western Districts. Since that time, in 1874, the line was changed so as to take in the Dunnings Creek congregation, for the sake of convenience.

The first District Meeting of the District was held in the Grove meetinghouse, near Berlin, November 5, 1866. The officers of the meeting were: Moderator, John Wise; Corresponding Secretary, Joseph I. Cover; C. I. Beam, Assistant Clerk. The District at this time was composed of eighteen churches. These were represented as follows: Berlin, John P. Cober and Jacob Blough; Elk Lick, David Livengood and Cornelius Berkley; Middle Creek, Jacob D. Miller and John C. Schrock; Quemahoning, Tobias Blough and C. I. Beam; Shade, Hiram Musselman and Jacob Hoffman; Conemaugh, Stephen Hildebrand; Manor, Levi Fry and Samuel Brallier; Montgomery, Peter Beer and Henry Speicher; Plum Creek, Jacob Kelso; Cowanshannock, not represented; Red Bank, John Wise and Jesse P. Hetrick; Clarion, not represented; Glade Run, Chrissman John; Indian Creek, D. D. Horner and John Horner; Jacobs Creek, William A. Murray; Georges

Creek, Joseph I. Cover; Ten Mile, Daniel Lane; and Ryerson Station, not represented, twenty-four delegates. This meeting deliberated on thirteen queries. Elders John Wise and Ephraim Cober were elected delegates to Annual Meeting of 1867.

May 27 and 28, 1867, District Meeting was held in the Plum Creek church, Armstrong County, with twenty-three delegates present. Moderator, C. G. Lint; Corresponding Secretary, J. P. Hetrick; Clerk, J. I. Cover. Nine queries were considered.

May 4, 1868, District Meeting was held in the Conemaugh church, Cambria County, with eighteen delegates present. Moderator, C. G. Lint; Clerk, J. P. Hetrick; Assistant Clerk, Lewis A. Cobaugh; Corresponding Secretary, Joseph W. Beer. Nine queries were handled. Delegates to Annual Meeting, C. G. Lint, Abraham Stutzman and Jacob Blough.

April 26, 1869, District Meeting was held in the Elk Lick church with seventeen delegates present. Moderator, John Wise; Secretary, Lewis A. Cobaugh; Corresponding Secretary, C. G. Lint. Ten queries were discussed. Elias K. Buechley and John Wise were elected delegates on the Standing Committee.

May 9, 1870, District Meeting convened in the Shade church, Somerset County, with twenty-three delegates enrolled. Moderator, John Wise; Corresponding Secretary, C. G. Lint; Secretary, J. I. Cover; delegates to Annual Meeting John Wise and Joseph Berkey.

May 8, 1871, District Meeting was held in the Manor church, Indiana County, with twenty-three delegates in attendance. Moderator, John Wise; Clerk, Joseph Holsopple. Six queries were presented for consideration. Delegates to Annual Meeting, John Wise and Joseph Berkey.

May 1 and 2, 1872, District Meeting convened in the Pigeon Hill house of the Ten Mile church, Washington County, with twenty-three delegates present. Moderator, C. G. Lint; Clerk, J. P. Hetrick. Thirteen queries were acted upon. Elders John Wise and C. G. Lint were elected delegates to

Annual Meeting, the former being named for the Standing Committee.

May 21, 1873, District Meeting was held in the Georges Creek church, Fayette County, with twenty-three delegates present. Moderator, John Wise; Clerk, J. P. Hetrick; delegates to Annual Meeting, John Wise and Joseph Berkey.

May 13, 1874, District Meeting convened in the Middle Creek church, Somerset County. Moderator, John Wise; Clerk, C. G. Lint; delegates to Annual Meeting, James Quinter and John Wise. Dunnings Creek church was transferred from Middle District to Western District.

April 28, 1875, District Meeting was held in the Montgomerty church, Indiana County, with nineteen delegates. Moderator, James Quinter; Clerk, H. R. Holsinger; delegate to Annual Meeting, James Quinter.

May 10, 1876, District Meeting convened in the Jacobs Creek church, Westmoreland County, with twenty-two delegates in attendance. Moderator, James Quinter; Clerk, C. G. Lint. James Quinter was elected on the Standing Committee, and John Wise, delegate.

May 8, 1877, District Meeting was held in the Berlin church, Somerset County, with twenty-five delegates in attendance. Also two new congregations were formed during the year; viz., Summit Mills and Meyersdale. Moderator Joseph Berkey; Clerk, J. I. Cover; Delegate on Standing Committee, John Wise; delegate to Annual Meeting, J. I. Cover.

May 16 and 17, 1878, District Meeting was held in the Indian Creek church, Westmoreland County, with thirty delegates present. Moderator, C. G. Lint; Clerk, J. I. Cover; delegates to Annual Meeting, C. G. Lint and J. I. Cover. Rockton, Shemoken and Ligonier Valley congregations were added to the list of churches.

May 20 and 21, 1879, District Meeting convened in the Dunnings Creek church, with twenty-nine delegates in attendance. An unusual amount of business came before the meeting—twenty-one items. Moderator, Joseph Berkey; Clerk,

Joseph Holsopple; Reading Clerk, H. R. Holsinger. This is the first record of a Reading Clerk. Member on the Standing Committee, Mark Minser; delegate to the Annual Meeting, Silas C. Keim.

April 20, 1880, District Meeting was held in the Red Bank church, Armstrong County, with twenty-three delegates in attendance. Johnstown, a new congregation, was added to the list. Moderator, H. R. Holsinger; Clerk, J. W. Beer; Reading Clerk, Daniel Crofford. Sixteen items of business were passed upon at this meeting. Member on the Standing Committee, Lewis Kimmel; delegate, H. R. Holsinger.

May 24 and 25, 1881, District Meeting convened in the Quemahoning church, Somerset County. This meeting was a record breaker in the number of churches represented, in the number of delegates enrolled, in the number of sessions held (five) and in the amount of business transacted, as well as the importance of the same. The old Berlin congregation was divided into four congregations, thus forming three new ones; viz., Brothers Valley, Somerset and Stony Creek. Markleysburg was also added. Forty-five delegates were in attendance. Moderator, J. I. Cover; Clerk, Joseph Holsopple; Reading Clerk, E. K. Hochstetler; member on Standing Committee, C. G. Lint; delegate, J. I. Cover.

May 16 and 17, 1882, District Meeting was held in the Jacobs Creek church, with forty-seven delegates on the list. Brush Valley church was added to the list of congregations. Another warm meeting consisting of six sessions. Moderator, J. I. Cover; Clerk, J. S. Holsinger; Reading Clerk, John H. Myers; member on Standing Committee, J. I. Cover; delegate, J. S. Holsinger.

April 24, 1883, District Meeting convened in the Meyersdale church, Somerset County, with thirty-eight delegates enrolled. Of the thirty congregations now composing the District, eleven failed to represent by delegate this year. Moderator, J. S. Holsinger; Clerk, Joseph Holsopple; Reading Clerk, S. C. Umbel; member on Standing Committee, J. S. Holsinger.

May 20, 1884, District Meeting was held in the Shade

church, Somerset County, thirty-two delegates in attendance. Somerset church is disorganized and becomes a part of the Brothers Valley church. Moderator, C. G. Lint; Clerk, W. G. Schrock; Reading Clerk, R. T. Pollard; member on Standing Committee, C. G. Lint.

May 12, 1885, District Meeting convened in the Manor church, Indiana County, with thirty-one delegates deciding the queries. The Shemoken church is recommended to the care of the committee of supplies and the Mission Board of the District. Moderator, J. S. Holsinger; Clerk, W. G. Schrock; Reading Clerk, H. H. Keim; member on Standing Committee, J. S. Holsinger.

June 1, 1886, District Meeting was held in the Johnstown church, Cambria County, with thirty-two delegates from the various churches present. Moderator, C. G. Lint; Clerk, Joseph Holsopple; Reading Clerk, J. H. Myers; member on Standing Committee, C. G. Lint.

May 17, 1887, District Meeting convened in the Middle Creek church, with thirty-five delegates enrolled. Moderator, C. G. Lint; Clerk, W. G. Schrock; Reading Clerk, H. H. Keim; member on Standing Committee, J. C. Johnson.

May 8, 1888, District Meeting was held in the Elk Lick church, Somerset County, and the enrollment of delegates was thirty-seven. Moderator, J. C. Johnson; Clerk, Joseph Holsopple; Reading Clerk, W. H. Cover; member on Standing Committee, J. S. Holsinger.

May 15, 1889, District Meeting was held in the Plum Creek church, Armstrong County, with an enrollment of thirty-five delegates. Stony Creek church was dropped from the list of congregations, but three new ones were added; viz., Fayette, Glen Hope and Maple Glen. Moderator, J. C. Johnson; Clerk, Joseph Holsopple; Reading Clerk, J. N. Davis; member on Standing Committee, Valentine Blough.

April 30, 1890, District Meeting convened in the Quema-honing church, with thirty-seven delegates in attendance. The remnant of the old Conemaugh congregation having been taken over by the Johnstown congregation, it was dropped

from the list, but Bolivar was added. Moderator, George Hanawalt; Clerk, W. G. Schrock; Reading Clerk, W. H. Cover; member on Standing Committee, Hiram Musselman.

April 22, 1891, District Meeting was held with the Brethren of the Summit Mill church, and thirty-three delegates were enrolled. Moderator, J. S. Holsinger; Clerk, W. G. Schrock; Reading Clerk, George W. Lowry; member on Standing Committee, J. C. Johnson.

May 11, 1892, District Meeting convened in the Johnstown church with a representation of thirty-six delegates. Brush Valley congregation was dropped from the list. Moderator, J. C. Johnson; Clerk, W. G. Schrock; Reading Clerk, D. H. Walker; member on Standing Committee, J. C. Johnson.

April 26, 1893, District Meeting was held in the Shade church, with thirty-four delegates present. Moderator, J. S. Holsinger; Clerk, Daniel Holsopple; Reading Clerk, D. H. Walker; member on Standing Committee, J. S. Holsinger. July 5, 1893, a special District Meeting was held in the Middle Creek church for the purpose of making preparations for the Annual Conference, which is to be held in this District in 1894. There were twenty-five delegates in attendance, and the same officers that served in the spring also served at this meeting. The following brethren were elected on the committee on location: J. S. Holsinger, C. G. Lint, Stephen Stutzman, Joseph Holsopple, Valentine Blough and W. G. Schrock.

May 2, 1894, District Meeting was held in the Jacobs Creek church, with thirty-five delegates on the roll. Moderator, J. C. Johnson; Clerk, Daniel Holsopple; Reading Clerk, W. G. Schrock; member on Standing Committee, David Hildebrand.

May 8, 1895, District Meeting convened in the Brothers Valley church, with thirty-six delegates present. Moderator, J. C. Johnson; Clerk, S. S. Blough; Reading Clerk, Jasper Barnthouse; member on Standing Committee, C. G. Lint.

May 29, 1896, District Meeting was held in the Markleysburg church, Fayette County, with thirty-three delegates in

their seats. Moderator, G. S. Rarigh; Clerk, W. G. Schrock; Reading Clerk, Jasper Barnthouse; member on Standing Committee, G. S. Rairigh.

May 12, 1897, District Meeting convened in the Meyersdale church, with thirty-four delegates on the list. It would seem that the Fayette church has gone out of existence. Moderator, C. G. Lint; Clerk, W. G. Schrock; Reading Clerk, D. H. Walker; member on the Standing Committee, C. G. Lint.

May 4, 1898, District Meeting was held in the Rockton church, Clearfield County, with thirty delegates enrolled. Moderator, Jasper Barnthouse; Clerk, S. S. Blough; Reading Clerk, H. A. Stahl; member on the Standing Committee, W. A. Gaunt.

August 23, 1899, District Meeting convened in the Shade church, with thirty-five delegates on the roll. A siege of smallpox in Windber and surrounding country prevented the meeting from being held at the usual time, and so this year we had no delegate on the Standing Committee. West Johnstown was added to the list of congregations. Moderator, C. G. Lint; Clerk, S. S. Blough; Reading Clerk, D. H. Walker.

May 9, 1900, District Meeting was held in the Markleysburg church, with thirty-three delegates in attendance. Moderator, Jasper Barnthouse; Clerk, S. S. Blough; Reading Clerk, P. J. Blough; delegate on the Standing Committee, Jasper Barnthouse.

May 1, 1901, District Meeting convened in the Fairview house of the Georges Creek church, with thirty-eight delegates enrolled. Moderator, C. G. Lint; Clerk, S. S. Blough; Reading Clerk, W. A. Gaunt; delegate on Standing Committee, C. G. Lint.

April 23, 1902, District Meeting was held in the Maple Spring house of the Quemahoning church, with an attendance of thirty-six delegates. Moderator, Jasper Barnthouse; Clerk, S. S. Blough; Reading Clerk, P. J. Blough; delegate on the Standing Committee, Joseph Holsopple. Pittsburgh church was organized this year, July 6, 1902.

May 6, 1903, District Meeting convened in the Meyersdale church, with thirty-six delegates acting. Moderator, Jasper Barnthouse; Clerk, S. S. Blough; Reading Clerk, J. F. Dietz; delegate on Standing Committee, C. G. Lint.

April 27, 1904, District Meeting assembled in the Walnut Grove house of the Johnstown church, and the attendance of delegates was forty. Moderator, Jasper Barnthouse; Writing Clerk, J. J. Shaffer; Reading Clerk, J. F. Dietz; delegates on the Standing Committee, D. H. Walker and Jasper Barnthouse. Cowanshannock congregation was dropped out of the list of active congregations.

May 17, 1905, District Meeting convened in the Middle Creek church, with thirty-six delegates constituting the voting body. Moderator, D. H. Walker; Writing Clerk, J. J. Shaffer; Reading Clerk, Jasper Barnthouse; member on Standing Committee, C. G. Lint.

May 9, 1906, District Meeting was held in the Penn Run House of the Manor church, with thirty-six delegates in attendance. Moderator, Jasper Barnthouse; Writing Clerk, S. S. Blough; Reading Clerk, J. F. Dietz; delegate on the Standing Committee, D. H. Walker.

April 3, 1907, District Meeting was held in the Berkey house of the Shade church, with an enrollment of thirty-eight delegates. The Clarion congregation was dropped from the list. Moderator, Jasper Barnthouse; Writing Clerk, H. S. Replogle; Reading Clerk, J. F. Dietz; delegate on the Standing Committee, S. S. Blough.

April 22, 1908, District Meeting was held in the County Line house of the Indian Creek church, with thirty-eight delegates present. Moderator, S. S. Blough; Writing Clerk, J. J. Shaffer; Reading Clerk, M. J. Weaver; member on the Standing Committee, P. J. Blough.

April 14, 1909, District Meeting was held in the Salisbury house of the Elk Lick church, with an enrollment of thirty-eight delegates. Moderator, Jasper Barnthouse; Writing Clerk, M. J. Weaver; Reading Clerk, H. S. Replogle; mem-

bers on the Standing Committee, Jasper Barnthouse and J. J. Shaffer.

March 30, 1910, District Meeting convened in the Roxbury house of the West Johnstown church. Forty-two delegates were enrolled. Moderator, P. J. Blough; Writing Clerk, J. J. Shaffer; Reading Clerk, H. S. Replogle; delegates on the Standing Committee, D. H. Walker and J. F. Dietz.

April 19, 1911, District Meeting was held in the Maple Spring house of the Quemahoning church, and the number of delegates present was forty-three. Glen Hope congregation changed its name to Chess Creek. Moderator, Jasper Barnthouse; Writing Clerk, H. S. Replogle; Reading Clerk, M. J. Weaver; delegates on the Standing Committee, W. M. Howe and Silas Hoover.

April 19, 1912, District Meeting was held in the assembly room of the Somerset County courthouse, Middle Creek church, with forty-four delegates in attendance. Moderator, Jasper Barnthouse; Writing Clerk, H. S. Replogle; Reading Clerk, M. J. Weaver. Two new congregations were added to the number; viz., Greensburg and Scalp Level; delegates on the Standing Committee, J. H. Cassady and H. S. Replogle.

March 26, 1913, District Meeting was held in the Walnut Grove house of the Johnstown church, with fifty-three delegates in attendance. Ryerson Station congregation was, by the consent of both Districts, transferred to the Second District of West Virginia. Moderator, Jasper Barnthouse; Writing Clerk, H. S. Replogle; Reading Clerk, G. K. Walker; delegates to the Annual Meeting, P. J. Blough and Levi Rogers.

April 15, 1914, District Meeting was held in the Scalp Level house of the Scalp Level church, with fifty-nine delegates enrolled. Two new congregations, Greenville and Trout Run, were added to the number of congregations, making the number thirty-two. Moderator, J. H. Cassady; Writing Clerk, H. S. Replogle; Reading Clerk, J. J. Shaffer; delegate on the Standing Committee, J. J. Shaffer.

April 7, 1915, District Meeting was held in the Maple

Spring church of the Quemahoning congregation, with fifty-three delegates enrolled. During the year the West Johnstown congregation was divided into three congregations, and so two new congregations, Morrellville and Pleasant Hill, were added to the list. Moderator, W. M. Howe; Writing Clerk, H. S. Replogle; Reading Clerk, M. J. Brougher; delegates on the Standing Committee, D. H. Walker and M. J. Brougher.

## CHAPTER XI.

### **Annual Conferences.**

According to the best information available seven Annual Meetings of the Brotherhood have been held in Western Pennsylvania, and all in Somerset County within a comparatively small area.

The first one was held in the barn of Bishop John Buechly, in Elk Lick Township, in 1811. In the Minutes of the Annual Meetings from 1778 to 1909 this meeting is missed. There seems to be no doubt, however, of the meeting having been held there that year. There is a family tradition that Sister Flickinger, who was a daughter of Bishop Buechly, was four years old when the meeting was held in her father's barn, and she was born November 27, 1806.

The second one was held at Glade in 1821. At this meeting seven papers were passed upon. I notice but two of these. The question was asked whether brethren may have distilleries. Answer: It was considered to leave it by what was concluded some thirty years ago, that no brother would be allowed to have a distillery, or to distil ardent spirits. Another question was whether persons who had been but once immersed might be received into the church. Answer: It was considered that a threefold immersion is the true baptism; but if such persons would be content with their baptism, and yet acknowledge the Brethren's order as right, we would leave it over to them, and receive them with the laying on of hands and prayer.

The third Annual Meeting in the county was held at the home of Brother William Miller, not far from Meyersdale, on May 28, and 29, 1841. Fifteen queries were disposed of at this meeting. One query was whether the Brethren prac-



The Bishop John Buechly Barn in Which the Annual Meeting Was Held in 1811.

ticed feet-washing strictly according to the Gospel. Answer: Considered, after much conversation and reflection, that feet-washing, as practiced hitherto by the Brethren, is according to the Word, and that the mode, as far as we could learn until now, could in no wise be improved. Another question was, whether the Brethren have a right to admit friends, who are not members, to sit down with them at the Lord's supper, if there is room. Answer: Considered, that making a proper distinction between the supper and the communion of the body and blood of Jesus Christ, there could be no objection to admit friends to the supper, when there is room. Still another: Whether a deacon may give testimony to what a teacher (minister) has said while there is one or more teachers present that have not spoken, and request him to speak? Answer: Considered that he may, if requested.

The following brethren's names are signed at the close of the Minutes: Daniel Gerber, David Pfoutz, Christian Long, Daniel Arnold, George Hoke, Abraham Yandt, John Hart, John Price, Daniel Reichard, Henry Kurtz.

The fourth one was held in the Grove meetinghouse, near Berlin, in 1849. This was a great meeting in a number of ways. Forty-six queries were considered and passed upon. We care to notice only a few. Article 21. Is the Lord's supper a divine or sacred ordinance? and if so, have the children of God a right to invite such as are not members to eat

with them at the same table and time? Answer: Considered, to be a divine and sacred ordinance (as all the Lord's ordinances are), and should be eaten by the members only.

Article 35. Whether it would not be more consistent with the Word, if, at the communion, the administrator would give the bread and cup to the sisters, and they divide it, like the brethren, among themselves, and the administrator to pass along, to keep order? Answer: Considered, unanimously, to go on, in celebrating the communion, as heretofore.

Article 39. Whether it would not be more according to the Gospel, in the observance of feet-washing, for the brother, at the head of the table, to wash and wipe the feet of the brother on his right hand, and that brother to wash and wipe the feet of the next, and so on, around the table? Answer: Considered, that as this question has so often been before the council, and that the manner of its observance could not be amended, we are still of the opinion, that the command is fully obeyed, if we wash our feet among one another, as rendered by the German translation; but we would recommend to each brother and sister, at the earliest opportunity, to obey the command to wash, and that in washing, the members should change frequently.

At this meeting Brethren Peter Long, Andrew Spanogle, and John Holsinger, of Pennsylvania; Joseph Arnold and Jacob Byser, of Virginia, and George Hoke and Henry Kurtz, of Ohio, were appointed a committee to assist in dividing the large Glades church into several congregations.

The names of the following ordained elders appear at the close of the Minutes: George Hoke, J. Showalter, Henry Kurtz, Peter Nead, A. Spanogle, J. Molsbaugh, Peter Long, John Kline, Jacob Saylor, Samuel Wampler, Peter Kober, Jacob Meyer, Daniel Yundt, George Shafer, John Holsinger, Jac. Stutzman, D. Shoemaker, Jos. Arnold and Thos. Clarke.

The fifth one held in the District convened in the Summit Mills meetinghouse, in the Elk Lick congregation, in 1859. "As usual, a large number of persons assembled on Saturday,

and a meeting for worship was held in the afternoon. On Lord's Day, the congregation being very large, arrangements were made for having divine service performed in three different places in the immediate vicinity of the place designed for the General Council Meeting. These meetings were all well attended, and good attention given to the Word preached.

“ On Monday morning the Council Meeting was organized by appointing the following Standing Committee: John Kline, Jacob Thomas, Isaac Pfoutz, Daniel P. Sayler, John H. Umstad, Peter Long, John P. Ebersole, Henry Davy, Jacob Miller, John Metzger, Samuel Layman, David Rittenhouse, James Quinter, and John Berkley. Daniel P. Sayler and James Quinter were appointed Clerks, and Daniel P. Sayler, Moderator.

“ The delegates then presented themselves, and the papers addressed to the Council were received; and while business was preparing, public worship was, as usual, held on Monday.

“ There were represented, in this Council Meeting, eighty-seven congregations. The delegates representing these congregations were divided into thirteen sub-committees, and to them were committed the queries designed to come before the General Council, in order that they might report upon them.

“ On Tuesday morning the brethren assembled for business. The meeting was opened with singing and prayer. After this the object of the meeting was explained. The committees then began to make their reports, and it was ascertained that the following queries were before the meeting. These were considered in the fear of God, and examined in the light of the Scriptures, and answered as herein stated: ”

Thirty-seven items of business were passed upon. Article 5. Inasmuch as the ceremony used by the Brethren, in receiving members into the church, is thought, by a large proportion of the Brethren, to be of too great length, might it not be shortened? And, instead of the questions being asked in the water, would it not be more consistent to ask them in the house, or on the bank of the river or stream? Answer:

We do not consider it good to make any alterations from the present practice of the Brethren.

The sixth Annual Conference held in Western Pennsylvania, convened in Meyersdale, June, 1873. The Standing Committee met and organized on Monday, June 2, and on Tuesday morning the General Council Meeting was opened. At this meeting twenty-nine articles were passed upon. A noticeable feature of this meeting is that committees were sent to eight different congregations to assist in the adjustment of difficulties. The Standing Committee was composed of the following elders: Henry Garst, B. F. Moomaw, S. Garver, M. Cossner, D. P. Sayler, D. Long, David Gerlach, Jacob Price, John Wise, H. D. Davy, John Brillhart, Jacob Garver, D. B. Sturgis, John Baker, Joseph McCarty, E. Eby, John Metzger, Henry Strickler, R. Badger, C. Harader, and J. Quinter.

The last Conference to convene in this District was held in May, 1894, at Meyersdale. The General Conference was opened at 9 A. M., May 29, 1894. The Minutes of this meeting cover seventeen large printed pages. Two questions of unfinished business were disposed of, and twelve articles of new business were presented. The report of the General Church Election and Missionary Committee is both lengthy and interesting. That year the receipts for missionary purposes from all sources, were \$9,748.39. The Annual Meeting collection was \$423.56. At this meeting W. B. Stover and Mary Stover, his wife, of Waynesboro, Pennsylvania, A. W. Vaniman and Alice Vaniman, his wife, of Topeka, Kansas, and Bertha Ryan, of Chicago, Illinois, were approved as missionaries to India. The understanding, however, was that only three of them be sent at the present.

The Standing Committee was composed of thirty-six elders, as follows: J. W. Eller, W. H. Naff, Levi A. Wenger, D. B. Arnold, W. A. Gaunt, Eph. W. Stoner, Geo. K. Sappington, S. A. Miller, F. P. Cassel, C. L. Pfoutz, H. B. Brumbaugh, David Hildebrand, Tobias Kreider, Samuel Sprankel, L. H. Dicky, Wm. Harshbarger, D. Bechtelheimer, A. H.

Puterbaugh, S. Bucklew, Jos. Amick, J. H. Moore, J. Rufus Gish, M. T. Baer, G. W. Clemens, S. M. Miller, John Zuck, Abraham Wolfe, Isaac F. Rairigh, S. M. Forney, Geo. E. Wise, Chas. M. Yearout, B. B. Whitmer, E. Eby, Abraham Molsbee, John Metzler, and L. W. Teeter. Enoch Eby was Moderator; L. W. Teeter, Reading Clerk and J. H. Moore, Writing Clerk.

It is seen from the few articles noted in the foregoing that many years ago the single mode of feet-washing, sisters breaking bread, and asking the questions out of the water, were contended for. We, today, wonder at the liberality of the Brethren years ago in admitting persons to membership who had been baptized by single immersion; also in permitting friends not members to partake of the Lord's supper. In the matter of temperance we have lost nothing, but gained, because we are taking an *active* part in driving the saloon from our fair land.

## CHAPTER XII.

### **Ministerial Meetings.**

In the matter of holding Ministerial Meetings Western Pennsylvania is well in the lead among the Districts of the Brotherhood. The first call for such a meeting came from the Johnstown congregation to the District Meeting of 1892 in the following petition: "We, the Johnstown church of Cambria County, Pennsylvania, petition District Meeting, assembled in the Johnstown congregation, to grant said church the privilege of holding a Ministerial Meeting in the fall of 1892 in the Walnut Grove house." Answer to petition: "Petition granted."

In accordance with the above petition and answer the first Ministerial Meeting of the Western District of Pennsylvania convened in the Walnut Grove church of the Johnstown congregation, November 2 and 3, 1892, with J. C. Johnson, Moderator and Joseph Holsopple, Clerk. The next meeting was held November 23 and 24, 1893, in the Berkey church of the Shade Creek congregation, with J. C. Johnson, Moderator and George W. Lowry, Secretary. Succeeding meetings were held as follows: October 11 and 12, 1894, Indian Creek; J. C. Johnson, Moderator; George W. Lowry, Secretary. October 30 and 31, 1895, Elk Lick; J. C. Johnson, Moderator; W. G. Schrock, Secretary. October 20 and 21, 1896, Walnut Grove; George S. Rairigh, Moderator; S. S. Blough, Secretary. October 6 and 7, 1897, Middle Creek; D. H. Walker, Moderator; J. F. Dietz, Secretary. October 25 and 26, 1898, Shade Creek; D. H. Walker, Moderator; S. S. Blough, Secretary. October 17 and 18, 1899, Maple Spring, Quemahoning congregation; D. H. Walker, Moderator; S. S. Blough, Secretary. October 9 and 10, 1900, Jacobs Creek; W. A. Gaunt, Mod-

erator; S. S. Blough, Secretary. October 22 and 23, 1901, Holsinger church, Dunnings Creek congregation; organization is not at hand. November 12 and 13, 1902, Walnut Grove; D. H. Walker, Moderator; H. A. Stahl, Secretary.

By this time the burden of holding these meetings, on account of the large attendance, becoming great, for three years no congregation called for the meeting. In 1903 the Sunday-school Convention, by action of District Meeting, was ordered to be made self-supporting, by charging for the meals served. This proving satisfactory, a similar action was taken in 1906 in regard to the Ministerial Meeting, with the provision that both meetings be held at the same time and place. This plan has been working well ever since, and meetings have been held annually as follows: July 31 and August 1, 1906, Walnut Grove; Joseph Holsopple, Moderator; H. A. Stahl, Secretary. August 21 and 22, 1907, Meyersdale; Jasper Barnhouse, Moderator; J. J. Shaffer, Secretary. August 24 and 25, 1908, Pike church, Brothers Valley congregation; W. M. Howe, Moderator; William Kinsey, Secretary. August 24 and 25, 1909, Roxbury church, West Johnstown congregation; J. H. Cassady, Moderator; H. A. Stahl, Secretary. August 23 and 24, 1910, Elk Lick; M. J. Weaver, Moderator; H. A. Stahl, Secretary. August 22 and 23, 1911, Scalp Level; W. M. Howe, Moderator; H. S. Replogle, Secretary. August 20 and 21, 1912, Walnut Grove; D. H. Walker, Moderator; Alvin G. Foust, Secretary. August 19 and 20, 1913, Greensburg; J. H. Cassady, Moderator; G. E. Yoder, Secretary. August 18 and 19, 1914, Meyersdale; J. H. Cassady, Moderator; L. R. Holsinger, Secretary. August 17 and 18, 1915, Roxbury; W. M. Howe, Moderator; M. J. Brougher, Secretary.

I am sure that all who have been in attendance at these meetings are ready to testify that they have received great benefit from them. Many and varied have been the subjects discussed. Great inspiration comes to a large body of ministers and other workers in meeting together to discuss great and vital Bible doctrines and best methods of accomplishing

the Lord's work. One who is accustomed to attending these meetings can scarcely see how so many of the ministers of the District can be satisfied to absent themselves from these means of growth and development.



## CHAPTER XIII.

### **Bible, Missionary and Sunday-School Institute.**

“The Bible, Missionary and Sunday-school Institute of the Western District of Pennsylvania of the Church of the Brethren was organized at Scalp Level, Pennsylvania, August 23, 1911.

“This institute is to be held annually, beginning on the second Monday evening of December of each year and closing on the following Friday evening. The committee for the year 1911 was as follows: J. H. Cassady, Chairman; J. L. Weaver, Secretary; G. K. Walker, Treasurer, and G. E. Yoder and H. S. Replogle.”

The first institute was held in the Roxbury church of the West Johnstown congregation, December 4-9, 1911, having been held one week before the set time on account of Elder J. M. Blough, who was one of the instructors, and who could not be present later. The instructors were as follows: Sunday-school Work, R. D. Murphy; Bible (Galatians), W. M. Howe; Bible Doctrine, D. W. Kurtz; Missionary, J. M. Blough, and Travels (illustrated), W. R. Miller. Forty-five ministers were in attendance.

At the Ministerial Meeting at Walnut Grove, August 21, 1912, a decision was passed by which the Bible Institute Committee should consist of three members, one being elected each year. At the same meeting the following committee was elected: J. H. Cassady, three years, W. M. Howe, two years and H. S. Replogle, one year.

The second institute was held in the Meyersdale church December 9-13, 1912. The instructors were Dr. D. Webster Kurtz, Elder T. T. Myers and Elder Wilbur B. Stover, who

was home on furlough. Thirty-four ministers were in attendance.

The third institute was held in the Scalp Level church, December 29, 1913 to January 4, 1914. The instructors were Dr. Kurtz, again, and Elder I. Bennett Trout, and some of the home ministers—P. J. Blough, R. D. Murphy, W. M. Howe and H. S. Replogle. Brother George W. Flory, of Covington, Ohio, gave his address, "The Red Dragon." The number of ministers present was thirty.

The fourth institute was held in the Greensburg church, December 14-18, 1914, and the instructors from a distance were P. B. Fitzwater and T. T. Myers. Only sixteen ministers were present.

The small attendance of ministers and Sunday-school workers, and the fact that a number of congregations held local institutes brought up the question at the 1915 District Meeting of the propriety of discontinuing the District Institute and urging the holding of more local institutes. The vote, however, favored continuing them.

The fifth institute was held in the Roxbury church of the West Johnstown congregation, and proved a great success in every way. It convened from December 27 to 31, 1915, and the outside instructors were Elders Galen B. Royer and Albert C. Wieand. Field Secretary I. E. Holsinger gave a talk each day on Sunday-school work. Elders M. Clyde Horst, M. J. Brougher, P. J. Blough and W. M. Howe also gave one address each on a vital subject. Attendance of ministers, forty-three.

These institutes are proving themselves a means of thorough instruction and a source of great inspiration. While the night sessions are attended by large crowds, the day sessions sometimes are only fairly well attended, and it is felt that a much larger number of ministers and Sunday-school workers should avail themselves of this means of growth and development.

## CHAPTER XIV.

### **Biographies.**

#### **JOHN ACHE.**

John Ache (Aughey) was born in Germany, but was of French descent. Of his ancestry nothing is known now. In 1728 he first settled in Lancaster County, Pennsylvania, where he married Elizabeth Venerlich. Here he also united with the church and was elected to the ministry. Not many years after his election to the ministry he moved to Fayette County, Pennsylvania, and purchased the Ache farm, containing 240 acres, situated one and one-fourth miles south of Masontown. Here he lived until his death in 1808. He was the first member of the Georges Creek congregation and its first elder. He held the meetings in his home for a number of years. During the summer the meetings were held in his large barn. After the Brethren quit holding the love feasts in their dwellings, they usually held them in the Ache barn also.

#### **DAVID ALBAUGH.**

David Albaugh, a minister, moved into the Conemaugh congregation from Blair County, Pennsylvania, when he was well advanced in years. He had been a useful and influential member of the Frankstown church in his native county. He was a brother of excellent character, and kind-hearted. He labored in the Conemaugh congregation until his death, which occurred March 2, 1867, at the age of 79 years, 6 months and 7 days. The funeral services were conducted by Brethren Solomon Benshoff, William Byers and Stephen Hildebrand, and his body was laid to rest in the Angus cemetery, near the old Horner meetinghouse.

#### **FRANK ANKENEY.**

Jacob and Elizabeth Ankeney, who reside near Elderton, Armstrong County, Pennsylvania, are among the substantial citizens of that county and he is a deacon in the Plum Creek congregation. Brother Ankeney is a member of a large and influential family of Somerset County, from where he moved when but a child. They are the parents of the following children: Robert, died 1896; Florence, Murray, Frank, Harry and Mary.

Frank was born at Elderton, Armstrong County, September 5,



**Frank Ankeney.**

1889. In addition to his public school education, he attended the Elderton Academy, graduating therefrom in 1909. In the fall of the same year he entered Juniata College. After having spent two years in college he taught school during the winter of 1911-12. He returned to Juniata in the fall of 1912 and graduated in the college classical course in the spring of 1914.

Brother Ankeney was elected to the ministry while in college in 1911, by the Huntingdon church. After finishing his work at Juniata, he was educational secretary in the Central Y. M. C. A. of Pittsburgh, Pennsylvania, in 1914-15. During the term of 1915-16 he is principal of the Elderton High School.

### **JASPER BARNTHOUSE.**

Jasper Barnthouse, only son of William and Polly (Fike) Barnthouse, was born October 7, 1861, in Garrett County, Maryland, near the Pennsylvania and West Virginia lines. He is a grandson of Jacob and Mary Fike. His grandparents on both sides are of German descent.

Jasper was born and reared on the farm, and by occupation he was a farmer for about twenty years. He received a common



**Elder Jasper Barnthouse and Wife.**

school education. In 1883 he began teaching school and taught twelve winters. His first school was near Frostburg, Maryland. Five winters he taught the home school (Asher Glade) and five years the adjoining one (Sand Spring), and the other term was in the McCabe school.

Brother Barnthouse and Anna Belle Umbel, daughter of Isaac and Mary Catharine Umbel, were married March 30, 1890, Elder Samuel C. Umbel, the bride's uncle, performing the ceremony.

At the age of seventeen, in December, 1878, while teaching the Sand Spring school, and during a meeting held in the same school-house, Jasper gave his young heart to God, being baptized by Elder William Bucklew, in the Buffalo Creek. He was called to the ministry in the Markleysburg congregation, June 11, 1884, ad-

vanced to the second degree of the ministry in the winter of 1885, and ordained to the eldership July 11, 1896, in the same congregation, by Elders C. G. Lint and Josiah Berkley.

Elder Barnthouse has been one of the most active of our ministers. For a number of years he spent considerable time in the evangelistic field, holding in all seventy-one series of meetings. These meetings were held in Pennsylvania, Maryland and West Virginia. He has baptized 616 persons. This does not include those where he held series of meetings and some other minister baptized the applicants, which was frequently done. Up to date (January 1, 1916) he solemnized 103 marriages, anointed 106 sick persons and preached 222 funerals. Altogether he has preached 4,074 sermons.

Elder Barnthouse labored in the Markleysburg congregation until 1904, when he removed to Uniontown, Georges Creek congregation, becoming the pastor of the church in that town. This position he has filled ever since. At different times he has been in charge of the Markleysburg, Georges Creek, Indian Creek, Ten Mile, Pennsylvania, Bear Creek, Maryland and Mount Union, West Virginia, congregations. He served as Moderator of District Meeting eleven times and was delegate on the Standing Committee four times.

### SOLOMON J. BAER.

Solomon J. Baer, son of John Baer, was born December 31, 1827. He was born and reared on his father's farm, near Sipesville, Somerset County, Pennsylvania. His education was limited, though he taught two years of German school and two of English.

He was united in marriage to Miss Agnes Cober, daughter of Elder John P. Cober, in 1850. After marriage they moved on his father's farm with his parents. Here he lived till 1866, when, with his family, he moved to a farm five miles east of Somerset, in Somerset Township, on the Somerset and Bedford Pike, near where Wills church is now located.

Brother and Sister Baer were the parents of ten sons and one daughter, Rosie. Rosie was drowned in the Johnstown flood. A number of the sons were school-teachers, and all of the children were faithful workers in their respective churches. Five have been officially connected almost from boyhood.

In 1856, while living in the Quemahoning congregation, he was called to the ministry, with his colaborer, Jonathan W. Blough. His preaching was in the German language. When the Berlin congregation was divided, in 1880, Brother Baer and Michael Weyand were the ministers of one of the new congregations; viz., Somerset.

In 1884, his second oldest son, Israel Baer, and wife, Hattie (Seibert), and his three brothers, William, Daniel and Peter, settled near Beaver City, Furnas County, Nebraska, and became the nucleus for a Brethren church, which in 1913, at the time of Brother Baer's death, numbered over 100 members. Elder Christian Forney held the first series of meetings, in Brother Baer's sod house. Israel was elected deacon at this same meeting, 1884, and was very faithful, and a great help to the pastors who have served this church.

Sister Fern Willard Baer, of Johnstown, Pennsylvania, who is a successful teacher in the schools of her city, an elocutionist of rare ability, and an active temperance worker, is a granddaughter. Sister Baer has been from her childhood a valued helper in the work of the Cambria County Woman's Christian Temperance Union. She has traveled and given readings in a number of counties of the State. As a reciter Sister Baer has won a number of medals.

Brother Baer died March 5, 1885, aged 57 years, 6 months and 4 days, and was buried in the Pike cemetery, at Brotherton, where lie his wife, who died in 1915, and his sons, John and Henry, and his daughter, Rosie.



Newton E. Beabes.

**NEWTON EMERT BEABES.**

Newton E. Beabes, son of Noah and Susan (Blough) Beabes, was born in Quemahoning Township, Somerset County, Pennsylvania, January 1, 1890. He was reared on the farm and attended the public schools until he was nineteen years of age.

In addition to his common school education, Brother Beabes was a student in Juniata College five terms. He has taught five terms of school and is engaged in teaching in the Hooversville Borough schools at present.

During a series of meetings held in the Sipesville church, Quemahoning congregation, Newton gave his heart to God and was baptized. He was elected to the ministry in the Quemahoning congregation, November 2, 1910. On December 25, 1915, he was married to Miss Ada Meyers, of Hooversville, by Rev. W. E. Sunday.



**Prof. J. C. Beahm.**

**J. C. BEAHM.**

The family of Elder H. A. and Annie Beahm, who lived and died in Virginia, will always stand out prominently because of the number of ministers it produced. In all there were six sons and four daughters, as follows: S. P., I. N. H., J. C., W. E., B. C., G. W., Bettie (Sours), Ella (Shick), Lucy (Price), and Adria (Varner). B. C. and Adria are dead. S. P. and I. N. H. are elders, J. C., W. E. and G. W. are ministers. Ella's first marriage

was to Professor C. E. Arnold. After his death she married Elder Shick, who also died.

Professor J. C. Beahm, one of the sons, was born in Rockingham County, Virginia, December 20, 1864. He took the B. E. course at Bridgewater College, Virginia, and the B. A. and M. A. courses at Oskaloosa College, Iowa. He taught six years in the public schools of Virginia, seven years in the Prince William Academy, at Brentsville, Virginia, ten sessions in the public schools of Maryland. He located in Elk Lick, Somerset County, Pennsylvania, in 1912, and has taught four years in high school work in Somerset County, being at present principal of the Boswell High School. Brother Beahm is a born teacher.

But he is also an able minister. He was elected to the ministry in Bedford County, Virginia, in 1891. He married Miss Emma Shockley, of Patrick County, Virginia, in 1896, who, though the daughter of a minister in another denomination, has united with her husband's church, and is a noble Christian mother.

#### CHRISTOPHER ISAIAH BEAM.

C. Isaiah Beam, son of Jacob Beam, and grandson of Christopher Beam, whose father emigrated from Scotland before the Revolutionary War, and settled on land in Somerset County, some of which is now in possession of the Mausts, was of sturdy Scotch ancestry.

Jacob Beam was married to a Miss Anderson. They moved to the "Western Reserve," probably Holmes County, Ohio, where their children were born and reared. When Isaiah, who was born December 28, 1817, was eight years old his mother died, leaving him to be pushed about anywhere. He made his way in the world as best he could, sometimes teaching school, sometimes carrying mail, and once for a while he was a conductor on the old Portage Railroad.

When he was 26 years of age he paid a visit to his uncles, Abraham and Hiram Beam, in Somerset County. He remained for some time, became acquainted with the family of Joseph Meyers and married his oldest daughter, Catharine, about the year 1845. The second year of his married life he lived in a house owned by John Forney, Sr., and ever after they were the best of friends. Forney was rather German and Beam was entirely English, and their associations together were mutually helpful, Forney acquiring the English language, and Beam the Pennsylvania Dutch. While living with Brother Forney he learned of the Brethren, and in 1847 he united with the church. He was Methodist, but is known to have said that he knew there ought to be a church

like the Brethren when yet with the Methodists in Ohio. After leaving the Forney farm he bought eight acres of land upon which he erected a house and lived until 1858, when John Forney moved West, and Brother Beam bought his farm. This farm is a mile south of Jenners, in Jenner Township. Here he lived till death, May 9, 1868, aged 50 years, 4 months and 11 days.

Brother Beam was elected to the ministry in 1854, being the first English minister in the Quemahoning church, where he regarded every member as his friend, and all the preachers as his associates. Nothing gave him greater pleasure than the association of the Brethren ministers, and when visiting ministers stopped to spend the night in his home, which was no uncommon occurrence, he was well pleased. His love for the church was ardent, and it was a great pleasure for him to attend the meetings.

His usual mode of travel was horseback. He often rode to Bedford, Westmoreland, Cambria and Fayette Counties, and to Maryland. He was an inveterate reader, and the New Testament was his choice Book. At the first District Meeting of Western Pennsylvania, held in the Grove meetinghouse, in 1866, Brother Beam was one of the Clerks.

Brother and Sister Beam were the parents of nine children, six of whom grew up and married. One son (died recently), a son-in-law, and two grandsons are in the ministry in the Church of the Brethren.

### JOSEPH BEAM.

Joseph Beam, oldest son of C. Isaiah and Catharine (Meyers) Beam, was born in Jenner Township, Somerset County, Pennsylvania, May 22, 1848. Joseph grew up on his father's farm much as other farmer boys do, enjoying only such school facilities as the common township schools afforded, with perhaps several terms of Summer Normal School. He early qualified himself to teach school and taught nearly half a score of terms of school in Jenner and Conemaugh Townships, Somerset County, and one term in Indiana County. His studious habits and careful reading gave him a wide range of general knowledge. He was a deep thinker and considerable of a critic, especially in his younger days. It was not uncommon for him to offer friendly criticism to the minister after listening carefully to his sermon. This was done with a view of being helpful to those who had not had the opportunities of an education as he had.

He also studied, and in the later years of his life did much surveying, some of it being done for coal companies. Many years he also pursued farming, having lived on several farms in Jenner and Jefferson Townships. At the time of his death, and for some

time previous, he was mail carrier between Bakersville and Kuhn, and it is probable that the disease (pneumonia) that caused his death was contracted by exposure to the bad weather while performing his daily duties.

Brother Beam was twice married. His first wife was Miss Sarah Ream, who died in 1875. Of this union he is survived by four children—Charles, Pierce, Samuel, and Mrs. Dorsey Keefer. His second wife, who survives him, was Miss Mary Ellen Shaulis. Of this union he is survived by four children—Robert, James, William and Mrs. Anna Swank. His first marriage was in about 1868 and his second March 28, 1879.

Brother Beam was baptized in 1867, and on June 27, 1882, he was called to the ministry by the Quemahoning congregation. His ministerial labors were principally in this congregation, until the beginning of the present century when the present line was adopted between the Quemahoning and the Middle Creek congregations. The adoption of this line placed him with the Middle Creek Brethren, and, though this was not of his seeking, he labored in that congregation the remainder of his lifetime.

Brother Beam wrote a biography of his father less than nine months before his death. In the close of his letter at that time he said: "I am always very busy and today I am in a hurry. I have jotted this for you, and if you can get anything out of it, I am sure you are welcome to it. If you wish anything more let me know."

He died January 12, 1915, aged 66 years, 7 months and 20 days. His funeral was conducted by Norman H. Blough in the Sipesville meetinghouse, and interment was made in the adjoining cemetery.

### J. C. W. BEAM.

J. C. W. Beam, son of John and Nancy Jane (Fisher) Beam, was born in Franklin Borough, Cambria County, Pennsylvania, January 29, 1869. The family located in Millville Borough, now a part of the city of Johnstown, where Brother Calvin received his education, finishing the course at the age of fourteen, when he entered the Cambria Steel Company's employ as a mill hand. He has been in this company's employ, in various departments, ever since.

Brother Beam comes from an old family, the Beams being able to trace their lineage to the fatherland. His brothers and sisters are: Albert S., George F., Charles E., Mary Katharine, Josephine May, Elizabeth Lucinda, Estella Viola, Emma Dewdrop, and Bertha Alice.

Brother Beam and Caroline Mishler, daughter of William and

Leah Mishler, were united in marriage by S. W. Miller, justice of the peace. To this union were born the following children: Nellie Mae, Albert S., William R., Samuel L., John M., Harry F., and James C. The last two are dead. All are members of the Church of the Brethren.

Brother Beam was reared in the Church of the Brethren, but at the age of sixteen he united with the Somerset Street Progressive Brethren Church, being baptized by Elder R. Z. Replogle. He, however, was not satisfied, and on September 1, 1899, he united with the Johnstown Church of the Brethren, being baptized by Elder A. Fyock.

About fourteen years ago the family located in Roxbury, now a part of the West Johnstown congregation, and began active work in the church and Sunday-school. Since then he has been almost continuously either superintendent or teacher, or both. In June, 1904, he was elected deacon, and December 12, 1911, to the ministry, all in the West Johnstown congregation. About a year later he was forwarded to the second degree, where he now labors.

Brother Beam has served the church as Messenger agent a number of years. He possesses a good library, is a great reader and a close student.

(Portrait on Page 199.)

#### PETER BEER.

Peter Beer was born June 23, 1829, in Armstrong County, Pennsylvania, and was of German descent, his mother's name being Elizabeth Berkey. She was a member of the Church of the Brethren. He was an orphan, and had the experiences such as children generally have in humble and limited circumstances. His facilities for an education and self-improvement were much circumscribed, but he had the advantage of a rugged nature, and was endowed with mental as well as physical force. He was quick to see his advantages under unfavorable conditions, and was not averse to making use of his physical powers. He labored much in log camps, and in the springtime, when the floods came, he would assist in building rafts of the timber prepared in the dead of the winter and floating them down the Susquehanna River to market. While thus employed he often came in contact with associates of rude character. One time on his return trip from the Eastern market, a drunken mob was fighting with a man who belonged to another crew. The boss, a large man, and whose name also was Beer, came up, sent the fighters right and left, and soon succeeded in getting his man away from the mob. A little later Brother Beer came, with his axe, to take the train for home. Some one called



Elder Peter Beer and Wife.

out, "Hurry up, Beer," at which this drunken gang, mistaking Brother Beer for the other man by the same name, began to attack him with clubs, axes and brickbats. No one being near to help him, he threw down his axe, and began to keep them back by striking them with his clenched hands, at the same time going toward the train, which was now moving off without him. He finally got hold of the moving train, and drew himself up, out of their reach, with many cuts and bruises, finally reaching a place of safety. This was Brother Beer's last trip down the river, rafting.

By trade Brother Beer was a carpenter, and many are the houses and barns that bear the imprint of his labors, and many the timbers, that, if they could speak, would bear testimony to his physical abilities.

In 1855 he was married to Caroline Brillhart, of Georgeville, Indiana County, by W. S. Blackburn. The family lived in Indiana County until 1876, when they moved to a farm near Rockton, Clearfield County, where he lived the remainder of his days. Brother and Sister Beer were blest with four daughters and three sons. Six of the family are now living, and all but one are members of the church. Elder J. Harvey Beer, of Denton, Maryland, is a son.

Brother Beer died of dropsy and heart trouble, June 23, 1892,

being 63 years of age. He was laid to rest in the Rockton cemetery, and beside him was laid his widow, who died July 12, 1912. Funeral services were conducted by Geo. S. Rairigh.

Brother Beer was baptized in 1859 by Brother Shumaker, of Armstrong County, and elected to the ministry about a year later. He was ordained to the eldership in June, 1885, by Elders John S. Holsinger and Mark Minser. He was the first minister and elder of the Rockton congregation. Spiritually Elder Beer was no less efficient than he was physically. He made his mental and physical powers contribute to his efforts in furthering the cause of the Master. He was naturally not eloquent in speech, but he labored hard, and with the skill of an architect he built his sermons, and delivered them with the same methodical system.

Elder Beer always stood for non-conformity, and lived it himself, which fact stands as a monument to his family and his congregation. He was not afraid to preach the entire Word, for fear of offense, but, with power, he gave forth the message, and declared the doctrines of the Bible with no uncertain sound. His strong, friendly grasp of the hand, with his "God bless you," was remembered long after his departure from this world.

Besides traveling extensively over the large territory embraced in his congregation, and opening many points for preaching, Elder Beer also did much work in the Glen Hope congregation. This work he did willingly, traveling on foot from place to place. Once a sister asked him why he made such a sacrifice. His answer was: "I have not long to live. I must do what I can while time is given me." He had the satisfaction of seeing the Glen Hope and Rockton congregations, where he spent so much of his time in voluntary missionary work, firmly established.

In 1892, when he was in failing health, by much effort he was able to attend the District Meeting, held in the Johnstown congregation. It was his desire, at this meeting, to arrange for the ordination of his oldest son, Harvey, to the oversight of the Rockton congregation. He succeeded in getting this arrangement made.

At this meeting a question came up for discussion, on which a difference of opinion was plainly manifest, and remarks were made with some warmth. Elder Beer got the floor, and in his characteristic, cool manner said: "Brethren, if you cannot agree together, some of you come out with us, and spend your extra energies in giving the Gospel to the hungry souls, that live on the frontier, and I can find work for all of you, so isolated, that you need not fall over one another." This was good advice, for, indeed, the Rockton congregation is on the frontier and the members are isolated.

**ELI BENSHOFF.**

Eli Benshoff, son of Paul and Barbara Benshoff, was born October 21, 1805. His parents owned, and lived on, the farm now owned by Brother Emanuel Rhodes, in Middle Taylor Township, Cambria County, a few miles from Johnstown. From this family the neighborhood received the name Benshoff Hill which it has carried for probably a hundred years or more. Here Eli was born and reared to manhood.

November 15, 1825, he was married to Miss Elizabeth Strayer, daughter of Peter and Catharine Strayer. They bought and moved onto a farm a half mile nearer town, on the hill above where Minersville is now located. He also owned the land now occupied by Minersville. At this latter place he engaged in milling. In this business he was in partnership with Samuel Berkey, a promising young minister and teacher.

Brother and Sister Benshoff were the parents of three children: viz., Rachel, born April 20, 1827, who was married to John Teeter, and who reared a family of ten children. She passed away many years ago. Some of her descendants are members of the church. Elizabeth, born May 27, 1829, died in childhood. Benjamin, born February 12, 1832. He was married to Catharine Snyder, and reared a family of thirteen children. Benjamin was baptized by Elder Levi Roberts, April, 1857, and was a deacon for some years. In the division he went with the Progressives. Besides the above, Brother and Sister Benshoff adopted and reared a nephew, John Wissinger, whose mother (a sister of Mrs. Benshoff) had died when he was four weeks old. This John Wissinger repaid his foster parents for the Christian training they gave him by becoming a dutiful Christian young man. He married a Miss Snyder and reared a large family. For nearly forty years he has been a faithful deacon. At present he lives in Morrellville.

Brother Benshoff, as nearly as can be ascertained, was called to the ministry in the old Conemaugh church, about 1850. He was highly respected in the community in which he lived. In the fall he took a long trip, contracting a severe cold, which, during the winter, developed into lung trouble, causing his death April 24, 1855, aged 49 years, 6 months and 3 days. He is buried in Benshoff Hill cemetery.

Elder Solomon Benshoff, of whom mention is made elsewhere, was his brother.

**JOSEPH BERGER.**

Joseph Berger was born July 20, 1805, in Somerset County, Pennsylvania, and was reared near Meyersdale. He married Mary Hess, and they were among the first members of the Jacobs Creek

congregation. He was a deacon in 1849 and shortly after that was called to the ministry, and later to the eldership.

His family consisted of six sons and two daughters. His preaching was principally in his home congregation, and usually in the German language. After he had preached a sermon in the German he would make an announcement for one in the future to be conducted by some English-speaking preachers. He continued to serve the church as elder until a few years prior to his death.

#### D. R. BERKEY.

D. R. Berkey was born in Clearfield County, Pennsylvania, June 9, 1871. At the age of four years he was left homeless, and was brought up mostly among strangers with very little religious training.

While attending a revival meeting at Conemaugh, Pennsylvania, conducted by Elder George S. Rairigh, he was made to feel the need of a Savior, and was baptized by Brother John C. Harrison.

In the Montgomery congregation, Indiana County, Pennsylvania, he was called to the deacon office in June, 1904. He was elected to the ministry in the same congregation November 10, 1907, and was advanced to the second degree one year later. In 1912 he moved to the Manor congregation, where he now labors in the Christian ministry. He also preaches for the Chess Creek congregation under the direction of the Mission Board of Western Pennsylvania.

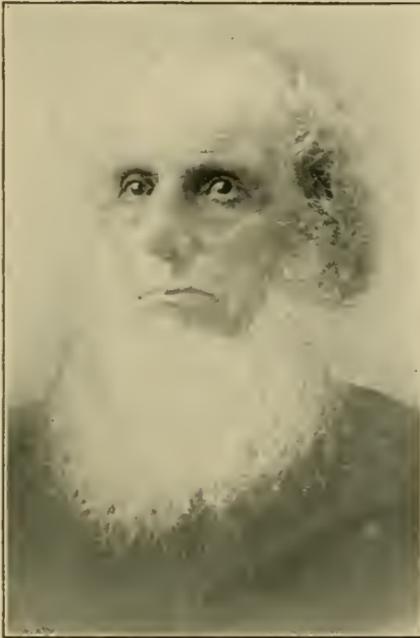
(Portrait on Page 128.)

#### JOSEPH BERKEY.

Andrew and Catharine (Fyock) Berkey lived near the Shade Creek, Paint Township, Somerset County, Pennsylvania. They were members of the Seventh Day Baptist Church. Mr. Berkey was called to the ministry in that denomination, but did not exercise in the office. To this union were born twelve children—five sons and seven daughters. Of this large family of children, Joseph was the fifth son and eleventh child.

Joseph Berkey was born December 10, 1822. The educational advantages of those days were few, yet he learned to read both the German and English languages. From his father he learned cabinet-making, painting and milling as well as farming.

He married Miss Mary Berkebile. They were the happy parents of the following children: Elizabeth Gordon, Hannah Shaffer, Hiram J., Daniel J., Caroline Shaffer, Mary Ann Pebley, Frank, and Ellen Wertz. Of these all are living but Sister Pebley. Daniel J. is a deacon and Hannah is a deaconess. Not many years



**Elder Joseph Berkey.**

after their marriage they united with the Church of the Brethren. They bought and moved onto a large tract of timbered land, near where the present town of Hagevo is located, and near the foothills of the Alleghany Mountains. Here he cleared away the timber sufficiently to erect his humble dwelling. Here he carved out a fruitful farm and reared his family.

Brother Berkey was a powerful man physically, and a modern Nimrod, as well as a successful fisherman. Whenever the family was in need of fresh meat he would shoulder his rifle and start for the woods, and it wasn't long until he returned with a deer, a bear or some other wild game. He knew the haunts of the wild beasts and the favorite fishing places on the Shade Creek.

Brother Berkey was called to the ministry in the Shade Creek congregation in 1851 or 1852 and rapidly grew into prominence. When the War of the Rebellion broke out Brother Berkey became much concerned about the Brethren who were drafted into the service of their country and asked that the church raise the money to buy their freedom. This the church felt unable to do. Brother Berkey, himself being drafted, decided to go with his brethren to the front and take care of them. They refused to bear arms but offered to do anything else honorable. After being marched from

place to place for months, and scarcely knowing what to do with these non-combatants, they were finally, at Brother Berkey's suggestion, consigned to a hospital camp in Philadelphia, where they rendered valuable service. It was while here that Brother Berkey had the sight of one eye injured by a drop of whitewash falling into it. Later in life this, probably, led to his blindness.

Brother Berkey's first wife died, and some years later he was married to Mrs. Catharine Custer, in whose home they lived until her death. The last eleven years he made his home with his son-in-law and daughter, Brother and Sister Aaron D. Shaffer, where he died. After leaving the farm he did much painting and grain-ing and some carpentering. While thus engaged he had a severe fall, which nearly cost him his life, and from which he recovered slowly. He often said that fall made him ten years older.

Brother Berkey was early in his ministerial life called to the eldership, and he soon distinguished himself as a pillar in the church, filling many pulpits, assisting in elections and ordinations, doing committee work and organizing churches. Besides having the oversight of a growing, prosperous home congregation, at different times he had charge of neighboring churches. Regarding the ordinances of the church he readily became authority, and his helpful counsel and judicious advice were much in demand. He was a faithful Bible student and a forceful preacher. His sermons were impressive, argumentative, and strongly doctrinal. They were delivered with such a spirit that the listener could not help but conclude that he was deeply interested in his subject. He had little use for a timepiece, put preached as he was led by the Spirit, regardless of the length of the sermon.

During the fifty-seven years of his ministry, Elder Berkey traveled many miles on foot and horseback, through the wilds of the Alleghany Mountains, through all kinds of weather, to do the bidding of his Master. Besides his labors in his own congregation and District, he traveled through many of the States of the East and Middle West. He was often selected to represent his church as delegate at Annual and District Conferences. In 1872 he was elected a member of the first Home Mission Board of the District, being elected for a term of three years. Twice he was Moderator of District Meeting and three times his District elected him delegate on the Standing Committee.

Elder Berkey was a friend of the young, and showed a tender concern for their welfare. Up to the last day of his life the church and what to do for it was the chief subject of conversation. The last seven years of his life were spent in blindness. After he had retired from his long, active life, he had hoped to spend the remainder of his days in reading and meditation, but he was

doomed to disappointment. He came to his daughter's home, in Johnstown, and two eye specialists were called to examine his eyes. When through with the examination he asked them what the verdict was. They were compelled to tell him that there was no hope—that he never would see again in this life. The disappointment was so great that he burst into tears. He returned to his home and bore his affliction with Christian fortitude. He preached a number of years after he was blind. His familiarity with his Bible enabled him to quote numerous passages of Scripture and tell where to find them.

When his son-in-law, Brother Shaffer, was dangerously ill with pneumonia, Elder Berkey worried very much, wondering what would become of him should Brother Shaffer die. The children and friends tried to comfort him, assuring him there were plenty of other homes open for him, but he would not be comforted. He prayed to die. When, on the morning of April 29, 1909, Brother M. K. Johns had assisted him from his bed and back again, he expressed the hope that that would be the last time any one needed to help him, and folded his hands across his breast, and in a short time the spirit had gone to God. His age was 86 years, 4 months and 19 days.

Funeral services were conducted in the Berkey meetinghouse by Elders S. P. Zimmerman and D. S. Clapper, from Amos 4: 12, and interment was made in the adjoining cemetery. Several hours after the funeral of Elder Berkey his son-in-law, Aaron D. Shaffer, died. He was buried at the same place, the funeral being conducted by the same brethren.

#### PETER BERKEY.

“Big” Peter Berkey, as he was familiarly known in order to distinguish him from another man of the same name, lived in Paint Township, Somerset County, Pennsylvania. He was a farmer. He was reared in the Mennonite faith. He married Sarah Wolford. She was reared in the Presbyterian Church. Both became faithful members of the Church of the Brethren in the early days of the church at Shade Creek, before that church became a separate congregation. Brother Berkey was called to the ministry and for a number of years served the church in that capacity. He was a splendid brother, but was not what might be termed a great public speaker. It is said that he preached more effectually with his tears than with his words. Perhaps he never preached a sermon without shedding tears. His services were in German. He reared a very influential family, who were useful church workers. One daughter, Susan, was married to Lewis Cobaugh, who was a fine speaker for a number of years; Rachel married Stephen Stutzman,

a prominent deacon in the Conemaugh congregation, later in the Johnstown congregation, and still later in the West Johnstown congregation; Samuel, a young minister of more than ordinary ability, but who, unfortunately, died young; and Jacob, for many years a deacon in the Shade and Johnstown congregations.

Peter Berkey was born in 1795 and died in 1862. Sister Berkey was born in 1805 and died in 1883. Both are buried in Grand View cemetery, Johnstown. Brother Berkey and his son, Samuel, were elected to the ministry in what is now the Shade Creek congregation on the same day.

### SAMUEL BERKEY.

Samuel Berkey, oldest son of Peter and Susan (Wolford) Berkey, was born in Somerset County, Pennsylvania, August 29, 1825. He died after an illness lasting but six days, January 29, 1852, at the age of 26 years and 5 months, and is buried in Pleasant Hill cemetery (Benshoff). He was a man of more than ordinary ability. A farmer boy, reared under the influence of the church, he early gave his heart to the Savior.

He was a fine school-teacher, being one of the first who taught grammar in this part of the State. He was elected to the ministry while a single man, and quite young. This was unusual for those days, as men pretty well advanced in life were generally the ones called to do the church's work.

He was married to Mary Stutzman, daughter of Elder Jacob Stutzman, October 6, 1846. He was a contributor to the Gospel Visitor, and an agent for the same. Shortly before his death he recommended that the Visitor be published monthly and that matter that was not original be admitted to its columns. In his teaching he was thorough, in his preaching, eloquent, and in his defense of the New Testament doctrines, uncompromising. He preached in the English language.

"During his short lifetime he did one thing that will long be remembered. A certain man, named McCleary, a minister in another denomination, challenged Brother Berkey to debate on the ordinances of the Brethren Church. Brother Berkey accepted the challenge and defeated the learned minister. But when the man began to quote Greek and Latin, which Brother Berkey had never studied, he proposed to send for a minister who was learned in those languages. Rev. McCleary answered, 'All right, bring any Dunker minister here that you can get.' Then Brother Berkey wrote to Elder James Quinter, who consented to come. A meeting was arranged for and held in the Horner meetinghouse of the old Conemaugh congregation. Elder Quinter debated with Rev. McCleary three days before a large audience who came from

far and near. Elder Quinter defeated him on every proposition the first and second days. On the third day Rev. McCleary resorted to personal abuse and made such slanderous remarks that his own church members were disgusted and ashamed. Elder Quinter demonstrated that the Brethren are following the teachings of the Gospel in observing the ordinances of feet-washing, the Lord's Supper, etc., and also that the Brethren are not all ignorant fanatics."

### JOHN BERKLEY, JR.

Elder John Berkley was born one mile east of Berkley's Mills, Somerset County, Pennsylvania, in 1798. He was a son of John Berkley, Sr., of whom mention is made in the history of the Elk Lick congregation. Elder Berkley had the following brothers: Jonathan, an elder; Samuel, a minister; Jacob, Solomon and Ludwick. John grew to manhood on his father's farm. His opportunities for an education were few, and all the education he received was in the German language.

He was married to Susan Miller, of Brothers Valley Township. They early united with the church. They were the parents of four sons: Levi, who died early in life, Cornelius, Peter and Josiah. The last three named were ministers. The daughters were, Eliza, married to Tobias Myers, and Susan, married to Abraham Lichty.

For the main facts in this biography I am indebted to J. M. Berkley, a grandson of Elder Berkley. I quote from his letter: "He was of a congenial and affable disposition, of well-balanced temperament and judicial mind—a man that was unblemished and unsullied by the frivolities and vanities of life. It is said of him that he was of a humorous nature and yet was never known to engage in a loud laugh. A smile or a grin was the only expression noticeable at any time.

"He was admitted to the ministry in 1847 and promoted to the office of bishop in 1849 of the then Glade church, and at the division of that District he became the bishop of the Elk Lick church. (I am inclined to believe these dates are too late.—Author.) He had the scriptural qualifications to a pronounced degree—so much so that he was called out of his District to many places in official visits. He was called as far as Ohio, which in those early days was not an easy trip to make.

"It is said of him that he had good natural attainments of a public speaker. To illustrate: One of the citizens of Meyer's Mills, belonging to the Lutheran Church, when on his way to hear old Berkley preach, and being asked why he went to his church, replied that though he did not understand one word that Bishop Berkley preached, yet he received more inspiration from

his sermons than any man he ever heard. His life, his conduct, his expressions of face were ever an inspiration to all with whom he came in contact, whether in or out of the pulpit.

"While his education was very limited, he had ambitions far beyond his attainments. He was one of the pioneers in the advancement of the public school system, which at that time was in an embryo state. He was an advocate and promulgator of the public school system in his community when it was not popular to be lined up with the advancement of knowledge. It is said that he subscribed the first twenty-five dollars toward the erection of a public schoolhouse in Meyersdale.

"His three sons, Cornelius, Peter and Josiah, who entered the ministry, were all good and useful men in the church. Peter had the best education, and was the most forceful, but died young. The associate ministers of the subject under consideration were Paul Wetzel, C. G. Lint, William Horner, David Livengood and his son, Peter. He fell asleep February 2, 1865, aged 67 years, 5 months and 2 days, and is buried in Union cemetery at Meyersdale. Funeral sermon by M. Kimmel and others from 1 Cor. 4: 1. He was a minister about thirty years.

"The foregoing is a short biography (all I can write) of the life and works of grandfather, Bishop John Berkley."

Though Elder Berkley died a year before the State was divided into Districts and District Meetings were held, we find his name five times as a member of the Standing Committee of the Annual Meeting.

### JONATHAN BERKLEY.

Jonathan Berkley was a son of John Berkley, Sr., and was born on his father's farm near Berkley's Mills, Somerset County, Pennsylvania, December 17, 1793. His education was such as the country schools afforded in his day, and was principally in the German language, though he could read and write the English fairly well.

He was united in marriage to Miss Elizabeth Lichty, daughter of John Lichty, of near Salisbury. Miss Lichty was born November 23, 1800. After marriage they bought the farm near Sipesville, in Lincoln Township, now known as the Ephraim Speicher farm. Fifteen children were born to this union. Five of them passed to the spirit world in their boyhood and girlhood days; viz., Samuel, Edward, Joel, Mary and Anna. Those that grew to manhood and womanhood are the following: Susannah, married to Daniel Baer; Sarah, married first time to David Horner and second time to George Schrock; Jonathan, married to Lizzie Snyder; Ezra, married to Lydia Miller; Elizabeth, married to Simon Hauger; Dinah, married to John Keim; Caroline, married to Jonas

Flickinger; Catharine, married to Daniel Flickinger; Lydia, married to Wesley Saylor, and John, married to Anna Miller. Of these three are living: Mrs. Jonas Flickinger and John J., of Waterloo, Iowa, and Mrs. Wesley Saylor, of Central City, Nebraska.

Brother Berkley, in addition to being a farmer, had also learned the cooper trade. He was also capable of making the shoes for his large family.

Brother and Sister Berkley were charter members of the Quemahoning congregation, and for a number of years regularly opened their doors for holding meetings. He was called to the ministry, and after the death of Elder John Forney he was ordained to the eldership. He was zealous in church work. He would not miss church services when health permitted him to attend. His mode of traveling was horseback. He would often ride fifteen miles to fill appointments and return the same day. The appointments were scattered over a large territory in those days.

There were no meetinghouses and the meetings were held in houses, barns, and appointments were scattered all over the Quemahoning congregation. All the children that grew to maturity became members of the Church of the Brethren, and Jonathan was a deacon. Ezra died in Waterloo, Iowa. All the rest died in Pennsylvania.

Elder Berkley died November 17, 1856, aged 62 years, and 11 months. His funeral was preached by Elder Jacob Hauger, from Philippians 1: 21, and he was buried in the family burying ground on the old farm. Sister Berkley died October 24, 1889, aged 88 years, 11 months and 1 day, after having lived in lonely widowhood thirty-three years. She is buried by the side of her husband.

#### SAMUEL BERKLEY.

Another son of John Berkley, Sr., was Samuel. He was born and reared on the Berkley homestead. He was born October 1, 1810. On April 25, 1830, he was married to Miss Katherine Hauger. The date of his election seems to be lost. He labored in the Elk Lick congregation. He died May 9, 1859, at the comparatively young age of 48 years, 7 months and 8 days. His widow died May 6, 1874, leaving six children, viz.; Rebecca, Perry, Lydia, Elizabeth, Ezra and Sally.

#### CORNELIUS BERKLEY.

Cornelius Berkley, son of Elder John and Susan (Miller) Berkley, was born on a farm one mile north of Meyersdale, Pennsylvania, December 29, 1824. He grew to manhood on the farm.



**Cornelius Berkley.**

His educational privileges were limited to the schools as they then existed.

On March 5, 1848, he was married to Susan Myers, daughter of Samuel Myers, of Berlin. In early life they made a profession of faith and were received into the church. They moved on a farm along the plank road between Somerset and Lavansville, into a community where at that time the Dunker faith was held in contempt, and was even laughed at. This was, however, because it was not understood. Brother Berkley's faith and perseverance were strong, and in a few years the family, by their Christian influence and labors, had gathered a lot of friends about them, the result being that a meetinghouse was built on a part of his farm.

Not many years after that he was elected to the ministry. Though feeling keenly the lack of better education, yet he took the yoke upon himself, and in his crude way began preaching the unadulterated Gospel. By persistent effort he became, in a measure, efficient, and by his devout and righteous life was measurably successful. He worked hard during the week on the farm, and on Sundays he would saddle his horse and go out in the mountains and preach, thereby accomplishing much good.

From the farm they moved to Meyersdale, where they lived for some years. The last ten years they lived close to the Middle Creek church, where he continued to preach.

He died January 30, 1888, aged 63 years, 1 month and 1 day. He is buried in the cemetery of the Middle Creek church, by the side of a little stream of mountain water, in which he buried many persons in Christian baptism.

#### PETER BERKLEY.

Peter Berkley, the third son of Elder John Berkley, was born near Meyersdale, January 27, 1833. He was married to Sally Meyers, daughter of Samuel Meyers, of near Berlin, October 29, 1854. In 1855 he united with the church, and in June of the same he was called to the ministry in the Elk Lick congregation, with C. G. Lint and William Horner. It is said that he was fairly well educated and gave promise of becoming a prominent minister, but death claimed him when yet a young man. He died October 17, 1865, aged 32 years, 8 months and 20 days. He left a young widow and three sons, Emanuel, Harvey and Mahlon.

#### JOSIAH BERKLEY.

Josiah Berkley, son of Elder John and Susan (Miller) Berkley, was born near Meyersdale, Somerset County, Pennsylvania, in 1835. His brothers were: Levi, Cornelius and Peter, and his sisters, Eliza Myers and Susan Lichty. He united with the Church of the Brethren in 1854, being baptized by Elder Elias K. Buechley. He was united in marriage to Anna Miller, daughter of Jacob L. Miller, of Middle Creek, in 1858. One daughter was born to this union.

In 1859 they moved to the Indian Creek congregation, Westmoreland County. In 1861 he was called to the ministry of the Word in the same place. In 1865 they moved back to Middle Creek congregation, Somerset County, where he still resides. He was ordained to the eldership in 1877, and after the death of Elder Adam F. Snyder, became the elder in charge of the Middle Creek congregation. His wife died December 26, 1902. For over half a century Elder Berkley has preached a free and saving Gospel. The most of his ministerial labors were done in his home congregation, yet in his best years he traveled a good deal among the churches of the District, attending love feasts, and doing other church work. He is an earnest, well-wishing, and willing preacher. He is in his eightieth year.

**NORMAN WILLIAM BERKLEY.**

Norman W. Berkley, of Ferndale, Johnstown, Pennsylvania, is a descendant of one of the old families of the Church of the Brethren in Western Pennsylvania. His father, Israel Berkley, was a son of Jacob Berkley, who was a brother of Elder John Berkley, one of the early ministers in Somerset County. Israel Berkley married Miss Annie Elizabeth Lint, daughter of Gillian Lint, and sister of Elder C. G. Lint, of Meyersdale.

To this union were born: Clayton, Norman W., Albert U., Harry E., Charles, Jacob, Samuel J., a minister, Israel, Minnie Margaret, Emma, Eliza and Annie.

Norman W. Berkley was born at Berkley's Mills, Somerset County, Pennsylvania, August 19, 1860. He was educated in the public schools of Cambria County, and normal schools of Cambria and Somerset Counties: he also took a business course at Juniata College, and a course of mechanical drawing and electric motors and dynamos through I. C. S. of Scranton.

Ten years of his life were spent in teaching school in the various boroughs now included in the city of Johnstown. He resigned his position as principal of the Roxbury schools in 1890 to enter the employment of the Lorain Steel Company as a timekeeper. After about two years in the time department, he was placed in charge of the planer department where, for eighteen years, the arduous duties of a foreman of a large number of men rested upon him. In 1890 he was transferred to the general office in charge of the distributing department. In 1915 his responsibilities were again increased by being placed at the head of the time and distributing departments as chief timekeeper, which position he is now still engaged in.

In March, 1883, Brother Berkley was united in marriage to Miss Laura Belle Davis, oldest daughter of Chauncey and Rebecca Davis, of Johnstown. No children were born to them, but a motherless orphan girl, Mrs. Mae (Speicher) Emmert, was adopted by them and educated.

Early in life, when only a boy, he was baptized into Christ and began his religious work. There being no Sunday-school of the Church of the Brethren, the M. E. Sunday-school was attended until 1893, when the Church of the Brethren at Roxbury was built. Ever since then he has actively, as pupil, teacher, chorister and superintendent, been connected with this school.

On the day of the organization of the West Johnstown congregation, January 26, 1899, having been previously elected in the Johnstown congregation, Brother Berkley was installed into the ministry by Elders Hiram Musselman and David Hil-

debrand. He was advanced to the second degree in 1900, and on May 4, 1915, he was ordained to the eldership by Elders W. M. Howe and H. S. Replogle. In June of the same year he was chosen elder in charge of the West Johnstown congregation.

(Portrait on Page 199.)

### ALBERT U. BERKLEY.

Albert U. Berkley, third son of Israel and Annie (Lint) Berkley, was born February 11, 1862, at Berkley's Mills, Somerset County, Pennsylvania. With his parents he moved to near Johnstown, Cambria County, in 1866. He was reared on the farm and received his education in the schools of the county.

On April 11, 1886, he was united in marriage to Miss Lovina



Elder Albert U. Berkley and Wife.

Hershberger, daughter of Hiram and Sarah (Roseman) Hershberger, of Johnstown. To this union were born: Mabel F., married to Curtis C. Lambert, and residing in Johnstown; N. William and an infant (both deceased), Ivy May, at home, and John M., married to Miss Roxy Heater, also living in the city. For many years Brother Berkley was engaged in the dairy business, selling milk in the city, but the last several years he has retired from active secular business. Ever since 1866 he has lived at and in Johnstown, their present residence being at 37 Derby Street.

Brother Berkley united with the Conemaugh Church of the Brethren March 20, 1878. His wife was baptized March 18, 1896. In the Johnstown congregation he was called to the ministry June 18, 1894. In 1899 he was elected to the eldership in the West Johnstown congregation, but did not see fit to accept. On May 4,

1915, he was ordained to the eldership in the West Johnstown church.

Brother Berkley's Sunday-school activities began in the Methodist Sunday-school in Roxbury, as a pupil. When the Church of the Brethren opened a Sunday-school in Roxbury he was the first superintendent. He has frequently been Sunday-school teacher. He has no record of his work in the ministry, but he has had his share of baptisms, anointings and funerals.

Since retiring from business he has done some acceptable work in the evangelistic field. In the nine series of meetings he held in the past few years, 170 accepted Christ. He frequently represents his church in District and Annual Meetings. He is a member of the Bible Institute Committee.



Samuel J. Berkley and Wife.

**SAMUEL J. BERKLEY.**

Samuel J. Berkley, son of Israel and Annie E. (Lint) Berkley, was born at Johnstown, Pennsylvania, March 7, 1877, and was reared on the farm near the city. He attended school in Roxbury, now the eighth ward, Johnstown, until he was old enough to teach. He also attended Juniata College in 1895-7. He followed teaching five years. He was principal of one of the eighth ward schools, Johnstown. After leaving the schoolroom he worked several years in the auditing department of the general office of the Cambria Steel Company.

Brother Berkley was united in marriage to Sister Lizzie M. Lichty, of Meyersdale, Pennsylvania, June 30, 1901. After residing in Johnstown several years, they moved upon a farm near Meyersdale, in 1905, where they are now residing.

Brother Berkley united with the church at Johnstown, March 13, 1894. He was elected deacon September 21, 1911, minister September 22, 1912, and advanced to the second degree October 19, 1913, all in the Summit Mills congregation, where he now serves.

**JACOB BLOUGH.**

Jacob Blough was born on the old Blough homestead, one mile north of Berlin, Somerset County, Pennsylvania, November 30, 1805. He was a son of Jacob and Magdalene (Gnagey) Blough, and grandson of Christian Blough, who settled on this same farm about 1867. The Bloughs are of Swiss descent, several brothers having come from Switzerland to the United States November 3, 1750, and settled in the eastern part of the State, presumably in what is now Lebanon County.

From there, two, who probably were brothers, emigrated to Somerset County, Christian settling near Berlin, as stated above, in 1767, and Jacob, who settled on the Quemahoning Creek near its junction with the Stony Creek. From these two branches or families came practically all the Blauchs, Blouchs and Bloughs in the United States and Canada west of the Alleghany Mountains. In the eastern and southern parts of the State, however, is a large number of descendants of those who remained when the two came to Somerset County. Christian, mentioned above, was only seven years of age when he landed in this country. At the age of about twenty-four, with his young wife, he settled on several hundred acres of woodland in Brothers Valley Township, near Berlin. Here he died in 1877, when only about thirty-four years of age, leaving his widow and a number of children in rather poor circumstances. He was buried on the farm, where there is

now a family graveyard in which some of the family have been buried for five generations.

Jacob Blough, Sr., had five sons and about the same number of daughters, all of whom emigrated to Ohio, with the exception of David, who died young, Jacob, Jr., the subject of this sketch, and one daughter, Anna, who was never married.

Jacob Blough grew up a farmer, and on June 18, 1826, was married to Miss Barbara Saylor, daughter of John Saylor, of near Meyersdale. Barbara Saylor was born May 10, 1810. Jacob's parents were members of the United Brethren Church, and for many years the meetings of that denomination were held in their barn, and their home was the stopping place for the circuit riders or preachers on their way to Ohio and back. Miss Saylor's parents were Mennonites, so the selection of a church home became quite a question for the young couple. They decided to study the Scriptures and let them determine the choice. Becoming satisfied that the faith and practice of the Brethren were substantiated by the Bible they were baptized into the communion of that church several years after their marriage.

Brother Blough had an ordinary German school education. He was also able to read and write English. He served the church as deacon some years, when he was elected to the ministry in about 1851. He was ordained to the eldership in 1868, in which capacity he labored faithfully until age incapacitated him. Elder Blough was not what one would term a great preacher. His sermons were seldom long. Perhaps his greatest sermons were found in the pious, godly, self-denying life he lived. Here I quote from his "Memorial," written by Elder W. G. Schrock, after his death: "He was a quiet, but persistent and zealous worker in the church he loved so dearly to the end, and his seat was never vacant in the sanctuary except on account of sickness. His life was characterized by untiring patience, and his house always given to hospitality. He occupied a very convenient and central place in the congregation, and it was here that the brethren in their travels, especially ministers, found a home and welcome retreat. While the green turf may encircle his lonely grave in the years to come, and the marble slab mark his resting-place, he built for himself a more enduring monument in the hearts of those who knew him best, by his patient continuance in well-doing, as well as his peculiar self-denying principles he practiced in his lifetime.

"His labors of love are ended, but he still continues to live in the hearts of the people. The high esteem in which he was held by the people was shown in the unusually large crowd of people that followed his remains to their last resting place. Thus

passed away a Christian worker, after having spent almost an entire lifetime in the service of his Master. Elder Blough leaves an aged widow, eleven children, fifty-seven grandchildren and thirty-one great-grandchildren to mourn their loss. All his children became members of the church in their young days, and it fell to his lot, in his old age, to first break the family circle."

In addition to being a farmer and preacher he was also a fine mechanic. With the help of his older sons he was for years the manufacturer of thrashing machines, which were among the first, if not the first, in the country. He also operated a cider press to which the farmers from far and near brought their apples to have them converted into cider.

Elder Blough was a lover of music, being a sweet singer. This is a gift that has been bestowed upon his posterity all down the line. Most of his traveling was done on horseback. He made several trips to the West to visit his brothers and sisters and cousins, as well as his children, a number of whom settled in the West. Grandfather and Grandmother Blough were the parents of eleven children, as follows: Valentine, Emanuel J., Philip, Andrew, John J., Lydia, married to Tobias Buechly; Susannah, married to Herman Boger; David, Mary, married to Jacob Baer; Joseph, and Annie, married to Joseph Gnagey. Valentine and Emanuel were elders, and John was a deacon. Eleven of his grandsons (several by marriage) are ministers.

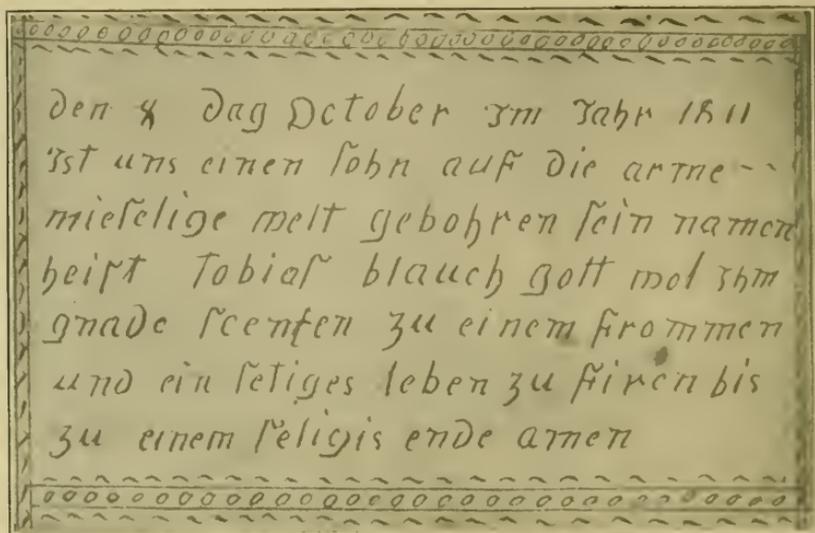
He lived and died upon the same farm where he was born. He died June 27, 1886, aged 80 years, 6 months and 27 days, and was buried in the family burying ground by the side of his father and grandfather. Funeral services were conducted in the Grove meetinghouse by Elders Joel Gnagey, Jonas Lichty, George Schrock and Michael Weyand from Revelation 14: 13.

He and his companion lived together sixty years and nine days. She lived in lonely widowhood until May 24, 1892, when she died at the age of 82 years, and 14 days. Her funeral also was conducted in the Grove house by the home ministers, and she was buried by the side of her husband.

Elder Blough lived a short distance from the Grove meetinghouse, in the Brothers Valley congregation. Their home was a great place for brethren to put up at over love feasts and other meetings. When the Annual Meeting was held there, in 1849, he gave the boys instructions that when the Virginia Brethren would arrive their horses should be put in the stables (others were turned into the fields), telling them they could know them by the sheep's grey suits they wore.

## TOBIAS BLOUGH.

When Tobias Blough, youngest son of John and Christena (Miller) Blough was born, the father wrote the following prayer:



## Prayer-Prophecy.

Translated this reads: "The 8th day of October, in the year 1811, is to us a son born into this wearisome world. His name is Tobias Blough. May God grant him grace to lead a pious and a holy life, to a blissful end. Amen."

From his life work it is evident that this prayer-prophecy was answered to the fullest extent. His grandfather, Christian Blough, landed in this country, from the Canton of Berne, Switzerland, November 3, 1750, being at that time only seven years of age. His father was a member of the Amish Church, and he made some effort to persuade Tobias to embrace the same faith. However, when he and his wife, whose maiden name was Maria Blough, became acquainted with the doctrines and practices of the Brethren, they attached themselves to the church when yet young. He was born on a large farm, now owned by his son-in-law, Henry Spaugy, in Quemahoning Township, Somerset County, several miles northwest of Hooversville. Here he lived, reared his family, and died November 21, 1884, aged 73 years, 1 month and 13 days. He is buried in the Maple Spring church cemetery.

Elder Blough was called to the ministry in 1851, being the first minister elected in the Quemahoning church after its or-

ganization. Six years later he was ordained to the eldership, and for a quarter of a century he was the only elder in the congregation. His services were in the German language. "He had a warm attachment to the church, and was a zealous worker in his field of labor. As an able and earnest exhorter he was prominent as far as he was known, and had he traveled more extensively he might have become conspicuous among his German friends. He was firm in his views of what he conceived to be right and not soon moved from his purpose. He had a great and tender concern for the prosperity and purity of the church, and upon realizing that the care of the church was becoming too much for his weakened body, he suggested to the church the propriety of choosing an assistant in the eldership, which accordingly was done on New Year's, 1882, after which he slowly failed until his last spell of sickness, which rapidly reduced him, until November 21, when he breathed his last, in the hope of a glorious resurrection." (Quoted from "A Memoir" by his neighbor and co-worker, Emanuel J. Blough.)

He was one of the horseback preachers, and living at the place and in the age in which he did, his services, especially at funerals, were in great demand. He also preached considerably for other denominations, especially during the war times. There were few churches, and not many schoolhouses, in his end of the county in which his eloquence was not heard. He was also called on committee work in surrounding churches. He was one of the delegates from Quemahoning to the first District Meeting.

During his last illness one of his colaborers asked him whether he had a desire for the anointing. His answer was "No, I am prepared to die without the anointing. You need not go to that trouble."

Elder and Sister Blough were the happy parents of ten children: Annie Bowman, Noah, who moved to the West many years ago; Elizabeth Lohr, Mary Berkey, Labias, Josiah, now of the State of Washington; Uriah, and Rebecca Spaugy. Besides the above, two children died young. The rest grew to manhood and womanhood, but all have passed away except Mary, Josiah and Rebecca. Two of the sons-in-law, Samuel E. Berkey and Henry J. Spaugy, were called to the office of deacon. A number of his descendants are members of the Church of the Brethren.

### JONATHAN W. BLOUGH.

Jonathan W. Blough was born November 8, 1825, in a small log cabin in Quemahoning Township, one and a half miles west of Hooversville, Somerset County, Pennsylvania, and died in Hoovers-



**Elder Jonathan W. Blough, Wife, Daughter, Ellen Shaffer, Grandson, Herbert E. Shaffer, and Great-granddaughter, Leah Hazel Shaffer.**

ville, October 16, 1912, lacking only twenty-two days of being 87 years of age. He was a son of Peter C. and Christiana (Faith) Blough, being the second child of a family of ten children.

His opportunities for an education were meager, being only those afforded by a four months' subscription school. That he applied himself diligently is evident from the following "Letter of Merit" given him February 4, 1841, by his teacher, Daniel Stuff: "Jonathan Blough has been a regular attendant of my school and has been under my care for the space of two months. He has made excellent progress in learning, such as writing, reading, arithmetic, etc., and above all, his most excellent behavior." He learned both German and English. He always took much interest in education, being one of the earliest patrons of the Huntingdon Normal School (now Juniata College), having had a son, Elder Perry J. Blough, in attendance there. His oldest daughter, Mary J., a fine Christian lady, was the first cook in the same school. In literary and debating societies he delighted even before the church sanctioned such meetings.

He was married February 22, 1852, to Susanna Boger, who was born in West Virginia July 31, 1825. Her father was Christian

Boger, a deacon, and her grandfather, John Boger, an elder. On her mother's side she was a granddaughter of John Forney, Sr. She united with the church in her early teens.

By occupation Brother Blough was a farmer, having lived on the same farm from 1855 to 1900, when he removed to Hooversville. In June after their marriage he united with the church, and two years later was elected to the deaconship, and in June, 1856, he was elected to the ministry, being the first minister installed in the Pine Grove meetinghouse, which he had helped to build the year previous. June 30, 1900, he was ordained to the eldership.

Their home was blest with two sons and four daughters, of whom one son, P. J. Blough, of Hooversville, named above, Sister Ella Shaffer, of Hooversville, Pa., and Sister Annie Herring, of Nokesville, Va., survive. Theirs was a model Christian home, and the spiritual atmosphere pervading the home had the effect of bringing the children early to the Savior. Brother and Sister Blough journeyed together, hand in hand, sharing each other's joys and sorrows, for fifty-nine years and six days, when, February 8, 1911, she fell asleep in Jesus, leaving her aged companion to travel the remainder of the journey alone. Elder Blough was a well-preserved man physically, and it was only during the last few years that he failed very perceptibly, while his mental powers were unimpaired to the end. September 29 kind brethren carried him to the church across the street, where he enjoyed his last communion.

For fifty-six years Elder Blough preached a free and a saving Gospel. Living near the eastern boundary of a large congregation made his ministerial labors quite strenuous. Many and long were the horseback rides taken to fill appointments and to do general church work. During half a century his counsels helped to solve the church problems and direct the church into new lines of church activities. He had the pleasure of seeing the church grow from an humble beginning until it numbered well on to 400, and also had the pleasure of helping to erect all the houses of worship in the congregation, and seeing Sunday-schools established in all of them.

He was among the first to recognize the need of Sunday-schools, and it was largely through his efforts that the first Sunday-school (Pine Grove) in the congregation was organized. Down to the last years he enjoyed being in the Bible class, and taking part in the discussion of the Scriptures. He scarcely ever erred in his explanations of difficult passages. He was a deep thinker, and a persistent Bible student. This enabled him to quote many passages of Scripture in his sermons. Most of his work was done in the home church, and he was not widely known outside of the State District. He was frequently delegate to the church confer-

ences. The first twenty or twenty-five years he preached in the German language, but when there was no longer any need for such services he did what few men have done—changed entirely to the English. He was a staunch supporter of our church publications and missionary activities.

Funeral services were conducted in the Hooversville church by Elders S. P. Zimmerman, W. M. Howe and J. E. Blough. Interment was made in the Maple Spring cemetery by the side of his wife, and near the graves of his coworkers, Elders Tobias Blough and Emanuel J. Blough. Five of his grandsons and another young brother carried him to his last resting place.

### VALENTINE BLOUGH.

Valentine Blough, oldest son of Elder Jacob and Sister Barbara (Saylor) Blough, was born on the old Blough homestead, near Berlin, Somerset County, Pennsylvania, February 14, 1828. He grew to manhood on his father's farm. He made proper use of every opportunity to gain an education, both in the German and English languages. He qualified himself to teach school, and followed that profession nine years in the schools of his county.

He was married to Miss Catharine Cober, daughter of Samuel Cober, November 30, 1851. Besides teaching he was a successful farmer all his life. He lived on several farms, but the greater part of his married life he lived on a large farm in Somerset Township, near Geiger Station, three miles northeast of Somerset. He and Sister Blough early united with the Church of the Brethren in the Brothers Valley (then Berlin) congregation, and it was there that he was called to the office of deacon. This office he filled faithfully, and after he had moved into the Middle Creek congregation he was called to the ministry of the Word in the autumn of 1867. He "made full proof of his ministry" and soon became quite popular, both in his own and in surrounding congregations.

Living in the extreme northern end of a congregation covering a large area made his ministerial labors arduous. In order to reach some of the appointments it was necessary to leave home the day before. Sunday was usually one of the hardest and busiest days of the week for Brother Blough. Yet it can be truthfully said of him that he was prompt and punctual in all his church work. With him the Master's business received first attention. Living convenient to the Quemahoning and Brothers Valley congregations, he was frequently called upon to preach funerals and assist in other church work there.

A number of years before his death he was ordained to the eldership, and was associated with Elders Josiah Berkley and Silas

Hoover in that office. He preached in both the German and the English languages, but mostly in the latter, especially so during the latter part of his ministry. His preaching was forceful and earnest, and his services were in demand. He held some series of meetings. Elder Hoover wrote at the time of his death: "In the death of Elder Blough the church has lost a faithful elder—always at his post, apt to teach, sound in doctrine. He was a strong advocate and defender of the doctrine of the church and her principles. In him the community lost a good citizen, the wife an affectionate husband and the children a kind father." He frequently represented his church in Annual and District Meetings. He served on numerous committees of the District, and in 1889 he represented Western Pennsylvania on the Standing Committee of the Annual Meeting at Harrisonburg, Virginia. He was a member of the locating committee of the last Annual Meeting held in Western Pennsylvania, at Meyersdale, in 1894.

Elder and Sister Blough were the parents of these children: Sarah, married to Henry Casebeer, a deacon; James, for a score of years a popular school-teacher, now a retired farmer and surveyor; Tillie, married to Elder W. M. Wine, of Woodside, Delaware; Wilson and Clara. The last two died in childhood.

Elder Blough was a man of pronounced temperate habits and extremely hygienic in his manner of life, with the result that at the age of seventy his body was as erect and his step as quick as most young men are in their teens. His mind was strong, and he had so arranged his temporal affairs that he might have devoted much of his time to church work, when he was suddenly called from his strenuous life on earth to the "home above."

He fell asleep in Jesus July 13, 1898, aged 70 years, 4 months and 29 days. His funeral was held in the Summit church by his co-laborers, Josiah Berkley and Silas Hoover, from John 11: 23. Interment was made in the Schrock cemetery.

Among father's papers I came across a letter written by Uncle Valentine to father during the trying times of the War of the Rebellion. This letter shows the character of Elder Blough, and at the same time gives us who are younger some faint idea of the anguish of mind, the loss of property and general suffering endured by our brethren and others during those four years of warfare. Here is his letter:

Berlin, Somerset County, Pennsylvania,

October the 29th, A. D. 1862.

Emanuel Blough and Wife:

Beloved brother and sister in the Lord: I received your letter, dated October the 26th, and we rejoice to hear that you are all

well, and thanks be to God the Father and our Lord Jesus Christ, that we all enjoy the same great and inestimable blessing. We were waiting for some time for you to pay us a visit, but as you mentioned nothing in your letter, I presume you do not intend to come to us this fall. We would be very glad if your circumstances will permit, if you (and your family) would come and see us yet before winter.

I suppose you would like to hear something concerning the drafting in our neighborhood. Most of the brethren in our District, who were subject to be drafted, received exemption for conscientious scruples to take up arms, and some of those who failed to attend were drafted and came into serious difficulties. I know, however, of only three or four in our District who had the misfortune to be hit by the draft, namely: Daniel Kimmel, George Hostetler and Ulard Pew (almost my nearest neighbors). Our neighborhood (except the nearest neighbors who all escaped) was swept almost to a man. Besides those mentioned above were John Pew (who lives on the old farm), Henry Fox, Samuel Rhoads, Joseph and Herman Shaffer, Alexander Hunter, Solomon Seibert, M. Mason, Samuel Frank and Jeremiah Snyder, all living within a few miles of us. But I hear they are most all at home again. Some got exemption, and some, perhaps, hired substitutes.

Brother John got exemption on account of his broken leg, and I, on account of conscientious scruples to bear arms. What my fine will be I do not know yet. But, blessed be God that it will be only a penalty in money, and if it should prove to be so much that it would take a great part of the perishable things of this world, which were given to me by God, I hope the Lord will grant me grace and Christian fortitude that I may be enabled to give it without murmuring, and be enabled to say with Job of old, "The Lord has given and the Lord has taken away, blessed be the name of the Lord," and firmly rely on his promise, that in six tribulations, he will be with his children and in the seventh he will not forsake them.

Perhaps the time is not far distant when we will need these things no more. If we only have part in that inheritance which is imperishable and undefiled, reserved in heaven for those who love him. I am sometimes amazed, when I reflect on the glory, joy, endless felicity and eternal rest of heaven, that our affections are so often set on things of the earth which are sometimes taken from us in a moment, and not on things above which will last throughout the ceaseless ages of eternity.

It appears to me at present, when I view everything around us, that gloom and darkness are gathering around us as dense as midnight darkness, and sin and wickedness are increasing so

fast, that I often think of Sodom and Gomorrah, and am afraid that direful judgments may perhaps visit our entire land. And I fear there is danger that the salt of our land will lose its savor. Wherewithal shall it then be preserved? However, there is yet hope. As long as Lot was in Sodom, his presence saved the city, and when the people of Nineveh humbled themselves and cried mightily unto God, the judgments of God were averted and the city was saved. Therefore, we, who know that the fervent prayer of a righteous man availeth much, ought to remember the ruler of our distracted country at a throne of mercy. Perhaps our difficulties may be adjusted and peace restored, and devastation, bloodshed and crime may take their flight from our shores.

And, particularly, ought we to pray for us and our dear brethren and sisters. No doubt many of them do not enjoy the comforts of this life which we have hitherto enjoyed. And if it should be the will of our heavenly Father that our faith should be tried, that we may stand fast and immovable, and if need be, sacrifice our life for Christ's sake, knowing that "if this earthly house of our tabernacle is dissolved, we have a house not made with hands, eternal in the heavens."

How often do we rejoice on Saturday evening, after a long week of hard labor, trials, temptations and difficulties with which we have to contend, in anticipation of Sunday, a day of rest, when we expect to assemble ourselves together with our dear brethren and sisters, and sing praises to our God. How much more consoling will it be when our journey of this life will be o'er and we have peace with God, and can lay our heads down to sleep in Christ, rejoicing in anticipation of the glorious resurrection morn, when soul and body will be reunited, and we can meet our friends who died in Christ, and see Christ, our Redeemer, face to face!

This ought to encourage us to brave the storm of persecution and try to follow Christ, or his footsteps, regardless of a sinful world. But I will come to a close. Remember us at a throne of mercy.

Your brother in love,

Valentine Blough.

### EMANUEL J. BLOUGH.

Emanuel J. Blough, second son of Elder Jacob and Barbara (Saylor) Blough, was born one mile north of Berlin, Somerset County, Pennsylvania, November 6, 1830, and grew to manhood on the farm with his brothers and sisters. He made good use of the school privileges of his day, studying both German and English. He became proficient in the three R's and spelling, and, perhaps,



**Elder Emanuel J. Blough and Wife.**

a few other branches, and taught school two years. For some years he assisted his father and older brothers in the manufacture of thrashing machines.

He and Miss Caroline Landis were married October 16, 1853, Elder John Berkley performing the ceremony. They bought and moved on to a large farm in Quemahoning Township, a few miles northwest of Hooversville. His wife died November 3, 1856, leaving a little two-year-old daughter, Amy. On October 2, 1859, he was married to Miss Sarah Barndt, oldest daughter of Nicholas Barndt, by Elder Tobias Blough. Their children are Jerome E., Jemima E., Silas S., Elijah E. and Jacob M.

In 1868 he sold his farm, and after a fruitless prospecting trip through the West, he bought a large farm in Conemaugh Township, on the Quemahoning Creek. Here he lived till 1872, when he moved to a farm in Jenner Township, near Stantons Mills, where he lived the remainder of his life.

Elder Blough took great interest in education, and for some years served on the township school board. After his call to the ministry, however, no persuasion of his neighbors could induce him to accept a township office. When asked for a reason, he told them he already had a higher office than the township had to offer. He made great sacrifices in order that his children might have all the educational advantages possible. All four of his sons became successful teachers, teaching altogether forty terms of public school, while three of them are at present teaching in higher institutions of learning. His four sons and son-in-law were called to the ministry and eldership.

His uniting with the church in his single days, which was a very rare thing in his time, is evidence of his early piety. Early in his married life he was elected deacon in the Quemahoning congregation, and in 1865 he was called to the ministry. In order to be able to take his whole family to church he early provided himself with a suitable conveyance. Later on, when his ministerial labors frequently made it necessary to go to the distant meeting places to fill appointments, which deprived the family of church privileges, he did a very wise thing—bought a farm close enough to the Pine Grove meetinghouse that the children could walk to church when he was away. Though that was a move void of any financial gain, it is very certain that it resulted in untold spiritual benefit to the children, all of whom united with the church in their young days.

With Elder Blough the needs and work of the church held first place. It was nothing unusual for him to leave his plow in the furrow and go to preach a funeral, visit a sick member, baptize a penitent soul, carry the message of salvation to the isolated in his own congregation or across the Laurel Hill Ridge to the scattered members there, solemnize a marriage or assist neighboring congregations in special church work. If the mother and children could do the work in his absence, all right, and if not, it had to wait till he returned. He was prompt in keeping appointments. No weather was too severe for him to go.

On January 1, 1882, Brother Blough was ordained to the eldership of the Quemahoning congregation. During his administration, extending over more than a quarter of a century, he had the satisfaction of seeing the church prosper. The membership was largely increased, meetinghouses were built and rebuilt until there were seven, three of which were love-feast houses; Sunday-schools were conducted in these churches, strong brethren were called to the ministry and deaconship, and the missionary spirit had so grown and developed that the congregation pledged the support of a brother on the India field.

Elder Blough was an early advocate and supporter of Sunday-schools, and it was largely through his effort that the first one in the congregation was organized at Pine Grove in 1880. His name was on the class book at his death. He was a close student of the Word; he also read many religious and historical works, as well as debates and books of travel. He was a regular subscriber and occasional contributor to, and a constant reader of, our church papers from the beginning of the Gospel Visitor, and for some time was agent for the same.

Early in his married life he established the family altar. He also found much comfort and strength in secret prayer. His

children often discovered him wrestling with God when the dark clouds were overhanging and threatening the peace of the church. These seasons of secret devotion were a source of great comfort to him.

He cared little for publicity, being content to do his duties in a quiet way. He sought no honors, but when responsibility was placed upon him he did his best willingly.

He was not widely known outside of his State District, though he made several trips to the West to visit his brothers and sisters and two to Virginia to his sons. He frequently represented his church in District and Annual Conferences. It was when alighting from the train in Johnstown, when returning from the Annual Conference at Mexico, Juniata County, Pennsylvania, in 1885, that he was run down by a train, crippling him for life. This accident nearly cost him his life, causing him great suffering for many months.

He kept no record of his ministerial labors, believing, no doubt, that the record was kept in heaven. It is known, however, that he preached many funerals, solemnized many marriages and baptized many converts. He was frequently called to preach funerals for outsiders and members of other denominations. His labors were given free. He preached in the German or English language as the occasion demanded. During the latter part of his ministry the German was not required. He had full faith in the anointing service. He did a great deal of it, and he himself received it three times, every time with much blessing.

His home was noted for its hospitality. It was open to beggar, tramp and peddler as well as to friend and brother. No worthy call was turned down if it was within his power to help. He was willing to make sacrifices in order to assist the missionary cause and the erection of churches. He stood firmly on the principles of the church, yet in administering discipline, leniency, rather than severity, was his motto.

When he was well up in the seventies his eyesight failed him and for a while he was blind. This was a great affliction, because it deprived him of his reading, of which he was so fond. However, he bore his affliction with commendable patience. During the period of his blindness he continued to preach, either quoting his text from memory or having it read by another. After the cataract was sufficiently developed, it was removed, and once more his sight came to him. He was overjoyed when he could once more look into the faces of his dear companion, children and friends. Though it was somewhat tiresome he was again able to read.

Elder Blough was a lover of music, and early in the morning

his voice could be heard hymning praises to the Father above. He had a constant concern for sinners. His last sermon in the Pine Grove church, May 27, 1910, was preached from Matthew 11: 28, 29 and 30—an appeal to sinners. It was this concern for the lost that enabled him to consent to let his youngest son, Jacob M., go to the India mission field. He had hoped to live to see his son and daughter-in-law once more, and as the time for their furlough grew nearer he became quite anxious, but the good Father willed it otherwise, and after an illness of six weeks he passed to his reward, August 29, 1910, at the age of 79 years, 9 months and 23 days.

The funeral services were in charge of Elder P. J. Blough, who was assisted by the home ministers and Elder A. Fyock and George Hanawalt. Interment was made in Maple Spring cemetery, where he had so often stood by the open grave and prayed God's benediction upon the mourners. Here Elder Tobias Blough was buried and Elder Jonathan W. Blough has since been laid. It seems appropriate that these three old soldiers of the cross, who for a number of years lived on adjoining farms, and who had so peaceably labored together so many years, should be buried almost side by side in the same cemetery, awaiting the resurrection morning.

At his death he was kindly remembered by the Blough Association in the following resolution: "Whereas, We learn with extreme sorrow of the death of Rev. Emanuel J. Blough, father of Rev. Jerome E. Blough, third vice-president of our association, and brother of John J. Blough, first vice-president of our association, therefore be it resolved, That our secretary be instructed to convey our condolence to the friends of the bereaved family.

"While he will be missed in the home and family and in the church which he so faithfully served, we can rejoice that his life has been devoted to the cause of spreading Christianity, and that he has done what he could to enlist men in the army of Christ, thus helping to purify this world of sin. We commend his noble life to all the members of the Blough family.

Signed by Committee,

Abraham W. Blauch,  
Nathaniel Blough,  
Charles M. Blough,

Very respectfully,

Tillman K. Saylor, Secretary.

The sentiments of this resolution can well be endorsed by all who knew him.

## JEROME E. BLOUGH.

Jerome E. Blough, oldest son of Elder Emanuel J. and Sarah (Barndt) Blough, was born near Hooversville in Quemahoning Township, Somerset County, Pennsylvania, August 22, 1861. When seven years old the family moved to Conemaugh Township, and in 1872, to near Stantons Mills, Jenner Township, where he grew to manhood on the farm with his brothers and sisters.

The schoolroom always had great attractions for Brother Blough. After finishing the grades in the Walter public school he attended five terms of Normal School in Stoystown, Pennsylvania, and part of a term of Summer Normal in Front Royal, Virginia. He always held first class and professional certificates. He began teaching school in 1880 and taught twenty winter terms in succession, ranging in length from five to eight months. He taught ten terms in Jenner, Conemaugh and Paint Townships, Somerset County; three terms in Richland Township, Cambria County, Pennsylvania, and seven terms in the Cannon Branch school, Manassas District, Prince William County, Virginia.

In addition to teaching he has at different times engaged in carpentering, contracting, undertaking, farming, bookselling, clerking, and is at present writing this history.

On December 22, 1881, he was married to Miss Mollie M. Dietz, daughter of Jacob W. and Sarah (Miller) Dietz, Elder Joseph Berkey performing the ceremony. To this union three daughters were born; viz., Bertha A. Keim, Clara M. Paden and Cora L. Keim. They have lived two years in the Quemahoning congregation; from 1884 to 1892, in Paint Township (five years of which time in Scalp Level); from 1892 to 1899 in Prince William County, Virginia; from 1899 to 1900 near Geistown, Cambria County, Pennsylvania; from 1900 to 1910 with his father, where he was reared, in Jenner Township; since December 8, 1910, in Johnstown.

Under the preaching of Stephen H. Bashor he gave his heart to God, being baptized by him in Stanton's Millrace, March 26, 1877. On July 10, 1887, with Hiram Lehman, he was called to the ministry in the Shade Creek congregation, and was installed by Elder John S. Holsinger. In the Midland congregation, Virginia, he was advanced to the second degree of the ministry by Elders S. F. Sanger and S. H. Myers, May 13, 1893. He was ordained to the eldership May 4, 1915, in the West Johnstown congregation, Elders W. M. Howe and H. S. Replogle officiating. He was elected elder in charge of the Pleasant Hill congregation in the summer of 1915.

As a child, all the opportunity he had to attend Sunday-



**Elder Jerome E. Blough and Wife.**

school was the Hopewell Methodist Sunday-school for several months one summer. When the Pine Grove Sunday-school was organized, in 1880, he was elected secretary-treasurer; he also was a teacher. Ever since then he has embraced every opportunity to attend Sunday-school. He has labored ten years in the Scalp Level school, six years in the Cannon Branch, five years in the Pine Grove and five in the Roxbury, usually as an officer or teacher. He has been active in local and District Sunday-school conventions.

Elder Blough is a lover of music, has taught a number of singing classes and has been a leader in song thirty-five years. He has frequently represented his congregation in District and Annual Conference. He has always been among the leaders in his community in advancing the best interests of church, school and state. He is a promoter of the missionary activities of the church, and a strong temperance advocate. For a number of years he has been District Treasurer of the Annual Meeting Fund. He has been church correspondent almost continuously for more than thirty years, and has written considerably for the essay department of our church periodicals.

#### **NORMAN H. BLOUGH.**

Norman H. Blough is the only son of Hiram and Eliza (Fry) Blough, and was born near Thomas' Mill, Somerset County, Pennsylvania, January 25, 1875. His sisters are Emma Merley, Ida Lohr, Ella Stevens and Sadie Kaufman. His education in the public schools was supplemented by several terms of local



**Norman H. Blough and Wife.**

normal work. He taught eight terms of public school.

For nine years he operated a sawmill and threshing outfit. While thus engaged he met with an accident which cost him his left arm. The past eight years he has conducted a retail and wholesale feed store in Davidsville, Somerset County.

During a series of meetings held in the Maple Spring church by Elder D. H. Walker, when fifteen years of age, he united with the church, being baptized by Elder S. P. Zimmerman. Ever since then he has been active in Sunday-school work, having served as superintendent of Maple Spring Sunday-school several terms, and for the past fifteen years he has been Bible class teacher.

Brother Blough was elected deacon in the Quemahoning congregation in the spring of 1903, and on June 2, 1907, he was called to the ministry in the same congregation, where he now labors.

On March 11, 1903, he and Sister Grace I. Hershberger, daughter of Brother and Sister Solomon Hershberger, then residing at Brentsville, Virginia, were married by Elder J. C. Murray, then of Washington, District of Columbia.

### **CHARLES W. BLOUGH.**

Charles W. Blough, son of Simon D. and Agnes (Beam) Blough, was born near the present town of Jerome, Conemaugh Township, Somerset County, Pennsylvania, November 8, 1889. His ancestors for a number of generations back were faithful members of the church. His grandfather, C. I. Beam, was a minister, and his great-grandfather, Christian Lehman, was an elder. Charles was reared on the farm. On account of the death of his

father when he was young, his education was somewhat neglected, because his services were needed on the large farm.

He united with the church at the age of ten and a half years, and began teaching in Sunday-school at the age of fourteen. He has been a Sunday-school teacher almost continuously ever since.

On November 25, 1909, he was united in marriage to Sister Amanda Kaufman, daughter of Deacon John E. and Elizabeth (Kaufman) Kaufman. He was elected to the ministry in the Quemahoning congregation November 2, 1910, and advanced to the second degree December 8, 1912. Brother Blough takes his share of the preaching in the congregation, having preached on an average thirty sermons a year since his installation.

(Portrait on Page 158.)

### ELMER D. BLUE.

Elmer D. Blue, fourth son of David and Margaret (Swan) Blue, was born at Chambersville, Indiana County, Pennsylvania, March 20, 1880. Brother Blue's parents were born in Ireland, sailing from Belfast to the United States at different times, not having known each other in their native country. In their church affiliations the Blues are Presbyterians, and in this faith Elmer received his early Sunday-school and church training.

The family is prominent in educational circles. Of the nine children of Mr. and Mrs. David Blue, six were school-teachers, teaching, altogether, well on toward one hundred terms. Elmer worked on the farm in the summer and went to school in the winter. By applying himself diligently to the common school curriculum he was able, at the age of eighteen, to pass out of it into the ranks of the school-teacher. The profession being crowded in his native county, he began teaching in Cambria County in the fall of 1898, and taught six successive years. He was permitted to enjoy two terms (twenty weeks) of Summer Normal.

Brother Blue entered the United States civil service as mail carrier, in the Johnstown postoffice, in 1906, where he is still employed. On October 15, 1901, he and Sister Laura A. Rhodes, daughter of Emanuel and Mary (Knavel) Rhodes, were united in marriage by Elder J. F. Dietz. Brother and Sister Rhodes are pioneer members of the Church of the Brethren in Taylor Township. Brother Rhodes is a deacon. Sister Rhodes comes from one of the oldest Brethren families in this section. Brother and Sister Blue are the happy parents of the following children: Nina, Marie, Vesta Pearl, Donna Gertrude, Blair Rhodes, Merle Sloan, Dwight Byron and Loren Elmer. The oldest three are members of the church.

Brother Blue was baptized into the Church of the Brethren on July 5, 1903, by Elder H. S. Repogle, his wife having been a member from her childhood. Brother Blue has been active in church and Sunday-school work, and on December 12, 1911, he was elected to the ministry in the West Johnstown congregation, being installed on January 4, 1912. About a year later he was advanced to the second degree. When the Pleasant Hill congregation was organized in February, 1915, he and his brother-in-law, Hadden Q. Rhodes, were the only resident ministers. The past year Brother Blue has been in charge of the Pleasant Hill church as resident pastor.

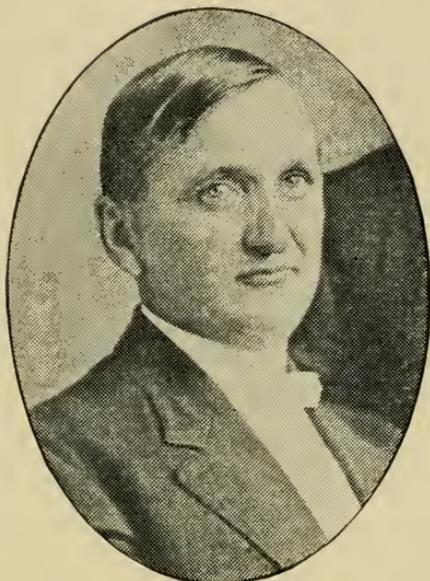
(Portrait on Page 199.)

### J. L. BOWMAN.

J. L. Bowman was born near Jones Mills, Westmoreland County, Pennsylvania, March 1, 1866. He is the son of Daniel and Agnes (Lohr) Bowman, who were members of the Baptist Church. In a quiet and uneventful way his childhood and youth were passed in his parental home. At the age of eight he entered the public school at Jones Mills. After completing the common schools, he attended Summer Normals at Stahlstown, and at Springfield, Pennsylvania. He began teaching, and for a number of years taught in Donegal Township, Westmoreland County, Pennsylvania. In 1890 he entered the Southwestern State Normal School at California, Pennsylvania, from which institution he later graduated with honor, being chosen as one of the three contestants from the literary society to which he belonged.

Two events of unusual importance occurred shortly after his graduation. One was his call to the ministry in the Brethren (Progressive) Church of which he was then a member; the other was his marriage to Miss Martha Logan, daughter of William and Sarah Logan. In his choice of a companion he made no mistake, as subsequent developments proved by the faithful way she has stood by him in all his labors. Much of his success in the ministry was due to her untiring labors.

After his call to the ministry he felt very keenly the need of wider and more careful preparation for his work, so he decided to enter Juniata College, from which institution he was graduated three years later in the sacred literature course. After his graduation he held three pastorates, one of seven years at Vinco, Cambria County, Pennsylvania, one of four years at Berlin, Somerset County, Pennsylvania, and one of one year at Louisville, Ohio. All of his pastorates were marked by a number of additions to the church. At Louisville, Ohio, he was compelled to quit preaching for a while on account of a severe attack of throat trouble. From



**J. L. Bowman.**

Louisville they came back to Cambria County, Pennsylvania, where they are now located on their farm in Jackson Township, farming in the summertime and teaching in the winter. He has taught school for more than twenty-five years, in three counties and under five superintendents.

On December 12, 1915, he united with the Church of the Brethren at Pleasant Hill, Cambria County, Pennsylvania. After much study he became convinced of the soundness and safeness of the doctrine and polity of the Church of the Brethren and accepted them without reservation, and was received into the church by the elder in charge, Jerome E. Blough, assisted by Brethren S. W. Pearce and Elmer D. Blue. At the same meeting he was called to the ministry in the Church of the Brethren, the election and installation being conducted by Elders Blough and Pearce.

### **SAMUEL BRALLIER.**

By Sadie Brallier Noffsinger.

Above the list of many children, upon the old family record, which has long been treasured as a sacred relic, and whose margin is now yellow with the rust of years, can be traced a name and date which are significant of a long and vigorous, likewise a beneficent and useful life. It reads as follows: "Samuel Brallier, born September 2, 1824; died October 1, 1894."

Perhaps it was the blending of the sturdy Franco-German blood which laid the foundation for the strong physique, also the strong characteristics of his after-life. At any rate his personal traits early asserted themselves; for at a very tender age, while still residing with his parents in the pleasant though quaint home in Morrison's Cove, where he was born and thus far reared, we find him taking upon himself, in a peculiarly marked manner, the position of firstborn, and intelligently and tenderly assuming the duties of elder brother, whom a large family of children learned to look up to as their ideal of both friend and counselor.

When about ten years old, I think, he moved with his parents to near Belsano, Cambria County. Here is where the remainder of his childhood was spent. Here he attained unto the duties and responsibilities of manhood, before his time. Delving deep into the problem of business activity, going to mill, following the plow, joining the harvesters, and driving the team, sometimes for almost twenty miles a day, before he had attained his teens, he forced himself to be recognized as quite a unit in family industry and maintenance.

At the age of twenty-seven he married Susannah Good, a sweet girl of seventeen. To this union fourteen children were given. My father's educational advantages were extremely meager, according to the grosser mode of calculating, not exceeding four months of district schooling. Yet some of the very earliest recollections which my memory conjures are of seeing him pore over some ponderous book, of which his library contained not a few of no mean value. Did I say he was an uneducated man I should belie not the lesser of his merits; for herein lay his genius—a genius to which not every man is born. Decidedly he was a self-taught man—a patron of that system which has for its foundation the clearer vision; the system which is circumscribed neither by environment nor age. And he delved away and profited by his task until he attained unto a degree of knowledge at which men marveled, and which also equipped him to be an astute discerner in matters of moment.

Soon after their marriage, my father and mother together united with the church; and this was the beginning of an epoch of concentrated thought and effort which signalized the trend of my father's entire after-life. With the earnestness and assiduity which were his due, he considered all things as dross compared with the duties of his spiritual vocation, in a literal sense being willing to spend and be spent for the Master's use. In regular succession he rose from one official position to another, until he wielded the supreme authority of the bishopric. Here the full measure of his manhood asserted itself; and though it must be

admitted that his views were somewhat radical, out of sympathy with a strenuous and unbiased will, perforce, it must be said, notwithstanding, that his deliberations were tempered with wisdom and his judgments with mercy; and whatever else might betide, the truth must be upheld at any cost; compared with which precept, popular aggrandizement or personal ease was as nothing. When he was in the meridian of his power and usefulness I was but a little child; yet I can well remember how he was sought by young and old alike, in troublous epochs, for his wise counsels; and there were times when his face alone reflected inspiration and cheer sufficient for the task at hand; as a dazzling bit of sunshine while storm besets the earth, or as the serene face of a pilot when the sea is angriest. I used to think that he must have caught a sound of that strain which the shepherds heard, for this was the motto of his life: "Peace on earth, good will to men."

Yet, let no one suppose that he was "carried to the skies on flowery beds of ease." Nay, verily. Perhaps few men have trod a rougher or thornier path—partly by making other men's disasters his own personal calamities; partly by other men making his calamities their exceeding joy. Either through lack of discernment or lack of sympathy the world oftentimes suffers the hero to depart uncrowned.

While his travels did not extend over a large portion of the geographical map, yet his labors were by no means confined to his home congregation. He was a valiant Sunday-school promoter, as he also was a pioneer supporter of missions. He encouraged the sick, lifted the downtrodden, and entered devoutly into the spirit of that which the Apostle James defines as "pure and undefiled religion." He was obedient to the church, adhered to her counsels, defended her doctrines, extolled her faith and promoted her good. He was instant in season and out of season. There was no call so inopportune as to admit of postponement or neglect. I have still the vivid remembrance of a messenger who knocked at our door one winter night. It was to summon my father to the bedside of a woman ill with typhoid fever, who the doctors said was dying. She wished to be baptized immediately. The hour was one o'clock and the night was cold. I still remember how I shuddered when my father gave the messenger instructions to haste, in advance, and cut the ice at a certain point in the river; for I was but a child and feared that both himself and the sick woman would surely perish. Through feverish questionings I kept awake, for it was a ride of weary miles. At four o'clock our father returned, nothing worsted. His staunch voice and cheery face were assuring. Let me add that the sick woman's recovery was speedy and complete.

The adversities and sorrows, incident to the factious relations of his Fraternity, bowed him down with grief; for troublous times were, indeed, upon him, and the stand he took for God and a conscience void of offense, rendered him locally unpopular, to a degree, and laid him bare to unjust criticism and unfounded calumny. Yet he swerved not from his post, knowing that One was also spoken against, whose ambassador he was. Through this perilous epoch Elder Quinter was his staunch friend and counselor, and such men as Brethren Hays and Wise held up his hands and sustained him with their prayers and sympathy. Yet the ravages of grief, because of an apparently unrequited service, unmanned him, in a manner and to an extent which was pitiful to see. Notwithstanding the crucible in which God should prove him, he laid not his armor down, and when the heat was at its fiercest, the most pathetic thing of all was to hear him entreat God to forgive his persecutors and slanderers. This monument to his memory shall survive any of bronze or marble.

He was a living exemplification of that truth uttered by our Savior: "The poor ye have always with you." He surely had. I can remember how our house was literally besieged with unfortunate sojourners. In fact, it was famous for miles around as a sort of wayside inn, free to poor travelers. To be exact, such were referred to "the great yellow house," with perfect and accustomed freedom. He never turned any such away, neither suffered them to be so turned, empty-handed. He must have considered it his due recompense to remember that angels had been thus entertained unawares. Yet my father possessed the native tact of inspiring the principles of honesty and self-respect within those unfortunates; and more than once gave those that were sound in body the privilege of paying their way by chopping wood, gathering sheaves, etc. His high sense of duty had not permitted him to do otherwise.

On the morning of October 1, 1894, we were summoned to his bedside, where the angel of death almost preceded us. Already the chilly dew was upon his forehead, and in his eyes was reflected the light from the eternal shore. With his two little children, and the wife of his later years, we surrounded his bedside with sorrow unspeakable. His lips moved and we bent our ears to catch the whisper: "If I must die, oh, let me die in peace with all mankind." O Peace! the keynote of his faith; the principle he had sustained throughout his life, and which was so dear to him at the entrance of the life beyond!

Thus lived and died Samuel Brallier, the veteran ambassador of Jesus Christ and dauntless soldier of the cross. Oh, I rejoice to believe that the gracious Father, into whose care he com-

mended his spirit, tenderly received him into everlasting rest.  
Johnstown, Pa.

### JACOB BRIDGE.

Jacob Bridge and his wife, Mary, were residing in Bolivar, and when the Brethren began preaching in that place became interested in the meetings, and in the doctrine that was preached. Brother Bridge was an educated man, having been educated for a Catholic priest. He was able to read the Scriptures in the original Latin and Greek.

When he married he was expelled from the priesthood, and some time later united with the Methodist Church. Finding the doctrines preached by the ministers of the Church of the Brethren substantiated by the Gospel, he and his wife were baptized in 1879 by J. W. Smouse, an evangelist of those days.

He was elected deacon in 1881, minister in 1883, and advanced to the second degree in 1885, and died in the faith in Bolivar in 1894, at a good old age.

### URIAH D. BROUGHER.

Uriah D. Brougner was born in Brothers Valley Township, Somerset County, Pennsylvania, April 9, 1847. His parents were Daniel and Lydia (Hersh) Brougner. His father died before he was born. He remained with his mother until he was about five or six years old, when he made his home with William Hay, where he lived at intervals for about ten years.

He attended the public schools of Brothers Valley Township and Berlin Borough. He never followed school-teaching, but conducted a great many singing classes, not only in his own Fraternity, but for nearly all denominations in the county. He had taken lessons from the best instructors he could find and followed the profession for about a dozen years.

His parents were Lutherans, and William Hay, with whom he lived until he grew to young manhood, belonged to the Reformed Church. On January 9, 1868, he was married to Barbara Hostetler, at the home of John Klingaman, near Meyersdale, by Elder Elias K. Beeghly, of Waterloo, Iowa. Several years after his marriage he united with the church, and was elected to the ministry at Meyersdale when he was about thirty years of age. About three years before his death he was ordained to the eldership.

His field of labor comprised, principally, the Meyersdale and Middle Creek congregations. He never conducted many series of meetings. He followed the occupation of blacksmith for a number of years, after which he went to farming. He died December

6, 1907, and is buried in the Somerset cemetery. His age was 60 years, 7 months and 27 days. His funeral was conducted by Elders D. H. Walker and Silas Hoover in the Reformed church in Somerset. The church was crowded and many people could not get inside.

He was a great Sunday-school worker, and while living in Meyersdale he was superintendent a number of years of a large thriving Sunday-school. As an elder he did considerable committee work among the churches.



Elder Mahlon J. Brougher, Wife and Child.

### MAHLON J. BROUGHER.

Mahlon J. Brougher, son of Deacon Madison and Maggie (Meyers) Brougher, was born October 27, 1885, on his father's farm near Kingwood, in the Middle Creek congregation, Somerset

County, Pennsylvania. There he grew to manhood as a farmer boy, attending the public schools in the winter and helping on the farm in the summer. He also attended the County Normals, and began teaching in the common schools at the age of seventeen. He taught eight terms of school.

He united with the church in his young days, and in June, 1906, he and Jacob W. Sanner were elected to the ministry in the Middle Creek congregation. Within a year he was advanced to the second degree. Brother Brouger assisted in the work of the ministry in his home congregation until January 1, 1911, when he began preaching for the Greensburg church. On May 1, 1911, he became the pastor of the Greensburg church, which position he still holds.

Brother Brouger was united in marriage to Sister Mary Wolford, of Waterford, Westmoreland County, Pennsylvania, May 11, 1911. To this union a daughter, Gladys Evelyn, was born March 22, 1913. Sister Brouger is a daughter of John Wolford, a deacon in the Ligonier congregation. She was born October 27, 1888, and began teaching school at the age of seventeen. She taught five terms in Ligonier Township, Westmoreland County.

In June, 1913, Brother Brouger was ordained to the eldership. Brother and Sister Brouger have done an excellent work in Greensburg, as the history of that congregation will show. In addition to his pastoral duties Brother Brouger has conducted eighteen evangelistic meetings with good results. He has officiated at fifty funerals, thirteen weddings, and has assisted in fifty-three anointings and three Bible Institutes. He is a member of the Sunday-school Mission Board of the District. He was one of the delegates from his District on the Standing Committee of the Annual Conference at Hershey, Pennsylvania, in 1915.

#### W. N. BRUBAKER.

W. N. Brubaker, son of Jacob H. and Mary Brubaker, was born at Rockton, Clearfield County, Pennsylvania, October 22, 1870. Brother Brubaker has worked at whatever work came to hand, which comprised nearly all the occupations of his neighborhood.

He united with the church in his early teens, and was called to the ministry in the Rockton congregation in 1897. He is one of the active ministers of that congregation. His ministerial duties are confined principally to his home congregation.

#### SOLOMON BUCKLEW.

Elder Solomon Bucklew was born in Preston County, West Virginia, August 25, 1840. He united with the church in 1860, and



**Elder Solomon Bucklew and Wife.**

the same year was elected to the deacon office. In 1862 he was married to Elizabeth Strawser, and in 1864 he was elected to the ministry. He was soon forwarded to the second degree, and approximately in 1866 he was ordained to the eldership.

The work being great and only a few to work, he was pushed out far and near to labor for the salvation of souls. He was called to hold many series of meetings, principally in West Virginia, Middle and Western Pennsylvania.

In 1876 he moved from the Cheat River congregation, West Virginia, to the Sandy Creek congregation, same State. After this congregation was divided, and the Markleysburg congregation was organized, Elder Bucklew was given the oversight of the new congregation. When Brethren J. H. Myers and Jacob Beeghley were ordained to the eldership, he resigned although he continued to labor considerably in Maryland and Western Pennsylvania. In 1884 he moved to Markleysburg, where he lived and labored three years, when, in 1887, he sold out and moved to Canton, Illinois, where he lived twenty-three years. His wife's failing health

caused him to leave Illinois and move to a daughter, living in Southwestern Iowa, where she soon died. Feeling lonely, Elder Bucklew now made a visit to the East, laboring for the churches as he passed over the old homeland, and in 1914 he again located in Markleysburg, Pennsylvania, where for a year he did most of the preaching. February 6, 1914, he was married to Mary C. Sterner by Elder Jeremiah Beeghly. Elder Bucklew was blessed with a strong physical body and a powerful voice, and was, and still is, a fearless defender of the Gospel.

In the spring of 1915 he located in the Mount Union congregation.

### THE BUECHLEY (BEEGHLY) FAMILY.

The Buechley family has played an important part in the work of the church in Western Pennsylvania. Michael Buechley settled in the vicinity of what is now Meyersdale, Somerset County, as early as 1774. He was a member of the Amish Church, and with a number of other families of the same denomination had come from the eastern part of the State. This Michael Buechley is in all probability the ancestor of all the Buechleys, Beachleys, Beekleys and Beeghlys in Western Pennsylvania, Maryland and the West. According to Holsinger's History, Buechley and a number of other Amish families united with the Brethren, probably about 1785, and Brother Buechley was called to the ministry, as well as Brethren Peter Livengood and Christian Hochstetler.

Nothing is known of his ministerial labors, but his children's names are known. They were: Jacob, John, Joseph, Abraham, Michael, Barbara, wife of Christian Moyer, Mary, wife of Michael Moyer, Elizabeth, wife of Joseph Flora, Hannah, wife of John Cober, and Susannah, wife of John Forney. These names have continued to be prominent in the church. Brother Buechley died in 1812. For some years his descendants remained in Somerset County, but gradually many of them emigrated to other fields of labor.

Of his sons at least two were elders—Jacob and John. At least two of his sons-in-law were elders—Michael Moyer and John Forney. Of John's family we have David, a son, and Martin, a grandson, and John W. Beeghly, who lives in Ohio. Of Jacob's family we find five generations in the ministry, as told in Elder Jeremiah Beeghly's biography. In Abraham's family we find Elder Elias K. Buechley, formerly of Meyersdale, and late of Waterloo, Iowa. Of Joseph's family we have Josiah Beeghly, of Maryland (deceased), and Ananias J. Beeghly, of Friedens, Pennsylvania. If there were any more ministers in the family they have not come to my notice. Biographies of these servants of the Lord

would be interesting, but it seems almost impossible to secure them.

Concerning Elder John Buechley, I find the following: Susannah Buechley died November 21, 1856, aged 88 years, 8 months and 7 days. She left six children. She was the consort of the late Brother John Buechley, who was a well-known minister and died about twelve years ago. He lived and labored in the Elk Lick congregation.

### JEREMIAH BEEGHLY.

Jeremiah Beeghly is a son of Elder Jacob Beeghly, Jr., and a grandson of Elder Jacob Beeghly, Sr., and was born in Somerset County, Pennsylvania, February 26, 1834. In 1839 the family moved to Maryland. Here he grew to manhood, and while yet in his teens united with the church.

In 1854 he was united in marriage to Miss Anna Harden. This union was blessed with four sons and five daughters. One son died in infancy. The rest grew to manhood and womanhood, and all



Elder Jeremiah Beeghly and Wife.

united with the church. The third son, James W. Beeghly, is an elder in the Oakland congregation, Maryland. One grandson, Samuel A. Beeghly, was also a minister in the Church of the Brethren for a number of years.

Elder Beeghly was called to the deaconship in 1857 and to the ministry in 1858. In 1876 he was ordained to the eldership. At different times and for a number of years he had charge of the Bear Creek and Maple Grove congregations in Western Maryland. Elder Beeghly did his active church work while living in Maryland. He represented his District on the Standing Committee in 1878, in North Manchester, Indiana, and in 1891 in Hagerstown, Maryland.

In 1910 Elder Beeghly moved to the home of his son-in-law, Andrew Chrise, a deacon, in Markleysburg, Pennsylvania, where they at present reside. Elder and Sister Beeghly have traveled life's journey together for more than sixty-one years, and while they have retired from all business, and he is not able to preach any more, he is still willing to do what he can on the side of right and good, awaiting the summons to the kingdom triumphant.

It is worthy of note that in Elder Beeghly's family five generations are represented in the ministry—his grandfather, his father, himself, his son and his grandson.



Ananias J. Beeghly.

**ANANIAS J. BEEGHLY.**

Ananias J. Beeghly, son of Brother Daniel and Sister Mary Beeghly, was born in Somerset County, Pennsylvania, May 30, 1872. Brother Beeghly is a descendant of one of the oldest Brethren families of Somerset County.

Brother Beeghly's education was confined to the public schools of his county. By occupation he is a farmer. He was married to Miss Cora M. Gnagey, daughter of Deacon Christian C. and Margaret Gnagey, February 22, 1894. They located in the Sipesville arm of the Quemahoning congregation, where they lived twelve years.

He united with the Church of the Brethren when but twelve years old. Being called to teach in the Sunday-school in his teens he became more and more interested in that department of church work, and served as superintendent about ten years. On April 22, 1899, he was called to the deacon office in the Quemahoning congregation. In this capacity he labored cheerfully until October 26, 1906, when with his family he moved to Richland County, Illinois, settling in the Big Creek congregation. There he was elected to the ministry on October 31, 1908. Although feeling his inability he took courage in the thought of Romans 8: 28. He was advanced to the second degree of the ministry September 4, 1909.

Returning to Somerset County December 17, 1909, they located in the Brothers Valley congregation, near Friedens. His first evangelistic effort, June, 1915, inspired him to desire to do more work for Christ.

**JOSEPH S. BURKHART.**

Joseph S. Burkhardt is a son of Ephraim and Catharine (Hildebrand) Burkhardt, and was born in Jackson Township, Cambria County, Pennsylvania, December 22, 1829. The Burkhardts are of German descent and Brother Joseph distinctly remembers his grandparents as typical, industrious Germans.

When Joseph was a boy there were no public schools. His father had subscribed for an older brother and sister to attend a subscription school for several months. The sister becoming sick and missing seven days, the teacher allowed little "Josie" to go those seven days. That was his first schooling, but he had already learned to read at home. He made use of every opportunity to get an education, and after growing up he taught school a while. However, preferring an outdoor life, he did not teach very long.

One unusual incident in the boyhood period of Brother Burkhardt had much to do in after-life in determining his life activities. His aged grandmother made her home at their place one winter, and as her sight was poor she had her little grandson daily read-

ing the Bible to her while she was engaged in her knitting. In this way he not only acquired a thorough knowledge of the Scriptures, but by faithful reading his mind became so occupied by thoughts of God and heaven and good people, that he felt called of the Lord to give him his young heart, and had it been as common then as now for children to unite with the church, he would have been baptized. But in those days there were no Sunday-schools and only grown people belonged to the church, so Joseph had to quench the Spirit's call.

Something took place, however, that has always remained with him, and many a time when he was inclined to go wrong it called him back to the path of rectitude. Reading so much of God and heaven naturally had the effect of making him think a great deal about heaven as a beautiful and good place to be. So one night he had a vision, or a dream (he hardly knows which), that he was talking with God, and that he asked him to be taken to heaven. But the answer came, "No, not yet. I have much work for you to do yet before you can come to heaven." The remembrance of this incident has followed Brother Burkhart through life and many a time has spurred him on in his religious duties. As a reader for his grandmother, she always called him her "little preacher," and told him he certainly would sometime become an ambassador for God.

On December 21, 1854, he was united in marriage to Miss Catharine Sproul, daughter of Andrew and Mary (Ripple) Sproul, of Stoyestown, Somerset County, by Reverend Lock. They settled down to housekeeping in Adams Township, Cambria County, in which township (though at several different places) they lived until the fall of 1914, when they moved to Walnut Grove, Johnstown, in order to be nearer their children and the church. Brother Burkhart has been a farmer, though he says he has been sort of "Jack-of-all-trades."

Brother Burkhart served his country during the War of the Rebellion, serving in front of Petersburg, Virginia, from September, 1864, to June, 1865. When he returned from the war the hearing of his left ear was entirely gone. For many years the other ear served him well, but it gradually gave way, until now for about ten years he has been entirely deaf. For a number of years the doctors have warned him not to preach and not to use his voice unnecessarily, for fear of losing it too. His eyesight is becoming dimmed, so that he says his satisfaction is not much in this life any more.

Brother Burkhart united with the church about 1866, and in 1867 he was called to the ministry in the Conemaugh congregation. He was active and aggressive in the work the church placed

upon him, and did a great deal of preaching before the above-mentioned infirmities became a hindrance. He held a number of successful series of meetings in the time when these means of grace were not very common. He held views far in advance of the general church thought, but to which the church Conference has now acceded. He attended but few Annual and District Meetings, believing the expense of them was too great in comparison with the good done in them. During his active ministry he did his full share of the preaching, marrying, baptizing and preaching of funerals. He almost knew his Bible by heart, and was a strong defender of the Bible doctrines as practiced by the church. Several years while living in the eastern part of Adams Township, his membership was in the Shade Creek congregation.

Brother and Sister Burkhart were blessed with six children, four of whom grew to maturity and are living. John, Ephraim and Jennie Harshberger live in Johnstown, the latter being the wife of Elder Cornelius W. Harshberger, and the mother of Lori B. Harshberger, a talented young minister. Sister Flora Trout, of near Petersburg, Virginia, is a daughter. The children were given splendid educational facilities, and the sons were for a number of years successful teachers. These dear old saints have traveled life's journey together hand in hand, sharing each other's joys and sorrows for nearly sixty-one years, and still are keeping house for themselves. In a recent visit I found them sitting at the supper table, one at the head and the other at the foot, content and happy. While it is rather laborious to hold a conversation with Brother Burkhart, as it must be done by means of a slate and pencil, it is exceedingly pleasant and profitable to converse with the aged sister. Her mind is good, her expression clear, and she is a woman above the ordinary in intelligence and information. Both are in the eighty-sixth year of their pilgrimage, and seemingly are good for a number more.

(Portrait on Page 117.)

#### RUFUS D. CASEBEER.

Rufus D. Casebeer, son of Deacon Henry and Sarah (Blough) Casebeer, was born November 19, 1882, in Somerset County, Pennsylvania. He is a grandson of Elder Valentine Blough, and a great-grandson of Elder Jacob Blough. He was reared on the farm, and followed that occupation until several years ago, when they moved to Somerset. He taught school one term. He united with the church in 1900.

On December 25, 1906, he was married to Sister Carrie Maust, daughter of Brother and Sister Daniel Maust. He was elected deacon in the Quemahoning congregation in 1907. On May 13,

1915, he was called to the ministry in the Middle Creek congregation, and took up the work September 19, 1915.

In order to make some preparation for the work whereunto the Lord has called him, they have gone to Bethany Bible School, Chicago, where they are now students. Brother Casebeer has been an active Sunday-school worker for a number of years.

### JOHN HARRY CASSADY.

Elder J. H. Cassady was born on a farm in Grant County, West Virginia, October 24, 1871. His early life was spent on a farm. He began teaching school at the age of nineteen, and taught every winter and worked on the farm during the summer. Besides his public school education, he went to Fairmont State Normal two terms. January 25, 1896, he was married to Miss Meribah Virginia Idleman, of Maysville, West Virginia.

He became a member of the Church of the Brethren on December 25, 1890, during a series of meetings conducted by Elder Silas Hoover, of Pennsylvania. He was elected to the deacon office at the Luneys Creek church, West Virginia, in 1897. He continued teaching at Bayard, West Virginia, until the fall of 1900, when, with his family, he moved to Juniata College, Huntingdon, Pennsylvania, where he entered the school to prepare himself better for his chosen profession, teaching.

His intention was to complete the teachers' course, which he did in the spring of 1902, and then to continue in that profession. But when this course was completed it did not yet satisfy, and he began to plan to take the college course. But when the financial proposition of caring for a family and going to school four more long years, faced them, it hardly seemed possible. But it was undertaken, and after a most strenuous four years, during which time it often seemed the battle must be given up, the goal was reached. He graduated and took his degree.

During this time, on March 23, 1903, the Huntingdon church elected him to the ministry. This brought him face to face with another problem. All his preparation of seven years in school has been for teaching. Now shall that ambition be given up? It was only after much prayer and thought, and a hard struggle that he accepted the ministry, and this with the intention of continuing in his chosen profession.

After graduating, in 1906, he secured the principalship of the Yeagertown public schools, where he moved and remained two years. During his two years of teaching in Yeagertown he did some preaching at Lewistown. In the spring of 1908 he received a call to become pastor of the West Johnstown church. Although



**Elder John H. Cassady and Wife.**

the call to give up his chosen profession and enter a new field could hardly be thought of at this time, he and his wife put it into the hands of the Lord and accepted the call of the church at a greatly reduced salary from what he was getting as a teacher.

They took up their pastoral duties August 1, 1908, and moved to Johnstown. There he found a splendid body of working members, but very much disorganized. There being four church-houses in the congregation made the work of organization very hard. But with a determination to win he entered upon the work. He spent his time in traveling over the congregation and preaching by turns at all four of the houses. This was a hard task.

During the six years of his pastorate in Johnstown he preached 1,313 sermons. He held sixty-one weeks of evangelistic meetings in the congregation, and thirty-nine weeks at churches outside of the congregation. There were 285 members in the congregation when he became pastor. During the six years 893 were

added. He has anointed and assisted in anointing over 100 persons.

From August 1, 1908, when he began his pastoral work in Johnstown, to December 31, 1915, he had preached 1,462 sermons, and in his pastoral and evangelistic work has received and brought to Christ 2,120 people. He resigned as pastor of the West Johnstown church September 1, 1914, to accept a call to become pastor of Juniata College and the Huntingdon church. During his stay in Johnstown he was ordained to the eldership, May 4, 1911.

Elder Cassady took a leading part in the work of the church of the Western District of Pennsylvania, serving as Moderator of the District and Ministerial Meetings a number of times. He was a member of the Bible Institute Committee from the beginning, believing it would serve a good purpose. He represented the District on the Standing Committee at the York Conference, in 1912. Middle Pennsylvania was also represented by him at Hershey, in 1915.

Sister Cassady, who also was born and reared in West Virginia, taught school a number of years. She received her education in the public schools and Juniata College. It was through her influence and willingness to assume the heavy burden of caring for the family that her husband was induced to go to Juniata College. Then, during the six years in Juniata, she was a most faithful helpmate, not only in the care of the family, but in many little ways she helped in the financial struggle, besides taking part in many of the church activities at the same time. In the splendid work accomplished in Johnstown she was very active in all the departments of church work. Her husband being away much in evangelistic work, she assumed the responsibility of much of his work, while still caring for the family. They now have a family of six children; viz., Maynard, Helen, Mildred, Robert, Paul and John, Jr. The three older ones are members of the church.

#### ANDREW CHAMBERS.

Andrew Chambers was born near Cameron, West Virginia, December 23, 1858. He attended the country schools on an average of four months a year. At the age of nineteen he took the teachers' examination and taught three sessions, one session a year.

He was married to Miss Anna R. Meisenhelder. To this union were born two sons and three daughters. All are living except the oldest son, Scott. While serving as railway postal clerk on the Southern railroad he lost his life in a wreck, near Danville, Virginia, September 27, 1903. Sister Chambers died March 25, 1900. A little more than seven years later Brother Chambers was married to Mrs. L. J. Covalt, of Moundsville, West Virginia.



Andrew Chambers.

In March, 1882, he united with the Church of the Brethren. On his father's birthday anniversary, November 13, 1886, he was called to the ministry in the Ryerson Station congregation, Western District of Pennsylvania, and on October 17, 1891, he was advanced to the second degree, Elder John S. Holsinger officiating on both occasions.

Being a natural debater, Andrew, prior to uniting with the church, read all the discussions on the distinctive principles of the church that he could obtain. Among these were the Quinter and McConnell debate, Miller and Walker debate and Stein and Ray debate. Living in a neighborhood of Disciples and Mormons and but few Brethren, he often became the defender of the Brethren faith. His first public debate was held in the spring of 1883 (before he was a minister), with an old and experienced Disciple minister. The proposition discussed was: "Trine Immersion Is the Only Mode of Baptism Taught and Practiced by the Apostles and the Primitive Church." The debate proved a surprise to his opponent and his brother ministers in attendance, and he later acknowledged his defeat.

In 1888 he held a discussion with Elder Craig, of the Reorganized Church of Latter Day Saints (Mormons). Only one prop-

osition was discussed: "The Durability of the Christian Church." Elder Craig was so worsted that he refused to discuss the organization of his church, though challenged to do so.

In March, 1894, he moved to Eastern Virginia, much to the regret of the scattered members of the Ryerson Station congregation. While residing among them and during his visits to them he baptized more than forty members. While living in Virginia he did his share of the preaching along with the other home ministers, and held an occasional series of meetings.

Much of Brother Chambers' life has been spent in different occupations. In West Virginia he spent the greater part of his time in the lumber business, handling a sawmill and running a thrashing outfit. In Virginia he first located near Brentsville, Prince William County. In a year or so he located at Midland, Fauquier County. Three years he traveled for a machinery company. Afterwards he built a flour mill at Midland which he operated for some time. In 1907 he moved to Washington, District of Columbia, and is now in the employ of the government. This does not give him much time for preaching. He is hoping for the time when he will be able to devote all his time to church work.

Brother Chambers is a great reader and student, and is the possessor of an extensive library. He takes much interest in gathering up church history, and it is principally through his efforts that the writing of the history of the Ryerson Station congregation was possible. He also furnished a number of illustrations for this work. It was the pleasure of the writer of this work to associate with Brother Chambers in church and other activities in Virginia five years.

Brother Chambers died April 6, 1916, since the above was written.

### NELSON B. CHRISTNER.

Nelson B. Christner, youngest son of Gabriel and Magdalene (Dickey) Christner, was born in Somerset County, Pennsylvania, July 22, 1851. Having moved with his parents to Westmoreland County, he received an education enabling him to teach school, which profession he followed successfully for a number of years.

He was married to Mary A. Wissinger, March 12, 1870, by Elder D. D. Horner, and the following October both were baptized by the same minister. He was elected to the ministry in the seventies, when yet a young man in the Indian Creek congregation.

He lived and labored in Westmoreland, Somerset and Washington Counties, Pennsylvania, Washington County, Tennessee, and Melvin Hill, North Carolina. He also lived a year in South Carolina. He had moved to the South in search of health.

Besides teaching he was engaged in farming and the mercantile business, but with him the Lord's work received first attention. He made great sacrifices to fill appointments, and it was seldom that he disappointed his audience.

He died in July, 1904, aged only 53 years. He was buried in the Middle Creek cemetery. Brother and Sister Christner had a large family of children, but the pale messenger came and stole them away, one by one, until the greater part of them had gone to the other side, while their bodies lie buried in different cemeteries. Their cup of trouble, disappointment and sorrow was often filled to overflowing.

#### DAVID STEELE CLAPPER.

In writing the biography of this godly elder I feel that I can do no better than to quote from the columns of a daily Johnstown paper as well as the Gospel Messenger: "The Reverend D. S. Clapper was born near Clear Ridge, Bedford County, Pennsylvania, September 2, 1846, being the son of Elder Henry and Hannah Clapper. In 1869, at the age of twenty-three, he was united in marriage with Miss Sue Teeter. His early training and home influences were deeply religious and at an early age he united with the Church of the Brethren. The Reverend Mr. Clapper was a gentle man, not offensive in his devotion to his church, but always endeavoring to be consistent, charitable and Christian in his conduct. The writer of this came to know him only a couple of years before the end, but in his brief acquaintance found the mellow old gentleman earnest and interesting. Mr. Clapper was one of the last of the old school of Brethren clergymen, and he lived to see his faith assume a new name and a more compact organization and to see a new generation of trained clergymen come into the field. The children who survive and are helping their aged mother to bear the blow of separation from her life partner are: John H., of Riverside, Washington; Willard L., of Hartman, Colorado; Laura, wife of Fred Burkett, of Everett; Iva, wife of D. B. Brallier, of Tatesville; Nellie, of Altoona; V. Grace and Harriet, at home, and Lena, wife of Harry C. Crist, of Paint Borough. Mr. Clapper's six daughters were all at his bedside when he died. The only children absent from the funeral were his two sons in the Northwest."

Here I quote from the Gospel Messenger:

#### "The Homegoing of Elder David Steele Clapper.

"On the farm of Elder Jacob Steele, for many years the efficient elder of the Hopewell, or what is now known as the Yellow Creek church, was built the church known far and wide as 'Steele's



**Elder David S. Clapper.**

church.' Near this church was born a grandson of Elder Steele, a son of Elder Henry Clapper, September 2, 1846. They named him David Steele Clapper. The early religious training and the strong, inherited qualities, caused David to give his heart to God at the age of seventeen, and he proved faithful to the age of 67 years, 9 months and 27 days, when he went peacefully to sleep at his home in Scalp Level, Pennsylvania, June 30, 1914.

"To Brother and Sister Clapper were born ten children, eight of whom have grown to maturity. Six daughters and two sons, who are still trying to live a life for the Master, gave their lives to Jesus before they were fifteen years of age. Sister Clapper, who has been a faithful mother and helper for Brother Clapper in all the varied experiences of life, still lives. Two brothers and three

sisters survive him. Among these are Elder John Clapper and Sister Elizabeth, wife of Elder Michael Keller, both of Larned, Kansas.

“Brother Clapper served the church faithfully in the ministry for almost forty-three years. He was elected to the ministry in 1871, and given the full ministry in 1887. Few men were more ready to be used by the Lord than Brother Clapper. He never needed to be urged, but was always ready to do service. He found a pulpit almost anywhere. Whether it was in a grove, in a school-house, or in a church, it made no difference. If a few hearers were together, he was ready to tell the story of a free salvation. He opened a number of new fields for our own church.

“Brother Clapper was one of the early missionaries of the church. He wore out, in his travels, a number of buggies and horseshoes for the church, and this too, at his own expense. He was delighted, a few years ago, when his second youngest daughter, Grace, broke the glad news to him of her interest in the unchrist of China, and of her surrender to the Lord, to be used in that needy field. The Sunday-schools of Western Pennsylvania have asked Sister V. Grace Clapper to represent them on the China field.

“Brother Clapper’s sermons were mostly doctrinal. He was an able defender of the practices of the Brethren Church. He was one of the strong advocates of the non-conformity principles to the end. In his last meeting with us, as officials, he plead earnestly for the order of the church.

“The Bible was his principal Textbook. He was well versed in the Scriptures, and his conversation was largely on the Scriptures and the work of the church. He was a pleasant conversationalist and was very fond of company. His home was always a welcome place for strangers.

“He always plead strongly for the family altar in the home, and well he could, for his home had its regular altar from the first day of its beginning to the last. Brother Clapper found time, during his busy life on the farm, during his earlier life, to conduct twenty-two series of meetings and to bring nearly two hundred souls into the kingdom. His home work was first with the Yellow Creek and Everett churches, Pennsylvania. A few years were spent in Kansas. During the last eight years he lived in the Scalp Level church.

“Last December he contracted a cold, from which he could not get free. This finally developed into that dreaded disease, consumption. He was always a strong believer in the anointing, and twice during his illness he was anointed. His one desire was to be able to be healed, that he might do more for the church, but

he always said, 'His will be done.' The writer has known Elder Clapper from his boyhood days. The same determination which was so manifest in his struggle for life to the last was one of the strong qualities throughout his career.

"The respect with which he was held was manifest in the large number of friends and neighbors of other denominations besides our own people at his funeral in the Scalp Level house. The funeral services were conducted by the writer, assisted by Brethren Albert Berkley and W. H. Fry. He was laid to rest in the Berkey cemetery.

H. S. Replogle.

"Scalp Level, Pa., July 24, 1914."

### GEORGE D. CLEAVER.

George D. Cleaver, the subject of this brief sketch, was born July 30, 1848, in Clearfield County, Pennsylvania. Here he lived with his parents until 1869. Being now of age, he went to Bedford County, where he was married, and lived ten years. In 1879 he returned to Clearfield County with his family and has lived there ever since. He became a member of the Church of the Brethren in 1886, was called to the ministry in the Rockton congregation in 1887, and ordained to the eldership in 1912. As resident elder of the Rockton congregation he succeeded Elder J. H. Beer, who in turn had followed his father, Peter Beer. Elder Cleaver is the only elder in Clearfield County.

### LEWIS COBAUGH.

Lewis Cobaugh, third son and sixth child of Brother Frederick and Sister Susan (Benshoff) Cobaugh, was born in Taylor Township, Cambria County, Pennsylvania, September 6, 1833. On his mother's side his ancestors were German, and on his father's side, Swiss, his grandfather having emigrated from Switzerland. His boyhood and youth were spent on his father's farm, where he acquired a knowledge of husbandry which enabled him to undertake the management of the farm at the age of 16, when his father died. When he became of age he bought this farm. In addition to the education received in the district school, he applied himself diligently to the study of theology and the acquirement of German and French in addition to English, which was his mother tongue. He taught school several terms. His interest in educational matters continued unabated, and for many years he filled the office of school director.

He followed the occupation of his father (farmer) until March, 1869, when, with his family, he moved to Johnstown, and associated himself in business with Judge Mahlon W. Keim, conducting a general merchandise store and operating a tannery. These were in

a flourishing condition when death suddenly cut short his earthly career.

September 17, 1854, he was married to Susan Berkey, daughter of Peter and Sarah (Wolford) Berkey, of Paint Township, Somerset County, Pennsylvania, by Elder Christian Lehman. In the spring of 1855 he was elected to the ministry in the Conemaugh congregation. On the same day his wife was baptized. He had become a member of the church at about the age of sixteen. His careful and thorough home study enabled him to prepare himself for the ministry, and he ultimately became one of the most eloquent and successful ministers of the Church of the Brethren in his day. His ministerial labors took him over parts of Cambria, Indiana, Somerset and Bedford Counties. He represented his congregation in the District Meeting and he was clerk of the same. His services were principally in the English language, though upon request he sometimes used the German. His travel was principally on horseback and by buggy, and his services were all without remuneration.

He was the father of four children: Peter A., Sarah J., Hannah B. and Paul J. He died Nov. 17, 1869, after living eight months in the city, and before his new house, which he had erected, was finished. He is buried in Grand View cemetery.

### DOCTOR JOHN P. COBER.

John P. Cober, son of Elder Peter Cober, was born on the Cober homestead, near Berlin, Somerset County, Pennsylvania, March 26, 1803. He lived his entire life in Brothers Valley, and was an enterprising citizen. He received such schooling as was available in his day, which was principally in German.

He was married to Miss Rosie Anne Putnam. They early identified themselves with the Church of the Brethren and continued faithful to the end.

To Brother and Sister Cober were born six sons and four daughters. Several of the daughters were the wives of officials of the church. Professor Wesley H. Cober (Cover), who was a prominent schoolman in Somerset County, and at one time a promising young minister, was his grandson.

Besides being a farmer and minister, Brother Cober was a physician of considerable note. His services were in demand far and wide. It is said of him that he purchased Dr. Fahrney's doctor books, and that after his day's work on the farm was completed and his sermons were prepared, he would study medicine in these books. He raised many of the herbs used in his medicines in his own garden. He had two large gardens, side by side—one in which he raised garden vegetables and in the other one his

herbs. Brother Cober was doubly helpful to the sick. He could give them medical help and spiritual counsel and encouragement.

His ministerial labors were confined principally to his home congregation and several of the neighboring ones. He died July 31, 1884, aged 81 years, 4 months and 5 days. As a minister, elder and doctor, he traveled extensively on horseback, and had a large circle of acquaintances and friends. While his education and preaching were in German, he spoke English fluently.

#### PETER COBER.

Peter Cober was born on a farm near Berlin, Somerset County, Pennsylvania, May 24, 1776, where he always lived, and died October 20, 1854, aged 78 years, 4 months and 26 days. He was married to Elizabeth Landis, to which union were born five sons and two daughters. "It is thought that his father's name was also Peter, and there is considerable reason for supposing him to have been Lutheran or Reformed in his church relations."

He filled all the offices in the church from deacon to elder, but not many dates are available. He, with John Forney, was ordained to the eldership at Berkley's, "having a good report from those without as well as from those within." Elder Peter Forney, of Glendale, Arizona, writes that he often heard his father say that he (John Forney) and Peter Cober were elected to the deaconship at the same time, then chosen to the ministry, advanced to the second degree, and ordained to the eldership together, and they worked together, shoulder to shoulder, as long as they lived, without a clash.

Elder Cober was considered an able minister, and traveled considerably on horseback, preaching in several counties, often three sermons a Sunday. He was one of the first bishops in the Berlin congregation. He did a good deal of preaching in the Quemahoning congregation, even after it was a separate congregation. His services were in the German language, and he was considered an able man in the ministry in his day.

Here I quote from his obituary: "Elder Peter Cober died October 20, 1854, in his 79th year. He has been an able minister in our church for the last forty years and one of our bishops for about twenty years. We suffered great loss in his removal. Yet we trust our loss is his gain. He leaves a widow, twelve children, forty-two grandchildren and twelve great-grandchildren. Funeral text, Rev. 14: 13."

#### THURSTON RODNEY COFFMAN.

T. Rodney Coffman was born in Bakersville, Washington County, Maryland, June 27, 1873. His parents were Samuel and



**Elder T. Rodney Coffman.**

Susan Coffman. His father's people were United Brethren, and his mother's were German Reformed. But both of his parents became members of the Church of the Brethren.

Rodney attended the public schools and took the teachers' examination. Later he took a business course at Wolf's Business College, Hagerstown, Maryland. After graduating he solicited for, and taught in, the college for three years.

On November 4, 1896, he was married to Miss Blanche E. Fahrney, after which he farmed for his father four years. On May 8, 1897, he and his wife were baptized by Elder D. Victor Long, and on the following Thanksgiving Day, November 25, he was elected to the ministry in the Manor congregation, Maryland. He took his turns with the other ministers in the regular preaching services. Besides, he filled appointments at three mission points in West Virginia; viz., Johnstontown, Broad Line and Martinsburg. In September, 1900, he was advanced to the second degree of the ministry.

After his call to the ministry he took some Bible work better to prepare himself for the Lord's work. October 16, 1900, he accepted the call from the Tyrone church, Middle Pennsylvania.

Here he labored three and one-half years. His next call was to the Parker Ford church, Eastern Pennsylvania, which he accepted. At this place he labored for the growth of the church and the salvation of souls for nine years. While serving here he was ordained to the eldership December 10, 1911, by Elders J. T. Myers and J. P. Hetrick. It was during this pastorate that Elizabeth, their only child, was born into their home.

In the fall of 1912 he received the call from the Pittsburgh church, which he accepted, and was installed as the pastor on Sunday, February 2, 1913, by Elder D. H. Walker, the elder of the church. This position he still holds.

Elder Coffman has met with gratifying success in the evangelistic field. His intention was, when he finished his school work, to read medicine, but being elected to the ministry he has given his time to the church as pastor and evangelist.

### JOHN P. COLEMAN.

John P. Coleman, son of Millard F. and Mary (Gardner) Coleman, was born in the city of Johnstown, Pennsylvania, May 17, 1888. He attended the public schools of the city until nearly thirteen years of age, finishing the common schools. When John was but nine years old his father died, leaving a widow with six children to support.

His help being much needed, he started to work as a messenger boy in the purchasing department of the Lorain Steel Company in the fall of 1900. In November, 1901, he took up a business course in Rowe College, working in the day and going to school at night, graduating in June, 1903. In October before graduating he secured the position as stenographer in the office where he had been working, and later became clerk in the same department. He now has charge of the stationery department, takes care of the correspondence and writes up orders for material needed, in the same department.

John was for some years a member of the Methodist Church, but on October 7, 1909, he became a member of the West Johnstown church of the Brethren, and became active in church and Sunday-school work. On January 13, 1910, he was elected to the ministry. He has filled various positions in Sunday-school, having been superintendent of the Roxbury Sunday-school from July, 1912, to the close of 1915. For a number of years he has been church clerk.

(Portrait on Page 199.)

### PHILIP F. CUPP.

Philip F. Cupp, son of John and Elizabeth (Shaver) Cupp, was born in Somerset County, Pennsylvania, June 16, 1842. His parents

were members of the Lutheran Church. He was afforded opportunities to secure an education that placed him in the foremost ranks as a public school-teacher of his day. He taught ten winter terms of school, one in Jenner and nine in Somerset Township. Besides being a teacher he followed farming, living near the present town of Listie, in Somerset Township.

He was married to Kate Speicher, daughter of Jacob P. and Sallie (Schrock) Speicher. Some time after his marriage he united with the Church of the Brethren, and became an active worker in the same. "He served the church in the capacity of deacon about eight years. His influence as a deacon was far-reaching, and his great desire and prayer was to live peaceably with all men. He seemed to have a special knack in settling difficulties between brethren, and a reconciliation was generally effected. More than one church scandal was likely prevented through his tact in such matters."

After serving the church as deacon about eight years he was called to the ministry. His ministerial labors extended over a period of eleven or twelve years. Most of his preaching was done in his home congregation (the Brothers Valley). He always filled his appointments when his health would permit. His manner of life was a continual sermon to all who knew him. He was a great lover of music and was a leader of singing in his congregation for many years. He often sang when in the field at work and when traveling on the road. His love and sympathy extended not only to his fellow-men, but even the domestic as well as the wild animals seemed to know him.

He was superintendent of the Trent Sunday-school of the Brothers Valley congregation for a number of years. In fact, it was he who organized the first Brethren Sunday-school in Somerset Township. This was about the year 1879. He was always sure to have not only his family to attend, but as many of his neighbors and friends as he could persuade. He always kept a conveyance of some kind, and this was generally filled with people whom he persuaded to go along to church and Sunday-school. He was at home in the Sunday-school, and there is where he did his most effective work for the Master in his early Christian life. His name appeared on the program of the first Sunday-school convention of the Western District of Pennsylvania, held in the Grove meetinghouse, September 23, 1879.

His interest in education never abated. He gave his children all the advantages along that line that he could, and so we find them all entering the ranks of the pedagogue, one after another, as they were old enough. Three of them were also graduates from Juniata College.

He closed his earthly career at the age of 54, in the spring of 1897, and is buried in the Husband cemetery at Somerset. His was a short but useful life, indeed.



**John J. Darr.**

### **JOHN J. DARR.**

John J. Darr, son of John and Catharine (Ellenberger) Darr, was born in what is now Lincoln Township, Somerset County, Pennsylvania, April 20, 1850. The Darr home was near the Casebeer Lutheran church of which the parents were members. Here John J. attended Sunday-school from the age of six to twenty-two. He served this school as secretary a number of years until the time he left the school.

Brother Darr married Mary Gnagey, daughter of Deacon Christian C. Gnagey, September 2, 1873, Elder J. W. Beer officiating. He is a prominent farmer of Lincoln Township. Their children

are: Annie M. (Shaffer), Charles Franklin, Sadie A. (Weighley), Harry Wilson, Edwin Garfield, Alvin C., Park G. and Carrie P. (Glessner). Besides farming Brother Darr taught eleven terms of school in his county. Being a great friend of education, he gave excellent opportunities to his children along educational lines, and five of them were school-teachers.

Brother Darr was baptized in March of 1873, in the Quemahoning congregation, by Jacob P. Speicher, being the only one of his father's family to belong to the Brethren. He served the church as deacon a number of years, and on September 22, 1890, he was elected to the ministry in the same congregation, where he has labored ever since. He served his township in the capacity of school director six years.



Elder John N. Davis and Wife.

### JOHN N. DAVIS.

I quote, in part, from the Meyersdale Republican: "John N. Davis was for more than half a century a conspicuous figure in the affairs of Elk Lick Township, Somerset County. He was born April 8, 1835, and grew to manhood without any educational advantages. He was about eighteen years of age before he received any schooling. Samuel J. Livengood (father of the present editor of the Republican) was, during the early fifties, teacher of the school at Blaugh's Saw Mill, on Tub Mill Run, when his attention was attracted to young Davis, in whom he recognized much native ability. He encouraged the young man, hitherto untutored, to start to school, and to strive to obtain an education. Young Davis consented, but went to school only one month. But in that

time he got such a good start, and acquired such a thirst for knowledge, that he continued to be a student the rest of his life, or until his mind began to fail.

"The writer often heard his father say that John N. Davis was a pupil he was proud of, and a man who deserved a great deal of credit for the education he acquired in spite of his limited opportunities. Although he attended public school for but one month, Mr. Davis afterward went to a Summer Normal at Berlin for one term. Here he fitted himself to pass the teachers' examination, and for many years he was a successful teacher in his native township. Not content with becoming proficient in the three 'R's'—'Readin', 'Ritin' and 'Rithmetic'—the only three essentials of those pioneer days of public education, Mr. Davis studied other branches, and among other things fitted himself to be a surveyor. He also acquired a fair knowledge of geology and was well informed on many topics.

"In 1863 he enlisted in Co. K, 171st Pennsylvania Regiment, and served nine months in the field in the defense of his country. At the expiration of his nine months' enlistment, he, with many others of his regiment, reënlisted for as long a time as might be necessary to keep General Lee's army from invading Pennsylvania. As Lee was soon driven back to 'Dixie,' with no prospect of a second invasion of Pennsylvania, Mr. Davis was mustered out and returned home to engage in lumbering and shook-making, but was later again drafted for military service. Not finding it convenient to leave his business to take up arms again, and being a non-combatant in religion, he employed a substitute at a cost of \$2,200 to take his place in the army. After the war he continued at lumbering, farming and surveying. He was one of the pioneers in dealing in timber and mineral lands in the Negro Mountains. He bought 15,000 acres of mountain land, which he disposed of to Eastern capitalists, and acted as agent for the purchasers for a number of years afterward.

"It was, however, as school director that Mr. Davis shone above all other respects. For many years he served on the school board of Elk Lick Township, acting as township superintendent a good portion of the time. He encouraged the young teachers, and the interests of the public schools were always close to his heart.

"In his young manhood Mr. Davis was united in marriage to Miss Dinah Schrock, seven years his junior, who survives him. During the last few years of his life, when he was practically helpless, he was tenderly cared for by his wife and their youngest son, James and his wife, who live on the parental home."

Elder Davis united with the Church of the Brethren at Summit

Mills, in March, 1865. He was elected deacon at the same place in October, 1879. He moved into the Elk Lick congregation in August, 1880. By letter he and wife became charter members of the "Peck church" of the above congregation, which by division was changed to Maple Glen congregation. Prior to this division he was elected to the ministry, May 5, 1886. He was advanced to the second degree of the ministry September 17, 1887, and ordained to the eldership September 27, 1896. He was a faithful minister and elder, taking an active part in the affairs of the District. His activities were confined principally to his home and neighboring churches. Some years ago he was one of an Old Folks' Home Committee.

Elder and Sister Davis were the parents of twelve children, nine of whom survived him; also thirty-one grandchildren. Endowed by nature with a brilliant intellect, he was a great mental and moral force in the community in which he lived until seven or eight years before he died, when failing memory compelled him to retire from the ministry. He died February 28, 1913, aged 77 years, 10 months and 20 days. Funeral services were conducted in the Springs Mennonite church by J. C. Bealm, L. A. Peck and G. D. Miller (Mennonite), and interment was in Springs cemetery.

#### ALPHEUS DeBOLT.

Alpheus DeBolt is the son of Brother John and Sister Charity (Walters) DeBolt, who lived on the banks of the Monongahela River, near Masontown, Fayette County, Pennsylvania. Here he (John) owned and operated a gristmill and sawmill. John DeBolt and his wife were members of the Church of the Brethren, he being a faithful deacon.

Alpheus was born February 23, 1844. A few years after this the father sold the mill and bought a farm near the Fair View church, about one and a fourth miles southeast of Masontown, where he died. When Alpheus was twenty years old, during the Civil War, he was drafted to go to the army. His father paid the commutation fee of three hundred dollars and he was released.

In 1868 he was married to Miss Catharine Sterling, daughter of Deacon Jonathan Sterling. Elder Joseph I. Cover solemnizing the ceremony. On New Year's Day, 1872, they united with the church, being baptized by the same officiating minister.

His zeal and faithfulness as a lay member commending itself to the church, he was called to the office of deacon on October 7, 1881. After serving the church in this capacity about two years he was called to the ministry March 24, 1883. June 14, 1902, he was ordained to the eldership by Elders Josiah Berkley and W. A. Gaunt.



**Elder Alpheus DeBolt and Wife.**

To Brother and Sister DeBolt were given seven children, of whom three died quite young. The others, having been brought up in the nurture and admonition of the Lord, are members of the church. The hospitality of Brother DeBolt and his family is noteworthy. It is given in gospel measure, heaped up, pressed down and running over.

By his earnest and careful study of the Bible Brother DeBolt has acquired a substantial knowledge of the Scriptures, which, coupled with his natural ability, makes him a fluent conversationalist. His sermons are forceful. In his ministerial duties he is greatly assisted by his wife, whose Christian character, hospitality and charitableness are of a high standard. Her seat in the sanctuary is seldom vacant when health permits.

### **JACOB DELL.**

Jacob Dell was born on a farm near Bakerstown, Allegheny County, Pennsylvania, January 1, 1829. Reared as a farmer's son he received a common school education. In 1850 he married Miss Mary Harmon. They raised a large family of children. The family resided in Bolivar, Westmoreland County, from 1850 till 1893, when they moved to Duquesne, Allegheny County.

For many years he was a member of the Methodist Episcopal

Church, but about 1879 he and his wife were baptized into the Church of the Brethren by J. W. Smouse, who was at that time an active evangelist, and was holding a meeting in Bolivar. In 1882 he was called to the ministry in the Bolivar congregation. Here he labored as opportunity and ability permitted until he moved away. He was a faithful and willing brother.

He had served his country in the War of the Rebellion and by trade he was a brick moulder. He came to his death in the Carnegie Steel Works yard by being run down by a train May 8, 1899, at the age of 70 years, 4 months and 7 days. He was buried at Derry, Westmoreland County.

### CHRISTIAN F. DETWEILER.

Christian F. Detweiler was born April 28, 1845, in Huntingdon County, Pennsylvania. His parents were Amish Mennonites and Christian was reared in that faith. He was married to Salome C. Zook, whose parents also were members of the same church. Her father was a minister and lived in Mifflin County.

Christian received his education in the public schools and in the Kishacoquillas Seminary. He began teaching at the age of sixteen and continued to teach for about twelve years. From Mifflin County, Pennsylvania, he moved to Knox County, Tennessee, with a colony of Amish Mennonites in 1872. While living there he united with the Church of the Brethren, being baptized by Elder S. Z. Sharp. A few years later his wife also united with the Brethren, being baptized by Elder Jesse Crosswhite. About the year 1876 or 1877, he was elected to the ministry.

In 1880 he removed to Montgomery County, Ohio, into the Bear Creek church. From thence, two years later, he moved to Madison County, Indiana. After living there one year his wife died, leaving him with seven children, the oldest of whom was fourteen years and the youngest eighteen months of age. One year later, in 1884, he removed to Johnstown, Pennsylvania, and became an active minister in the Johnstown congregation. The same year he married Esther B. Miller, a niece of Elder Jacob Miller, of Bedford County. To this union three children were born. Here he labored faithfully, doing a good deal of preaching in the old Horner house of the Conemaugh congregation. He died October 1, 1889, aged 44 years, 5 months and 3 days, and was buried on the Hill owned by Jacob Wertz. His widow and younger children moved to the Eastern Shore of Maryland, and subsequently she was married to Jesse Layton. His children are members of the church, one of them, Anna Z. Blough, having been a missionary in India since 1903.



Edgar Marion Detwiler and Wife.

### EDGAR MARION DETWILER.

Edgar M. Detwiler was born on a farm near New Enterprise, Bedford County, Pennsylvania, May 22, 1883. He is the son of Elder David T. and Susan (Kagarise) Detwiler. His father, who has had the oversight of the New Enterprise congregation since 1912, is one of the active elders of the Middle District of Pennsylvania, being at present the treasurer of the Mission Board, and in recent years has held quite a number of revival meetings in his District. After many years of ill health his mother quietly passed away on December 21, 1915. Though her suffering, at times, was great, she bore it all with Christian patience, never once complaining of her lot, but continually manifesting a deep and abiding trust in her Savior.

The subject of this sketch was born and reared on a farm. He received his early education in the public schools of South Woodbury Township, Bedford County, graduating therefrom in 1899. He began teaching at the age of seventeen, and taught in all nine terms in the public schools; six in Bedford County and three in Montgomery. He also assisted in conducting five Sum-

mer Normals for teachers, serving as the principal for four of them. Early in life Brother Detwiler was inspired with the desire for a higher education than could be secured in his local community. Acting upon this desire he interspersed his teaching with attendance at Juniata College, Huntingdon, Pennsylvania. He was graduated from the normal English course in 1906, and from the college course in 1912. While a student he was active in Y. M. C. A. and other phases of religious work.

In the spring of 1906 the District Meeting of Middle Pennsylvania elected Brother Detwiler to the office of District Sunday-school Field Secretary. He served the District continuously in this capacity until removing from the District in the autumn of 1912. It was during his term of service that the Sunday-schools of the District adopted a constitution, and effected a District organization by electing departmental superintendents.

The religious life of Brother Detwiler properly began on the 29th day of February, 1896, when, at the age of twelve years, he united with the church. On December 29, 1906, he was called to the ministry by the New Enterprise church. He was advanced to the second degree in August, 1908, in the same congregation. After completing his college course, he took charge of the Norristown church as their pastor, and served them as pastor until he was called to take pastoral charge of the Roxbury church of the West Johnstown congregation in the summer of 1915.

Brother Detwiler was united in marriage to Sister Anna Grace Brumbaugh, of Clover Creek, Pennsylvania, July 31, 1913. Sister Detwiler has had the experience of a number of terms' teaching in the public schools. She also spent several terms as a student at Juniata College. They are happily located at 14 Sell Street, in the new parsonage.

### JOHN F. DIETZ.

Elder John F. Dietz was born in Somerset County, Pennsylvania, September 26, 1863. During his earlier boyhood his father was in the milling business, and he was yet quite young when he took a helping hand in the work. It soon became apparent that his aid was necessary to help support his father's growing family, and when he could be spared, he assisted the neighbors in their farm work.

Considerable time was spent on the F. O. Livengood farm, located on the beautiful Casselman River in Elk Lick Township, Somerset County, Pennsylvania. Brother Livengood was a very fine Christian gentleman, and took considerable pains to give good advice and assistance in the proper development of the growing boy. Elder Dietz has a kindly regard for Brother Liven-



John F. Dietz and Wife.

good, and remembers him with the most filial affection. Later, in turn, he worked with the lumbermen in the woods and in the sawmill. By this time his father quit the milling business and went to farming. Here he again took up the work and for some time helped on the farm.

At the age of eighteen he hired himself to Elder Peter Knavel and served an apprenticeship at the carpenter's trade. He remembers Elder Knavel very kindly, and remarks that in all their dealings and association, whether it pertained to business or church, there never was an unpleasant word between them. For a number of years he was one of the leading contractors and builders in the Conemaugh Valley.

When fourteen years old he attended a Normal Training School. At seventeen he again attended a similar school with the express purpose to prepare for teaching. Having passed the examinations successfully he taught school the following winter. By hard study, unceasing efforts, and attending various Normal Schools, he obtained a liberal education. In all, he taught eleven terms of school. Whether in work or play, school or church, he soon forged himself to the front and became a recognized leader. He has one of the best private libraries in the Brotherhood, possessing many books of splendid selection. These, including miscellaneous books, pamphlets and so forth, number possibly two thousand.

He united with the church of his choice when nineteen years of age, and was baptized by Elder Hiram Musselman in Paint Creek, just above the noted Paint Falls. The thermometer reg-

istered below zero, and the ice lay fully two feet thick on the bosom of the stream. He regarded Elder Musselman as an ideal brother and often sought his companionship.

During his membership in the Shade Creek congregation, Brother Joseph Berkey was elder in charge, and while Brother Dietz lived in Roxbury, knowing that Elder Berkey was old, feeble and entirely blind, he determined to have one more conversation with him. On a cold, stormy winter day, he drove thirty-two miles to converse with the good old brother, receiving from him a splendid history of his long and useful service in the church. Brother Dietz, with his associates, Elders Jerome E. Blough and James F. Ream, and others, for some years was a leader in the Sunday-school work at Scalp Level, Pennsylvania. He was for years the church clerk of Shade Creek congregation.

He united in marriage with Jemima E. Blough, daughter of Elder Emanuel J. and Sarah (Barndt) Blough. To this union were born eight children, four sons and four daughters; namely, Lottie Alverta, Vernon Jay, Olive Pearl, Galen Royer, Norma Lou Etta, Elma Blanche, Emmert Roy and John Herschel.

Brother Dietz's idea of a companion in life was one who was consecrated to the church and devoted to her service. In this he made a wise choice, for in the many duties devolving upon him, she always proved a loving companion and a splendid helpmate. He did much baptizing and anointing of the sick; performed many marriage ceremonies and preached many funerals. No weather was too cold or inclement, no night too dark and no distance too great when the Lord called to service, and in all these arduous duties Sister Dietz neither offered a complaint nor a single murmur, but stood faithfully by the work, always giving it her encouragement.

Brother and Sister Dietz went to housekeeping at Scalp Level, but in a few years moved to Johnstown, Pennsylvania, where he was elected to the ministry September 14, 1893. The next year he was advanced to the second degree of the ministry, and on June 28, 1900, he was ordained to the eldership in the West Johnstown congregation. He was the first resident elder of the West Johnstown congregation, and served it in that capacity for twelve years. His preaching and other services were much in demand. He served the church in many important positions, attending numerous Annual Meetings, and many District, Elders', Sunday-school and Ministerial Meetings and various other conventions. His wife loved to accompany him, and did so when she could. He was often chosen as delegate to important meetings, and in 1910 represented the Western District of Pennsylvania on the Standing Committee at Winona Lake Conference.

Elder Dietz stood for advanced ideas in all his work, believed in an educated ministry, was a firm advocate of the Brethren's schools, encouraged special training and preparation for church work, taught and exemplified the plain and simple life, upheld woman's suffrage and prohibition, and believed that the home is the greatest institution in the world.

During his leadership in the West Johnstown church, scores were added to the fold, one new church was built and three remodelled, a number of brethren were elected to the ministry, more than a dozen brethren were called to the deaconship, and John H. Casady was advanced to the eldership. Many brethren and sisters shared the comforts and hospitality of their home at number 41 Sell Street, Johnstown, Pennsylvania. He now resides in Detroit, Michigan, where he is again a recognized leader in his chosen field.

#### SOLOMON E. DORER.

Solomon E. Dorer was born August 15, 1856, in Upper Yoder Township, Cambria County, Pennsylvania. His father, Crispin Dorer, came from Stantz, Switzerland. He was born September 19, 1829, and his parents were Roman Catholics. He emigrated to this country in 1850, and worked a while in Blair County. Coming to Johnstown he worked for Elder Jacob Stutzman, whose farm is now the eighth ward, Johnstown. Later he worked for his son, Abraham Stutzman, who persuaded him to read the New Testament. After many arguments he was finally converted and was baptized.

He was married October 18, 1855, to Miss Catharine Vickroy, daughter of Solomon and Polly Ann (Yunker) Vickroy. Seven children were born to this union. Of these Solomon is the only one of the entire family now living. His school advantages were limited. After he was fifteen he received only a few months a year of winter school, and at eighteen he quit school. His mother being an invalid a number of years required his presence with her.

He was started to Sunday-school when but five years old, attending at different times the Methodist, Presbyterian, Lutheran and Baptist schools, because the Brethren had no Sunday-schools. Brother Dorer holds as a souvenir, a certificate, certifying that he is an "Annual Member of the 55th Regiment of the Pennsylvania Baptist Sunday-school Army, Auxiliary to the Pennsylvania Baptist General Association for Missionary Purposes," signed by the president, secretary and treasurer.

Brother Dorer was baptized in November, 1876, at the age of twenty. He was elected assistant superintendent of a union Sunday-school, January 1, 1877, since which time he has served in all

capacities in the Sunday-school. At present he is teacher of the Bible Class in the Morrellville Sunday-school, where he has labored for a number of years.

On October 31, 1878, Brother Dorer and Miss Maggie Campbell, daughter of James and Lelia (Murphy) Campbell, were married. To this union nine children were born, of whom seven are living. At their marriage his wife was not a member of the Church of the Brethren, but later became such, as did also six of the children.

On November 29, 1883, at a council in the Walnut Grove schoolhouse, Brother Dorer and A. W. Myers were elected to the ministry in the Johnstown congregation, being the first so called after the deplorable division. When Brother Dorer united with the church the Conemaugh congregation was the only one in the Conemaugh Valley. Because of divisions of old congregations and organization of new ones Brother Dorer has lived and labored successively in the Conemaugh, Johnstown, West Johnstown and Morrellville congregations. When Brother Dorer took up the ministry the work was hard, but the Lord gave prosperity. There were five places of preaching with four ministers. He is now the oldest active minister of the Church of the Brethren in the Conemaugh Valley. He is hoping for the day when every churchhouse will be the center of one congregation.

(Portrait on Page 199.)

### JOHN K. EICHER.

John Eicher, the father of Elder J. K. Eicher, in his early days was a member of the Mennonite Church. He married Miss Barbara Kall, who was a member of the Lutheran Church. They made their home on a farm in Mt. Pleasant Township, Westmoreland County, Pennsylvania. This union was blessed by four sons and two daughters, all of whom were baptized into the Lutheran Church when young.

John K., the third son, was born October 1, 1844. He was reared on the farm, and in addition to the common school advantages he attended a few summer terms at Sewickley Academy. Beginning in 1864 he taught eleven terms of common winter school and two terms of summer school.

Elder Eicher was united in marriage to Miss Elizabeth Weaver in 1868. He united with the Church of the Brethren in 1874, and in 1877 he was called to the ministry in the Jacobs Creek congregation. In 1880 he was advanced to the second degree, and in 1897 he was ordained to the eldership. He is at present, as he has been for some years, elder of the Jacobs Creek congregation.

(Portrait on Page 107.)

## DAVID ESHELMAN.

David Eshelman, son of Isaac Eshelman, was born in Dauphin County, Pennsylvania, June 22, 1799. His grandfather was David. His great-grandfather, Heinrich Eshelman, came from Switzerland in 1727, and owned property in Rapho Township, Lancaster County.

Elder David Eshelman married Esther Longanecker, and they had six children; viz., Andrew (a deacon and father of Elder M. M. Eshelman, of Tropico, California), Catharine, Samuel, Nancy, Susannah and Hattie. Brother Eshelman was called to the ministry in Mifflin County, and moved to Salem, Clarion County, Pennsylvania, about 1852 or 1853. He became quite active in the ministry, and he, with Elder John H. Goodman, was a leader in building up the church in Clarion County.

Elder Eshelman had appointments at various places in Clarion and adjoining counties. Three Sundays of each month he would go on horseback from thirty to sixty miles, round trip, to his appointments, and the other Sunday he preached at home. The appointments were four and eight weeks apart, and he generally held two services at a place before returning. He invariably traveled horseback, going on Saturday and returning on Monday.

He preached in both English and German. He belonged to that class of pioneer preachers who, by self-sacrifice, went about preaching and doing good without pay or direction, save as the Spirit took charge and urged them on, thus making it possible for the Brethren Church to extend from the Atlantic to the Pacific. He was a mild-mannered man and made friends wherever he was known. He was calm under great provocation.

Towards the close of his life he moved back to Mifflin County and did some work near Lewistown. His last days were spent at Mohrsville, Berks County, where he died October 4, 1873, aged 74 years, 3 months and 12 days. Sister Eshelman died near McVeytown, aged 72 years and 11 months. Some of his contemporaries were William Howe, Andrew Spanogle, Graybill Myers, and Joseph R. Hanawalt.

## ALVIN GIRARD FAÛST.

The Foust family of Somerset and Cambria Counties is among the older ones. They belonged to a number of different denominations. The family of Jacob Foust, of Scalp Level, was largely Lutheran. One of the sons, Jacob E., married Sister Fannie Berkebile, daughter of Peter and Hannah Berkebile, and granddaughter of Deacon Daniel Berkey, and so naturally united with the Church



Alvin G. Faust and Wife.

of the Brethren in the Shade Creek church. Jacob E. Faust is a deacon. Their children are Abbie, Alice (deceased) Arthur (deceased), Alvin G., Newton, Sadie, Hannah, Clark, Bertha (deceased), and Ruth.

Alvin G. Faust (as he prefers to spell the name) was born in Paint Township, Somerset County, Pennsylvania, February 8, 1885. He was reared on the farm and given the advantages of the common school from which he graduated in April, 1901. He also attended four terms of local normal, one spring term (1905) at Juniata College and two years (1908-09, 1909-10) at Bethany Bible School, Chicago, Illinois. In the fall of 1901 he began teaching school, being at the time sixteen years of age. He has taught thirteen terms of winter school, two terms of which he was principal of the Scalp Level schools. He taught one term of normal, spring of 1907. In 1906 he was granted a State permanent certificate.

On August 9, 1908, he and Sister Maud C. Johns, daughter of Moses K. and Annie (Thomas) Johns, were united in marriage. Maud Johns is a great-great-granddaughter of Joseph Johns, the founder of Johnstown, and for six years was a popular school-teacher. In addition to the common schools she attended local normals, Juniata College in 1906, and was with her husband in Bethany Bible School two years. Brother and Sister Faust have one son, Nile Eugene, born September 7, 1911.

During a series of meetings, held in the Scalp Level church by H. S. Replogle, Alvin united with the church, being baptized by Jas. F. Ream. He was elected to the ministry November 24, 1904;

installed March 25, 1905; preached first sermon June 25, 1905; was advanced April 7, 1908; became pastor of the Shade Creek congregation in May, 1915. He is a leader in music, having taken music and voice culture in Bethany. He taught a number of singing classes. He has been a member of the executive board of the Sunday School Association of the District three years.



**Isaiah B. Ferguson.**

### **ISAAH B. FERGUSON.**

Robert and Elizabeth (Burkholder) Ferguson lived in Donegal Township, Westmoreland County, Pennsylvania, and were faithful members of the Indian Creek Church of the Brethren. Their son, Isaiah B., was born at the same place, April 10, 1868, and reared on the farm.

Brother Ferguson united with the church young in life in the Indian Creek congregation, where he was elected to the ministry in September, 1892. One year later he was advanced to the second degree. On September 20, 1891, he and Miss Mary Ann Miller, daughter of Daniel and Rachel (Peterson) Miller, were united in marriage. No children were given to bless this union, but they raised Miss Katie Sporey, who is now the wife of Brother Mahlon J. Blough.

Brother Ferguson has at different times lived in the Indian Creek church, Westmoreland County, and in the Middle Creek and Quemahoning churches, Somerset County. Their present home is in Jenner Township, Somerset County, in the last-named congregation.

Most of his ministerial labors have been done in his home congregations, though he has done evangelistic work in Pennsylvania, Maryland, West Virginia and Ohio. He has baptized and married a number of people.

### THE FIKE FAMILY.

By Emra T. Fike, Oakland, Maryland.

Among the "Pennsylvania Dutch" of the Western District of Pennsylvania, should be reckoned Peter Fike, Sr., who was born and reared near Meyersdale, Somerset County. After his marriage with Miss Magdalena Arnold, of Burlington, West Virginia, he located near Maple Grove, Maryland. After living there a few years he moved to Indian Creek, Fayette County, Pennsylvania, where he reared his family of ten children until the youngest one was eleven years of age.

Peter Fike's great grandfather, who came from Hanover, Germany, was, no doubt, the ancestor of all the Fikes now in the United States. This Fike, who came from Germany, was a weaver by trade and a member of the Amish Church. It was either his son or his grandson, who, through the influence of his wife, came into the Church of the Brethren. Since that time the greater percentage of the Fike family are members of the same church. At least Peter's father, Christian, and his mother, Christina, were consecrated members of the Church of the Brethren.

In A. D. 1851 Peter moved to Sang Run, Maryland, and three years later he moved to Preston County, West Virginia, where much of the country was an unbroken forest, being on the edge of Hoy's Wilderness.

Here grandfather had no church home, he and his family being among the pioneer members. His ten children soon all settled around him, and as they had large families, nearly all of

whom were members of the church, it was not long until a church organization was effected. Thus it is that the German Settlement congregation, numbering about 400 members, is composed almost entirely of descendants of Peter Fike, and as he came from Western Pennsylvania, it may be truthfully said that this congregation is a child of Western Pennsylvania.

Of the four sons of Peter Fike, two, Samuel A. and Aaron, were elders, one, Moses, was a minister in the second degree, and one, David, was a deacon. This family is unique, in that more than twenty of grandfather's family are ministers in the Church of the Brethren.

### JOHN FORNEY, SR.

John Forney, Sr., was born six miles south of Meyersdale, near Salisbury, Pennsylvania, November 15, 1777. There he grew to manhood, with his three brothers, Abraham, Christian and Peter, and some sisters. He was married to Susannah Buechley, daughter of Elder John Buechley, of the Elk Lick church. To this union twelve children were born, nine sons and three daughters. Three sons, Michael, John, Jr., and Peter, were ministers and elders, and two sons, Daniel and Elias, deacons.

In 1817 he moved with his family to a large farm two miles north of Berlin, in Brothers Valley Township. Here he lived and reared his family till about 1840, when he moved to a farm on the West bank of the Quemahoning Creek, in Conemaugh Township, where he died August 31, 1846, aged 69 years, 9 months and 21 days. His widow died July 27, 1862, aged 75 years, 11 months and 9 days.

After serving in the office of deacon for some years he was elected to the ministry in the Berlin church about 1830 (exact date not known), and with Peter Cober was ordained at a council at Berkley's, in October, 1836, "having a good report from those without as well as from those within." In 1840 he moved, as already stated, to Conemaugh Township, being the first and only elder in this arm of the church for six years, when he went to his reward. I have a letter from Elder Peter Forney, Glendale, Arizona, his youngest son, written April 4, 1914, when he was 84 years old, from which I quote: "I was the youngest one of the family, and I was very vain and foolish, 'cared for none of those things,' like Gallio, and my father died before I was eighteen. As to where he was born, or what his father's and mother's names were, or of what nationality he was I know absolutely nothing. I heard him say that he and Peter Cober were elected to the deaconship at the same time, then chosen to the ministry, advanced to the second degree, and ordained to the eldership together, and

they worked together, shoulder to shoulder, as long as they lived, without a clash. Father's preaching always was sympathetic. He seemed to be tender-hearted. I do not know that I ever heard him preach without shedding tears himself, as well as his congregation. As to how deep or shallow he was, I am not able to say. He always had family worship, evening and morning, and asked a blessing and returned thanks at meals, morning, noon and evening. I heard him say that by request he preached one funeral in English. He wrote a good hand, both in German and English. In German he signed his name Fahrney, and in English, Forney. He always kept a book of all his business with all with whom he had dealings. He was some kin to old Dr. Peter Fahrney, but how near I know not.

"He had several trades, carpenter and cooper. In his young days he was hewing timber, got very warm, went to the river, cut the ice, lay down and drank, and arose an afflicted man for his lifetime. I have heard told that for weeks and months they thought every day would be his last. But he finally rallied, but had to do with it as long as he lived, and finally it turned into dropsy.

"In March, 1846, he was called to preach a funeral across Stony Creek, near where Hooversville now is located. He went horseback. Next morning when he dressed himself he noticed that his feet were swollen a little. He pressed his thumb on the swelling and a dint remained. 'Why,' said he, 'they say that is dropsy.' He finished dressing and went about his work as usual. The next morning it was worse, and so it continued day by day until finally his legs burst open. His suffering was intense at times, and lasted till he died. So we are going down the valley one by one. My letter is somewhat fragmentary. I was out of fix for several days, so I could not write. Under the circumstances I did the best I could. I do not know whether my scribbling will be of any use to you or not."

His body was laid in a lonely grave on the farm, but after the farm went out of the family's hands his body was removed to the Blough-Forney burying ground, near Berlin, where he and his wife lie buried side by side.

Few men have the honor of being the ancestor of so long a line of ministers. Three sons, six grandsons and three great-grandsons by the name of Forney were and are ministers. That was eight years ago. Probably there are more now.

#### JAMES FOUCH.

James Fouch (Pfautz) moved from the Coventry congregation, Lancaster County, and settled in Georges Township, Fayette Coun-

ty, near Leatherman's farm. Brother Fouch was born in 1769 and elected to the ministry in 1795. In 1814 he was ordained to the eldership. He was a successful farmer, besides being a minister, and died in 1850, aged 81 years.

#### LEMUEL ROYAL FOX.

In the year 1879 Henry B. Fox and Rachel Martin were united in marriage. To this union were born four sons and one daughter. Lemuel R., the third son, began his earthly career January 8, 1885, the parents at this time living on a farm near Mount Pleasant, Westmoreland County, Pennsylvania. The parents, being of Pennsylvania Dutch ancestry, followed the inbred inclination to be farmers, and Lemuel naturally followed the same pursuit, assisting his father until his twenty-sixth year, since which time he has been employed in a factory.

Owing to the fact that from the time Lemuel was sixteen years of age his entire services were given to his father on the farm, his education was limited to the common schools. The family, living a long distance from the church and the father not being a member of the church and providing no church conveniences, Lemuel's early church training was much neglected, and he was not made to feel the need of yoking his life up to Christ's work until comparatively late in life.

The mother, however, being a faithful member of the Church of the Brethren, had instilled Christian principles into the young man, and so while attending a series of meetings held in the Greensburg church by Elder Daniel Webster Kurtz, in March, 1913, he gave his heart to Christ, and was baptized April 2, being past twenty-eight years of age.

A part of his church and Sunday-school work was done in Greensburg. After his marriage to Sister Ida Mary Shaffer, May 29, 1914, they took up their residence in the Jacobs Creek congregation, where he takes an active interest in the Sunday-school and church work. He has served as delegate to Sunday-school Convention, District Meeting and in 1915 to Annual Meeting. On March 27, 1915, he was called to the ministry in the Jacobs Creek congregation, being installed by Elder M. J. Brougher.

(Portrait on Page 107.)

#### WILLIAM H. FRY.

William H. Fry, son of Josiah D. and Harriet (Lehman) Fry, was born near the present town of Jerome, Somerset County, Pennsylvania, November 26, 1868. He is a grandson of Elder Christian Lehman. With his parents he moved to Richland Township, Cambria County, where he grew up as a farmer's son.

In addition to his common school education, he had two terms of Summer Normal. He taught two terms of school, from '85 to '87. By occupation Brother Fry is a carpenter, having followed the trade ever since 1890, with the exception of three years.

On December 14, 1892, in the Shade Creek congregation, William united with the church. He has lived in the same congregation ever since. January 1, 1895, he and Miss Minnie Hostetler, daughter of Daniel and Mary (Baer) Hostetler, were united in marriage. On March 31, 1902, he was called to the ministry by the Shade Creek congregation. At the same place he was ordained to the eldership, July 4, 1912. Elder Fry lives near the Berkey church, Paint Township, Somerset County, and is pretty centrally located in the large congregation over which he has had the oversight since his ordination.

Elder Fry is an active Sunday-school worker, having, at different times, been superintendent of the Scalp Level, Rummel and Berkey Sunday-schools. While he was yet a layman he served five years on the District Mission Board. He also served his congregation in the capacity of church clerk six years, and as Messenger agent. He represented his church as delegate to both Annual and District Meetings a number of times. He has served on home mission committee, as well as on a number of other committees.

(Portrait on Page 183.)

### JOHN B. FURRY.

John B. Furry, son of Elder Leonard Furry, of New Enterprise, Bedford County, Pennsylvania, was born July 24, 1829. He united with the church in his early days. He was united in marriage, at the home of his father, to Miss Elizabeth Snowberger, daughter of Brother Daniel Snowberger, on January 29, 1854. In his obituary it is stated that he was a faithful minister of the Word for some years. He died December 18, 1863, aged 34 years, 4 months and 27 days, leaving a disconsolate widow and five small children. They were Sarah A., Hannah A., Daniel S., Franklin P. and Leonard. The text used at his funeral was Rev. 14: 12, 13. The widow some years later was married to Elder John B. Miller, also of Bedford County. She died July 12, 1905.

### ABRAHAM FYOCK.

Abraham Fyock is the third son and child of Jacob and Barbara (Reighard) Fyock, and was born on the Fyock homestead in Conemaugh Township, Cambria County, Pennsylvania, November 30, 1844. His early days were spent on the farm of his

father, assisting the latter in its management and thus acquiring a practical knowledge of the details of farm life. The Fyocks are of German ancestry.

Upon the death of his father he resided with his brother, who had assumed the management of affairs, until he had attained his eighteenth year, when he removed to Johnstown and obtained a position with the Cambria Steel Company in the rolling mill.

Abraham enlisted in Company F, 198th Pennsylvania Volunteers, in 1864, Captain Stackhouse commanding. He served in all ten months, taking an active part in the battles of Petersburg, Five Points and several others. He was present with his regiment at the surrender of General Lee. At the close of the war he was honorably discharged and returned to Johnstown.

The same year, November 23, 1865, he married Miss Nancy Varner, daughter of Samuel and Catherine (Good) Varner. After marriage they moved to the Fyock homestead, remaining there until 1869, when he purchased a farm in that vicinity and moved upon it. Here they lived and reared their family until 1892, when he sold out and moved to Walnut Grove. Here he bought a home with some land adjoining. For twenty years they lived in Walnut Grove, until April 1, 1912, when, with his wife, he removed to New Paris, Bedford County, where he at present resides.

Their children are: Samuel H., Clarissa J. Wilson, Sarah A. Strayer, Rachel E. Mills, Emma C. (dead), James W., Lucy E. (dead), and John C.

Brother Fyock was elected to the ministry September 29, 1887, advanced to the second degree September 26, 1889, and ordained to the eldership December 28, 1899, all in the Johnstown congregation. Elder Fyock is a faithful and willing preacher and has done his best work in his home congregation. He frequently serves his church in the capacity of delegate to District and Annual Conferences.

Besides serving his home congregation Brother Fyock did most of the preaching in the Bolivar church for several years. He also had the oversight of this church from 1904 to 1908.

For several years Elder Fyock has been a member of the Old Folks' Home Committee, and has done considerable work in trying to mould sentiment favorable toward an institution of that kind. He is a firm believer in the necessity of a home for the poor and aged of our church. Two of Elder Fyock's sons, Samuel H. and James W., and one of his sons-in-law, John W. Mills, have been elected to the ministry in the Johnstown congregation. Sister Fyock died in the spring of 1914 while on a visit to her children in Johnstown.

**JOHN W. FYOCK.**

John W. Fyock, son of David and Margaret (Wise) Fyock, was born in Green Township, Indiana County, Pennsylvania, January 22, 1861. He is a grandson of John Fyock and a great grandson of David Fyock, who moved from Somerset County at an early date.

Brother Fyock was reared a farmer, which occupation he still follows. When he was five years of age his mother died. In addition to the public school he was a student of Purchase Line Academy, of which institution he is a trustee at this time.

Brother Fyock was baptized at the age of seventeen. He was elected deacon in the Manor church, July 1, 1887; minister, June 9, 1892; advanced to the second degree in 1894; ordained to the eldership in 1909. For some years he has been the elder in charge of the Manor congregation, and since the spring of 1915 of the Chess Creek congregation also.

Elder Fyock was united in marriage to Sister Elvira E. Minser, daughter of Elder Mark Minser. To this union six children were born, of whom five are living. All are members of the church and one son is a deacon.

(Portrait on Page 128.)



**Elder Oran Fyock.**

**ORAN FYOCK.**

Elder Oran Fyock was born June 29, 1868, in Indiana County, Pennsylvania. Here he grew to manhood and was united in marriage to Miss Elizabeth Bundy, October 31, 1889. Both became members of the Church of the Brethren in the fall of 1894, being baptized by Elder Mark Minser. Three years later, in 1897, he was elected deacon, and in 1907 he was called to the ministry in the Montgomery congregation. Brother Fyock is the only minister in the Montgomery congregation, and in 1912 he was ordained to the eldership.

**EARL GEARHART.**

Mr. and Mrs. Fremont Gearhart, of Mt. Pleasant, Pennsylvania, were members of the First Reformed Church. To them were born four sons and one daughter. Earl was next to the youngest and was born in Mt. Pleasant July 30, 1893.

He attended the public schools until he was fifteen years of age, when he had to stop school on account of the death of his mother, and other circumstances. He received employment with the L. E. Smith Glass Company, of Mt. Pleasant, where he is still employed.

He accepted Christ as his Savior when he was twenty years old at an evangelistic meeting conducted by Dr. W. W. Hall, a union evangelist, and soon after united with the Church of the Brethren by baptism. On March 27, 1915, he was elected to the ministry in the Jacobs Creek congregation, where he now labors.

(Portrait on Page 107.)

**JOEL GNAGEY.**

Of the few aged elders of Western Pennsylvania, who are still active in the work of the church, is Elder Joel Gnagey, of the Summit Mills congregation, Somerset County. He was born February 9, 1836, in Summit Township. He is the son of Christian and Barbara (Blucher) Gnagey. Both his parents were brought up in the Amish faith. The father united with the Church of the Brethren in 1844, but the mother lived and died in that faith.

Brother Gnagey was reared on his father's farm. He attended subscription schools, and later a few terms of public school. The school facilities were poor, and therefore his education is somewhat limited. It was principally German, but he reads and writes the English as well.

He was united in marriage to Miss Catharine Fike, daughter of John Fike, January 31, 1858, Brother Samuel Berkley officiating. The same year he and his wife were baptized in the Elk Lick Creek at Summit Mills by Elder E. K. Buechly. It was not long



**Elder Joel Gnagey and Wife.**

until he was called to the office of deacon. This office he faithfully filled until 1864, when he was elected to the ministry. Several years later he was advanced to the second degree and in 1886 he was ordained to the eldership. All this took place in the same congregation. After the division of the original Elk Lick congregation into three churches, in 1877, Elder Gnagey's field of activities was principally in the Summit Mills congregation.

For more than half a century Elder Gnagey has been preaching a free Gospel. In addition to being the elder of his home congregation he has, at various times, had charge of the Berlin, Elk Lick and Maple Glen congregations. His preaching has all been in the German language. He is assisted in the ministry by Brethren J. W. Peck and S. J. Berkley.

Elder Gnagey has been a regular attendant at our District Meetings, and has frequently represented his congregation in the same. By nature he is quiet and unassuming, and his voice is seldom heard in the meetings of the District. Still he is an earnest and zealous brother and alive to every good work. He never aspired to public office and takes very little part in politics. Something of Elder Gnagey's ancestry and progeny may be in place here.

Christian Gnaegi, the ancestor of the entire Gnagey family in America, and great-grandfather of Elder Joel Gnagey, was a native of Switzerland, and emigrated to this country between 1750 and 1760. He settled in what is now Somerset County, Pennsylvania, and in 1774 entered by tomahawk claim 500 acres of land, which now form the site of Meyersdale. He later settled in Har-

risou County, Ohio, where he died April 6, 1812, at an extreme age. His children's names were: Johannes, Christian, Jacob, Joseph, Magdalena, Mary, Barbara, Anna, Catarina and Gertrude.

Johannes, son of Christian Gnaegi, was born in Somerset County and was a farmer and a member of the (Amish) Mennonite Church. He married Elizabeth Stutzman, and their children were: Anna, Catarina, Christian, Barbara and Elizabeth. After the death of the mother of these children Mr. Gnaegi married Elizabeth Miller, by whom he was the father of Jacob, Sarah, Susannah, Gertrude and Veronica.

Christian Gnagey, son of Johannes and Elizabeth Gnagey, was born June 16, 1790, in Summit Township, and was, like his father, a tiller of the soil. For a number of years he was a member of the Amish Church, but the last thirty-six years of his life he was a faithful member of the Church of the Brethren. He married Barbara Blucher, December 5, 1813. Their children were: Sarah, Elizabeth, John, Jonathan, Emanuel, Christian, Jacob, Barbara, Benedict, Andrew, and Joel, the subject of this sketch. Mrs. Gnagey died May 6, 1836, and is buried on the home farm. His second wife was Caroline Walter, whom he married November 5, 1843. His death occurred June 11, 1880.

Twelve children were born to Elder and Sister Gnagey, as follows: Amanda, Ellen B., Anna, Ida, Eliza, William, John E., Emma, Sadie, Grace and Della.

#### WALTER J. HAMILTON.

Walter J. Hamilton, the oldest son of Miles and Alice A. Hamilton, was born August 18, 1884, near Halleck, West Virginia. The first sixteen years of his life were spent in this rustic home, with the exception of the summer of 1896. Nine months of this year were spent in Henry County, Indiana, near the Beech Grove Church of the Brethren. In a placid stream near this church, on August 16, Brother I. B. Wike administered the rite of trine immersion to him, two days before he was twelve years of age.

The following November, the parents, with the three children, Walter J., aged twelve, Bertha Pearl, aged seven, and Lester Zimri, aged four, returned to their West Virginia home. A few weeks later Pearl and Lester were taken from the home by that dread disease, diphtheria, and laid to rest in the Halleck churchyard. These cruel wounds in mother earth were finally concealed by the myrtle and the ivy that bow before the slabs of clouded marble, but not so the bleeding heart of the lonely boy. This cup of sorrow had much to do with the shaping of his religious life. After he was thirty years of age he embalmed their memory in his poem, entitled "Heart-Throbs."



Walter J. Hamilton.

On April 1, 1901, the family moved near the Mount Union church and the following Sunday Walter began his public religious life by taking up the work of Sunday-school superintendent. September of the same year he was installed into the ministry. Five years later, to the day, he was forwarded to the second degree.

Four winters were spent teaching in the rural schools. Almost two years were spent in the West Virginia University, and then came six years of merchandising. After trading the college student's lamp for the occupation of merchant, he decided to take a partner in the firm, and on May 1, 1907, he was united in marriage to Cora L. Goodwin. To this union have been given two daughters.

In May, 1912, Brother Hamilton and his family located on a farm near Trout Run, Westmoreland County, Pennsylvania, where they still reside. The winters are spent teaching rural schools.

Brother Hamilton's life is being spent in small congregations and new churches, where the pioneer is needed to "blaze the trails." He enjoys Sunday-school work, but the chosen field, if the health of the family would permit, is that of the evangelist. Special power seems to be manifested in revival work, he having held as high as five series of meetings at the same church. As a writer Brother Hamilton has developed considerable ability.

## GEORGE HANAWALT.

Henry George Hanawalt came to America about the year 1753, and settled near Waynesburg, Cumberland County, Pennsylvania, now McVeytown, Mifflin County. His second son, George, married Susannah Rothrock, and occupied the Hanawalt homestead. Joseph Rothrock Hanawalt was born January 4, 1810, and married Mary Swigart, a close relative of the large Swigart connection in Mifflin County. His second wife was Eve Kauffman. He was the father of sixteen children, of whom four sons were called to the ministry. Joseph R. Hanawalt was a minister in the Spring Run congregation thirty-seven years, and an elder twenty-six years.

George, whose biography we are writing, was one of the four. He was the oldest of the children, and was born April 2, 1831. George was of a literary inclination, and was, as far as known, the first of our Brethren's sons in the high schools of his day. By some of the good old Brethren this was much regretted, fearing he would become worldly and be lost to the church. His father, however, thought it would help him to further qualify himself to make teaching a success.

About that time the county was invaded by some teachers from the New England States who became county superintendents. Visiting his schools they greatly helped and encouraged him, and for sixteen years he became a leader among the teachers of the county, and his helpful and fatherly disposition encouraged the school work in Central Pennsylvania very visibly. Many of the Brethren's sons and daughters, as well as those of the Amish Mennonites, became prominent teachers, and most of the country schools were taught by plain country people.

In 1859 and 1860 George and Solomon Z. Sharp and two lady teachers very successfully conducted the McVeytown Academy, where eight years before he had taken his advance schooling, preparatory to teaching. During that term, S. Z. Sharp, whose influence as an educator has been largely felt in our church, became a member of the church.

George married Miss Caroline McKee, a Centre County farmer's daughter, in 1856. She soon declared herself favorable to the Brethren's doctrine, and but for her delicate condition would have been baptized. She died June 8, 1858. Her baby daughter died two months later. George married Miss Barbara Replogle, daughter of Daniel Replogle, of New Enterprise, Pennsylvania, February 9, 1860. She died June 8, 1873, leaving eight motherless children under twelve years of age. June 4, 1874, he married Miss Lucinda Stutzman, daughter of Samuel Stutzman, of near Johnstown,



**Elder George Hanawalt.**

Pennsylvania. She helped to take care of his children and bore unto him nine more.

He united with the church in June, 1858, and was called to the ministry in June, 1864. Soon his father introduced a system of itinerate mission work. He had three committees of two preachers each, who preached at sixteen different points, requiring from five to twenty-five miles of travel to the several appointments. They made three circuits in forty-eight weeks. The traveling was mostly done on horseback, and made about 860 miles a year. In this horseback preaching George did his part for eleven years.

In 1879 the family moved into the Conemaugh congregation, Johnstown, Pennsylvania, which at that time had a membership of about 500. At this place he labored during the transitional period of the church, the time which tried men's souls. Although in rather delicate health he labored hard in the Johnstown church. He took an active part in building the new church in Johnstown, now owned by the Brethren Church, as well as in settling the troubles that arose in regard to the disposition of church property in the division of the denomination. He also assisted in building the Walnut Grove church, doing practically all of the solici-

iting of subscriptions. June 10, 1886, he with George S. Rairigh, was ordained to the eldership.

The same year, after becoming much attached to the people of Johnstown, finding his family filling up with boys, he moved onto a large farm in the Ligonier Valley, Westmoreland County. Here he found some scattered members of the church, whom he soon organized into a church, which is called Ligonier. A house of worship was built at Waterford, now called Boucher. For a while he also preached at Bolivar and Cokeville. Here he lived about sixteen years. About 1902 his health failed, and after a hard spell of sickness he was induced to go to California, and settled at Lordsburg on account of the college there, which his family patronized for some five years. After living in the climate and prosperity of the Golden State, and the boys having engaged in business, the family declined to return to their Pennsylvania home. In 1910 he made his last visit to the old Keystone State. In a letter to the author, dated January 8, 1913, in which he gives many valuable historical data, he comes to a close as follows: "I am nearly eighty-two years old. I am not as bright as I once was. My health is getting very slim and my memory much impaired."

Elder Hanawalt was called from labor to reward June 3, 1913, at the advanced age of 82 years, 2 months and 1 day, and his body lies buried in the Lordsburg (California) cemetery.

### JOHN M. HARSHBERGER.

John M. Harshberger, only son of Moses and Katie (Schrock) Harshberger, was born in Conemaugh Township, Cambria County, Pennsylvania, August 13, 1835. His parents were farmers by occupation and in their religious affiliations were members of the Amish Church. Through his father, who was born and reared at Meyersdale, Pennsylvania, Brother Harshberger can trace his lineage to Germany, while through his mother, who was born and reared near Berlin, Somerset County, Pennsylvania, he can trace it to Switzerland. His only sister, Polly, was married to Christian Shetler. Both she and her husband are dead.

On December 26, 1858, he was united in marriage to Katie Wertz, daughter of Jacob Wertz, who was a faithful deacon in the old Conemaugh congregation, by Solomon Benschhoff. They located on a farm in Adams (then Richland) Township, Cambria County. He was among the substantial farmers and citizens of that township until November 6, 1909, when he located in the seventh ward, Johnstown, where he still resides. Besides three children, who died when small, the following are living: Cornelius W.,

George M., Ira Landon, Jacob W., Malinda Jane, Minnie Etta, Lizzie and Edith May.

Brother and Sister Harshberger united with the church at Shade, being baptized by Elder George W. Brumbaugh, in about 1861. In about 1867 he was elected deacon in the Conemaugh congregation, and in about 1876 he was called to the ministry.

#### **CORNELIUS W. HARSHBERGER.**

Cornelius W. Harshberger was born May 15, 1860. He is a son of John M. and Katie (Wertz) Harshberger, and was born and reared in Adams Township, Cambria County, Pennsylvania. Here he grew up as a farmer, which occupation he followed along with his teaching until the spring of 1915, when he moved to Johnstown.

Elder Harshberger supplemented his public school education with several terms of Select Normal Schools. He holds a State permanent teachers' certificate and has taught thirty-three terms of public school in Cambria County. He ranks among the leading educators in his county.

On June 15, 1882, he and Miss Jennie M., daughter of Joseph S. and Katharine Burkhart, were united in marriage. Their children are Lori B., Elda Olive, Vida May and Waldo B.

Elder Harshberger's religious life dates from November, 1876, when he was baptized. He was elected to the office of deacon in the Johnstown congregation June 28, 1894; to the ministry March 29, 1900; ordained to the eldership May 3, 1914, all in the Johnstown congregation. Brother Harshberger is an active Sunday-school worker, and prior to his election to the ministry he served the Maple Grove Sunday-school many years as superintendent.

(Portrait on Page 117.)

#### **LORI B. HARSHBERGER.**

Lori B. Harshberger, oldest son of Elder C. W. and Jennie M. (Burkhart) Harshberger, was born in Adams Township, Cambria County, Pennsylvania, May 11, 1883. He was reared on his father's farm until the age of twenty-one, and given good school facilities. He taught school four terms, since which time he has been an employé in the Johnstown postoffice. He married Miss Daisy Boyer, daughter of William Y. and Mary (Siferd) Boyer, October 30, 1904, and resides in Johnstown.

Brother Harshberger united with the church in August, 1900, in the Johnstown congregation, and was elected to the office of deacon in 1906. On June 21, 1910, he was called to the ministry and is now one of the active ministers of the Johnstown congregation.

(Portrait on Page 117.)

**JACOB S. HAUGER.**

Jacob S. Hauger was born October 26, 1805, in Somerset County, Pennsylvania. He was married to Catharine Yowler, May 4, 1829. He was an active member of the Reformed Presbyterian Church till July, 1834, when he and his wife united with the Church of the Brethren, being baptized by Elder Peter Cober. The same year he was elected to the deaconship, and the following year he was called to the ministry of the Word, fourteen years before Somerset County was divided into four congregations. On May 26, 1854, he was ordained to the eldership in the Middle Creek congregation. While living in Somerset County he was an active minister and elder, and was called on to do much church work.

About 1860 he moved to Waterloo, Iowa. Here he lived nine years, when he moved to Dutchtown, Illinois. After living here fourteen years he moved to Opdyke, Jefferson County, same State, where he died August 13, 1887, aged 81 years, 9 months and 17 days. He preached 239 funerals, and performed 113 marriage ceremonies.

**DAVID A. HETRICK.**

D. A. Hetrick was born near Putneyville, Mahoning Township, Armstrong County, Pennsylvania, in 1848. When about six years of age, with his parents he moved to the farm upon which he now resides. He received his education in the public schools of the township. Brother Hetrick was brought up on the farm, and still follows the occupation of farming.

He attended church services in the Red Bank congregation, where he united with the church at the age of seventeen under the preaching of Elder John Nicholson. In the same congregation he was called to the ministry, on May 26, 1889, being installed by Elder J. C. Johnson. He was advanced to the second degree of the ministry May 25, 1890, Elder James A. Sell officiating. Brother Hetrick has always held his membership in the same congregation.

Brother Hetrick's ministry extended over the Red Bank, Glade Run and Brush Valley congregations, Armstrong County, and the Shemoken congregation, Jefferson County. Two years he was a member of the Home Mission Supply Committee, and did a great deal of preaching.

Brother Hetrick was united in marriage to Miss Elizabeth Coleman, March 16, 1871. To this union thirteen children were born, of whom nine are still living, all being members of the Brethren church except the youngest two.



Elder David Hildebrand and Wife.

#### DAVID HILDEBRAND.

Abram Hildebrand, of Lancaster County, Pennsylvania, later the first judge of Bedford County, came to Cambria County in 1797, and secured a tract of land on the banks of the Conemaugh River, where Cambria City was afterward built. His children were named Abram, George and Catharine. Abram went to the War of 1812 and was never heard of afterward. George, who was born October 12, 1787, was ten years old when the family located in the Conemaugh Valley. He was married to Miss Hannah Lear, in 1807. To this union twelve children were born; viz., Abram, Jacob, John, Polly, Lydia, Catharine, Christena, Hannah, Samuel, George, Anna and Stephen. Of these Stephen still lives in Johnstown, and is an elder in the Progressive Brethren Church. The mother of these children died, and Brother Hildebrand married Anna Dimond. To this union were born Daniel, David, and Susan. Brother Hildebrand died December 16, 1877, aged 90 years, 4 months and 2 days.

David Hildebrand was born on a farm in what is now called Echo, East Taylor Township, Cambria County, November 10, 1835. David was reared on the farm and given the school advantages of that day. He, at various periods of his career, was engaged in farming, lumbering, and blacksmithing, having lived at Ashtola, Park Hill, Adams Township, and Franklin Borough.

In 1856 he was married to Mary Ann Funk, daughter of Joseph Funk. To them were born four children; viz., Alice (Vickroy), Louvenias, Jennie (Hildebrand) and Emanuel. His first wife died in January, 1872, and in April, 1873, he was married to Hannah W. Wertz, daughter of Jacob Wertz. Two children

blessed this union, Harry and Lorena (Reighard). His second wife died in 1884, and in 1887 he was married to Sarah Ann Vickroy, Brother C. F. Detweiler officiating. High water having destroyed his sawmill, he continued farming till 1900, when he moved to Franklin Borough, near Johnstown, and for a while engaged in blacksmithing. During January, 1901, he earned \$125, but overworked himself, became sick, and was under the doctor's care for the first time since 1879. He was elected assessor of his borough in 1902, and this position he held when he died.

Brother Hildebrand united with the old Conemaugh church of the Brethren, in 1857. July 4, 1865, he was called to the deaconship, and about 1868 he was called to the ministry. July 10, 1886, Brother Hildebrand and George Hanawalt were ordained to the eldership in the Johnstown congregation. Elder Hildebrand was very faithful in his ministerial duties. After the Walnut Grove meetinghouse was built (1884) he did not miss a communion service, and only two councils, and that to preach funeral sermons.

After moving to town, and the Conemaugh church having been built, he took especial interest in that point. The membership not being very strong there, he not only did much of the preaching, but assumed many of the other responsibilities, such as being janitor and treasurer. In about 1911 he put a baptistry in the church, and in it he did all the baptizing up to his death. He is known to have preached 225 funerals since 1879, and married fifty-two couples in the past twenty-five years.

Elder Hildebrand had the experience of seeing the Conemaugh congregation rise to the height of her glory, then being divided into two congregations, and a little later passing through the trying times of another "division." But through it all he remained true and faithful to the Conservative body of the church. He had the joy of living to see the Johnstown congregation grow from a membership of 271 to nearly 600, and the West Johnstown congregation, which is a branch of the former, to more than 1,000.

Elder Hildebrand frequently represented his church in District and Annual Meetings. He also represented his District on the Standing Committee in 1894 at Meyersdale, Pennsylvania. He was kind, charitable and hospitable. His oldest brother, Daniel, and his father and mother all died in his home. He had great respect for the rulings of Annual Meeting, and urged the members to respect them.

Elder Hildebrand died suddenly at his home March 9, 1914, aged 78 years, 3 months and 29 days. Funeral services were conducted in the Conemaugh church by Albert Berkley and A. Fyock, and interment was made in Headrick's cemetery.

## THE HOCHSTETLER FAMILY.

Christian Hochstetler, son of Jacob Hochstetler, was probably born in Berks County, Pennsylvania. In the early hours of September 11, 1750, the house of Jacob Hochstetler was attacked by the Indians. His wife and one son, Jacob, and one daughter were killed and scalped. The father and his two sons, Christian and Joseph, were made captives. This event was a part of the Tulpehocken Massacre. After some months the father effected his escape. The two sons were held as captives, Christian about six (some say ten) years and Joseph somewhat longer. Christian was adopted as a son by an Indian and became very much attached. After the death of his adopted father he returned to the whites.

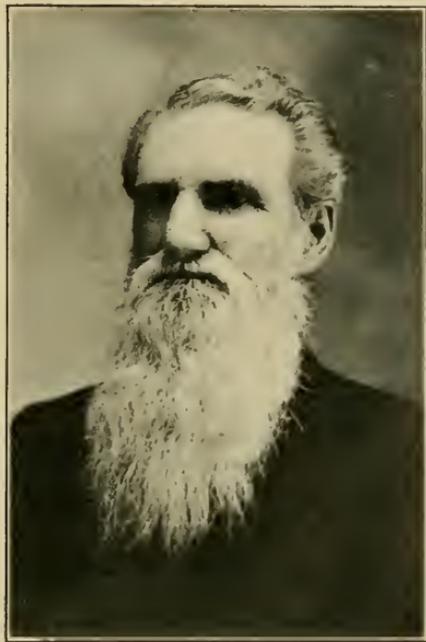
He was married to Miss Barbara Rupp. Of his conversion the Hochstetler History says: "A short time after his return and marriage Christian was converted and joined the Dunker Church and soon became a preacher in that church." According to Holsinger's History he was a member of the Amish Church and united with the Brethren after his emigration to Somerset County. In 1777 we find him living on a tract of land two and one-half miles southwest of where the town of Salisbury is now located. In the Hochstetler History it is stated by W. F. Hochstetler, who took considerable pains in gathering his data, that he was called to the ministry in Somerset County, but that he united with the church while still living in Berks County, and probably under the ministry of Elder George Klein. He further states that he helped to lay the foundation of the church in Somerset County.

In 1795 he left Somerset County and moved to Mt. Eden, Shelby County, Kentucky. Here he aided in erecting a church edifice. His son Abraham (born 1770, died 1846) and his son Adam (born 1775, died 1826) became ministers, as also did Joseph, who was a son of Abraham. This Joseph Hochstetler is said to have been one of the greatest preachers in his community in his day. Christian eventually moved to Montgomery County, Ohio, where he died in April, 1814.

We are told that of the present generation of the descendants of Christian Hochstetler, nearly all are members of the Christian Church. Doctor James W. Snyder, a descendant of Christian, resides at Mt. Eden, Kentucky, next to the ground on which stood the church that Christian helped to build.

## E. K. HOCHSTETLER.

E. K. Hochstetler was born in Greenville Township, Somerset County, Pennsylvania, March 4, 1857. He grew up on the farm



**Elder E. K. Hochstetler.**

with his brothers and sisters, and on April 29, 1878, he united with the Church of the Brethren.

In the Meyersdale congregation he was elected to the ministry July 4, 1879, and was installed the same day. December 31, 1880, he was ordained to the eldership. Since the organization of the Greenville congregation he has been the elder of the congregation and the only active minister in the same. For several years he was elder of Indian Creek congregation, and has at present the oversight of the Summit Mills congregation.

#### **HENRY P. HOSTETLER.**

Henry P. Hostetler was born July 12, 1816. He was reared on a farm and was engaged in farming all his life. In addition to farming he and his sons also operated a pottery for a number of years. His ancestors were members of the Amish Church. His education was such as the subscription schools of those early days furnished, and was in the German language. He was united in marriage to Elizabeth Koontz. Nine children were given into their care, three dying quite young. For many years they lived on a farm on the east bank of the Quemahoning Creek, about two miles south of its junction with the Stony Creek. While living here

he was called to the ministry in the Quemahoning congregation, in 1852 or 1853. Some time during the seventies he moved to Paint Township, a mile east of Foustwell. Here he lived some years, moving finally to a farm near Rummel, same township. These farms are in the Shade congregation, so the last twenty years' services were in this congregation. He was a kind, well-wishing brother, and did what he could, but since his services were entirely in the German, he did little preaching the last years of his life, because there was no demand for the German. In the Quemahoning congregation he was contemporary with Tobias Blough, Jonathan W. Blough, Isaiah Beam, Emanuel J. Blough and Jacob P. Speicher.

He died June 19, 1898, aged 81 years, 11 months and 7 days, and is buried in the Berkey cemetery.

Brother Hostetler's great-grandfather, Jacob, emigrated from Switzerland in 1738. His grandfather's name was Joseph. His father, Peter Hostetler, was born in Berks County, Pennsylvania, March 13, 1775, and died at Johnstown, April, 1843.

#### JASON B. HOLLOPETER.

Jason B. Hollopeter, son of E. W. and Libbie (Beer) Hollopeter, was born on a farm near Rockton, Clearfield County, Pennsylvania, August 23, 1886. Brother Jason holds the unique distinction of not missing a single day of district school until he graduated at the age of sixteen. After that he attended Maryland Collegiate Institute (now Blue Ridge College, New Windsor, Maryland), graduating from the English scientific course in 1905. After leaving school he engaged more extensively in bee culture, specializing in queen rearing.

Brother Hollopeter united with the church in 1899, being baptized by Elder H. A. Stahl, while conducting a series of meetings in the old Rockton church. He was married to Sister Pearl Ray, oldest daughter of Brother and Sister P. P. Ray, of Tyrone, Pennsylvania, on June 1, 1911. He was elected to the deacon office in 1907; elected minister June 11, 1911; advanced to the second degree in 1912, all in the Rockton congregation. His labors in the ministry have been confined to his home church. He continues in the bee business for a living.

#### THE HOLSINGER FAMILY.

Rudolph Holsinger came to America in 1731. Jacob Holsinger, his son, was born on the ocean (1731). This Jacob was the father of four sons and one daughter; viz., George, John, Jacob, David and Annie. Elder Levi T. Holsinger, of Brethren, Michigan, is a great-grandson of George.

The second son, John, was born July 21, 1768, and according to Holsinger's History was an elder. He was married to Elizabeth Mack, who was born October 13, 1776. From this line have come a number of ministers and elders. John L. Holsinger, of Agra, Oklahoma, is a grandson. The sons of John were: John M., George M., Daniel M., and Alexander M. Of these, George M. and Daniel M. were elders.

George M. was married to Sarah Snyder. His biography will be taken up separately. Daniel M. was born October 22, 1812, and was married to Polly Reitz, or Ritz. Elder Henry R. Holsinger was their oldest son.

### GEORGE M. HOLSINGER.

Elder George M. Holsinger was born May 26, 1804, near Woodbury, Bedford County, Pennsylvania. His father, John Holsinger, was a grandson of Rudolph Holsinger, who came to America in 1731, and his mother's name was Elizabeth Mack, likely a granddaughter of Alexander Mack. Of his boyhood and education nothing is stated, but it is very probable that he was reared on a farm and given such educational advantages as were available in his day.

Brother Holsinger was married to Sarah Snyder, August 23, 1827. To this union the following children were born: Thomas S., John S., Levi S., Joseph H., Christian S. and Elizabeth. They resided near Bakers Summit, Bedford County, until 1841, at which time, with his family and belongings, he moved across the Cove Mountain to a farm three miles west of Alum Bank, same county. He had been a deacon before moving to his new field of activity. With a few members that already were living here, there was soon a small colony of Brethren, and about 1843 Brother Holsinger and Moses Rogers were elected to the ministry. That fall they began the erection of a log meetinghouse, which was finished in 1844.

This house was the only one in use until 1870, when the Holsinger house was erected within two miles of the old Mock meetinghouse. Until 1871 this band of members belonged to the Yellow Creek congregation. That year it was separated from it and named Dunning's Creek. In this congregation two of his sons, Thomas S. and Joseph H., were elected to the deacon office and two others, John S. and Christian S., to the ministry. For a number of years there have been no Holsingers living in the congregation and few that are related to them.

At the present time there are three grandsons and three great-grandsons of George M. Holsinger in the ministry; viz., Levi F., of New Enterprise, Pennsylvania, David R., of Laton, California,

William H., of Williamsburg, Pennsylvania, I. Edward, of Avalon, Pennsylvania, Leonard F., of Pottstown, Pennsylvania, and Virgil C., of Williamsburg, Pennsylvania.

Elder Holsinger died, after an illness of thirty-seven hours, of a disease not precisely known, April 24, 1862, aged 57 years, 11 months and 27 days. He had been a faithful minister and his departure was deeply felt in the vicinity in which he lived. He was buried in the Mock church cemetery.



Elder John S. Holsinger and Wife.

### JOHN S. HOLSINGER.

John S. Holsinger, second son of George M. Holsinger, was born near Bakers Summit, Bedford County, Pennsylvania, Sept. 7, 1829. He was reared on the farm and was given an education that qualified him to teach school, following the profession of teaching a number of years.

He was married to Miss Esther Rogers, daughter of Ellis Rogers, May 19, 1853. A number of children were born to them, but all died in infancy, except one son, Ellis, who reared a family of daughters.

With his parents he moved to what is now the Dunnings Creek congregation, in 1841. At the age of twenty-one, in 1850 or 1851, he was elected to the ministry in that congregation, and

ordained to the eldership January 15, 1871. He moved to Tippicanoe County, Iowa, in 1858, and returned to his native home in 1861. He had charge of this congregation from 1871 to 1893, when he moved to Prince William County, Virginia, four miles from Nokesville, where, with his son, he settled on a large farm.

Elder Holsinger soon became one of the prominent elders in the District of Western Pennsylvania. "He was a strong man in counsel and was called near and far to settle difficulties in churches. His official standing was good. His counsel was sought for." He was one of the most active elders at the District Meetings, and his voice was also heard in our Annual Conferences. He traveled much among the churches of the District, especially the weaker ones. He was much in demand at love feasts, elections and ordinations. "He was a staunch defender of the faith. He was decidedly of the legal and logical turn of mind, rather than emotional and imaginative. Before the decline of his powers, he had charge of several churches in Virginia."

Referring to the District Meeting Minutes of Western Pennsylvania, we find that once he was clerk of the meeting, three times moderator, and four times he represented the District at Annual Conference. He also served on important committees. He died November 8, 1910, aged 81 years, 2 months and 1 day. His wife and son preceded him in death. He leaves a daughter-in-law and six granddaughters. He was buried in the Valley cemetery, near his home. Funeral conducted by the home ministers from Heb. 9: 27.

#### DANIEL HOLSOPPLE.

Daniel Holsopple, the seventh and youngest child of Isaac and Christena (Hoffman) Holsopple, was born in Paint Township, Somerset County, Pennsylvania, August 29, 1852. Christena, his mother, was the seventh daughter of Philip and Barbara (Miller) Hoffman, who were the parents of the first family of members of the Church of the Brethren living in the limits of the Shade Creek congregation.

While a boy on his father's farm he had a mind looking toward inventions of better implements for the needs of husbandry, but being left practically alone to eke out of the farm a living for father and mother, with such appliances as he found around the farm, he had no time to experiment upon his ideas.

However, he got a pretty good opportunity to attend the public schools. His brother Isaac, who died while teaching his second term, was Daniel's last teacher. Daniel was now fifteen years old, and as teachers were scarce, the superintendent, who had observed his deportment and work in his brother's school, without



**Daniel Holsopple.**

solicitation or examination gave him license to finish the term. But since he was the only one in the family to carry on the farm there was no more opportunity to pursue his studies nor time to engage in teaching.

Brother Holsopple's first wife was Miss Christiana Straub. She died in 1871, leaving a small infant which soon followed its mother. His second wife was Sister Elizabeth Rummel. No children blest this union, but they took into their home William Holsopple and Carrie Ripple, whom they reared as they would have their own.

After marriage he settled on his father's farm, about a mile east of Rummel. He followed farming and lumbering for a number of years, until he had cut and marketed the timber from 400 or 500 acres of land, when he bought another timber tract and moved his sawmill there. When the panic of the early nineties struck the country and the lumber business became dull, finding his services were in demand in the ministerial field, to which he had been called in 1884, he responded to that demand.

He took an active part in the affairs of the township, serving as school director of Paint Township a number of years. Under

his direction and management the schools were very prosperous.

He took much interest in all lines of church work. He was a faithful student of the Word; his sermons showed evidences of preparation, and were delivered with a deep sense of reverence.

His devotion to the best interests of the church was recognized and he rose rapidly to prominence in his home congregation, as well as in the District. He kept a complete record of all sermons preached, both in regular appointments and at series of meetings, so, as he himself said, as not to repeat the same sermon at the same place too frequently. He held a number of successful series of meetings, being called outside of his District. Neglecting and overtaxing himself while suffering with kidney disease he broke down in the midst of a series of meetings, went home, and died the victim of the most excruciating pains. His death took place January 30, 1895, at the age of only 42 years, 5 months and 1 day. His funeral was conducted in the Berkey church by Hiram Musselman, Hiram Lehman, and others, and his body was laid to rest in the adjoining cemetery.

His widow made herself a home at Rummel, where she busied herself in usefulness to those in need and trouble, and while thus engaged she was called from her duties by the pale messenger. So the family is blotted out from time and sight, but in memory they are still enshrined. Carrie (Ripple) Berkebile, the girl they reared in their home, a fine Christian mother, also passed to "that bourne from whence no traveler has ever returned," some years ago.

### JACOB HOLSOPPLE.

Jacob Holsopple, oldest son of Isaac and Christena (Hoffman) Holsopple, was born on a farm in Conemaugh Township, on the west side of Stony Creek, a mile below Hollsopple, Pennsylvania, March 15, 1833. His father, Isaac, was the oldest son of Henry and Susannah (Lefever) Holsopple, who probably was a descendant of a member of the church who communed at the first love feast held by the Brethren in America. This, however, has not been verified. The name always carried the German form, Holtzapfel, until the generation to which our subject belongs.

From Conemaugh Township his father moved to the Jonas Weaver farm (recently sold to the Berwind-White Coal-Mining Company), two miles southwest of Windber, and when Jacob was five years old the family moved to a clearing on 441 acres of heavily-timbered land, one mile east of Rummel, Paint Township. No road fit to travel (only paths) communicated with the Holsopple clearing for years. Many a time Jacob and his younger brother mounted a horse loaded with a bag containing several bushels



**Elder Jacob Holsopple and Wife.**

of grain, taking it to their Uncle Jacob Messabaugh's mill to get it converted into flour for family use. Much skill was required to guide the horses along the narrow paths, so that both sacks and riders were not stripped off by the brush and trees along the way. When the spring sugar boiling was past, the boys and older sisters were kept busy picking the brush broken down by the winter snows from the still-standing trees from the hay and grain fields. Clearing the land of the heavy timber and converting it into fields was hard work. The boys needed no football or baseball to give exercise or diversion; neither did the girls have need of pianos and organs for pastime. When the hard day's work was done the children were glad to go to rest for the night, and in the morning they rejoiced in the privilege of going forth to make new conquests in their daily routine.

When winter set in, about December, the children were allowed to spend thirty or forty days in a school of the most primitive kind. Schooling equivalent to eight or nine months is all that Jacob and his next younger brother got, yet in that time Cobb's spelling book, and a half dozen arithmetics were practically mastered. Their reader was the New Testament. They were also taught writing.

Jacob, having mastered, as was supposed, the three R's, began teaching school in 1853. This vocation he pursued for about fifteen winters, farming in the summertime. He was a strong, rugged man, both mentally and physically. He had the foresight to plan logically, and the physical stamina to work up to his plans. To a man of that kind there always has been opportunity for suc-

cess, even in the primitive fields of endeavor. When he found that teaching interfered with his other interests, he was not slow to abandon the schoolroom, and give more time and attention to that which promised more substantial and immediate returns.

In 1857 he was united in marriage to Polly, daughter of Elder Christian Lehman. They settled on a farm in Richland Township, Cambria County. His wife died in 1865, leaving four children. Some time later he married Catharine Wertz. Seven more children blessed the home. Knowing the value of an education, he was anxious that his children should have all the advantages along that line possible. At least four of them were students at Juniata College, and five were public school-teachers.

In 1861 he was elected to the ministry in the Shade Creek congregation. This was a new experience to him. He soon found that his knowledge of the Bible, as well as his theory and practice of delivering public addresses, needed innumerable additions. Close and persistent application, however, soon made of him a preacher that claimed the attention of his audience. He traveled much and became acquainted in a number of congregations. He held some series of meetings. He hardly ever failed to attend the District Meetings, and often was present at the Annual Conferences. The last one he attended was held at Carthage, Missouri, June, 1904. At these meetings he preferred to be a learner rather than a speaker. He did not aspire to leadership, but was a good follower of what he considered good and right. He was a believer in the decisions of Annual Meeting. However, he was strongly opposed to the church becoming the owner of the publishing interests, fearing it would not be for the best.

January 1, 1886, he and Hiram Musselman were ordained to the eldership by Elders E. J. Blough and, I think, J. S. Holsinger, Elder Blough performing his part on crutches, which was a pitiful sight. In addition to being one of the elders of his home congregation, he had for a number of years the oversight of the Glen Hope congregation, in Clearfield County. He took much interest in this weakened congregation, and through his efforts their meetinghouse was moved to a more suitable point.

He was an advocate of Sunday-schools, and was at home in the Bible class. His thorough knowledge of the Scriptures made him an authority on difficult passages of the Bible. In his preaching he was inclined to be deep and exhaustive rather than elocutionary. He was a firm believer in home mission work, and left a bequest to the Board at his death. He died February 15, 1906, at the age of 72 years and 11 months, and was buried in the cemetery adjoining the Weaver Mennonite church, on the edge of his farm. Services by Brethren M. J. Weaver and A. Fyock.

## JOSEPH HOLSOPPLE.

Joseph Holsopple, second son of Isaac and Christena (Hoffman) Holsopple, was born on the Hoffman farm, near the present town of Windber, Somerset County, Pennsylvania, January 24, 1835. Brother Holsopple was blessed with a brilliant intellect and a retentive memory. He distinctly recalls incidents that happened when he was two and three years of age. He well remembers when the family moved to the Holsopple farm, one mile east of Rummel, March 31, 1838.

When Joseph should have started to school their nearest school was about four miles distant. In 1841 a new schoolhouse was erected on the Foust Mill Road, east of Rummel, and only three-fourths of a mile from Joseph's home. This house was built of hewed logs, the cracks being junked and daubed with mud. The whole cost of the building was forty dollars. The house was later lined with boards, making it more comfortable.

Here Joseph received his schooling, which, before he had reached the age of eighteen, fitted him to take up the "birch," in 1852. He knew something of the three "R's," but had to study to keep ahead of his classes. He began teaching at a salary of fourteen dollars a month, but going across the line into Cambria County his services soon commanded from eighteen to twenty-five dollars a month. After the passage of the school law of 1854, creating the office of county superintendent, and requiring geography and grammar to be taught, he soon prepared himself to secure a provisional certificate. It was not long until he made straight ones in all the branches, and in the course of some years he was given a permanent certificate bearing the signature of J. P. Wickersham. Teaching in the winter and farming in the summer formed the foundation of a livelihood for a large family of small children committed to his care. He taught twenty-eight terms of school in Somerset, Cambria and Indiana Counties.

Joseph Holsopple and Catharine Lehman, daughter of Elder Christian Lehman, were united in marriage March 4, 1860, Elder Joseph Berkey officiating. Three months after this they were baptized by the same minister. In April, 1862, they moved to Indiana County. In this county he has resided ever since. His present home is in Penn Run. Brother and Sister Holsopple were the parents of eleven children—nine sons and two daughters. A number of the sons followed their father's example, and became school-teachers. Five of the sons are ministers; viz., William W., Frank F., Ira C., Hiram L. and Quincy A. Three of the sons and one son-in-law are deacons. Sister Holsopple died October 1, 1907, after more than forty-seven years of happy married life.



**Elder Joseph Holsopple and Wife.**

December 5, 1908, he was married to Sister Julia Wysong, a widow, by Elder Perry J. Blough. She passed away October 5, 1914.

Brother Holsopple was an influential citizen. He served nine years as township auditor, six years as school director, assessor one year, frequently was on the election board, and three years as county auditor.

Brother Holsopple was called to the ministry in the Manor congregation June 17, 1866, and ordained to the eldership June 9, 1892. Elder Holsopple was an active minister until a few years ago. Possibly his best efforts were given in his home congregation, as his large family and his school work did not permit him to travel much and hold series of meetings. In missionary zeal he was ahead of the times. Finding missionary sermons not acceptable, he and his wife began praying for the missionary cause, the burden of their prayers being that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover

the sea." In due time he could read, "From among the fruit of your loins will I raise up ambassadors for me in your stead who shall preach the Glad Tidings over the broad land from ocean to ocean, and not only so, but shall cross the sea and witness for me in heathen lands." The plan under which our Home Mission Board works was principally worked out by him.

As elder he has had charge of the Manor, Boliyar and Clarion congregations. He frequently represented his church at the District and Annual Meetings. He was frequently writing clerk of District Meeting. He also represented his District on the Standing Committee at Harrisburg, in 1902.

As a member of the historical committee he has been active. His help and suggestions have been helpful. It was largely through his persistent efforts that the history of the northern congregations has been made available.

#### SILAS HOOVER.

Silas Hoover, son of Jacob and Eve (Miller) Hoover, was born near Berlin, Somerset County, Pennsylvania, April 24, 1849. His common school education received in the country schools was supplemented by several terms of normal work, which prepared him for teaching. This profession he followed three years.

In 1870 Silas Hoover and Lucy A. Auman were united in marriage, the ceremony being performed by Elder John P. Cober. Four sons and three daughters blessed this union. One son, John, is a deacon in the Johnstown church.

Elder Hoover united with the church at the age of about seventeen, being baptized by Elder Ephraim Cober, now of Sabetha, Kansas. When he was about twenty-three years of age he was called to the ministry. Brother Hoover took up the ministry promptly and soon became very popular. He entered the evangelistic field and great success crowned his efforts. His first evangelistic meeting was held in the Indian Creek congregation, when twenty-nine souls accepted salvation. His fame spread and he was called far and wide to hold "protracted meetings." He was not only among the earliest evangelists, but he has remained in the field, probably, the longest, as he still holds meetings. To a number of churches he was repeatedly called, and he knows of several congregations where upwards of a hundred persons united with the church through his preaching. Elder Hoover is widely known over the Brotherhood, as his evangelistic work took him to eight States of the Union. While Brother Hoover has no record of the number of accessions to the church through his ministry, the number is known to be many hundreds, and among them can be found a number of our present most active ministers.



**Elder Silas Hoover.**

Brother Hoover's power to reach the unsaved is, however, not confined to the pulpit, as the following circumstance demonstrates: Elias Hoover, a Civil War veteran, and a brother of the evangelist, who lives on the Laurel Hill mountain, manifested a desire to become a Christian. Elder Hoover went to his home and taught the will of the Lord, not only to him, but to his household, with the result that the father and five of his children were baptized then and there. This took place several years ago.

Some years after his call to the ministry he was ordained to the eldership. In 1883 he moved to Ohio, and was the pastor of the Jonathan Creek congregation five years. Here his defense of the Gospel aroused the opposition of other denominations, which resulted in a debate. Concerning this and other debates in the Jonathan Creek congregation I quote from the "History of the Church of the Brethren of Northeastern Ohio," page 57: "The church being much isolated and surrounded by strong denominations of other persuasions caused the ministers frequently to be called upon to defend the doctrine declared by them as maintained by the church. This led to a number of public discussions. Of the earlier of these we have no authentic data."

"In February, 1886, a discussion lasting four days was held in the Helser house between Elder Silas Hoover, then pastor of the church, and Rev. Rufus Zartman, D. D., of the German Reformed Church, on the subject of baptism. The meetings were attended by large audiences and much interest was manifested in the discussion."

After giving an account of another debate, between Bro. Quincy Leckrone and Elder Thomas Martin, the historian concludes with: "In all these discussions the doctrines of the church were ably maintained and favorable impressions made, which has resulted in much good to the church."

In 1888 Elder Hoover moved to Salisbury, Somerset County, Pennsylvania, where he served the Elk Lick congregation four years as pastor. In 1892 he moved to the Middle Creek congregation, where he has lived since then. For all these years he has been one of the elders of this church.

Elder Hoover has represented his congregation many times as delegate at District Meeting; also in Annual Meeting. He also represented his State District on the Standing Committee at the St. Joseph Conference in 1911.

Elder Hoover is now serving his sixth year as chaplain of the Somerset County Home. He has officiated at many funerals, both in and outside of his congregation. He also solemnized many marriages. In the eldership Elder Hoover has been contemporary with Elders Josiah Berkley, Valentine Blough, H. A. Stahl and R. T. Hull.

#### DAVID D. HORNER.

Elder D. D. Horner, son of David Horner, was born in Somerset County, Pennsylvania, October 6, 1826. His parents were of German descent. He grew to manhood on his father's farm in Westmoreland County. His school privileges were few, yet he became fairly well educated in the "old-fashioned way." He used the English language in his preaching, being blessed with a very pleasing voice and expression. His ideals were high.

He was married October 9, 1851, to Miss Mary Myers, Elder Michael Myers officiating. To this union, which continued fifty-nine years, were born two sons, Frank, who died in infancy, and Myers, who was married to Miss Ida Huffman, and died at the age of thirty. His widow is still living. Their two children, Lawrence and Sadie, were reared by Grandfather Horner.

Besides being a farmer Brother Horner was also a miller. After farming some years he erected a gristmill, which is still known as Horner's mill. He usually hired a man to run his mill. He was

well known throughout the community and county and was highly esteemed and respected.

Brother Horner became a member of the Church of the Brethren when about twenty-eight years of age and a few years later he was called to the ministry in the Indian Creek congregation. March 27, 1880, he was ordained to the eldership, Elder C. G. Lint officiating. His entire religious life was spent in the same congregation, where his best work was done. He held but a few series of meetings, but baptized many persons and solemnized many marriages and officiated at numbers of funerals. He frequently represented his congregation as delegate in the various meetings. He was a very good counselor and always attended the sanctuary services when able. He was a liberal contributor to the church treasury and to the poor, as well as to the missionary cause, he and Sister Horner giving an endowment of \$1,300 to the General Mission Board. He enjoyed going to Sunday-school and many times he tried to impress upon the young the importance of the Sunday service. He held the family altar in high esteem. He died March 30, 1910, aged 83 years, 5 months and 24 days, and is buried in the cemetery near the County Line church.

#### WILLIAM M. HORNER.

William M. Horner was born April 9, 1825, near Meyersdale, Pennsylvania. His father, whose name also was William, was married twice. His first wife was Catharine Miller, daughter of Henry Miller, and his second wife was Barbara Lichty. Brother Horner, the subject of this notice, was a farmer all his life. He lived on the same farm where he was born, and died there.

He was married to Catharine Miller, a daughter of Joseph and Catharine Miller, April 5, 1847, Elder John Berkley performing the ceremony. Three children were born to this union: Emma Younkin, 1848; Joseph, 1850, and Milton C., in 1854. Joseph died at the age of twenty, at the time of the typhoid fever epidemic in 1870. The youngest son, Milton C., a retired farmer, lives in Meyersdale.

Brother Horner was called to the ministry in the Elk Lick congregation with C. G. Lint and Peter Berkley, June 26, 1855. He was a very good brother, and took an active part in every line of church work, but never preached very much. He was a leader of song in the meetings. In private he was able to defend and discuss the doctrines of the church.

Brother Horner also took an active part in the affairs of the township, serving in the capacity of supervisor several years. He died August 10, 1872, at the age of 47 years, 4 months and 1 day, and was buried on his farm beside the grave of his son, Joseph.



William M. Horner.

However, before his widow died she had both bodies removed to the Union cemetery, Meyersdale, upon a family lot by the side of her son Milton's lot. Sister Horner, who was born August 20, 1822, died at the age of 72 years, and is buried in the same place.

#### MELVIN CLYDE HORST.

About 150 years ago three brothers by the name of Horst came from Switzerland to America and settled at Groffdale, Pennsylvania. Elder A. B. Horst, of Northeastern Ohio, is a descendant of one of these early settlers. Brother Horst married Miss Naomi Martin. He is one of the active elders of Northeastern Ohio, having been ordained to the eldership in the Black River church in 1905. Later he moved to Bellefontaine, Ohio, to take charge of the First City church. He returned in 1912, and now has charge of the Black River congregation. He is the present chairman of the District Mission Board.

M. Clyde Horst, son of Elder A. B. and Naomi Horst, was born March 3, 1885, in East Union Township, Wayne County, Ohio. He was reared on the farm and enjoyed the full benefit of the public schools. He began teaching school at the age of eighteen, but being called to the ministry the following year he de-



**M. Clyde Horst, Wife and Daughter.**

terminated to prepare himself for his life work and entered Canton College and Bible Institute at Canton, Ohio, graduating therefrom in the academy and sacred literature courses.

Brother Horst was called to the ministry in the Black River congregation, Ohio, September 24, 1904, and advanced to the second degree October 14, 1905. The last year in school, 1906-7, he had charge of the Greenwood church, Perry County, Ohio. He was united in marriage to Sister Emma Edith Horner, daughter of William and Ella (Culp) Horner, June 8, 1907. Sister Horst also is a native of Ohio, having been born near Lodi, Medina County, June 20, 1884. She was reared on a farm and in addition to the public schools attended Canton College. She was baptized in August, 1904.

Brother Horst's pastoral life dates from August 1, 1907, when

he took pastoral charge of the South Bend church, Indiana. During his seven years' work in that city about 100 were added to the membership, and the Sunday-school was more than doubled. On September 1, 1914, he took charge of the Walnut Grove church of the Johnstown congregation, Pennsylvania, where he is at present located. Brother Horst is a frequent representative at District and Annual Meetings. He was assistant doorkeeper at the Seattle (Washington) Conference, in 1914.

### ROBERT THOMPSON HULL.

Robert T. Hull was born May 25, 1861, in Mineral County, West Virginia. His father, Benjamin Hull, was born and reared in the same county, and is still living at the age of eighty years. His mother, Dorcas Hull, died in her forty-eighth year. She was a very religious woman and well versed in the Scriptures, and early taught Robert to pray and to reverence holy things. At the age of twelve or thirteen he became ashamed to kneel at his bedside and pray in the presence of others, and so finally gave it up.

At the age of fourteen he became wonderfully under conviction, without any one, whatever, speaking to him. Every night when he retired he experienced a dreadful feeling and his mind was continually on the future, death and eternity. Finally he succeeded in shaking off this feeling of penitence. Only a few weeks later he was hurt in lifting a heavy log. This was on Saturday. On Monday following he managed to go to school, but he became so ill that he could scarcely get home. On the way home he knelt in prayer along the roadside. After he got home he continued praying, and promised God that he would be baptized and obey him, until great joy filled his soul, assuring him that his sins were pardoned.

He had promised the Lord to be baptized as soon as he was able to go to church. He was being attended by the family physician. This occurred in the early winter. In the spring he had so far improved that he was able to take short horseback rides, and he saw that at the present rate of improvement he would soon be able to make good his promise to God and be baptized. But no; he said to himself, "I am too young to be baptized now. I will wait until I am sixteen." Before he got home his horse stumbled, hurting the rupture afresh, and this was the last horseback ride for three years.

Sixteen years came to Robert Hull, but it found him a helpless invalid, not able to feed himself, nor speak a word, nor help himself much in bed. For about four years he never spoke. Finally he was

raised through faith and prayer, and shortly after he was able to walk about the house he was baptized by Elder Silas Hoover, not waiting this time to be able to go to the church to be baptized, but having a small stream dammed up in the barnyard, where baptism was performed. Still he could not talk, until he attended a love feast a few months later, when, as he was about to break the bread of communion to his brother, his speech came to him.

Brother Hull was married to Mary Shaffer, daughter of Deacon Daniel Shaffer, of Somerset County, Pennsylvania, on May 13, 1883, by Elder Silas Hoover. It might be stated here that Brother Shaffer had achieved some fame as a "faith healer." To this union were born a son and a daughter. The son, when seventeen, was accidentally shot to death in their home, by the father, as they were getting ready to go fox hunting. The daughter, Ida, is married to Alvin Darr.

Brother Hull was elected deacon about 1885; minister, June 20, 1890; ordained to the eldership, in June, 1913, all in the Middle Creek congregation, where he still resides. For the past twenty years Brother Hull has been more or less engaged in evangelistic work and has met with gratifying success. The past sixteen years he has held on an average of five and six series of meetings a year.

Brother Hull received only a common school education. Fortunately he was naturally studious and secured a good store of useful knowledge. He still lives on the farm he purchased from his father-in-law in 1884.

#### RUSSELL T. IDLEMAN.

The subject of this sketch was born in Grant County, West Virginia, in 1871, and grew to manhood among the hills and mountains of that picturesque country. The Alleghany Mountain lay directly west of the Idleman home, and in that direction they always looked for the rains and snowstorms as they swept down the mountain sides. It was charming to stand upon the top of that mountain and gaze far eastward from mountain to mountain as far as the Shenandoah, and feel the impulse of the sublime view of the workmanship of a hand Divine. In these mountains, then covered with virgin forests, Brother Idleman loved to hunt the wild turkey, deer and other game, though not a skillful hunter.

Brother Idleman attended the public schools of his county, which were four-month terms. He applied himself closely to study and determined to become a teacher. So, after a few terms of Summer Normals and several terms at Juniata College, he spent about seventeen years in teaching and going to school, from 1890 to 1907.



**Elder Russell T. Idleman, Wife and Child.**

During this time there was a growing interest in the Bible, for after uniting with the church, at the age of nineteen, the Christ was given a blessed home in his heart, and a few years later he was chosen to the deacon's office, and in 1899 he was elected to the ministry in the Greenland church, West Virginia.

In 1903 he began the study of the Bible course in Juniata College, graduating in the two-year course in 1906. After graduating he still taught school and preached in his home church. In 1909 Sister Amanda Weaver, daughter of Jacob A. and Lavina (Hoffman) Weaver, of Scalp Level, agreed to share with him the burdens and joys of an humble servant of God and became his helper.

After their marriage they located in the Ten Mile congregation, Washington County, Pennsylvania, where they have since lived and labored. Though the field is a hard and rather discouraging one, they still have hope that by faithful continuance in well doing this old historic church may again take on new life. In November, 1914, Brother Idleman was ordained to the eldership and given the oversight of the church.

## ELDER JOHN COVER JOHNSON.

By His Son, Carman C. Johnson.

The subject of this sketch was born as the second son of Joseph and Mary Cover Johnson on the Adams Bower in South Union Township, about two miles from Uniontown, on September 1, 1839. The older brother died in infancy. Brothers and sisters succeeding in their order were Elizabeth, Mary Ann, Nancy, Joseph, Jacob, Isaac, Annie, Elizamatilda, Sarah, and Lydia and Martha as twins. With the exception of Martha, who died in infancy, all these children grew to manhood and womanhood; and all of them with the exception of Isaac became active members of the Church of the Brethren in the Georges Creek congregation. The mother of this large family was unusually pious, and especially strong in her religious convictions, so much so, indeed, as to win her husband from his Mennonite faith a few years before his death.

The early death of the father, in the fall of 1865, at the age of forty-nine years, threw extensive responsibility upon the oldest son, who at that time was twenty-six years of age. Beside the management of a 400-acre farm, there were the crossroads store, the gristmill, the blacksmith shop, and the distillery, this latter representing an interest in which the Johnson family of Fayette County had been engaged for nearly a half century.

On June 13, 1866, this young man of varied interests was married to Mary Saylor Miller, daughter of Elder Jacob D. and Barbara Saylor Miller, at the home of the bride's parents on the farm near Somerset, Pennsylvania. By the fall of that year the young couple had established their home first of all in the log house in the yard of the old homestead at Johnson's Crossroads, later removing to the birthplace of the husband on Adams Bower, where a new house had been built.

During these years the quiet influences of the mother and wife were at work upon the young man, gradually inducing him, in view of his membership in the Church of the Brethren, to give up the distillery and a tendency toward law and politics; and scarcely had their object been accomplished until he was elected to the ministry of the church in the Fairview meetinghouse, near Masontown, Pennsylvania, in the spring of 1869, his uncle, Joseph I. Cover, being chosen to the eldership of the congregation about the same time.

These were the days of little education among the residents of rural districts, the subject of this sketch having enjoyed the advantages of only a very few months in the common schools of South Union Township; but literary societies, spelling bees.



**Elder John Cover Johnson.**

and debating clubs were very common, and in these the name of John C. Johnson had been prominent for several years, thus developing his natural ability as a speaker. The seriousness with which his election to the ministry was regarded by himself and family may be indicated by the fact that arrangements were made immediately for transfers of certain phases of the family's business to the younger brothers, and for the removal of John C. with his family to the old homestead.

Here, from 1869 to 1873, the young minister spent much time in reading and study, calls for his services as a preacher and debater coming rather frequently. His advancement to the second degree occurred at this time.

This early activity as a minister was somewhat interrupted by a general store venture on the part of three of the brothers, John, Joseph and Jacob, in 1873-74. This proved to be a loss financially as well as a hindrance to the ministerial program, but truck gardening and a dairy to Uniontown helped to recover the losses. From 1874 to 1879 there was little variation in the program, except that during this period an Annual Meeting Committee came to the Georges Creek congregation to settle some local difficulty, and

John C. had opportunity to reveal his knowledge and skill in matters of church polity.

The purchase of another store in 1879, the sale of the family farm, and the removal of the entire family to Uniontown in 1882, the death of his mother in 1883, the departure of his uncle, Elder Joseph I. Cover, from Pennsylvania to become editor of *The Vindicator* for the Old Order Brethren in 1883, the Progressive and Old Order difficulties, both within the congregation and in the Brotherhood at large from 1883 to '85, particularly, occupied the attention of John C. in the period of storm and stress in the history of the Brotherhood. At this point the real mettle of the man was tested in his strong stand upon the middle ground between "Old Orderism" and "Progression" in his own congregation; and the story of his struggles against the leaders of the Progressive movement in Western Pennsylvania was written permanently into the history of the District. In the midst of these stormy eighties, without the authority of council, because regular council meetings seemed impossible at that time, and largely with his own money, he bought, repaired and rededicated the Old Bethel Baptist church in Uniontown, serving this pulpit almost continuously and without pay from 1884 until 1906, when he removed with his family to Huntingdon, Pennsylvania. He was made elder of the Georges Creek congregation in 1885, and, besides taking care of practically all of the services in the Uniontown church, took more than equal turns at the Mount Union, the Fairview, the Grove, the Hepwood, the Sandy Hill and other appointments within his congregation. During his eldership of this congregation three new meetinghouses were built, the Old Order and the Progressive movements were subdued, the activities of the congregation were reorganized, several mission points within the congregation were opened up, and the membership was more than doubled.

Among the important services rendered by Elder Johnson outside his own congregation may be mentioned certain rather notable series of meetings in Middle Maryland, in New Enterprise, Pennsylvania, in Huntingdon, Pennsylvania, and in Altoona, Pennsylvania, in all of which he was successful mainly because of his unique method of presenting the doctrines of the church and because of his personal work among prospective converts. His debates with representatives of other denominations, while never fully reported, were very frequent, the most important being between himself and the "Campbellites" or "Christians" in Uniontown, Pennsylvania, and in the Montgomery church in Indiana County. His services to the "north churches" particularly and to the Brotherhood in general in the courts of Armstrong

County, Pennsylvania, in defense of the church property of the Brotherhood against the claims of the Progressives, extended over a period of nearly twenty years, and his explanations of the government and polity of the Church of the Brethren, as given on the witness stand from time to time, and as passed on to the State Supreme Court, would make a large volume if edited.

He served on the Standing Committees four Annual Meetings as representative of the Western District of Pennsylvania, was moderator of the District Meeting of Western Pennsylvania five times, was one of the original promoters and was frequently the moderator of the Ministerial Meetings of Western Pennsylvania, was associated directly with his son Carman in promoting the first regular Sunday-school meeting of Western Pennsylvania in 1897, and was at different times elder in charge of the following congregations besides Georges Creek: Ten Mile, Red Bank, Elk Lick, and Glade Run, also acting as special consulting elder for several other congregations. Perhaps all too truly, for his own good, he seemed not to consider the hardship or the cost, when one of the many and frequent calls came for some rite or business of the church, either at home or abroad; and his numerous calls for marriage or funeral services or for some legal or personal advice, as this drew heavily upon his own private resources in time and means.

The last ten years of the life of this vigorous and able defender of the faith of the fathers were hampered by unfortunate complications with the Annual Meeting Committee sent to the churches of Western Pennsylvania and the First District of West Virginia. As Elder Johnson had always taken such an active part in matters of church polity, he had perhaps developed a kind of pride in his ability to comprehend and administer affairs of this sort; and so when he conceived of the policy of the committee as being antagonistic to him personally, whether rightfully or wrongfully, all the resistance in his nature became active against the committee, purely on technical grounds. This naturally produced a misunderstanding of the issues and motives involved; and in the unequal struggle Elder Johnson's loyalty to the church was questioned and his standing in the Brotherhood suffered eclipse.

At last, after the Annual Meeting Committee was finally withdrawn, and John C. Johnson and his entire family of eight children were found to be still most loyal to the church, even at much sacrifice, the attitude of most of the leaders of the Brotherhood toward him became quite cordial, his membership and official position were recognized, and he died in the enjoyment of the confidence and respect of a large circle of brethren and sisters, who recognized in him a man of absolute devotion to the Word of God,

of heroic courage in his convictions, of unswerving loyalty to the church of his choice, of unusual ability as a religious leader, and altogether a man of strong spiritual force. His body lies buried on the eastern slope of the hill in the cemetery at Huntingdon, overlooking the valley of the Juniata which he had learned to love because of his early advocacy of the Brethren's Normal College located there; and it should be said in closing this sketch that the idealistic nature of the man had helped him to reconcile his leaving the old family seat in Fayette County and his adoption of Huntingdon as his home, because Huntingdon had been the home of Elder James Quinter, whom Elder Johnson loved and admired above all other men.

Elder Johnson died in Huntingdon, April 3, 1908, aged 68 years, 7 months and 2 days.

### SAMUEL COVER JOHNSON.

Samuel Cover Johnson, oldest son of eight children (four sons and four daughters) of Nicholas B. and Elizabeth Cover Johnson, was born four miles west of Uniontown, Fayette County, Pennsylvania, March 10, 1843. Nicholas was reared in the Mennonite faith, but through the influence of his wife, who was a strong and faithful member of the Brethren, he united with the church of her choice in 1850. By occupation he was a farmer, but he also did all the blacksmithing and carpentering needed on the farm.

Samuel was brought up a farmer, but having a mechanical turn of mind he naturally learned the use of the tools his father had on the farm, and as he grew to manhood he learned the better use of them. When Samuel was a boy the school terms consisted of only four months a year, and with the farm work and Maple Sugar boiling he did not get even the full benefit of that short term. However, by home study he acquired a fair education. At the age of twenty he studied civil engineering and has done much farm surveying. During all this he did much in the line of repairing small jobs of machine and carpenter work.

In 1882 he bought five building lots in Uniontown, and he and his brother Alfred built a machine shop on them and did all kinds of repairing, from the smallest articles to sawmills, stationary engines, etc. They also manufactured a few lines. Their patent gas heating stove was the best and most economical stove in the market. This partnership continued till 1903, when Samuel sold out his interest in the business. Since then he has done small repairing, just enough to keep busy and in good health.

In 1860, during a two weeks' series of meetings held in the Fair View meetinghouse, near Masontown, by Elder John Wise,



**Samuel Cover Johnson.**

eight persons manifested a desire to live the better life. These were: Samuel Durr and Catharine, his wife, George Brooks, James Hamilton, Elizabeth Walters, Mary Paul, Samuel C. Johnson and John DeBolt. These eight penitent believers were baptized in the Monongahela River, at McClaine Ferry, March 26, 1860, when Brother Johnson was just a little past seventeen years of age. The day was very cold, the thermometer standing at ten degrees above zero.

Brother Johnson has been an active Sunday-school worker from his young days. In 1863, when the Georges Creek congregation, in quarterly council, organized its first Sunday-school, Brother Johnson was elected superintendent. To this office he has been elected twelve times since, some of the terms being for a longer time than a year. He held the same office at a union school, at Sandy Hill, two miles west of Uniontown. He frequently is an attendant at our Sunday-school conventions.

Since he was elected deacon in 1884 he has had much of the church work to look after. He has represented his church at District and Annual Meetings frequently. He has attended a large majority of our District Meetings from the first, and fourteen Au-

nual Meetings, including the one at Los Angeles, California. He is a close Bible student and a regular church attendant. He is now in his seventy-third year, and is enjoying reasonable health and strength. As he passes down the western slopes of time and the shadows lengthen, he sees the great necessity of taking strict care of the little things that make up the full Christian life.

At the District Meeting of 1912 he was appointed a member of the historical committee, to take the place of Elder Joseph Holsopple, who had resigned on account of age. As a member of that committee his labors have been very valuable, especially so in gathering data for the history of the Georges Creek congregation, and the biographies of its ministers.

### CARMAN COVER JOHNSON.

Carman C. Johnson, oldest son and fourth child of Elder John Cover Johnson and Mary Saylor-Miller Johnson, was born on the Johnson farm, known as "Adams Bower," in the Georges Creek congregation, near Uniontown, Pennsylvania, on July 19, 1874. He attended country school until eight years of age, then the grade schools and Redstone Academy in Uniontown until fourteen; then for four years he worked as newsboy, photographer, glass-house boy, and boot and shoe clerk, studying some at night with private tutors, until the fall of 1892, when he attended the teachers' course of the then Brethren Normal School at Huntingdon, Pennsylvania, being graduated therefrom in June, 1894.

Coming home he spent a year in his father's general store as clerk and bookkeeper, returning to Huntingdon in the fall of 1895 to pursue further studies in the newly-organized Juniata College, acting at the same time as teacher of English, geography, and algebra in the preparatory department. The year '97-98 was spent entirely in study at Huntingdon, and the year '98-99 in Waynesborough as clerk to Treasurer Oller of the Geiser Company.

The college course, with a number of religious electives, was resumed in '99, and finished after two more years of study exclusively in 1901. Upon graduation, the subject of this sketch was called to Porto Rico by the then commissioner of education, Dr. M. G. Brumbaugh, to become assistant commissioner of public charities there; but a call to the Juniata faculty, even at one-fourth the salary, was accepted. In this position he taught sacred and secular history and social sciences, edited the Juniata Echo, and acted as principal of the academy, and as assistant-registrar, spending short terms in graduate study at Harvard, Cornell, and Chicago Universities meanwhile, until called to a professorship of history and civics in the Pittsburgh High Schools in 1910. He taught there two years, and at the same time was superintendent of the



**Prof. Carman Cover Johnson.**

Emma Farm Fresh-Air and Educational Association; then became examiner and inspector in the Pennsylvania Bureau of Professional Education for a year; then resigned to return to the Pittsburgh schools, and soon was made principal of the North School, where he is now spending his third year, doing special day and night work in the fields of vocational, civic and social center work.

Professor Johnson began his religious work early, assisting his father on his preaching circuits as a singer, and at home as janitor, Sunday-school teacher, usher, and Sunday-school superintendent—all before seventeen years of age. In Uniontown, Huntingdon, Waynesboro, Chicago, and Pittsburgh, where he has had, or now has, particular interests, the Church of the Brethren was and is his real concern. He has written for the church and Sunday-school literature from childhood until now, regularly teaches a Sunday-school class, preaches occasionally since his installation at Huntingdon, in 1904, has taken much interest in the history and polity of the church, and is broadly interested, through committee membership and frequent speaking engagements, in such public welfare movements as the Y. M. C. A., the Pittsburgh Christian Social Service Union, and the Associated Charities.

Along with Elder S. S. Blough, Brother Johnson was directly responsible for the first Sunday-school convention of the Church of the Brethren of Western Pennsylvania in 1897; and along with a few others established the Sunday-school convention of Southern Pennsylvania in 1899. He was moderator of the Sunday-school convention of Middle Pennsylvania also in 1909.

Brother Johnson has been married twice, the first wife being Ada Catharine Reichard, daughter of Elder W. S. Reichard, of Hagerstown, Maryland. She left a beautiful record of unusual interest in church and Sunday-school work, being of great assistance to her husband during the scarcely four years of their married life. The present Mrs. Johnson was DeLana Anne Mohler, of Covington, Ohio, a graduate of Juniata, for a number of years a teacher, always active in Sunday-school and church work (as is the tradition of her family), and present missionary secretary and Messenger correspondent of the Pittsburgh congregation. To this latter union two sons have been born, the first, Mack Mohler Johnson, dying as an infant, the second, Forbes Mohler Johnson, being now in his second year. The new home at 5886 Burchfield Avenue, on Squirrel Hill, is a veritable "Hearthstone" for many church and school and other friends.

#### SILAS CLARK KEIM.

John Keim, earliest ancestor of the Keim family in the United States, came from Germany in 1697, and settled near Reading, Pennsylvania, and had considerable land. Elizabeth was his wife. Their son, Peter, was a farmer in Berks County, but not much is known of him.

Nicholas Keim was a son of Peter. He headed westward and made his first settlement at Ben's Creek, Cambria County. Later he lived at Davidsville, Somerset County. From there he moved to Elk Lick, where he purchased considerable land, which he cultivated to advantage till death in 1832. He was a member of the Amish Church. He was three times married and was the father of twenty-four children.

Jonas Keim was the third son of Nicholas and Mary (Stutzman) Keim and was born within six miles of Johnstown, Pennsylvania, in 1803. He was a leading citizen of Elk Lick Township. He represented his District in the State legislature in the forties as a Whig. He was associate judge of Somerset County; also county commissioner. He was one of the first promoters of free public schools, and taught advanced methods of farming and dairying. He was married to Miss Sarah Livengood, and to this union were born seven sons and five daughters. He died in 1865.

Silas C., the fourth son and fifth child in this family of twelve,



Silas Clark Keim.

was born October 6, 1835. At this date four of the brothers and two of the sisters are still living, although at least three are past fourscore years of age. His entire life was spent in the neighborhood of his birth. He grew up on the farm and learned to love all kinds of stock. He attended the public school available at that time, till fourteen years of age. After this time his schooling was limited to six weeks each winter for two years. But a mind such as he had will seek an education. Books were scarce, but such as were to be had were read and studied. As a boy he carried to his work in his pocket a small dictionary, learning to spell and define a new word as the plow team was lazily turning a corner. He was a voracious reader and knew his Bible well.

In those days, before the Brethren encouraged Sunday-schools, few unmarried people united with the church. Contrary to this custom, Brother James Quinter, then a young preacher in Southwestern Pennsylvania, was called over to Elk Lick to baptize three young men, the youngest of whom was Silas, then aged eighteen. A letter written by Brother Quinter to Brother David Livengood in response to this request is in possession of Elder H. H. Keim, son of Silas. The other two young men were Mahlon W. Keim, brother of Silas, and Samuel D. Livengood.

In the fall of 1857 Samuel Beeghly and Silas Keim went on horseback to attend a love feast, almost sixty miles from home, in the Beaver Run church, Hampshire County, Virginia. During

this meeting Silas met the lady who later became the wife of his bosom and the queen of his household. January 12, 1858, he was married to Anna, only daughter of Elder Joseph and Elizabeth (Sloan) Arnold, at their home on Patterson's Creek, the father of the bride officiating.

They set up housekeeping on the farm acquired from his father, and adjoining the Keim homestead, and one mile west of Salisbury. After seven years of successful farming and dairying the farm was sold and the family moved to the town. Here the family lived six years, or until a new and larger home was built. In 1872 the new house on Ord Street was occupied, the father dying there ten years later, and the mother residing there till her death, over forty years after its occupancy. Here, at different times and with different partners, he was engaged in merchandising, manufacturing shooks, "droving," and banking. He and Jacob D. Livengood opened the first bank in Salisbury. This was a private bank, and because of the ill health of the senior member was closed in 1879.

Brother Keim and Elder Joel Gnagey were called to the ministry about the year 1862. In church activities he was always among the foremost. He was an early advocate and ardent supporter of Sunday-schools and social and prayer meetings. He kept open house, and his generous hospitality was enjoyed by rich and poor alike, and never was any one in need of food, lodging or clothing known to be turned away empty. After his death the mother continued this ministry, and only in advanced age, when compelled to do so, did she fail to "minister to the necessity of the saints." Many a preacher has remembered a visit in that home.

Brother Keim was always forward in providing for the education of the masses. He served as school director, was deeply and carefully interested in the selection of suitable teachers, and in several instances rendered material aid to young men in obtaining a higher and professional education. He was often heard to remark that he would rather give his children a good education than to leave them material inheritance.

Every effort to encourage schools among the Brethren met his approval and support. Though always progressive in business and the Lord's work, he clung to the middle of the road theory during the disturbance of the early eighties and kept himself in the love of Jesus. When the Plum Creek Normal was opened at Elderton, Pennsylvania, he sent two of his sons and encouraged two others to attend. When Brother Zuck opened the Brethren Normal School at Huntingdon, his sons were among

the early students. He supported the school financially and encouraged others to do so.

This very active and successful career was cut short in the middle of life. At the age of forty-six, just as his children were needing him most, he was cut down. After four years of suffering from the effects of an internal injury received while leading a horse at the halter and being jerked; and after spending a large sum of money in seeking the best medical skill, in the very prime of life he fell asleep, March 10, 1882, and was laid to rest in the old Livengood-Keim family graveyard on the farm where he began housekeeping, and where his father and grandfather are awaiting the resurrection of the just. Here now repose the remains of four or five generations of the Keims.

His family life was a joy to him, and he always seemed young when among his children. The oldest son, Richard, died in 1875, at the age of seventeen, soon after his return from attending the Plum Creek Normal. A little more than a year after the father's death, the oldest daughter, Libbie, came home sick from the Huntingdon Normal, and died July 2, 1883.

The mother, left to rear her family alone, undertook the work with Christian fortitude. All the children were baptized into the Church of the Brethren and were faithful in their care for their mother to the very last. Mother Keim died July 20, 1912, at the age of 75, and was borne to the grave by her six sons.

### JAMES KELSO.

As nearly as can be ascertained Brother Kelso moved from Western Maryland to Fayette County about the year 1824. He was then a minister in the second degree. While residing in the Georges Creek congregation he was ordained to the eldership. This was in 1854. He was rather an able and active preacher, and his sermons were uplifting and instructive. His good judgment made him a wise and helpful counselor. He was born in 1788.

He labored in this congregation until about 1861, when he removed to the Elk Lick congregation, where he made his home with his son, Jonathan, the remainder of his life. As old age came on he was much afflicted with asthma.

I quote from his obituary: "Elder James Kelso, Sr., died February 1, 1867, aged 79 years and 15 days. He was elected to the ministry at the age of twenty-eight years and ten months. He was ordained in the year 1854. Few of the brethren have traveled more extensively and have labored more zealously for the cause of their Master than he. He was a member more than

fifty years. The latter part of his life was spent in reading, meditation and prayer. He died of a pain in his left side which he contracted while on a tour to the State of Ohio, some thirty years ago. He was never entirely rid of said pain until it terminated in his death. Funeral services by Elder C. G. Lint." He is buried in a marked grave in the Peter Livengood graveyard.

Three of his sons were ministers: 1. Jacob Kelso, a school-teacher in Elk Lick Township. He married Eliza Lichty, daughter of Peter Lichty. He afterward moved to Armstrong County, where he assisted Brother Lewis Kimmel in organizing the first Sunday-school at Plum Creek, in 1860. There he was elected to the ministry in 1865, and in 1878 he moved to Beatrice, Nebraska.

2. Jonathan Kelso, who married Susannah Lichty, daughter of Elder Jacob Lichty. After her death he married William Horner's widow. He was an elder in the Elk Lick congregation, and was first elder of the new Elk Lick congregation. He moved West in 1886. He moved first to Kansas, then to near Carleton, Nebraska, where he died in 1906, in his 83d year.

3. Joseph Kelso, who was elected to the ministry after he moved West.

#### LEWIS KIMMEL.

Lewis Kimmel was born October 19, 1836, near Derry, Westmoreland County, Pennsylvania. His parents were Tobias and Barbara (Breniser) Kimmel, both members of the Church of the Brethren. They were of German descent. His chances for an education were not the best. He gave "the one thing needful" his early attention, being baptized at the age of eighteen, in Crooked Creek, near Cockern's Mill, by Elder Shumaker.

He was married to Elizabeth Wells, daughter of Levi Wells, September 22, 1859, by Elder James Quiuter. His parents moved from Westmoreland County to Armstrong County when Lewis was only four years old. He lived within a mile of Plum Creek church the remainder of his life.

He was called to the ministry in the old Cowanshannock congregation, in 1858, when only twenty-two years of age and still a single man. When the Plum Creek church was organized he became its first minister. After his ordination to the eldership, in 1872, he had the oversight of two congregations for some years.

In his younger years he held a number of series of meetings with good success. His ministerial duties called him away from home a great deal. He also attended the Annual and District Conferences in his younger years, and frequently represented his congregation in District Meeting. He represented the Western



**Elder Lewis Kimmel.**

District of Pennsylvania on the Standing Committee at Lanark, Illinois, in 1880.

He was a strong advocate of Sunday-schools. In harmony with his stand on this question, we find him and J. Kelso opening a Sunday-school at the Plum Creek church as early as 1860. He always was a regular attendant at Sunday-school and church services.

He was a liberal contributor to missionary work. He also gave considerable of his time to the same, being chosen a member of the first Mission Board of the District in 1872. His school work will be taken up in another chapter.

He died within a mile of where he was reared, August 7, 1907, aged 70 years, 9 months, and 18 days, and is buried in the Brethren cemetery.

#### **HARVEY H. KIMMEL.**

Tradition says that many years ago seven brothers by the name of Kimmel emigrated from the Fatherland to England, and later to America, and that all the Kimmels in the States are descendants of these brothers. Somerset County is fortunate in having a very large share of these descendants.



Samuel A. Meyers. Harvey H. Kimmel.

John M. Kimmel and Elizabeth Miller were married many years ago and were among the substantial citizens of Jefferson Township, and he was an active deacon in the Middle Creek congregation.

Their son, Harvey H. Kimmel, was born in Jefferson Township, Somerset County, April 2, 1862, was reared on the farm, and has since followed farming. His public school education was supplemented by attendance at the County Normals, and he taught nine terms in the schools of the county.

Brother Kimmel was married to Miss Nora Will, daughter of J. K. and Sarah (Hunter) Will, in 1886, and to this union were born Charles M., residing in Johnstown, Pennsylvania, and a faithful deacon in the Morrellville church; Nina, married to Brooks Horner; and John J.

At the age of seventeen Brother Kimmel united with the church, being baptized by Elder Solomon Bucklew. He was called to the deacon office in 1898, to the ministry in 1900, and advanced in 1901, all in the Middle Creek congregation, where he now labors. He is an active Sunday-school worker, having been superintendent and teacher. He served his township as auditor six years.

#### A. R. KITCHEN.

The subject of this brief sketch was born in Clearfield County, Pennsylvania, May 8, 1858, and is a son of John D. and Rachel (Bonewell) Kitchen. Brother Kitchen was united in marriage to Miss Thurssey J. Montgomery May 25, 1879, in Clearfield. In the Glen Hope (now Chess Creek) congregation he was called to the



A. R. Kitchen.  
Four Generations of the Kitchen Family.

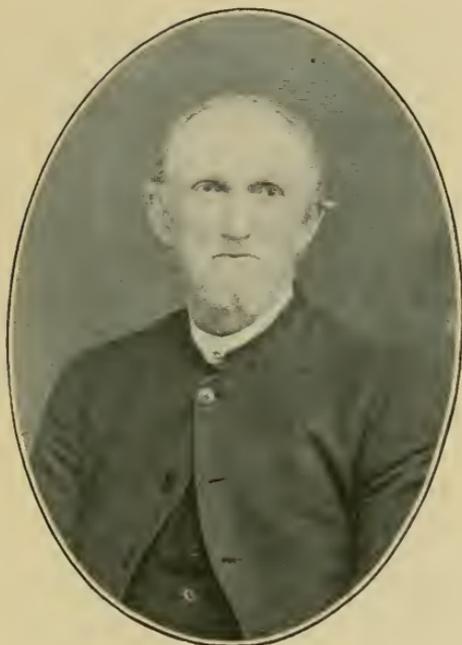
ministry about 1895, Elders Jacob Holsopple and Harvey Beer officiating. He has been a member of the church some twenty years. He is the only resident minister in the Chess Creek congregation.

#### CHARLES S. KNAVEL.

Charles S. Knavel, son of Samuel and Susan (Statler) Knavel, was born in Paint Township, Somerset County, Pennsylvania, July 23, 1882. He was reared on the farm and attended the Rummel public school. Having a thirst for knowledge above what the public schools could supply he attended a number of terms of local normal school and qualified himself to teach. His teaching has been done in Paint Township and adjacent boroughs. He holds a State permanent certificate and is now teaching his sixteenth term of winter school. He has also taught normal school.

His father's family was made up of the following children: Elmer, Harvey, Charles S., Edgar and Mary. His father was a deacon, as are his three brothers, his uncle, Jacob C., and his cousin, Samuel W. Brother Charles was elected to the ministry in the Shade Creek congregation June 19, 1906. He was united in marriage to Sister Abbie Foust, daughter of Deacon Jacob E. and Fannie (Berkebile) Foust, September 25, 1904. One child, Richard, blesses the union. Brother Knavel was baptized September 18, 1901. He is an active Sunday-school worker in addition to his church and school work.

(Portrait on Page 183.)



Elder Peter Knavel.

### PETER KNAVEL.

Peter Knavel, oldest son of Jacob and Hannah (Berkey) Knavel, was born in West Taylor Township, Cambria County, Pennsylvania, January 15, 1848. He was reared on his father's farm, and given the ordinary school advantages of his day. There were no Sunday-schools when he was growing to manhood, yet he gave his heart to God at the age of fifteen, being baptized in the Conemaugh congregation.

When he was eighteen years of age, in 1866, his father moved to Paint Township, Somerset County, on a farm near the Berkey meetinghouse. Brother Knavel was united in marriage to Miss Maria Blough, daughter of Yost Blough. Besides being a farmer he followed contracting and building many years, erecting many houses and barns in the community. After the death of his wife he made his home in Paint Borough.

In June, 1870, he was called to the deaconship in the Shade Creek congregation. In 1874 he was elected to the ministry and June 10, 1902, he was ordained to the eldership. He served in that capacity in the same congregation till the division into two

congregations in 1912, when he became the senior elder of the newly organized congregation, Scalp Level. Elder Knavel is active and energetic in his preaching and general church work and has traveled extensively, having made five trips to the Pacific coast, and spent considerable time in Southern California with his daughters.

He is a regular attendant at our District Meetings, frequently acting as delegate. He has also attended a number of Annual Conferences.

### SOLOMON KNEPPER.

Solomon Knepper, son of John and Elizabeth (Stahl) Knepper, was born near Berlin, Somerset County, Pennsylvania, December 11, 1820, and died at his home, two and one-half miles south of Berlin, February 17, 1854, aged 33 years, 2 months and 6 days. His parents were Pennsylvania Dutch, but were undoubtedly of German descent. They were farmers and Solomon was reared a farmer. He received his education in the private schools of his day and Berlin Academy, and specimens of his penmanship, still in existence, are hard to equal, both in style and beauty. He taught school in the winter and farmed in the summer.

On November 19, 1843, he was married to Miss Eve Schrock, Elder Jacob Myers performing the ceremony. Two sons blessed this union, the younger dying in infancy. The other son is Elder John H. Knepper, who has been for a number of years pastor of the First Brethren church of Altoona, Pennsylvania.

He was elected to the ministry in the Berlin congregation, but the date has not been preserved. His preaching was done both in English and German, but mostly in the former. It is said that he was the first native "Dunker" preacher of Somerset County who could preach in the English language. He was very active in all work of the church. He was called upon to preach many funerals of persons not members of the church. While officiating at a funeral service he contracted a severe cold, which developed into bronchitis, causing his untimely death. He was buried on the old Knepper farm, but some forty years ago his son, John H., had the body removed to his own private lot in the Berlin cemetery.

Brother Knepper and Brother Ephraim Cober, now of Sabetha, Kansas, were most intimate friends and neighbors, and co-workers in the church in those early days. In 1855 his widow was united in marriage to Deacon John J. Bittner, Elder Jacob Blough officiating. Her death took place in 1872, and she was laid by the side of Brother Knepper.



Lewis Schrock Knepper.

### LEWIS SCHROCK KNEPPER.

The Knepper family can be traced back to Germany, when some of the Kneppers emigrated to the United States and settled in Eastern Pennsylvania in 1698. Afterwards they moved farther west, and Lewis J. Knepper, grandfather of the above, resided in Brothers Valley Township, Somerset County, Pennsylvania. He was a teacher, farmer and an active member of the Church of the Brethren.

Lewis Schrock Knepper, the subject of this sketch, is a son of Emanuel L. and Emma (Schrock) Knepper, and was born on a farm near Berlin, Somerset County, Pennsylvania, September 11, 1889. He acquired his early education in the public schools of the township and the normal schools of Berlin. He taught in the township schools three years, and in the spring of 1909 he was enrolled as a student of Juniata College, in which institution he spent almost four years. While there he was graduated from the normal English and business courses, besides taking some additional studies. He also received his teacher training and advanced teacher training diplomas while in Juniata.

He was married on June 25, 1913, to Miss Grace H. Berkley,

daughter of Lewis and Sarah Berkley, of Brothers Valley Township. On October 12, 1912, he was called to the ministry in the Brothers Valley congregation, but was not installed until May 15, 1915. He is a good Sunday-school worker, having been one of the superintendents of the Pike Sunday-school for several years. He is taking up the work of the ministry faithfully and promises to become a useful man in the church.

#### WILLIAM M. KNOPSNYDER.

William M. Knopsnyder, second son of Ahimas and Martha Ann Knopsnyder, was born near Freed, Fayette County, Pennsylvania, December 2, 1865. He was reared on the farm, and his occupations are farming and lumbering. His parents were members of the Evangelical Church.

On February 26, 1893, he was united in marriage to Miss Rebecca C. Miller, daughter of George F. and Susan Miller, of Indian Head. Their church affiliation was Brethren. Brother and Sister Knopsnyder became members of the Church of the Brethren July 2, 1895, and in September, 1901, he was elected to the ministry in the Indian Creek congregation. In March, 1903, he was advanced to the second degree. In that capacity he labors in the Indian Creek congregation.

#### DANIEL LANE.

Daniel Lane was one of the ministers of the Ten Mile congregation, and died November 10, 1885, in his 76th year. "He was a faithful and tried servant. He was called to the ministry some years ago, but never made his ministerial calling so much of a study as to fit himself for extensive work, but with the humble means God gave him, he did the best he could, in helping to promote the Master's cause. The Lord will abundantly reward." Funeral discourse was preached from the eleventh chapter of John by Elder John C. Johnson.

#### JOSEPH LEATHERMAN.

Joseph Leatherman was born in 1760. From Eastern Maryland he moved into the Georges Creek congregation about the year 1800. His home was about four miles from Uniontown, Fayette County. He was a minister of considerable ability; he also was a very successful farmer. He died in 1848, at the age of 88 years.

#### CHRISTIAN LEHMAN.

Christian Lehman, son of Christian Lehman, was born March 14, 1803, on the banks of the Stony Creek, about four miles south of Johnstown, Pennsylvania. His parents were of German de-

scent, and of the Mennonite faith. His educational advantages were very limited, being altogether in German. However, he learned to read and write the English.

Elizabeth Berkey, daughter of Peter Berkey, Esq., was born on the banks of the Shade Creek, about three miles above its junction with the Stony Creek, March 1, 1808. Her parents also were of German extraction, and were followers of the religious ideas of Conrad Beissel, who in early days had departed from the communion of the Church of the Brethren, organized by Alexander Mack, at Schwarzenau, Germany, one hundred years before Elizabeth was born.

When these two noble young persons had entered into the holy bonds of matrimony, in 1824, the all-important question confronted them: "How can we reconcile our denominational differences so that we can worship the God we love and on whose guidance we have to depend for success in life?" Very wisely they agreed to "search the Scriptures." The result was a united acceptance of the faith of the Church of the Brethren, and in that faith they brought up all their children.

To Brother and Sister Lehman thirteen children were born, as follows: Charles, married to Hannah Cripe; Peter C., married to Elizabeth Wingard; Daniel, married to Rachel Keim; William (never married); Levi, married to Catharine Ripple; Hiram, married to Lizzie Knavel; Mary Ann, married to Jacob Thomas; Elizabeth, married to Daniel Blough; Polly, married to Jacob Holsopple; Catharine, married to Joseph Holsopple; Sarah, married to Daniel Hoffman; Caroline, married to Levi Blough; and Harriet, married to Josiah Fry. All the above children are dead.

Brother Lehman lived on a farm in Richland Township, Cambria County, and was called to the ministry in the old Conemaugh congregation, probably in the thirties. When the Shade Creek congregation was cut off Conemaugh, and erected into a new congregation, Brother Lehman was ordained its first elder. This was probably about 1843, or later.

In this office he served the church faithfully until his death. All his preaching was in German, though he could speak and read the English. He was not what might be called a very fluent speaker, or a great revivalist, and yet he wielded an influence over the people so that he won their respect. When the care of the church was committed to him, he felt very humble, and was so modest and diffident that he never got the consent of his mind to exercise in the matter of officiating at love feasts. But he was a good house-keeper and filled the scriptural requirements. He was a man of reserved nature, yet he managed to say yes and no when he meant it.

He took very little part in politics, believing the kingdom of Christ and the world to be separate kingdoms, and that God would find men in each to run its own affairs. Hence he was seldom seen at elections.

He made his living by farming and did most of his travel on horseback. He had but one buggy and one spring wagon, and that only a few years before he quit farming. He died June 28, 1874, aged 71 years, 3 months and 14 days. Sister Lehman died August 9, 1884, aged 76 years, 5 months and 8 days. Both are buried in the farm burying ground.

Elder Lehman reared a godly family, there being a long line of church officials among his numerous descendants. One son, two sons-in-law, and nine grandsons have been called to the preaching of the Word. Much of the above was compiled by his son, Hiram, and the manuscript was found among his papers.

#### HIRAM LEHMAN.

Hiram Lehman, son of Elder Christian and Sister Elizabeth (Berkey) Lehman, the youngest child in a family of thirteen, was born June 24, 1849. He was given a fair common school education. He was reared on his father's farm in Richland Township, Cambria County.

He was married to Lizzie Knavel, daughter of Jacob Knavel, of Paint Township, Somerset County, by Elder Hiram Musselman, March 13, 1870.

They settled on a farm along the Scalp Level and Johnstown Pike, near Geistown, Richland Township. Here their family, consisting of three sons, Lorenzo J., Irvin and Maurice, and two daughters, Clara and Alice, was reared to manhood and womanhood. Parts of the farm being rocky, much hard labor was required to fit it for agricultural purposes. But Brother Lehman was never afraid of hard work. He might be termed an ideal farmer. He raised good crops, delighted in well-bred stock and was considerable of a horticulturist.

He was much interested and concerned about the welfare of his neighbors. No call for help or favors was refused if it was possible to grant it. He would sometimes voluntarily go to the assistance of his neighbors, who chanced to be backward with their crops or harvesting. He was very prompt to meet business obligations. His word was as good as his note.

In church matters he was just as prompt and systematic as in his temporal affairs. He was a regular attendant at church services, usually taking the entire family. He had a deep love and tender regard for the church of his choice. In Sunday-school



Hiram Lehman and Wife.

work he felt at home. Discussing Bible topics, either in the Sunday-school or in the home, with visitors, was his delight. These traits of character in his life were noticed by the membership of the Shade Creek church, so when they were looking about for ministers, July 10, 1887, they selected him as one of their choice, though he was living at one end of the congregation. (The author of this work was the other one.) Feeling that his age (38) was against him, he hesitated at first to accept the call. But after weighing the matter seriously, he stepped forward, received the commission and shouldered the responsibility with a determination to succeed.

Living to one side of the large congregation made his ministerial duties rather laborious, but he was faithful in filling his appointments, whether the weather was fair or inclement. He frequently represented his congregation at the District Meetings, and he was District Treasurer from the time of Elder Musselman's death until he passed from the scenes of time. He never cared for popularity, desiring rather to keep in the background. The spring before his death the elders' meeting passed him for ordination, but it was not attended to before he took sick. The fall before he had preached the annual sermon before the ministerial convention, held in the Dunnings Creek congregation.

It was very largely through his efforts that a system of gath-

ering church funds with more of an equality was introduced in his congregation. This system was suggested by Paul to the Corinthians in the sixteenth chapter and second verse. The plan worked admirably and was used many years.

Brother Lehman was baptized November 7, 1869, in the Shade Creek congregation. Sister Lehman was baptized in the Conemaugh congregation, by Elder Solomon Benshoff, in 1864.

Brother Lehman died July 23, 1902, aged 53 years and 29 days, and was buried in the Berkey cemetery, the funeral being conducted in the Scalp Level church by H. S. Replogle, J. E. Blough and others.

### THE LICHTY FAMILY.

Among the many substantial and enterprising families of Somerset County and some of the Western States must be mentioned the Lichty family. One Christian Lichty emigrated to this country from Germany some time in the eighteenth century. Among his descendants can be counted a number of ministers and deacons. Among his sons was John C. Lichty, of Elk Lick Township, Somerset County, Pennsylvania. Two of his (John C.'s) sons, Solomon and Jonas, were ministers. Jonas Lichty's son, W. H. Lichty, is an elder in the South Waterloo (Iowa) church.

Jacob Lichty, another of Christian's sons, was also an elder. So was Jacob's son, Jonathan, who was called to the ministry in the Middle Creek congregation and died in Morrill, Kansas.

### JACOB LICHTY.

As above stated, Elder Jacob Lichty was a son of Christian Lichty. He was born in Elk Lick, April 28, 1790. His first wife was Barbara Myers, daughter of Elder Michael Myers, and his second wife was the widow of William Miller. Eld. Lichty lived and labored in the Elk Lick congregation. He was a minister about twenty-eight years and the last five years of his life he was an overseer or bishop. He died February 14, 1854, aged 63 years, 9 months and 16 days. His funeral text was Matthew 24: 44.

### JONAS LICHTY.

Elder Jonas Lichty was born in Elk Lick Township, Somerset County, Pennsylvania, September 25, 1830. He was the son of John C. and Elizabeth (Fike) Lichty. He was reared on his father's farm between Salisbury and Meyersdale. He was educated under the subscription school system, receiving a part of his education in a little log house within several rods of his father's home.

He was married to Mary Miller December 1, 1851. To this union were born five sons and four daughters. In their early days



**Elder Jonas Lichty.**

they bought the home farm, which they greatly improved in the fertility of the soil and in buildings. Elder Lichty was considered an up-to-date farmer and took pride in improving his stock.

His early piety is indicated by the fact that he united with the church while yet a single man, which was something unusual for that day. Several years after his marriage he was called to the deacon office, which he faithfully filled. In May, 1860, he was elected to the ministry at a council held in Joseph Fike's barn, not far from his home. In this capacity he served faithfully, preaching principally in the German language. In 1877, or probably several years before, he was ordained to the eldership, and when, in 1877, the old Elk Lick congregation was divided into three congregations, Elder Lichty was one of the elders placed in charge of the Summit Mills congregation, which he served for years. In his later years he preached mostly in the English language.

Elder Lichty did considerable preaching outside of his congregation, traveling on horseback. He often left home Saturday morning and returned on Monday. One time while away from home his house with most of its contents was burned to the ground. Many valuable records, books, clothing, household goods, etc., were thus burned that might have been saved if he had been at

home. His companion, however, who was a most faithful standby, was glad that he was not at home, lest he should have ventured into the burning building, and thereby received injury, or perhaps lost his life.

Thirty-six years Elder and Sister Lichty lived together in happy wedlock. In her latter days Sister Lichty suffered severely with an inward cancer. Her suffering was intolerable and her death was long expected, yet she bore it all for years with sweet, gentle patience, sustained by the inward power of grace and faith. Both were noted for their piety and worth. Their home was always an open one for the poor, wayfaring traveler.

About 1888 he removed to Waterloo, Iowa, where he was married to Mrs. Sallie Schrock, of the same place, March 30, 1890. Here he lived until November 21, 1893, when, after an illness marked by Christian patience and resignation, he passed away at the age of 63 years, 1 month and 6 days. Two days later his body was laid to rest in the cemetery near the South Waterloo church, the funeral being conducted by Elder G. B. Royer, using as a text Romans 15: 13.

Brother Lichty was not known so much for his sermons in preaching as in living. His kindness, sociability, and cheerfulness made his home dear to his family, and agreeable to all who were permitted to cross its threshold. During his life he was liberal to the charities of the church, and he took much pleasure in seeing the Sunday-school grow in numbers and organization. His great desire was that the church might prosper and many souls might be gathered into God's kingdom, and that some time he might meet them in a world where there are no sorrow, sickness, sin or death.

“Thus star by star declines,  
Till all are passed away;  
As morning high and higher shines  
To pure and perfect day;  
Nor sink those stars in empty night,  
They hide themselves in heaven's own light.”

### SAMUEL LIDY.

It is said that when Samuel Lidy was a boy he was so remarkably defective in speech that at the age of sixteen his articulation was so indistinct that he could scarcely be understood. This with other difficulties of his day prevented him from getting the benefit of any but the most rudimentary education. But his excellent character, known for probity and Christian consistency, marked him out as a good subject to be named for “Preacher” when the Conemaugh Brethren looked for such a one.

His early experiences or labors are thus related by himself: "I was a poor reader and had but few books, but I had the Book of books which my wife, Polly, who was of Yankee extraction, helped me to read and understand. The brethren, as is customary, would give me liberty, but I seldom used it, except to open or close meetings by lining hymns for singing and prayer. But one Sunday morning I learned that I would be the only preacher at the appointment, my colleague not being well. This was a new experience to me. It was with a heavy and sad heart I made my way to the schoolhouse, where I was expected to talk to the people. A good congregation was already there when I arrived. When the proper time came I opened the meeting as usual, not knowing what next I would offer the people. I recommended my case to the care of the Lord and read a scripture and commenced to talk. Soon it appeared that my understanding was enlarged and utterance was given me beyond my own or anybody else's expectation. I soon learned that the people said that I could and did preach. The older brethren heard of it, and were more persistent than ever that I should take the subject and preach, which I felt more ready to do than before. But the first effort after the above experience was far from satisfactory to myself.

"On the whole I came to the conclusion that the first sermon the Lord preached through me for the benefit of the people, while the other, from whatever source it came, was for my own special good. I lived on the banks of the Conemaugh, just above where the town of East Conemaugh now stands, and was associated in the work with Elders John Mineely, Levi Roberts, Jacob Stutzman and Jacob Waters. We would preach alternately at the several appointments or places of worship, which were uniformly in the Brethren's houses or barns, or schoolhouses that were located favorably for our use, or such other places as we could secure. Religion was at a low ebb. Philip Hoffman and Barbara, his wife, had moved from Morrison's Cove to a farm about two miles south of Scalp Level. They had two sons, Jacob and John, and nine daughters, Mary, Catharine, Susan, Barbara, Mattie, Elizabeth, Christina, Franey and Sally. They were all at home when I used to take my staff in hand on the banks of the Conemaugh and walk out to their place, crossing the Bedford Road at Horner's, now Geistown, and following the Glades Road to where Scalp Level now stands. Turning to the right a few miles farther on I reached the hospitable home of Brother Hoffman. The distance was about eleven miles. I would try to preach to the edification of the church in his house. I believe they all became members of the church."

In the year 1840, Emanuel Brallier, Elder Lidy's brother-in-

law, moved from the East to the Blacklick settlement, in Cambria County. Soon after this two brethren by the name of Fyock moved to Indiana County, one in the vicinity of where Purchase Line is now located, and the other a few miles from where Manor is now located. There were a few other members by the name of Soyster and Brown located in this region. About 1841, Samuel Lidy, impressed with the missionary spirit, pulled up stakes at Conemaugh and settled at what he conceived to be a convenient point to reach these members scattered over a large territory, and give them such spiritual food as he was able to impart. The Manor church was organized soon after he moved there and he was given charge of it.

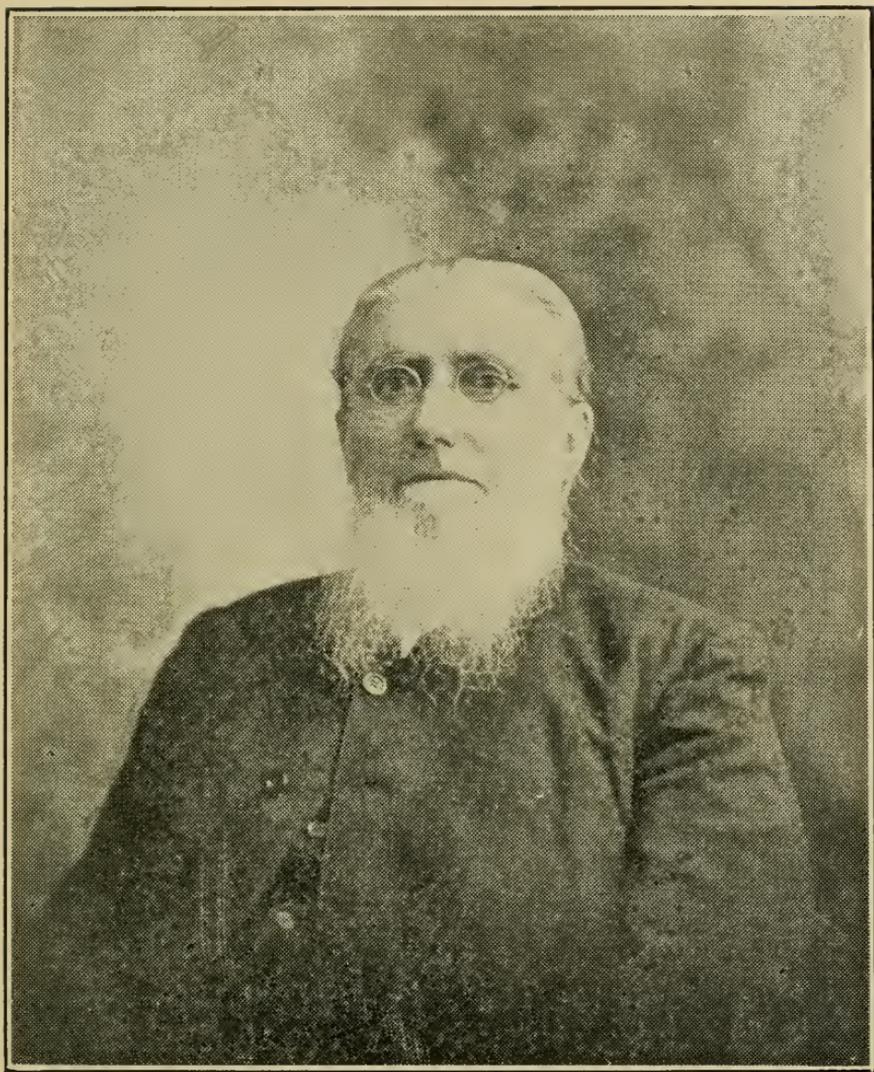
### BISHOP CONRAD GILLIAN LINT.

Bishop Conrad Gillian Lint, who for over fifty years served as pastor of the local congregation of the Church of the Brethren at Meyersdale, was born May 19, 1834, at Meyers Mills (now Meyersdale), Somerset County, Pennsylvania, the son of Gillian Christian and Elizabeth (Hochstetler) Lint, of Swiss and German descent, respectively.

Christian Lint, grandfather, was born in Pennsylvania. He became a farmer in Somerset County, and later in life removed to Ohio, where he died. His wife was Miss Lichteberger, of Westmoreland County. They had children as follows: Christian, John, Jacob, Conrad, Daniel, Elizabeth (Mrs. Baker), and Gillian C. Jacob bought the home farm, where he died at the age of 90.

Gillian C. Lint married March 6, 1832, Elizabeth Hochstetler, who was born April 18, 1812, a daughter of Jacob Hochstetler, Jr., of Somerset County. The following children were the issue of this marriage: Conrad Gillian was born May 19, 1834; Margaret (Mrs. Samuel Foust), born February 14, 1836, died May 2, 1884, at Meyersdale; Eliza (Mrs. M. D. Miller), April 12, 1838; Anna (Mrs. Israel Berkley), January 4, 1841; William Gillian, March 14, 1843, died July 1, 1903, at Meyersdale; Mary (Mrs. Isaac Miller), August 4, 1844; Daniel Gillian, February 1, 1847, died February 9, 1905, at Cross Roads; Zacharia, October 1, 1848, died May 19, 1849, at Meyersdale; Lydia (Mrs. Alex. E. Shoemaker), April 24, 1850; Sarah Jane, November 5, 1852, died August 25, 1854; and Edward, born and died October 1, 1859. Gillian C. Lint died May 20, 1893. His wife, Elizabeth, died June 25, 1881.

Margaret was the first and Conrad Gillian, or Bishop Lint, as he is more familiarly called, the second one of the Lint family to become identified with the Church of the Brethren, their parents having been members of the Reformed Church.



**Bishop C. G. Lint.**

Bishop Lint was born in Meyers Mills, now Meyersdale, in a log house which stood on the east side of what is now Center Street, near the Flagherty bridge. Having arrived at school age he was sent to the excellent subscription schools of those days, there having been no public schools, and his instructors were numbered among the leading educators of their day, and were considered eminent authorities in their line throughout the entire

State. Among them were numbered Alexander Stutzman, who later became a leading attorney of Somerset County; Joseph Stutzman, afterwards the first school superintendent in the county after the installation of public schools; Christ Stutzman, M. D.; Frank Stutzman, an attorney-at-law; W. J. Baer, later judge in the court of common pleas; C. C. Musselman, afterwards an assemblyman; and General William H. Koontz. Possessing a more than ordinarily receptive mind, in addition to an ardent desire for learning, the bishop industriously applied himself to his books and the tasks set before him, with the result that he kept pace with the best in his class, and early in his teens he possessed an education of no mean dimensions, enabling him to properly and clearly state his position in debate at the numerous literary societies held in those days. Being a great reader of choice literature, he succeeded in amassing a fund of information that stood him in good stead when he decided to take up the work of the ministry. He has a large and excellent library of works of reference and other volumes, which has been one of the chief delights of his life, and until failing eyesight overtook him many hours were daily spent in poring over its multitudinous pages with an unabating desire for improvement in the line of his profession.

Before the expiration of his school days, which, of course, was early in young manhood, he entered the blacksmith shop of his father as an apprentice. At this strenuous calling he labored for a period of almost seven years, and became an expert in the work of fashioning iron. It is said he had few if any peers in the work of the anvil, and in some of the more technical points of the trade he was more than usually efficient and expert. However, his work in the smithy did not tend to dampen the young man's ardor along educational lines. He continued his pursuit after knowledge in season and out of season. His evenings were spent in night school or in the seclusion of his room at home, reading useful and instructive books.

On June 16, 1855, he was baptized into the Church of the Brethren by Elder Jacob Blough, of the Berlin District. The same day he was elected to the deacon's office, which was an almost unheard of proceeding among our people. Eight days later, on the 24th of June, he was elected to the ministry, which goes to show the great confidence and trust reposed in him by the members of the congregation, and it can here be stated that that trust was in no wise betrayed. The fact that the young man stood well in the community is amply attested by his rapid advancement in the church after becoming identified with the same. Having just passed the twenty-first milestone of his existence, and a member of the church but eight days when he was chosen for the min-

istry, goes to show that the church must have had implicit confidence in the young man's ability and integrity, and subsequent events have proven the wisdom and far-sightedness of their choice.

About the time of his election to the ministry Bishop Lint had completed several courses in vocal music, and was industriously engaged in teaching the art in the evenings. He had three large and interesting classes in this community, but closed them with all possible dispatch, having decided to devote his entire time and attention to the work of the ministry, and to exert every means at his command for the furtherance of the noble work which he was so early called upon to perform. Preparation for the same was now vigorously pushed. He more frequently sought the night school, redoubled his diligence in reading church history, and in numerous other ways applied his time and talent in preparation for the work. It may be taken for granted, therefore, that his time was pretty well taken up between laboring at the anvil every weekday, studying evenings, and filling several widely-distributed ministerial appointments on Sunday.

During evenings he would select Scripture texts that struck him most forcibly, write them out on a sheet of paper, pin the same to the chimney of his forge in the blacksmith shop, and during spare moments ponder over and commit them. He has been a diligent student of the Word during all the years spent in the ministry, and few are better posted than he concerning the things spoken of in the Bible. Possessing this qualification made his sermons interesting and pointed, and each successive occasion of his rendering a sermon showed no diminution in numbers attracted by his preaching. The following incident will illustrate the interest manifested in his sermons: While on a preaching tour, in an adjoining State, he announced that he would preach a sermon on "The New Birth," and some one wanting this sermon in print secured the services of a reporter to report his sermon. After the services the reporter was asked if he secured the entire sermon, and he stated that he became so interested in the sermon that he forgot to write.

Individuals, aside from his untiring and active companion, and to whom he ascribes great honor and praise for the ultimate success attained by him in the work, were Elder Samuel Berkley, who died in 1859; Wm. M. Buechley and Peter Meyers, both of whom died in 1870.

The District in which Bishop Lint began his ministerial work was known as the Elk Lick District, a scope of country about ten miles wide from north to south, and probably about thirty or forty miles in length. The membership at that time was about 175 in the entire District, with six regular preaching stations. The bish-

op would usually start out early on Sunday morning on horseback to fill an appointment, the roads frequently being almost impassable, and the weather most unpleasant. He would return home late at night, sometimes not having eaten anything during the entire day except the early meal partaken of prior to starting upon his journey in the morning.

In 1865 Bishop John Berkley died, and in 1867 Bishop Lint was chosen as his successor in this District, the membership then having grown to 300. This was the bishop's field of active labor from the year 1867 to October 5, 1912, when, on account of failing eyesight and infirmities of age, he resigned as elder and pastor of the church which he had served so efficiently for over half a century. Perhaps the most remarkable feature of the bishop's life, however, is the fact that but few ministers are honored with more than a half century of active work in the ministry, and of fewer still can it be said, as in the case of the venerable Bishop Lint, that he has during all these years presided over one and the same congregation, and was at the time of his resignation the head of the identical congregation or church body into which he was baptized and elevated to the ministry. During this time he has officiated at more than 500 funerals, scattered over a territory as far west as Somerfield and eastward to Wellersburg and has, in his time, performed approximately 200 marriage ceremonies. He has served on the Standing Committee of Annual Meeting for about eight different times, and has been placed on many important church committees. In committee work he has been associated with such brethren as Daniel P. Saylor, R. H. Miller, James Quinter, Enoch Eby, John Wise, David Long and Moses Miller. He is the author of several hymns in the present Brethren Hymnal. Up to the building of the Summit Mills meetinghouse, in 1846, services were conducted in private residences, and the first meetinghouse in what is now Meyersdale was erected in 1851, and stood upon the site of the present church, on the south side, and not more than fifty yards from the point where Bishop Lint was born and reared.

Bishop Lint's career in life has been truly remarkable in more ways than one. Having been born in Meyersdale and resident of that community for a period covering more than eighty years, he has witnessed the growth and progress of the town from almost insignificance to its present importance and affluence. His long residence in the town has made him familiar with all details concerning the town and its people during those years, and he possesses a fund of reminiscences that is truly interesting.

The bishop is a man of excellent traits of character, beloved of all who know him intimately. He is of a pleasant and genial

disposition and charitably disposed toward evildoers, preferring to show them the error of their way by kindly chastisement or friendly argument. In preaching he has always "hewn to the mark and let the chips fall where they may," all of which has tended to broaden and round out his robust Christian character. In his political relations he accords allegiance to the Republican party. He has never held high public office, although repeatedly urged to do so. He has always been deeply interested in educational affairs and served as school director for five terms of three years each, from 1858 to 1873.

He married on April 19, 1855, Catherine Flickinger, eldest daughter of Samuel and Elizabeth (Beeghly) Flickinger. She was born January 1, 1833. No children have been born of this marriage union. At this writing both are living.

The above was dictated by Bishop Lint, and written by his nephew, J. M. Gnagey.



David L. Little.

#### DAVID L. LITTLE.

David L. Little, the subject of this brief sketch, was born at Lockport, Pennsylvania, September 12, 1878. His parents are

C. B. and Mary E. Little. The parents are Methodists and Brother Little was brought up in that faith. On October 20, 1897, he was united in marriage to Miss Eliza G. Kelly. He united with the church while living at Bolivar, and was baptized May 26, 1908. He was elected to the ministry in the Aughwick church, Middle Pennsylvania, May 26, 1910, and advanced to the second degree on April 17, 1911. By occupation he is an engineer, and his present location is at Vandergrift Heights, Pennsylvania. Brother Little is a forceful and fearless speaker, and should live where the church would get more benefit from his labors.

### THE LIVENGOOD FAMILY.

Peter Livengood (Leibundgut, as he spelled his name in German), the pioneer of the family in America, was born in Switzerland in 1731. He emigrated to America about 1750 and lived in Berks or Lancaster County until 1775, when he located in Elk Lick Township, Somerset County. He was a man of good education in German, his father having been a school-teacher in Switzerland. W. S. Livengood, editor of the Meyersdale Republican, Meyersdale, a great-great-grandson of his, has in his possession a copy of his "Schreibuch" (Writing Book), in which he kept his family records and business accounts covering the period from 1758 to 1814. It is neatly written in German script.

According to tradition he was a good preacher. Holsinger's History is authority for the statement that he was a member of the Amish Church, that he and a number of other Amish folks united with the Brethren soon after 1783, and that he was then called to the ministry. He was, therefore, past fifty when called to the ministry. His death occurred in 1827 at the age of 96. One authority states that in Berks County he married Barbara ———, was the father of fifteen children, that his wife died in her ninetieth year, that he lacked only six days of being 100 years of age when he died.

Of the large number of children of Elder Peter Livengood was one named John, the youngest in the family. He married a Miss Hardman, and their children were: Daniel, John, David and Jacob; Elizabeth, wife of John Arnold; and Susan, wife of Samuel Lichty. Both were members of the Church of the Brethren, and tradition has it that he was a minister. Brother Livengood died February 19, 1839, and his wife ten years later.

David Livengood, son of John Livengood, was born October 11, 1809, and was one of the successful farmers of Elk Lick Township. Becoming convinced that the use of whiskey as a beverage was detrimental to the best interests of the community, he was



**David Livengood.**

one of the first to abandon its use in the harvest field, where it had been considered indispensable. By so doing he incurred the displeasure of many of his neighbors, but was firm in his adherence to what he believed to be right. Despite his limited education, he was a man of wide reading, close observation and liberal views, especially in the case of education, of which he was an ardent friend and supporter. The opportunities for the acquisition of knowledge which he gave his children were regarded with disapproval by his conservative neighbors.

He married Nancy Meyers, born August 11, 1812, daughter of Michael Myers, and their children were: Samuel D., Jacob D., Barbara, wife of Daniel Barchus; Susan, wife of Jacob M. Lichty; Anna, wife of John L. Saylor, and Adaline, wife of Michael F. Smith. The mother of these children died April 25, 1849, and Brother Livengood subsequently married Sallie Myers. Brother Livengood died October 31, 1870, aged 61 years and 20 days. His widow died in Falls City, Nebraska, in the spring of 1883.

Brother Livengood was for many years a minister of the Elk Lick congregation (called about 1853), but he was what they called a "silent preacher," as he never preached, but always sat

in the pulpit and assisted with the services by Scripture reading and prayer. He was a very just and pious man and noted for his charity and other good qualities that endeared him to his neighbors. He is buried in a cemetery on the old Peter Livengood farm, near Salisbury.

#### PETER LONGANECKER.

Peter Longanecker was born in Lancaster, Pennsylvania, in 1778. He united with the church in the Great Swamp congregation in the eastern part of the State, where he was also elected to the ministry. He afterward settled on the old Longanecker farm, one and one-half miles west of Masontown, Fayette County, Pennsylvania, in 1804. He spoke in the German language and was not a fluent speaker. He died in 1853, at the age of 75.

#### GEORGE W. LOWRY.

George W. Lowry, son of W. P. and Susan (Knopsnyder) Lowry, was born April 17, 1840, on a farm, now known as the Knupp farm, near Bakersville, Somerset County, Pennsylvania. His parents being Lutherans, little George received the rite of sprinkling when a child. When he grew to manhood he united with the Methodist Church, in which faith he lived until 1878, when he united with the Church of the Brethren at Indian Creek, Westmoreland County, being baptized by Stephen Hildebrand, October 15, 1878.

Brother Lowry acquired an excellent education, and for twenty-one years engaged in school-teaching. He taught in the schools of Somerset, Westmoreland and Fayette Counties. The fact that he remained in the profession so long at the low wages paid those days, is evidence that he enjoyed the work and that his teaching was a success. He taught his last term of school in 1887.

At a June council, in 1883, in the Middle Creek congregation, he was called to the ministry, and one year later he was advanced to the second degree. He was considered an able speaker, and was active in missionary and Sunday-school work. He held several series of meetings with fairly good success.

After he left the schoolroom he worked some on the farm, at the same time doing much studying so as to prepare himself the better for the work of the ministry. He was pastor of the Scullton church of the Middle Creek congregation about fifteen years, but moved near the Middle Creek church a few years before his death, which occurred October 21, 1897, at the age of 57 years, 6 months and 4 days. His funeral services were in the hands of Elder John F. Dietz, who used Daniel 12: 3 as a text. Interment in the Middle Creek cemetery.

## BERZY B. LUDWICK.

Berzy B. Ludwick, second son of Daniel and Catharine (George) Ludwick, was born near Hartsanville, Grant County, West Virginia, June 7, 1877. Daniel Ludwick was born near Junction, West Virginia, and is the son of Daniel Ludwick, Sr., who had moved from Pennsylvania, and whose father came from Germany. Catharine George, Berzy's mother, was born in Grant County, West Virginia, and is the daughter of Elder William George, who is of English descent.

Daniel Ludwick and Catharine George were married in 1874. To this union seven sons were born. All are living except the oldest, who died in infancy. After making several moves they settled on a 257-acre farm two miles west of Junction, West Virginia, where they still live. Here Berzy worked on the farm, his duties including the marketing of fruit and other farm produce. To get the produce to market he often started at three A. M. and did not get back till ten P. M., the distance being from thirty-five to fifty miles, round trip.

Berzy's education was procured by attending the public school from two to four months a year, and by borrowing books and reading them. The father being more concerned about paying for his farm and getting out of debt than about the education of his sons, Berzy was not allowed the full length of any school term. But he made the best use of his opportunities, often studying till midnight.

During a meeting held at the Union schoolhouse near Junction, West Virginia, by Elder George S. Arnold, he united with the church, being baptized January 17, 1893. He was elected deacon in the Beaver Run congregation, West Virginia, in 1894.

After becoming of age he took up the carpenter trade; he also worked at blacksmithing, mining, and firing a locomotive. In the spring of 1900 he visited Elder R. T. Hull, of Somerset County, who persuaded him to spend the summer in the vicinity. During this time he became acquainted with Miss Lulu C. Baughman, daughter of Henry and Mary Baughman, of Somerset County. On September 30, 1903, he and Miss Baughman were married, Elder U. D. Brougher officiating. At this time B. B. was working in Uniontown, Pennsylvania, and there they took up housekeeping, November 16, 1903. November 30, 1905, Brother Ludwick was called to the ministry in the Georges Creek congregation, and in January, 1908, he moved his family to Somerset, Pennsylvania, having purchased an interest in a department store. Here he clerked in the store six days in the week and preached nearly every Sunday.

In 1910 he accepted a call to the pastorate of the Jacobs Creek congregation, though he did not move his family there until February 19, 1911. Four years of successful pastoral work have been completed and he is chosen for another year. In 1910 Jacobs Creek congregation had 160 members, two preaching places and one Sunday-school with an average attendance of forty-seven. Now (December, 1915), the membership is 310, there are five preaching appointments, and the Sunday-school averages 125 in attendance. Four young brethren have been called to the ministry, and the various church auxiliaries are doing good work. Brother and Sister Ludwick's family consists of four sons—Henry D. (who joined the church when nine years old), Harry A., Ray E., and Berzy B., Jr., and one daughter, Mary Catharine. During the ten years of his ministry he has preached 818 sermons, held eighteen series of meetings, baptized 161 persons, solemnized sixteen marriages, assisted in twenty-nine anointings and preached thirty-nine funeral sermons. He is active in the various meetings of the District.

(Portrait on Page 107.)

### SAMUEL P. MAUST.

Samuel P. Maust, son of Peter and Elizabeth (Saylor) Maust, was born June 26, 1848, in the old log house on the property of the Consolidation Coal Company, in Summit Township, Somerset County, Pennsylvania. When ten years of age, with his parents he moved to Elk Lick Township, on the old Maust farm, which the Mausts have owned ever since it was patented. Here he has lived ever since.

He received his education in the public schools, supplemented by two terms of Summer Normal of four and six weeks' length, respectively. When twenty-one he taught a four months' term of school. However, Brother Maust has been a farmer all his life.

On December 21, 1871, he and Miss Lucinda N. Beachy were united in marriage. Sister Maust is a daughter of A. P. and Christiana Beachy. The following spring both united with the church, and July 4, 1879, he, together with Brethren E. K. Hochstetler and U. D. Brougher, was elected to the ministry in the Meyersdale congregation. About two years later he was advanced to the second degree of the ministry, and on May 5, 1915, he was ordained to the eldership.

Most of Brother Maust's ministerial work has been, and is being done in the Meyersdale and surrounding congregations. He has kept no record of his services, but he feels now as though a good part of his work was going to and coming from services



Elder Samuel P. Maust and Wife.

on horseback, through storm, snow, rain and sunshine—all kinds of weather. A good part of Brother Maust's ministry was on the outskirts of the Meyersdale congregation, which had a large territory before it was divided. Elder Maust is grateful that he was accounted worthy of the high calling to which the Lord called him, regrets that he has not done more, and is still willing to do what he can to further the Lord's cause.

#### CLOYD A. McDOWELL.

C. A. McDowell is the youngest living son of James B. and Ann (Naylor) McDowell. James B. McDowell came to this country from near Ballymenna, County Antrim, Ireland, and followed public works, mainly railroad work, for a livelihood. In 1855 he was united in marriage to Miss Ann Naylor. To this union five sons were born, of whom two, John and Martin, are deceased, both dying young. Samuel, the oldest, a deacon, and Robert, the next oldest, who is also a member, live near Johnstown.

C. A. was born in Westmoreland County, March 24, 1862, and shortly afterward the family moved to Cambria City, which is now a part of the city of Johnstown, where, on February 18, 1865, the father was killed on the Pennsylvania railroad, just east of the station.

The family continued to live in and around Johnstown, where the mother became a member of the Church of the Brethren, and lived to the age of 78, dying March 21, 1912. C. A. was thrown upon his own resources very early in life. When sixteen he found



**Elder C. A. McDowell and Wife.**

employment with the Cambria Iron Company (now Cambria Steel Company), where he continued to work about twenty-five years, the last eight years as an electrician. His schooling was limited to less than half of what might be termed a common school education of his day.

On April 3, 1884, he was united in marriage to Miss Eva Henderson, daughter of Robert and Anna Rebecca Henderson, of Johnstown. They are the parents of seven sons and four daughters, all living but one son who died in infancy. All but the youngest two are members of the church.

Brother and Sister McDowell united with the church at Walnut Grove, in October, 1889, being baptized by A. W. Myers. Several years he served as superintendent of the Pleasant Hill Sunday-school; also as trustee. He was called to be a deacon in the West Johnstown congregation, October 24, 1899; elected to the ministry in the same congregation, December 28, 1899; advanced January 1, 1901; ordained to eldership in the Bolivar church, July 19, 1913, by Elders W. M. Howe and J. J. Shaffer.

Several years after his call to the ministry he left the public works, and tried farming. He sold his farm in 1910, and on April 1, 1911, he took up the pastorate of the Bolivar congregation. Here he remained till March 1, 1915, when he took pastoral charge

of the Sipesville church of the Quemahoning congregation. During his pastorate at Bolivar he baptized forty-one and reclaimed nine.

Elder McDowell has done some fruitful evangelistic work. He held his first meeting in October, 1910, in Bolivar. Since that time he has assisted in about a score of meetings, during which 107 were baptized and sixteen restored. Elder McDowell usually attends the meetings of the District and takes an active part in them.

#### THOMAS G. McMASTERS.

Thomas G. McMasters, son of Dekil and Celine (Darr) McMasters, was born August 14, 1858, in Chest Township, Clearfield County, Pennsylvania. His parents were of Irish descent, but American born, and were members of the Baptist Church.

Brother "Tommy," as he was familiarly called, was married to Miss Emma R. Pennington by Manuel Hildebran, J. P., of La Jose, Pennsylvania, in 1881. To this union were born eleven children, all of whom are members of the church, but perhaps the youngest daughter. Sister McMasters was born April 5, 1865, and died October 12, 1909, aged 44 years, 6 months and 7 days.

Brother McMasters was for years a member of the Baptist Church, but united with the Church of the Brethren in 1891. He was called to the ministry in the Glen Hope church, July 16, 1896. He was one of the principal workers of his church and sometimes represented it in District Meetings. He was a faithful, kind-hearted brother and father. He was the same wherever he went, and he had a kind word for everybody. His zeal for the missionary cause and the Sunday-school was commendable.

He died at Brother Geo. Bishop's home in La Jose, December 31, 1913, aged 55 years, 4 months and 17 days. He was buried in the cemetery at the Chest Creek meetinghouse. His funeral was preached by his brother minister, A. R. Kitchen. He is much missed by the church and by all who knew him.

#### HARRY MEREDITH.

Harry Meredith, son of George and Elizabeth (Morris) Meredith, was born in Mount Pleasant, Westmoreland County, Pennsylvania, October 4, 1888. George Meredith was born in Staffordshire, England, October 4, 1848, and came to the United States in April, 1881. Elizabeth Morris was born in Strabridge, County of Worcestershire, England, September 4, 1850, and came to the United States in 1883.

Brother Meredith's educational facilities were rather limited. By occupation he is a paper-hanger. On April 21, 1915, he married Miss Stella May Krieger. He united with the Church of the

Brethren in February, 1914, being one of fourteen baptized by Brother B. B. Ludwick. Sister Meredith was baptized during the summer of 1915, having publicly accepted Jesus at the close of the sermon by Elder J. H. Cassady on the closing night of the Sunday-school convention held in the Roxbury house of the West Johnstown congregation. March 27, 1915, Brother Meredith was called to the ministry in the Jacobs Creek congregation, where he now labors.

(Portrait on Page 107.)

#### NATHANIEL MERRILL.

Nathaniel Merrill, son of John and Elenora (Weitzell) Merrill, was born in 1844. It is not known when his ancestors emigrated from Europe. His father was of Scotch descent and his mother of German. He was reared in Allegheny (now Garrett) County, Maryland. He was given a fairly good common school education. Besides being a minister he was a farmer part of the time.

He was married to Louisa Blocher, in 1866, by Elias Weitzell. When and where he was called to the ministry is not stated. He was a Sunday-school worker. Brother Merrill was considered an able preacher in his day, and he was much loved and highly esteemed by all who knew him. For some years he lived in Salisbury, Pennsylvania, and assisted in the work. He also labored at Uniontown, Pennsylvania, and other places and did missionary work in Hampshire County, West Virginia. He held some series of meetings. He died in Greensburg, about 1893, and is buried there.

#### WILLIAM S. MEYERS.

William S. Meyers was born at Berlin, Somerset County, Pennsylvania, April 3, 1831. He was the third son of Samuel and Maggie Meyers. Eight children were in this family.

William S. was at home helping his father on the farm until twenty-three years of age. On September 7, 1851, he was married to Elizabeth Miller, daughter of Peter Miller. In October he and his wife, newly married, were baptized.

In March, 1854, he purchased a farm in Milford Township, Somerset County, and moved thereon, where he still resides, with his youngest son, Mahlon J. This is in the Middle Creek congregation. To this union were born nine children; viz., Joseph W., a deacon, residing on an adjoining farm; Susan and Mary, deceased; Samuel J., residing on a farm at Milledgeville, Illinois; Maggie, now deceased, was the wife of Madison Brougher; Annie, married to J. W. Hostettler; Mahlon J., also a deacon, with whom he now resides; Sadie, married to Cyrus Bitner, living at Garrett; and Lizzie, deceased. All but Mary, who died at



W. S. Meyers.

three years of age, united with the Church of the Brethren. Elizabeth, his wife, died March 14, 1906, in her seventy-fifth year. Brother Meyers has now twenty-eight grandchildren and twenty-five great-grandchildren.

Brother Meyers was elected to the deacon office in 1855, and in 1867 he was called to the ministry, all in the Middle Creek congregation. He has lived to see many changes in his home congregation and in the Brotherhood at large. He is now almost eighty-five years old and is enjoying reasonably good health. Four grandsons have been elected to the ministry; one of these has been ordained to the eldership, and a fifth has been elected to the deacon office.

Written by his eldest grandson, W. H. Meyers, by request of the subject of this sketch.

#### FRANK L. MEYERS.

Frank L. Meyers, son of Brother Noah and Sister Elizabeth (Lohr) Meyers, was born in Upper Yoder Township, Cambria County, Pennsylvania, June 25, 1873. He was reared on the farm and attended the Stutzman public school, where he received a good common school education. In 1890 he began teaching school. Having a desire for a better education he entered Juniata College, where he spent about four years, graduating in 1894.

In September, 1898, he and Miss Annie Strayer were united in marriage, Dr. C. C. Ellis, of Juniata College, officiating. December 28, 1899, he and C. A. McDowell were called to the

ministry of the newly organized West Johnstown congregation. He taught in the Kernville Hill and Woodvale schools a number of years. He was a successful teacher and entered upon his ministerial duties with commendable zeal, and bid fair to become a useful minister, when death claimed him August 25, 1901, aged 28 years and 2 months. He was laid to rest in Grand View cemetery. The large number of people that attended his funeral and followed his remains to the cemetery was proof of the high esteem in which he was held.

#### **SAMUEL A. MEYERS.**

Samuel A. Meyers was born in the Middle Creek congregation, Somerset County, Pennsylvania, June 9, 1887. He is the youngest of the three sons and three daughters of Deacon Joseph W. and Elizabeth Meyers. He was reared on the farm and was given good educational advantages. He taught in the public schools of Milford Township during the winter and worked on his father's farm during the summer until the winter of 1914-15, when he spent one term in Bethany Bible School, of Chicago, Illinois.

He was baptized in the spring of 1899 by Elder Silas Hoover. On August 17, 1910, he was united in marriage to Sister Mary M. Walker, daughter of Elder D. H. Walker. Brother Meyers was elected to the ministry in the Middle Creek congregation, on May 20, 1911, and forwarded to the second degree on August 30, 1913. He labors in the same congregation.

(Portrait on Page 445.)

#### **THOMAS B. MICKEL.**

T. B. Mickel was born in Bedford County, Pennsylvania, February 16, 1871, and was one of a family of thirteen children. He was reared on the farm, worked some at the carpenter trade, then returned to the farm.

He was married to Miss Annie M. Blackburn February 25, 1892. To this union were born four children, three of whom are living; namely, Raymond, a student at Juniata College, Verna and Ruth, at home.

Brother Mickel was born into the fold of Christ in 1893, was elected to the ministry March 16, 1901, advanced to the second degree October 28, 1905, and ordained to the eldership September 10, 1915, all in the Holsinger house of the Dunnings Creek congregation. He is one of the present elders of that church.

#### **JACOB D. MILLER.**

Jacob D. Miller was born June 6, 1809, among the hills, near Meyersdale, in the Elk Lick congregation, Somerset County, Pennsylvania, and died at the home of his son, C. J. Miller, near



**Jacob D. Miller.**

Somerset, on March 17, 1896, after an illness of eight weeks, at the ripe old age of 86 years, 9 months and 11 days. He was the oldest of a family of eleven children—six sons and five daughters.

He was married to Miss Barbara Saylor, also of Elk Lick, and in their marriage they were blessed with eleven children—seven sons and four daughters. All but one of the children became members of the Church of the Brethren, of which church both Brother and Sister Miller became members shortly after their marriage.

As it was common in those days for young men to learn some trade besides farming, Elder Miller was a wagonmaker. In 1847 he sold his farm and stock near Elk Lick, and bought a farm of 600 acres one mile from Somerset. On this farm, known as the Charles Ogle farm, he, with his faithful companion, reared his children to manhood and womanhood.

In 1854 Brother Miller and his oldest son, Edward, were elected to the ministry at the same time, in the Middle Creek congregation. Here he served the church faithfully as a minister in the second degree until the end of his life. He was not a

fluent speaker, but was a faithful and earnest worker in the cause of Christ, filling the pulpit to the best of his ability, and frequently preaching in the German language. As a counselor and promoter of peace he will long be remembered in the large congregation, out from which so many members moved to the West.

In 1856 he donated the plot of ground where a churchhouse was built and dedicated to the services of God, and where meetings were held instead of in the homes of the Brethren, as was then the custom. This house of worship was called the Fairview house, and was in use for many years. In the minds of many pleasant memories linger of the days when Brother and Sister Major preached to large audiences; also Elders D. P. Saylor, Graybill Meyers, John Wise, Joseph I. Cover and others.

In those days of civil strife in the nation, then of reconstruction, then of division within the church, causing great strain in family and church relationship all over the Brotherhood, Western Pennsylvania found great comfort in the sincerity and faithfulness of loyal brethren like Jacob D. Miller.

#### JOHN B. MILLER.

John B. Miller, son of Jacob W. and Catharine (Walter) Miller, was born in Bedford County, Pennsylvania, May 5, 1837. By occupation he was a farmer, and his entire life was spent in Bedford County, living, however, at several different places. After 1873 he lived either near or in New Paris. His early educational facilities were poor, yet by close application he became a well read man, and an acceptable speaker.

January 6, 1859, he was married to Susannah E. Hoover, daughter of John P. Hoover. To this union were born three sons and three daughters. Sister Miller died in 1868. Some time after he married Elizabeth Furry, widow of John B. Furry, and daughter of Daniel Snowberger. His second wife died July 12, 1905.

He united with the church in his young days (1856), and for six years served the church in the capacity of deacon. January 15, 1871, he was elected to the ministry, in 1875 he was advanced to the second degree of the ministry, and June 8, 1895, he was ordained to the eldership.

Elder Miller was a man of good judgment and was the means of winning souls for the kingdom. In his earlier years in the ministry he held a number of series of meetings in Pennsylvania and other States. He traveled from ocean to ocean. He attended many Annual Conferences as delegate, the last one being at York, in 1912. He was agent for our church publications from



Elder John B. Miller.

the Gospel Visitor to the Gospel Messenger, being agent until death. He was often called to preach funerals, for which he was peculiarly adapted. He was of a cheerful and somewhat jovial disposition, and was capable of bringing comfort and consolation to saddened hearts. He also solemnized sixty-four marriages.

Elder Miller was of German ancestry, but he preached in English. The Lord prospered the labors of his hands, and he accumulated considerable of this world's goods, yet he counted himself only as steward over the things that God had entrusted to him, and was very liberal. He gave much of his time and means for the benefit of the church, and was always ready to help the poor. He often said that the Lord never prospered him till he became liberal with his means. He always was a member of the Dunnings Creek congregation, and was a strong pillar of the same. He was a strong believer in mission work, and served on the Home Mission Board one term, when he was well up in years. Many will remember his appeals for more liberal contributions to the mission funds, so as to be able to render assistance in the many needy fields.

He died October 9, 1912, aged 75 years, 5 months and 4

days. Funeral services were conducted by his colaborer, Levi Rogers, assisted by Elder Levi Holsinger and Reverend Conly, of the Evangelical Church, in the church of the Brethren in New Paris, and interment was made in York cemetery.



**Elder Perry U. Miller.**

### **PERRY U. MILLER.**

P. U. Miller, son of Peter C. and Rebecca Miller, was born in Somerset County, Pennsylvania, December 9, 1847. Being the son of a farmer, he spent his boyhood days on the farm.

The War of the Rebellion affected his school life very much. When fourteen years of age, his older brothers having enlisted in the army, he was deprived of all school advantages, and this continued for the next twelve years. At the age of twenty-six he again took his books and started to school. By his industry and perseverance he soon had a teachers' professional certificate. He began teaching in 1874 and taught twenty-five terms in the same school district.

While teaching he assisted in the organization of a reading circle, known as the Chautauqua Literary and Scientific Circle, from which he graduated in 1886.

On the 7th of February, 1869, he was married to Elizabeth Walker, daughter of Daniel P. and Elizabeth Walker, Elder George Schrock officiating. He was baptized in 1871 by D. P. Walker. His Sunday-school life dates from about 1859. He still loves to labor in the Sunday-school in behalf of the children as well as for all who need help.

After having served faithfully as deacon in the Brothers Valley congregation, he was elected to the ministry on November 6, 1897. He was advanced to the second degree November 13, 1898, and ordained to the eldership August 23, 1908, by Elders Silas Hoover and S. P. Zimmerman.

#### DR. SAMUEL G. MILLER.

Samuel G. Miller was born near Livermore, Pennsylvania, March 4, 1831. He received a good common school education,



Dr. Samuel G. Miller.

and for two years he taught school. He attended an academic course at Glade Run Academy. At the age of twenty-two he studied medicine three years, and attended a course at Cleveland (Ohio) Medical College. He began practicing medicine in 1854, and practiced nine years, then went back to the same college, took another course, and graduated. Then he moved to Bolivar, Westmoreland County, and has been practicing ever since.

Dr. Miller was married at the age of twenty-one. He was twice married. When a boy he united with the Methodist Church, and in 1855 he was licensed to preach in that denomination. When the Brethren began preaching at Bolivar, he became interested in their doctrine, and he and his wife united with the church in 1872, being among the earliest converts. In 1877 he was elected to the ministry in the Bolivar congregation, being the first resident minister the congregation had.

He lived at different times in Scalp Level, Ligonier Valley, Johnstown, and other places, and is now living at Livermore, Pennsylvania, at the age of 84 years. Dr. Miller was considered a trustworthy and competent physician, and a well-informed preacher, but for a number of years has done very little preaching, as he has been living somewhat isolated from any of our churches. Last fall, at a love feast at Bolivar, he declined to assist in the services, feeling the weight of years. A few more years, at the best, and Brother Miller will attend no more earthly communions.

### JOHN W. MILLS.

John W. Mills, son of William W. and Barbara Mills, was born in Franklin Borough, Cambria County, Pennsylvania. He received part of his education in the public schools of that borough. As a boy he was delighted to spend his summers on the farm. At fourteen he learned the trade of wire drawing, at which he made good progress. While working in the wire mill the great flood of 1889 rolled in upon the town, and in it Brother Mills lost his dear father.

This left a sorrowing mother, four sisters and a little baby brother, who was too young to have any recollection of his father. In those days of sorrow Brother Mills realized what responsibilities rested upon him. Though young in years, he was the only support of the family. Many a time he wept when he reflected upon his responsibility. He loved his mother, sisters and little brother more than tongue can express. The wire mill in which he had worked had been swept away by the flood, so he had to seek elsewhere for a job. He secured employment in



**John W. Mills and Wife.**

the Conemaugh engine house, where he labored a number of years, giving all his earnings to his mother until he was twenty-two years of age.

He was a member of the United Evangelical Church, of which his mother, sisters and brother are still members. On October 3, 1893, he married Lizzie, daughter of Elder Abraham Fyock. He attended the services of the Church of the Brethren, became much interested in the church and her doctrines and finally decided to become a member, and was baptized one evening after services, in a stream. After being in the church six or seven months he was elected to the ministry, June 29, 1905, in the Johnstown congregation.

At this time he was running a locomotive for the Cambria Steel Company. When Sister Mills, who had been at the council, informed him of his election he was at first inclined to treat it as a joke. After serious reflection he decided not to heed the call. Sickness entered their home and fastened itself upon their baby. The child grew worse. A physician was called. He could not

help the child, and gave it up to die, saying it could not live more than a few hours. His mother came into the home and stated how she had prayed the Father in regard to the child, and further asserted that if he would heed the call of God through the church, the child would get well. In tears he decided he would try to preach the Gospel. From that time the child began to thrive and is living today. Remember, reader, God will find us some way when we refuse to heed his call.

He changed from locomotive engineer to locomotive machinist, working seven days a week, and trying to do some preaching along with his work. Believing it wrong to work on Sunday, he and his foreman had a consultation on the matter. As it was difficult to get men to work on holidays, Brother Mills offered to work on all holidays, providing he did not need to work on the Lord's Day. The offer was accepted. That was a happy day for Brother Mills. He enjoyed being free on Sundays. It is not strange that he learned to preach.

Again there came a test. In 1914 the members of the Morrellville church of the West Johnstown congregation extended a call for him to become their pastor. The burden lay heavily upon him. He remembered Elisha, and decided that if God could use a man from the plow he could use a man from the mill. They moved to Morrellville and began the work February 3, 1914. God has wonderfully blessed their work. The church and Sunday-school attendance has increased very much. The Sunday-school became Front Line the first year. The membership has very materially enlarged.

Brother Mills has held some successful series of meetings. In three protracted efforts nearly threescore persons united with the church. Brother Mills has represented his church at the various meetings of the District as well as at Annual Conference.

### JOHN MINEELY.

John Mineely was born in Ireland in 1783. His parents were members of the Presbyterian Church. He came to America when he was but eighteen years of age in order to escape military service. He had a bright intellect, and became a school-teacher of note, teaching in both the English and German languages. He taught school for a number of years.

He married Elizabeth Morgan, daughter of Elder Peter and Margaret (Groos) Morgan, October 6, 1809. Their children were: Peter, who married an Irish Catholic lady; Jacob, who married a Miss Arthurs; John, who married Susan Custer; Peggy, who married Jacob Giffin, into whose possession the Mineely farm

came; Hannah, who was married to a Mr. Ling; Susan and Mary, who were never married. After marriage he farmed his father-in-law's farm on the Wertz Hill for three or four years, after which he moved to a farm above Conemaugh, afterward called Mineely Hill, then Giffin Hill, now Locust Grove. Here he reared his family and lived while he did his church work in the Conemaugh and surrounding congregations. He died June 2, 1852, after an illness of eight or nine weeks, aged nearly 69 years, and is buried on his farm.

We do not know when he was elected to the ministry, but in his ministerial labors he was contemporary with Elders Jacob Stutzman, Levi Roberts and Samuel Lidy, and probably not a whit behind any of them in ability and zeal for the cause of the Master. He was the first minister in all these parts to wear a full beard. He dressed plainly and was a very consistent member of the church. His services were in demand as far as he was known. He traveled much among the churches of Bedford, Indiana, Armstrong, Somerset, Cambria and other Counties. He was not a large man physically, but strong and had a powerful voice. He preached earnestly, fluently and in a plain, simple manner. He often walked long distances to preach. He never carried a gun to defend himself, because he believed that God would defend him while in the discharge of his Christian duties. It is said that once as he was walking along a road through some woods, he looked ahead and saw what he thought was a large dog driving some cattle. When he got nearer he found that it was a panther, which crouched down in a position to spring upon him. Having no weapon with him to defend himself, he just stood still and stared the panther straight in the eyes for a while, when it ran into the thicket. He stood still to see the salvation of the Lord, and was safe. He was a man of great courage and determination. Three of his children, Peggy, John and Susan, became members of the Church of the Brethren. He tied so many nuptial knots that his youngest two daughters witnessed, that one of them on one occasion said that she could do it as well as her father, if he was not at home.

We here give a copy of his naturalization papers, which we believe will prove interesting to coming generations.

#### Naturalization Papers of John Mineely.

**"BE IT REMEMBERED,** THAT at a Court of Common Pleas, held at Ebensburg, for the County of Cambria, in the Commonwealth of Pennsylvania, in the United States of America, on the first day of October in the year of our Lord one thousand eight hundred and thirty-four, John Mineely, a native of Ireland,

exhibited a petition, praying to be admitted to become a CITIZEN OF THE UNITED STATES, and it appearing to the said court that he had declared on affirmation before same court on the third day of October, A. D. 1831, that it was bona fide his intention to become a citizen of the United States, and to renounce forever all allegiance and fidelity to any foreign prince, potentate, state or sovereignty whatsoever, and particularly the King of the United Kingdom of Great Britain and Ireland, of whom he was at that time a subject; and the said John Mineely, having on his solemn affirmation declared and also made proof thereof by competent testimony of Daniel Huber and Robert P. Linton, Esq., citizens of the United States, he had resided one year and upwards within the State of Pennsylvania, and within the United States of America, upwards of five years immediately preceding his application; and it appearing to the satisfaction of the court, that during that time he had behaved as a man of good moral character; attached to the principles of the Constitution of the United States, and well disposed to the good order and happiness of the same; and having declared on his solemn affirmation before the said court, that he would support the CONSTITUTION OF THE UNITED STATES, and that he did absolutely and entirely renounce and abjure all allegiance and fidelity to every foreign prince, potentate, state and sovereignty whatever, and particularly to the King of the United Kingdom of Great Britain and Ireland, of whom he was before a subject, and thereupon the court admitted the said John Mineely to become a CITIZEN OF THE UNITED STATES, and ordered all the proceedings aforesaid to be recorded by the prothonotary of the said court, which was done accordingly.

“In witness whereof, I have hereunto set my hand and affixed the seal of the said court at Ebensburg, this ninth day of October, in the year of our Lord one thousand eight hundred and thirty-four and of the SOVEREIGNTY AND INDEPENDENCE of the United States of America, the Fifty-ninth.

“A. Bausman, Prothonotary.”

#### MARK MINSER.

David Minser, of Dutch parentage, whose ancestors came to America from Holland, settled in the western part of Pennsylvania. He was married to Mary Howe, whose parents came from Germany. Her father was a near relative of General Howe, of Revolutionary times. These were the parents of fourteen children, ten sons and four daughters. Ten of these were older than Mark, our subject, who was born near Harmony, in Butler County, Pennsylvania, September 5, 1828.



**Elder Mark Minser and Wife.**

His father, who depended on day labor to maintain his large family, could well spare little Mark, seven years old, to his grandmother, when his mother died. The little boy delighted to make himself useful by rendering such services as he could to his grandparent. Not the least of these services was reading the Bible for her. This was Mark's first opportunity of training for a life devoted to the Master, and was an indispensable help to the woman, now almost blind.

After Mark's grandmother died there was no place he could call home, until he was married December 31, 1851, to Elizabeth Standley, of near New Castle, Pennsylvania, who assisted him in erecting a home of their own. Of the ten children born to this union nine were brought up to maturity; five sons and four daughters. One son died in infancy.

Elder Minser started out in life with no capital but an abundance of will power. His great desire was for an education,

though the only opportunity for gratifying this desire was the private school. His Bible was his mainstay and principal Text-book. This he diligently studied. The financial side of his life was a hard problem to solve, he working in the lumber business. He also was a plasterer by trade. Assisted by his faithful wife, he worked out a living for their nine children.

He had an interest in a water-power sawmill, and he and the boys had sawed out a lot of lumber. There came a very severe drought, so that the sawmill as well as the flourmills had to be closed down and the neighborhood was in great need. As Brother Minser and family had finished eating their dinner one day and everything had been consumed, the mother said, "What shall we do? We have nothing for supper." Brother Mark in his kind way said, "The Father of all good will provide." Not knowing what was in store he went back with the boys to stack lumber. They had scarcely begun their work when they heard the sound of wagons, and sure enough, two loads of wheat and flour came. The owner had come to exchange the wheat and flour for lumber. The deal was soon made. Not having had dinner, the men took a sack of flour to the house, and it wasn't long until a steaming meal was prepared and all rejoiced. From that time on there was plenty for the family as well as for the neighbors until the drought was over.

Elder Graybill Myers, a very active evangelist of Middle Pennsylvania, made frequent missionary tours through the Allegheny Valley and brought many into the fold of Christ. During one of these trips he baptized Brother Minser, September 7, 1854, in a stream in Cope's Settlement, in Clarion County. His wife was baptized November 4, 1854. He was called to the ministry in 1858. His first effort to address an audience was at Carley schoolhouse, in Jefferson County, when he became so impressed with the responsibility and work before him that he was unable to use his prepared notes. All he could do was to read a scripture and close the meeting. In later years he handled the Scriptures with power, bringing many into the kingdom, principally by persuasion. While his exegesis was not so deep, it was convincing in its correctness. For thirty-seven years he served the church faithfully in the ministry.

Brother Minser was advanced to the second degree of the ministry in 1867, in the Montgomery congregation, Indiana County, while still living in Jefferson County. With his family he moved to Indiana County in 1868, and became very active in church work and in helping the sick and the needy. On account of a gunshot wound he had received while a young man, he could not ride horseback. He walked many miles to fill his appointments.

He considered it his duty to do his Master's bidding and was always prompt in his work. While he labored in the Montgomery congregation his appointments were far apart. Upon one occasion, after doing a week's work, he walked twenty miles on Saturday to fill his appointment. The next day he walked back, arriving just a few minutes late. He walked direct to the pulpit, consulted his watch, and remarked, "I am almost on time," and began addressing the waiting audience, with all love, never murmuring of any hardships. Upon another occasion he walked nearly eighteen miles to fill an appointment, mostly through a deep forest. While on his way he became very hungry and weak. Nearing the top of a hill, he found that a recent forest fire had left many fine roasted chestnuts lying on the ground. There in the solitude he gave thanks to his Father, and then began to appease his hunger. He also filled his pockets with chestnuts, that he might have a treat for the children where he would stop for the night. Such acts of kindness as these were his delight.

Brother Minser was ordained to the eldership in 1877. In 1880 he moved onto a farm in the Manor congregation, where, upon the death of Elder David Ober, the charge of the Manor congregation fell upon him. Soon after this move the Montgomery brethren realized their loss and called him to take charge of their congregation again. He never needed to be urged to do his duty. Answering many calls to do mission work, he opened a number of new fields in undeveloped territory, and had them in good standing when he gave over his work.

For many years he served his congregation as delegate at District Meetings, and in 1879 he represented the District on the Standing Committee, at Broadway, Virginia.

He preached many funerals and performed many marriage ceremonies. His was a free ministry in the fullest sense of the word. He never received any remuneration for his services, yet he did his work cheerfully, looking for his reward in the world to come. He never had occasion to call for a committee to assist in adjusting difficulties or dissatisfaction. He always worked for peace and harmony in the church as well as in the neighborhood. His motto at council was: "Union first before there could be a communion." He was frequently called to assist in committee work.

As his health failed him it was his prayer and desire to travel and preach as heretofore. This he did as long as he was able. Shortly before he took his bed he went two miles to church, and from there to a council at the Manor house, ten miles away.

Being scarcely able to walk, Brother Jacob Fyock took him in a conveyance.

As life ebbed away, his mind wanderings and prayers were for the peace of the church and for his family. He peacefully fell asleep November 22, 1895, at the age of 67 years, 2 months and 17 days. Funeral services were conducted by J. H. Beer, assisted by J. W. Spicher and Joseph Holsopple. Text, Rev. 14: 13. Interment in Crooked Creek cemetery.

#### SAMUEL MOORE.

Elder Samuel Moore was a minister in the Ten Mile congregation, and died April 27, 1866, aged 36 years, 3 months and 16 days. His disease was chronic bronchitis. "Our esteemed brother removed to Hancock County, Ohio, early in the spring of last year and enjoyed apparently good health up to the month of August, when he took ill, and after a protracted illness of over six months, and at the suggestion of his physician, he returned back to Pennsylvania to his kind relatives. He left a widow and two small children. He arranged all his temporal estate for the benefit of his dear companion. Funeral services were conducted by Elder Joseph J. Cover."

#### PETER MORGAN.

He is also known as Peter Maugen, or Maken, but his will is signed Morgan. He came from Hagerstown, Maryland, about 1797. He bought a tract of land containing 120 acres from Ludwig Wissinger and secured a warrant for the land dated April 4, 1798, in which article the tract is called "Society Hill." At that time it was in Quemahoning Township, Somerset County. Now it is in Stony Creek Township, Cambria County. June 8, 1799, he paid a surveyor forty shillings for surveying this tract. This "Society Hill" was later known as the Jacob Wertz farm, near Walnut Grove. He was married to Margaret Groos. They had six children: Daniel, Elizabeth, married to John Mineely; Hannah, married to Jacob Hoffman; Mary, Susannah and Catharine. Through Mary Hoffman, born May 18, 1818, a daughter of Jacob and Hannah Hoffman, who was married to Jacob Wertz, the whole Wertz family descended.

Elder Morgan was one of the first ministers who settled in this part of the State. Not much is remembered by the present generation about his ministerial labors. He was probably well up in years when he moved here. His descendants are still numerous in and around Johnstown.

#### THE MURRAY FAMILY.

The ancestor of the Murray family in America was born in

Dublin, Ireland, and was a man with a good education. By profession he was a school-teacher. The date of his emigration to America was not obtained. The names of two of his sons are known, John and Jacob.

John Murray was married to Miss Catharine Saur, Jr., of Philadelphia. The date of their removal across the mountains into Western Pennsylvania is not remembered, but they settled on a stream called Champion, a tributary of Indian Creek, Fayette County. John was appointed justice of the peace by the Governor of Pennsylvania, which office he held till death. John never became a member of the Church of the Brethren. Sister Murray, being a member of one of the early prominent families of the church, was a faithful and influential member and she had the pleasure of seeing her children follow her example.

Their family consisted of four sons, John (died at the age of twenty-one), Samuel (also died in boyhood), Jacob S., William S., and one daughter.

Jacob S. Murray married Susannah Aukerman, and to them were born six sons and six daughters. These at one time were all members of the Church of the Brethren, but in the division two sons and two daughters and their families went with the Brethren. Three of the sons were ministers and three were deacons, all before the division. The father of this remarkable family, Jacob S. Murray, was a minister in Fayette County many years. See his biography.

Catharine was the oldest of the children. She married Henry Felgar. They had one son and one daughter. The son died at the age of twelve. The daughter was married to Milton Brooks. They had three sons. The oldest one, Henry, was well educated by his grandfather, was a successful teacher, and was called to the ministry in the Indian Creek congregation. He gave promise of great usefulness in the church, but moving in high society caused his ruin.

Martha, the second of the children, was married to John Davis, a Methodist. They had three sons and three daughters. One son and the three daughters united with their mother's church.

John was the first son. At twenty-five he was baptized in Indian Creek by Elder James Quinter. Being very zealous and well informed in the Scriptures, he was called to be a deacon. He married Lizzie Fulkerth. In 1850 they moved to the Ryerson Station congregation. Three sons and four daughters blest their home. The three sons, Levi, Joseph and James, are ministers in the Winebrennarian Church. John died in his sixty-fifth year.

James A. was the second son. He married Mary Miller. He

was first a deacon, and a few years later he and Jonathan Horner were called to the ministry in the Indian Creek congregation. In 1859 they also moved to the Ryerson Station congregation. They had three sons and four daughters. James A. and his whole family (except his wife) went with the Brethren. This move was caused largely through complications and dissatisfaction arising out of the erection and payment of a new church building. After the division he did not do much preaching. His son, George, was made a deacon, and Jacob was called to the ministry. He died in his ninety-second year.

Samuel A., the next son, was married to Agnes Fulkerth. They lived first in the Indian Creek congregation, next in Jacobs Creek, then in the Ryerson Station congregation, where he was called to be a deacon. To them were born four sons and four daughters. He died in his eighty-eighth year.

William A. Murray was the next child. See his biography.

Next came Elizabeth. She was married to Daniel Myers. They united with the church, and he was called to the deaconship, but in the division they went with the Brethren. Of their three sons and one daughter who reached maturity, one son, Michael, is a minister in the Brethren Church.

The next daughter, Sophia, married Peter Lohr. They also cast in their lot with the Brethren, and their children belong to different denominations. She is now in her eighty-ninth year.

Sarah is the next daughter. She has buried her third husband. They were: James Muir, Jesse Wegley and Jacob Otto. She and her children are members of the Church of the Brethren, and one son is a deacon. She is in her eighty-sixth year.

Jeremiah, the next to the youngest son, went to Greene County, and there married Christena Weimer, who was a member of the church. There he united and was elected deacon. They had five sons and five daughters. In 1864 he moved to Blackhawk County, Iowa; about 1872 he moved to Southern Kansas; about forty years ago he moved to Oklahoma, where, so far as known, he still lives, being about eighty-five years old.

The youngest son is Jacob A. See his biography.

Julian, the youngest in the family, was married to B. F. Weimer, who united with the church in Greene County. She had joined at the age of twenty. After their marriage they moved to the Jacobs Creek congregation, where he was called to the ministry. There he labored faithfully and with marked success. Later, by the assistance and earnest solicitation of the Chippewa congregation, Wayne County, Ohio, he moved there. Here he received a hearty welcome, and in a few years was ordained to the eldership. He took a deep interest in the ministerial work

of Northeastern Ohio. He died in 1914. To them were born three sons and three daughters. Sister Weimer is in her seventy-fifth year. It will be observed that this is a family that is exceptionally long-lived.

William S. Murray, son of John and Catharine (Saur) Murray, was married to Catharine Flack, and they had seven sons and five daughters. William S. was one of the earliest ministers in the Indian Creek congregation. Frederick F. Murray, his son, also was called to the ministry in the Indian Creek congregation. One son, William, was a minister in the Brethren Church.

The only daughter of John and Catharine (Saur) Murray was married to Jacob K. Miller. They had quite a large family, about all of whom became members of the Church of the Brethren, and one son was a minister and elder.

Jacob Murray, first mentioned, had four sons and four daughters. Two of the daughters married into the Church of the Brethren and were members of the same. Henry Pletcher, the husband of one of these sisters, was called to the ministry at the time of the organization of the Ryerson Station congregation.

#### JACOB S. MURRAY.

It is to be deplored that not more of this faithful minister of the Word is known. I quote from a letter by Brother Andrew Chambers, of Washington, District of Columbia: "Elder Jacob Murray, of the County Line church, Fayette County, Pennsylvania, bestowed much labor on the Ryerson Station congregation, Greene County, in the early forties. Many interesting incidents connected with the early days of the work here were related to me by my parents. They said Brother Murray was so interested in the work here that he worked almost day and night, at times, plowing by the light of the moon when the rest of his family were asleep, in order to be on time to break to them the Bread of Life, and that, too, 'without money and without price.'

"Brother Murray could be appropriately called a 'walking Bible,' as he knew much of the Book by memory. He was very enthusiastic in his preaching, using much energy, so much so that they would notice the perspiration from his face run down his beard and drop to the floor. He would preach a sermon to a single individual the same as to a congregation.

"At the home of my grandfather, John Chambers, he met a Methodist minister. He asked the minister a Bible question he could not answer, upon which he said, 'Old man, where did you get your liquor?' Brother Murray replied: 'Seeing it is but the third hour of the day I am not drunk yet,' and using those words

as a text he preached the minister a sermon right there. Brother Murray preached in the English language, as none of the people there understood the German, yet his words had the German accent, which would cause some to laugh. On one occasion, while he was preaching in his usual enthusiastic way in a high tone of voice, a young man, standing in front of him, was laughing. Brother Murray, pointing his finger at him, and without lowering his voice, said: 'Young man, there is no laughing in hell,' and continued his sermon without any seeming break in thought or tone. It is said the young man quit laughing at once." See "The Murray Family" for his ancestry and progeny.

### JACOB A. MURRAY.

Jacob A. Murray, youngest son and eleventh child of Jacob S. and Susannah (Aukerman) Murray, was born in Fayette County, Pennsylvania. There being a difference of six years in the ages of little Jacob and his youngest sister, he was the pet of the large family. Being much of the time under the special care of his mother, who was a pretty good German scholar, she taught him the German, and he, having learned to read English, taught her the English. Besides an old German spelling book, the only book was the New Testament, so, like young Timothy, he was early taught the Holy Scriptures. So, at the age of twelve he felt the strongest religious impressions of his life. But as these impressions were given no encouragement they gradually wore away, and it was not till many years afterward that he united with the church.

After the death of his father in 1852 he learned the carpenter and cabinet trade, serving as apprentice two and a half years. At the end of this service he received twenty-five dollars. After spending six months as clerk in a store, he went to his brother's in Greene County, and worked at his trade.

It was while living in Greene County, in the Ryerson Station congregation, that he united with the church in 1856, married Miss Sarah Bauders, and was called to the ministry in 1857. In 1860 he moved back to the Indian Creek congregation, where he was advanced in 1862. In 1863 he was drafted to go to the army as a soldier. It cost him \$300 to be exempted from military service. This placed him in almost destitute circumstances. In 1864, he and his brother, Jeremiah, and their families, moved to Iowa, landing at Waterloo, August 24, financially broke, but not discouraged. Here he was ordained to the eldership in 1872. Elder Murray, in the twenty-two years he labored here, saw the membership grow from about forty to 350, after many had moved farther west, and from booths made of corn fodder in which to

hold love feasts, to the erection of the South Waterloo church, 40x80 feet and a basement. It was during his residence here that he assisted in the organization of the Willow Creek (South Dakota) congregation, the first church of the Brethren in the State.

In 1886 he moved to Kimball, South Dakota. Here, with the assistance of Elder W. G. Cook, several churches were organized, several brethren were called to the ministry, and a church building erected. In 1890 he returned to Waterloo. From Waterloo he moved to Western Tennessee, about thirty-seven miles east of Memphis, where he remained two years, studying the character and morals of the people and doing some preaching for the whites and colored folks. He preached principally for the white people of the community, and by the help of some Northern people conducted a Sunday-school, but after fruitless efforts to secure help from the General Mission Board and the District of Tennessee, he dropped the work and moved to Rockford, Illinois, in 1903. In 1910, with his companion and youngest daughter, he moved to the Chippewa church, Wayne County, Ohio, where his companion died, March 22, 1912.

Elder Murray's family consisted of two sons and two daughters. He is now in his eighty-second year, and still is a regular attendant at Sunday-school, and does a good deal of preaching. He has preached the Gospel in twelve States, attended thirteen Annual Meetings, and represented his District on the Standing Committee at Frederick City, Maryland, and Decatur, Illinois. He was helpful in furnishing data for this work.

#### WILLIAM A. MURRAY.

William A. Murray, the son of Jacob S. and Susannah (Aukerman) Murray, was born in Fayette County, Pennsylvania, March 12, 1824. His father was an active minister in the Indian Creek congregation. William was married in November, 1846, to Miss Eliza Jane McEnteer, with whom he lived to the time of her death in June, 1900. Ten children were born to this union. In March, 1902, Elder Murray was married to Mrs. Louisa Gore.

Elder Murray had few educational advantages, and what opportunities he had it is said he did not appreciate, as he would rather look after a flock of sheep entrusted to his care than go to school. His education, therefore, was limited. Soon after he was of age he took a job of clearing off a piece of ground for his brother-in-law, quite a distance in the woods. There, by himself, he felt the power of conviction and made the full surrender. He was soon baptized. His devotion and piety were very noticeable, and before he was married he was sent as delegate to the Annual Meeting at Wooster, Ohio.

He being a Tunker and his wife a Baptist, there might easily have been room for disagreement. But wisely they had agreed before marriage that they would read the Scriptures together, and the one who had the most Scripture in his favor should have the preference. His wife was a good scholar and a school-teacher. It can easily be guessed that the investigation was quite favorable to William. Not long after their marriage William was called to the ministry in the Indian Creek congregation. He took hold of the work and soon had the confidence of the church and the community. This he did not win by his excellency of speech or oratory, but by his piety and sincerity.

In 1855 he moved to the Ryerson Station congregation; in 1863 back to the Jacobs Creek congregation, near Mount Pleasant. About four years later, or shortly after the close of the Civil War, he moved to the Northeastern District of Ohio, living at various times in Stark, Richland, Ashland, and Wayne Counties, laboring with the churches located in those counties.

He spent much time in evangelistic work, attended a number of Annual Meetings, and was a constant reader of the church periodicals, having taken all of them, from the Gospel Visitor to the Gospel Messenger. He spent nearly sixty years in the ministry, preaching up to within a few weeks before his death. He found the greatest pleasure in being about his Master's business.

He had been sick scarcely a day during his entire life, and on the night of his death went to bed as usual. Some time after retiring, his wife, hearing a slight disturbance in his room, went to see what it was and found that his spirit had flown. He died April 14, 1910, aged 86 years, 1 month and 2 days. Funeral services were conducted by D. R. McFadden from 2 Timothy 4: 1-9, and interment was made in Beech Grove cemetery.

#### HIRAM MUSSELMAN.

Hiram Musselman was born at Meyersdale, Pennsylvania, June 5, 1827. His mother was Caroline Walter. He grew to manhood at Meyersdale, being given only a common school education. Brother Musselman was a contractor and builder for the most part of his active life. Early in life he came to the vicinity of Scalp Level. He was called far and near to erect houses, barns, schoolhouses and churches. He also made furniture in his shop.

He and Miss Frances Yoder were united in holy matrimony by Elder Christian Lehman, January 17, 1858. They took up house-keeping on what is now the Albert Berkey farm near Windber. There they lived for a number of years, but later, about 1870, moved into Scalp Level, where he died. About 1860 both were



Elder Hiram Musselman and Wife.

baptized by Elder Christian Lehman. He was chosen to the ministry in 1862, and ordained January 1, 1886.

The writer remembers hearing Brother Musselman tell how he made his start in the ministry. He said: "It wasn't very long after I was called to the ministry, and I had not made any attempt to preach. All the older ministers were away, some, if not all of them, at the Annual Meeting. Brother Jacob Berkey's children had the diphtheria. One of them died, and in the absence of the older preachers I was asked to preach the funeral. I scarcely knew what to do. To refuse, I was ashamed, and to promise, I was afraid. But I finally agreed to undertake it. I felt my weakness and inability, and leaned heavily upon God for help in my great need. The hour for the funeral came, and I trembled, but I put my trust in the Lord, and started out with the sermon, and got along with it remarkably well for a beginner. I was surprised at my success, and the people congratulated me. Well, that was good.

I had a start. After this it should go all right. In a few days another child died and they called on me again. This time I felt it would be comparatively easy, and I neglected to put so much dependence upon the Lord, but trusted more on Musselman, with the result a complete failure. It was very humiliating, but it was a lesson well learned."

Brother Musselman had a way of making everybody his friend. He was rather jovial, always cheerful, and met people with a smile. While he was a friend to everybody, he was especially so to the young. He was much like it was said of George Washington, the "Father of his Country." The Lord saw fit to leave him childless so that he might be a father to all. It was this spirit of friendliness and helpfulness, and interest in the young people, perhaps, more than his sermons that won for him his popularity.

It was this interest in the children and young people that early prompted him to open a Sunday-school in the Scalp Level church, in 1878. He was the first superintendent, and filled that position for a number of years. This was one of the first Brethren Sunday-schools in all these parts. He also bore a large part of the expense of carrying on the school. Quite frequently would he buy books as presents for the officers and teachers. And so it naturally came to pass that when young people wanted to become man and wife they came to Brother Musselman, when they wanted to be baptized they came for Brother Musselman, and when death invaded the home, he was usually the one called to speak words of comfort. He seemed to be peculiarly adapted for this kind of work. Well, there may have been other reasons that played some part in this. He lived in town, and hard by the creek, and had considerable leisure.

He married 215 couples, but no record was kept of the baptisms, funerals and anointings. For a number of years he did the most of that work. For some years he gave a present of a hymn book to all whom he baptized, and in his will he made provision to give Bibles to all new converts. This is carried out as far as the money reaches. The hymn most used by him at baptism was number 240 in the hymn book, the first verse of which runs thus:

"In all my Lord's appointed way,  
My journey I'll pursue;  
Hinder me not, you much-loved saints,  
For I must go with you."

After he was a minister he missed few, if any, District and Annual Meetings. Beginning in 1872, he served the District in the

capacity of treasurer continuously for more than twenty years, with the exception of one year. He represented Western Pennsylvania on the Standing Committee of the Annual Meeting, held at Pertle Springs, Missouri, in 1890.

He did considerable traveling over the District in the interests of the church, but his best work was done in his home congregation, where he was always ready to help in every good work, both with his means and his time.

Elder and Sister Musselman reared Lizzie (Yoder) Rodgers, and they live together at the present time. Beside remembering many of his relatives in his will, he also made bequests to a cemetery fund, home and world-wide missions and Juniata College.

He died December 9, 1900, aged 73 years, 6 months and 4 days, and is buried in the Berkey cemetery. J. J. Shaffer officiated at his funeral, assisted by other brethren.

#### THE MYERS FAMILY.

This name seems to have been originally written "Moyer," then "Meyer," and at present is written "Meyers" and "Myers." Sometime toward the close of the eighteenth century four brothers, Michael, Rudolph, Henry and Christian Meyers (Moyer), came to Somerset County from what is now Lebanon County, Pennsylvania. It is not known whether they came at the same time nor whether they were accompanied by their parents. There was a George Myers in Elk Lick Township as early as 1784. Whether he was the father of the above brothers, or a brother, I cannot say. One Abram Myers died in Elk Lick Township in 1832, whose sons were John, Henry, Michael, Jacob and Samuel.

It is possible that the Myerses were not Dunkers, but that Michael and Christian became such through the influence of their wives. It is the descendants of these two families we want to notice.

Michael Myers married Miss Mary Buechly, daughter of Elder Michael Buechly, of Elk Lick, near Meyersdale. The date of his election to the ministry is unknown, but Holsinger's History is authority for the statement that when Elder John Keagy moved to Ohio, in 1806, Brother Myers was ordained to take his place. He is, therefore, the second elder ordained in this valley. He presided over an extensive membership for thirty years and died in the spring of 1836. Five of Elder Myers' sons were called to the ministry and one to the deacon office; viz.,

1. Elder Henry Myers, who was married to Anne Lichty, daughter of Joseph Lichty. He was the first elder in the Middle Creek congregation, where he served till he moved West, about 1854.

2. Elder Jacob Myers, who was married to Hannah Lichty, daughter of Christian Lichty. See his biography.

3. Elder John B. Myers, who was married to Barbara Miller, daughter of "Big" Abraham Miller. He was elected to the ministry in the Elk Lick congregation and moved to Ohio in 1854.

4. Elder Martin Myers, who was married to Anna Witt. He was elected to the ministry in the Middle Creek congregation, also moved West, and died in Kansas.

5. Elder Michael Myers, who was married to Elizabeth, daughter of Christian Lichty. See his biography.

6. Samuel Myers, who was a deacon.

Coming to the third generation we have two of Elder Henry Myers' daughters, Polly and Sally, married to two ministers; viz.; Solomon Lichty and David Livengood, respectively. Of Elder Jacob Myers' sons, Tobias was an elder and Jacob a deacon. Of Elder John B. Myers' sons, Abraham and Jacob were deacons. Of Deacon Samuel Myers' sons, John S. was a deacon and William S. a (silent) minister.

In the fourth generation we find two of Elder Tobias Myers' sons, Jacob T. and Tobias T., in the eldership. Two of William S. Myers' sons, Joseph W. and Mahlon, are deacons.

In the fifth generation, two of Joseph W. Myers' sons, W. H. and Samuel A., are ministers.

Christian Myers (Moyer) was born in Lebanon County in about 1763, and came to Somerset County in the eighties of the eighteenth century. Here he married Miss Barbara Buechly, daughter of Elder John M. Buechly. His sons were: John, Michael, Abraham, Joseph, Henry, Jacob and Peter. Of this generation, Abraham was the only minister. See his biography.

In the third generation we find Joseph B., son of Elder Abraham, called to the ministry, though he did not serve. Abraham's daughter, Mary, was the wife of Elder David D. Horner. Henry's son, Henry Smith Myers, is an elder in the Brethren Church, though formerly an elder in the Church of the Brethren. John H. Myers, son of Joseph, was an elder, and his half-brother, Josiah, was a deacon.

In the fourth generation, Elder Jonathan D. Myers, of Robins, Iowa, is a son of Deacon Josiah Myers. His brother, Michael, was a deacon. Cyrus E. Myers, a minister, is a son of Jacob L. Myers, and Frank Blaine Myers, a minister, is a son of Deacon William H. Myers.

#### ABRAHAM MYERS.

Abraham Myers, son of Christian and Barbara (Beachly) Myers, was born near Berlin, Somerset County, Pennsylvania, in 1799.

He was married to Miss Rebecca Kimmel, daughter of Solomon Kimmel, of Somerset County. When about twenty-three years of age he removed to Westmoreland County, settling in the Ligonier Valley, about two miles from Ligonier. He was a prosperous farmer. He owned an excellent farm of 720 acres, which he brought to a high state of improvement and cultivation.

His call to the ministry in the Jacobs Creek congregation took place when he was between thirty and thirty-three years of age. His services were mostly in the German, though he could also preach in English. He is said to have been very successful in church work.

Elder and Sister Myers had the following children: Catharine, wife of D. D. Worman; Mary, wife of Elder D. D. Horner; Joseph B., Jacob L., Abraham, who died at the age of twenty; John K., deceased; Sarah, wife of Isaac Horner; Anna, wife of Christian Ebersole; William H., Barbara, wife of Samuel Kimmel, and Rebecca, wife of John Berkley.

Elder Myers died February 2, 1872, aged 72 years, 4 months and 1 day. Sister Myers, who was born October 3, 1810, died March 10, 1895.

#### CYRUS E. MYERS.

Cyrus E. Myers, son of Jacob L. and Catharine (Horner) Myers, was born September 18, 1864, near Mt. Pleasant, Westmoreland County, Pennsylvania. He was reared on the farm and given good school advantages. In addition to the common and select school, he attended the Mt. Pleasant Institute. He taught school and spent the fall term of 1888 in Juniata College, Huntingdon, Pennsylvania.

He was married to Miss Sudie E. Kimmel, April 16, 1889, and they began their married life on a farm near Mt. Pleasant. In 1891 they bought a farm near Shelocta, Indiana County, Pennsylvania, where they have followed farming ever since.

In June, 1886, he gave his hand to the church and was baptized by Elder Abraham Summy. In 1887 he was called to the ministry in the Jacobs Creek congregation, and was advanced in 1900.

#### JACOB MEYERS.

Jacob Meyers was a son of Elder Michael Meyers, one of the first elders in Somerset County, and was born and reared near Berlin. Here he lived and labored a number of years, having served in the eldership for some time.

He died July 7, 1852, aged 57 years, 6 months and 15 days. His disease was gangrenous erysipelas, commencing on the little finger of the left hand, and it baffled the skill of all the physicians. "Shortly before he died, on Saturday evening at 5 o'clock,

he gave out a hymn and sang it with his family and neighbors, and then exhorted them all very sensibly how they should walk and persevere in the way to heaven, and at 7 o'clock he breathed his last. He told his family and friends that there was a crown of righteousness laid up for him and all the righteous."

The above is gathered from his obituary notice in the Gospel Visitor of that time.

#### JOHN H. MYERS.

John H. Myers, son of Joseph and Susannah (Hochstetler) Myers, was born in Somerset County, Pennsylvania, July 17, 1845. He was reared on his father's farm, and received a fairly good education. In 1866 he was married to Miss Annie Barron, also of Somerset County.

He was called to the deacon office in the Middle Creek congregation in 1872, and called to the ministry in the same church in 1875. After preaching a few years he moved to Markleysburg, where he was ordained in 1880. He moved back to Somerset in 1893, lived there ten years and in 1903 moved to Markleysburg again, where he died August 11, 1913. He was an invalid a number of years. He was an evangelist of note. To Brother and Sister Myers were born: Alice, Ira Benton, deceased, Sarah Miriam, Dr. Herbert Paul and George Barron (deceased). His widow still resides in Markleysburg, Pennsylvania.

#### MARTIN L. MYERS.

Martin L. Myers was the youngest son of Elder Michael Myers, Sr., and was married to Anna Witt. For the following sketch of his long and useful life I am indebted to William H. Welfley, of Somerset:

"The subject of this sketch, the last and youngest survivor of a noted family of preachers, died at his home near Morrill, Kansas, April 4, 1895, in his eighty-first year. He was born and reared in Somerset County, Pennsylvania. His education was limited to less than six months' schooling. Being endowed with strong will power, he educated himself by his own efforts to the position of a teacher. He taught thirteen terms of school under the old regime of discipline, before the free school system came in vogue.

"In 1853 he was elected county surveyor of Somerset County. He was a farmer and continued in that occupation as long as he was able to do the physical work.

"In 1863 he moved to Carroll County, Illinois, and in 1882 to his last home on earth at Morrill, Kansas.

"Elder Myers labored in the ministry a full half century, while eternity alone will reveal the full returns of his ministerial labors.

"Elder Myers was somewhat unique in his psychological

make-up. The most observable feature was that of a patriarchal autonomy. His word to his children was law, and while the children at the time may have thought his mandates rigorous and severe, they discovered later on that there was always a mild and tender heart within and a silver lining in the cloud.

"His early ministry was a success, especially as long as he labored in the German language. His ministry was characterized by the same unflinching, indomitable and indefatigable spirit of vim, push and perseverance as were his secular affairs.

"Fifteen grown sons and daughters survive him, several of whom reside in and near Morrill. Many of his relatives continue to reside in Somerset County, Pennsylvania."

### MICHAEL MYERS.

Brother Chambers is authority for the following incident in the ministry of Brother Myers: Once, while visiting in the Ryer-son Station congregation, he had two appointments for preaching at different places one Lord's Day. In order to reach the evening appointment in time it was necessary not to prolong the morning service. So at the close of the morning sermon he called on Brother Pletcher to close the service. Brother Pletcher, like many of the home preachers, wanted to be heard, too, whether edifying to the congregation and the minister in charge or not, and so started in on what promised to be a lengthy talk. Brother Myers, being a singer as well as a preacher, began singing the hymn, "O Thou in whose presence my soul takes delight." Brother Pletcher, taking the advice of Paul, 'Let all things be done decently and in order,' took his seat at once.

I learn that the above Michael Myers is a son of the first Elder Michael Myers. He was married to Elizabeth, daughter of Christian Lichty. He moved to Westmoreland County, where he was called to the ministry. (He might have been called in Somerset County.) He was considered an able minister, and traveled a good deal in Westmoreland, Fayette and Greene Counties, preaching.

In 1854 he moved West. His wife and daughter died on the way of cholera, and he died in 1855 in Wisconsin.

### TOBIAS MYERS.

Tobias Myers was born near Berlin, Pennsylvania, January 16, 1826. Brother Myers was a descendant of a noted family that came from the eastern part of the State during the latter part of the eighteenth century, and settled on a farm adjoining Berlin, where his father, Jacob Myers, lived and died. His grandfather was Elder Michael Myers.

He was married to Eliza Berkley. For a number of years they lived near Berlin, on the farm now owned by Lewis Berkley, a nephew. Some time in the fifties he moved to Milford Township, where he was elected to the ministry. In 1876 he removed to Carroll County, Illinois. In 1887 he came to Sheldon, Iowa, where his wife died in 1893. Since that time he lived a retired life, but spent much of his time in the service of his Master, in the ministry.

Brother Myers was elected to the ministry over fifty years ago, and served in the eldership nearly forty years. He did not have the advantage of a liberal education, but was a close observer and a constant reader. He learned in the school of experience and closely watched happenings in everyday life. While living in Philadelphia, with his sons, he did considerable preaching in the East, especially in New Jersey. Some years ago he represented the Eastern District of Pennsylvania on the Standing Committee.

Brother Myers was an extensive traveler, and preached in many pulpits of the Brotherhood. He was a remarkable man in many respects. He was favored with a fine physique, walked upright, and stood erect in the pulpit, where he loved to be. His very appearance made a good impression before an audience. He looked upon the bright side of life, and was not inclined to worry and complain. He enjoyed life, allowing no evil forebodings to enter his mind. He looked forward with bright anticipations to the future. He was an optimist in the true sense of the word. He preached twice, one Sunday, only a few weeks before his death. He was never sick, and up to the last was in excellent health and spirits, for one of his age.

"About five weeks before his departure he came to Brother E. L. Knepper's home, full of ambition for the sugar season, as he was an expert in the art of making maple syrup and sugar, and usually spent the spring season at the home of Brother Knepper, his nephew. One morning, after partaking of breakfast, as usual, and while sitting in his chair, he was stricken with paralysis. After battling vigorously, for six days, against the effects of the stroke, he sank into a peaceful death, March 10, 1914, aged 88 years, 2 months and 24 days."

His wife and three sons preceded him in death. He is survived by his one son, Elder T. T., and three daughters, another son, Elder J. T., dying October 1, 1915, in Philadelphia.

Funeral services were conducted at the Knepper home by Elders J. J. Shaffer and W. G. Schrock from Acts 13: 36. His remains were taken, by his son, T. T. Myers, to Sheldon, Iowa, and interred by the side of his wife in the family cemetery.

## WALTER N. MYERS.

Walter N. Myers, second son of Adam and Frances (Long) Myers, was born September 30, 1869, in Cherry Hill Township, Indiana County, Pennsylvania. He has always lived in the township in which he was born. His common school education was supplemented by one term of select school.

He was united in marriage to Miss Jennie Shank on September 29, 1892. He and his wife were baptized in the spring of 1896 by Elder Jasper Barnhouse. He was elected to the ministry in 1901, advanced to the second degree in 1902, and ordained to the eldership June 19, 1910, all in the Manor congregation, where he still labors. Elder Myers frequently represents his congregation at the District Meetings. Their only daughter also is a member of the church.

(Portrait on Page 128.)



J. Lloyd Nedrow, Wife and Child.

## J. LLOYD NEDROW.

J. Lloyd Nedrow, youngest son of John M. and Mary Nedrow, was born on the top of the Laurel Hill Mountain, Westmoreland County, Pennsylvania, September 25, 1885. He had good educational advantages, so far as the public schools are concerned, from the age of six years until grown up. When he reached the age of twenty-four he taught two terms in the public schools. Being the youngest son in the family his father had need of him on the farm until he was married.

On September 17, 1899, he united with the church in the Indian Creek congregation, since which time he has filled such positions

in Sunday-school as teacher, chorister, secretary and superintendent. On March 31, 1906, he was elected deacon, and on October 7, 1911, he was called to the ministry in the Indian Creek congregation, and was advanced to the second degree November 28, 1914. Since the organization of the Trout Run congregation, he has been one of the ministers of that congregation.

December 24, 1911, he was united in marriage to Miss Sadie M. Reese, of Fayette County. He is employed at the "Big Springs" as general manager and caretender, where he has lived nearly four years.

#### EMANUEL ELMER NEIDERHISER.

To Norman Elmer and Keturah (Hays) Neiderhiser were born three sons and ten daughters, of whom Emanuel Elmer is the o'dest. He was born November 29, 1892, at Pleasant Unity, Westmoreland County, Pennsylvania, and was reared on the farm. His education was obtained by attending eight terms of public school, since which time he has been employed on the farm and at several public enterprises.

Brother Neiderhiser was reared in the faith of the Brethren, and during a series of meetings held in the Mt. Joy house of the Jacobs Creek congregation, by Charles O. Beery, he yielded his young life to the Master and was baptized June 18, 1905. The father, Elmer Neiderhiser, was reared in the Lutheran faith, but after his marriage, he, with his companion, became a member of the Church of the Brethren, and he was later called to the deaconship, which office he still fills. The mother was brought up in the faith of the Brethren, having inherited that faith, through successive generations, from her great-grandmother.

On May 30, 1912, Brother Neiderhiser was united in marriage to Miss Elma Goldie Seighman, and on March 27, 1915, he was elected to the ministry in the Jacobs Creek congregation, where he now labors.

(Portrait on Page 107.)

#### DAVID OBER.

David Ober, son of Henry and Elizabeth (Hoover) Ober, was born in Fayette County, Pennsylvania, August 27, 1814. His parents were of German descent, and were members of the River Brethren Church. His opportunities for an education were limited to the common schools of the county. He was a plasterer by trade. May 9, 1839, he was married to Miss Catherine Chrissinger, of Westmoreland County. Nine children blessed this union.

He and his wife united with the Church of the Brethren in Fayette County. On May 13, 1855, he was called to the office of deacon, and later to the ministry. This was in Fayette County.

Here he labored until he was sixty-one years of age, when, with his family, he moved to a farm in Cherry Hill Township, Indiana County. This was in the Manor congregation. Here he labored the remainder of his days. It seems that he was ordained in the Manor congregation about 1870. His services were altogether in the English language, and extended beyond the borders of his home congregation. He was always ready to perform his part of the work of the church, and was very punctual in attending meetings.

He solemnized quite a number of marriages, frequently officiated at funerals and baptized a good many persons. He died on his farm March 14, 1886, and was buried in the Crooked Creek cemetery.

### SAMUEL W. PEARCE.

Samuel W. Pearce, son of Isaac and Jane (Young) Pearce, was born in Indiana County, Pennsylvania, April 27, 1867. He came to Johnstown when but a child, in 1878, where he has since resided.

He was married to Miss Minnie Harshberger, daughter of John M. and Katie (Wertz) Harshberger, on September 25, 18.. Their married life so far was spent in the seventh ward, city of Johnstown, where they now reside. Their children are: Ethel F., Ivan E., and Velma J.

Brother Pearce united with the Johnstown Church of the Brethren September 26, 1894, and since that time has been an active Sunday-school and church worker. In the same congregation he was called to the ministry on March 29, 1900. Some time later he was installed and in the course of time advanced to the second degree of the ministry, and on May 3, 1914, he was ordained to the eldership. Since Elder Howe has removed from the congregation Brother Pearce has been elder in charge of the large congregation.

(Portrait on Page 117.)

### JACOB W. PECK.

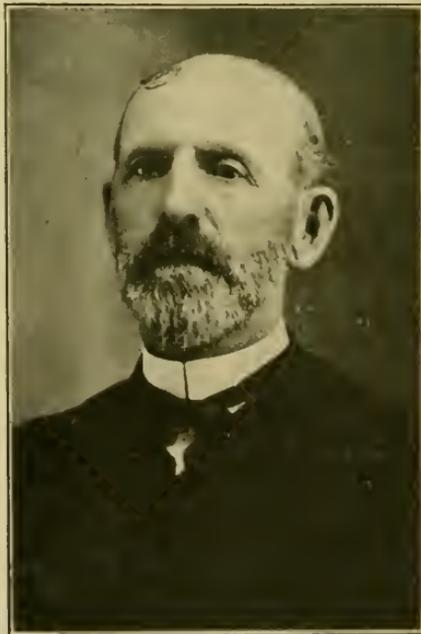
Jacob W. Peck, a successful farmer of Summit Township, Somerset County, and a minister in the Church of the Brethren, descends from one of the old families of the county. He was born in what was formerly Addison (now Elk Lick) Township, June 18, 1845, and is the son of John and Elizabeth (Maust) Peck, the grandson of John Jacob and Annie (Olinger) Peck, and the great-grandson of John Adam and Katarina Fillabina (Smith) Peck.

John Adam Peck, the great-grandfather, was born in Switzerland, of German parents, about 1750. He came to America in the ship "Hamilton," sailing from Rotterdam, on October 6, 1767, landing at Philadelphia, Pennsylvania. On April 12, 1772, he

married Katarina Fillabina Smith. They settled on a farm in Addison Township, Somerset County. They were the parents of six sons and two daughters; viz., John Jacob, John, John Daniel, John George, John Peter, Henry, whose given name was most likely John; Catherine and Elizabeth.

John Jacob Peck, above, was born at Lancaster, Pennsylvania, March 20, 1773. He was a farmer and helped clear the homestead farm in Elk Lick. He was a religious man and a member of the Church of the Brethren. He married Annie Olinger December 22, 1799. To them were born the following children: Susannah, Mary D., John, Sarah, Catharine, Jacob, Jonas, John, Elias, Lydia D., Eliza, Moses and Daniel. John Jacob Peck died March 2, 1852.

John Peck, the eighth child of John Jacob and Annie Peck, was born in Elk Lick September 18, 1813. He was an extensive stock raiser as well as a farmer and at one time owned a farm of 800 acres. He also was a member of the Church of the Brethren and an influential citizen. He married Elizabeth Maust, November 13, 1837. Miss Maust was born May 1, 1818, and was a daughter of Abraham Maust. Their children are: William, Mahlon, Abraham, Jacob W., Sarah Ann, Magdalena, Lewis A., Elizabeth, Jonas and Susan. Brother Peck died May 1, 1890, and Sister Peck September 22, 1896.



Jacob W. Peck.

Elder Jacob W. Peck was educated in the public schools. He has been a farmer all his life. He married Elizabeth, daughter of Samuel and Elizabeth (Beachley) Flickinger, December 29, 1872. Sister Peck was born November 29, 1849. Their children are: Cora Alice, Lloyd Dillon, John Elmer, Emma May, Carrie, Missouri, Sadie Pearl, and Robert Earl. All received a good education and all are members of the Church of the Brethren.

After having lived on several other farms, Brother Peck, in 1884, bought a fine 192-acre farm near Meyersdale, where he still resides. Brother Peck has been director of the poor for Somerset County and was president of the board that erected the building for the insane. For fifteen years he was township auditor; he also served on the board of supervisors. In 1900 he was United States census enumerator.

Brother Peck was baptized in Elk Lick Creek by Elder Jacob Blough, May 11, 1870. On May 1, 1876, he was chosen deacon. He was called to the ministry May 9, 1880, and advanced to the second degree October 10, 1884. Besides preaching at the two regular preaching points in the Summit Mills congregation, Summit Mills and Cross Roads, Elder Peck is an active Sunday-school worker. He served as superintendent of the Summit Mills Sunday-school twenty years, from 1880 to 1900.

### LEWIS A. PECK.

By P. S. Davis.

Elder L. A. Peck, brother of Jacob W., was born February 4, 1853, in Elk Lick Township, Somerset County, Pennsylvania, on the same farm where he has lived all his life to the present. He is the son of John Peck, whose great-grandfather was a pioneer in this locality, having come from Germany and located first in York, this State, and later, by a trend of interesting incidents, located in what is now Addison Township. Here he died, being buried on the farm now owned by John Cramer.

Elder Peck was baptized at Salisbury, Pennsylvania, June, 1876, by Silas Keim, after having been interrogated by the memorable James Quinter; was elected to the ministry, with his brother Jacob, in June, 1880; forwarded to the second degree April 24, 1886; ordained to the eldership September 27, 1886, with John N. Davis, each to officiate alternately at councils. After Brother Davis became inactive, the care and oversight of the church rested on Brother Peck.

Being of German stock, he inherited the thrift and enterprise characteristic of that race. He is a man of powerful build and strong executive ability, combining these qualities with a strong



**Elder Lewis A. Peck and Wife.**

desire for the adherence of the church to the principles of loyalty and consistency as taught in the Divine Word. He has kept the church in a healthy condition and the inevitable result is a steady growth.

He is also a zealous Sunday-school worker, having been either superintendent or teacher continually for the past thirty years.

Brother Peck has his second wife, the first union being blest with three children as well as the second—three sons and three daughters—all being members of the Church of the Brethren.

It is only when visiting in his home that you come in touch with his true nature. His commodious house, bounteous table, and strong family affiliations are all corroborative evidences of a good "housekeeper."

#### **IRWIN R. PLETCHER.**

Irwin R. Pletcher, son of Daniel and Martha Pletcher, was born in Fayette County, Pennsylvania, November 15, 1880. When yet a small child the family moved to Maryland, but returned to Pennsylvania when Irwin was nine years of age. Here he has lived ever since.

His early schooling was somewhat delayed, but at the age of about ten his opportunities improved and he entered the public school in Mt. Pleasant Township, Westmoreland County. He graduated from the public school when sixteen years old in the spring of 1897. After assisting his father in the operation of a sawmill several years, he took six weeks of preparatory work, and began teaching school in Fayette County at the age of nine-



**Irvin R. Fletcher and Wife.**

teen. After teaching two years he worked at the carpenter trade and in a store.

On December 25, 1903, he was married to Miss Sadie G. Horner, daughter of Myers and Ida Horner, and granddaughter of Elder D. D. Horner. After working in Elder Horner's mill a year, he purchased it and operated it till 1906, when he was called to the ministry. He sold his mill and moved upon a farm which he had purchased. After four years on the farm he has gone back to teaching, which profession he has followed ever since.

During a series of meetings held by Elder D. H. Walker in the Jacobs Creek house in the fall of 1897, he united with the church, being baptized by Elder J. K. Eicher. He early became interested in Sunday-school and church activities. He has served in the capacity of Sunday-school superintendent a number of years, both before his election to the ministry and since. He has represented his church a number of times as delegate in Annual and District Meeting.

#### **DR. RICHARD T. POLLARD.**

Richard Thomas Pollard, son of Thomas and Elizabeth Pollard, was born in Cornwall, England, November 24, 1848. He comes from a family of mine workers, and from his youth he worked in the tin and copper mines of his native country. He had none of the advantages of an early education. When he arrived in America, in 1868, he did not know the multiplication table and was equally backward in all other branches of learning.

Upon his arrival in America he first went to Hibernia, Morris County, New Jersey, where he was employed in the mines until 1871, when he came to Somerset, entered the employ of W. H. Welfley, and assisted him in his photographic work for one year. For several years he mined and farmed in the southern part of the county.

His eagerness for an education caused him earnestly to apply himself at all possible times to improve his mind. He denied himself all pleasures and luxuries in order to secure an education. In 1875 he came to Elderton, Armstrong County, where he was a student in the Plum Creek Normal. Five years he was engaged in teaching school.

May 2, 1876, he married Mrs. Hannah Kimmel, widow of Peter Kimmel, and daughter of Elder Shumaker, of Red Bank Township, Armstrong County. To this union two sons were born; viz., Thomas S., a miner, and Lee W., a druggist.

After farming some years in Armstrong County, he decided to take up the profession of medicine. In 1889 he entered the Baltimore Medical College, graduating in 1891, obtaining his diploma as a regular practitioner of the allopathic, or old school of medicine. Dr. Pollard began the practice of medicine in Hagerstown, Maryland, in 1891, where he remained two years. In 1893 he moved to Garrett, Somerset County, Pennsylvania, where he has practiced very successfully ever since. He is a member of the State and County Societies, the Baltimore & Ohio Railroad Surgeons' Association, and is local surgeon for the Baltimore & Ohio Railroad Company at Garrett.

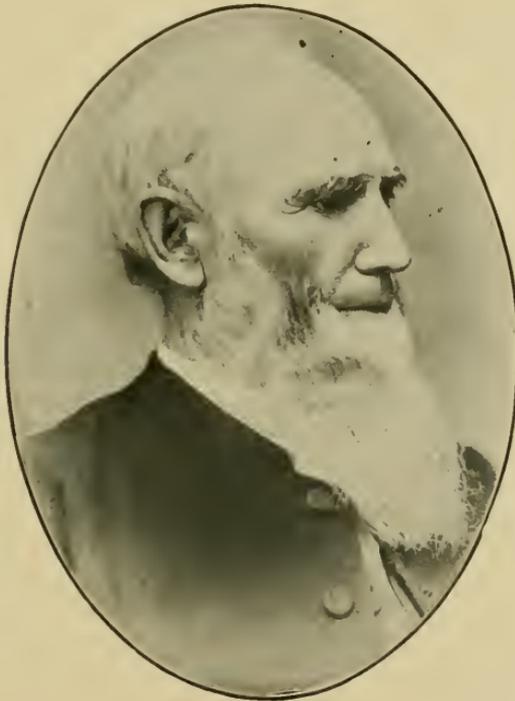
He was called to the ministry in the Plum Creek congregation in 1879, and ordained to the eldership in the same congregation some years later. In addition to his church work in his home congregation, he preached in the Red Bank congregation regularly two years; he also served the Glade Run and Brush Valley churches a year or two. He did not live in Garrett very long until a Sunday-school was opened and preaching services were held. The Garrett meetinghouse was the result of these early efforts. For some years he was active in the ministry, but since his profession makes such urgent demands upon his time, he does not preach much. He is the elder of the Berlin congregation.

Dr. Pollard's success in life is an example of what may be accomplished by a poor boy in America when possessed of pluck, push and perseverance.

### JAMES QUINTER.

James Quinter was born in 1816, in Philadelphia, Pennsylvania. He was baptized in the Coventry church in 1831. He was

called to the ministry in 1838. In 1839 he with Brother John Umstead visited the churches in Western Pennsylvania, and the brethren of the Georges Creek congregation were much pleased with his piety. They afterward concluded to secure his services for the congregation, and succeeded in getting him to come in 1842. He brought with him his mother, sister and two nephews. The Brethren bought him a small farm upon which, with hard labor, he made a meager living, but supplemented it by teaching



**Elder James Quinter.**

school in the winter. He was well educated and a very forceful speaker. In warm weather he would take his coat off and speak with a loud voice until the sweat would drop from his face.

In 1856 Brother Henry Kurtz, then editing the Gospel Visitor, at Poland, Ohio, prevailed upon him to assist him in its publication. The church was sorry to see him leave. During his stay in Fayette County the Georges Creek congregation greatly prospered. Neighboring churches also were helped.

About 1873 Elder Quinter again moved into Western Pennsylvania, locating at Meyersdale. Here he published the Christian

Family Companion and Gospel Visitor. Some time towards the close of the year 1876, when the publishing interests were removed to Huntingdon, Pennsylvania, Elder Quinter and family also removed there. There he continued to live until his death, which occurred in the Annual Meeting tent at North Manchester, Indiana, while on his knees in prayer, May 19, 1888. He was buried from his home in Huntingdon, May 23, the funeral being conducted by Elders H. B. Brumbaugh and W. J. Swigart, assisted by a number of other elders and ministers. He was buried in Riverview cemetery.

Many pages might be written about this faithful man of God, but we felt only like considering him as he was related to the church work of our District. We notice him in another chapter, as an educator. Allusion is also made to his remarkable meetings in the Ten Mile church. During his last residence in the District he was prominent in the District Meetings, holding different offices.

His first wife, whom he married September 17, 1850, was Mary Ann Moser, daughter of Brother Daniel Moser. To them was born a daughter, Lydia Isabella, April 15, 1854.

She was married September 20, 1877, in the Pilgrim chapel, Huntingdon, Pennsylvania, by her father, to Elder Jacob T. Myers, of the Green Tree congregation, Montgomery County, Pennsylvania. Elder Myers' native county is Somerset. A son, named for his grandfather, James Quinter, was born to them January 23, 1882, and a daughter, Grace Quinter, July 6, 1885.

When Elder Quinter moved to Ohio, in 1856, his mother and sister remained in Fayette County. Through the summer and autumn of 1857 his wife was afflicted with consumption. On September 2 she was anointed, and as she greatly desired to see her parents again he accompanied her shortly afterward to her old home in Fayette County, where she died October 9, same year. His mother and sister now came to care for his home and his motherless little daughter.

April 11, 1861, he was married to Fanny, daughter of Elder John Studebaker. To them two daughters were born—Mary N., January 21, 1863, and Grace, June 10, 1870. Grace was married to F. F. Holsopple. Mary N., after having labored in Juniata College a number of years, both as student and teacher, sailed as missionary to India in 1903. On the field she did commendable work. She had the supervision of the Widows' Home in Jalalpor, a position carrying with it concern for the welfare of some of the most unfortunate of India's wretched ones. She was home on furlough in 1910-1911, and spent some time among the churches, where her messages were heard gladly. She passed to her reward January 14, 1914.

## GEORGE RAIRIGH.

The Rairigh family has taken an active part in the work of the church in Western Pennsylvania, as well as in a number of the Western States and the Eastern Shore of Maryland. So far as known all the Rairighs and Raricks in the Church of the Brethren are descendants of one John Rairigh, who with his wife came from Germany, and likely settled first in the "Valley" of Virginia, for they moved from Virginia and located between Plumville and Smicksburg, Indiana County, Pennsylvania.

Elder George Rairigh, Sr., who was a son of John Rairigh, and was born August 22, 1793, located on a farm about a mile north of the present town of Sagamore, Cowanshannock Township, Armstrong County. His wife was Elizabeth Bair, a Southern lady. Whether their marriage took place before coming to Pennsylvania is not stated; neither is it known definitely where they united with the church. On their farm they had a log house and log barn. In the barn, which is still in use, Elders Levi Roberts and John Mineely and other pioneer ministers held forth the Word of life. Love feasts also were held there.

Elder Rairigh was the first preacher elected in the Cowanshannock congregation. The date is not known, but it must have been near the close of the twenties of the past century, or early in the thirties. It is said he preached his first sermon in his own barn. As a boy he had no educational privileges. When called to the ministry he could not read his text. His devoted wife read it for him. She also taught him to read the German language. When, later, the people wanted English preaching she also taught him the English. What Elder Rairigh lacked in education he more than made up in piety, industry, devotion, perseverance and earnestness in the cause. In this way he was helped to overcome the many difficulties that loom up in the way of missionary effort.

Elder Rairigh was a home missionary in the fullest sense of the word. While his faithful wife managed the farm and did the spinning, he was about his Father's business. It is said that it required twenty-six weeks to give meetings in turn to the mission points that had been opened by this earnest and self-sacrificing minister. His field was Armstrong and adjoining counties. He traveled some on horseback, but mostly afoot. He is said to have made two missionary journeys on foot to the State of Ohio. He went all kinds of weather, and when necessary swam the streams. He counted not his life dear unto himself. Under his earnest preaching, which he often emphasized by striking his Bible, many people were converted and baptized by him. He was called far and wide to officiate at funerals, for which calling he was peculiarly

fitted. He was a rather slight-built man, very active, and it is but natural that so strenuous a life could not endure very long. He contracted a bronchial affection from which he died October 10, 1856, aged 63 years, 1 month and 20 days. He was buried in the Cowanshannock cemetery.

Here I quote from the Gospel Visitor of that time: "The day before his death he was in ordinary health, and occupied with such work as he still felt able to do. Though he suffered these twelve years, more or less, of bronchitis, he went to bed at his usual time without particularly complaining. About two o'clock he was taken with violent vomiting of blood, and before a light could be lit his spirit had fled and his body was a corpse."

Their children were: Samuel, Peter, George, John, Annie (married Joseph Whitacre), and Catharine (married David Helman). All but Annie were members of the Church of the Brethren. Samuel was a minister in Cowanshannock. He moved to Ohio, and later to Peabody, Kansas, where he died in the Old Order church. John, a deacon, moved to Ohio and later to Indiana. Three of his sons, Isaac F., J. W. and J. G., are ministers. George moved to Cherry Tree, Indiana County. Two of his sons, Isaiah and George S., were preachers.

Of Elder George Rairigh's great grandsons three are in the ministry; viz., S. F. Rairigh, of Denton, Maryland, a son of Elder George S., Ralph Rarick, of Bethany Bible School, a son of Levi Rarick, and W. Carl, of Colfax, Indiana, a son of Elder J. W. Rarick.

#### JAMES F. REAM.

James F. Ream, son of Garrett and Sarah (Horner) Ream, was born near Goshen, Indiana, August 25, 1858. About 1865 the family moved to Scalp Level, Pennsylvania, where James grew to manhood. His education was received in the public schools of that vicinity. In Garrett Ream's family were three sons: Jeremiah, of Quakertown, Pennsylvania, James F. and Alonzo E. (deceased). In his earlier years Brother Ream assisted his father in the mercantile business in Scalp Level.

In 1882 Brother Ream and Sister Christina Holsopple, daughter of Elder Jacob and Polly (Lehman) Holsopple, were united in marriage. To this union the following children were born, namely: Carrie, Ira, Emma, Verna, Roy, Ruth, Margaret, Florence, and Harold. Brother and Sister Ream began housekeeping in Scalp Level, where for about twenty years he was engaged in the harness-making business. Later they lived a number of years at Quakertown, Bucks County, Pennsylvania. The last few years they have resided on a farm in Indiana County, near Cramer.

Brother Ream united with the Church of the Brethren in Scalp Level in 1882, being baptized by Elder Hiram Musselman. He at once began to be active in Sunday-school work at that place. He held almost every official position in Sunday-school from superintendent down. He is a great lover of music, and has been a leader in song for many years. On July 4, 1893, he was elected to the ministry in the Shade Creek congregation, where he labored until 1908, when they moved from the congregation to Bucks County.

Brother Ream has frequently represented his congregation at the District Meetings, and he was the treasurer of that meeting from the death of Hiram Lehman until he left the District.

### SAMUEL F. REIMAN.

Samuel F. Reiman was born in Stony Creek Township, Somerset County, Pennsylvania, March 23, 1841. He was the oldest son of Jacob and Elizabeth (Fike) Reiman, to whom were born seven children.

The earlier period of his life was spent on his father's farm, during which time he took advantage of the educational privileges afforded by the common schools of his day. Later he attended some of the normal schools of the county and qualified himself for the work of teaching.

On January 21, 1865, by Elder Daniel P. Walker, he was married to Miss Rebecca Schrock, daughter of Elder George and Susan (Horner) Schrock, and sister of Elder W. G. Schrock. To this union were born Alvin H., who died in infancy; Mahlon S., married to Dillie V. Walker; Clara G., married to Elder J. J. Shaffer, died in 1913; George S., married to Emma E. Walker, and Elizabeth S.

After his marriage he settled on a farm in Brothers Valley Township, Somerset County, where he resided until his death.

Brother Reiman served the church a number of years, as deacon, and in 1880 he was called to the ministry in the Brothers Valley congregation. In 1895 he was ordained to the eldership.

As a public speaker Elder Reiman won no special distinction, but, generally speaking, it may be said of him that his thoughts were forceful, conclusive, and convincing, being the product of a heart overflowing with love for the souls of men. He possessed that true devotion to the principles of the church of his choice that comes only through the constant study of God's Word and a willingness to be guided by the Holy Spirit. In all his religious work he was sincere, believing that the true Christian should practice what he preaches. To him pretense and outward show were only a "form of godliness," not having "the power thereof." To

him honor and fame were not the product of an ambitious life, but the reward of a life of sacrifice and humble service for the Master and the church.

As a private citizen he was generous, almost to a fault, to those whom he considered worthy, and to every one in need he was always willing to extend the helping hand and a word of cheer and comfort.

His two sons are deacons, and his grandson, Ralph Reiman, is a young minister. Peacefully he passed out of this life on the morning of the 17th of February, 1897, and was buried in the Pike church cemetery. Funeral services were conducted by Elder Silas Hoover.



Ralph Walker Reiman.

### RALPH WALKER REIMAN.

Ralph W. Reiman, son of Deacon Mahlon S. and Dillie V. (Walker) Reiman, was born September 26, 1894, in Brothers Valley Township, Somerset County, Pennsylvania. His sister, Ruth, was born December 1, 1900. Ralph is supplementing his common school education by attending Juniata College. He was called to the ministry in the Brothers Valley congregation, October 12, 1912, and installed in 1915.

## HARVEY SNOWBERGER REPLOGLE.

The history of Western Pennsylvania is closely interwoven with the history of Morrisons Cove, and the Yellow Creek church, which has been divided and subdivided until it includes nearly all the churches of Bedford and Blair Counties. The home of this church is now known as the New Enterprise church. Four of the leading and familiar family names of this church and settlement are the Replogles, Snowbergers, Snyders and Brunbaughs.

Isaac B. Replogle, son of Daniel and Nancy (Brunbaugh) Replogle, was married in 1855, to Miss Elizabeth, daughter of Elder Andrew and Susan (Snyder) Snowberger. To this union were born nine children, the eighth of whom is the subject of this sketch. Harvey Snowberger Replogle was born near Waterside, Bedford County, Pennsylvania, September 27, 1871. He, with five brothers and one sister, was left motherless at the age of three years. Three years later his sister Barbara was married to Elder Levi F. Holsinger. They took little Harvey into their new home, and he remained with them until he was twenty-four years old.

Harvey grew up on the farm and attended the public schools until he was eighteen years of age. A more studious and methodical, and at the same time a more bashful boy was hard to find in his community. He was too bashful, or perhaps, tender-hearted, to say his "piece" in school. Once, when he had come into a certain community to preach, a former schoolmate of his, living near the place of meeting, made this remark: "I must go and hear him. I wonder whether he can get it said. In school he always prepared his piece but never got it said." While listening to the sermon she concluded that he was now able to testify for the Master.

After leaving the public schools he attended several terms of local normal, after which we find him as a student in Juniata College, where he graduated from the normal English course in 1896. He began teaching in 1890 and taught country schools, town schools, teachers' local normals, two terms in Derry High School, and six years as ward principal in the Johnstown schools. While following this profession he was always an earnest student and a conscientious teacher.

During a revival, held in the New Enterprise church by Elder Jesse Calvert, he gave his heart to Christ and was baptized by Elder J. Z. Replogle, being at the time fifteen years old. He always was a regular attendant at church and Sunday-school. Soon after his conversion he began to take an active part in educational meetings and literary societies, and then became active in the young people's meeting of the church. He soon showed ability

as a speaker and was always very earnest in his manner of address.

On August 22, 1896, only a few months after his graduation, he was called to the ministry by his home congregation, and was installed the same day by Elder James A. Sell. Two weeks later, in the same church, he preached his first sermon, using the theme, "Confidence in God." He felt that the call was from the Lord, and it was his ambition to succeed in the holy calling. During the first year he preached thirty-six sermons. Since that time there has been no year in which he preached less than 100 sermons, while during some years he preached as many as 300.

Elder Replogle has met with excellent success in the evangelistic field. The second year after his election he held his first revival meeting, in the Claar church, when forty-two confessed Christ. Since that time most of his vacation time while teaching was spent in evangelistic efforts. The Lord has blessed these efforts by bringing 1,078 souls to Christ. He was advanced to the second degree in the New Enterprise church, September, 1899, and ordained to the eldership in the Plum Creek congregation, October 9, 1910.

When pastors were few in Western Pennsylvania he was called to be the pastor of the Morrellville church, West Johnstown congregation, and served them two years. Then, after teaching one year, he was called to the pastorate of the Plum Creek and Glade Run churches, with residence at Plum Creek. He served those congregations nearly five years, when he accepted a call from the Scalp Level congregation to become its first pastor since it is a separate organization. He has been serving there the past three years.

In 1904 he was married to Miss Josephine Arnold, who also is a graduate of Juniata College, who has been his faithful helper since that time in the busy pastoral life. His ability as a Sunday-school worker has always been recognized in Western Pennsylvania. He has been chairman of the association since its organization, in 1910. He has served the District as Writing Clerk for six years. He is a member of the Home Mission Board, and the present secretary of the same; he is also president of the Bible Institute Committee. He represented Western Pennsylvania on the Standing Committee at the York Conference in 1912.

#### HADDON Q. RHODES.

Haddon Q. Rhodes, youngest son of Deacon Emanuel and Mary (Knavel) Rhodes, was born in Johnstown, Pennsylvania, April 25, 1892. He was reared on the farm in Taylor Township.

and received his education in the Johnstown public schools. He was received into the Pleasant Hill church of the Brethren by Brother J. H. Cassady in December, 1908.

On March 17, 1912, he was united in marriage to Rosie Lybarger, daughter of Shannon Lybarger, of Hooversville, Pennsylvania, by Elder S. P. Zimmerman. He was elected to the ministry in the West Johnstown congregation December 12, 1911, and installed the following year. Brother Rhodes felt the need of further preparation in order to become an efficient minister, so with his family he located in Huntingdon, in 1914, where he has been a student in Juniata College ever since. On his mother's side Brother Rhodes comes from one of the oldest Brethren families on what is known as Benshoff Hill. The Knavels were among the early settlers in that community.



Haddon Q. Rhodes.

#### DAVID C. RIBBLETT.

Jacob D. Ribblett was born May 10, 1836, in Conemaugh Township, Cambria County, Pennsylvania. Sabina Yeager was born March 7, 1841, near Greencastle, Lancaster County, Pennsylvania, and came to Cambria County with her parents when thirteen years old. Jacob D. Ribblett and Sabina Yeager were

married May 15, 1859, by Elder Solomon Benshoff, and in August, 1862, both were baptized by the same minister. He was a farmer all his life and never indulged in tobacco or liquor. He was called to the office of deacon in the Conemaugh congregation in August, 1864, and is still active in the office. Their home is near the Locust Grove (Giffin Hill) church.

David C. Ribblett, their son, was born June 21, 1878. He was reared on the farm and given good school facilities. He united with the Johnstown congregation by baptism, in October, 1894. Some time in May, 1904, he was elected deacon, and on June 30, 1904, he was called to the ministry.

### LEVI ROBERTS.

His grandfather, Richard Roberts, was a native of Wales, and located in Virginia, where he married and had a large family. His son, Joseph, born March 18, 1743 (O. S.), in the Woodcock Valley, Huntingdon County, Pennsylvania, was massacred by the Indians. Joseph married Agnes Seabrooks, of Maryland. She died August 24, 1833, aged 90 years, and is buried in the Angus graveyard, East Taylor Township. They came to the Valley before the Revolutionary War, and five of their children grew to maturity; viz., Richard, Nancy, Jemima, Mary, and Levi.

Levi was born February 9, 1779, and died December 6, 1860, aged 81 years, 9 months and 27 days, and is buried in the Angus graveyard. Funeral was conducted by Lewis Cobaugh and others, from Rev. 22: 14. When Levi was two years old his father, Joseph, was cruelly murdered by the Indians. On November 19, 1799, he married Elizabeth Goughnour, daughter of David Goughnour, of Bedford County. In 1803 he and his mother and his two brothers-in-law, Dimon and Shaffer, came to Cambria County and located on what is now known as the Angus farm, in East Taylor, which is about five miles north of Johnstown, on the Ebensburg road. Levi purchased a tract of land known as the "Vineyard," which had been warranted in the name of Reuben Gregg, and patented by Reuben Haynes, of Philadelphia. When Levi located here the forests abounded with wild animals, such as panthers, wolves, bears, deer, wildcats, foxes, etc. There was but one family, who lived about a mile from his cabin, and another at what is now Conemaugh, nearer than Johnstown. He had several children, but only three sons and three daughters lived to full age. Three of his sons and one daughter survived their father. The six children were: William, Nancy, Susannah, Sarah, Jacob and John. His son, John, who was born January 17, 1818, and died in Franklin Borough, January 24, 1906, was elected sheriff of Cambria County in 1855, as a Democrat.

In 1839 Levi sold his farm, and five years thereafter he went to Jefferson County, Iowa, and lived there with his children for several years, but returned to his old home before he died.

Levi Roberts united with the Church of the Brethren in about 1820, and was soon chosen to the office of deacon. In this office he served faithfully.

While serving the church in that capacity he walked to the Casselman River (Elk Lick), a distance of about thirty miles, to visit some members and notify them of a love feast to be held in the Conemaugh church. The next day he walked home; then on the following day he walked to Blacklick, to visit another family and notify them of the love feast to be held, and the next day he walked home again. On this occasion he was accompanied by Brother George Hildebrand, father of Elder David Hildebrand. They walked four days through the wild forest to pay their official visit to two families.

After serving in the deacon's office acceptably about five years, he was called to the ministry in 1825. In this office he was associated with Elders Jacob Stutzman, John Mineely and Samuel Lidy. He was ordained to the eldership in 1844.

Elder Roberts was a prominent preacher of his day. He traveled far and wide in the interests of the Master's cause. It is said that he nearly always walked to his appointments. One time while on his way to the home of Philip Hoffman, beyond where the town of Scalp Level now is, he was overtaken by night, and it being too dark to travel he obtained a live coal and built a fire and camped for the night. The next morning he found that he was so near to the Hoffman farm that he could hear their rooster crowing. His labors extended over parts of Bedford, Somerset, Indiana and Armstrong Counties, besides his home county.

#### GIDEON ROGERS.

Gideon Rogers was born in Bedford County, Pennsylvania, September 16, 1826. His father, Ellis Rogers, emigrated with his parents from York County at an early date. His mother's maiden name was Julia Rowzer. His parents were members of the Baptist Church, but his mother in her later years united with the Church of the Brethren. The Rogerses are of Scotch descent.

Brother Rogers was the fifth of a family of eleven children. The opportunities to secure an education in those days were very meager. He had to go as far as two miles and more to attend a subscription school. However, naturally aspiring after knowledge, he stood well in his class, and by the time he attained manhood he entered the ranks of the school-teacher for several years.

His early piety is clearly shown by the fact that he united



Gideon Rogers.

with the church at the age of twenty-one years, being baptized by Elder Levi Roberts. He was married to Miss Mary Ann Snyder October 25, 1849, by Elder Roberts. His wife also was a member of the church before their marriage. To this union were born two children, Elder Levi Rogers, who was the late elder of the Dunning Creek congregation, and Sister Barbara Callahan.

On January 2, 1864, Gideon and John Rogers were elected to the ministry. He made good proof of his ministry. The Bible was his delight, and he used every spare moment in reading its sacred pages. His life reflected the teaching of the Great Teacher. In his preaching he was earnest and spiritual.

Brother Rogers loved to think on, and converse about, the doctrine of the resurrection. The second coming of Christ was also a favorite theme of his. His life was a blessing to all with whom he associated. His last words were: "I am now going home."

He was never a strong man physically, and died in his sixty-first year of that dread disease, consumption.



Elder Levi Rogers.

### LEVI ROGERS.

Levi Rogers was born at Alum Bank, Bedford County, Pennsylvania, September 7, 1854. He was the only son of Elder Gideon and Mary Ann (Snyder) Rogers. His only sister, Barbara, was first married to Robert Callahan, a deacon, and is the second wife of Abraham Fyock, the present elder of the Dunnings Creek congregation.

Brother Rogers was reared on his father's farm, and farming was his occupation all his life. He received a fairly good education and was one of the leading citizens in his community. Brother Rogers was blessed with a fine physique and strong physical powers, and those who saw him at the late Conference

at Hershey never could believe that in a little more than a month his race would be run. Tall and towering above his fellows, he yet was humble and unassuming as a little child. He emulated the good traits of a noble parentage.

Brother Rogers was twice married. On September 9, 1875, he was married to Jane Smith. To this union were born five children. This wife and children are all deceased except one son, Sewell. His second companion was Elizabeth Walter, who with three children survives. Elder John S. Holsinger officiated at both marriage ceremonies. It will be seen that Brother Rogers suffered many bereavements and experienced many sorrows.

Levi united with the church in 1875, being baptized by Elder Brice Sell. He was called to the ministry in the Dunnings Creek congregation, June 13, 1885, and soon afterward advanced to the second degree of the ministry. On October 15, 1901, he was ordained to the eldership. Ever since the death of the senior elder, John B. Miller, October 27, 1912, Brother Rogers has had the oversight of the church. Elder Rogers was prompt and active in his church work, and his labors extended beyond the borders of his home congregation. No accurate record of his official services at funerals, marriages and baptisms was found, but his ministrations upon such occasions were eagerly sought far and wide.

Living in the extreme eastern part of our large District made it laborious for him to attend the various meetings of the District, yet he was usually present upon these occasions, and frequently in the capacity of delegate.

He served his District on the Standing Committee at the Winona Lake Conference in 1913. He also acted on other committees, and was a member of the "Old Folks' Home" project at the time of his death.

The following incident, which took place at our last District Meeting, shows the character of the man: When the rebaptism question was ready to go before the delegates for final decision, Elder Joseph Holsopple, an octogenarian, arose and wanted to make a speech on the question. The Moderator kindly informed him that the time for the discussion of the question was passed and that he was ready to put it on its passage. It was then that Elder Rogers arose, and in his kindly way begged that the old veteran of the cross should be allowed to give his speech, at the same time saying that it might be the last District Meeting he would be able to attend. Little did any one think then that that was Elder Rogers' last District Meeting.

Elder Rogers died at the Nason Hospital, Roaring Spring, Pennsylvania, where he was taken to undergo an operation for stomach trouble, July 14, 1915, aged 60 years, 10 months and 7

days. The funeral services, which were largely arranged for by himself, just before going upon the operating table, were fully carried out. Elder A. G. Crosswhite was assisted in the funeral services by Elder C. B. Smith, of Kansas, and the home ministers. The text used was 2 Tim. 1: 12, and interment was made in the Dunnings Creek cemetery.

### WILLIAM H. RUMMEL.

William H. Rummel was born March 28, 1873, near the present town of Jerome, in the Quemahoning congregation, Conemaugh Township, Somerset County, Pennsylvania. He is a son of David and Elizabeth (Grady) Rummel, and his brothers and sisters are: Allameda, John W., Kate A., Herman A., Sarah M. (deceased), Maggie J., David A., Samuel C. (deceased), Mary A., Elmer F., Lucy P. (deceased), and Elsie V. John W., Herman A., David A. and Elmer F. are deacons in the Church of the Brethren. The parents are residing in Johnstown, Pennsylvania.

Brother Rummel was reared on the farm and was given such school privileges as circumstances permitted, but the requirements of a large family on a farm usually cut his school terms short at both ends. He made use of the church and Sunday-school privileges afforded at the Maple Spring church.

In the winter of 1890 the family moved to the eighth ward of the city of Johnstown (then Roxbury), and the sons yet at home and who were old enough, had to work at public works. It was then that William began to work for the Cambria Steel Company, in the axle plant department, working there about fifteen years.

During this time he became acquainted with Mary C. Beeghley, daughter of Jacob and Catharine (Speicher) Beeghley, of Maryland, and was united to her in marriage by Albert U. Berkeley. Locating in Roxbury, they resided there until 1902, when they bought and moved onto a farm in Upper Yoder Township and have since been engaged in farming.

During a series of meetings, held in the Maple Spring church in January, 1888, by Elder D. H. Walker, he accepted Christ as his personal Savior, and was baptized in Bens Creek by Elder S. P. Zimmerman. In Roxbury he took an active part in Sunday-school work, being superintendent, as well as teacher at times. On October 24, 1899, he was elected deacon in the West Johnstown congregation; December 12, 1911, he was called to the ministry, and about a year later was advanced to the second degree. In this position he is faithfully serving the church, and at present is partially-supported pastor and assuming part of the responsibility of

the Viewmont church of the Brethren in the West Johnstown congregation. He is an active Sunday-school worker.

(Portrait on Page 199.)

### CHRISTIAN SCHMUCKER.

Christian Schmucker was born May 8, 1801. He was of German descent. When a young man he was married to Mary Ann Miller, daughter of Abraham Miller, of Somerset County. Seven sons and four daughters were born to this union. Brother and Sister Schmucker were among the charter members of the Quemahoning church. In their home the church services were regularly held every thirty-six weeks, or nine months, and the entire gathering was served with a free dinner. The horses also were given a good meal. There are no data at hand to tell us when he was elected to the ministry. According to John Kline's diary (page 343) he was ordained at Michael Forney's home during a love-feast season, May 28, 1854, by John Kline and James Quinter. He did not live long after he was in the full ministry, one authority saying he died December 27, 1853, and another, in 1854, which must be correct, according to Elder Kline. His age is given as 52 years, 7 months and 19 days.

Elder Schmucker practiced a method of curing for consumption by means of nine twigs cut from that many kinds of fruit trees, dropped in a spring that flows toward sunrise. In connection he would read a portion of Scripture, and offer up a fervent prayer in behalf of the patient. The efficacy of the cure was testified by some of the patients.

He died on the farm where he had reared his family. He died very suddenly of paralysis, and was buried in the family burying ground.

His children were: Peter, Rachel Dickey, Elizabeth Saylor, Joseph, a deacon in the Quemahoning congregation many years, Jacob, Noah, Aaron, Isaiah, Mary, and Lydia Usaw. Many of his descendants are members of the Church of the Brethren, and several are deacons.

### GEORGE SCHROCK.

By His Son, William G. Schrock.

Elder George Schrock, a prominent citizen and well-known farmer in Brothers Valley Township, was born in 1816 and died in 1893. He could trace his ancestry for four generations back to Switzerland, where his great-grandfather was born. The latter migrated to America and settled in Lancaster County, Pennsylvania, about the year 1700.

From this family came two sons, Casper and John, who settled near Berlin in 1765. From these two sons' families sprang all or perhaps nearly all of the Schrocks in Somerset County. Their names appeared as late as 1796 on the tax list for Brothers Valley Township. Casper Schrock, grandfather of the subject of this notice, lived on a farm some distance north of Berlin. From this large family came Christian Schrock, father of Elder George Schrock. Nearly all the Schrocks then north of Berlin and Stony Creek can be traced to this family.

Christian, one of the sons of Casper Schrock, was born in 1780 and died in 1847. He was married to Franie Good, who was born in 1789 and died in 1880, aged 91 years. To this union were born four sons and five daughters. All lived and died in the faith of the Church of the Brethren. They settled on the farm now owned by Enmanuel L. Knepper, and forged out a home for themselves in the heavily-timbered forests that covered all this vast section of country at that time.

Elder George Schrock, one of the sons and the subject of this special notice, came from the above named family and was born in 1816 near Berlin, Pennsylvania. In 1838 he was united in marriage to Susan Horner, daughter of David Horner, near Meyersdale. To this union was born one son, William G., and one daughter, Rebecca, who was married to Elder S. F. Reiman. They lived two years in Westmoreland County, Pennsylvania, but returned in 1840 and occupied the old Schrock homestead, where he continued farming up to 1851, when he was called to the ministry. Several years prior to this he served the church in the deacon office. He proved faithful to his high calling and became a willing and able worker and expounder of the Word of God. He was soon promoted and in 1880 ordained to the full ministry. In 1865 he was bereft of his companion by death, and several years later was united in marriage to Sister Sarah Horner, who outlived him by a few years.

Elder Schrock had few advantages to gain more than a limited education. He was, however, a lover of books and accumulated quite a library, and was able to read well, both in the English and German languages. He had large natural ability and a strong inclination for literature. He patronized our church literature from the beginning, books and papers brought out by the Church of the Brethren. His first wife was a splendid reader in either language. By a constant course of reading and study he had gained for himself a rare stock of useful information. His natural ability, strong memory, and great love for the Bible served him well when he took up the work of the ministry. Another advantage he possessed above many others was his strong, clear voice, both in song

and in the pulpit. He spoke freely and at times fluently without strain or even notes, in the German language. It was the prevailing language throughout the Glades up to 1880.

During the prime of his life his preaching was in good demand at home and abroad. He solemnized many marriages, conducted most of the funerals in his congregation, and often in the adjoining churches, and sometimes for other denominations. In his best days he represented the church, year after year, in Annual Meeting, as well as in the home State District.

At last, when age and falling health came, he requested to be relieved and the work of the Master committed to younger brethren, to care for and watch over the flock. He passed away peacefully to his reward, January 25, 1894, aged 77 years. Father Schrock was laid to rest in the beautiful cemetery at Brotherton. Services were conducted by Elders Daniel Stauffer and Valentine Blough in the presence of an overflowing audience of friends and neighbors.

#### JOHN C. SCHROCK.

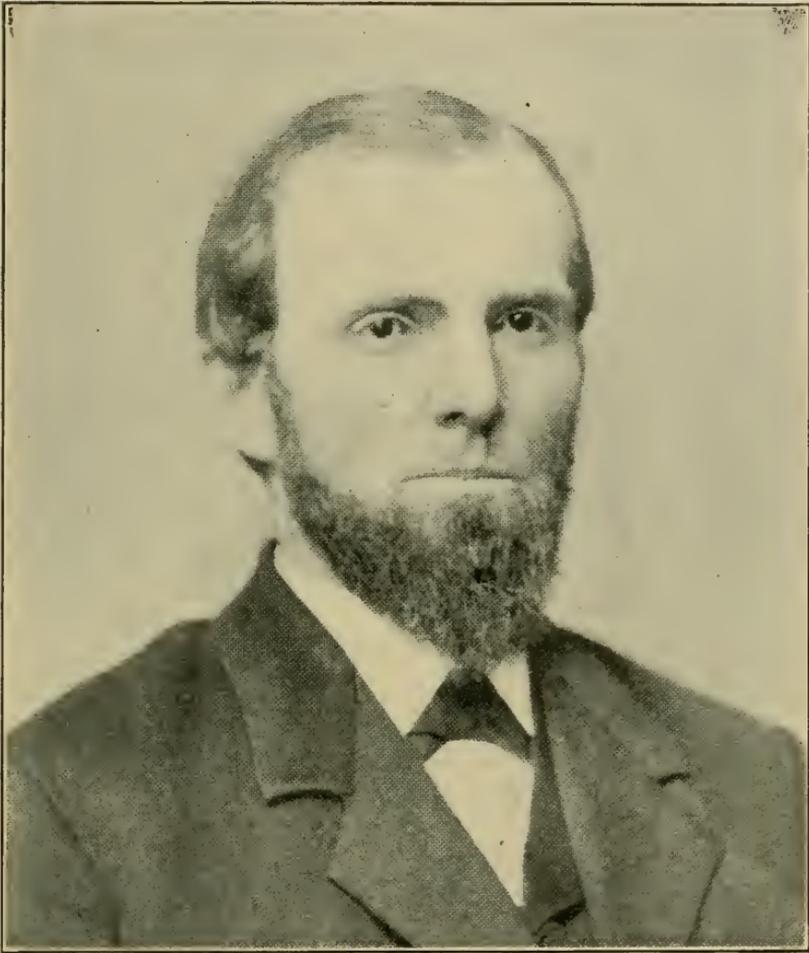
John C. Schrock was born on a farm near Berlin, Somerset County, Pennsylvania, July 23, 1818. His parents were Christian and Fanny Schrock. He was reared on the farm and that was his lifelong occupation. His education was in the German language.

He was married to Lydia Saylor. They moved to the Middle Creek congregation, Somerset Township, where he was elected to the ministry, when he was about forty years of age. He never traveled much outside of his home county, his labors being confined principally to his home congregation. He was a very pious brother, and a good neighbor and father. He died in 1893 at the age of 75 years, and is buried in the Summit cemetery.

#### WILLIAM G. SCHROCK.

Elder W. G. Schrock was born March 27, 1840, near Donegal, Westmoreland County, Pennsylvania. He is one of a family of two children, a son and a daughter of Elder George and Susan (Horner) Schrock. His sister, Rebecca, was married to Elder Samuel F. Reiman.

His descent can be traced back five generations to Switzerland, to his great-great-grandfather, who emigrated to Lancaster County, Pennsylvania, about 1700. Brother Schrock was brought up on the farm now owned by his son-in-law, Emanuel L. Knepfer, and was educated in the common schools of Brothers Valley Township, with six terms in the normal schools of Berlin, then conducted by the county superintendents. He taught school a number of terms and attained to the rank of a professional teacher.



**Elder William G. Schrock.**

In 1860 he was united in marriage to Rebecca Walker, daughter of Elder Daniel P. Walker, and to this union was born one daughter, Emma S., married to E. L. Knepper. To them also was born one son, Lewis S., married to Grace Hay Berkley. He graduated from Juniata College and is a minister in the Brothers Valley congregation. His daughter, Emma, also took a select course in the same school.

Brother Schrock was elected to the ministry in the fall of 1880, and was soon advanced to the second degree. He now felt the need of a greater preparation in the higher branches and lan-

guages. To this end he spent some time in Juniata College, where he acquired ability to read and study the Bible, not only in the English, but also to some extent in German, Latin and Greek.

Brother Schrock was advanced to the eldership in 1895, and then took charge of the Brothers Valley congregation for a number of years and lately resigned in favor of Elder D. H. Walker. He left the church in peace and good working order.

Nearly fifty years ago Brethren Schrock and Lewis J. Knepper organized the first Sunday-school in the Brothers Valley congregation, at the Pike, and became the first superintendents. Now the church has four evergreen schools, with good interest in each.

In 1895 the reorganized Home Mission Board of Western Pennsylvania elected Elder Schrock chairman, which position he held six years. He was nearly always identified with progressive movements in his community as well as in the District. He was writing clerk of the District Meeting ten times, besides serving on a number of committees. According to the church record Elder Schrock served his church as delegate to Annual and District Meetings thirty-three times. He had a strong inclination to read nearly every paper and book on his reading table and in his private library, which at one time numbered over a thousand volumes.

Elder Schrock gave most of his time and confined his labors in the ministry to his home church. He took his place on the ministerial program, kept a lifelong diary, and for thirty-five years could locate every place, text, theme and date of every sermon he preached. The record gives nearly 1,000 sermons from 140 topics. In his younger and best days he had his full share of the work in his home church, preaching funerals, solemnizing thirty-five marriages, and doing his share of visiting the sick and afflicted. He wrote some forty articles for our church papers, mostly for the *Christian Family Companion*, the first weekly paper.

Brother Schrock was a noted traveler throughout the United States, and visited nearly all the large cities, from Boston, on the Atlantic, to the Golden Gate, on the Pacific. His last long trip to Seattle and the coast States covered nearly 8,000 miles. He has reached his seventy-fifth milestone, and is yet well preserved, both in body and mind.

#### ISAAC SECRIST.

Isaac Secrist, sixth child of John and Esther Secrist, was born in Armstrong County, Pennsylvania, February 6, 1844. The parents were of German descent, having moved from Huntingdon County soon after their marriage. For several generations back his ancestors were members of the Brethren. Mother Secrist took

much pleasure in telling how the meetings used to be held at her father's place every twelve weeks. When Isaac was yet young meetings were held in his father's home, and among the ministers to preach there was Joseph Shumaker. Robert Whitacre also preached in the Secrist settlement. Isaac had a pretty fair common school education in the English language. It is thought, however, that in the home the Dutch was used.

He was united in marriage to Sallie Ann Whitacre, daughter of Robert Whitacre, May 17, 1866, by Alexander Jewart, J. P. The first five years after marriage they lived in the above-named county. After that he purchased a house and lot in Indiana County, where he carried on a harness and shoemaking establishment. About eight years later he bought a small tract of land, and farmed some in summer and worked at his trade in winter. One son was born into the home, but he died in infancy.

Isaac and his brother, Caleb, were baptized at a June love feast at the old Manor church when the former was about thirty years of age. He served the church in the capacity of deacon for some years, and June 23, 1882, he was elected to the ministry, and advanced to the second degree June 16, 1883. He labored in the Manor congregation until 1890, when he moved to Armstrong County to take charge of the Cowanshannock church, and was installed its pastor by Elder J. C. Johnson. Here he labored until March 14, 1893, when he moved back again to the Manor church, and took his turns in filling the pulpit at Crooked Creek, Purchase Line and old Manor. His health was now failing, so he could do but very little, having had one hemorrhage during the summer.

He attended one term of Juniata Bible study. This put new energy and zeal into him, but he felt that he had not gone early enough. He was active in church and Sunday-school work. His mode of travel was usually on foot.

A short time before his death he walked to the old Manor church, a distance of eight miles, to preach and teach a Sunday-school class of twelve. He also had a class at Crooked Creek, and in order to teach it in the afternoon he walked back without dinner. He had not much more than begun his best ministerial work when the Master called him up higher. He is not known to have made a disappointment. The weather was all right at all times. Sunday-school was his specialty.

He died September 16, 1893, aged 49 years, 7 months and 10 days. Funeral at Crooked Creek, a ten-minute walk from his residence. Elders Mark Minser and Joseph Holsopple officiated, assisted by others. Interment was made at the same place.

**WILLIAM SEVITS.**

William Sevits was born (1812) and reared in Stony Creek Township, Somerset County, Pennsylvania. He was a son of Benjamin and Catharine Sevits. He was brought up in the faith of the United Brethren Church. At the age of twenty-three (1835) he was married to Barbara Miller. They united with the church and in the course of some years he was called (probably in the fifties) to the ministry in the old Berlin church. In 1880 he and George Schrock were ordained to the full ministry.

Being a man that appreciated his home very much he never traveled much outside of his home congregation. He was a faithful home preacher, and had a deep concern for the welfare of the church. He was contemporary with Elders Jacob Blough, John P. Cober, Daniel P. Walker, and George Schrock, for whom he had a great attachment. Indeed, it is said that his attachment to Elder Blough was so great that he asked to be buried side by side with him in the Blough-Forney cemetery, in preference to being buried in a church cemetery. And so the two old elders who labored so faithfully and peaceably together for so many years, with their faithful companions, are sleeping their long sleep side by side, in a country graveyard, on a beautiful rise, on the edge of a nice woods, about a mile from the old Grove meetinghouse, where was the center of their church activities. Elder John Forney's body sleeps in the same cemetery. These old pioneers of the cross labored and built better than they knew. Today we are reaping the fruits of their labors. Elder Sevits died in 1889, at the age of 77 years. Funeral services were conducted by Elder D. H. Walker.

**DANIEL D. SHAFFER.**

Daniel D. Shaffer, fifth son of Deacon David J. and Rachel (Holsopple) Shaffer, was born where the town of Windber is now located, in Paint Township, Somerset County, Pennsylvania, February 8, 1868.

He was reared on the farm, but his father also operated a sawmill and planing-mill, and many of Daniel's younger days were passed in the woods and in the mill. Being naturally somewhat of a genius, he enjoyed working about machinery. He also learned the carpenter trade. As there was always much work during the winter he received only an ordinary common school education, though he was a diligent pupil when in school.

May 7, 1889, he was married to Miss Marilla Grush. To this union were born six children. A year or two after their marriage both united with the church, and in 1893 he, with James F. Ream and J. J. Shaffer, was called to the ministry. Brother Shaffer

was a close student of the Scriptures, and took up the work of the ministry with commendable zeal, preaching not only from the pulpit, but privately he made use of every opportunity to persuade men to lead a Christian life. By nature he was kind and generous, ever ready to help others. His mother, who is an octogenarian, put it this way: "Daniel was always a good boy."

While working at his trade he had a fall from a building, from which he never fully recovered. His mind also was somewhat affected. He died December 6, 1900, aged only 32 years, 9 months and 28 days. He is buried in the Berkey cemetery.

#### DANIEL E. SHAFFER.

The subject of this brief sketch was born in Thornton, West Virginia, April 5, 1866, and has lived practically all his life in West Virginia. His parents' names were J. P. and Elizabeth Shaffer. The father is dead. Brother Shaffer's education was confined to the public schools.

Brother Shaffer has buried two wives and is married the third time. Five children have come to bless his home, of which number three are deceased.

In his early church life he was affiliated with the Methodists and the U. B. Church. He was baptized into the Mount Union church of the Brethren at Morgantown, West Virginia, October 12, 1912, and in February, 1913, he was elected to the ministry, and advanced to second degree in 1915. Brother Shaffer has resided in Morgantown the past five years. He is affiliated with the various auxiliaries of the church.

#### JOSEPH J. SHAFFER.

Joseph J. Shaffer was born and reared on a farm in the Shade Creek congregation, two miles east of Hooversville, Somerset County, Pennsylvania. His parents were Deacon Hiram and Frances (Berkebile) Shaffer. Joseph early manifested a desire for an education. By means of the Summer Normals he fitted himself for teaching. He united with the church at the age of fourteen, and on July 4, 1893, when twenty years of age, he was called to the ministry in the Shade Creek congregation. After his call to the ministry he attended Juniata College, graduating in the normal English course in 1896. He took some postgraduate work in 1897. All these years he took special Bible study.

While in college he did some preaching at Tyrone, Warriors Mark and Ardenheim, of which Prof. Swigart had charge. In the autumn of 1898 he accepted the pastorate of the Coventry church, the second oldest church in America, being the first pastor of that church. After a year at Coventry he returned to the Shade con-

gregation and was principal of the Windber schools two years. During this period he also preached for the Shade Creek congregation. It was also during this period that he and Miss Clara Grace Reiman, daughter of Elder S. F. Reiman, of Brothers Valley, were married.

After residing a short while in Hooversville they located on a farm near Berlin, in the Brothers Valley congregation. He was called to be the first pastor of the Shade Creek congregation, serving from March 2, 1907, to April 6, 1909. While here he was ordained to the eldership in 1908. Since 1909 they have lived in their present home. Here December 7, 1913, sadly, unfortunately, and unexpectedly his companion, who was his good colaborer in the Lord's work, was called away by death, leaving three sons and three daughters. In June, 1915, he was married to Elizabeth Reiman, his former companion's sister.

Beginning with 1896, Elder Shaffer has done extensive evangelistic work, and when not engaged in pastoral work he held as many series of meetings a year as he could—one year as many as eight. His evangelistic work was done in Pennsylvania, Virginia, West Virginia, Ohio, Maryland and Iowa. Through his efforts many were brought into the church—as many as 100 in one year. He held thirty series of meetings in and around Morrison's Cove. At some points he held the third meeting and has been asked to return.

Elder Shaffer is a regular attendant at all the various meetings of the District and frequently fills important offices of the same. His services have been much in demand as secretary. He represented his District on the Standing Committee at the Harrisonburg, Virginia, and Seattle (Washington) Conferences. He has been a member of the Home Mission Board for a number of years, and eight years he was president of the same. He is at present president of the temperance committee of the District.

Several years he did much of the preaching in the Berlin congregation, having had charge of the congregation in 1911 and 1912. He is now assistant elder of the Markleysburg congregation.

#### LEWIS G. SHAFFER.

Professor L. G. Shaffer was born near Hooversville, Somerset County, Pennsylvania, April 11, 1877. His parents are Gillian and Caroline Shaffer. His mother's maiden name was Caroline Berkey, daughter of Elder Joseph Berkey, one of the early ministers of the Western District of Pennsylvania.

Brother Shaffer shared with his four brothers and seven sisters the hardships of early life on the farm, and attended the pub-



**Prof. Lewis G. Shaffer, Wife and Child.**

lic schools in the winter. He was the first pupil to graduate from the common schools of Paint Township, graduating in 1894, receiving his diploma from the county superintendent, Prof. J. M. Berkey. During the summer of 1894 he attended a select school, received his first teachers' certificate and began teaching, and has taught every term of school since, except the winter of 1898-99, when he was attending the Indiana State Normal School, from which institution he graduated with honors in 1899. He shared the honor with but one classmate in completing the three years' course of nine terms in but five terms.

Professor Shaffer has been a principal of schools in the city of Johnstown for twelve years, and is now head of the largest common schools in the city, where the attendance is 800 pupils.

Brother Shaffer was twice married. He married Miss Addie Hoffman, daughter of Brother Daniel and Sister Mary (Kaufman) Hoffman, March 30, 1902. His first wife died June 13, 1904. On June 2, 1907, he married Miss Daisy M. Hoffman, a sister to

his first wife. He was baptized when he was but eleven years old, in 1888, and on June 19, 1900, he was elected to the ministry in the Shade Creek congregation, and later advanced to the second degree. For a number of years he shared with the other ministers of the Shade Creek congregation in filling the pulpits of the home congregation.

When he moved to Johnstown to take up his school work, he was called on by the Windber church to do all the preaching there, which he did, twice each Sunday, for nearly three years, in connection with his principalship in the schools. He now is principal of the Meadowvale schools, Johnstown, of twenty-two teachers, teaches his classes during the day, as well as three nights of night school during the week, and preaches regularly in the Johnstown congregation.

### SAMUEL U. SHOBER.

Samuel U. Shober, oldest son of George W. and Leah (Berkley) Shober, was born April 7, 1853, one mile west of Beachdale, Brothers Valley Township, Somerset County, Pennsylvania. He is a grandson of Jacob and Catharine (Cable) Shober, the former being of Swiss parentage.

George W. Shober was born in Berlin, Pennsylvania, September 15, 1826, and when yet a small boy went with his parents to Armstrong County. When George was nine years old, his father, Jacob Shober, broke through and fell into a well and was drowned. After this George was cared for by Brother Tobias Kimmel until he was almost matured. He was educated in the subscription schools of his day and followed teaching. He also learned the fuller's trade. On January 25, 1852, he was married to Leah, daughter of Solomon and Catharine (Boyer) Berkley. G. W. Shober died June 15, 1897. His widow is still living at the advanced age of eighty-three years.

Elder S. U. Shober obtained his intellectual training in the common schools of Brothers Valley Township, and Berlin Normal. At the age of fifteen he began teaching, and taught five winter terms. During the summer he assisted his father on the farm.

On September 26, 1872, he was married to Sarah Ellen Kimmel, daughter of Daniel and Emeline (Landis) Kimmel, Elder Michael Weyand officiating. Miss Kimmel was born September 19, 1855. Both her parents were born in Stony Creek Township, in 1829, on May 22, and April 3, respectively, and were members of the Church of the Brethren. Brother Kimmel died February 20, 1902. Sister Kimmel still lives, and is in her eighty-seventh year.

A few years after his marriage Brother Shober bought a farm



**Elder Samuel U. Shober and Wife.**

in Brothers Valley Township. After nine years he sold out and bought a farm in Somerset Township, and continued farming ever since. He is a representative citizen and progressive farmer. He has also held public positions, such as school director, county auditor three years, county commissioner six years, and other minor offices.

Elder Shober was partly reared in the Church of the Brethren, and partly in the Reformed Church, and at the age of sixteen, on Ascension Day, 1869, he was baptized by Elder Ephraim Cober, at Beachdale, with fifteen others. He was elected deacon in the Brothers Valley congregation, January 1, 1880, and, with his wife, installed the same day. On November 6, 1897, he was called to the ministry, and installed December 18, 1897. He was advanced to the second degree of the ministry, November 13, 1898, and ordained to the eldership October 3, 1908, and is serving his congregation in the ministry at five different points, with the other ministers of the congregation. From 1908 to 1912 Elder Shober had the oversight of the Bolivar congregation; he was also a member of the District Mission Board some years.

#### **DAVID F. SHUMAKER.**

David F. Shumaker, son of Abraham and Mahala (Snyder) Shumaker, was born in Meyersdale, Somerset County, Pennsylvania, December 9, 1858. His brothers and sisters are: Alex. E. (deceased), M. A., Henry J., Edward L. (deceased), Charles, Ellen (married U. M. Housel) and Amanda (Kneream) (deceased). The Shumakers trace their ancestry to Germany. His Grandmother Snyder, who was a Miss Nicholson, was of English descent. Broth-

er Shumaker is an uncle of Sister Ida Shumaker, missionary to India. Elder Adam F. Snyder was his grandfather.

For thirty-one years Brother Shumaker was a miller by trade, operating in a number of the best mills in the southern part of Somerset County. On account of being apprenticed when young his education was much neglected. Meyersdale and vicinity was his home until 1906, when the family moved to Moxham, Johnstown, Pennsylvania, where they have since resided. For the past ten years he has been an employé of the Loraine Steel Company.

David F. Shumaker and Sister Emma J. Miller, daughter of Manasseh and Eliza (Lint) Miller, of Meyersdale, were united in marriage February 2, 1882. Sister Shumaker united with the church when fifteen years old and has always been an active member. Brother Shumaker became a member in October of 1887. While living at Rockwood, in the Middle Creek congregation, he was called to the deacon office in 1897. He was called to the ministry in the Johnstown congregation on June 2, 1910, and advanced July 23, 1913.

To Brother and Sister Shumaker were born the following children: Nellie Maud, who died at the age of twenty; Harvey W., and Gilbert A. The whole family is active in church and Sunday-school work. Both sons are deacons in the Johnstown congregation.

(Portrait on Page 177.)

### JOSEPH SHUMAKER.

Joseph Shumaker, son of Philip and Elizabeth (Rose) Shumaker, was born April 19, 1819. He was married to Catharine Baughman May 26, 1840. Their children were: Hannah, Isaac, David, Adam, Maria, Elizabeth, Solomon, Levi, Mary, an infant son, Daniel and John W. Joseph Shumaker died December 17, 1860, less than three months after his youngest son was born, at the age of 41 years, 8 months and 8 days. The oldest child, Hannah, was but nineteen years of age. Thus the rearing of the family devolved largely on the widow, who lived till September 14, 1914, dying at the advanced age of 92 years, 6 months and 13 days. Brother Shumaker had but a very poor common school to go to for his education. The schoolhouse was a log structure.

He was elected to preach in 1841, when quite a young man. Here is a quotation from Elder Joseph Holsopple: "Joseph Shumaker was gifted and a natural elocutionist. He was a model preacher and labored very acceptably, and was ordained to the eldership, but died in the early sixties of the past century. The writer remembers seeing him at a love feast in the Shade con-

gregation in September, 1860. In the morning he preached from the first chapter of Hebrews, subject, 'The Dignity of the Son of God.' He seemed to select an individual in the rear of the audience and modulated his voice to reach him. So natural was his elocution that a certain young man afterwards remarked to me, 'The preacher talked to me all the time.' The early demise of Elder Shumaker was a great loss to the Red Bank congregation and also to the Brotherhood in general."

From a letter from his son, S. T. Shumaker, I quote: "I know this much, the Bible he carried to preach from was German and English, and I know he could read either language, as I often heard him. I think he preached as it suited his congregation, either German or English. I have been at quite a lot of places in Armstrong County where he preached in farmhouses and barns, as there were no churches. My father gave his life for the church. He would ride horseback forty miles to a place called the Cherry Tree, where he preached. He called it The Wilderness. Father preached most every Sunday. He died young, but he got his sickness from exposure." Funeral preached by Elder John Goodman, from John 12: 26.

An interesting history of the Shumaker family might be written if we had the space. It is said that seven brothers came from Germany about 1770, and first settled in Virginia, presumably in Loudoun County. Their names were: John, Solomon, Adam, George, Simon, Samuel and Daniel. At least two of these brothers, John and George, moved to Western Pennsylvania. John settled in Westmoreland County about 1800 and George in Armstrong County near the same time. John married Mary Ann Baker, by whom he had two sons, John and Philip, and three daughters. George married Margaret Miller, and their children were: Isaac, John, Peter, Daniel, George, Jesse, Joseph, Catharine (Blocher), Margaret (Hind) and Hannah (Uncapher). Of these several were ministers.

#### ADAM F. SNYDER.

Adam F. Snyder was born in Upper Turkeyfoot Township, Somerset County, Pennsylvania, in 1806, and lived there all his lifetime. His ancestors were from Virginia and were of German descent. He was a man of ordinary educational attainments and well read in the Scriptures. He first was a member of the Lutheran Church. Catharine Nicholson was born in Hagerstown, Maryland, also in 1806. Her parents were members of the Church of the Brethren. These two young people were united in marriage and some time after both united with the church.

To this union were born three sons and six daughters. David

united with the church at Belmont, Ohio, and is at present an ordained elder at Raisin, California. Franklin united with the church at Franklin Grove, Illinois, and is at present a deacon at that place. Alfred also was a deacon. His home was at Ashland, Ohio, where he died about a year ago. Of the daughters, Catharine, Sarah and Mahala (Mrs. Shumaker) are dead. Those living are Mrs. Elizabeth Berkley, of Somerset, Mrs. Annie Faidley, of Lincoln Township, Somerset County, and Mrs. Abbie Shultz, of Kingwood, Somerset County. All the daughters except one were members of the church. She was a member of the Church of God.

Sister Snyder died February 2, 1873. No dates are available, but Brother Snyder served the church successively as deacon, minister and elder. All his life was spent in the Middle Creek congregation. He was a farmer by occupation.

Here I quote from his obituary: "Adam F. Snyder died February 27, 1891, aged 85 years, 3 months and 23 days. He married Catharine Nicholson, August 30, 1830. He was elected to the ministry about fifty years ago, and was an ordained elder twenty-eight years. His ministerial labors were principally confined to his own congregation. He was a strong advocate of the doctrines and principles of the Gospel, as understood by the Church of the Brethren, to which he was strongly attached. He once told a brother he would not leave the church, even if all the rest of the congregation would leave. Funeral services were conducted by Valentine Blough and G. W. Lowry." Interment in Mt. Zion cemetery, about one mile from his residence.

### JACOB P. SPEICHER.

"Jacob P. Speicher was born in Conemaugh Township, Somerset County, Pennsylvania, January 3, 1818. He united with the church when quite a young man, and was always faithful and earnest in his work as a Christian. He was married to Sallie Schrock when twenty-two years of age, and she was indeed his helpmate in all his church work, as well as a careful housekeeper.

"He was always ready to extend a helping hand wherever help was needed, and no one ever came to his door who was really in need that was turned away without the necessary aid. His life was always kind and considerate and his sympathy for others was great. His one great desire and prayer was to fulfil the law of Christ, and his mission seemed to be to find where worthy ones needed help, and render such aid as was in his power.

"Sometime in 1861 he was chosen deacon and was indeed an excellent one. But he held this important office only a few years, when he was elected to the ministry (1865), which position he held

for nearly forty years until his death, in Somerset Township, November 20, 1903, aged 85 years, 10 months and 17 days.

"His warning to his friends and brethren was always given with much charity, and his love for his fellow-man was very strong. It seemed to be his desire that all should be saved and that every one should be a follower of the great Master. His prayers were earnest intercessions for his fellow-beings, and admonitions to those around him were timely and to the point.

"He preached in the German language, and in his last years it was quite a treat to listen to his German sermons, because they were a rare thing in our community. He preached his last sermon in the Summit church about two years before his death. His wife lived a little more than five years, until she was laid by his side, in the Sipesville cemetery."

On a large farm adjoining this Sipesville church and cemetery Brother Speicher had lived the greater part of his married life, and here his family grew to manhood and womanhood. His two sons are deacons and one son-in-law was a minister. His labors were principally in the Quemahoning church, that being his home church.

### JOHN W. SPICHER.

John W. Spicher, son of Joseph and Elizabeth (Wampler) Spicher, was born in Somerset County, Pennsylvania, October 8, 1829. In his father's family were two sons and five daughters. When John was quite small the entire family moved to Armstrong County, but did not remain here very long. The many acres of cheap land east of them attracted their attention, and they soon pushed their way east into the virgin pine forest, and settled in what is now Grant Township, Indiana County. With others that came with them they proceeded to build up homes for themselves. Here John W. labored with his father in clearing off land, so they could raise grain for their daily bread.

When grown to manhood he purchased a tract for himself, paying for it principally with timber that he cut from it and sold to the lumber markets on the Susquehanna River. On this farm which he had cleared out he lived the remainder of his days.

He was married to Catharine King, March 25, 1852. One son and four daughters blessed this union. His wife preceded him to the spirit world one year. When a young man he united with the church, and proved himself an active worker. For some time this band of Christians was ministered to by ministers from Armstrong County. When the Montgomery congregation was organized, Brother Spicher continued one of the faithful workers, being elected to the ministry in 1854, soon after his marriage.

Brother Spicher would labor all week on the farm to provide temporal things for his family, but was always ready to deliver a spiritual message on Sunday. It was largely through his activity that the Montgomery meetinghouse was erected. This building, though remodeled, still stands, and is one of the landmarks. Brother Spicher being a resident minister, much of the church work devolved upon him. When the mission at what is now the Chess Creek congregation was opened, Brother Spicher did his share of the work, making the trip of twenty miles mostly on horseback, though sometimes he would walk it, never receiving any compensation.

He was a strict adherent to Annual Meeting decisions. He was not a fluent speaker, but his discourses were pointed and instructive, his preaching being principally along doctrinal lines, setting forth the power gained in observing the plain commands of the New Testament. He was an ardent Bible student, and was well read in the whole Bible, being always ready to converse on any Bible topic that might arise. In council he was always safe, weighing a subject carefully before giving his decision. Although he was not ordained, it may be truthfully said that he was the leader of the Montgomery church for many years, and under his preaching and care the church flourished. His latest admonitions were to stand by the church and to observe the distinguishing features for which she has always stood.

He was a firm believer in tithing, and for many years he practiced it, also giving the tenth of his estate to the church when he died. The end came April 10, 1909, aged 79 years, 6 months and 2 days. Funeral services were conducted by Elder Brice Sell, and his body was laid to rest in the Montgomery cemetery.

#### **PETER B. STATLER.**

Peter B. Statler, son of Peter and Jacobena Statler, was born in Pittsburgh, Pennsylvania, March 21, 1838. The parents were of sturdy German stock, and had but recently emigrated from the Fatherland. They were members of the Lutheran Church, and their children were brought up in that faith. Soon after the birth of Peter the family moved to a farm in Richland Township, Cambria County, Pennsylvania, near the present site of Windber, where the family was reared.

His early educational advantages were limited, but later in life he applied himself closely to home study, and by this means he became able to read and write both the English and German languages.

November 22, 1860, he was married to Miss Sally Holsopple, daughter of Mr. Isaac and Sister Christena Holsopple, of Paint

Township, Somerset County. In addition to being a farmer, he also engaged in the lumber business. He bought his father's farm, and with the exception of several years' residence near Rummel, Paint Township, he spent his entire life on this farm. Of the seven sons and three daughters born to this union two sons died in infancy.

Through his faithful study of the Bible he became convinced that the faith of the Church of the Brethren was substantiated by the Scriptures, and in 1864 he and his wife were baptized. At a council in the Berkey church, Shade Creek congregation, previous to the June love feast, in 1872, he was elected to the ministry. His services were principally in the German language. He was a strong advocate of the distinctive Bible doctrines as believed by the church of his choice. He was a friend of Sunday-schools, and a worker in the same. Impaired health hindered him the last four or five years from being as active in his ministerial duties as he desired to be. He died Nov. 27, 1881, while still a comparatively young man. He is buried in the Horner cemetery. His widow kept the family together, and reared them up to be respectable citizens. For the past quarter of a century she has resided in Scalp Level, Pennsylvania.

#### FOSTER B. STATLER.

Foster B. Statler, son of Ephraim and Mary A. (Seese) Statler, was born near Windber, Somerset County, Pennsylvania, April 23, 1895, and was reared on his father's farm. By his kind parents he was given excellent school facilities, graduating from the grammar grade of the Windber schools in 1909, and from a four years' high school course, with the honors of his class, in the spring of 1913.

In the spring of 1913 the family left the farm and moved to Middletown, between Windber and Rummel. Foster spent the summer and fall working about the new home. In February, 1914, a vacancy occurring in the Windber public schools, he was asked to take charge of the fifth grade the remainder of the term. This brought to him a love for teaching, which line of work he had not previously especially cared for. He now expected to follow teaching, but during the last week of school an opportunity opened for him to enter the employ of the Windber Trust Company.

During a series of meetings held in Windber by Brother B. B. Ludwick, he gave his heart to Christ, being baptized November 23, 1911. Since then he finds his greatest joy in the work of the Sunday-school and Christian Workers' Society. On November 14, 1914, he was elected to the ministry in the Shade Creek congregation, and December 13 he was installed. He is looking forward

to further preparation in school, being desirous to be used in the best way and in the place the Master chooses.

(Portrait on Page 183.)

### PETER C. STRAYER.

Among the early and substantial families of the Conemaugh Valley, Cambria County, Pennsylvania, we find the Strayer family. Their ancestors came from Germany many years ago. Peter Strayer, the great-grandfather of our subject, moved from Bedford County to Cambria about 100 years ago. He had a number of brothers and sisters. His first wife was a Miss Nicely, and his second one a Miss Ream. He had a large number of children, the oldest one being Adam.

Adam Strayer married Elizabeth Stull, and their children were: Barbara (Kring), John A., Eli, Adam, David, Martha (Dunmyer), Samuel, Elizabeth (Paul), Jacob and Isabella. Adam Strayer was a farmer and resided in Richland Township.

John A. Strayer, son of Adam, was born March 14, 1830, and died at Walnut Grove, October 1, 1907. He was united in marriage to Susannah Dickey, daughter of William and Julia Dickey. Sister Strayer was born August 11, 1835, and died in the seventeenth ward, Johnstown, November 4, 1910. Their children are: Sylvester, Ephraim, a deacon in Brooklyn, New York; Andrew J., a deacon; Sadie, married first time to Elmer Lohr and the second time to Joseph Kantner; John D., Benjamin, Julia, married to J. W. Powell; Elizabeth, married to M. G. Metzger, a deacon; Peter C., a minister; and Anna, married to James W. Fyock, a minister. Brother Strayer and wife became members of the old Conemaugh church about fifty years ago, and he was elected deacon. They resided a while in Richland Township, then located in Taylor Township, where they reared their family on a large farm. About 1890, they moved to Walnut Grove, Johnstown, where they lived the remainder of their days.

Peter C. Strayer, son of John A., was born in Taylor Township, Cambria County, Pennsylvania, September 9, 1875. He grew up on the farm and attended the Strayer school until 1890, when he moved with his parents to Walnut Grove. After attending the Walnut Grove school a few months he began work with his father at the carpenter trade. This occupation he still follows. He was united in marriage to Mary E. Wissinger, daughter of Deacon Archibald and Sarah (Blough) Wissinger, June 9, 1898. Sister Strayer was born February 20, 1877. The Wissingers are another old family of Cambria County. Brother and Sister Strayer are the parents of the following children: Vera (deceased), Ivan J.,

Orville L., Paul G., Everet E. (deceased), Clyde C., Sarah Anna and Merna May.

During a series of meetings held by Elder Allen Myers, Peter gave his heart to God and was baptized October 15, 1900. He was elected deacon in the Johnstown church, May 19, 1904, and installed June 30, of the same year. He was elected to the ministry June 29, 1905, but not installed till July 23, 1913. Their residence is in the seventeenth ward, Johnstown.

(Portrait on Page 117.)

### JACOB STUTZMAN.

Jacob Stutzman was born in Franklin County, Pennsylvania, in 1777, and died in Taylor Township, Cambria County, same State, in 1859, at the age of 82 years, and he and his wife are buried in the Benshoff Hill cemetery. His grandfather, Abram, was born in Germany, and his father, Abram, was born in Switzerland.

Jacob was reared in his native county, and learned the trade of shoemaker under the tuition of his father, and when a young man came to Cambria County, seeking work along the line of his craft. In those early days it was the custom of the trade to travel from house to house seeking employment, and it was while thus engaged that he became acquainted with a family named Ulery, one of the daughters (Susannah) of which he afterward married.

Jacob was an industrious worker, and of a thrifty and frugal disposition. He was soon (in 1813) able to purchase a farm of 231 acres, in what is now known as Osborn, or the eighth ward of the city of Johnstown. Here he erected a two-story house, 30x40 feet, and fitted out the second story for holding love feasts and meetings. Here he reared his large and interesting family. He lived upon this homestead until 1853, when he sold it to his son Stephen, removed to Taylor Township, and spent the remainder of his days with his son Samuel. His children were: Daniel, a deacon, Abraham, a minister, Jacob, John, David, Elizabeth, married to Abraham Weaver; Hannah, who was married to George Knavel; Susannah, who was married to John Knavel; Mary, who was married to Samuel Berkey, a minister, and subsequently to Christian Good; Samuel and Stephen, a deacon.

It is not known when Brother Stutzman was elected to the ministry, but he was one of the first preachers in the Conemaugh Valley. He was associated in the office of elder with Levi Roberts and John Mineely. Three of his sons held office in the church. He was a consistent member of the church and a respected citizen. He was earnest and sincere, and preached most in the German language. Elder Stutzman was one of those early pioneer preachers, who through faithful, patient endurance laid the firm founda-

tion for the future activities of the church. It was customary at that time for the preacher to go to the place appointed for preaching, on Saturday, remaining with the family over night. At these visits the preachers generally engaged in discussing matters pertaining to the religion which they represented, and also teaching from the Scriptures. Many good impressions were thus made.

#### ABRAHAM SUMMY.

Abraham Summy was born in Garrett County, Maryland, April 20, 1829. His parents, Christian and Eve (Harshberger) Summy, who were members of the Church of the Brethren, moved to Somerset County, Pennsylvania, and when Abraham was about fourteen years of age they moved to Westmoreland County.

On July 3, 1849, he married Miss Susannah Monticue. To this union one son and two daughters were given. April 6, 1862, the wife died; the three children also have died since. On August 20, 1862, he married Rachel Fulkerth, and to this union four sons and three daughters were born. The second wife died December 25, 1900. One son also died.

Elder Summy was elected to the ministry in the Jacobs Creek congregation in 1867, and some time in the seventies he was ordained to the eldership. His labors were principally in the Jacobs Creek congregation. Being a carpenter he was much from home. He would work all week at his trade, and on Sundays he would fill his appointments, frequently riding sixteen miles on Sunday morning for that purpose. His second wife was a great help to him in the home and in the church, willingly bearing her part of the burdens.

Elder Summy united with the church early in life, and was a loyal, faithful and earnest worker. He was elder of the Jacobs Creek congregation more than forty years. He died October 11, 1910, at the age of 81 years, 5 months and 21 days. His funeral was conducted in the Mt. Joy church by Elder Silas Hoover, assisted by Elders Jasper Barnhouse and J. K. Eicher.

#### JACOB M. THOMAS.

Michael Thomas, Sr., was born in Conemaugh Township, Somerset County, Pennsylvania, August 15, 1774. He was of Welsh descent. Magdalena Maust, daughter of Abraham Maust, was born near what is now Summit Mills, Somerset County, Pennsylvania, December 25, 1775. She was of German descent. Michael Thomas, Sr., and Magdalena Maust were married October 9, 1794. To this union were born the following children: Jacob, Abraham, Michael, Catharine, Samuel, Daniel, John, Joseph, Anna, Fannie, George and Christian. In 1810 the family moved to a farm near



Elder Abraham Summy.

what is now Markleysburg, Fayette County, Pennsylvania, near the West Virginia line, where all the children were reared.

It is not known when or where Michael Thomas, Sr., united with the church, but his wife was the first person ever baptized in the Sandy Creek congregation. All the children with their companions became faithful members of the church of their parents.

Jacob M. Thomas, the oldest of the children, was born on a farm in Conemaugh Township, March 15, 1795. Jacob grew to manhood on his father's farm, and took advantage of the little



**Elder Jacob M. Thomas.**

schooling those early days afforded. In 1818 he married Miss Mary Fike, bought a farm about eight miles from his father's home, and lived there the rest of his life. Four sons and six daughters were born to them. His first wife dying he married again. As a business man and farmer he was successful, being the owner of a good 175-acre farm.

Where they located there was no church of the Brethren and no minister. They welcomed occasional visits of ministers, and their home was open for their services. At the age of thirty-five he united with the church, and became an earnest Bible student

from the start. He could read English and German equally well, had a wonderful memory, and soon was possessed of a store of helpful biblical knowledge. In 1836 he was called to the ministry in the Sandy Creek congregation, which was organized the year before. His earnest contention for the faith stirred the people. The congregation grew and Brother Thomas grew in the work. In 1841 he was ordained, the first bishop in the First District of West Virginia, and perhaps in the State.

Under his preaching and fatherly shepherding the membership increased rapidly, the Salem meetinghouse, a large love-feast house, was built, and the dissatisfaction and discomforts of holding love feasts in barns and homes were things of the past. His usefulness extended outside of his home territory. Astride his faithful horse, he went forth, planting gospel seed over a large part of Pennsylvania, West Virginia and Maryland. On some of these trips he was accompanied by Elders Samuel Fike and Jacob Beeghly. By request of judges and lawyers he preached in the courthouses of three counties. He was a leader in his District, served as moderator frequently, and represented the District on the Standing Committee several times. He served on a number of important church committees.

Earnestness and sincerity characterized all his actions. His counsels were wise. After thoroughly understanding a matter, and having given it due consideration, he was firm in his convictions. Forty-five years he preached a free Gospel. As he grew older he gave practically all his energies to the Master's work. As a recompense for his devotion and labor he had the satisfaction of seeing many souls born into the kingdom and congregations multiplied.

About ten years before his death Elder Thomas was very sick, and the attending physician had given him up. He called for the anointing and speedily recovered, to the amazement of the physician, who thought he had felt a death pulse. His strong, closely-built body gave him great endurance.

When eighty-five years of age, Elder Thomas, by special request, preached the first sermon, the Saturday evening before the dedication, in the large church in Markleysburg. He was blessed with a clear, strong voice; his delivery was exceedingly earnest, even to the removal of his coat when he became too warm; his discourses were largely exegetical, strongly fortified by many proof texts; and the closing was warm and touching in admonition. He was revered by old and young. With a clear mind and an abiding trust in his Lord unto the end, he passed peacefully to his long rest, November 21, 1881, aged 86 years, 8 months and

6 days, and his body was laid in the family cemetery on his own farm.

#### MICHAEL THOMAS.

Michael Thomas was born in Somerset County, Pennsylvania, January 18, 1804. He was one of a family of fifteen children, twelve of whom attained to manhood, and whose combined ages aggregated 922 years in 1898. Brother Thomas was twice married, and was the father of sixteen children, 100 grandchildren, 181 great-grandchildren, and fourteen great-great-grandchildren, or a total of 311 descendants. He was a minister of the Church of the Brethren for many years. His energy and labor were confined to his local church. He died and was buried on the farm on which he had lived many years, in Fayette County, Pennsylvania, July 28, 1898, in his ninety-fifth year.

#### ANDREW UMBEL.

Andrew Umbel, son of Isaac and Nancy Umbel, was born July 9, 1802, near Markleysburg, Pennsylvania. Miss Anne Thomas was born October 11, 1805. They were married January 22, 1825. They united with the church in their young days. Five sons and three daughters were born to this union. Three of the sons were deacons; viz., Michael T., Isaac M. and Elijah. Isaac died about four years ago. The other two are still active deacons in the Markleysburg congregation. Samuel C., another son, is at present one of the aged elders of the same congregation. Brother and Sister Umbel were born and reared in the vicinity of Markleysburg, and all their children were born and reared in the same house. Brother Umbel was a minister in the Church of the Brethren for nearly fifty years. By trade he was a tanner, and worked in the same yard sixty years.

Brother Umbel preached more powerfully by his consistent, upright life than he did from the pulpit. He was very charitably inclined, giving liberally to the church and the needy. He was opposed to taking interest on money loaned out. His son, S. C. Umbel, who was his executor, found that he had written across the back of the notes he held against people, "This note is without interest." He died December 30, 1887, aged 85 years, 5 months and 21 days, and is buried in the Umbel cemetery on the home farm. His last words in this world were, "Praise the Lord."

#### SAMUEL C. UMBEL.

Samuel C. Umbel, son of Andrew and Anne (Thomas) Umbel, was born May 20, 1835. The Umbels are of English descent. His mother was of Welsh and Irish extraction. On December 22, 1854, he was united in marriage to Miss Martha L. Brown,



Elder Samuel C. Umbel and Wife.

daughter of Robert S. Brown, who was a minister in the Church of God. June 12, 1855, both united with the Church of the Brethren, in the Sandy Creek congregation, being baptized by Brother Christian Harader. He was elected to the ministry March 14, 1856. In 1860 he was advanced to the second degree, and in 1906 was ordained to the eldership. It will thus be seen that Brother Umbel was called to the preaching of the Word before he was twenty-one years of age and has preached more than fifty-nine years.

Elder and Sister Umbel are the parents of three children—two sons and one daughter. Elder Umbel reared his family on the farm, but gave them a liberal education, and his sons began teaching at the ages of sixteen and fifteen, respectively. His oldest son, Demaerid, died in Denver, Colorado, about eight years ago. Their daughter, Emma Arnett, lives in Uniontown. The youngest son, Robert Emery, was elected judge of Fayette County in 1900, served his first term of ten years, and is now serving his second term. When Elder Umbel was young the school facilities were poor. Three months a year was the length of the terms. Thirty-five years he worked at the tanner's trade. Elder Umbel has a large territory to cover and needs help very much.

#### DANIEL P. WALKER.

Daniel P. Walker was born in Somerset County, Pennsylvania, in the spring of 1808, and was reared near Pine Hill, same county. In his younger days he taught school for some time, but most of his life was spent as a tiller of the soil.

"He lived for many years in the Berlin congregation, now called Brothers Valley, and followed the quiet and peaceful vocation of farming, except in early life, when he taught school for a number of years.

"By nature he was a strong-minded, outspoken man. He always acted from principle and the conscientious and honest convictions of his heart. He was brought up in the Lutheran faith and connected with that church until shortly after his marriage with Elizabeth, daughter of William Horner, when he united with the Church of the Brethren. He held this membership in the church about fifty years. During all this time he faithfully served the church of his choice, strongly contending for 'the faith once delivered to the saints.'

"He served in the capacity of deacon for some years and the last twenty-four years of his life in the gospel ministry."

Brother Walker was, therefore, past fifty years of age when called to the ministry of the Word, but he became a noted worker in the church. All his children became members of the church at an early age, and became active workers in the church. One son is an elder, one a deacon, three sons-in-law were elders and one a deacon; also four grandsons and two great-grandsons were called to the ministry.

He died at the home of his son-in-law, John J. Blough, December 27, 1885, at the age of 77 years, 9 months and some days. He was buried in the Pike cemetery. Funeral services were conducted by Elders Valentine Blough and George Schrock.

Brother Walker's grandfather came from Wittenberg, Germany, in about 1777, and settled in Somerset County, Pennsylvania. His son, Peter Walker, the father of our subject, was born near Pine Hill, Somerset County, and was a farmer. The children of Daniel P. and Elizabeth (Horner) Walker were: Sarah, Dinah, Rebecca, Cyrus H., Carlotta, William H., Elizabeth and Elder Daniel H.

#### DANIEL H. WALKER.

Daniel H. Walker, son of Elder Daniel P. and Sister Elizabeth (Horner) Walker, was born in Stony Creek Township, Somerset County, Pennsylvania, July 5, 1850. After passing through the common schools he attended normal school, and prepared himself for teaching, which profession he followed five years. Since then his occupation has been farming.

He united with the Church of the Brethren June 15, 1869, being baptized by Elder Ephraim Cober. He was called to the deacon's office in the Brothers Valley congregation November, 1880, and was installed by Elder Solomon Bucklew. June 3, 1886, in



**Elder Daniel H. Walker.**

the same congregation he was called to the ministry and was installed by Elder Josiah Berkley. He was ordained to the full ministry in the old Grove church, near Berlin, by Elders Josiah Berkley and J. W. Peck, November 11, 1898.

He entered the evangelistic field December 15, 1887, holding his first series of meetings in the Mount Jacob church, Scullton, Somerset County. During the first twenty-five years of his ministerial labors he held 160 series of meetings in eight different States of the Union. The whole number of sermons preached in that time was 2,540. He preached 156 funeral sermons and solemnized a number of marriages.

He served on the Standing Committee four times; viz., at Carthage, Missouri; Springfield, Illinois; Winona Lake, Indiana, and Hershey, Pennsylvania.

He was given charge of the Brothers Valley congregation January 20, 1906, and in 1907 he took charge of the Pittsburgh church.

Elder Walker served on the Home Mission Board a number of years, and has frequently been chosen moderator of our District, ministerial and elders' meetings. In the spring of 1915 he moved to Geiger Station, where he is now living and giving much of his time to the church.

Elder Walker married Mary A. Knepper, daughter of Lewis J. and Magdalene Knepper, December 10, 1868. Sister Walker was born June 9, 1850, and died June 15, 1883. Their children are as follows: William P., Miller L., Ira D. and Galen K. On July 3, 1884, Elder Walker married for his second wife Ella R. Knepper, born March 12, 1840, daughter of Lewis and Magdalene Knepper. Their children are Dillie V., Clara E., Emma E., Myrl J., Mary, Charlotte, Alma and April May.

### GALEN K. WALKER.

Galen K. Walker, the subject of this sketch, was born in Stony Creek Township, Somerset County, Pennsylvania. He is a descendant of a numerous family, scattered throughout Somerset County and elsewhere.

He is the son of Elder D. H. Walker, of Geiger, Pennsylvania, and is one of a family of six sons and seven daughters. He can trace his ancestry back to Wittenberg, Germany, five generations, to his great-great-grandfather Walker, who migrated to this country about 1777. His grandfather, Daniel P., and his father, Daniel H., were ministers in the Church of the Brethren.

Brother Walker was born June 15, 1883, near Shanksville, Somerset County. His mother died in his infancy. When he was only three days old, an innocent, helpless babe, without a mother to care for him, providentially the way opened and a kind-hearted Christian lady offered her services to nurse, train, and educate the child for God and usefulness in life.

His mother, Mary A. Knepper, the daughter of Brother Lewis J. Knepper, was truly a devoted and pious sister. So this foster son fell into the hands of foster parents, Elder W. G. Schrock and Sister Rebecca Walker Schrock, of sacred memory. The writer of this biography heard the subject of the above notice declare, "Money could never pay the debt of love I owe to my foster parents for what they have done for me."

Brother Walker was brought up on the farm, three miles north of Berlin, now owned by Brother E. L. Knepper. He attended the country school at Sandy Hollow and the normal in Berlin, and taught three terms in the country. Later he spent about three years in Juniata College, Huntingdon, Pennsylvania, graduating in the normal English course in the summer of 1905.

Upon his return from college the school board at Berlin elected him to the second principalship in the Berlin schools. Some time during the school term he resigned his school work and became an assistant cashier in the First National Bank of Berlin, where he served five years. In March, 1911, Brother Walker went to Johns-



Elder Galen K. Walker, Wife and Child.

town, Pennsylvania, and served in the Farmers' Trust and Mortgage Company as assistant treasurer.

He soon came in possession of a home in Moxham, Johnstown, and immediately settled down in married life. On November 28, 1911, he was married to Fern Elizabeth Coppock, daughter of Elder Jacob Coppock, of Tippecanoe City, Ohio. The happy family of two is now three, a son, Robert, being born January 4, 1913.

Brother Walker was elected to the ministry October 20, 1906, installed March 30, 1907, and forwarded to the second degree April 17, 1908, all in the Brothers Valley congregation. He was ordained to the eldership in the Johnstown congregation May 3, 1914. Up to this time he did considerable church work and preaching, mostly in the Berlin congregation, at Garrett and Beachdale. While acting as pastor at the latter place a fine brick church was built and dedicated.

For several years the subject of this sketch had a firm conviction to engage in pastoral work fully, and devote his time wholly to that. To leave a good position, and dispose of their new home, seemed at first a little trying. Not so now. But in the autumn of 1913 he resigned banking activities and accepted the pastorate of the Plum Creek and Glade Run churches, Armstrong County, Pennsylvania. He occupies at present the convenient and beautiful parsonage at Plum Creek, near Elderton, Pennsylvania. Elder Walker is a member of the Home Mission Board.

Written by Elder W. G. Schrock.



B. F. Waltz and Wife.

### BENJAMIN FRANKLIN WALTZ.

Benjamin Franklin Waltz was born May 13, 1889, on a farm near Manheim, Lancaster County, Pennsylvania. He was the tenth child in the family of eleven. The German parents were devout Christians and always had family worship. His mother was a Catholic before uniting with the Church of the Brethren. All the zeal of her former faith was used in her new one, and likewise transmitted to her children.

The father died when Benjamin was two years old. No longer being able to farm, Lancaster City finds the mother with her children. Here in a Catholic community the youngest children went to school. In order that her boy might be brought up properly in a good environment he was placed in the country, for his board, a number of summers.

When eleven years old he united with the Church of the Brethren during a series of meetings conducted by Elder Jesse Ziegler. He was baptized by Elder T. F. Imler in the ice-covered Little Conestoga in the middle of January.

When old enough he worked in a grocery store on Saturdays as well as through the week after school. In this way he worked his way through the four-year high school course. Living in a college town gave the boy a desire for greater attainments. Two years were spent in Elizabethtown College, and having taught one year in the country, he received the degree of bachelor of pedagogy. This did not satisfy. Three more years were spent in Elizabethtown College and likewise a year in Franklin and Marshall College, when the degree of bachelor of arts was conferred by

Elizabethtown and Franklin and Marshall Colleges. The following year the A. M. degree was conferred, he having completed his graduate work in ethics and sociology.

It was while he was taking his work at Franklin and Marshall College that he was called to the ministry, January 14, 1914, by the Lancaster City church. The same year he was elected as teacher of German and French in the DuBois High School, Clearfield County, Pennsylvania.

In April, 1915, he accepted the call of the Salisbury, Garrett and Beachdale churches, since which time he has been their pastor.

He was married June 3, 1915, to Mary E. Myers, of Shady Grove, Franklin County, Pennsylvania, whom he met while a student at Elizabethtown College. Her training, which she received in the college and schoolroom, is of great help to him in his work. Brother and Sister Waltz are at home in religious work. The pastorate, where they are now located, is manifesting a new spirit, and the Lord is adding unto the church such as should be saved.

### JOHN WILLIAM WEGLEY.

John W. Wegley, son of Jesse and Susan Wegley, was born November 24, 1860, in Summit Township, Somerset County, Pennsylvania. The father was born in Brothers Valley Township in June, 1822, and the mother, whose maiden name was Flickinger, was born in Summit Township in September, 1820. Four daughters and two sons were born to that union, of whom John W. was the youngest. Both parents were members of the Church of the Brethren. In May, 1866, the mother died, and in the fall of 1867 the father brought home his second wife. Two sons and one daughter were born to this union. The father, who pursued farming and teaming, died in September, 1890, in Wayne County, Ohio.

Part of Brother Wegley's boyhood was spent in Rockwood, where he was employed in the heading mill, sawmill, and cutting cord wood for the charcoal dealers and stove-wood for the villagers. He also worked on the farm of John A. Miller, in Summit Township, who at that time was a minister of the Church of the Brethren.

The educational opportunities in those days were rare when contrasted with those of the present time, especially so for the poor. In all Brother Wegley had about twenty-two months of winter schooling, scattered over eleven years, and thirty weeks of normal school. By close application and the burning of midnight oil he prepared himself to teach school. In the spring of 1879 he began teaching a ten-week primary school in Rockwood, and the

same fall he began teaching winter school, which profession he followed sixteen years.

On March 25, 1883, he married Sarah Enos, daughter of Simon and Eliza Enos, of Black Township, Elder C. G. Lint officiating. Sister Wegley's parents were members of the Church of the Brethren, and she had united with the church in 1877, at Middle Creek, being baptized by Cornelius Berkley. In April, 1883, they moved on a small farm four miles west of Somerset, where they have lived ever since, and where through hard work and economy they have prospered, the farm having increased from twenty-three acres to 104. Their home was blessed with four sons and one daughter. One son died in infancy.

Brother Wegley united with the church at Summit Mills, September 15, 1877, being baptized by a Brother Beeghley, of Maryland. In the spring of 1897 he was elected to the ministry in the Middle Creek congregation, where he has ever since labored. He was one of the first superintendents of the Pleasant Hill Sunday-school, in which capacity he labored a number of years, as well as teacher. In addition to farming and teaching Brother Wegley has served as chaplain of the Somerset County Home, township assessor and school director.

#### LEVI WELLS.

The Wells family is one of the old families in Indiana County. Christopher Wells, grandfather of our subject, was born in England. He came to Pennsylvania, and ultimately settled at White Oak Flats, Indiana County, where he cleared out for himself and family a farm. His family consisted of seven sons and three daughters.

Edward Wells, one of the sons, married Mary, or Polly, Rairigh, sister to Elder George Rairigh. He settled in the Cowanshannock neighborhood, and became one of the pioneer members of that congregation, and a deacon in the same. Their children were: Levi, William, Jacob, Moses, Mary, Nancy, Betsey, and Katie. He is buried in the Cowanshannock cemetery.

His son, Levi, was born in Cowanshannock Township, Armstrong County (one authority says he was born in Mahoning Township, Indiana County), January 18, 1812. He was married to Miss Catharine, daughter of Conrad Lukehardt, of South Mahoning Township, September 14, 1832. By occupation he was a farmer and shoemaker. Their children were: Elizabeth (Kimmel), Margaret (Ritchey), Caroline (Condron), John, Isaiah, Edward, Messenger, Albert, David and Milton.

The date of Brother Wells' call to the ministry is not remembered, but it was in the Cowanshannock congregation where all his



Levi Wells.

labors were given. His death occurred November 12, 1885, aged 73 years, 9 months and 24 days. His funeral was conducted by Elder R. T. Pollard, and interment was made in the Cowanshannock cemetery.

#### MICHAEL WEYAND.

Michael Weyand, son of Michael, Sr., and Mary Anne (Ream) Weyand, was born in Somerset Township, Somerset County, Pennsylvania, in 1829. His parents being members of the Reformed Church, it is supposed that Michael was baptized in infancy in the same denomination. But after growing to manhood he identified himself with the Evangelical Association, then known as the Albrights.

His education was such as the country schools of his day furnished. In his younger days he was a carpenter, but later he secured a farm, which he operated the balance of his life.

He was united in marriage to Sarah Walker, daughter of Elder Daniel P. Walker, by Elder George Schrock, in 1857. The following year he united with the Church of the Brethren, and in 1859 was called to the ministry. In 1886 he was ordained to the eldership of the Brothers Valley congregation. For about ten years

he had charge of this large and flourishing congregation.

Brother Weyand's health was not the best at any time in his life. Being of an unassuming nature he lived a quiet life. He did not travel extensively, but was faithful in filling the appointments in his home congregation. He was a supporter of Sunday-schools, as well as of mission work as carried on in his day. He frequently attended the Annual Conferences.

One daughter (now Mrs. John L. Johnson) blessed the home. His death occurred May 25, 1900, at the age of 71 years. He was buried in the Pike cemetery at Brotherton. Elder Silas Hoover preached his funeral discourse.

#### ADAM WISE.

Adam Wise was born in Washington County, Pennsylvania, February 10, 1809, being the oldest of a family of eighteen children. His father was twice married. His grandparents came from Schwarzenau, Germany. His parents were followers of the Word, training their children in the duties of the Christian religion. Three of their sons, Adam, David and John, became ministers of the Gospel. On his mother's side his grandparents also were members of the Church of the Brethren.

On December 19, 1830, he was united in marriage to Synth Hupp. To them were born nine children—four sons and five daughters. Five of their children died in childhood of that dread disease, scarlet fever, four of them dying in one week. Henry, Frederick, Esther and Rachel grew to manhood and womanhood, and all were members of the Brethren Church. Henry is a minister and Frederick was a deacon. He died August 30, 1912, aged 70 years. On March 30, 1841, in the Ten Mile congregation, he and his wife united with the church. April 13, 1848, his wife died, and September 6, 1849, he was married to Elizabeth Bennington. To this union one daughter, Hannah, was born. She is living and is a member of the church. His second wife died in 1883. In 1887 he married Sarah Chambers, widow of Solomon Chambers.

His busy life as a church worker dates from 1850, when with his family he emigrated to Greene County, Pennsylvania, and located in the Ryerson Station congregation, where the following year he was called to the ministry, in which office he faithfully labored more than forty-five years, till death.

Before he had fully recovered from an attack of French measles, in his early manhood, he was caught in a rainstorm, causing a relapse which left him with a severe cough that clung to him through life. This, however, did not lessen his zeal and efforts in the Master's work. His ministerial work required him to make many regular trips over the broken country of Western



Elder Adam Wise.

Pennsylvania and the hills of West Virginia. He was in reality a home missionary. His heart was in the work and no weather seemed too cold and stormy to keep him from his appointments. Knob Fork, Wetzel County, and Chambers' schoolhouse, on Bowman Ridge, Marshall County, West Virginia, were each twelve miles distant from his home, yet he visited them once a month, preaching from two to three sermons each visit. When we consider that these trips were made "among the West Virginia Hills," on horseback, we can, perhaps, realize the exposure endured and the endurance required to keep up these appointments during the winter season, as the following incident shows:

"One stormy day he was making his journey to his Bowman Ridge appointment. When about three miles from his appointment, Harmon Greathouse asked him to come into his house and get warm. He replied that he was not cold, but felt warm. Mr. Greathouse insisted so strongly that he yielded. Alighting from his horse he found that he could not walk without assistance. He afterward said that had he continued his journey without warming he would have perished. It was the overcoming effect of the cold that made him think he was warm. After thoroughly warming himself at an old-time wood-fire he resumed his journey and

filled his appointment. The audience was a small one, as the people felt it was too stormy to be out. Few ministers in our day have endured more hardships and exposure, in all kinds of weather in filling appointments, and all without money and without price."

"His biography would be incomplete without mentioning his faithful horse, Old Pete. He was his traveling companion more than twenty-five years, carrying him over the hills and up and down the valleys to the mission points the old brother had established. I well remember how, in my boyhood days, we were so glad to see him come to preach at my father's house, but later in the Chambers schoolhouse on Bowman Ridge. He always had a smile and kind word for us all, and generally some candy for us children. On one of his trips to Knob Fork, when well advanced in years, the roads being icy, his horse fell with him, dislocating his shoulder. Though he had it replaced he never had full use of it thereafter, and it caused him more or less suffering the remainder of his life. He survived his faithful old horse a number of years" (Andrew Chambers).

He never attended a college or seminary, yet he was a scholar of no mean ability, having a fair knowledge of both the English and German languages. He taught a number of terms of subscription as well as public school.

No record was kept of his baptisms, funerals and weddings, but they were many. In his early church work, about 1856, he organized the first Sunday-school in his congregation, at Hart's Run schoolhouse, about twenty years before the church was built. He was always an earnest worker for the Master, giving all due attention to the sick and dying, and comforting and encouraging the living. He knew how to sympathize with the bereaved as his life had not been free from sorrow. He often said that he suffered many bereavements and sorrows, but that the division of the church caused him more heartaches and sadness than all his previous troubles combined—such was his love for Christ and the church.

On November 12, 1886, he was ordained to the eldership, Elder J. S. Holsinger, of Bedford County, officiating. He was the first resident elder of his congregation. This charge he held till death.

His life as a whole was an active one, as his charge consisted in the care of the mission points he had established. These received his earnest help and efforts as long as he was able to travel, and when his extreme age and frailty barred him from visiting his people, their care and needs ever bore heavily on his heart.

The evening of January 19, 1897, he spent talking with his brother Benjamin and his son Frederick and family, until 9 o'clock. When he retired his son tucked the covers over him, asking him

how he felt. He said, "All right for the night." He never spoke again on earth. His son expressed it thus: "He just went to sleep. In a few moments he was home with God, whom he served so well."

His funeral was preached by Elder Frederick Weimer, and interment was made in Quiet Dell cemetery, near the Quiet Dell Brethren church. To him it could appropriately have been said: "Thou shalt come to thy grave in full age, like as a shock of corn in his season," as he lacked only a few days of being 88 years of age.

### JOHN WISE.

John Wise was the youngest of a family of eighteen children, and was born May 18, 1822, in Washington County, Pennsylvania. John was the youngest brother of Adam Wise, whose biography precedes this one. John made use of the opportunities afforded him for an education, and at the age of seventeen was teaching school. The fact that he taught thirty-two terms of school is proof that he was a successful teacher. He had a remarkable memory and it served him to the last.

He was united in marriage to Nancy Grable on February\*27, 1847. For fifty-three years they traveled life's journey together. Six sons and four daughters were born to this union. Thirty years after their marriage (1877) they moved to Iowa, and later to Conway Springs, Kansas, where Brother Wise spent the most of his days. Aside from school-teaching he engaged in farming, but devoted so much of his time to church work that he did not succeed in farming and died a poor man.

When Brother John was twenty years of age Brother James Quinter had charge of the membership in the Ten Mile congregation, Washington County, and a great revival was on. At this time John was baptized, being the first single member in the congregation. There were over fifty accessions to the church, among them being his sister. Few were richer in good works than Brother Wise. All through life he was aggressive, and the day he was baptized he began that forward march in the work of the kingdom; for he was no sooner out of the water than he sought others to follow Christ as he had done. He was called to the ministry October 18, 1843, at the age of twenty-one. The ability with which he handled the sword of the Spirit soon placed him in the front rank as an effective minister. To the very day eleven years after his election he was ordained to the eldership. In this capacity he served the church faithfully for fifty-five years. His labors were not confined to his home congregations, but were Brotherhood-wide.



Elder John Wise.

At the first District Meeting held in Western Pennsylvania, November 5, 1866, Elder Wise was moderator. From that time for twelve years he was one of the leading men in the District work, nearly always holding some office at the District Meetings. As an attendant at our Annual Conferences he had few, if any, equals, having attended forty. His first one was in York County, Pennsylvania, in 1844, when he rode horseback 220 miles across the Alleghanies to be present. The last one was at Des Moines, Iowa, in 1908, just sixty-four years later. He represented his District on the Standing Committee twenty-seven times. Once he was Moderator (1885) and fifteen times he served as Reading Clerk. His splendid voice, which could be heard all over the audience, fitted him especially for the latter position. "In addition to this he was sent on much committee work, which was, a number of times, very important. He was on the committee to Tennessee, appointed in 1866, that considered the disowning of Bishop John A. Bowman and receiving all the members he had baptized, into the church without rebaptism. He, with Brother Ruple, in 1881, was sent to confer with the River Brethren in Canada about uniting these two

bodies. He was on the committee to Berlin, Pennsylvania, when the H. R. Holsinger difficulty was being dealt with."

"In many ways he was a leader of the leaders in the church. It was he who presented to Conference in 1858 the first request to have a General Mission Board, so as to have more united missionary effort. The paper was returned, but Brother Wise was not silent. He interested three congregations in his own District, and with Brother P. J. Brown, he was sent out on an evangelistic tour. He originated the paper that granted Districts the right to hold ministerial meetings. He was a whole-souled Sunday-school man and pleaded for them when others were fearful. In 1886, when dedicating the churchhouse at Conway Springs, he said, 'I do not want any of the members to SEND their children to Sunday-school. I want you to BRING them.'"

"In the pulpit he was especially gifted. He had a full, resonant voice, fine language and a good command of suitable words to express his thoughts with force. As a debater he was clear-cut and a strong man to oppose. He was not so much of a revivalist as an expounder of the truth. His familiarity with the Book, and his close analysis, made him a splendid preacher of doctrine."

A few years before he died he became blind. He spent his winters in the Old Folks' Home at Darlow, Kansas, and his summer months with his son at Conway Springs, Kansas. He died June 26, 1909, aged 87 years, 1 month and 8 days. He is buried at Conway Springs, Kansas.

### GEORGE WOLFE.

About this soldier of the cross we know but little. According to the age of his son, George, who was born in Lancaster County, Pennsylvania, April 25, 1780, we would judge that the Elder Wolfe was born near the middle of the eighteenth century in Lancaster County. This Elder Wolfe, Sr., is said to have been the first ordained elder who settled west of the mountains. History tells us that Elder George Wolfe, Sr., moved from Lancaster County to Fayette County in 1787, and that the family located on a farm ten miles from Uniontown. According to tradition their home was in the southwestern part of the county, and not far from the Monongahela River. As evidence that there was a Brethren settlement in this section, and especially across the river, in Greene County, we find Dunkard Creek in the southeastern part of Greene County, and flowing into the Monongahela River. It is altogether likely that this stream took its name from a settlement of Brethren (Dunkards) in that vicinity. We are also told that this body of members was scattered by the Indians.

Here the Wolfe family lived thirteen years and the two sons, Jacob, who was the oldest, and George, grew to manhood. They had practically no educational advantages. In 1800 the father and sons built a raft on which they loaded the family and their belongings, and sailed down the Monongahela and Ohio Rivers, till they came to Muhlenberg County, Kentucky, where they landed. There, with some other members who had already located there, probably from North Carolina, they formed a splendid church colony in the wilderness. Elder Casper Rolland was the first minister to settle in the State, and Elder John Hendricks, of North Carolina, was the next.

March 3, 1803, George Wolfe, Jr., married Miss Anna Hunsicker, the only unmarried woman in the community. Five years later, in 1808, young George and his brother Jacob emigrated to Illinois and settled in Union County. Jacob Wolfe was the father of Elder George Wolfe, of California. The next year, 1809, the Elder George Wolfe, Sr., whose home was still in Kentucky, traveled through Southwestern Missouri and Southern Illinois on a preaching tour, and on his way home took sick at the old town of Kaskaskia, about fifty miles northwest of where his two sons were living, and died and was buried at that place. His death was probably the first among the members in the State. In 1812 George, Jr., and Jacob, with their wives and about ten others, were baptized in Clear Creek by Elder John Hendricks, of Kentucky. The same year George was called to the ministry and Jacob to the deacon office. In 1813 George was ordained to the eldership by Elders John Hochstetler and Hahn, of Kentucky. This was the first ordination by the Brethren in Illinois.

Elder Wolfe became a powerful preacher, preaching fifty-three years in all, nineteen in Union County, and the rest in Adams County, where he moved in August, 1831. While living in the latter place he also visited the churches in Morgan, Sangamon and Macoupin Counties every year for thirty years. November 16, 1865, in his eighty-sixth year he died, and was buried near Liberty, Adams County, Illinois. He was the father of six sons and two daughters.

#### WILLIAM EDWARD WOLFORD.

William E. Wolford, youngest son of Jacob Lohr and Catharine (Rummel) Wolford, was born near the present town of Jerome, Conemaugh Township, Somerset County, Pennsylvania, September 14, 1877. His father was for many years a deacon in the Quemahoning and Ligonier Valley congregations. When William was one and a half years old the family moved to Waterford, West-



William E. Wolford and Family.

moreland County, Pennsylvania. There, with his brothers and sisters, he grew to manhood.

During a series of meetings held in Waterford by H. S. Replogle, in 1900, William gave his heart to God, and was baptized. Feeling that he had missed a great deal by delaying his return to the Father so long, he at once began taking an active part in the religious activities of the little church, and on June 20, 1901, he was elected deacon. One year and one day later, June 21, 1902, he was called to the ministry. In 1904 he was forwarded to the second degree of the ministry by Brethren R. A. Nedrow and M. J. Weaver.

Brother Wolford received only a common school education, and because of lack of better Bible training he feels that he can not do as much for the Lord's cause as he would like to. However, ever since he has been a Christian he has aimed to teach and preach the Word in its purity, that men and women might hear and live. He is especially interested in the young members, whom he tries to encourage in every way, for he realizes what he missed by spending his younger days in sin. He feels that the Lord has called him to stay by the home church.

In the year 1896 he was united in marriage to Clare D. Beam, daughter of John T. and Lavina C. Beam. To them were born six daughters and one son. In 1906 with his family he moved to Reedley, California. While there he helped in the erection of the new church at that place, served as superintendent of the Sunday-school a year, and did some preaching and baptizing. After living there eighteen months they returned to Waterford, where they have since lived.

**GEORGE WOOD.**

George Wood was a son of Bernard and Hannah (Pulman) Wood, and was born in Seneca County, New York, October 8, 1819. His educational advantages were limited, yet by making use of every opportunity he secured an education that enabled him to teach several terms of subscription school.

He was married three times. He married Julian Noble, October 22, 1843. She died while yet a young woman. July 15, 1858, he was married to Mary Helm. His third marriage took place August 12, 1890, and was to Jane Courtney. He was the father of about twenty children, of whom eleven still live.

He took an interest in the affairs of the township, serving as justice of the peace a number of years. However, he never held a lawsuit, but settled many a trouble by arbitration.

He was elected to the ministry about 1855 in the Clarion church, and not many years later advanced to the eldership. His ministerial labors were performed principally in Clarion, Venango and Forest Counties. He did a great deal of horseback traveling over a large territory. To support so large a family made it difficult to attend District and Annual Meetings very frequently, but he did so as much as he was able.

He died July 31, 1895, aged 75 years, 9 months and 23 days. "At Elder Wood's funeral 149 vehicles left the Wood home in procession. Passing a church (the funeral being on Sunday) the worshipers with their pastor joined the procession. When the cortege arrived at the church where the funeral services were announced to be held, there was found a concourse of people large enough to fill the audience room. It is estimated that about 800 found entrance into the church, and at least twice that number had to content themselves to remain outside. After an address by the writer of this, all this large concourse of people had a last and respectable leave-taking of Elder Wood's remains, after which they were consigned to the tomb, between two wives who were already sleeping there, all awaiting the first and glorious resurrection" (Joseph Holsopple). He was buried in the Phipp's cemetery, where the Brethren meetinghouse stood at the time of his death.

**GEORGE E. YODER.**

On January 20, 1884, on a farm in the southern part of Somerset County, Pennsylvania, there was born to Mr. and Mrs. Emanuel Yoder a son who was named George. Being a healthy child he was especially noted for his energetic characteristics, which made him very mischievous, so much so that it often caused his parents and grandfather no little anxiety.

At an early age George was taken to Sunday-school, where at about the age of eight he received his first call of the Spirit to the higher life. However, like many others, he put off the important step in life until October, 1896, when, during a series of meetings held by Brother Daniel Stouffer, he gave his young heart to God and was baptized. After the baptism Brother Stouffer pointed him out as the preacher of the bunch, which prophecy was fulfilled later.

In the fall of 1903 his parents decided to send him to school, and as the result, one September day, with a somewhat heavy heart, he landed at Prince William Academy, Virginia. The first year he completed a land and mine engineering course, but at the sacrifice of his strong nervous system. He suffered a nervous collapse in the spring of 1904, from which he has not yet fully recovered. The next year he spent in school again, taking some literary work. After this he spent several years with his father on the farm, in order to regain his broken-down health.

He took an active part in the work of the church in the Elk Lick congregation. In the fall of 1905 he was elected to the deacon office, and in March, 1906, he was called to the ministry, all in the Elk Lick congregation. On March 10, 1912, in the Summit Mills congregation, of which he was then pastor, he was ordained to the eldership. Beginning May 1, 1909, he served the Summit Mills congregation as pastor four years, when he again went to the farm to regain lost health.

He then took the pioneer preacher's plan—working five and six days in the week and preaching on an average two sermons each Sunday. He made monthly visits to Accident, Maryland, and to Maple Grove, Maryland, preaching three sermons a trip. On off Sundays he usually preached for the home congregation until Brother B. F. Waltz was secured as pastor.

In November, 1915, Elder Yoder accepted a call to the pastorate of the church in Norristown, Pennsylvania, expecting to enter upon his duties January 1, 1916. But having recently passed through a severe spell of sickness, that move is delayed until health returns. Elder Yoder has done some fruitful work in the evangelistic field.

One of the most important events in the life of Brother Yoder occurred on February 21, 1906, when he was united in holy wedlock to Miss Clara Beachy, of Sugar Creek, Ohio. Though unknown at the time of their marriage that she was to be a "preacher's little wife," yet she has proved herself to be well qualified for that life of sacrifice. Though not without sorrow and disappointment, yet the Lord has richly blessed them and made their sojourn most pleasant.

**SAMUEL P. ZIMMERMAN.**

Samuel P. Zimmerman, the oldest son of Peter and Sarah (Ream) Zimmerman, was born in Brothers Valley Township, Somerset County, Pennsylvania, January 31, 1844. He received such education as was available for farmer boys in the public schools of his day. His religious training was above the ordinary of his day, his father being a very pious man, and very strict in the observance of the Lord's Day. He was brought up in the faith of the Reformed Church.

On November 12, 1865, he was united in marriage to Miss Mary C. Beam, oldest daughter of Brother C. Isaiah and Sister Catharine (Meyers) Beam, Brother Jacob D. Miller officiating. In October, 1873, he united with the Church of the Brethren, and a year later was called to the ministry in the Quemahoning congregation, where he has ever since labored.

September 3, 1904, he and P. J. Blough were ordained to the eldership. Brother Zimmerman has been one of the most active and zealous of the Quemahoning ministers. He has always lived in the same congregation. He first lived a mile south of Jenners, in Jenner Township, but in order to have better church facilities for his growing family, and also in order to be more centrally located in his large congregation, he moved to a farm near the present town of Jerome.

Brother Zimmerman, having been given Sunday-school advantages in his boyhood, and knowing the value of the same, was largely instrumental in starting the first Sunday-school in the Maple Spring meetinghouse.

Two daughters and two sons blessed Brother Zimmerman's home. The two daughters are deaconesses. The oldest son is a minister, and has for fifteen years made his home in the West, principally in Waterloo, Iowa. He has been both student and teacher in Bethany Bible School, has held a number of series of meetings, and at the Annual Conference of 1914, at Seattle, Washington, was appointed a member of the General Sunday-school Committee of the church.

His wife died September 15, 1896, and December 26, 1904, he was married to Sister Agnes Blough. Besides being one of the active elders in his home church he has for several years been the elder in charge of the Chess Creek congregation, where he has done considerable hard work.

Elder Zimmerman has married thirty-five couples, baptized 235 applicants and officiated and assisted in the preaching of 261 funerals.

(Portrait on Page 158.)

## CHAPTER XV.

### Ministers Who Have Left Us.

On the following pages will appear the names of ministers who were produced in our District, but who have gone elsewhere to work for the Master. Some were elected here, while others were elected after leaving us. No claim is made for the completeness of the list.

Wesley A. Adams, reared in Somerset County; a school teacher; elected to the ministry in the Middle Creek congregation in 1875; moved to Johnstown, Pennsylvania; in the division went with the Brethren (Progressives); a merchant and a local minister in Johnstown.

Charles Asquith, moved from Western Pennsylvania to Blackhawk County, Iowa, and was called to the ministry in the South Waterloo congregation.

J. H. Baker, born in Fayette County, September 23, 1846; married Sarah E. Cover, September 3, 1868; a member more than forty years; was deacon, minister and elder; elder nearly twenty-five years; moved to Astoria, Illinois, 1885; preached his last sermon from his wheel-chair about a year before his death; often since then expressed a great desire to be able to go to the church and preach one more sermon; was a strong, able minister, loved by all; died in Astoria, Illinois, September 5, 1915, aged 68 years, 11 months and 12 days; buried in Woodland cemetery.

Samuel W. Bail is a native of Washington County, Pennsylvania, his ancestors having been members of the Ten Mile church of the Brethren. Samuel, himself, for many years worshiped here, and in 1901 he was called to the ministry. In 1906 he was installed. He spent some time in Dr. King's School of Oratory, and did considerable traveling. He filled the pulpit in the Pittsburgh church for a time. He moved to Arcadia, Florida, in 1914.

Jessie L. Beal, reared in Somerset County, called to the ministry in the Indian Creek congregation, moved to Blackhawk County, Iowa, and served in the ministry in the South Waterloo congregation, Iowa.

Josiah Beeghly, born near Berlin, Somerset County; when quite young moved with his parents to near Accident, Maryland; thirteen years a deacon; called to the ministry in Maryland; twen-

ty-eight years a minister; stood high in the church; died near Sabetha, Kansas, July 22, 1898, aged 77 years, 2 months and 5 days.

Samuel A. Beeghly was called to the ministry in the Glen Hope congregation; lived around Johnstown several years, and when last heard from was living in Connellville, Pennsylvania, and was not a member of the church.

J. Harvey Beer, called to the ministry in the Rockton congregation, 1885; ordained to the eldership, 1892; moved to Eastern Shore of Maryland, 1905; active.

J. W. Beer, born in Armstrong County, March 26, 1838; baptized in 1859; called to the ministry in 1861; married to Hannah Elizabeth Henegan, by Lewis Kimmel; ordained in 1881; all the foregoing in his native county; assistant editor of the Christian Family Companion; for a while publisher of the Progressive Christian; wrote much for the different church periodicals; was the author of "The Jewish Passover and the Lord's Supper," "A Summary of Religious Faith and Practice, or Doctrines and Duties," and a poem entitled "Faith and Practice of the Brethren Church"; threw in his powers with the Brethren Church, and was the Moderator of the first General Conference at Ashland, Ohio, June 29 and 30, 1882; was a logical and forcible speaker; about 1892 he became afflicted with epilepsy; died in California.

Dr. James Bennett was a minister in the Indian Creek congregation for a number of years, but went with the Brethren in the division.

Aaron Berkebile, reared in the Conemaugh congregation; called to the ministry there; moved to Ohio; died some years ago while on a visit to his native county; father of Steven P. Berkebile, missionary to India.

David Berkebile, reared in the Conemaugh congregation; moved West and was called to the ministry.

Richard K. Berkebile, reared in the Conemaugh congregation; moved West and was called to the ministry; was the promotor of the work in the St. Louis Mission years ago. The above were brothers.

Jacob Berkey, a son of John Berkey who died in Johnstown. He moved from near Scalp Level to Goshen, Indiana, many years ago. Soon after his arrival there he was called to the ministry and not long after to the eldership. He was very active in the work of the church. He traveled much on horseback when the country was new. He never failed to fill his appointments, which were very much scattered. A common saying among the people was: "It is Berkey's appointment; he will be here, rain or shine, or cold." He was blessed with a good memory, a good voice,

used good language, spoke with great faith and confidence, and made good impressions on the people. A strong man physically, he was called far and near to adjust difficulties. Though of limited education, he knew his Bible well, and preached in nearly all the courthouses of Northern Indiana, before judges and lawyers, with their approval. Nature had done much for Elder Berkey. Though he knew no fear, yet he was tender toward the erring, the poor and the needy, and had many friends. It is said that he lectured all over the community on the temperance question. He spent his last years in the mission field of Texas, and his fearlessness finally cost him his life. In attempting to ford a swollen river at Elm Crossing, near Gainesville, Texas, in the spring of 1882, he was drowned at the age of 66 years. His wife was a Miss Lint, cousin of Elder C. G. Lint.

I. L. Berkey, oldest son of Elder Jacob Berkey above. He was born near Scalp Level, Cambria County, October 6, 1841. With his parents he moved to Goshen, Indiana, in a two-horse wagon, landing there April 1, 1847, after having been on the road one month. He was elected to the ministry in the Rock Run congregation, Elkhart County, Indiana, March 15, 1867, and called to the eldership of the same, October 26, 1880. Still active.

Solomon Benshoff, born in Cambria County, March 5, 1812; elected deacon in the Conemaugh congregation October 11, 1846; to the ministry May 20, 1855; later to the eldership. "Elder Benshoff was one of the staunch men of his county, and was an energetic member of the church. When the division occurred, Brother Benshoff stood in with the Progressives, and was the only ordained elder in that part of the State who became a charter member of the Brethren Church. He raised a family of twelve children, all of whom belong to the church of their father. He died March 31, 1894." His age was 82 years and 26 days.

Albert Perry Blough, son of Deacon John J. Blough, and grandson of Elder Jacob Blough, was born near Berlin, Somerset County, October 22, 1866. Began teaching school in the fall of 1882, before he was sixteen years of age. He taught five terms in his native State, one in Illinois, and four in Iowa. In 1887 he went to Northern Illinois, and in 1888 to Waterloo, Iowa. He was married to Miss Estelle M. Schrock September 24, 1891. He was called to the ministry in the South Waterloo congregation, Iowa, January 2, 1893, ordained to the eldership November 20, 1898, and the same day elected elder in charge of the same congregation. In this position he is now serving his eighteenth year. Since September 1, 1911, he has served the same congregation as pastor. Elder Blough has been Moderator of District Meeting nine times; also Reading Clerk and Writing Clerk several times. He repre-

sented his District on the Standing Committee of the Harrisburg (Pennsylvania) and first Winona Lake (Indiana) Annual Conferences. He has often served on District committee work, and is a member of the District Missionary and Ministerial Board. He was a member of the Labor Union Committee several years, and is now a member of the Permanent Program Committee for Annual Meeting.



**Elder Emanuel J. Blough's Sons—Left to Right, Elders Jerome E., Silas S., Elijah E. and Jacob M.**

Elijah E. Blough, son of Elder Emanuel J. Blough, and grandson of Elder Jacob Blough, was born in Conemaugh Township, Somerset County, April 21, 1871, and was reared in Jenner Township, same county, in the Quemahoning congregation. In addition to attending the country school and county normals, he spent a number of years in Juniata and Bridgewater Colleges. He taught public school four years in Jenner Township, Somerset County, Pennsylvania, and two years in Prince William County, Virginia. At present he is a teacher in Hebron Seminary. He was baptized

in the Quemahoning Creek in the spring of 1886. In 1893 he moved to Manassas, Virginia. December 22, 1896, he was united in marriage to Miss Mary Alice Conner, daughter of Elder Abraham Conner. He was elected deacon May, 1897; minister, October 28, 1905; ordained elder November 5, 1911, all in the Manassas congregation. He has been a constant member of the Home Mission Board since 1902. He is frequently called to official positions in the various meetings of the District, served his District on the Standing Committee at Seattle, Washington, and has done considerable evangelistic work. He is a trustee of Hebron Seminary, Nokesville, Virginia. In addition to teaching and preaching, he is extensively engaged in farming and dairying.

Jacob M. Blough. See his biography.

Homer E. Blough, son of Peter J. and Catharine (Horner) Blough was born in Quemahoning Township, Somerset County, in the Quemahoning congregation. With the family he moved to the South Waterloo congregation, Iowa, and was called to the ministry.

Silas S. Blough. See his biography.

Warren W. Blough, brother of A. P. Blough, mentioned before, was born near Berlin, Somerset County, December 23, 1873. He was reared on the farm and in 1892 he began teaching school, which profession he followed twenty-one years, sixteen terms in Pennsylvania and five in Nebraska. He and Miss Lucy Baldwin were united in marriage August 15, 1896. Both were baptized June, 1899. In September, 1899, he was called to the ministry in the Berlin congregation, and in 1902 he was ordained to the eldership. He acted as pastor of the Berlin congregation ten years, until 1909, when he moved to Falls City, Nebraska, to become the pastor of that church. Has been pastor there ever since. In his native State he was active in the various meetings of the District, frequently as an officer. Since living in Nebraska he has done some acceptable evangelistic work. He has also done special Bible teaching and spent some time as music director.

Robert B. Bowser, born and reared in the Glade Run congregation, Armstrong County; elected to the ministry in the Brush Valley congregation in 1886; moved to the Bolivar congregation, where he preached acceptably for a while; united with the Winebrennarians and preaches for them.

Daniel S. Brallier, a minister in the Manor congregation, elected June 13, 1868; moved to Altoona, and there ordained to the eldership; deceased.

J. A. Brillhart, elected to the ministry in the Rockton congregation in 1892; relieved of his membership in 1897, after having united with the Mennonites.

Benjamin F. Britt was born in Illinois while his parents were there on a visit, July 8, 1857. His parents lived near Breakneck Furnace, Fayette County. When B. F. was ten years of age the family moved to Illinois; baptized in 1878 by David Wolfe; called to the ministry in the Liberty church in 1882; second degree in Loraine church, 1885; died at Liberty, Illinois, June 2, 1900.

Philip J. Brown, born in Somerset County, October 14, 1827; elected to the ministry in the Sandy Creek congregation, Virginia; ordained in Wayne County, Ohio, in 1879; served on Standing Committee at Lanark, Illinois, in 1880; in the division he went with the Brethren, and after that deplorable event he traveled, preached and labored almost incessantly to build up the cause.

Benjamin Buechly, born in Somerset County, moved to Waterloo, Iowa. Minister.

David Buechley, born in Somerset County, elected in the Elk Lick congregation; moved to Waterloo, Iowa, in 1865.

Elias K. Buechley, born in Somerset County; elected to the ministry in the Elk Lick congregation, in 1852; moved to Waterloo, Iowa, in 1862.

Emanuel Buechley, born in Somerset County, probably elected there; lived in the Ind'ian Creek congregation some years; moved to Northeastern Ohio.

Martin Buechley, born in Somerset County; moved to Waterloo, Iowa; was elected there.

J. H. Burnworth, born in Somerset County, March 28, 1847; school-teacher in Pennsylvania; moved to Milledgeville, Illinois, in 1869; united with the Dutchtown congregation in 1872; moved to Brown County, Kansas, in 1874; elected to the ministry in 1884; went with the Brethren in the division.

William Byers, born in Bedford County, January 29, 1823; married Rachel Cain, 1842; baptized by Lewis Cobaugh, October, 1858, in the Conemangh congregation; elected deacon in 1861; elected minister in June, 1866; in 1882 he went with the Brethren; ordained to the eldership by J. B. Wampler in 1884; deceased.

Andrew Chambers. See his biography.

George W. Chambers, reared in Ryerson Station congregation; baptized there; moved to Midland, Virginia; elected there; moved to Mine Run congregation, Orange County; united with the Brethren.

E. F. Clark, elected in the Rockton congregation in 1897; lived at different times at Johnstown, Meyersdale, Eastern Shore of Maryland, and is now located in Washington, District of Columbia.

Alvin A. Cober, son of Israel Cober, born near Berlin; elected in the Berlin congregation; went with the Brethren; later en-

tered Ashland College, Ohio, from which he graduated, and then served pastorates in Ohio and Indiana; feeling the need of further preparation, he entered an institution of the Baptist Church from which he graduated, and then went to Porto Rico as a missionary of the Baptist Church, where he served till his health failed, when he returned to the States and now holds a Baptist pastorate in Dayton, Ohio.

Ephraim Cober, born and reared near Berlin, where he was called to the ministry. Here I give a letter from his hand, written when past ninety years of age: "Sabetha, Kansas, October 12, 1915. Dear Brother Blough: I received your card and shall answer it as far as I can. I was born at Berlin, Pennsylvania, September 6, 1825. I was elected to the ministry on the thirteenth day of June, 1853. I preach yet, but not regularly. About funerals, baptisms and marriages, I have no record. I moved away from Somerset County in 1876. Please excuse my pencil writing. It is much easier for my eyes. Yours fraternally, E. Cober." It will thus be seen that Elder Cober has preached over sixty-two years. Twenty-three years he labored acceptably in the Berlin congregation, where his services were much in demand. A remarkable record is Elder Cober's.

Albert B. Cover, grandson of Elder John P. Cober, born and reared near Berlin; called to the ministry in the Berlin Brethren (Progressive) Church in 1907; ordained to the eldership at the same place, August 9, 1908; after he and his wife graduated from Ashland College in 1914, he took up pastoral work in Louisville, Ohio.

Joseph I. Cover, son of John and Mary (Immel) Cover, was born January 25, 1833. He had a college education. He was elected to the ministry in the Georges Creek congregation, May 22, 1856; ordained at the same place in 1866. He was a very fluent speaker and did much work at home and abroad. He frequently filled official positions at District Meeting, and represented the District on the Standing Committee several times. After moving to Covington, Ohio, he united with the Old Order Brethren in 1882.

Wesley H. Cover, son of David, and grandson of Elder John P. Cober, was born and reared near Berlin. He was called to the ministry in the Berlin congregation. He was a graduate from Juniata College, and gave his time to teaching, both public and normal school. He taught in Somerset County many years, and with his teaching he preached as occasion afforded. He filled the pulpit of the Beachdale church regularly for some time. Later in life he took up the profession of law, and practiced in Altoona,

Pennsylvania. When home on a visit some years ago, he died suddenly.

Samuel C. Cover was born and reared in the Georges Creek congregation, and was called to the ministry there, June 12, 1887. Is now located at Canton, Ohio.

G. W. Crissman moved from Armstrong County, and was elected to the ministry in Kansas; died at St. John, Kansas.

Daniel W. Crofford, a resident of Johnstown; elected to the ministry in the Conemaugh congregation, May 3, 1877; went with the Brethren in the division; now resides at Fort Lauderdale, Florida.

William A. Crofford, brother of the above; went with the Brethren; elected to the ministry afterward; resides in Johnstown; pastor at Listie.

John Cross moved into the Eik Lick congregation; moved from Elk Lick to Northeastern Ohio in 1862; deceased.

John Dull, elected in the Middle Creek congregation; moved to Waterloo, Iowa.

Francis F. Durr, son of Samuel and Catharine Durr; born in Fayette County; elected to the ministry in the Georges Creek congregation in 1905; was called to take up the work with the church at Glendale, Arizona; is there now and active.

David Eshelman. See his biography.

Matthew Mays Eshelman, son of Deacon Andrew, and grandson of Elder David Eshelman, was born near Lewistown, Pennsylvania, September 1, 1844; lived in the Clarion congregation from 1853 to 1864; enlisted for the army from there in 1862; moved to Illinois in 1864; baptized near Virden, June 4, 1873; elected deacon at Cherry Grove, June 4, 1874; elected minister at Lanark, September 10, 1878; ordained in White Rock church, Kansas, 1884; helped to build McPherson and Lordsburg Colleges; author of seven books; editor of *The Brethren at Work*; Bible-school teacher; lives at Tropic, California; still active.

Eli J. Egan, elected in the Elk Lick congregation in 1909; served the same congregation as pastor from 1911 to 1913; taught in Hebron Seminary; now located at Shipman, Virginia; active in the work.

Daniel M. Fike, reared in Somerset County; elected in the Summit Mills congregation in 1879; moved West in 1882; now resides in Los Angeles, California.

Aaron Fike, born in Fayette County; moved to Eglon, West Virginia, and was called to the ministry and eldership in that place.

Moses Fike, born in Fayette County, moved to Eglon, West



Three Flickinger Sisters—Front Row, Left to Right, Bishop C. G. Lint, Catharine Lint and J. W. Peck. Back Row, Left to Right, Eliza Fike, Elder D. M. Fike and Elizabeth Peck.

Virginia, was elected to the ministry in the German Settlement congregation and labored there.

Samuel A. Fike, born in Fayette County, December 22, 1820, and reared there; called to be a deacon there; moved to Eglon, West Virginia, in 1854; called to the ministry in 1856, Elder John Kline officiating; ordained in 1861; placed in charge of the German Settlement congregation, which charge he kept forty-four years, until death; much of the time had charge of three and four congregations; was twice on the Standing Committee; was a great pioneer preacher; traveled mostly on horseback; preached 263 funerals; solemnized 184 marriages; baptized 207 persons; died May 7, 1905, aged 84 years, 4 months and 15 days.

John Fillmore, a Western Pennsylvania brother, and probably elected there; moved to Waterloo, Iowa.

Virgil C. Finnell, baptized at Buffington, West Virginia, in the Monongahela River, by Elder William Murphy, May 14, 1893; elected to the ministry in the Mount Union congregation, September 14, 1901; from May 1, 1902, to April 1, 1904, lived and labored in Uniontown; from April 1, 1904, to 1908 he was pastor of the Ten Mile congregation; next he located in Elgin, Illinois, and was in the employ of the Publishing House several years; next he was the pastor of the Des Moines City (Iowa) congregation; there he was ordained in 1915; has done a lot of Sunday-school and Bible work; is now director of religious education in a number of the Western States.

George Flack, reared in the Indian Creek congregation, moved to Ohio and was called to the ministry. His widow, who was Eliza Buechly, lives at McPherson.

Jacob Flenard, a minister of the Cowanshannock or Red Bank congregation, and moved to West Virginia.

Christian Forney, born and reared in Somerset County; moved West and was called to the ministry; went with the Brethren in the division.

Edmund Forney, born and reared in Somerset County; went West and was elected in Illinois; now lives in Lordsburg, California.

H. J. Forney, born near Berlin; moved West and was elected; now located at Chenoa, Illinois.

Hiram Forney, born in Somerset County; moved West and was called to the ministry; now pastor of Denver church, Colorado.

John Forney, Jr., elected in the Quemahoning congregation; moved West, and died at Abi'ene, Kansas.

Benjamin Forney, born in Jenner Township, Somerset County; now resides in Lawrence, Kansas.

Michael Forney, born in Somerset County; licensed to preach in the Quemahoning congregation; moved West and died in Southern Illinois.

Peter Forney, born and reared in Somerset County; called to the ministry in the West and for a number of years lived at Glendale, Arizona. He died there December 25, 1915, at the age of 87 years.

Samuel M. Forney, born and reared in Somerset County; moved West and was called to the ministry, and died at Kearney, Nebraska. All the above-named Forneys are descendants (John, Michael and Peter are sons) of Elder John Forney, Sr., of the Quemahoning congregation, Somerset County, and all were and are active pioneer preachers and elders.

Levi Fry, called to the ministry in the Manor congregation in July, 1847; went with the Brethren in the division.

James W. Fyock, son of Elder Abraham and Sister Nancy (Varner) Fyock, was born near Johnstown, Cambria County, Pennsylvania; married Annie, daughter of Deacon John A. Strayer; united with the church at Johnstown; immediately began teaching in Sunday-school; was superintendent of Walnut Grove Sunday-school several years; was elected to the ministry in the Johnstown congregation in 1905 and installed in 1910; moved to Ohio in 1911; now located at Toledo, Ohio, where he superintends the Sunday-school and assists the pastor, N. K. McKimmy, in the preaching. Sister Fyock also united with the church in her young

days (1891); is Cradle Roll superintendent and teaches the primary class.

Samuel H. Fyock, elected to the ministry in the Johnstown congregation, December 28, 1859; united with the Brethren in 1904.

John D. Gans, united with the Georges Creek congregation in 1860; was called to the ministry in 1862; joined the Brethren; deceased.

W. A. Gaunt, pastor of the Elk Lick congregation from 1894 to 1904; moved to Huntingdon, Pennsylvania; elder in charge of the Riddlesburg congregation.

A. D. Gnagey, born and reared near Meyersdale; elected to the ministry in the Summit Mills congregation in 1879; went with the Brethren in the division; teacher in Ashland College, Ohio.

John Goodman, elected in the Clarion congregation about 1850; moved to Bond County, Illinois, where he died.

Benjamin Goughnour, born and reared in Cambria County; called to the ministry in the Conemaugh congregation in 1875; went with the Brethren in the division; now resides in Johnstown.

Henry Goughnour, born and reared in Cambria County; called to the ministry in the Conemaugh congregation in 1855; moved to Waterloo, Iowa.

Larkin Hall, labored in Fayette County; moved to Marshall County, Iowa.

Oscar W. Hamer, born and reared in the Quemahoning congregation; elected to the ministry in the same, June 2, 1907; moved to Waterloo, Iowa; active there.

Stuart Hamer, born and reared in the Quemahoning congregation; moved to Waterloo, Iowa; called to the ministry there; student at Mount Morris, Illinois.

Christian Harader, labored in Sandy Creek congregation, Fayette County; moved to Iowa and died there.

George Hanawalt. See his biography.

Harvey M. Hanawalt, elected to the ministry in the Ligonier Valley congregation, June 21, 1902; moved to Lordsburg, California, the same year.

William C. Hanawalt, lived several years in the Ligonier Valley congregation, and moved to Lordsburg, California, in 1902.

John C. Harrison, born and reared in the Conemaugh congregation; called to the ministry in the Johnstown congregation, September 4, 1893; moved to Tennessee in 1905; now lives near Woodbury, Michigan.

Jacob S. Hauger. See his biography.

Adam Helman, elected in the Manor congregation about 1845; moved to Ohio in 1863, where he died at a ripe old age.

J. Quinter Helman, born and reared near Indiana, Manor congregation; moved West and was called to the ministry; resides at Greenville, Ohio.

Jesse P. Hetrick, born in Armstrong County, December 20, 1843; was elected to the ministry in the Red Bank congregation, June 30, 1865; was called to the pastorate of the Philadelphia church in 1874; ordained in October, 1879; subsequently to the Coventry congregation (November, 1882); is now elder of Royersford congregation. He has been active among a number of the Eastern Pennsylvania churches.

Stephen Hildebrand, born and reared in the Conemaugh congregation; born September 3, 1829; married to Mary Goughnour, December 23, 1852, by Elder Levi Roberts; elected deacon in 1860; minister July 4, 1865; went with the Brethren in the division; ordained by them in 1883; did some evangelistic work; resides in Johnstown; is almost helpless.

Christian Hochstetler. See Hochstetler family.

Abraham Hochstetler. See Hochstetler family.

Adam Hochstetler. See Hochstetler family.

D. R. Holsinger, reared in the Dunnings Creek congregation; moved West; was called to the ministry; now elder of Oak Grove church, California.

Christian S. Holsinger, called to the ministry in the Dunnings Creek congregation in 1875; had been deacon first; moved West, was ordained and died in California.

Henry R. Holsinger, son of Elder Daniel Mack and Polly (Ritz) Holsinger, was born in Morrison's Cove, Pennsylvania, May 26, 1833. He was the oldest of a family of four sons and four daughters. His father and grandfather were ministers in the Church of the Brethren. His grandmother on his father's side was Elizabeth Mack, daughter of William Mack, son of Alexander Mack, Jr. He was married to Susannah Shoop, June 1, 1864. Two daughters were born to this union, Mrs. P. G. Nowag, of Johnstown, Pennsylvania, and Mrs. S. J. Holsinger, of Phoenix, Arizona.

He was baptized in the spring of 1855, at Clover Creek, Pennsylvania, by Elder George Brumbaugh. He was elected to the ministry October 28, 1866; advanced to the second degree a few months afterwards, and ordained to the eldership October 21, 1880. He served an apprenticeship of one year in the office of the Gospel Visitor, and taught several winters of school. For about a year he published the Tyrone Herald in Tyrone, Pennsylvania, and in January, 1865, he began regularly to publish the Christian Family Companion, the first weekly paper published in the interests of

the Church of the Brethren. His advanced ideas published in the Companion got him into trouble with the Annual Meeting. In 1873 he sold out his paper to Elder James Quinter.

In 1878 Brother Holsinger and Elder J. W. Beer commenced the publication of the Progressive Christian, at Berlin, Pennsylvania, with the avowed purpose of advocating progressive measures and reforms. This course was opposed by the conservative body of the church and meant more trouble for Brother Holsinger, who was now an ordained elder, and finally resulted in the division of the church and the organization of the Progressive Brethren Church. Of this trying period we have no inclination to write at this time.

The Progressive Christian was discontinued. Elder Holsinger, for a number of years, was very active in promoting the cause of the Progressives, and finally settled in California, where he wrote "A History of the Tunkers and the Brethren Church." He died in Johnstown and was buried in Berlin, Pennsylvania.

John S. Holsinger. See his biography.

Leonard R. Holsinger, born at New Enterprise, Bedford County; was elected to the ministry in the West Johnstown congregation, January 13, 1910; became first pastor of Red Bank congregation, beginning of 1911; ordained to the eldership while there; became pastor of Coventry church, in August, 1914; is an evangelist.

Frank F. Holsopple, teacher, minister and lecturer, graduate of Juniata College, and for a number of years teacher in the same; born and reared in the Manor congregation, and called to the ministry there about 1886; moved from there about 1888; has been pastor at Sergeantsville, New Jersey, and Parkerford, Pennsylvania; employed by the State Anti-Saloon League; resides in Harrisburg, Pennsylvania.

Hiram L. Holsopple, born and reared in the Manor congregation, Indiana County; moved to Missouri; called to the ministry and now resides at Versailles, Missouri.

Ira C. Holsopple, born and reared in the Manor congregation; Juniata graduate; moved from Indiana County; was elected to the ministry in the Sand Brook congregation, New Jersey, June 8, 1895, was pastor of the Coventry church from 1899 to 1914; resides in Eastern Pennsylvania.

Quincy A. Holsopple. See his biography.

William W. Holsopple, born in Indiana County, December 10, 1863; baptized in the Manor congregation October, 1878; moved to the Prairie View church, Morgan County, Missouri, in 1886; chosen there to the ministry September 6, 1889; advanced in 1892; ordained November 7, 1904; elder in charge of the same congrega-

tion from 1908 to 1912, and from 1914 to 1916. The above five ministers are sons of Elder Joseph Holsopple.

Abraham Hostetler, elected in the Middle Creek congregation; moved to Waterloo, Iowa.

Aaron Hoffman, born and reared in the Shade Creek congregation; moved to Indiana and was there called to the ministry.

Chrissman John, elected in the John Settlement of the Glade Run congregation; moved to North Dakota and lived at Berthold and Dimond.

Isaiah C. Johnson, elected to the ministry in the Middle Creek congregation; lived in Waterloo, Iowa, a number of years; now lives in Mechanicsburg, Pennsylvania.

John C. Johnson. See his biography.

John J. Johnson, born near Masontown, Fayette County, February 22, 1882; son of John F. Johnson; came to Illinois in 1890; called to the ministry at Astoria in 1909; second degree on October 4, 1914.

William Johnson, son of Peter and Barbara Johnson, born in Fayette County about 1833; united with the church in the Georges Creek congregation, July 30, 1865; married Rebecca DeBolt; was elected to the ministry in 1872; labored there only a short time, when he moved to Northeastern Ohio, and was active there until he removed to Wichita, Kansas; a fluent speaker; still living.

John Keagy, when a young deacon, moved to southern Somerset County from York County; the same year, 1783, he was elected to the ministry, being probably the first minister elected in the District; ordained in 1790; emigrated to near Dayton, Ohio, in 1806.

Howard H. Keim, son of Silas C. Keim, born and reared in Elk Lick; baptized September 12, 1875, by Joel Gnagey; elected to the ministry in the Elk Lick congregation, June 2, 1886; advanced June, 1887; married Emma Harshberger in 1888; moved to Indiana in 1891; ordained in 1897; moved to Oregon in 1910; now resides at Ridgefield, Washington.

N. George Keim, brother of the above, was called to the ministry in the Elk Lick congregation in 1882; took up the work acceptably, showed promise as a preacher, became discouraged because of dissensions in the church and quit; married in 1890; taught school twenty years; is in the insurance business in Elkins, West Virginia; a member of the State Senate 1911 to 1915.

Jacob Kelso. See James Kelso.

Jonathan Kelson. See James Kelso.

Joseph Kelso. See James Kelso.

J. L. Kimmel, born in Somerset County, February 18, 1856; united with the church in 1879; elected deacon the same year;

elected minister in 1880; advanced in 1881; went with the Brethren in the division; graduate of Ashland College and a trustee of the same.

Michael Kimmel, born and reared in Somerset County; called to the ministry in the Middle Creek congregation in 1850; later moved to Illinois; died in 1888.

John H. Knepper, son of Solomon Knepper, a young minister, was born near Berlin, October 25, 1849; called to the ministry in the Berlin congregation, January 1, 1881; advanced February 22, 1882; went with the Brethren in the division; ordained July 3, 1887; stood high in his church; died in Altoona, 1915.

Levi Learn, a successful school-teacher, moved from the Manor congregation to Kalispell, Montana, where he was elected to the ministry; he lived a while in North Dakota.

Josiah Lehman, son of Peter, and grandson of Elder Christian Lehman, was born in Richland Township, Cambria County, April 30, 1852; moved West in 1869; elected to the ministry in the Prairie View church, Missouri, and was ordained there; is now elder of the Guthrie church, Oklahoma.

Lorenzo J. Lehman. See his biography.

John R. Lichty was called to the ministry in the Elk Lick congregation; moved to Idaho Falls, Idaho; joined the Brethren.

Jonas Lichty. See his biography.

Jonathan Lichty, son of Elder Jacob Lichty, was a minister in the Middle Creek congregation; moved West, probably about 1857; died in Brown County, Kansas, in 1887.

Solomon Lichty, an elder in the Middle Creek congregation; moved West about 1853.

William H. Lichty, son of Elder Jonas Lichty, was born and reared in Somerset County; moved to Waterloo, Iowa, and was there elected to the ministry and ordained to the eldership.

Zachariah T. Livengood, was born in Somerset County, December 13, 1849; school-teacher; baptized April 3, 1874; elected deacon at Dutchtown, Illinois, June 16, 1881; elected to the ministry September 11, 1881; went with the Brethren in the division.

Harvey R. Livingston, born and reared in Somerset County; school-teacher; elected deacon in the West Johnstown congregation, January 13, 1910; moved to California and was called to the ministry; located at Modesto, same State.

Peter Lutz, a minister of the Conemaugh congregation; moved West in 1844.

Jacob Mack, a descendant of the founder of the Church of the Brethren, Alexander Mack, was born near Masontown, Fayette County. His father, John, was a grandson of Alexander Mack and came from Philadelphia. He joined the church in early manhood

and was married to Catharine Longanecker. Shortly after his marriage he was called to the ministry, and advanced in two years. He was a fluent speaker and became very earnest and loud. He moved with his family to Illinois.

H. F. Maust, born in Somerset County; elected to the ministry in the South Waterloo church, Iowa; moved to the Butte Valley, California, where he is now located. Active.

Marlin J. Maust, elected in the Markleysburg congregation; moved to Everett, Bedford County, where he now resides.

Nathaniel Merrill. See his biography.

Jeremiah Miller was born in Fayette County, Pennsylvania, on May 8, 1831, and was reared in the same county. He was married to Anna Fike, May 30, 1852. To this union one son and three daughters were born. He united with the Church of the Brethren in the fifties, and was elected to the ministry in the Indian Creek congregation about 1868. In 1888 he moved to Maryland, where he lived until his death on May 13, 1909. Sister Miller died December 8, 1907. Brother Miller did not preach a great deal, but did a great deal of baptizing.

Daniel M. Miller, born and reared in Somerset County; moved to Milledgeville, Illinois; an elder; deceased.

Edward S. Miller, oldest son of Jacob D. Miller, was born in Somerset County, November 22, 1832. He was called to the ministry in the Middle Creek congregation at the same time his father was called, in 1854, before he was twenty-two years old. He was married February 23, 1859, to Mary Catharine Brewer, of Maryland. About five years of their married life they lived at Somerset. Then they moved to Hagerstown, Maryland, where they lived twenty years. In the division he went with the Brethren. They moved to Dayton, Ohio, in 1884, where he resided at the time of his death, June 1, 1887, aged 54 years, 6 months and 12 days. "He was chaste in his language, and especially neat in all his personal habits; was opposed to the use of tobacco and intoxicants, war, intemperance and secret societies."

Jacob Miller, born in Somerset County, moved to Ohio soon after the opening of the nineteenth century; was a minister in the early days of Ohio.

John A. Miller, born and reared in Somerset County; elected to the ministry in the Summit Mills congregation in 1879; in the division he went with the Brethren.

Howard Miller, teacher, preacher, writer and editor; elected to the ministry in the Elk Lick congregation in 1877, from which he moved in 1883. Much could be written about his life work if space permitted.

Michael Miller, who moved from Somerset County to Ohio

and located in the vicinity of Paris, Stark County, previous to 1808, was probably the first Tunker preacher in the State of Ohio.

Oliver Miller, born near Morgantown, West Virginia; united with the Georges Creek congregation in 1860; he was elected to the ministry in 1862; here he labored a short time when he moved to Abilene, Kansas.

Samuel H. Miller, born and reared in Somerset County; moved to Blackhawk County, Iowa, where he was called to the ministry; moved to Sunnyside, Washington, where he is now located.

Samuel M. Miller, also a Somerset County man, moved to Blackhawk County, Iowa, and was called to the ministry in the South Waterloo church; deceased.

Jacob A. Murray. See his biography.

James A. Murray. See the Murray family.

James Murray, son of Elder William A. Murray, was born in Greene County, Pennsylvania, March 19, 1855. When fourteen years of age the family removed to Northeastern Ohio. With the exception of about four years spent in Iowa and Kansas in his early manhood, Northeastern Ohio has been his permanent home. On Thanksgiving Day, 1876, he married Miss Luie Hess, of Fredonia, Kansas. She died August 4, 1879, leaving him with one son, Claude H., who is also a minister. In 1884 he was married to Miss Susan Bechtel, of Blair County, Pennsylvania. He was baptized July 8, 1877; elected minister, October 11, 1878; ordained November 14, 1903; served on Standing Committee in 1906, 1908 and 1911. He died July 31, 1913, aged 58 years, 4 months and 12 days.

Jacob Murray, son of James A. Murray; reared in the Ryerson Station church, Greene County; went with the Brethren and is an active minister and evangelist in Greene County. He was called to the ministry after the division.

Levi Murray, son of John Murray, a minister in the Winebrennarian Church.

Joseph Murray, his brother, is also a minister in the Winebrennarian Church.

James Murray, another brother, preaches for the same denomination.

William A. Murray. See his biography.

Frank Blaine Myers, son of W. H. Myers, was born and reared at Mt. Pleasant, Pennsylvania, July 6, 1878; graduated in normal English course in Juniata College, in 1899; spent two and one-half years in Bethany Bible School; elected deacon in the Jacobs Creek congregation in the spring of 1908; called to the ministry November, 1909; advanced December 27, 1913; from August, 1911, to March, 1912, he was pastor of the Winona church, Minnesota; from May, 1912, to November, 1914, he lived in the Jacobs



Frank Blaine Myers and Wife.

Creek congregation; in November, 1914, they moved to Deer Park congregation, Minnesota; he was married to Miss Anne Reeves, daughter of Alfred H. Reeves, April 10, 1912.

Henry Myers, son of Elder Michael Myers, Sr., born and reared in Somerset County; elected to the ministry in the Middle Creek congregation; first elder of the same; moved West in 1853.

H. Smith Myers, son of Henry Myers, of Westmoreland County, was an elder in the Jacobs Creek congregation; went to the Brethren and preaches for them at Scottdale and other points.

Jesse Myers, another Somerset man, moved to Waterloo, Iowa; was a minister.

John B. Myers, son of Elder Michael Myers, Sr., moved from the Elk Lick church, where he had been called to the ministry, to Ohio, in 1854.

Jacob T. Myers, son of Elder Tobias Myers, was born September, 1851, and reared in Somerset County; called to the ministry in the Middle Creek congregation some time in 1871. About 1872

he became the pastor of the Germantown church, Philadelphia. While thus engaged he held a series of meetings in the Green Tree congregation, the latter part of 1876. This resulted in a call from Green Tree for Brother Myers to become their pastor. This he did in July, 1877. This pastorate continued till July, 1905, or a period of twenty-eight years. He still continued to be its elder. From September, 1905, to September, 1911, he served the Geiger Memorial church as pastor. He was ordained to the eldership in 1905. From 1911 to 1913 he lived at his home near Phoenixville, his health not permitting him to engage too actively in ministerial work. In 1913 he became pastor of the Parkerford church, where he continued till his death, 1915. He was married to Miss Belle Quinter in 1877.

Jonathan D. Myers, son of Josiah Myers, was born in Somerset County, January 22, 1860; moved West and was elected to the ministry at Ramona, Kansas, September, 1890; ordained in 1900; was elder of the Dry Creek congregation, Iowa, some years, where he died December 18, 1915. He took sick at the dedication of the Robins church, which he had assisted in building.

Martin L. Myers. See his biography.

Tobias Myers. See his biography.

Tobias T. Myers, son of Elder Tobias Myers, was born in Somerset County. With his parents he moved to Northern Illinois, where he was called to the ministry. He was called to the pastorate of the Philadelphia church about April, 1891. The first six years of Elder Myers' pastorate of the Carlisle and Dauphin Street church there were 171 baptized and sixty-two received by letter. Elder Myers continued to serve this congregation till he was called to the chair of New Testament theology in Juniata College, with the exception of one year, from May, 1901, to May, 1902. In 1895 Elder Myers made a trip through the Holy Land. His wife was Miss Florence Harshbarger.

Elmer F. Nedrow, born and reared in the Indian Creek congregation, was called to the ministry there on March 31, 1906. He lived some years in Elizabethtown, Pennsylvania, and taught in the college. Is now the elder of the Lake Ridge Mission, New York.

Robert A. Nedrow, brother of Elmer, was called to the ministry in the Indian Creek congregation, November 1, 1897; ordained September 21, 1901; moved from his native county and taught in Hebron Seminary and Elizabethtown College; now resides at Lake Ridge, New York. He attended Juniata College.

John Nicholson, Jr., was a son of Elder John Nicholson, Sr., and was born in Fayette County, May 15, 1824. His father was an elder in the church thirty-five years, and was one of the first

preachers in the Indian Creek congregation. John was married to Miss C. L. Pullen, of New York, April 1, 1849. He was installed into the ministry in the Indian Creek congregation by Elder Jacob S. Hauger in October, 1853. Here he preached until 1864, when he moved to Northeastern Ohio. He lived and preached in Columbiana, Stark, Tuscarawas, Holmes and Trumbull Counties till in 1881 he was called to the Amwell church, New Jersey, as a home missionary, where he served about two years; thence to Blackhawk County, Iowa, in 1883. During his services at that place the division in the Fraternity occurred and Elder Nicholson cast his lot with the Brethren. He at once became active in organizing Brethren churches in Iowa, Indiana, Nebraska and other States. In October, 1893, he moved to Rosena, California, where he served as pastor. He was an evangelist of ability. "He has probably preached as many sermons, and was instrumental in as many conversions, as any man of his age in the Fraternity. He had as many as forty-two converts at one meeting."

George Patterson, a minister in the Glen Hope congregation some years; united with the Brethren.

Samuel J. Peck, moved from Somerset County to Illinois in 1868; thence to Falls City, Nebraska, in 1880, where he died February 23, 1882, aged 41 years, 11 months and 8 days. He was a minister about nine years.

Henry Pletcher, a minister in the Ryerson Station congregation, early moved to West Virginia.

Joseph Pysel, born near Berlin, Somerset County; when young moved to Maryland; called to the ministry in the same State; died at McHenrys, Garrett County, Maryland, in 1898, aged past 75 years.

James Quinter. See his biography.

I. F. Rairigh, son of Deacon John B. Rairigh, who moved from near Plumville, Indiana County, to Darke County, Ohio, in 1863, and to Delaware County, Indiana, about 1868; was married in Ohio and moved to the Thornapple church, Michigan, about 1867, where he was called to the ministry and eldership; now elder of the Woodland (town) church. He was born in Indiana County, and is a grandson of Elder George Rairigh.

J. G. Rarick, brother of the above, was elected and ordained in the Mississinewa church, Indiana, and has had charge of different churches and mission points.

J. W. Rarick, also a brother, was elected and ordained in the same church, and in addition to the home church had charge of seven churches at different times. Had charge of the Indianapolis Mission from its beginning, three years. Now is elder of the Four Mile and Bethel churches.

George S. Rairigh, born and reared in Indiana County; called to the ministry in the Montgomery congregation; moved to the Johnstown church in 1891; ordained June 28, 1894; moved to the Eastern Shore of Maryland in 1896; became associated with the work of the church in the Eastern District of Maryland, and did valuable work in the Brooklyn Mission; represented Western Pennsylvania on the Standing Committee in 1896; did a great deal of evangelistic work in which he was very successful; when asked for a record of his meetings and the results, he replied that he had begun keeping account of his ministerial work, but when his services were so much in demand and his humble efforts were crowned with success, he stopped keeping his record, fearing it might make him vain; later in life he was sorry for his neglect; he made a trip to the Holy Land; died at his home in 1915.

S. F. Rairigh, son of the above, was born in Indiana County, moved with his parents to Johnstown, thence to Denton, Maryland, where he was called to the ministry.

Dicen F. Ramsey, born and reared in Cambria County; was called to the ministry in the Conemaugh congregation, May 3, 1887; went with the Brethren in the division. Deceased.

James A. Ridenour, a minister in the Markleysburg congregation; also labored in other parts of the District; moved to Ohio and united with the Brethren; did some evangelistic work.

Herman H. Ritter, elected to the ministry in the Indian Creek congregation, November 1, 1897; is now an elder in the Mohawk church, Oregon.

Charles Roberts, elected in the Conemaugh congregation; moved to Waterloo, Iowa.

J. J. Rodaheaver, lived and labored in the Markleysburg and Jacobs Creek congregations; moved to Detroit, Michigan, in 1910.

Moses Rogers, oldest son of Ellis Rogers, was born and reared in Bedford County; elected in the Dunnings Creek congregation about 1843; moved to the Dry Creek congregation, Linn County, Iowa, about 1864, where he died February 21, 1865, aged 49 years, and 14 days.

Caleb Secrist, elected to the ministry in the Manor congregation in 1873; moved first to Kansas; thence to Talbot County, Maryland, where he resides.

W. A. Seibert, born and reared in Somerset County; called to the ministry in the Somerset congregation; went with the Brethren; now residing in Berlin.

Joseph B. Sell, lived some time in the Elk Lick congregation; then moved to Ohio.

Levi Shaffer, moved from the Elk Lick congregation to Waterloo, Iowa; a minister.

J. B. Shaffer, elected to the ministry in the Rockton congregation in 1905; is now with the church at Table Grove, Illinois.

Samuel Shaffer, elected to the ministry in the Conemaugh congregation; went with the Brethren; now residing in Johnstown; not active.

Isaac Shoemaker, elected to the ministry in the Jacobs Creek congregation; moved West and died in Clinton County, Missouri, in 1854, in his fifty-eighth year.

Daniel Shomber, moved from the Manor congregation to the West, and was called to the ministry in Kansas.

Henry Shomber, moved from the Manor congregation, and was called to the ministry in Kansas or Missouri.

C. J. Showalter, for a time a minister in the Ryerson Station congregation; moved to West Virginia; went with the Brethren in the division.

George Shumaker, early elected to the ministry in the Red Bank end of the Cowanshannock congregation; becoming dissatisfied he became the originator of a new sect which went by the name of "Shumakerites" or "Georgeites." After this religious body was maintained about a quarter of a century, it went out of existence, and Shumaker went to the Baptists.

Eugene H. Smith was born in Venango County April 6, 1858; a school-teacher; baptized by S. W. Wilt, May 11, 1878; married Miss Mary M. Fry, daughter of Elder Levi Fry, April 6, 1881; called to be a deacon, December 3, 1881; installed as a minister in the Cowanshannock congregation, October 23, 1884, by Elders P. J. Brown and J. B. Wampler. Went with the Brethren and is still active.

J. W. Smouse, elected to the ministry in the Cowanshannock congregation; labored there a while; did some evangelistic work; went with the Brethren.

David Snyder, son of Elder Adam Snyder, born and reared in Somerset County; moved West and is at present an elder at Raisin, California.

Andrew J. Sterling, son of Deacon John and Elizabeth (DeBolt) Sterling, was born near Masontown, Fayette County; had a good education; joined the church in the Georges Creek congregation, March 21, 1869; elected to the ministry, in 1871; his labors were of a very pleasing character; also labored in the Ten Mile and other churches; went with the Brethren in the division.

John Speicher, born and reared in Somerset County; moved from there to Waterloo, Iowa, where he was called to the ministry.

M. N. Speicher, son of J. W. Speicher, of the Montgomery church, was elected there to the ministry in 1893; several years

later he moved to Prince William County, Virginia, thence to the Eastern Shore of Maryland.

Levi Stoner, a minister in the Jacobs Creek congregation, moved to Bremen, Ohio.

Francis Stump lived in what is now Elk Lick Township, Somerset County, from 1783 to 1799, when he sold his farm. The deed reads, "between Francis Stump, minister of the Dunkard Society." He undoubtedly moved to Kentucky, at about the same time that Elder George Wolfe, Sr., moved there from Fayette County, as we find both of them associated with Brethren Adam Hochstetler and Benjamin Hoffman in the work there in the beginning of the nineteenth century. Brother Stump was a descendant of Elder Peter Becker, of Germantown, Pennsylvania.

Abraham Stutzman, son of Elder Jacob Stutzman, was born and reared in what is now the eighth ward, Johnstown, Cambria County. He was married to Sarah Schrock. He was elected to the ministry in the Conemaugh congregation. He was elder of the same, as his father had been before him. He preached in both languages, but mostly in the English. With his family he emigrated to Ohio in 1870, where he died, January 8, 1884. He preached forty-three years.

H. W. Strickler, born near Connellsville, Fayette County, on the old Strickler home, April 24, 1836. He is a son of Jacob D., and a grandson of Henry Strickler, Sr., who settled there in 1752. H. W. was reared on his father's farm, till 1854, when he came to Illinois. He married Mary Jane Hardy, of Mendon, Illinois, June 6, 1856. He taught singing Sundays and nights six years. He was baptized by Elder David Woolf, April, 1875; elected to the ministry in the Mill Creek, now Liberty, congregation, Adams County, November 29, 1875; ordained by Elders John Wise and John Metzger in November, 1880, in his own house near Loraine, when the Loraine church was organized. Still active.

Michael J. Thomas, born in Preston County, West Virginia, January 1, 1832; moved with his parents to Fayette County when two years old; married Miss Sarah A. Zimmerman, May 10, 1863; called to the ministry in 1864; to the eldership in 1885; served in the ministry thirty-three years, the first twelve in Pennsylvania, Maryland and West Virginia, and the rest in Iowa; moved to New Virginia, Iowa, in 1876; died August 23, 1897.

James M. Tombaugh was born in Washington County, November 10, 1857; baptized at the age of twenty-one by A. J. Sterling; called to the ministry in the Ten Mile congregation, and advanced there by P. J. Brown; in the division he went with the Brethren; moved to Ohio; holds the degree of A. B., from Waynesburg (Pennsylvania) College; several years president of Ash-

land College; in 1900 he was a member of the Brethren Publication Board.

John B. Wampler, born in Armstrong County, January 8, 1837; is of German and Scotch nationality; baptized June 20, 1858; married Eliza Beer, March 3, 1864; September, 1868, elected deacon; called to the ministry June 20, 1874, all in the Cowanshannock congregation; advanced June 22, 1875; ordained March 15, 1884, by Elders P. J. Brown and J. W. Beer; went with the Brethren in the division; an evangelist; a writer; author of several maps and charts and tracts; died at his home at Apollo, Pennsylvania, February 26, 1913; buried in Prospect cemetery; funeral conducted in his home by David L. Little, of the Church of the Brethren.

Jacob O. Walters, an elder in the Conemaugh congregation, moved to Linn County, Iowa, where he died October 20, 1872; aged 69 years, 3 months and 26 days.

Josiah L. Weaver, born and reared in the Shade Creek congregation, Somerset County, a Juniata and Bethany Bible School student, and a school-teacher, was elected to the ministry in the Shade Creek congregation March 31, 1902. Has for several years been pastor of the Bellefontaine church, Ohio.

Mahlon J. Weaver, a brother, is a Juniata graduate, and was called to the ministry in the Shade Creek congregation, in 1899; July, 1907, he became the pastor of the Pittsburgh church; in June, 1912, he became the pastor of the Everett church, Bedford County, where he still resides. He does considerable evangelistic work. For several years he was a member of the historical committee, and rendered valuable help. These brethren are sons of Jacob A. and Lavina (Hoffman) Weaver.

B. F. Weimer. See the Murray family.

W. Clay Wertz, son of John A. Wertz, was born and reared in the Johnstown church. He is a Juniata graduate and followed teaching a number of years. He was called to the ministry in the Johnstown congregation on June 30, 1904. In 1910 he moved to Waynesboro, where he now resides.

Paul Wetzel lived in the Elk Lick congregation several years during the seventies.

Robert Whitacre, born in Lycoming County, January 24, 1821; is of German and Scotch extraction; moved to Armstrong County in 1823; married Miss Sarah Stauffer, November 16, 1843; both were baptized in June, 1850, by Elder James Quinter; elected deacon in 1852; minister in 1856; in the division he went with the Brethren.

Henry Wise, son of Elder Adam Wise, of the Ryerson Station congregation, Greene County, was called to the ministry in the

same congregation. In the division he cast in his lot with the Brethren and is now located in Parkersburg, West Virginia.

John Wise. See his biography.

James Widdowson, born and reared in the Manor church, Indiana County, is a graduate of Juniata College, and is giving his attention to teaching, having taught in Indiana, Cambria and Huntingdon Counties, Pennsylvania, and New York, Colorado and Maryland. He was elected to the ministry in the Manor church, but has not been of much help, because of his teaching; teaches in Maryland.

David Wise, born and reared in the Ten Mile congregation, was elected and served in Ohio.

Samuel W. Wilt, elected in the Cowanshannock congregation; went with the Brethren.

Joseph W. Wilt, also elected in the same congregation, moved to Altoona, Pennsylvania, where he was ordained, and where he preached a number of years. He now has charge of the Juniata Park church.

C. A. Wood, son of Elder George Wood, was reared and elected to the ministry in the Clarion congregation; united with the Church of God, and now preaches for them in Cleveland, Ohio.

J. J. Yoder, was born near Berlin, Somerset County; removed with his parents to Kansas; he is an elder, living on College Hill, McPherson, Kansas; is a member of the General Mission Board; also a member of the Mission Board of Southwestern Kansas and Southern Colorado.

Jacob S. Zimmerman, son of Elder S. P. and Mary (Beam) Zimmerman, was born in Jenner Township, Somerset County. He united with the church at Maple Spring, during a meeting held by Elder D. H. Walker, in 1888, at the age of seventeen. On October 21, 1893, he was called to the ministry in the Quemahoning congregation. Beginning with 1889 he taught seven terms of school. He entered Juniata College in the spring of 1897 for Bible study. Though he remained for only two terms, yet it was there that his eyes were first opened to the great truths of the Bible. In 1900 he moved to Waterloo, Iowa, which he still calls his home, though he is there but a small part of his time. He served the Mission Board of Northern Iowa, Minnesota and South Dakota as District Evangelist; also as District Secretary during 1910 and 1911. He entered Bethany Bible School in 1909, and has taken three years of work there. He is now serving his third year as field worker for that institution. The year 1914 he served the District of Washington as District Missionary Secretary. At the Seattle Conference in 1914 he was chosen a member of the General

Sunday School Board. As field worker for Bethany he is out all of his time conducting evangelistic meetings and Bible institutes. In this work he has traveled across the continent. He annually travels from 4,000 to 7,000 miles. In 1892 he chose for his life companion, Kathryn Cable, who has remained and still is remaining "by the stuff," making it possible for him to be out in the work.

## CHAPTER XVI.

### **Miscellaneous. STATISTICS.**

The following statistics are compiled from reports received during 1915 and are as nearly correct as possible. The membership of the District is 7,650 in the thirty-five congregations. There are 124 ministers, of which number forty-seven are elders. Of this number quite a few are not active, mostly on account of old age. We lack but a few of having 300 deacons. There are seventy-nine church buildings, which, with the parsonages and all church property, are valued at about \$280,000. There are twenty-nine Christian Workers' Societies and twenty Sisters' Aid Societies.

Including several union schools we have seventy-five Sunday-schools, with an enrollment as follows: Main schools, 6,773; Cradle Roll, 1,106; Home Department, 774; total enrollment, 8,653. The statistics for 1915 are not in print yet, but according to the 1914 reports our District ranks first in the number of schools, in the number enrolled in teacher-training classes, in the number of schools holding teachers' meetings, in the amount of the total collections for the year, in the number of Cradle Roll pupils, in the number of pupils converted during the year, and in the number of Front Line Sunday-schools.

**Age of Ministers.**—It is a matter of interest to note the age of our departed ministers. Of the 127 whose ages are given, only two died under thirty, six in the thirties, twelve in the forties, fifteen in the fifties, twenty-five in the sixties, thirty-four in the seventies, thirty in the eighties and three in the nineties. The youngest one was Samuel Berkey, aged 26 years and 5 months, and the oldest one was Peter Livengood, who is said to have reached almost one hundred. The average age of these 127 is 68 years, 6 months and 25 days. This is a remarkably high average, especially when we take into account the fact that ministers have to expose themselves to all kinds of diseases and weather.

**Our Sisters.**—Would space permit it would be a pleasure to write a strong chapter on the work of the sisters of our great District. In the early settlement of the country they willingly endured the hardships of pioneer life, often suffering, perhaps more keenly than their husbands, the privations and homesickness in-

cident to establishing new homes in the forest. The willingness with which the ministers' wives shouldered the cares and responsibilities of the homes, while their husbands went everywhere preaching the Gospel, is very commendable.

To our mothers belongs much of the praise for giving to the Brotherhood our strong and self-sacrificing ministers. Many a mother, like Hannah of old, dedicates her unborn son to the Lord. While he is growing up she endeavors to train him for the Lord's service. It is a sad comment on our school-life, and society in general, that frequently, after our children go out from the godly influences of the home, their environments are such as to dwarf their spiritual growth.

Our District long ago began to recognize woman's place in the activities of the church. In our Sunday-schools, prayer meetings, councils, Christian Workers' Societies, ministerial meetings, Sunday-school conventions, Bible institutes, as leaders of song, delegates to conferences and conventions, and other responsible positions, she has long ago been given due recognition; also as missionaries in our city work and to the foreign field. In all of these spheres she has shown herself equal, and in some instances, superior, to her brethren.

In the Aid Society our sisters have a field entirely their own, and they are working their field well. Hundreds of dollars are earned every year by the Dorcases with their needles, and many hearts are cheered by their donations and other acts of charity.

Our District has also developed a respectable number of evangelists and writers. Thousands have been added to the church through the evangelistic efforts of many of our ministers. Many splendid essays from the pens of our writers have appeared in our church literature, and a few good books have been produced. In holding series of meetings we were among the first. As early as 1842 Brother James Quinter held a series of meetings in the Ten Mile congregation, with fifty-two accessions to the church.

#### MINISTERS OF WESTERN PENNSYLVANIA, 1916.

Names	Address	Congregation	No. of Years Served
Ankeney, Frank, R. D. 2,	Shelocta, Pa.,	Plum Creek, .....	5
*Bailey, Arthur, 578 Grove St.,	Morgantown, W. Va.,	Mount Union, .....	5
*Barntouse, Jasper, 8 W. Craig St.,	Uniontown, Pa.,	Georges Creek, .....	32
Beabes, Newton E.,	Hooversville, Pa.,	Quemahoning, .....	5
Beahm, J. C., Elk Lick, Pa.,	Elk Lick, .....	.....	25
Beam, J. C. W., Fourth St.,	Johnstown, Pa.,	West Johnstown, .....	4
Beeghly, A. J., R. D. 2,	Friedens, Pa.,	Brothers Valley, .....	7
*Beeghly, Jeremiah,	Markleysburg, Pa.,	Markleysburg, .....	58
Berkey, D. R., R. D. 3,	Marion Center, Pa.,	Manor, .....	8
*Berkeley, Albert U., 37 Derby St.,	Johnstown, Pa.,	West Johnstown, .....	22
*Berkeley, Josiah, R. D. 1,	Rockwood, Pa.,	Middle Creek, .....	54
*Berkeley, N. W., 420 Ferndale Ave.,	Johnstown, Pa.,	West Johnstown, .....	15
Berkeley, S. J., R. D. 2,	Meyersdale, Pa.,	Summit Mills, .....	3

Names	Address	Congregation	No. of Years Served
Blough, Charles W.,	R. D. 1, Hollsopple, Pa.,	Quemahoning,	5
*Blough, Jerome E.,	R. D. 5, Johnstown, Pa.,	West Johnstown,	29
Blough, Norman H.,	Davidsville, Pa.,	Quemahoning,	9
*Blough, Perry J.,	Hooversville, Pa.,	Quemahoning,	18
Blue, Elmer D.,	R. D. 1, Johnstown, Pa.,	Pleasant Hill,	4
Bond, William, White,	Pa., Indian Creek,		
Bowman, J. L.,	R. D. 1, Conemaugh, Pa.,	Pleasant Hill,	
*Brougher, M. J.,	126 Washington St.,	Greensburg, Pa.,	10
Brubaker, W. N.,	Rockton, Pa.,	Rockton,	18
*Bucklew, Solomon,	541 Highland Ave.,	Morgantown, W. Va.,	51
Burkhart, J. S.,	R. D. 3, Box 10,	Johnstown, Pa.,	49
Casebeer, Rufus D.,	Somerset, Pa.,	Middle Creek,	1
*Clapper, D. K.,	R. D. 1, Meyersdale, Pa.,	Meyersdale,	25
*Cleaver, Geo. D.,	Curwensville, Pa.,	Rockton,	29
Cleaver, Urban, R. D.,	Grampian, Pa.,	Rockton,	4
*Coffman, T. R.,	1120 Greenfield Ave.,	Pittsburgh, Pa.,	18
Coleman, J. P.,	16 Osborn St.,	Johnstown, Pa.,	6
Darr, John J.,	R. D. 6, Somerset, Pa.,	Quemahoning,	25
Davis, P. S.,	Springs, Pa.,	Maple Glen,	1
*DeBolt, Alpheus,	Masontown, Pa.,	Georges Creek,	33
Detwiler, Edgar M.,	14 Sell St.,	Johnstown, Pa.,	9
Dorer, Solomon,	161 Spring St.,	Johnstown, Pa.,	32
*Eicher, J. K.,	Mt. Pleasant, Pa.,	Jacobs Creek,	39
Faust, A. G.,	R. D. 1, Windber, Pa.,	Rummel,	11
Ferguson, I. B.,	R. D. 1, Boswell, Pa.,	Quemahoning,	23
Fike, Silas W.,	Elliottsville, Pa.,	Georges Creek,	
Fry, Lemuel R.,	Mt. Pleasant, Pa.,	Jacobs Creek,	1
*Fox, W. H.,	R. D. 1, Windber, Pa.,	Shade Creek,	14
*Fyock, Abraham,	New Paris, Pa.,	Dunnings Creek,	28
*Fyock, J. W.,	R. D. 2, Lovejoy, Pa.,	Manor,	24
*Fyock, Oran, R. D. 1,	Rochester Mills, Pa.,	Montgomery,	9
Gearhart, Earl,	Mt. Pleasant, Pa.,	Jacobs Creek,	1
Glover, H. H.,	81 Morris St.,	Uniontown, Pa.,	1
*Gnagey, Joel,	Meyersdale, Pa.,	Summit Mills,	52
Hamilton, Wm. E.,	Morgantown, W. Va.,	Mount Union,	5
Hamilton, W. J.,	Champion, Pa.,	Trout Run,	14
Harden, Thomas,	Hyndman, Pa.,	Greenville,	
*Harshberger, C. W.,	Johnstown, Pa.,	Johnstown,	16
Harshberger, J. M.,	722 Horner St.,	Johnstown, Pa.,	49
Harshberger, Lori B.,	Johnstown, Pa.,	Johnstown,	6
*Heisey, Herman B.,	R. D. 6, New Bethlehem, Pa.,	Red Bank,	6
Hetrick, D. A.,	New Bethlehem, Pa.,	Red Bank,	25
*Hochstetler, E. K.,	Sand Patch, Pa.,	Greenville,	35
Hollopeter, Jason B.,	Pentz, Pa.,	Rockton,	5
Holsinger, I. E.,	736 Taylor Ave.,	Avalon, Pa.,	9
*Holsopple, Joseph, R. D. 2,	Clymer, Pa.,	Manor,	50
*Hoover, Silas, R. D. 6,	Somerset, Pa.,	Middle Creek,	44
Horst, M. Clyde,	1026 Bedford St.,	Johnstown, Pa.,	11
*Howe, W. M.,	325 Beachley St.,	Meyersdale, Pa.,	23
*Hull, R. T.,	Bakersville, Pa.,	Middle Creek,	26
*Idleman, R. T.,	R. D. 2, Scenery Hill, Pa.,	Ten Mile,	17
Johnson, C. C.,	5886 Burchfield Ave.,	Pittsburgh, Pa.,	12
Johnson, Wallace,	Uniontown, Pa.,	Georges Creek,	1
Kimmel, H. H.,	R. D. 3, Somerset, Pa.,	Middle Creek,	16
Kitchen, A. R.,	R. D. 2, Mahaffey, Pa.,	Chess Creek,	20
*Knavel, Peter,	Scalp Level, Pa.,	Scalp Level,	42
Knavel, Chas. S.,	Rummel, Pa.,	Rummel,	1
Knepper, L. S.,	R. D. 2, Berlin, Pa.,	Brothers Valley,	1
Knopsnyder, William,	Freed, Pa.,	Indian Creek,	14
*Lint, C. G.,	Meyersdale, Pa.,	Meyersdale,	61
Little, David L.,	Vandergrift Heights, Pa.,	Bolivar,	6
Long, Daniel W.,	Garrett, Pa.,	Meyersdale,	8
Ludwick, B. B.,	Mt. Pleasant, Pa.,	Jacobs Creek,	10
*Maust, S. P.,	Meyersdale, Pa.,	Meyersdale,	37
*McDowell, C. A.,	R. D. 2, Somerset, Pa.,	Quemahoning,	16
Meredith, Harry,	321 Eagle St.,	Mt. Pleasant, Pa.,	1
Meyers, W. H.,	R. D. 2, Somerset, Pa.,	Middle Creek,	16

\*Elder

Names	Address	Congregation	No. of Years Served
Meyers, W. S.,	R. D. 1, Somerset, Pa.,	Middle Creek,	49
Meyers, S. A.,	R. D. 1, Somerset, Pa.,	Middle Creek,	5
*Mickle, T. B.,	R. D. 1, Alum Bank, Pa.,	Dunnings Creek,	15
Miller, B. W.,	R. D. 1, Indiana, Pa.,	Plum Creek,	28
Miller, George H.,	Schellsburg, Pa.,	Dunnings Creek,	21
*Miller, P. U.,	R. D. 2, Berlin, Pa.,	Brothers Valley,	18
Miller, S. G.,	Livermore, Pa.,		39
Mills, J. W.,	D St., Johnstown, Pa.,	Morrellville,	11
Murphy, R. D.,	Rummel, Pa.,	Rummel,	11
Myers, C. E.,	R. D. 2, Indiana, Pa.,	Plum Creek,	28
*Myers, W. N.,	R. D. 3, Clymer, Pa.,	Manor,	15
Nedrow, J. Lloyd,	Jones Mills, Pa.,	Trout Run,	10
Neiderhiser, Emmanuel,	Mount Pleasant, Pa.,	Jacobs Creek,	1
*Pearce, S. W.,	724 Horner St.,	Johnstown, Pa.,	16
Peck, J. W.,	R. D. 2, Meyersdale, Pa.,	Summit Mills,	36
*Peck L. A.,	Fort Hill, Pa.,	Maple Glen,	36
Pletcher, I. R.,	Jones Mills, Pa.,	Indian Creek,	10
*Pollard, R. T.,	Garrett, Pa.,	Berlin,	37
Ream, Jas. F.,	R. D. 2, New Florence, Pa.,	Morrellville,	23
Reed, R. E.,	Morgantown, W. Va.,	Mount Union,	
Reiman, Ralph W.,	Berlin, Pa.,	Brothers Valley,	1
*Replogle, H. S.,	Scalp Level, Pa.,	Scalp Level,	26
Ribblett, D. C.,	R. D. 2, Johnstown, Pa.,	Johnstown,	12
Rummel, W. H.,	R. D. 5 Johnstown, Pa.,	West Johnstown,	1
Sauner, Jacob W.,	Casselman, Pa.,	Ligonier Valley,	10
*Schrock, W. G.,	Berlin, Pa.,	Brothers Valley,	35
Shaffer, D. E.,	462 Overhill St.,	Morgantown, W. Va.,	3
Shaffer, L. G.,	705 Horner St.,	Johnstown, Pa.,	16
*Shaffer, J. J.,	R. D. 2, Berlin, Pa.,	Brothers Valley,	23
*Shober, S. U.,	Somerset, Pa.,	Brothers Valley,	18
Shumaker, D. E.,	661 Cypress Ave.,	Johnstown, Pa.,	6
Statler, Foster B.,	R. D. 1, Windber, Pa.,	Rummel,	1
Strayer, P. C.,	R. D. 3, Johnstown, Pa.,	Johnstown,	2
*Umbel, S. C.,	Markleysburg, Pa.,	Markleysburg,	60
*Walker, D. H.,	R. D. 5, Somerset, Pa.,	Brothers Valley,	30
*Walker, G. K.,	R. D. 1, Shelocta, Pa.,	Plum Creek,	9
Waltz, B. F.,	Elk Lick, Pa.,	Elk Lick,	2
Wegley, J. W.,	R. D. 1, Somerset, Pa.,	Middle Creek,	19
Weller, M. J.,	Farmington, Pa.,	Markleysburg,	
Widdowson, Jas.,	Dixonville, Pa.,		
Wolford, W. E.,	Ligonier, Pa.,	Ligonier Valley,	11
*Voder, Geo. E.,	Elk Lick, Pa.,	Elk Lick,	10
*Zimmerman, S. P.,	R. D. 1, Hollsopple, Pa.,	Quemahoning,	12

\* Elder.







