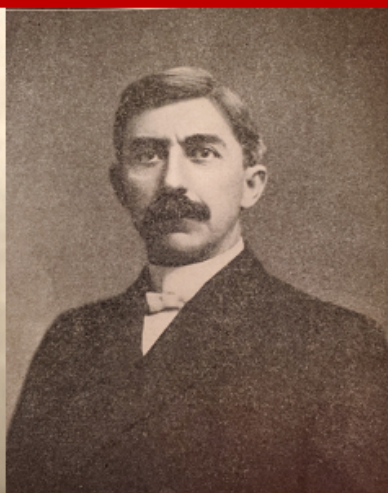
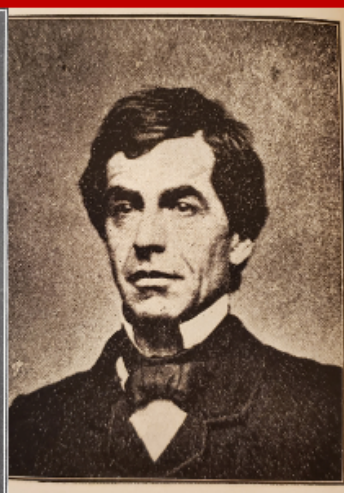


# THE PASTORS OF WELLER'S CHURCH

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*From United Brethren to United Methodist,  
1830-2021*



*Rev. Robert E. Kells, Jr.*

# The Pastors of Weller's Church

From United Brethren to  
United Methodist, 1830-2021

Rev. Robert E. Kells, Jr.

R. Christopher Goodwin & Associates, Inc.  
Frederick, Maryland

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Published by R. Christopher Goodwin & Associates, Inc.  
241 East 4<sup>th</sup> Street, Suite 100  
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United Methodist Church.

Weller United Methodist Church  
101 N. Altamont Ave.  
Thurmont, MD 21788  
ATTN: Cemetery Association

*“For inquire now of bygone generations,  
and consider what their ancestors have found...” (Job 8:8)*

*“Who has performed and done this, calling the generations from the beginning?  
I, the Lord, am first, and will be with the last.” (Isaiah 41:4)*

Dedicated to the glory of God and to my parents

Robert E. Kells, Sr.  
Alice L. Kells



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## PREFACE

The impetus and the inspiration for this publication came from a chance encounter in January 2020, with two brothers seeking the grave of one William Landers Martin in the Weller UMC Cemetery. They had been to the gravesite before and were stopping in as they passed through town. At the time, this seemed to be another routine inquiry by genealogical enthusiasts. But as the brothers, Gregg and Scott Freese, revealed, the ancestor they sought was a former pastor of the Weller in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. This news was a revelation—I was unaware that our cemetery was the final resting place of one of the church’s pastors. When I “dug into” the situation to learn more about this pastor, I learned there are four pastors, and their wives, who once served Weller’s Church buried in our cemetery. I became curious about the former pastors, some of whose photographs lined the hallway when I arrived here in the summer of 2013. Who were these men and women? Where did they come from? How did they come to serve this church? What else did they do in the service of God? The result of my inquiry is the book you have before you.

Denominational and Conference resources provided the bulk of the source material for this book. Early records from the 19<sup>th</sup> century are sparse in part because at that time, the church was more interested in making history than recording it. By the late 1800s, the denominations had begun compiling histories to commemorate the work of God through local churches and the pastors who served them. Some of the historians who wrote these works were pastors themselves. Their intimate knowledge of the church and the nature of the pastoral call made these histories rich sources for the facts of what happened, when churches were founded and when, as well as stories of how people responded to the activity of God in their lives. Minutes of the annual conferences, the largest geographic and administrative unit of denominations, provided the outline for biographical information on where the pastors served. These publications contained brief memorials of the clergy members who died during the preceding year. The Weller Church archive contains a number of early 20<sup>th</sup> century Pennsylvania Conference Minutes (1906-1911, 1913-1927). These faith-inspired memorials tell much about the individual pastor’s character in the service of God. The earliest Minutes of the Virginia Conference of the United Brethren Church were published in a 1921 work by Rev. A. P. Funkhouser—*History of the Church of the United Brethren in Christ Virginia Conference*. The *History of the Pennsylvania Conference* by Rev. Paul E. Holdcraft, a former pastor at Weller from 1912-1916, proved to be a valuable resource for the early 20<sup>th</sup> century pastors.

Online resources made up the bulk of the material I consulted in drafting these biographic sketches. One of the best is the database “Pennsylvania United Brethren Pastors” in the Archives of the Susquehanna Conference of the United Methodist Church. This site is organized alphabetically; the entry for each pastor includes birth and death dates, churches/circuits the

pastors served, and their places of internment. *Virginia Conference Preachers of the United Brethren and Evangelical United Brethren, 1800-1969*, contains brief biographies of each pastor. This database is maintained by Shenandoah University, which is a rich repository of United Brethren and Evangelical United Brethren resources.

The early lives of the pastors is also a topic of interest. What did they do before experiencing a call to ministry? Sometimes the denominational and conference histories provided this information. Sometimes they did not. To augment the official histories, I turned to the world of genealogy and the online databases available through Ancestry.com. Information gleaned from these documents include: dates for births, marriages, and deaths; the size and structure of pastors' families; residences (at least by town) and employment during census years; military service records, which only applied to a very few pastors; and, burial locations.

Photographs of the pastors were important to me in this project. It's one thing to read a description of the man or woman, and it's even better when you have a picture to go along with the name. The Weller UMC archive contained photos of nearly all the pastors back to the 1880s, but none before that. Fortunately, I was able to locate photographs for some of the early pastors in a variety of books and online resources. Ancestry.com proved valuable in this once again. I am grateful to the family historians who permitted me to use photos of their ancestors in this work.

The introduction of this book contains an overview of the lives of the church's pastors. This section provides a narrative summary of some of the questions that emerge about the structure of the church, from denomination to circuit; where the pastors were born; what occupations they held before entering into ministry; what life was like for the itinerant preacher, especially in the early years; the challenges of family life; preaching; and, how the former pastors died and where they are buried. Weller's Church has had 73 men and women serve as pastor over its 191-year history. Because it is next to impossible for the reader, much less the author, to keep track of them, I have placed their years of service at Weller in parentheses after their name. I hope this practice will not be too distracting but will help orient the reader to the times in which they served.

I have done my best to provide accurate information on the former pastors of Weller's UMC based on the information available to me at the time of writing. Unfortunately, some resources remained out of reach. The coronavirus pandemic of 2020-2021 prevented me from consulting the archives of the Baltimore-Washington Conference, which contain biographical information on clergy who served in its geographic area. While these records may have shed some more light on the individuals in this study, I believe the information included here is of the sort that most parishioners and general readers will find of interest. That, at least, is my hope and prayer. Whatever errors are in this text are solely the responsibility of the author.

My other hope and prayer is for what the reader takes away from this work. I undertook this research to accomplish two things: to help tell the story of Weller UMC through the lives of the pastors who served the church, and to tell the story of how God uses people from all walks of life to help make disciples of Jesus Christ. Local churches are unique communities of people called to worship God and to serve God’s redeeming, reconciling, and renewing purposes in the world. The local church is imbued with the Spirit of God, making it a living, breathing, loving, community of disciples of Jesus Christ. “In him we live and move and have our being,” as the Apostle Paul wrote, quoting the philosophers of his day, in The Book of Acts. The men and women you will meet in these pages experienced that very life of God that inspired them to serve their Savior. None of them were great in the eyes of the world. They were ordinary people called to do extraordinary things. By telling their stories, I hope something of their work for God will be remembered, and by remembering we may be inspired to continue the work they were called into.

Peace,

Rev. Bob Kells

Thurmont (Mechanicstown), Maryland, May, 2021



## **INTRODUCTION: The Pastors of Weller’s Church, In Their Time and Ours**

Pastors are a curious lot. Their role as spiritual leaders and guides for disciples of Jesus Christ emerged early in the life of the Church. The pastor was seen as one who is called by God and endowed with spiritual gifts to serve the people of God.<sup>1</sup> Preaching, teaching, advising, comforting, administering the sacraments, and ordering the life of the local churches became the principal duties of the first pastors. Their calling was then, and remains today, the goal of building up the body of Christ by guiding disciples into patterns of life that avoid sin, promote spiritual growth, and perform good works as part of God’s project to heal and restore a broken world. While some of the methods used to accomplish these things have changed over time, the basic need for someone to shepherd God’s little flocks remains unchanged.

The following pages provide an overview of the lives of the pastors who served Weller’s Church in Mechanicstown (now Thurmont) Maryland. Weller’s Church was founded in 1830 out of a local body of worshipers in the Church of the United Brethren in Christ. Since it was established, 70 men and two women have served as pastors of this church. Together with dedicated lay members, they have provided a faith home that nurtured the spiritual lives of thousands of people over the years. The church also played a vital role in the life of the community, aiding local residents in time of need, providing moral and religious instruction that form the basis for good citizenship, and promoting social justice issues ranging from Temperance in the 19<sup>th</sup> century to racial equality in the 20<sup>th</sup> and 21<sup>st</sup> centuries. While there is much more to be said about the history of Weller’s Church and its community, the focus of this volume is on the pastors who served here. The story of their lives, who they were and what they accomplished, is part of the story of God’s redeeming work in the world.

This introduction provides both context about the environment in which the pastors served and an overview of key aspects of their lives. Weller’s Church was established as a local church in the Church of the United Brethren in Christ (UB). It has taken part in two denominational mergers becoming, in turn, Weller Evangelical United Brethren Church (EUB) in 1946, and Weller United Methodist Church (UMC) in 1968. The organization of these denominations and Weller’s place in them are described below. The sections that follow address topics about the lives of the pastors themselves. Questions addressed about the pastors include: where were they born; what did they do before becoming clergy; what was life like for them, both on the road as itinerant preachers and at home; what were they like as preachers of the Gospel; and, how did their life journeys end? The introduction is followed by the largest section of the book that provides brief biographical sketches of each of the pastors who served the church.

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<sup>1</sup> The Apostle Paul wrote to the church in Ephesus about the spiritual gifts granted by Christ: “The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers...” (Ephesians 4:11).

## **The Structures of Church Life: Denominations, Conferences, and Circuits**

Weller's Church was founded as a United Brethren Church in 1830. It became part of the Evangelical United Brethren Church and the United Methodist Church through two separate mergers. Each of these denominations had their own distinctive traditions and cultures. At the same time, the three were closely connected by similar theological emphases that emerged in Europe during the 17<sup>th</sup> and 18<sup>th</sup> centuries. They also followed a similar organizational pattern, pioneered by the Methodists in England. The Methodist movement relied on traveling lay and ordained preachers who rode a circuit consisting of several towns and villages. This ensured the people served by these circuit riders would be reached on a regular basis. Circuit riders were called together to conference once a year to receive instructions, training, and reassignment by leaders of the Methodist movement, most often from the principal founder of Methodism, John Wesley. This system was transplanted to the British colonies in North America, where it was well-suited to meet the needs of the United States' burgeoning frontier. The United Brethren and the Evangelical Association followed a similar pattern of circuits and conferences for their churches as well. The early leaders of these denominations knew each other well. They encouraged and supported one another in their ministries on several occasions. In the early 19<sup>th</sup> century, they held out the possibility of merging into a single denomination but were unable to reach a reach agreement until over 100 years later.

### *Denominations*

United Brethren. The Church of the United Brethren in Christ was the first denomination born in the United States. It emerged through the confluence of two traditions flowing from the Protestant Reformation in Germany: the German Reformed movement and Pietism. The Reformed movement was based on the teachings of John Calvin and his successors. Calvinists stressed the absolute sovereignty of God in human affairs and the authority of scripture in all things. Pietism emerged in part as a reaction to some of the stricter forms of Calvinism. Pietists emphasized the experience of the new birth in Christ, sanctification as an ongoing process of salvation leading to Christian perfection, the need for Christians to be active in influencing society, and assurance of salvation. There was great stress on prayer and personal holiness in everyday living. Followers within the Pietist movement met in small groups where prayer, Bible Study, confession of sin, and pardon were emphasized. The Reformed and Pietist streams met in the person of Philip William Otterbein (1726-1813), a German Reformed pastor who emigrated to the British colony of Pennsylvania in the mid-18<sup>th</sup> century. Otterbein, who was attracted to the teachings and methods of the Pietists, later found common ground with Martin Boehm (1725-1812), a German Mennonite

preacher. Together, they and like-minded German Protestants shared the Gospel of Jesus Christ along the expanding frontier, almost exclusively among the German-speaking population.<sup>2</sup>



***Peter Kemp's House near Frederick, Maryland, circa 1900.***

In 1800, this movement of German-speaking Protestants organized themselves as the United Brethren in Christ (UB) at Peter Kemp's farm just outside Frederick, Maryland. The designation of this group as a church came a few years later. The UB Church grew quickly thanks to the efforts of traveling preachers, or circuit riders, who fanned out into rural areas of Pennsylvania, Maryland, Virginia, and points west. Relations between the UB and the Methodists were very close. They held similar views on theology and the UB adopted the same system of itinerant preachers and annual conferencing that was part of the Methodist movement. The UB and the Methodists were so

close in preaching and practice that they were sometimes referred to as the "Dutch Methodists," or "German Methodists." Discussions over a possible merger between the two took place in the early 19<sup>th</sup> century but foundered by 1815 over issues related to the terms of bishops, the role of itinerant ministers, and the Methodist Book of Discipline.<sup>3</sup>

United Brethren preaching reached Mechanicstown (Thurmont), Maryland, by at least the first decade of the 1800s. In 1830, the United Brethren presence was large enough to prompt Jacob Weller, a local blacksmith and manufacturer of matches, to donate land for the construction of a building to be known as Weller's Church.<sup>4</sup>

The UB Church continued to grow throughout the 19<sup>th</sup> and early 20<sup>th</sup> centuries. UB Churches were founded in several mid-western states, including Ohio, where the city of Dayton became the center of the Church's publishing house and eventually its headquarters. The UB Church sponsored overseas missions in Africa and Asia. It also stressed the development of home missions and Christian education through the Sunday School movement. Several colleges and seminaries were established to promote higher level Christian education. In 1889, a small group

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<sup>2</sup> J. Bruce Behney & Paul H. Eller, *The History of the Evangelical United Brethren Church*, edited by Kenneth W. Krueger, (Nashville, TN: Abingdon Press, 1979), 17-66. *The Book of Discipline of the United Methodist Church, 2016*, (Nashville, TN: The United Methodist Publishing House, 2016), 14.

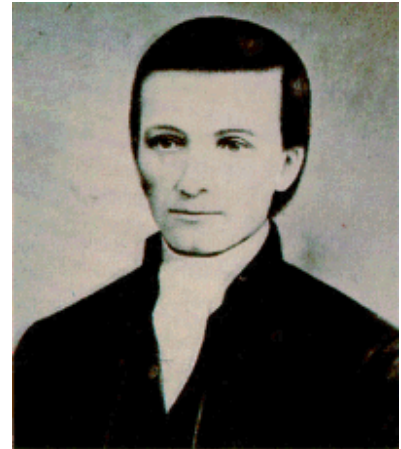
<sup>3</sup> A. W. Drury, *History of the Church of the United Brethren in Christ*, (Dayton, OH: The Otterbein Press), 1924), 201-212. Russell e. Richey, Kenneth E. Rowe, Jean Miller Schmidt, *American Methodism, A. Compact History*, (Nashville, TN: Abingdon Press, 2010), 37-38.

<sup>4</sup> Christian Newcomer, *The Life and Journal of The Rev'd Christian Newcomer*, (Transcribed, Corrected and Translated by John Hildt, (Hagerstown, MD: F.G.W. Kapp, Book Printer, 1834). *Record Book of Weller's Church, United Brethren in Christ*, 1831, Weller Church Archives.



of United Brethren led by Bishop Milton Wright, the father of airplane inventors Wilbur and Orville Wright, split off from the Church when a majority of delegates to the General Conference voted to adopt a new constitution. Despite this division, the United Brethren maintained a strong Christian witness at home and abroad well into the mid-20<sup>th</sup> century.<sup>5</sup>

Evangelical Association. Other German settlers in Pennsylvania also felt the impulse to share the Gospel with their neighbors. One of them, Jacob Albright (1759-1808), was a farmer and tilemaker raised in the Lutheran Church who lived and worked in Pottstown, Pennsylvania. Albright came to preaching following the tragic deaths of several of his children during a dysentery epidemic in 1790. Albright's deep grief brought him disillusionment and the belief God was punishing him for his lackluster religious life. Several neighbors guided him through this dark time. Among them were a German Reformed minister with views similar to those of Otterbein, and a Methodist lay preacher. Soon, Albright experienced an awakening in his soul and the assurance of God's love and peace. He attended a Methodist class meeting near his home and began preaching in 1796. Over time, Albright developed a network of preachers with similar religious experiences and beliefs. The Methodist influence was evident early on in Albright's ministry. He and his followers organized themselves into classes, or small groups, who prayed and studied the Bible together.<sup>6</sup>



*Jacob Albright*

In 1803, class leaders met and felt called to establish a church under the name of The Evangelical Association (EA). Like their United Brethren counterparts, ministers of the EA travelled throughout Pennsylvania, Maryland, and Virginia, preaching among and to the German-speaking settlers. The EA and the UB were very similar in both theology and organization. They discussed merging the two groups on several occasions, the first of which was in 1813. The EA followed a similar pattern of growth as their UB and Methodist counterparts. The churches emphasized Christian education from Sunday Schools through colleges and seminaries. Overseas missions and social issues, such as the Temperance movement and Abolition, were important emphases for the EA. A publishing house that began in Pennsylvania relocated to Cleveland, Ohio, by the mid-19<sup>th</sup> century. The EA held on to the German language longer than the UB. Nonetheless, English eventually became the dominant language in EA churches but not before the issue led to a split in the denomination in 1891—a division that both wings of the church reconsidered, bringing them back together again in 1922.<sup>7</sup> Eventually, the EA and the UB Church found they

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<sup>5</sup> Behney & Eller, *History of the Evangelical United Brethren*, 153-187.

<sup>6</sup> Raymond W. Albright, *A History of the Evangelical Church*, (Harrisburg, PA: The Evangelical Press, 1942, third printing, 1956), 31-44, 58-62.

<sup>7</sup> Albright, *History of the Evangelical Church*, 377-388.

had more in common than they had differences, leading to a merger in 1946 resulting in the formation of the Evangelical United Brethren in Christ (EUB).<sup>8</sup>



*Rev. John Wesley*

Methodist. The Methodist movement emerged in the early 19<sup>th</sup> century in England as an effort to reform and revitalize the Anglican Church. Brothers John (1703-1791) and Charles (1707-1788) Wesley, sons of Rev. Samuel Wesley and his remarkable wife, Susannah, adopted a deliberate, methodical approach toward the Christian faith while studying at Oxford University. Together with a small group of fellow students, they practiced personal piety through daily prayers, devotional reading, and Bible study. Confronted by the poverty and social evils brought on by the Industrial Revolution in England, they made a point of ministering to the poorest members of society by visiting the sick and those in prison, and by collecting money to provide education and medical aid for the poor. Although pious and pro-active in their faith, the

Wesleys lacked the sense of assurance of God’s love that was characteristic of the German Pietists.

During a mission to the British colony of Georgia, the brothers encountered a group of German Moravians—another branch of this German movement—whose unwavering personal faith and assurance in God’s love shown through Jesus Christ made a lasting impression on the Wesleys. Once back in England in 1738, John and Charles had separate and distinct experiences of God’s love—sometimes referred to as “conversions”—that provided the energy needed to launch the Methodist movement. In the years that followed, John began traveling throughout the United Kingdom to preach and to establish Methodist societies in many cities and towns. Charles Wesley, already a hymn writer, penned thousands of hymns and poems during his lifetime that proclaimed the grace and love of God that is available to all.<sup>9</sup>



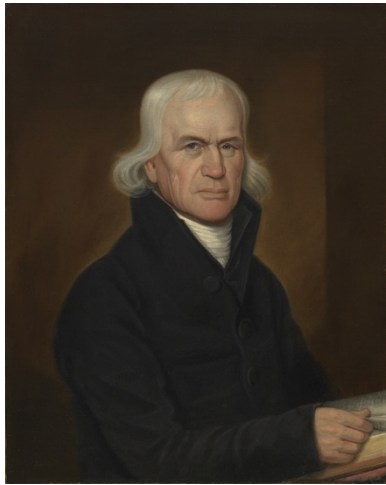
*Rev. Charles Wesley*

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<sup>8</sup> Behney & Eller, *History of the Evangelical United Brethren Church*, 353-359.

<sup>9</sup> John G. McEllhenney, Editor, *United Methodism in America, A Compact History*, (Nashville, TN: Abingdon Press, 1982), 20-25. Richard P. Heitzenrater, *Wesley and the People Called Methodists, Second Edition*, (Nashville, TN: Abingdon Press, 2013), 64-88.

Methodists arrived in the British colonies during the 1760s and quickly set about to follow the pattern of evangelism through itinerant preaching established by John Wesley. One of the earliest, if not the earliest, of these circuit riders was Robert Strawbridge (1732-1781), whose farm near New Windsor, Maryland, served as home base for evangelistic forays into Maryland, Pennsylvania, and Virginia.<sup>10</sup> But it was Francis Asbury (1745-1816), who became the most prominent organizer and leader of the Methodist movement in North America. Asbury volunteered at the age of 22 to serve as a traveling preacher in the British colonies in North America. In 1784,



***Bishop Francis Asbury***

Wesley directed Asbury and Thomas Coke (1747-1814) to become co-superintendents of the Methodists in the United States. In the Baltimore “Christmas Conference” of 1784, Asbury and Coke were ordained and designated superintendents of the Methodist Episcopal Church (MEC) in America. Rev. Philip William Otterbein from the UB Church, a close friend of Asbury’s, took part in the ceremonial laying on of hands. Three years later, Asbury and Coke took on the title of bishop, becoming the first to serve in this capacity for the MEC. As bishop, Francis Asbury traveled throughout the young country. He selected preachers, assigned them to circuits, and organized conferences to regulate their activities. The MEC grew quickly under his leadership and continued to do so following his death thanks to the efforts of traveling lay preachers and clergy alike.<sup>11</sup>

The MEC emphasized many of the same ministries as the UBC and the Evangelical Association. Methodists were in the forefront of establishing schools and colleges to promote education. They built hospitals to improve public health. Methodists also embraced the Temperance movement to combat the devastating impact of alcoholism on family life during the 19<sup>th</sup> century. Methodist missionaries were sent to Africa and Asia. The Methodists in America experienced a number of divisions within the church—something they shared with their English counterparts. Disagreements emerged over the role of clergy, lay voting rights at Church meetings, and segregation between African-American and White worshippers. But it was the church’s opposition to slavery, a stance inherited from John Wesley, that led to a major split in 1844. Church leaders in the southern slave states organized as the Methodist Episcopal Church, South. These churches upheld the practice of slavery and ownership of slaves by church members. In the years after the Civil War, the Methodists grew to become the largest Protestant denomination in the United States. Methodist churches could be found in nearly every state and territory. The rift between the northern and southern churches was healed in 1939, but African American Methodists remained segregated in their own Central Jurisdiction. This was not rectified until the 1968 merger

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<sup>10</sup> Frederick E. Maser, *Robert Strawbridge, First American Methodist Circuit Rider*, (Rutland, VT: Academy Books, Strawbridge Shrine Association, Inc., 1983), 11-42.

<sup>11</sup> John Wigger, *American Saint, Francis Asbury and the Methodists*, (New York: Oxford University Press, 2009).

with the Evangelical United Brethren Church, whose leaders insisted on eliminating the central conference for African Americans, integrating their churches into the annual conference structure of the present-day United Methodist Church.<sup>12</sup>

### *Conferences*

Below the denominational level, the United Brethren, Evangelical United Brethren, and Methodist Churches established conferences covering geographic areas within which the circuit riders and local churches did their work. The conferences emerged from the practice of John Wesley in calling an annual meeting of all clergy and lay preachers in the Methodist movement. In the United States, bishops were appointed as leaders of the conference. In their episcopal roles, bishops provided guidance to the preachers and ensured the rules of the denomination as outlined in a book of discipline were followed. The bishops also appointed preachers to the circuits within the area covered by the conference, an act normally reserved as the conference's last order of business. Bishops in the UB Church were elected for set terms of office, normally four years. MEC bishops, beginning with bishops Asbury and Coke, were elected for longer periods of time.

In addition to annual conferences, quarterly conferences were held to review the work of the pastor and the churches on his appointed circuit. By the mid-1800s, quarterly conferences in the UB Church were held beginning about three months after the annual conference, which normally met in February or March. Quarterly conferences were conducted by a presiding elder, who was usually one of the more senior preachers within the conference. The presiding elder helped oversee the work of the itinerant preachers on one or more circuit. Later, presiding elders became district superintendents with specified geographic responsibilities. This organizational plan proved effective in maintaining the connection among the clergy and the churches.

The UB Church first organized as eastern and western conferences about 1815. As the church grew, these conferences were renamed in 1830 becoming the Hagerstown and Harrisburg Conferences. This arrangement lasted for two years when the Hagerstown Conference was renamed the Virginia Conference. Weller remained in the Virginia Conference until 1887, when the short-lived Maryland Conference was organized upon the initiative of the Maryland clergy and churches within the state. In 1901, the Maryland Conference merged with the Pennsylvania Conference.<sup>13</sup> Following the creation of the Evangelical United Brethren Church, Weller became part of the Susquehanna Conference in 1964. One more change in conferences occurred when the Evangelical United Brethren Church and the Methodist Church merged to form the United Methodist Church. At that point, Weller became part of the Baltimore Conference, which was eventually renamed the Baltimore-Washington Conference.

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<sup>12</sup> McEllhenney, *United Methodism in America*, 81-88, 118-123.

<sup>13</sup> Paul Holdcraft, *History of the Pennsylvania Conference, Illustrated*, (Fayetteville, PA: The Craft Press, 1938), 72-73.

<i>Denomination</i>	<i>Conference</i>	<i>Circuit/District</i>	<i>Dates</i>
<b>United Brethren</b>	<b>Hagerstown</b>	<b>Mechanicstown</b>	<b>1830-1832</b>
	<b>Virginia</b>	<b>Hagerstown</b>	<b>1832-1834</b>
		<b>Frederick</b>	<b>1834-1872</b>
		<b>Mechanicstown</b>	<b>1872-1887</b>
	<b>Maryland</b>	<b>Mechanicstown</b>	<b>1887-1901</b>
	<b>Pennsylvania</b>	<b>Thurmont</b>	<b>1901-1905</b>
		<b>Walkersville</b>	<b>1905-1918</b>
	<b>Thurmont</b>	<b>1918-1946</b>	
<b>Evangelical United Brethren</b>	<b>Pennsylvania</b>		<b>1946-1964</b>
	<b>Susquehanna</b>		<b>1964-1968</b>
<b>United Methodist</b>	<b>Baltimore</b>		<b>1968-1992</b>
	<b>Baltimore-Washington</b>	<b>Frederick</b>	<b>1992-Present</b>

### *Circuits*

The circuit was the territory or the route each itinerant pastor was assigned for the purpose of spreading the gospel and building up the churches. Itinerant ministry has its biblical roots in the travels of the Apostles Peter and Paul and their co-workers in the faith. In the 18<sup>th</sup> century, John Wesley personally selected and trained laymen to become itinerant preachers, or circuit riders, and assigned them to different circuits throughout the United Kingdom each year at an annual meeting of preachers. Francis Asbury

adapted this system to the environment in the United States.<sup>14</sup> The UB Church also used itinerant preachers, borrowing the idea from the Methodists.

For its first few years, Weller’s Church was on the Hagerstown Circuit. Beginning in 1834, the church was placed on the Frederick Circuit, which included churches in Frederick County from Middletown north to Mechanicstown. In 1872, Mechanicstown became a circuit of its own. By the 1870s, seven churches or meeting houses were on this circuit. They included:

- |  |                       |
|--|-----------------------|
| Weller’s Church                                  | Blue Ridge Summit     |
| Sabillasville Church                             | Eylers’ Valley Chapel |
| Keysville Church                                 | Deerfield Church      |
| Otterbein Chapel (Harbaugh Valley) <sup>15</sup> |                       |

<sup>14</sup> John Wigger, *American Saint, Francis Asbury & the Methodists*, (New York: Oxford University Press, 2009), 8-9.

<sup>15</sup> Quarterly Conference Report for the year 1884-1885, Quarterly Conference Record, 1884-1906, Archives of Weller UMC.

In May 1880, the Blue Ridge meeting place was closed, and the Keysville Church was sold to the Lutheran Church. Eyler's Valley Chapel was built in 1857. It was renamed Dodge Chapel in 1892 following the death of a Baltimore benefactor, Mrs. Mary Dodge. The Chapel was renamed Eyler's Valley Chapel about 1929 and has been open off and on since 1969 for non-denominational services.<sup>16</sup> Otterbein Chapel was constructed in 1849. It remained open with a small membership into the early years of the 20<sup>th</sup> century. Today, a small cemetery marks the location of this chapel.<sup>17</sup> The Sabillasville United Brethren Church was built in 1872 by members of Otterbein Chapel and residents of the community. It consisted of a 30x40 foot frame structure and adjoining graveyard. The church was nearly closed in 1893 but renewed interest by the community kept it open into the new century. The graveyard on Route 550 in Sabillasville is all that remains to mark the location of this church.<sup>18</sup> Deerfield Church was built around 1878, just south of Sabillasville, in an area known by the family name Lantz. Members of Weller's Church helped establish this church. Deerfield remained on the same circuit as Weller's until the 1980s. It remains open today with its own part-time pastor.

From 1905-1918, Weller was placed on the Walkersville Circuit. Georgetown Chapel was the UB Church in Walkersville. Another small church, Mt. Vernon Church, located nearby was also part of the Walkersville Circuit. This church served a community west of Walkersville from 1874 until dwindling numbers of worshipers forced it to close in the early 20<sup>th</sup> century.<sup>19</sup> After 1918, Weller was on its own circuit again. It sometimes included the church in Sabillasville until its closure, and Deerfield. Since the 1968 merger between the EUB Church and the Methodist Church, Weller has been part of the Frederick District of the Baltimore-Washington Conference.

### **Who the Pastors Were: Birthplaces**

The men and women who were pastors at Weller over the last 190 years came to ministry from two major cultural groups and many different walks of life. The earliest clergy to serve the UB Church were the sons and grandsons of the German-speaking settlers in Pennsylvania, Maryland, and Virginia. They spoke German and learned English as a matter of course in order to do business with the larger English-speaking population around them. Many of them were raised on farms and were well acquainted with the meaning of "a good day's work." They grew up in large families of six or more children, which were more common in the 19<sup>th</sup> century to fill need for field laborers and for other occupations. As the years passed, the pre-ministry occupations of

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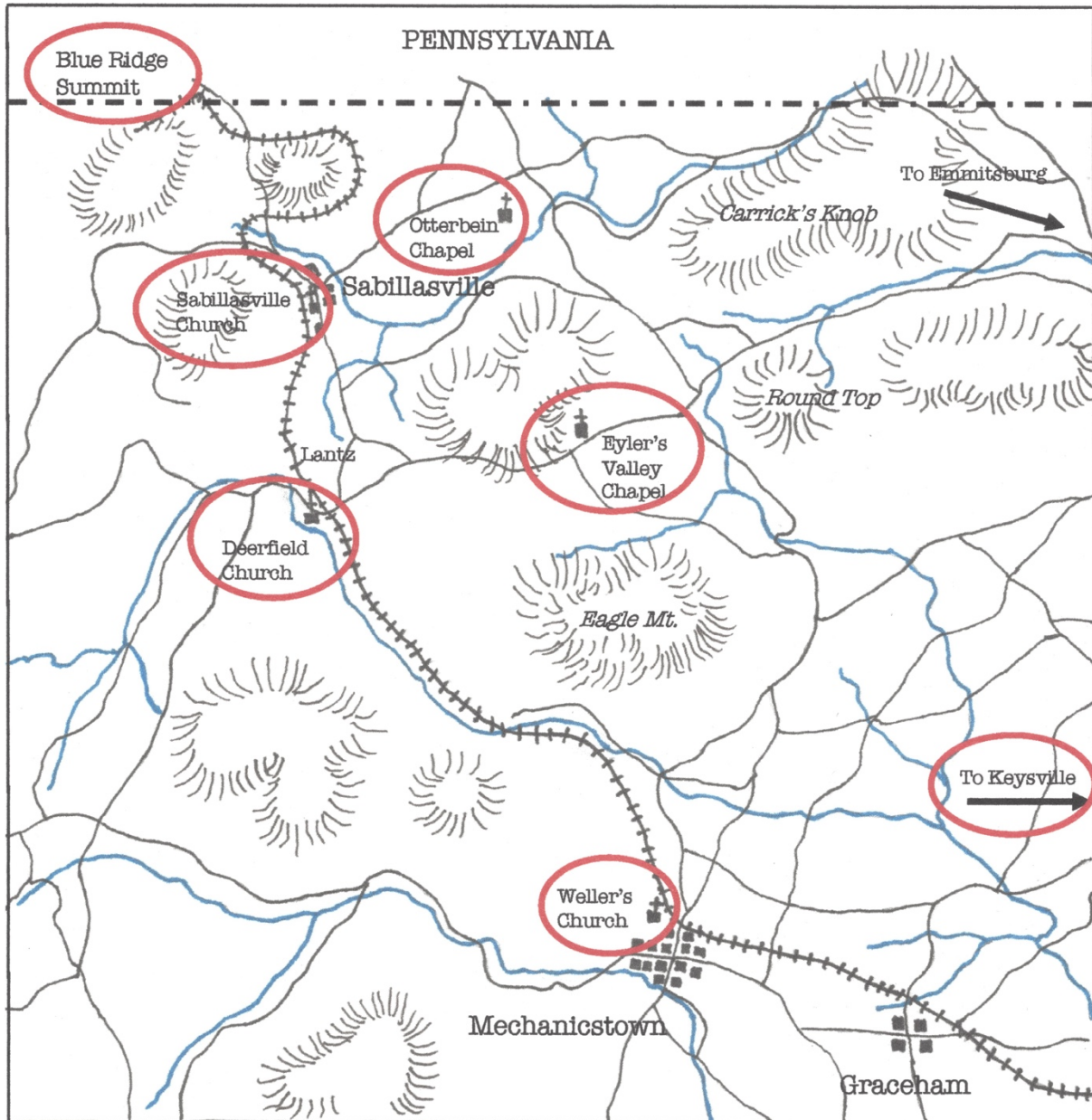
<sup>16</sup> "About Eyler's Valley Chapel," Eyler's Valley Chapel website, article on internet, <http://www.eylersvalleychapel.com/about.html>, accessed 25 January 2021.

<sup>17</sup> Rev. Daniel Eberley, Rev. Isaiah Albright, Rev. C.I.B.Brane, *Landmark History of the United Brethren Church, Illustrated*, (Reading, PA: Behney & Bright, Book and Commercial Printers, 1911), 249.

<sup>18</sup> Eberly, Albright, & Brane, *Landmark History*, 249. Quarterly Conference Report the year 1893-1894, *Quarterly Conference Record, 1884-1906*, Archives of Weller UMC.

<sup>19</sup> *Walkersville United Methodist Church/Israel's Creek Methodist Church, 1877-1970*, (Walkersville, MD: prepared by the Records and History Committee of Walkersville United Methodist Church, 1995), 7-10.

## The Mechanicstown Circuit in the 1880s



*By the mid-1870s, the United Brethren presence in northern Frederick County extended from Mechanicstown to just inside the border with Pennsylvania. The Mechanicstown Circuit included six churches or meeting houses: Weller's Church, which was the largest on the circuit; Otterbein Chapel, in Harbaugh Valley; Eylers Valley Chapel; Sabillasville United Brethren Church; Keysville United Brethren Church; Deerfield United Brethren Church; and, a class meeting in Blue Ridge Summit.*

**Churches of the Mechanicstown Circuit**



*Weller's UB Church, circa 1905.*



*Deerfield UB Church, circa 1920.*



*Otterbein Chapel in Harbaugh Valley, circa 1911.*



*Georgetown Chapel, ca. 1915. Weller was On the Walkersville Circuit from 1905-1918.*



the pastors changed as well. There were more non-agricultural backgrounds and the families they came from were smaller than they were in the early 19<sup>th</sup> century. This pattern followed the overall demographic trend of the national population. Many of the pastors who served Weller chose fulltime ministry (or they were chosen for it) in their early 20s. A few began their path into ministry while still in their teens. Once again, this was more common in the 19<sup>th</sup> century than the 20<sup>th</sup> and was also reflected in the experience of other itinerancy-based, circuit riding churches, especially the Methodists.

Since Weller was in the Virginia Conference of the UB Church, it should come as no surprise that most of the pastors were born and raised in Virginia. Of the 72 pastors who served the circuits with Weller, 29 were from Virginia. Four of these were born in counties that became part of West Virginia in 1864, but they were actually born in the State of Virginia. Two Virginia counties stand out in producing a high number of pastors: Rockingham, with nine, and Augusta, with six. The UB presence in Rockingham County was strong in the first years of the 19<sup>th</sup> Century because some German Mennonite families who settled there became members of the United Brethren.<sup>20</sup> Augusta County also had a sizable German speaking population that was amenable to the message carried by UB circuit riders, the fruit of which were the pastors who served Weller and other churches in the Conference.

Maryland is next with 22 pastors who were born in the state. Washington County claims nine pastors, among whom were the Grimm family (William and John), and one of the first pastors to serve Weller, Rev. George Geeting, Jr. (1831-1832). The Geeting family settled in what is today Keedysville (an anglicized form of Geeting), where they built a meeting house for worshipers about 1771.<sup>21</sup> Five pastors were born in Frederick County, including Rev. Isaac Baltzell (1861-1862) and Rev. William L. Martin (1880s, 1890s), both of whom were born in Mechanicstown (Thurmont). Three more, Rev. Paul Holdcraft (1912-1916), Rev. Commodore Brane (1874-1876), and Rev. Elmer Castle (1895-1898), hailed from Frederick City.

The pastors born in Pennsylvania numbered 13, several of whom grew up in nearby Cumberland County. Rev. Henry Burtner (1832-1833), Rev. Charles Sparrow (1909-1911), Rev. Ivan Naugle (1937-1954), and Rev. Raymond Kingsborough (1968-1977) were all Cumberland County natives. Two pastors were from York County, Rev. Harry Krone (1928-1937) and Rev. Franklin Emenheiser (1918-1920). The majority of the Pennsylvania-born pastors served at Weller more recently, mostly in the 20<sup>th</sup> century. This was probably due to the transfer of Weller and the other Frederick County circuits from the Maryland Conference to the Pennsylvania Conference in 1901.

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<sup>20</sup> John Walter Wayland, *A History of Rockingham County, Virginia*, (Dayton, VA: Ruebush-Elkins Company, 1912), 273-275; digital image, google books.com (<https://books.google.com>) | accessed 1 March 2021.

<sup>21</sup> "The Geeting Farmhouse," *Geeting House*, article on internet, <https://geetinghouse.org/geeting-house/>, accessed 1 March 2021.

The remaining pastors about whom there is reliable birth information came from five different states and one foreign country. One pastor each was born in: Indiana, Rev. Gordon Rider (1905-1909); New York, Rev. Robert Kells (2013-2021); Ohio, Rev. Horace Winton (1850-1851); Michigan, Rev. Carol Yocum (1977-1986); and, Washington, Rev. Ruth Ann Ward (1999-2006). The one pastor born outside the country was Rev. John Dorcas (1832-1835), who came from Scotland.

### **Who the Pastors Were: Occupations Prior to Ministry**

The pastors who served Weller's Church came to the ministry with some life experiences outside of the church. Most of them had worked in other occupations prior to answering the call to ministry. For many of the pastors through the 19<sup>th</sup> century, this experience was somewhat limited because they became itinerant preachers at an early age. Yet even those who entered fulltime ministry in their early 20s had worked more than a day or two in their lives, even as unskilled laborers.

The most common occupation held by the pastors of Weller prior to entering the ministry was farming. At least 18 of the individuals who became pastors were born on farms or worked on farms. Some continued to farm as they rode their circuits to preach. This was particularly true of the early circuit riders, who needed the income from farming to support themselves and their families. Rev. Jonathan Tobey (1836-1837) and Rev. David Spessard (1843-1845) are two who continued to farm as they preached. Even as late as the 1920s, Rev. Harry Krone (1928-1937) maintained an orchard while serving as pastor and tended it part time.

School teachers and store clerks were the next most common jobs pastors of Weller held before the ministry. Four were public school teachers: Rev. Elmer Castle (1895-1898), Rev. John Statton (1853-1854), Rev. William Grimm (1881-1882), and Rev. Harry Krone. Rev. William Grimm taught freedmen in Vicksburg, Mississippi, at the height of the Civil War, in 1864. One former pastor, Rev. Ruth Ann Ward (1999-2006), was a United Methodist missionary teacher in Korea and a Christian Education director in the Virginia Conference of the United Methodist Church. Three worked as clerks or cashiers in stores: Rev. William Martin (1880s-1890s), Rev. Ivan Naugle (1937-1954), and Rev. Charles Jones (1903-1905). Rev. Naugle worked in a hardware store in Gettysburg.

The remainder of the occupations pastors held prior to full time minister were mainly working class jobs. The trades represented include: shoemaker, miller, cotton mill worker, brick moulder, railroad laborer and mechanic, carpenter, and baker. Rev. Paul Holdcraft (1912-1916) worked as a newsboy and night messenger for the Western Union Telegraph Company. Rev. John Glossbrenner (1840-1842) was a silversmith and watchmaker. Rev. Commodore Brane worked in

the U.S. Bureau of Printing and Engraving in Washington, DC, during the Civil War. Rev. Elmer Andrews (1954-1968) worked in a silk mill where he eventually became a foreman.

Military service is an uncommon background for the pastors of Weller. Only six of the pastors have served in the armed forces. Rev. John Dorcas (1832-1835) was a private in the Maryland militia during the War of 1812. He served a little over 30 days and was involved in the defense of Baltimore in September 1814.<sup>22</sup> Rev. John Hott (1869-1870) and Rev. William Landers Martin (1880s, 1890s, 1900s) both served in the Union Army during the Civil War. Hott was a cavalryman in the 3<sup>rd</sup> West Virginia Volunteer Cavalry Regiment.<sup>23</sup> Martin enlisted as a private in Company D, 11<sup>th</sup> Maryland Volunteer Infantry Regiment. He was discharged as a corporal in 1865.<sup>24</sup> Rev. Ivan Naugle (1937-1954) was inducted into the Army near the end of World War I; he served less than 60 days before being discharged. Rev. Dennis Yocum was drafted into the U.S. Army in 1969 and served in the Signal Corps for a year in Vietnam. Rev. Robert Kells, Jr. (2013-2021) was a commissioned active-duty officer in the U.S. Army from 1981-1989. He served at Fort Hood, Texas, and Fort Monmouth, New Jersey, retiring as a Major in the Army Reserve.

The call to clergy orders ran strong in several families. For the children of these pastors, the expectation of service to God was present in their lives from the very start. Several pastors who served Weller's Church were members of one of these "clergy families." Of the pastors serving Weller, nine were brothers to one or more other pastors of the church. Those pastors were:

John Grimm (1862-1869), William Grimm (1881-1882)  
Erasmus Funk (1876-1877), John Funk (1872-1873)  
Charles Hott 1873-1874), John Hott (1869-1870)  
John Statton (1853-1854), George Statton (1848-1849), Isaac Statton (1857-1859)

The Grimm brothers were raised in Rohrersville, Washington County, Maryland. Their father, Joseph Grimm, was a UB pastor as was another of their brothers, Jacob Luther Grimm.<sup>25</sup> Erasmus and John Funk were from Singer's Glen in Rockingham County, Virginia, a veritable seedbed for UB pastors—nine individuals who pastored Weller were born in Rockingham County. Charles and John Hott had two more brothers who were ministers; a fifth brother died while studying for ministry.<sup>26</sup> The Statton family produced four brothers who became UB pastors. Isaac K. and

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<sup>22</sup> John Dorcas, War of 1812, Claim of Soldier for Service Pension, Franklin County, Ohio, May 2, 1878; digital image, Fold3.com (<http://www.fold3.com> | accessed 27 Dec 2020; image 308514309.

<sup>23</sup> Compiled Service Records of Volunteer Union Soldiers Who Served in Organizations from the State of West Virginia," John E. Hott.; digital image, fold3.com (<http://www.fold3.com> | accessed 22 Jan 2021); citing NARA M508.

<sup>24</sup> "Funeral Notice," Catoctin Clarion, Tuesday, January 30, 1917. "Rev. W.L. Martin," Catoctin Clarion, February 1, 1917.

<sup>25</sup> Holdcraft, *History of the Pennsylvania Conference*, 294-295.

<sup>26</sup> Pastors of the United Brethren Church, *Archives of the Susquehanna Conference of the UMC*, database online, [https://www.lycoming.edu/umarch/ub\\_pastors/h.htm](https://www.lycoming.edu/umarch/ub_pastors/h.htm), accessed 19 Jan 2020.

George W. Statton served mostly in Maryland while brother John F. Statton was on a circuit here only a few years before moving to Kansas.<sup>27</sup>

The call to fulltime Christian ministry is a work of God in the life of an individual and the life of the faith community to which they belong. While the call may be personal when it is perceived, it is affirmed by the church, which gives evidence of how the called have spiritual gifts for service and how these have borne “fruit” in the life of the congregation. Over the course of its history, Weller’s Church has helped at least six individuals on their journey into fulltime ministry. In chronological order the individuals are:

<u>Name</u>	<u>Born</u>	<u>Licenses</u>	
		<u>Quarterly/Annual</u>	<u>Ordained</u>
Isaiah Baltzell +	Mechanicstown	- / 1856	1856
William L. Martin +	Mechanicstown	1871/1881	1884
William E. Daugherty +	Somerset County, MD	1898/1898	1901
John D.S. Young	Frederick County, MD	1906/1908	1913
Mike Henning	Frederick County, MD	-/1996	
Mark Eyler	Thurmont, MD	-/2018	

+ Served as a pastor of Weller.

# Licensed Local Pastor.

There is a saying in the Church that “God does not call the equipped, God equips the called.” The wide variety of working backgrounds represented in these pastors is testimony to the power of God to call and equip people from any walk of life to become pastors who share the good news of Jesus Christ.

### **Ministry in Motion: the Life of a Circuit Rider**

The itinerant ministry was a hard life in the early 19<sup>th</sup> century. The distances traveled were high, the pay was low, and the reception was not always as enthusiastic as the traveling pastor would desire. It took dedicated men (there were no women circuit riders early on), many of them in their 20s, with strength and stamina who could travel mostly by horseback for many miles in a day and be ready to preach several times along the way. The circuit riders would go wherever they were invited to preach. Quite often, the “stops” on the circuit were simple farmhouses where neighbors gathered to hear the preacher expound upon the Christian faith and administer the sacraments (Baptism and Holy Communion). Sometimes their preaching appointment was a courthouse or town hall, a school, or a forest clearing. Wherever people gathered, the circuit rider would hold worship services. Once there were enough people meeting regularly in a place, the faithful pooled their resources to build a meeting house or a church. Over time, those who rode the

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<sup>27</sup> Holdcraft, *History of the Pennsylvania Conference*, 310.

circuits became too old or too sick to continue in this strenuous way of life. They gave up the itinerant ministry, choosing instead to “locate” in a place where they might serve a small church or assist the circuit rider when they came through.

One of the early circuit riders in Washington and Frederick Counties was Rev. Christian Newcomer. His journal records seven visits to Mechanicstown between 1812 and 1825. His first visit was not terribly encouraging. “April 4, 1812, “At Weller’s, near Mechanicstown; many come to this place to hear the word, but as yet I perceive no change of heart in any of them.”<sup>28</sup> Undaunted, Newcomer came back to Mechanicstown in the years that followed, preaching and leading worship services.

January 5, 1813, This evening I preached at Weller’s, in the German and English languages.”<sup>29</sup> [The reference to “Weller’s” was likely to the home of Jacob Weller, Sr., father of Jacob Weller the blacksmith. It was Jacob Weller, Blacksmith (BS) who donated the land upon which Weller’s Church was built.]

September 30, 1821, I attended a sacramental meeting at Weller’s in Mechanics’-town; I spoke from 2d Corinthians 5, v. 19,20,21.<sup>30</sup>

January 14, 1826, We rode to Mechanics’-town and lodged with Jacob Weller.

Sunday, 15<sup>th</sup>- This forenoon Br. Bowlus preached here to a large congregation; I followed him; we had a blessed meeting. I lodged with old Mr. Weller.<sup>31</sup>

The persistence of Christian Newcomer and the other early circuit riders ensured that the seeds of the Gospel were planted and watered in Mechanicstown and elsewhere. Where the seeds took root, God granted the growth until such time as churches were built. For Weller’s Church, that time came in 1830, when the people meeting at Jacob Weller’s began construction of a church.

The motivation for the circuit riders came from their dedication to God, which frequently emerged at a young age. For many of them, the call to preach came at nearly the same time as their acceptance of Jesus Christ as savior. Rev. Henry Burtner (1832-1833) was “converted” to Christ at one of the camp meetings held by the United Brethren in the Cumberland Valley of Pennsylvania at the age of 18. He began speaking publicly shortly afterwards and was licensed to preach by age 21. David Spessard was 18 when he received his license to preach; he spent the next 41 years in the cause of spreading the Gospel. Rev. John Delphey (1867) did not answer the call to ministry until the rather late age of 39. Rev. Charles Jones (1903-1905) experienced the call to ministry at the earliest age of the pastors of Weller—at age eight, Jones felt called to ministry when he joined

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<sup>28</sup> Christian Newcomer, *The Life and Journal of The Rev’d Christian Newcomer*, (Transcribed, Corrected and Translated by John Hildt, (Hagerstown, MD: F.G.W. Kapp, Book Printer, 1834), 201; digital images, Open Library (<https://openlibrary.org> : 5 March 2021).

<sup>29</sup> Newcomer, *Journal*, 212.

<sup>30</sup> Newcomer, *Journal*, 277.

<sup>31</sup> Newcomer, *Journal*, 304.

a Methodist Episcopal Church (North), but he did not receive a preaching license until he turned 20. More recently, Rev. Carol Yocum (1977-1986) felt the call to ministry when she was 16 and became a deacon eight years later in 1973.

Monetary compensation for circuit riders and pastors has never been the primary motivation for entering into fulltime ministry, but it has always remained a challenge for those whose heart's desire is to share the good news with others. In the UB Church, the annual salary for circuit riders was set at \$80 for a single preacher and \$160 if a preacher was married. These rates were in effect up to the year 1841.<sup>32</sup> They could also vary based on the size of the circuit and the pastor's success in receiving offerings. Jacob Bachtel (1830s, 40s, 50s) was assigned to a circuit in northern Virginia in 1849-1850 and received a salary of \$262.69.<sup>33</sup> In 1893, the churches on the Mechanicstown Circuit were assessed a total of \$355 to pay the pastor's salary for the year. While it is hard to compare this to other



GOING TO CONFERENCE.

professions, the average daily wage for a male unskilled laborer around the middle of the 19<sup>th</sup> century was about one dollar a day. This would yield an income of about \$300 per year, depending on how much work an individual could find.<sup>34</sup> However, setting a salary and collecting the money to pay the pastor were often two completely different things. Funds for the pastor often fell short, sometimes significantly so. Rev. Alexander Horn (1891-1893) reported in the second quarterly report for July 1893, "The salary is coming in slowly. I wish our people would learn the importance of paying the Preacher in fully every quarter and not let it lay until the last of the year. The salary could be raised easier." Only \$51 of Horn's \$375 had been collected by the end of the first quarter.<sup>35</sup> Generally speaking, pastor salaries rose slowly over time and were paid in a timelier fashion, subject to local economic conditions and the state of the church.

Itinerant preachers had to cover a lot of ground as they made their way around the circuit. Some circuits were extensive in both the number of churches and the distances between stops. Jacob Bachtel (1830s, 40s, 50s) served the Staunton Circuit (Virginia) in the late 1840s. His field contained 17 appointments (stops); he was expected to make an appearance at each one at least

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<sup>32</sup> Funkhouser, *History of the Virginia Conference*, 69.

<sup>33</sup> Rev. Z. Warner, *The Life and Labors of Rev. Jacob Bachtel*, (Dayton, OH: United Brethren Publishing House, 1868), 79.

<sup>34</sup> "Historical Money Equivalents, 18<sup>th</sup> and 19<sup>th</sup> Century Wages," *The Old Stone Fort Museum*, Schoharie, NY, article on internet, [https://theoldstonefort.org/Exhibits/vMONEY/DOLLAR-A-DAY\\_files/WAGE%20DATA.pdf](https://theoldstonefort.org/Exhibits/vMONEY/DOLLAR-A-DAY_files/WAGE%20DATA.pdf), accessed 30 March 2021.

<sup>35</sup> "Quarterly Conference Report for second quarter, July 11, 1891," *Quarterly Conference Reports, 1884-1906*, Weller UMC Archive, 33.

once per month.<sup>36</sup> The Frederick Circuit, as noted earlier, included churches and meeting places from Middletown north to the border with Pennsylvania. It is difficult to tell how many times a month each church was visited by the circuit riders during these early years. One account of ministerial visits to the churches comes from the Quarterly Conference Report filed by Rev. William L. Martin for the fourth Quarterly Conference report for 1884, held on January 24, 1885:

Seven Appointments are embraced in this work, viz. Mechanicstown, Deerfield, Sabillasville, Blue Ridge Summit, Otterbein [Harbaugh Valley], Eyler's Valley and Keysville. These Appointments have all been filled Regularly, four of them every other Sunday and the other three every fourth Sunday.<sup>37</sup>

Traveling to these locations could be hazardous on occasion, as Rev. Charles Turner Jones (1903-1905) discovered when he made his rounds. The incident was recounted in the *Catoctin Clarion* newspaper in its edition of January 21, 1904:

Sunday 10<sup>th</sup> instant, while driving up thro' the wilds of Little Owens Creek gap in the mountain to fill an appointment at Dodge Chapel [Eyler's Valley Chapel], Rev. C. T. Jones and his wife of scarcely a fortnight and wholly unfamiliar with rugged mount scenery, were dumped out in the snow by the overturning of the sleigh in which they were comfortably seated. A hearty laugh terminated the event neither one being in the least injured.<sup>38</sup>

In the 20<sup>th</sup> century, pastors serving Weller had fewer stops to make on their circuit. By the 1960s, Deerfield and Weller EUB Churches were the only two on the charge. By the 1990s, Deerfield received its own part-time pastor, leaving Weller as a single charge.

What did the circuit riders do as they visited their scattered flocks? Everything required of them to maintain the life of the church. This ranged from preaching to teaching to conducting weddings and funerals, and attending special meetings. One indication of the breadth and depth of ministerial work in the late 19<sup>th</sup> century is provided by a Quarterly Conference Report for Weller's Church covering the fourth quarter of 1895. The pastor, Rev. William L. Martin, gave one of the most complete summaries of his pastoral work for the year:

Preached 235 times; preached 26 funeral sermons; made 830 visits; Prayed 439 times with families; Received into the Church 72 persons; Baptized 57 persons; Married 14 couples; Traveled 4906 miles; Received \$598.00 Salary: and \$44.00 in presents; Attended 2

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<sup>36</sup> Warner, *The Life of Rev. Jacob Bachtel*, 79-80.

<sup>37</sup> "Quarterly Conference Report for Fourth Quarter, 1884, January 24, 1885," *Quarterly Conference Reports, 1884-1906*, Weller UMC Archive, 12.

<sup>38</sup> "Community Notes," *Catoctin Clarion*, January 21, 1904, page 2, column 2; digital image, Library of Congress (<http://www.chroniclingamerica.loc.gov> : accessed 4 April 2021).

Ministerial Institutes; Prayer Meetings. Mite Society, Sunday School, Young People's meetings &c.<sup>39</sup>

The multitude of tasks performed by the circuit riders attest to their stamina as well as their dedication to the work of God in the world. In the Gospels, Jesus gave advice to his disciples when he sent them out to share the Good News (Matthew 10:5-21). Perhaps the advice given to one of Weller's traveling preachers was instrumental in preparing him for the life of a circuit rider. A story is told that Rev. John W. Fulkerson (1847-1848) was effective in ministry because he followed this advice given by his mother: "John, your rest must be in labor. Greet all with a smile. Make your back fit anybody's bed. By your social life attract the people, and by your religious life save them."<sup>40</sup>

### **Family Life**

We tend to focus on the sacrifices and difficult conditions facing the circuit riders as they rode cross-country to care for their churches. But what of the families who waited for them at home? They had to endure extended periods of time without the presence of the head of the household, frequently made do with meagre resources, raised children, cared for livestock, and (in many cases) still tended the farm. Those who moved into church-supplied homes (the parsonage) had to rely on the church to maintain the upkeep of the building. Frequent changes in assignments for the itinerating preachers meant either packing up and moving on short notice or relying on the (mostly) women who remained behind to maintain a home while the preacher was far away. The lives of families improved over the years. However, the life of an itinerating preacher and their family was challenging even in the best of times.

Many of the early circuit riders lived on the farms that were their homes before entering into ministry.<sup>41</sup> Farming enabled them to supplement their small salary from preaching with a supply of food and another source of income. Because itinerancy in the early 19<sup>th</sup> century was a rigorous life, marriage was discouraged for the young men who were just starting out in ministry. Nonetheless, most married before too long. Although the stories of the wives have not been preserved for most of pastors who served Weller, a few comments about them have been recorded. Jacob Bachtel (1830s-50s) got married in 1838, the same year he was appointed to a district in Virginia. He was 26 at the time of his marriage and had been in ministry for six years. His wife, the former Miss Sarah A. Smith, was from Hardy County, Virginia. "He was very fortunate in this choice," wrote Rev. Bachtel's biographer, "and found in this lady a true helpmate in the toils of his itinerant life. To her Mr. Bachtel is largely indebted for his usefulness and success as a minister.

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<sup>39</sup> Quarterly Conference Report for fourth quarter 1894, January 26, 1895, *Quarterly Conference Reports, 1884-1906*, Weller UMC Archive, 116.

<sup>40</sup> Funkhouser, *History of the Virginia Conference*, 154.

<sup>41</sup> Holdcraft, *History of the Pennsylvania Conference*, 41.



Though broken in health and liable to die in a moment, she still insisted on her husband continuing in the field.”<sup>42</sup>

The lives of pastors’ wives, especially those of the early pastors, remain largely unknown to us. Women who married pastors were decidedly silent partners in their spouse’s ministry. Societal norms of the 19<sup>th</sup> and early 20<sup>th</sup> century relegated them to the roles of keeping house and raising children, although some were becoming activists in social issues such as Temperance and Abolition. Some information about these women who supported the pastors of Weller can be gleaned from the memorials written for them in the conference minutes of the annual conference meetings. This example is from the memorial prepared for Mrs. Hester (Wallahan) Statton whose husband, Rev. Isaac K. Statton, was the pastor at Weller from 1857-1859. As was typical for memorials written in the early 20<sup>th</sup> century, neither her first nor her maiden name are mentioned. She is known only as Mrs. Isaac K. Statton. The virtues stressed also reflected the period’s preferred image of the woman’s role as faithful, uncomplaining, and devoted to her husband and the church:

Mrs. Isaac K. Statton was born in Ohio, August 12<sup>th</sup>, 1836, died at St. Paul’s United Brethren Parsonage, Hagerstown, Md., September 26<sup>th</sup>, 1916, aged 80 years, 1 month and 14 days. For fifty-two years she was an efficient helper in the pastorate with her faithful husband, serving Myersville, Thurmont, and Boonsboro charges of the Conference before the Civil War.... Through these years of toil and anxieties, she shared the disappointments and hardships which are so numerous in the life an itinerant.... She possessed a strong Christian character, and unwavering faith in the promises of God, and manifested a remarkable mental power even up to within a few hours of the end. She enriched her life by her constant reading of choice literature, exercising the greatest care in the use of language. Her marked consideration for others, keen interest in current events, and in matters relative to the Church and the Kingdom of her Lord were especially prominent in the beautiful life she lived.... Mother Statton, as she was often called, gave to her family and to the church the example of a faithful devoted Christian life.<sup>43</sup>



*Mrs. Hester Statton, wife of Rev. Isaac K. Statton.*

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<sup>42</sup> Warner, *The Life and Labors of Rev. Jacob Bachtel*, 61.

<sup>43</sup> Minutes of the Pennsylvania Conference of the United Brethren in Christ, 128<sup>th</sup> Annual Session, 1917, .

## The Parsonages of Weller's Church



*When Weller's Church was on the Walkersville Circuit (1905-1918), the parsonage for Georgetown Chapel in Walkersville served as home for the pastor who served Weller. This photo is from 1915. Sitting on the porch is Rev. Paul E. Holdcraft (1912-1916) and one of his children.*

*This home at 17 North Altamont St. in Thurmont served as the parsonage for Weller's pastors and their families from 1918-1973. Rev. Franklin B. Emenheiser (1918-1920) was the first pastor to live here; Rev. Raymond M. Kingsborough (1968-1977) was the last.*



*The current parsonage was built in 1973 in a housing development near Catoctin High School.*

In addition to supporting their husband-preachers, pastors' wives were largely responsible for raising the children. The size of pastors' families tended to follow societal trends. Generally speaking, families were larger in the 19<sup>th</sup> century and declined in size gradually through the 20<sup>th</sup> century. This is evident in the number of children born to the pastors of Weller with an average of 5.25 children for those serving the church from 1830-1860, 3.7 for the period 1860-1900, and 3.6 from 1900 to the present.<sup>44</sup> The largest families, with 10 children each, belonged to a couple of the earliest pastors: Rev. George A. & Barbara Geeting, Jr. (1831-1832) and Rev. John & Ann Statton (1854-1855).

The homes occupied by the pastors of Weller ranged from farms to small wood-framed or brick buildings in town. There are very few descriptions of the early buildings available. One description that did survive comes from a newspaper advertisement for the home of Rev. William Rhinehart (1832-1833), when that home was sold just after his death in Montgomery County, Ohio in 1863: "There is a good and substantial two story brick house with stable and other outbuildings on the premises with beautiful shrubbery and choice fruit trees selected and planted by the Rev. W. R. Rhinehart, dec'd, the former owner, whose taste and skill in such matters was widely known."<sup>45</sup> There is no physical description of Rev. George A. Shuey's (1839-1840) home but it was known as a place of welcome following his stint as a circuit rider: "For several years Mr. Shuey was an efficient itinerant, but at length chose to become a local preacher...His home near Churchville [Virginia] was one of extended hospitality."<sup>46</sup>

As the churches grew and became more established, they built or purchased homes for the pastor and their family to live in. The first parsonage built by Weller's Church was constructed on a lot on East Street in Mechanicstown in 1879. The *Catoctin Clarion* reported in September of that year:

The members of the United Brethren congregation of this place recently purchased a lot of ground from Mr. Thomas Anders on East street, this place, for \$300, for the purpose of erecting a parsonage thereon. Ground has already been broken and should the weather be favorable the building will be completed in the course of a few months. This congregation is certainly to be congratulated on their spirit of improvement, as scarcely a year has elapsed since they made internal as well as external alterations to their church here.<sup>47</sup>

The next parsonage to be used by pastors serving Weller was located in Walkersville, Maryland, when Thurmont was placed on the Walkersville Circuit from 1905-1918. The parsonage in

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<sup>44</sup> Statistical data based on biographies of pastors in this work.

<sup>45</sup> "Ohio, U.S., Wills and Probate Records, 1786-1998," digital image, Ancestry.com (<https://ancestry.com> : accessed 6 January 2020); entry for William R. Rhinehart, Montgomery County, Ohio, Case Number: 7842.

<sup>46</sup> Funkhouser, *History of the Virginia Conference*, 184.

<sup>47</sup> "New Parsonage," *Catoctin Clarion*, Mechanicstown, Maryland, September 18, 1879, p. 3, col. 2; digital image, Newspapers.com (<https://newspapers.com> | accessed 12 Feb 2021).

Walkersville was a two-story, wood frame building constructed in 1881.<sup>48</sup> When Thurmont became its own circuit again in 1918, the church purchased a house on the same street to serve as the pastor's residence. This building, located at number 17 North Altamont Street, served as the parsonage until 1973, when the current parsonage was constructed in a housing development about one mile north of the church, across from Catoclin High School.

One additional clergy relationship is worthy of note. Weller has had one clergy couple, Rev. Carol and Rev. Dennis Yocum. Rev. Carol, who was also Weller's first woman pastor, was assigned to Weller and Deerfield UMCs in 1977 while her husband, Rev. Dennis, served Lewistown and Mount Zion. Later, Rev. Dennis became an associate pastor at Weller and also served Deerfield.



*Christmas card from Rev. Ivan Naugle and his wife, Helen, dated 1947.*

## **Preaching**

Good preaching has always been the mainstay for the pastors serving the UB, EUB and Methodist Churches. For clergy serving in an itinerant system, preaching is their “bread and butter,” for the laity, their “meat and drink.” This was especially true in the early years when the circuit rider's visit would attract people from miles away who would come to hear words of hope and to enjoy some fellowship with neighbors. Whether the setting was a church building, a frontier

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<sup>48</sup> *History of Walkersville United Methodist Church*, 10.

meeting house, or a camp meeting under the stars, preaching was the central event of most worship services. The preacher chose their words to speak both to heart and head. The goal was to achieve conversion to the Christian faith for the unconverted, and deeper commitment to Jesus Christ for the already committed. Either way, the preacher had their task cut out for them.

The preaching skills and abilities of the pastors serving Weller varied widely. Some came to the job well-equipped to share the Gospel, others less so. Some had formal education with advanced degrees, while others had little schooling at all. Some spoke plainly, directly, and with great emotion, while others were more circumspect. Rev. William “Pappy” Knott (1836-1837) was “an excellent exhorter and enthusiastic preacher who had a remarkable voice. However, he could not read when he began preaching and had to have someone read for him.”<sup>49</sup> Their styles were as different as their countenances. Some spoke in a straightforward manner, such as Rev. Jacob Bachtel (1830s-1850s): “in the pulpit he was plain and practical. He hated every form of sham and handled it without gloves.”<sup>50</sup> Other preachers were similarly direct in their preaching. Rev. Henry Burtner (1832-1833) “is said to have been remarkably clear and deep...His beautiful eyes reflected the spiritual fire of his soul when he preached the Gospel, which he did with much fervor, rarely failing to interest and edify his hearers.”<sup>51</sup> Rev. William Coursey’s (1830s-1850) preaching “was eminently clear, logical, and convincing, kind, gentle and enticing. His musical voice, and his countenance, such as one loved to look upon, gave a charm to his pulpit ministrations.”<sup>52</sup> Quite the opposite was true of Rev. George Rimel (18302-1840s). If Rev. Coursey spoke with the deliberativeness of a Paul, Rev. Rimel was a “Boanerges” [a reference to James and John, the sons of Zebedee, who were called Boanerges, “sons of thunder” in Mark 3:17]. “[Rimel] gave sledgehammer blows at sin without fear of the consequences, for there was no fear in him.... His mind moved like a timber wagon loaded with Bible facts.... His preaching did not consist in pompous phases or brilliant expressions, but terse, good sense and originality.... with his masculine impassion exhortation he could move the people to tears.”<sup>53</sup>

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<sup>49</sup> Funkhouser, *History of the Virginia Conference*, 140.

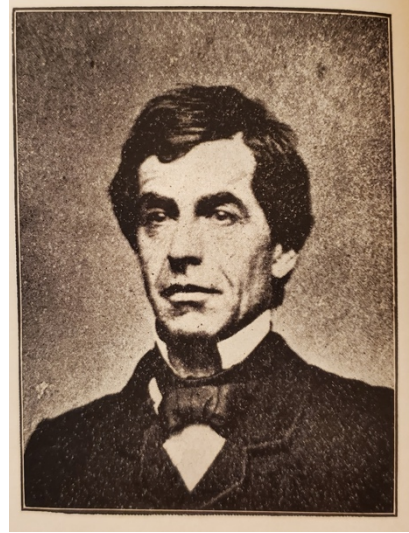
<sup>50</sup> Funkhouser, *History of the Virginia Conference*, 72.

<sup>51</sup> Funkhouser, *History of the Virginia Conference*, 159.

<sup>52</sup> Funkhouser, *History of the Virginia Conference*, 161.

<sup>53</sup> Funkhouser, *History of the Virginia Conference*, 79, 86.

Two of the most respected Virginia Conference preachers of the 1800s who served at Weller were Rev. John J. Glossbrenner and Rev. Jacob Markwood. Both men went on to become bishops of the United Brethren Church. Rev. Glossbrenner (1840s) was a popular preacher who often spoke at churches of other denominations. “His themes were of the most exalted character and always dwelt on the bright encouraging side of Christianity and the happy results of Christian living.... His manner was winning and sincere. He appeared to have no taste for dwelling on the sins of wicked men or the corruption of the times.”<sup>54</sup> Such was not the case for the preaching of Rev. Markwood (1842-1843), whose sermons could take his hearers on a wild and emotional ride as this description indicates:



*Bishop Jacob Markwood*

In his denunciations of the popular evils of the day, he was severe, sarcastic, and emphatic in the extreme, and withal so regardless of the possible consequences to himself, that he would have his audience mad enough to want to hang him. Then, in a few moments and with cyclonic power, he would have his hearers weeping, as though with broken hearts, and some of them screaming for mercy as if the flames of hell were consuming them. In another moment, and as with the speed of the lightning’s flash, the power of his eloquence would be turned to the uplifting influence of the gospel, to the abundant blessings of Christianity, and for its supreme enjoyment in this life and the life beyond. The whole audience would soon be in a whirl of glory and loud hallelujahs would come from every part of the house.<sup>55</sup>

While this account of Rev. Markwood’s acumen at preaching may be somewhat exaggerated, moving people to a deeper life in Christ (affirmed here by “loud hallelujahs”) was the desired goal for every preacher.

Language was occasionally an issue for the congregation and for the pastors as well. German, which was spoken in Weller’s pulpit during the first 10 to 15 years after the church’s founding, quickly gave way to English. This was necessitated by the younger generation’s adoption of the United States’ predominant tongue, and by the desire for the UB Church to grow beyond the original German speaking congregants. Dialect played a role in a preacher’s effectiveness too. As late as the early 20<sup>th</sup> century, Rev. Franklin Emenheiser (1918-1920) had difficulty making himself understood. “he was from the Penna. Dutch area,” explained former church historian Margaret Fogle, “and was a very nice dedicated man. However, his speech was

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<sup>54</sup> Funkhouser, *History of the Virginia Conference*, 73

<sup>55</sup> Funkhouser, *History of the Virginia Conference*, 71.

so full of the Pa. Dutch dialect that many parishioners could not understand him. I remember there was much contention about not understanding his sermons.”<sup>56</sup> Beyond dialect, there were the unique and sometimes misapplied words and phrases that distracted from the preachers purpose. Rev. William Rhinehart (1832-1833) was subject to such misunderstanding when “some of his pulpit ‘fine sayings’ would occasionally turn a somersault and hastily plunge into a comic anecdote or illustration bringing his attitude and system of thought to grate on the minds of the fastidious.” What preacher hasn’t been there before? But not to fear for Rev. Rhinehart. “In his palmiest days he was a power at camp and quarterly meetings. His silver eloquence, strung upon the golden thread of the gospel, would sparkle like diamonds before the minds of his audience and attract a whole camp meeting.”<sup>57</sup> Now that’s where a preacher wants to go!



***Retired Rev. Harry Krone preaching at Eyley’s Valley Chapel, 1957. Seated far left is Rev. Elmer Andrews.***

By the 20<sup>th</sup> century, most preaching was done indoors at the church on Sundays. There were, however, occasions for preaching elsewhere. The camp meeting tradition of the 19<sup>th</sup> century evolved into protracted meetings that could take place at a church or an outdoor site nearby. These meetings could last for several hours, several days a week, and cover a period of one or two weeks. Revival meetings were also held, sometimes on Sundays but more often during the week. In the 1930s, Rev. Harry Krone (1928-1937) and Rev. Ivan Naugle (1937-1954) conducted several annual revivals at the Deerfield UB Church grove. The programs, which ran from 1935 to

at least 1939, lasted two weeks and included traveling evangelists, music provided by choirs and bands, prayers and of course, preaching.<sup>58</sup>

Pastors supplemented their preaching with music, drama, and new technology as vehicles to enhance the impact of their messages. The protracted meetings at Deerfield in the 1930s included slideshows depicting some of the most familiar and moving scenes from Bible times. Rev. Richard Broome (2006-2013) played guitar frequently with the praise team. The age of the internet enabled pastors to include video and slideshow presentations as part of the morning sermon. Beginning in 2020, the onset of the COVID-19 pandemic prevented in-person worship services from being held safely. Instead, worship services were recorded and broadcast online,

<sup>56</sup> Margaret Fogle, History Notes, Weller UMC Archive.

<sup>57</sup> Funkhouser, *History of the Virginia Conference*, 85.

<sup>58</sup> 3<sup>rd</sup>, 4<sup>th</sup>, and 5<sup>th</sup> Annual Open Air Religious Programs, Deerfield U.B. Church, Lantz, Md., 1937-1939, Weller UMC Archive.

written copies were placed on the church website, and audio recordings of the weekly message were available to hear by phone.

Every pastor knows that when they preach, they do not preach alone. They pray for the guidance of the Holy Spirit to guide them throughout the preparation and the delivery of each message. The wise preacher yields to the Spirit and asks God for the Word to have its way with and through them, so that they can express God's amazing grace and love to the people. The wise preacher allows their God-given gifts, talents, experiences, and personality to speak God's word in a way that is authentic and meaningful for the audience. Preacher and laypeople alike live to hear the words of Jesus, "Well done, good and faithful servant." One tribute written to a former pastor, Rev. Isaac Statton (1857-1859), contains just such a sentiment that any pastor would long to hear:

Doctor Statton was preeminently strong as a preacher. He loved to preach, and there were multitudes who delighted to hear him. He was not strong in the sense of being scholarly; but he was simple, practical and popular.... Few men have been more acceptable and pleasing in their pulpit ministrations than was he. His strong kinship with humanity, his rare tact in dealing with men, and his instinct for helping them made him a favorite friend, adviser and preacher.<sup>59</sup>

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<sup>59</sup> M.R. Drury, "The Rev. Isaac K. Statton, DD, (A Tribute)," *Religious Telescope*, circa 1903, article on internet, [https://www.ancestry.com/mediaui-viewer/tree/74352424/person/38288182431/media/0aac21a-a4ed-4b12-b531-83852a8ac187?\\_phsrc=NYs1&\\_phstart=successSource](https://www.ancestry.com/mediaui-viewer/tree/74352424/person/38288182431/media/0aac21a-a4ed-4b12-b531-83852a8ac187?_phsrc=NYs1&_phstart=successSource), accessed 12 Jun 2020.



## A Nineteenth Century Sermon Outlined

*What was a sermon like in the 1800s? What could worshippers at Weller expect to hear from a preacher on a Sunday afternoon? Jacob Bachtel, who was on the Frederick Circuit from the 1830s to the 1850s, wrote outlines of the sermons he preached. As his biographer notes, "He nearly always preached with notes before him." Here is the outline of a sermon based on a very familiar scripture passage.*

### THE LOVE OF GOD TO MAN.—JOHN III., 16.

- I. We will notice: *The object of the love of God.* "The world."
  1. What world, as there are many worlds? Not the sun, moon, nor stars. Not heaven. Not hell, for fallen angels and lost spirits are there.
  2. But this world.
    - (1). The condition of it then—guilty, dark, and wretched.
    - (2). Condition of it now—hopeful, for God still loves it.
- II. *The evidence of this love.* "Gave his" &c.
  1. Prove the divinity. By his birth; his disputes with the doctors in the Temple; his baptism; his miracles; his prophecies; his resurrection.
  2. To what he gave him. To poverty—"Ye know the grace," &c. Temptation—tempted of the devil forty days. Persecution—Pharisees said he had a devil. Pain and anguish—in the garden, &c. Death—slain on the cross.
  3. For what did he give him? To be our teacher; our example; our Redeemer; to save us from perishing.
- III. Notice: *The nature of his love.*
  1. It is disinterested. Jesus did not add to the essential glory of Deity.
  2. Unmerited. Man had no natural claim, for all relationship had been broken off by man's disobedience.
  3. It is free. Without money and price. Free as the sun shines.
  4. It is universal. "Whole world."
  5. It is unparalleled. Such love was never known before.
  6. It is wonderful and incomprehensible.
- IV. *The design of God's love.* "That we" &c.
  1. That we might not perish—might not taste the bitterness of the second death.
  2. Have everlasting life.
    - (1). When? At the end of our probation; only spiritual life now.
    - (2). Where? In heaven.
    - (3). The nature of it—purity, knowledge, and power.
- V. *How we may avail ourselves of the precious benefits of this love.* "That whosoever believeth on him," &c.
  1. By faith. What kind? That which trusts God and Christ.
  2. Without faith on our part, Christ's death is lost to us.
    - (1). In life.
    - (2). In death.
    - (3). In eternity.

Do we believe on Christ? If so, does this faith purify our hearts?

## Gatherings of Pastors



*Several former pastors of Weller's Church are present in this photograph. The Event is a regional conference for the Christian Endeavor Society, an ecumenical group established in 1881 to provide activities for young people who had committed their lives to Christ. Weller had a local chapter of C.E. This meeting was held in Thurmont from June 20-22, 1916. The former pastors depicted here are: 1) Rev. Paul E. Holdcraft, 2) Rev. William L. Martin, 3) Rev. Harry E. Krone, and 4) Rev. Gordon I. Rider.*

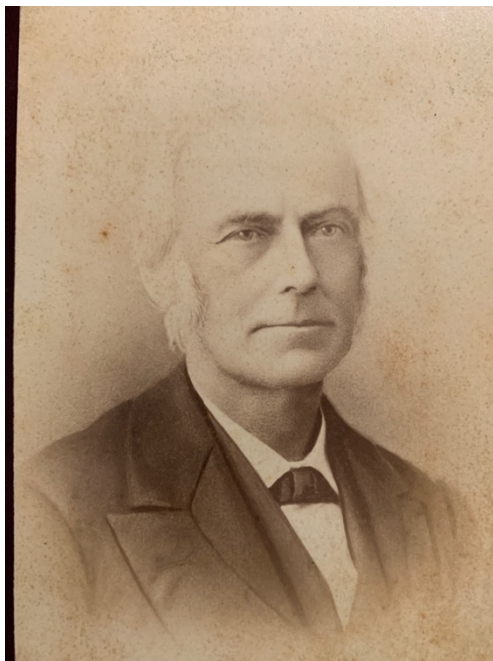


*Some former pastors of Weller UMC gathered in 2015 for a 185<sup>th</sup> anniversary celebration. From left to right: Rev. Mike Henning (called to ministry from Weller), Rev. Barry Hidey, Rev. Ruth Ann Ward, Rev. Carol Yocum, Rev. Dennis Yocum, Rev. Bob Kells, Rev. Raymond Kingsborough.*

## The Final Stage of the Journey

### *Dying Well*

For the faithful who live in the United Brethren, Evangelical Association, and Methodist traditions, the moment of death is the moment of triumph in Jesus Christ. Stories about how the dying disciple spent his or her last moments, their final words, their demeanor at the hour of their death, bore witness to the life of faith and the power of God, even unto the end. Bishop Philip William Otterbein, who died in Baltimore on November 17, 1813, reaffirmed his faith in Jesus on his deathbed. His last words were: “Jesus, Jesus, I die, but Thou livest, and soon I shall live with Thee.”<sup>60</sup> John Wesley’s last words reflect the life of faith he lived to God: “The best of all is, God is with us!”<sup>61</sup> The accounts of these well-known Christian leaders, along with the final moments of other faithful disciples both famous and obscure, were repeated and published in journals and newspapers during the 18<sup>th</sup> and 19<sup>th</sup> centuries. They were meant to edify and inspire those who await their time to “cross over to that peaceful shore.”



***Bishop John Jacob Glossbrenner***

A few accounts of the last moments of former Weller pastors have been preserved, mainly in elegies, church reports, and newspaper articles. Bishop John Jacob Glossbrenner (1840-1842), highly respected for his preaching and teaching, affirmed his lifelong belief in the value of the church in his last hours: “In the church let me live—in the church let me labor, in the church let me die, and by the church let me be buried”<sup>62</sup> The final words of Bishop Jacob Markwood (1842-1843), who died on January 22, 1873, are inscribed on his gravestone: “My work is done; the Lord has no more work for me to do.”<sup>63</sup> Rev. Jacob Bovey was a pastor of Weller in 1857-1858 at the age of 35. He died one year later in Virginia of typhoid fever. His dying words were reported to have been: “Say to my brethren I die in the faith I have preached.”<sup>64</sup> One pastor of Weller who made an impact on his younger colleagues was Thomas Bushong (1860-1862). Bushong served his

first appointed at Weller on the Frederick circuit in the opening years of the Civil War. He went on to serve UB churches in Pennsylvania and Ohio. In 1919, at the age of 82, he attended his last

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<sup>60</sup> H.A. Thompson, *Our Bishops, New Edition—Revised to Date*, (Dayton, OH: U.B. Publishing House, 1906), 62.

<sup>61</sup> “Wesley’s Last Hours, by One Who was Present,” *Journal of John Wesley*, Christian Classics Ethereal Library, article online, <https://www.ccel.org/ccel/wesley/journal.vi.xxi.html>, accessed 7 Mar 2021.

<sup>62</sup> Thompson, *Our Bishops, New Edition—Revised to Date*, 334.

<sup>63</sup> Thompson, *Our Bishops, New Edition—Revised to Date*, 447.

<sup>64</sup> Funkhouser, *History of the Virginia Conference*, 190.

annual meeting with the Miami (Ohio) Conference. The moving scene was described in the Minutes of the meeting:

Rev. T.F. Bushong, who has been in poor health for some time, came into the room, aided by his wife and daughter, and was called on to speak. He did so with great effort, saying: "There are many things that I do not know, but there is one thing I do know and that is that my Redeemer liveth, and that He is my Savior. He has gone to prepare a mansion for me. Ever since I put my hand in His, He has led me safely, and I can trust Him to lead me to the end, not far away. Lift up Jesus Christ, for he said, 'I, if I be lifted up, will draw all men unto me.' Brethren, I pray for you, and hope to meet you on that 'beautiful shore, bye and bye.'"

"In the Sweet Bye and Bye," was sung in subdued tones, as many eyes were suffused with tears, as this brother, feeble in body, but strong in faith, was led from the room to a waiting automobile."<sup>65</sup>

As these episodes demonstrate, pastors of Weller died as they live—in trusting faith to the Lord whose love they preached before they themselves had completed their course and were called home to God.

### *Final Rest*

In death as in life, the burial locations of Weller's former pastors are concentrated in the mid-Atlantic states where they served. A few are interred further afield where they were led by their service to God, or their desire to be near family in retirement. Of the known burial locations for the pastors of Weller, Maryland tops the list with 23. Pennsylvania comes in next at 14, followed by Virginia (10), Ohio (4), and West Virginia (2). Seven pastors are buried in western states ranging from Kansas and Missouri to California and Idaho.

Some pastors of Weller and their family members made Weller their final resting place. Among those who are interred in Weller's Cemetery, several stories stand out as moving testimonies to faith and the misfortunes of life. One of the pastors, Rev. John Delphey, died in 1867, only a few months after being assigned to serve Weller on the Frederick circuit. He was a pastor for eight years before his death. Martha Statton was the wife of Rev. George W. Statton (1848-1849, 1851-1853). She died 10 days after giving birth to the couple's first child, who was also named Martha. The daughter of Rev. William and Emma Martin (1880s, 1890s), Matilda Elizabeth, contracted typhoid and died in 1896 while the family was living in Boonsboro,

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<sup>65</sup> Minutes of the 1919 Session, Miami Conference, Church of the United Brethren in Christ, (Dayton, OH: The Conference, 1919), 100-101; accessed through Internet Archive, <https://archive.org/details/minutesofsession1919chur/page/50/mode/2up/search/Bushong>.

Maryland. Her parents are buried next to her grave, which is marked “Lizzie, Daughter of W.L. & A. A. Martin, Fell asleep in Jesus. May 4, 1896, Aged 17 Ys. 1 Mo. & 8 Ds.”

### **Former Pastors and Their Family Members in the Weller Cemetery**

<u>Name</u>	<u>Born</u>	<u>Died</u>	<u>Relation</u>
Martha C. (Funkhouser) Statton	18 Mar 1832	14 Mar 1852	Wife of Rev. George W. Statton
Rev. John Delphey	26 Dec 1820	8 Jul 1867	Pastor
Anna Magdalena (Matthews) Delphey	7 Jun 1827	30 Jul 1884	Wife
Rev. John D. Freed	29 Dec 1817	8 Aug 1891	Pastor
Elizabeth C. Freed	23 Feb 1836	12 Jul 1883	Wife
Arbelon Clemantine (Eyler) Hott	22 Jun 1858	1941	Wife of Rev. Charles M. Hott
Rev. William Landers Martin	24 Jan 1845	27 Jan 1917	Pastor
Emma Alice (Sigmund) Martin	31 May 1852	4 Dec 1940	Wife
Matilda Elizabeth “Lizzie” Martin	26 Mar 1879	4 May 1896	Daughter of Rev. William L. and Emma Martin
Rev. Harry E. Krone	23 May 1885	30 Apr 1978	Pastor
Mary Emma (Stine) Krone	14 Sep 1885	8 Jan 1975	Wife

### **Their World, And Ours**

The pastors of Weller’s Church lived and served God in their own time and in their own ways. They were, and are, a diverse and gifted group of people who led the church on each stage of its journey. Looking at the pastors of a single church throughout its history is of interest to us for three reasons. First, the lives and work of the pastors is of historic interest, helping us to learn about how ministry and church life changed over time. While some of the methods, tools, and technologies of pastoring have changed, the essentials of relating the Good News of Jesus Christ through preaching, teaching, prayer, worship, and positive example remain the same. Second, this study helps us to see the pastors as human beings who responded to the call of God. In the process, they provide us models for inspiration and faith. Finally, this study of the pastors serves as a reminder to us that God continues to speak to us in every age. God spoke and lived and worked through the lives of these pastors, and through the lives of the people they influenced. In their world, they were the spiritual leaders who shepherded God’s people into pastures where they could live by faith, grow in the Spirit, and thrive by the grace of God. In our world, they are remembered for what God can accomplish through lives yielded to Jesus Christ.

You are invited to learn more about the pastors of Weller’s Church as individuals in the biographic sketches that follow.

Biographic Sketches  
of the  
Pastors of Weller's Church



## **Rev. John Miller**

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Pastor: 1831-1832

Very little is known about Rev. John Miller, other than that his is the first name to be listed as a pastor for Weller's Church in Mechanicstown. The name John Miller appears three times in the minutes of the Virginia Conference of the United Brethren Church. In October 1802, the minutes record: "The first thing that was done today was that John Miller be allowed to exhort and lead the people to repentance through God's grace as much as he can." If this is the same John Miller who served at Weller, this suggests that his ability as a preacher was recognized early on in the life of the young United Brethren Church, which emerged as the first denomination founded in the United States in 1800. Two later mentions of John Miller give his appointments. On April 1, 1828, he was assigned to the Virginia Circuit along with John Eckstein. For 1831-1832, he is listed with George Geeting, Jr., on the Mechanicstown Circuit. Rev. John Miller's service may be cloaked in obscurity to us but like the majority of the early itinerants, he was known to those whose lives he touched and known to the God he loved and served.

## **Rev. George Adam Geeting, Jr.**

(February 27, 1781-February 5, 1842)

Pastor: 1831-1832

One of the first pastors of Weller, Rev. George Geeting, Jr., was a native Marylander and the son of one of the United Brethren's founding "cloverleaf," George Adam Geeting, Sr. (the other two in the "cloverleaf" were Henry Boehm and Phillip William Otterbein). The Geetings came from Germany in the 1700s. George Geeting, Sr. emigrated from Germany as a young man in 1759, settling on Antietam Creek in Maryland. His passionate preaching, generous hospitality, and organizational skills helped him become a bishop in the church just before his death in 1812. The last name, Geeting was originally Gueting in Germany, and was later rendered as "Keedy" in English. This is the source of the town named Keedysville. The Geeting farmhouse built by George Adam Geeting, Sr., has been restored and is on the U.S. National Register of Historic Places.

George A. Geeting, Jr. followed in his father's footsteps, becoming a UB preacher in 1812. He was ordained in 1816 and served alternating jobs as presiding elder, and as a pastor on the Virginia and Hagerstown circuits through 1830. In 1831, he was assigned to Mechanicstown, and Weller.

Rev. George Geeting, Jr., died in 1842, leaving behind his wife, Barbara Ann (Bishop) Geeting, 10 children, six boys and four girls. The Getting's lived in Washington County, Maryland, throughout their married life. They are both interred in Mt. Hebron Cemetery near Keedysville, Maryland.



*For the appointment year 1832-1833, Weller was served by four pastors who served on the Hagerstown Circuit. While it is impossible to determine how often each of these men actually preached from the pulpit, all of them were responsible for ministering to the people.*

**Rev. William R. Rhinehart**  
(November 28, 1800-May 9, 1861)  
Pastor: 1832-1833



William Rhinehart was an imposing figure and an early advocate for communicating the story of Jesus and the United Brethren Church. He was born in Rockingham County, Virginia, and married at the age of 23 to Barbara Painter in Shenandoah County, Virginia, in January 1824. Rhinehart was licensed in 1825 and ordained in 1828. He was a charter member of the Hagerstown Conference, which was organized in 1830 and became the Virginia Conference a few years later. Rev. Rhinehart served on the Hagerstown Circuit from 1831-1834. He served Weller for two years, along with three other pastors.

Aside from his pastoral and evangelistic duties, Rev. Rhinehart is credited with starting the United Brethren Church's publishing enterprise. During his time at Hagerstown, Rev. Rhinehart began publishing a newsletter called the *Mountain Messenger* in 1834. The Trustees of the United Brethren Church were so impressed with the *Messenger* and its editor's work that they purchased a printing press and buildings in Circleville, Ohio, and paid Rhinehart to become the editor of the Church's official magazine, *The Religious Telescope*, which was a major source of information for church members throughout the 19<sup>th</sup> and early 20<sup>th</sup> centuries. Rhinehart was the *Telescope's* editor for five years.

The photograph of Rev. Rhinehart shows an intense figure, one whose appearance carried authority. He was a serious man who meant business. An early 20<sup>th</sup> century history of the United Brethren Church described him as follows:

Rhinehart was a tall, stately man, attractive and commanding, a good scribe, a fine singer, a composer and compiler of music, a good organizer, with aggressive spirit and was an incessant worker...He was somewhat learned but not finished. At times he could produce dashes of fine taste and create drafts of statement with forcible simplicity and general admiration.

He was considered a powerful preacher, both in the church pulpit and at camp meetings, but apparently his preaching occasionally digressed:

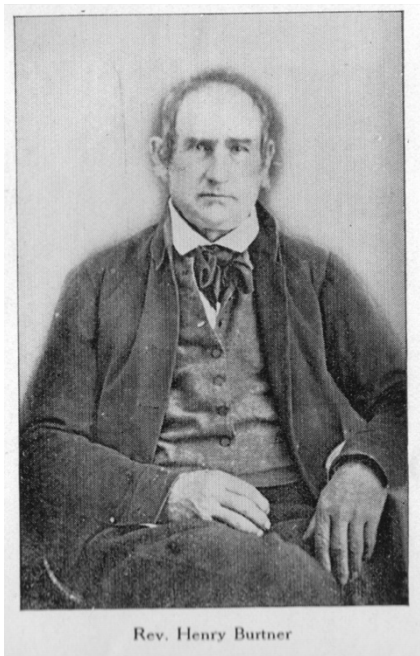
Some of his pulpit “fine sayings” would occasionally turn a somersault and hastily plunge into a comic anecdote or illustration bringing his attitude and system of thought to grate on the minds of the fastidious...he was a power at camp and quarterly meetings. His silver eloquence, strung upon the golden thread of the gospel, would sparkle like diamonds before the minds of his audience and attract a whole camp meeting.

Rev. Rhinehart and his wife spent their final years in Ohio where he continued to preach and write. In 1856, he published a book of music called *The American church harp: containing a choice section of hymns and tunes, comprising a variety of metres, well adapted to all Christian churches, singing schools, and private families*. Although he spent much of his life traveling as an itinerant minister, Rev. Rhinehart owned a home in Dayton, Ohio. What we know of this home was described in a newspaper advertisement to sell the property following Rev. Rhinehart’s death: “There is a good and substantial two story brick house with stable and other outbuildings on the premises with beautiful shrubbery and choice fruit trees selected and planted by the Rev. W. R. Rhinehart, dec’d, the former owner, whose taste and skill in such matters was widely known.”

Rev. Rhinehart died in May 1861. He and his wife are interred at Old Greencastle Cemetery in Dayton, Ohio.

**Rev. Henry Burtner**  
(May 6, 1800-January 5, 1857)  
Pastor: 1832-1833

Born in the year 1800, Henry Burtner was raised in Cumberland County, PA. At the age of 18 he reportedly was converted at one of the “great meetings” the United Brethren conducted in the Cumberland Valley. He began to speak in public and by age 21 was received into the Virginia Conference where he was licensed and appointed as an itinerant preacher. Most of Henry Burtner’s early work for the Lord was in the mountains of Pennsylvania, Virginia and Maryland. Since his education was in German, his options for service among the growing numbers of English-speakers was limited.



He was described as “charmingly genial...His hospitality was pure and boundless, and his home was the minister’s resting place—‘the preachers’ home,’ in fact. He was also a liberal giver to those who labored in the ministry of the Church.... As a preacher Mr. Burtner is said to have been remarkably clear and deep...His beautiful eyes reflected the spiritual fire of his soul when he preached the Gospel, which he did with much fervor, rarely failing to interest and edify his hearers.”

Rev. Burtner married Margaret Stotler in Washington County, MD, on July 19, 1824. The Burtners were a clergy family through and through. Their son William and William’s four sons were all United Brethren pastors, as were their daughter’s two sons. Rev. Henry Burtner died after suffering through a long illness on January 5, 1857. He is interred at Dayton Cemetery in Dayton, Virginia

**John Dorcas**  
(February 26, 1793-Janjary 29, 1879)  
Pastor: 1832-1833, 1833-1834, 1834-1835

John Dorcas was born in Scotland and came to the United States as a child. After serving as a private in the Maryland militia during the War of 1812, he worked as a carpenter in Pennsylvania and Maryland. In 1829, he was licensed to preach by the Virginia Conference. Brother Dorcas was an itinerant preacher for a few years before being assigned to the Hagerstown Circuit, which included Weller, in 1832. He remained on this circuit, serving with several other preachers, and was ordained in 1834. At the 1835 annual meeting of the Virginia Conference there was “a charge against Bro. Dorcas,” brought by other preachers, “who report he should give up his license, or they be given power to silence him if he refuse[d] to give complete satisfaction.” The reason for

this censure by his peers was not recorded. In any event, John Dorcas did not attend the Virginia Conference that year.

In April 1835, Rev. Dorcas appeared in Crawford County, Ohio, and was licensed to preach in the Sandusky Conference. He served as an itinerant preacher and in other roles for another 40 years. He retired in Westerville, OH, outside Columbus, where he died in 1879.

John Dorcas was married at least twice. His wife when he died was Mary A. (MacDonald) Dorcas (1808-October 6, 1889). Both are interred in Otterbein Cemetery in Westerville, OH.

**Peter Whitesel (Wetzel), III**  
(March 12, 1805-February 2, 1837)  
Pastor: 1832-1833

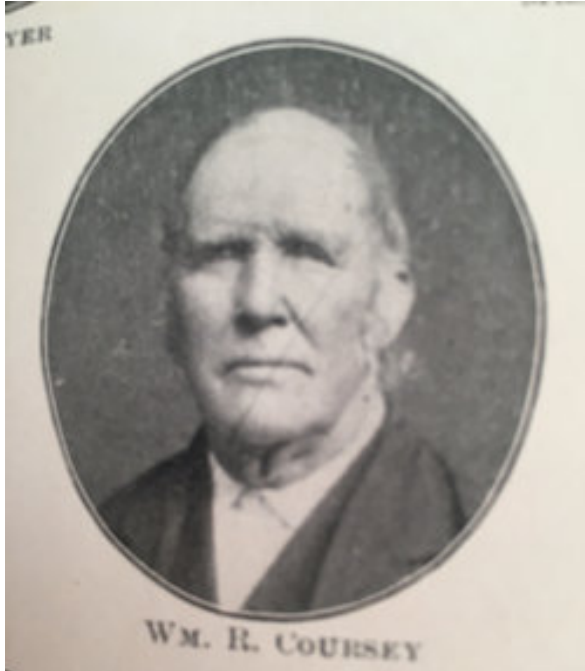
Peter Whitesel, III was born in Rockingham County, Virginia, to a distinguished local family. The Whitesels were known locally for donating the land for the construction of the first log cabin United Brethren Church in the State of Virginia. Peter Whitesel married the daughter of a United Brethren bishop about 1824. The couple had four sons. Peter was licensed to exhort in 1828 and was a charter member of the Virginia Conference in 1830. He was ordained two years later. Rev. Whitesel served on the Hagerstown Circuit and two circuits before passing away in February, 1837.

Rev. Peter Whitesel, III is interred at Whitesel's United Brethren Church Cemetery in Pleasant Valley, Rockingham County, Virginia.

## **Rev. William Riddle Coursey**

(June 16, 1803-July 2, 1881)

Pastor: 1833-1834, 1835-1836, 1848-1849, 1849-1850



Rev. Coursey was another Virginia-born pastor who served Weller in the early years while the church was on the Hagerstown and Frederick Circuits. He was born in Rockbridge County, VA, in 1803. Coursey was licensed by the Virginia Conference of the UB Church in 1833 and ordained in 1835. Rev. Coursey married Mary Ann Sheetz on February 9, 1836. The couple raised eight children, seven boys and one girl.

Like many of the circuit riders of his day, Rev. Coursey adhered to a rugged schedule. “He was long an itinerant, and this meant preaching nearly every day, weekdays as well as Sundays, and on a meager salary.” His earnings were \$90 a year, which undoubtedly forced him rely on the small congregations on the circuits for food and lodging.

Coursey served on the Hagerstown, Frederick and Staunton, Virginia, Circuits for 15 years before being assigned to Weller in 1848-1849. He served Weller again from 1849-1850. The remainder of his career was spent serving circuits in Maryland and Pennsylvania until 1867, when he transferred to the Rock River Conference.

An early 20<sup>th</sup> century history of the Virginia Conference described him with these words:

“As a preacher, Mr. Coursey was eminently clear, logical, and convincing, kind, gentle and enticing. His musical voice, and his countenance, such as one loved to look upon, gave a charm to his pulpit ministrations.” Rev. Coursey was considered well-educated by the standards of his day. He was further described as a moral and upright man who “lived and died with the 13<sup>th</sup> chapter of First Cor. [Corinthians] for his motto...Coursey labored to reach the understanding that his people might be instructed in the way of right living.”

Rev. Coursey died on July 2, 1881 in Benevola, MD. He is interred at Boonsboro Cemetery in Boonsboro, MD.

## **Rev. Jacob Bachtel**

(July 7, 1812-October 23, 1866)

Pastor: 1834-1835; 1842-1843; 1853-1854

Jacob Bachtel was born in Washington County, MD, on July 7, 1812. As a young man, Bachtel wrestled with his personal sense of sin and inadequacies. This torment led him to attend Methodist camp meetings where the Methodist preachers convinced him of his need to commit his life to Christ. Another major influence on Jacob Bachtel's life was the UB preacher Rev. John Dorcas (another pastor of Weller), whom he heard preach while Dorcas served the Hagerstown Circuit in the 1830s. After attending another Methodist camp meeting, Bachtel gave his life to Christ and promptly joined the Methodist Church. But when a nearby UB Church class was found to have no leader, Jacob volunteered for the job. He was encouraged to exhort and preach. Jacob Bachtel became a member of the Virginia Conference in 1831 and was ordained six years later, in 1837. He married Sarah Ann Smith in Hardy County, West Virginia, on June 5, 1838.

Rev. Bachtel was the pastor of Weller two times in his career in 1842-1843 and again from 1853-1854. Between these appointments, he served on the South Branch and Hagerstown Circuits, and was also chosen to be a presiding elder overseeing the work of several circuits. He was elected as a representative to the General Conference of the UB Church in 1857 and again in 1861. Rev. Bachtel served the fast-growing Parkersburg Conference in what is today West Virginia.

Rev. Jacob Bachtel was described as being "of medium height, well-proportioned, and keen-eyed. His hair was bushy and stood straight up. His fine appearance and commanding address gave him much influence in the camp-meetings and other out-of-door gatherings." His approach to preaching was considered very direct. "Bachtel was not a man to be trifled with, for he felt that the life and work of a minister of the gospel is a most important and serious thing. In the pulpit he was plain and practical. He hated every form of sham and handled it without gloves." Rev. Bachtel was well-respected by his peers and judged to be one of three very influential pastoral leaders of the 1850s.

Having lived a life in service to God, Rev. Bachtel's strenuous eventually caught up with him. He was forced to take respites from his work several times in his working life. In the fall of 1866, tired and worn, he went home where his strength faded but his spirit rose with the prospect of seeing his Lord. On October 23, 1866, at the age of 54, Rev. Jacob Bachtel died. Among the last words he spoke, he said to his daughter-in-law: "live a Christian." When his wife asked him how he felt, he replied: "All is right; I shall go to heaven!"

Rev. Bachtel is buried in Otterbein Cemetery near Ripley, West Virginia. His wife died in 1892 and is buried in the same cemetery.

**Rev. John Arthur Krack**  
(October 21, 1792-March 19, 1879)  
Pastor: 1835-1836

John Krack was born in Baltimore, Maryland. He married Anna Mary Hivner (or Huebner) of York County, Pennsylvania, in 1813. The couple raised eight children over the course of their marriage, which ended in 1857 with Anna's death. John was licensed in the Virginia Conference in 1825 and ordained in 1827. His first appointments were on the York, Hagerstown, and Baltimore circuits, followed by a four-year appointment at Baltimore's Old Otterbein Church. Rev. Krack was one of the pastors serving on the Frederick circuit in 1835-1836, which brought him to serve Weller. As it turns out, this was his last appointment to a United Brethren Church. In 1836, Rev. Krack transferred to the Wabash Conference, in Illinois, and entered ministry in the Lutheran Evangelical Church. Over the next 30 years, he served Lutheran churches in Kentucky and Illinois. Rev. Krack died in Forrest, Illinois, in 1879. He and his wife are interred at Cave Hill Cemetery in Louisville, Kentucky.

**Rev. William Markwood Corneilus Knott**  
(1805-1868)  
Pastor: 1836-1837

William Knott was born in Augusta County, Virginia. He was a farmer, as were many of the early circuit riders, who worked their land as well as the vineyards of Lord. Knott was licensed to preach in 1829 and was listed as a charter member of the Hagerstown [Virginia] Conference in 1830. That was the same year he married Lydia Ann Sanders of Boonsboro, Maryland. Over the years, the couple had three children: two boys and one girl.

Rev. Knott served on the Woodstock, Frederick, and Hagerstown circuits from 1833-1839. In the early 1840s, he ministered in Franklin and Staunton, Virginia. After that, Rev. Knott disappeared from the records of the UB Church. He was enumerated in the 1850 US Census as a farmer living in Augusta County, Virginia.

According to Funkhouser's 1921 history of the Virginia Conference, Rev. "Pappy" Knott was a great exhorter and enthusiastic preacher with a wonderful voice; however, he could not read when he began preaching, and someone often read for him."

Rev. Knott and his wife both died in 1868. They are interred at the Mount Olivet United Brethren Church Cemetery in Mount Solon, Augusta County, Virginia.

## **Rev. Jonathan Tobey**

(Abt. 1814-1886)

Pastor: 1836-1837

Jonathan Tobey grew up in Maryland, probably near Boonsboro in Washington County. He worked as a farmer, an occupation he continued to hold from time to time while he served as traveling preacher. He married Julia Ann Whip of Frederick County in 1837. Over the next 23 years, the couple had at least eight children. Jonathan was licensed by the Virginia Conference in 1835. He was on the Frederick Circuit while serving Weller.

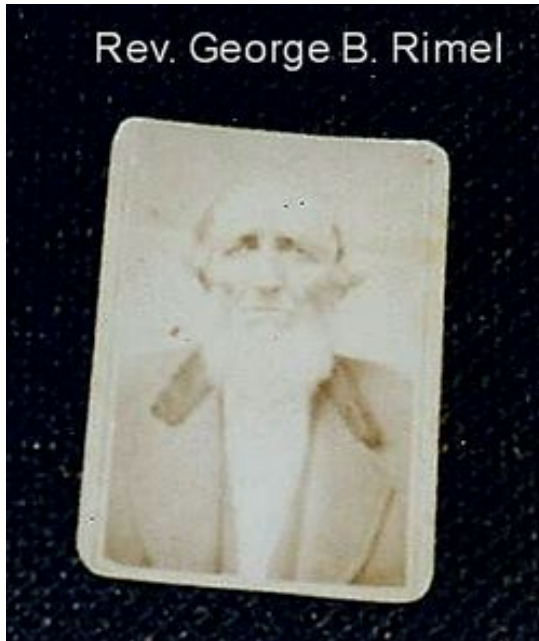
During the Civil War, Rev Tobey was a presiding elder for the northern section of the Virginia Conference, that is, the Maryland portion. In 1864, Rev. Tobey sent a letter to another UB pastor, Rev. William R. Coursey (another former pastor of Weller), in which he described the impact of the recent Confederate invasion of Maryland. At the time, Rev. Tobey lived in Rohrsersville, near Hagerstown.

“We suffered much in our county [Washington] from the late rebel invasion.... The Johnies [rebels] they robbed, kidnapped, and burned in Maryland. They took all the horses they could see except some lame ones, and all who did not run off their horses or hide them lost them.... They plundered all the stores, took meat away, and much they destroyed....it is unhappy living along the border. Religion seems now to (be) almost lost, the people were so much excited and lost so much that (they) seem discouraged, broken down.”

After the war, Tobey transferred to the Rock River Conference in Illinois. He returned several times as a visiting minister before finally settling in Westfield, Illinois. Rev. Tobey died in 1886.



**Rev. George B. Rimel**  
(December 21, 1806-June 26, 1876)  
Pastor: 1837-1839; 1846-1847, 1847-1848



George Rimel was born in 1806 but his birthplace is uncertain—he may have been born in Hagerstown, Maryland, or in Tennessee. By the late 1820s, he was a farmer living in Virginia where he married Elizabeth Martha Huffman in Rockingham County, Virginia, on August 7, 1827. The couple had eight children, one of whom died at the age of two.

Before his conversion to Christ, George Rimel was the proverbial “diamond in the rough.” Accounts of his early years described him as “a hard-working farmer...without human polish and destitute of the learning of the schools, and from a human viewpoint was a most unpromising candidate for the ministry. Yet he had a strong mind and was unquestionably called to preach the gospel.” He was licensed in 1832

and ordained three years later while serving on the Hagerstown circuit.

Rev. Rimel served as the pastor on the Frederick circuit several times. This appointment brought him to Weller early on, from 1837-1838. He preached in the German language and had a reputation as a thunderous speaker. “He was powerful in prayer and clear and pointed in his application of Bible truth to the conscience.... his style of preaching was much needed in the early history of the conference. He was its Boanerges [a reference to the James and John, the sons of Zebedee, who were called Boanerges, sons of thunder in Mark 3:17]. He gave sledgehammer blows at sin without fear of the consequences, for there was no fear in him.” Rev. Rimel was physically imposing. He “Possessed a fine physique, healthy, ruddy, beef-eating appearance—a notably handsome person...His mind moved like a timber wagon loaded with Bible facts. His preaching did not consist in pompous phrases or brilliant expressions, but terse, good sense and originality.... with his masculine impassioned exhortation he could move the people to tears.”

One story about his preaching at a meeting just north of Weller illustrates the toughness of this servant of God:

During a revival in Harbaugh’s Valley Maryland, his speech was so plain and hard that the people were greatly offended. Some half dozen men made an attack on him as he was going home from meeting. “Boys,” said he, “let me alone. Don’t touch me. If you do, I will

straighten my arm on you that the Lord has given me with which to defend myself, and you will think a horse has kicked you” ...There was no further trouble in that neighborhood.

Following his service on the Frederick circuit, Rev. Rimel served churches in northern Virginia from the late 1840s through the end of the Civil War. In 1866, he was granted a transfer to the Missouri Conference. In 1870, he was living in Washington Township, Missouri, along with six of his children. Rev. Rimel died in 1876. He is interred at Groves Cemetery, Guildford, Nodaway County, Missouri.

**Rev. George Gilbert**  
(September 12, 1805-May 2, 1870)  
Pastor: 1839-1840

George Gilbert was born in Pennsylvania in 1805. He was licensed in the Virginia Conference in 1828 and ordained in 1832. His first preaching experiences were on the Huntingdon and Juniata circuits between 1832-1834. In 1839, he was appointed to the Frederick circuit, which brought him to Weller. Later appointments in the Virginia Conference were in Hagerstown in Maryland, Chambersburg and Carlisle, in Pennsylvania. In 1846, Rev. Gilbert had a homecoming of sorts when he became a charter member of the newly formed East Pennsylvania Conference. From then until 1870, he served churches in Lancaster County, Pennsylvania.

George Gilbert was married to a woman named Mary. They had at least seven children.

Rev. Gilbert continued preaching until shortly before his death in May, 1870. The stated cause of death was dropsy of the heart, better known today as edema, a swelling around the heart due to fluid buildup. He is interred in Shopp Cemetery in Camp Hill, Cumberland County, Pennsylvania.

**Rev. George A. Shuey**  
(June 7, 1815-October 25, 1876)  
Pastor: 1839-1840, 1840-1841



George Shuey was born near Churchville, Virginia. His early education was at an academy at Staunton. George met his first wife, Martha Goldsmith, while attending a camp meeting in Franklin County, Pennsylvania. The couple had six children before Martha's death in 1872.

Rev. Shuey was ordained in the UB Church in 1835. His first assignments were in Virginia at Rockland Mission and the Staunton Circuit where he served with Rev. William Coursey, another former pastor of Weller. Rev. Shuey served on the Frederick Circuit, of which Weller was a part, from 1839-1841. His service after this time is unclear. While he was present for some of the annual Virginia Conference meetings in the 1840s to 1860s, he was not appointed to any circuits. In 1852, he worked with several other pastors to help found Mount Pleasant College. In

1868, Rev. Shuey was listed as a visiting minister, which suggests he substituted for temporarily vacant pulpits. He attended the annual Virginia Conference meeting in 1876, which was the year he died.

One account of Rev. Shuey's service to the Church described him as "an efficient itinerant, but at length chose to become a local preacher. As a counselor he was prudent and safe...his home near Churchville was one of extended hospitality."

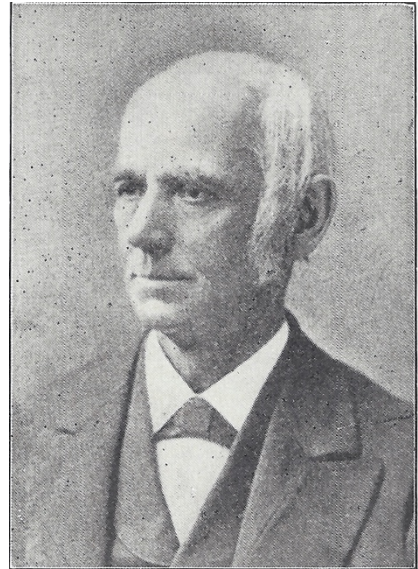
Rev. Shuey married his second wife, Susan C. Ryan (who was 25 years his junior), in February 1875. He died on October 25, 1876. Rev. Shuey and first wife, Martha, are interred at Green Hill Cemetery in Churchville, Augusta County, Virginia.

## **Rev. (Bishop) John Jacob Glossbrenner**

July 24, 1812-January 7, 1887

Pastor: 1840-1841, 1841-1842

John Jacob Glossbrenner was one of the most able leaders of the UB Church. He was born in Hagerstown, Maryland, in 1812, to German immigrants. His father died when Jacob was only 7 years old, an event that prompted him to learn the trades of silversmith and watchmaker. Jacob (his preferred name) grew up in the Lutheran church and attended private school.



During the winter of 1829-1830, Jacob became a United Brethren through the influence of Rev. William R. Rhinehart (another pastor of Weller, 1833-1834) and quickly received a license to preach. He was ordained in the Virginia Conference in 1833. Rev. Jacob was a full-time circuit rider. While serving on the Staunton Circuit, he stayed at the house of Christian Shuey whose daughter, Maria, he eventually married. The couple had six children, one of whom died young, and five daughters who survived to adulthood.

Rev. Glossbrenner served as pastor of Weller on the Hagerstown Circuit along with Rev. John Gilbert from 1845 to 1846. In 1845, Rev. Glossbrenner became Bishop Glossbrenner. He served as a United Brethren bishop for 40 years and was one of the longest serving bishops in the church's history.

Bishop Glossbrenner demonstrated extraordinary leadership by keeping the United Brethren united during the Civil War. While most UBs opposed slavery, some in the south nonetheless supported the Confederacy. Bishop Glossbrenner spent most of his time in Virginia but was permitted to cross the battlelines into Maryland to attend a Conference meeting. This caused some suspicions among the northern United Brethren but once the war was over, the two sides were reconciled. It is easy to see why one account of his life called him the "glue" that kept United Brethren together through the war.

What was Bishop Glossbrenner like? One account describes him as:

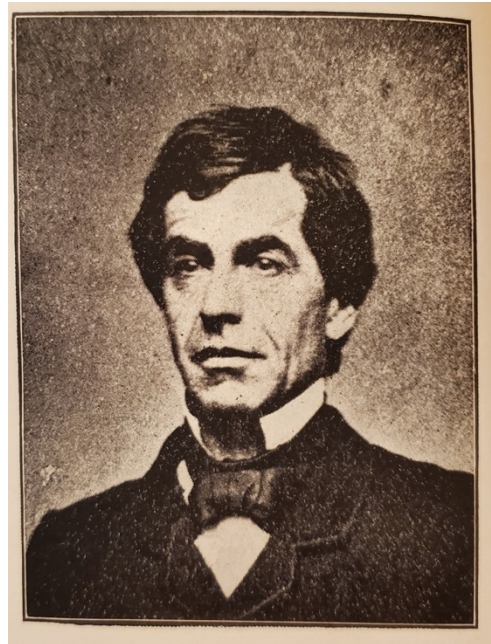
"...tall and slender, with a commanding forehead. His black eyes flashed intelligence. His language was chaste and correct. In the pulpit he called a spade a spade when dealing with the eternal destiny of immortal souls...he was popular as a preacher, and the pulpits of other churches were open to him. His themes were of the most exalted character and always dwelt on the bright encouraging side of Christianity and the happy results of Christian

living.... His manner was winning and sincere. By adults he was familiarly known as “Brother Gloss,” and by children as “Uncle Gloss.”

Bishop John Jacob Glossbrenner died in Churchville, Augusta County, Virginia on January 7, 1887, and is interred at Green Hill Cemetery, along with his wife, Maria.

**Rev. (Bishop) Jacob Markwood**  
(December 26, 1818-January 22, 1873)  
Pastor: 1842-1843

Jacob Markwood was born at Charlestown, West Virginia, into a farming family. His mother was a Presbyterian, but it is unclear how much influence the Church had on Jacob’s early life. Jacob worked in the woolen mill of an older brother by the age of 13. In the fall of 1832, Jacob and his twin brother, Conrad, accepted Jesus Christ at a Methodist camp meeting when they were 15 years of age. The two joined the UB Church at Greensprings, Virginia in 1833, the same year their father left home. Although he had little formal education, Jacob Markwood quickly demonstrated his suitability for preaching. He was licensed as an exhorter in the Virginia Conference in 1837 and ordained four years later, in 1841.



Rev. Markwood’s early service to the UB Church was on the Hagerstown and Woodstock circuits. In 1842, he joined Rev. Jacob Bachtel on the Frederick circuit, at which point he became a pastor of Weller. In 1846, Rev. Jacob Markwood married Arbelin R. Rodefer of Washington County, Maryland. The couple had no children. For most of the 1840s and 1850s, Markwood served as a presiding elder, performing supervisory and administrative work for circuits in Maryland and Virginia. He was selected as a bishop in 1861, holding that position until 1869 when poor health resulted in his election as “bishop emeritus,” thus relieving him from the rigors of active ministry.

Rev. and later Bishop Jacob Markwood was a gifted speaker who could move the crowds he addressed to prayer and praise. Several stories about his oratorical power survive in a 1921 history of the United Brethren Church prepared by Rev. A.P. Funkhouser:

In fluency and in use of beautiful language he was rarely excelled. In his best moments he would carry as by magic, and whithersoever he pleased, the largest and most unruly audience. In his denunciations of the popular evils of the day, he was severe, sarcastic, and

emphatic in the extreme, and withal so regardless of the possible consequences to himself, that he would have his audience mad enough to want to hang him. Then, in a few moments and with cyclonic power, he would have his hearers weeping, as though with broken hearts, and some of them screaming for mercy as if the flames of hell were consuming them. In another moment, and as with the speed of the lightning's flash, the power of his eloquence would be turned to the uplifting influence of the gospel, to the abundant blessings of Christianity, and for its supreme enjoyment in this life and the life beyond. The whole audience would soon be in a whirl of glory and loud hallelujahs would come from every part of the house.

Bishop Markwood also had a tender heart and was known to readily give away his money to those in need, even down to his last dollar. In one instance while traveling to preside over a conference in Ohio, he came upon an old man in poor health who was poorly clothed. "Markwood at once got out of his buggy, and walked with the man a short distance, meanwhile putting several questions to him. Then he took off his double-cape overcoat and gave it to the stranger. News of the incident reached the conference, and another warm coat was provided for the bishop."

During the Civil War, Bishop Markwood became a wanted man in the South because of his fervent Union sympathies. At first, he tried to carry out his duties on both sides of the border but he quickly became a marked man.

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

Following his death in 1873, Jacob Markwood's remains were interred in Green Hill Cemetery in Luray, Virginia. The following year, he was reinterred at a cemetery in Rohrerstown, Maryland, at the request of his widow. Years later, in 1918, a monument raised by the Virginia Conference was dedicated to the Bishop in Rohrerstown. The inscription on the monument reads in part:

...we dedicate this beautiful and appropriate monument to the memory of Bishop J. Markwood, as a token of our respect, and high appreciation of the many virtues and faithful labors of the deceased, who spent his life among us as a most eloquent, pious, and hardworking, self-sacrificing minister of the Gospel; through whose faithful ministry many souls were brought in to the Church, and much good accomplished for God and his Kingdom.

His last words as recorded on the monument were: "My work is done, the Lord has no more for me to do."

**Rev. David S. Spessard**

(1817 – August 26, 1894)

Pastor: 1843-1845

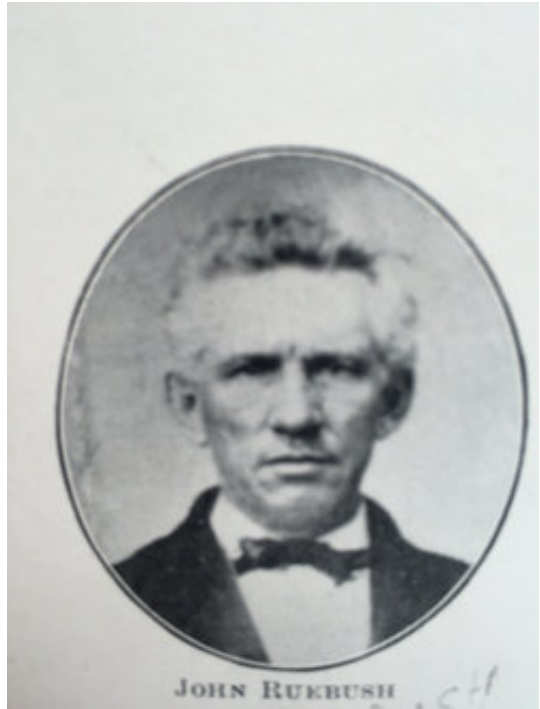
David Spessard was born in Maryland and served churches in Maryland and northern Virginia for 41 years. He was licensed in the Virginia Conference in 1835 and ordained two years later while serving on the Staunton, Virginia circuit. In 1839, he married Martha A. Kline in Frederick County, Virginia. The couple had at least one child, a girl. In 1842, he served on the Hagerstown Circuit, a town he would eventually make his home. Rev. Spessard came to Weller while serving on the Frederick Circuit between 1843 to 1845. Afterwards, he pastored churches in Winchester, Rockbridge, Staunton, and Hagerstown.

Rev. Spessard also worked most of his life as a farmer. In 1860, he worked a farm in Leitersburg, Maryland, along with his wife and two daughters, Clementine and Cassidia. By 1870, he and Martha lived in Hagerstown where he told census takers his occupation was “retired farmer.”

Rev. Spessard retired from active ministry in 1876. He died at age 77 of typhoid fever on August 26, 1894. Rev. Spessard and his wife, who died in 1913, are interred at Rose Hill Cemetery in Hagerstown, Maryland.

**Rev. John H. Ruebush**  
(April 28, 1816-December 16, 1881)  
Pastor: 1845-1846; 1854-1855

John Ruebush was born in Augusta County, Virginia, where he grew up on his father's farm. He became a United Brethren in 1834 at age 18 and joined the Virginia Conference in 1841. Rev. Ruebush was described as energetic and fearless, one who "loved and apprehended the truth of the Bible and the ways of God." In 1846, Rev. Ruebush married Sarah Catherine Paul, who was also from Augusta County, Virginia. He was appointed to the Frederick Circuit, which brought him to Weller, in 1845-46, and served the same circuit again eight years later (1854-1855).



In 1856, the Virginia Conference selected Rev. Ruebush to launch a mission in eastern Tennessee. Upon his arrival there, he sought out people from Virginia and "found thirteen members scattered over a large territory." He started preaching and before a year was up, established an 11-point circuit. In December 1856 he reported:

"I never felt as well satisfied that I was where God wanted me to work as I have since I am on this mission. My congregations are large and very attentive. I have more calls than three men can fill. We feel the need of church houses of our own. I have been preaching in some of the schoolhouses belonging to the county, but they will not accommodate the people. When it is not too cold, I preach out of doors."

With the outbreak of the Civil War, Rev. Ruebush first attempted to continue ministering in his communities. However, the anti-slavery stance of the UB Church brought threats and harassment that forced him to relocate, along with his family. After the war, the Ruebushes returned to Tennessee to help form the Tennessee Conference in 1866. Three years later, Rev. Ruebush returned to the Virginia Conference where he served God for the remainder of his career. During this time, he pastored churches in Virginia, including Lacey Spring and Edinburg, and became a presiding elder in 1874. Later, he served on the Boonsboro, Myersville, and Hagerstown Circuits. In the fall of 1881, the 65-year-old pastor contracted pneumonia after baptizing a group of people by immersion and riding home three miles in wet clothes. He died at Leitersburg, Maryland, on December 16, 1881, and is interred in the Fairview Cemetery in Keedysville, Washington County, Maryland.



### **Rev. John Gibbons**

(February 25, 1822-October 4, 1846)

Pastor: 1845-1846

John Gibbons' story is a brief one, yet it was typical of some of the young men who were moved to preach the gospel on the American frontier in the nineteenth century. Gibbons was born in Churchville, Augusta County, Virginia. He was admitted to the Virginia Conference in 1844, serving on the Staunton, Virginia, and Frederick, Maryland, Circuits with two experienced preachers through 1845. He served Weller, along with Rev. J. Ruebush, starting in 1845, and was ordained in 1846, probably while assigned to the Frederick Circuit. He was assigned to the South Branch Circuit for 1846-1847 but no sooner had he started his work for the Lord there, Rev. Gibbons died on October 4. He is interred at Old Stone Chapel Cemetery, Mineral County, West Virginia.

A. P. Funkhouser, in his *History of the Church of the United Brethren in Christ, Virginia Conference*, provides the following short biographical sketch of young preacher Gibbons:

John Gibbons, a young, bashful boy, embraced religion at a camp meeting on the land of Peter Ruebush, near his home in Augusta, and immediately responded to the call to preach. This was in opposition to the wish of the family, who were not of the church he joined. Young Gibbons could preach from the start, and a most promising career appear[ed] to lie before him. Yet after only three years of ministerial service he died at Burlington, W. Va. Almost fifty years later, the Conference placed a monument over his grave at the old stone church.

### **Rev. John William Fulkerson**

(January 16, 1822-January 20, 1910)

Pastor: 1847-1848



John Fulkerson was born in Frederick County, VA, in 1822 and was a member of the Virginia Conference from 1839-1852. Rev. Fulkerson married Delila S. Snooks on January 15, 1848 in Carroll County, MD. They had at least one child, a boy. Not long after serving on the Frederick circuit, which included Weller, he went to Minnesota as a missionary and held his first camp meeting not far from Rochester, MN, in 1850. Winter conditions there proved very challenging, but he was able to adapt. Rev. Fulkerson was instrumental in starting the Minnesota Conference in 1857. He and his wife spent the rest of their lives there.

A story is told that Rev. Fulkerson was effective in ministry because he followed this advice given by his mother: “John, your rest must be in labor. Greet all with a smile. Make your back fit anybody’s bed. By your social life attract the people, and by your religious life save them.”

Rev. Fulkerson died in January 1910, and his wife six months later. They are interred at Marion Cemetery in Marion, Olmsted County, Minnesota.

### **Rev. George William Statton**

(1825-August 8, 1908)

Pastor: 1848-1849, 1851-1853



*Rev. George William Statton*

George Statton was an older brother of Rev. Isaac K. Statton and John Statton. He was born in Hampshire County, Virginia (now West Virginia) in 1825. George was licensed to preach in the Virginia Conference in 1848 and was assigned to the Frederick Circuit, which included Weller UB Church, where he served as the junior minister to Rev. William R. Coursey. In 1851, Rev. G.W. Statton married Martha C. Funkhouser in Shenandoah County, Virginia. Sadly, their marriage lasted a little more than a year. Martha Statton died on March 14, 1852, 10 days after giving birth to the couple’s first child, also named Martha. Martha C. (Funkhouser) Statton is buried in the old section of the Weller Cemetery.

Three years later, while serving on the Winchester Circuit in Virginia, Rev. Statton married Mary Elizabeth Funkhouser, perhaps a cousin of his first wife, in Shenandoah County. They had three children, two girls and one boy.

Rev. G. W. Statton continued to serve the UB Church for many years. He was the pastor for churches on the Churchville, Meyersville, and Rockingham Circuits prior to the Civil War. From 1861-1865, Rev. Statton served the Hagerstown Circuit, after which he was a presiding elder in both Maryland and Virginia. In 1880, he transferred to the Des Moines Conference where he also served as a presiding elder. He retired after 1891 and settled in Monte Vista, Colorado, where he could be close to his children. On August 8, 1908,



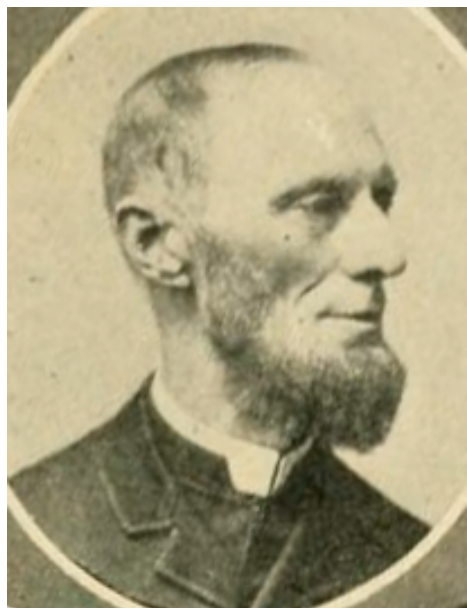
*Cemetery stone of Martha C. Statton in the Weller Cemetery*

Rev. George W. Statton died at the age of 83. He and his second wife, Mary, are interred at the Monte Vista Cemetery, in Monte Vista, Rio Grande County, Colorado.

### **Rev. Horace B. Winton**

(1825-April 1, 1896)

Pastor: 1850-1851



Horace Winton was born in Ohio and may have been licensed in the Sandusky Conference prior to his transfer to the Virginia Conference in 1850. Rev. Winton is listed as the pastor for Weller for 1850-1851 along with W.T. Lower. He and his wife, Sarah Hoffman, were living with Sarah's parents in Middletown in 1850. In 1866, Rev. Winton withdrew his membership in the Virginia Conference and moved to western Pennsylvania and is credited as having started several churches there as a missionary superintendent. He had a reputation as a "fine preacher." He also lived in Chambersburg, Pennsylvania, for a time and in the midst of the Civil War, "was one of those rendered homeless by the rebel torch in 1864," according to his obituary.

Rev. H.B. Winton died in April 1896 at Allegheny City, Pennsylvania, at the age of 70. He is buried in Mansfield Cemetery in Mansfield, OH, along with his wife, who died in 1899.

### **Rev. William Thomas Lower**

(May 22, 1822-May 4, 1875)

Pastor: 1850-1851; 1852-1853; 1855-1857; 1862-1865



Rev. William Lower became a familiar figure on the Frederick circuit due to the number of years he spent in ministry here in the mid-nineteenth century. He was born in Orange County, Virginia. Little is known of his early life. Lower was licensed by the Virginia Conference in 1851, the same year as his first assignment to the Frederick Circuit and Weller UB Church, and ordained two years later in 1853. Rev. Lower married Elizabeth Toms, probably from Middletown, Maryland, in January 1854. Elizabeth died sometime before 1867 because Rev. Lower married Lydia Stotler of Washington County, Maryland, on January 28 of that year.

Rev. Lower was appointed to St. Paul's Church in Hagerstown from 1857-1861. During the Civil War, he was on the Hagerstown Circuit and the northern section of the Frederick circuit. After the war, he served churches on the Martinsburg Circuit in West Virginia. In 1879, Rev. Lower was given an open transfer to the Pennsylvania Conference and served at Chambersburg and Orrstown Stations. His last assignment was in Newbury, Pennsylvania. He died following a long illness while assigned at Newburg on May 4, 1875. According to a press announcement of Rev. Lower's death, his body was interred in Chambersburg, Pennsylvania. Two daughters are named in his will: Anna Cora and Sophia Clementina.

**Rev. Louis W. Matthews**

(July 18, 1824-December 5, 1882)

Pastor: 1851-1852, 1859-1860, 1860-1861

Louis Matthews was born in Virginia in 1824. He was licensed in the Virginia Conference in 1851, served on the Winchester Circuit, and ordained in 1853. He married Mary Ann Michael in Morgan, West Virginia, in 1853. Additional appointments followed at Bath, South Branch, Woodstock, and Hagerstown before he was assigned to the Frederick circuit for two consecutive years, 1859-1860. In 1860, Rev. Matthews lived in Jackson (Myersville) in Frederick County. His family consisted of his wife, Mary Ann (Michael) Matthews, and four children, two boys and two girls.

Rev. Matthews was appointed to the Lacey Spring (Virginia) Circuit in 1861. Two years later, in 1863, he was granted an open transfer to "any Western conference." In 1870, Rev. Matthews and his family were living in Lagro, Wabash County, Indiana, where he worked as a farmer. He may have continued his ministerial work while farming, as did many of the early 19<sup>th</sup> century clergy, because in 1880, he was working as a minister.

Rev. Matthews died in December 1882. He is interred at the Center Grove Cemetery in Lincolnville, Wabash County, Indiana.

**Rev. John Francis Statton**

(May 9, 1821- ?)

Pastor: 1853-1854

Little is known about John F. Statton's early life or his time served in the Virginia Conference of the United Brethren Church. He was born in 1821 in Hampshire County, Virginia (West Virginia). In 1850, he was living in his home county of Hampshire, Virginia, and worked as a teacher. Three years later, in 1853, he was licensed to preach and may have served on the Frederick Circuit with John Bachtel. Sometime around 1854-1855, he married Ann Elizabeth Yeager. By 1856, Rev. J.F. Statton left the Virginia Conference and moved to Illinois. He was working as a merchant in

Hancock County, Illinois, in 1863-1864. By 1870, the family moved to Labette County in the southeastern corner of Kansas where John Statton earned a living as a farmer. While it was not uncommon for ministers to have a second job, it is hard to say whether he continued as a minister of the Gospel after 1870.

Rev. A.P. Funkhouser's *History of the Church of the United Brethren in Christ Virginia Conference* preserved a story about John Statton's conversion to Christianity at the age of 24. The account is representative of the desired impact of frontier preaching on uncommitted souls:

Before any of the [Statton] family joined the United Brethren, they called the sect fanatical, because they had been reared in the blue-stocking idea that all religious meetings must be conducted in decency and order. When [Rev. George] Rimel was presiding elder the Brethren had a camp meeting at Gulp's old ground. J. F. [Statton] attended, more through curiosity than anything else. He was then a young man of twenty-four and had taught several years in his home neighborhood. At the Sunday night service Rimel preached in German, giving sinners such sledgehammer blows that [Statton] was pounded into unconsciousness.

When he came to himself he found himself at the mourner's bench, a place he had despised above any other, not excepting the saloon. Before the altar service closed, [Statton] never got over the shouting proclivity he then acquired. The Statton family had a kinder recollection of the names of George B. Rimel, John Ruebush, and John Fulkerson. It was the devout prayer of J.F. Statton that the outpouring of the Holy Spirit in Pentecostal showers might return to the church in all her revivals. "Some of the old fellows are getting awfully tired of the machinery revivals of the professional evangelist."

Rev. John F. Statton's last known residence was Labette County, Kansas. His wife, Annie, died there about 1881. The date of Rev. Statton's death and the location of his internment is not known.

### **Rev. John Phillips**

(Unknown)

Pastor: possibly 1854-1855

The name Rev. John Phillips is recorded as one of the clergy for Weller UB Church for the years 1854-1855. However, it is not clear whether this individual ever served on the Frederick Circuit. One history of the Virginia Conference lists him as having been licensed in 1853, ordained in 1855, withdrawn in 1855, and joined the Presbyterian Church in 1858. He was appointed to several circuits between 1853 and 1857, most of which were in Pennsylvania. Rev. Phillips' name was dropped from the Virginia Conference in 1858. Nothing more is known about him.

**Rev. Dr. Isaac Kendall Statton**  
(December 25, 1830-October 9, 1903)  
Pastor: 1857-1858, 1858-1859

Isaac Statton was born in Hampshire County, Virginia, but he was also born to preach. The son of farmers, he grew up working a farm with his father and brothers. Isaac was also handy at carpentry, a skill he developed with his father and older brother. Despite limited educational opportunities, Isaac Statton joined the Virginia Conference in 1850 and was ordained three years later, in 1853. He started as a junior minister on the Hagerstown Circuit and went on to serve at Winchester, Mason, Buckhannon, Churchville, and Meyersville. In 1855, he married Hester Wallahan in Mason County, Virginia (now West Virginia). The couple had two children, Arthur and Flora.



Following an abortive attempt to serve as a missionary in the Kansas Territory, Rev. I.K.

Statton was appointed to the Hagerstown and Frederick circuits in the last years of the 1850s, where he served as pastor at Weller and several other churches. He was likely part of an important evangelization effort while serving on the circuit for “1858 was a banner year on the Frederick circuit, there being 150 conversions and over 100 accessions,” according to a history of the Virginia Conference. While serving in the Virginia Conference, Rev. Statton built several churches including those at Walkersville (then called Georgetown), Chewsville, Shiloh on the Chewsville charge, Benevola (old church), and Mt. Carmel on the Rohersville Charge.



*Mrs. Hester Statton*

In 1860, Rev. Statton finally headed west and served a number of churches in the Rock River Conference in Illinois. The Civil War posed special stresses on a pastor and at one point, Rev. I.K. Statton was ready to return to farming. But fate in the form of the Union and Confederate armies altered these plans:

“Late in March 1861, he took a train for Le Harp, Illinois, and in July bought forty acres at St. John, Missouri, intending to retire from the ministry. Before reaching their destination, the family ran upon small squads, both of Confederates and unionists, and were

compelled to turn back, leaving much of their effects in the road. After sundry discomforts and some experiences with bills emanating from broken banks, they got back to Le Harp, their personal effects now reduced to one trunk and one small box.” Rev. Statton returned to preaching with the help of a personal friend and a bishop of the UB Church.

For the next 40 years, Rev. I.K. Statton continued to serve God in the American West. He held pastorates in Illinois, Iowa, and California. In 1893, he was awarded an honorary Doctor of Divinity degree by Western College in Illinois. Rev. Dr. Isaac Statton retired in 1901. He died two years later, in 1903, at nearly 73 years of age.

The impact Rev. I.K. Statton had over the years was summed up by this passage from a history of the Virginia Conference of the United Brethren Church:

In a ministry of almost fifty years, he had preached over 6,000 times, married 815 couples, and conducted 1,027 funerals, some of suicides, and some of men killed in battle. He built five churches and five parsonages. He had moved twenty-three times, was two times in General Conference, and entertained that body once—at Lisbon, Iowa.



*Rev. I.K. Statton & Family.*

Friends described this man of God as “the noblest and most unselfish Christian gentleman I have ever known.” Yet, he was best remembered as a passionate preacher and friend, as M.R. Drury said of him in a tribute following his death:

Doctor Statton was preeminently strong as a preacher. He loved to preach, and there were multitudes who delighted to hear him. He was not strong in the sense of being scholarly; but he was simple, practical and popular.... Few men have been more acceptable and pleasing in their pulpit ministrations than was he. His strong kinship with humanity, his rare tact in dealing with men, and his instinct for helping them made him a favorite friend, adviser and preacher.

Rev. Dr. Isaac Kendall Statton and his wife are buried in Rose Hill Cemetery in Hagerstown, Maryland.

**Rev. Jacob Adam Bovey**  
(About 1823-November 7, 1859)  
Pastor: 1857-1858

Jacob Bovey's short life was filled by family and by his service to God. Born in the Leitersburg area of Washington County, Maryland, Jacob grew up on a farm and in a family that was strong in the Christian faith. Jacob's father, Adam Bovey, was a part-time local preacher and two of his brothers, Adam I. and Henry A., also became United Brethren ministers. Jacob married Rebecca Rinehart on August 12, 1846. The couple had six children, four boys and two girls. The United Brethren and Methodist influences are apparent in the names of several of their children. Their first son, Augustus, had the middle name of Asbury, probably after Francis Asbury, the first Bishop of the Methodist Episcopal Church in America. Another son was named Jacob Markwood Bovey, likely after the well-known presiding elder of the Hagerstown Circuit and later bishop, Rev. Jacob Markwood. (Rev. Markwood was presiding elder during the 1850s and may have been the one to initially license and appoint Jacob Bovey). A third son was given the name George Adam Bovey, possibly after George Adam Geeting, a prominent United Brethren minister and briefly a bishop of the church. Tragically, two boys of the Bovey's sons, Jacob Markwood and William F, died before the age of 10.

In 1850, Jacob Bovey was working as a farmer in Washington County, Maryland. Sometime in the next few years, he was called to preach in the United Brethren Church. Jacob was licensed by the Virginia Conference in 1856 and appointed to serve the Highland Circuit by the presiding elder for that year. In 1857, he was appointed as a junior minister to the Frederick and Myersville circuits, which included Weller UB Church, along with Rev. Isaac K. Statton. Jacob Bovey was ordained in 1858 and appointed to serve the Woodstock Circuit in 1859. It was while serving this circuit that Rev. Bovey contracted typhoid fever. He died at Edinburg, Virginia, on November 7, 1859, at the age of 36. His dying words were reported to be: "Say to my brethren I die in the faith I have preached."

Rev. Jacob Bovey was buried in the Old Edinburg Cemetery in Shenandoah County, Virginia. Two years later, the Virginia Conference voted to give Rev. Bovey's widow, Rebecca, a payment of \$100, a significant sum since the Conference treasury had only \$443 available at the time.



**Rev. Samuel Evers**  
(June 13, 1830-January 29, 1861)  
Pastor: 1858-1859

Samuel was another of the young, promising clergy of the UB Church whose life was cut short by disease. Born in Rockingham County, Virginia, Samuel grew up on the farm owned by his father, John Evers. In 1850, he was working as a blacksmith and still living at home. In 1857, he was listed as a preacher in the Virginia Conference of the UB Church. One year later, he was appointed to the Frederick Circuit, and Weller, along with Rev. Isaac K. Statton. The next year, 1859, he was appointed to the Churchville (Virginia) Circuit along with another clergyman.

Rev. Samuel Evers carried the distinction of having been the second member of the Virginia Conference to be a college graduate. The first was Rev. Phillip William Otterbein, one of the guiding lights of the United Brethren in their early years. Rev. Evers' work to obtain a college degree carried with it a high cost as indicated by this entry in the History of the Virginia Conference: "His health had been undermined in his efforts to secure a college education."

In 1859, Rev. Evers founded the Pleasant Grove Academy, probably in Virginia, and set about organizing the school. Just two years into this project, he died of Consumption (Tuberculosis). The brief obituary published in the Staunton (Virginia) Spectator read: "At his father's residence, near Harrisonburg, on the 29<sup>th</sup> of January, after a protracted illness, which was borne with Christian [sic] resignation and patience, Rev. Samuel Evers, of the Virginia Conference of the United Brethren in Christ, in the 31<sup>st</sup> year of his age."

Rev. Samuel Evers is interred at the Cross Keys Cemetery in Rockingham County, Virginia.

**Rev. William Andrew Jackson**  
(December 31, 1830-January 20, 1910)  
Pastor 1859-1860

William Andrew Jackson was born in Pleasant Mill, Virginia. By 1850, he was living in Augusta, Virginia, with his father, David Jackson, a shoemaker. William was a laborer at the time. There is no information on how he became affiliated with the UB Church but in 1858, he was preaching on the Winchester Circuit and was licensed by the Virginia Conference in 1860. His first assignment in Maryland was the Frederick Circuit, which brought him to Weller on the eve of the Civil War. Rev. Jackson was on the Augusta (Virginia) Circuit in 1861. His sympathies lay with the Union and he moved to Maryland. In December 1862, he married Alice Snook in Frederick County, Maryland. The couple had three children before Alice died in 1894.

Rev. Jackson's later career took him to western Pennsylvania where he served churches in the Allegheny Conference. This included circuits in Washington County, and the Westmoreland Circuit, along with churches in Johnstown, New Paris, Somerset, Port Matilda, Middletown and Hustontown. Jackson spent two years (1891-1893) in the Presbyterian Church before returning to the United Brethren.

Rev. Jackson retired to Wilkinsburg, Pennsylvania, in 1905 after 45 years of service. He died suddenly of heart disease on January 20, 1910, while visiting a fellow retired United Brethren minister in Pittsburgh, Pennsylvania. He is probably interred at Haughs Cemetery in Ladiesburg, Maryland, the same cemetery as his wife, Alice Snook Jackson.

**Thomas Francis Bushong**  
(September 4, 1837-October 30, 1919)  
Pastor: 1860-1861, 1861-1862

Born in Rockingham County, Virginia, Thomas Bushong was the youngest of nine children. He became a Christian and joined the United Brethren in Christ in 1858. Seven months later, he was officially recognized as an exhorter and began preaching. Bushong was licensed to preach in Hagerstown, Maryland, in February 1861, and assigned to the Frederick circuit along with Rev. Isaiah Baltzell. During his time at Weller, he met his wife, Florentine "Flora" Matilda Sefton, a native of Mechanicstown. The couple was married in 1859 by a former pastor of Weller, Rev. George W. Statton. They had three children, two boys and a girl. Ordination followed in 1863, along with a move to Pennsylvania. In 1865, Rev. Bushong moved to Dayton, Ohio, which remained his home until his death in 1919. Rev. Bushong served churches in the Miami Conference of the UB Church for 43 years.

A year before his death, 82-year-old Brother Bushong visited his colleagues in the Miami Conference. The scene was described in the Minutes for 1919:

Rev. T.F. Bushong, who has been in poor health for some time, came into the room, aided by his wife and daughter, and was called on to speak. He did so with great effort, saying: "There are many things that I do not know, but there is one thing I do know and that is that my Redeemer liveth, and that He is my Savior. He has gone to prepare a mansion for me. Ever since I put my hand in His, He has led me safely, and I can trust Him to lead me to the end, not far away. Lift up Jesus Christ, for he said, 'I, if I be lifted up, will draw all men unto me.' Brethren, I pray for you, and hope to meet you on that 'beautiful shore, bye and bye.'"

"In the Sweet Bye and Bye," was sung in subdued tones, as many eyes were suffused with tears, as this brother, feeble in body, but strong in faith, was led from the room to a waiting automobile."

Rev. T. F. Bushong died on October 30, 1919. His last minutes were described as ones of joy: "Just before he passed away, he silently enjoyed a vision of heavenly fellowship of spiritual rapture, under the influence of which his face was wreathed in smiles, his countenance became radiant and his features transfigured." In the obituary in the Miami Conference Minutes for 1920, Rev. Bushong was described as "a sweet-spirited Christian, a lover of men both good and bad, and the embodiment of social cheer and sunshine...But best of all he was a good man full of faith and the Holy Ghost."

Rev. Bushong is interred at Woodland Cemetery and Arboretum in Dayton, Ohio, along with his wife, Flora.

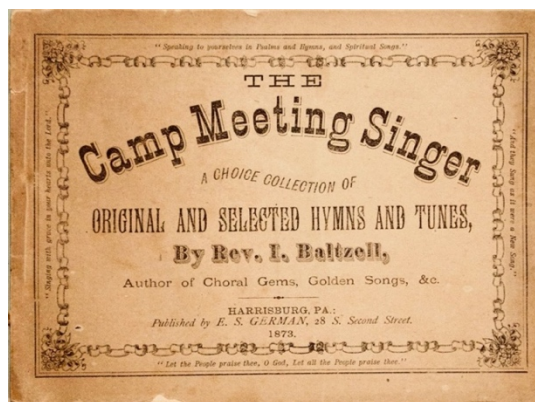
**Rev. Isaiah Baltzell**  
(November 26, 1832-Jauary 16, 1893)  
Pastor: 1861-1862



Born in Mechanicstown in 1832, Rev. Isaiah Baltzell served at Weller for two years (1861-1862) while assigned to the Frederick Circuit. His early education was in the public schools and at New Windsor Academy in Carroll county, Maryland. Isaiah Baltzell became a member of the United Brethren in Christ in 1847. He was licensed to preach by the Virginia Conference in 1854 and ordained by the same in 1856. Three years later, in 1859, he married Cecilia Caroline James at Mount Jackson, Virginia. His early service as a pastor was in northern Virginia, Hagerstown, and Baltimore, Maryland. After serving Weller on the Frederick Circuit, Rev. Baltzell transferred to the Pennsylvania Conference and later, the East Pennsylvania Conference of the UB Church.

Rev. Baltzell was perhaps best known as a musician and hymn writer. He is credited with writing over 100 hymns, many of which were published in books he co-authored or edited. Most of these books were for Sunday School singing. Rev. Baltzell served the Lord for 45 years. He died unexpectedly on January 1893 in

Annville, Pennsylvania, while visiting one of his clergy colleagues. At the time of his death, at age 61, Rev. Baltzell was raising funds to build a UB Church in Pottstown, Pennsylvania. Rev. Baltzell was buried at Charles Evans Cemetery in Reading, Pennsylvania. His wife, Cecelia, died in 1914 and is interred in the same cemetery.



## **Rev. John Wesley Grimm**

(June 24, 1839-February 15, 1921)

Pastor: 1862-1865, 1865-1866, 1868-1869



Born in Rohrersville, Washington County, Maryland, John Grimm was working as a teacher on the eve of the Civil War. He was licensed to preach in the Virginia Conference in 1863, while assigned to the Frederick Circuit as a junior minister, serving along with W.T. Lower and C.T. Stearn. He was ordained in 1864 and remained on the Frederick Circuit until 1866. In 1868, he married Elizabeth Catherine Huffman in Augusta County, Virginia. The couple had four children, two boys and two girls. One of their sons, James Lower Grimm, became a minister of the Gospel in the UB Church.

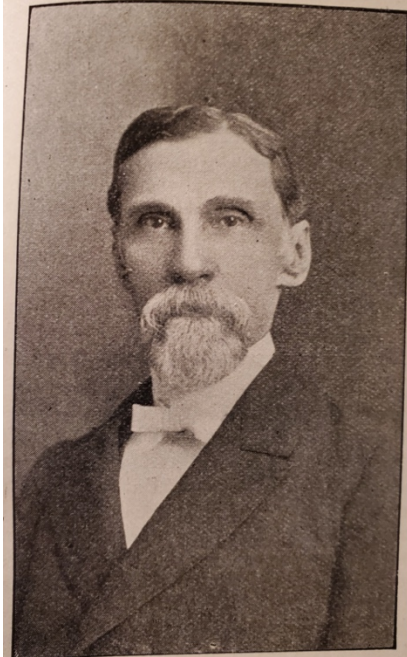
Following his time at Weller, Rev. Grimm served a number of circuits in Virginia including: South Branch, Woodstock, and Lacey Springs. After 1875, most of his pastoring work was in Pennsylvania where he served as on the Newburg and Alto Dale circuits, Shopp's station, New Cumberland, Rocky Springs, Boiling Springs, and West Fairview. From 1909 to 1921, he served as the pastor at Judge Fahs Union Mission in York, Pennsylvania. He died there in February 1921 and is interred, along with his wife, at Prospect Hill Cemetery in York.

Rev. Paul Holdcraft, another former pastor of Weller, wrote about Rev. John Wesley Grimm in his 1939 History of the Pennsylvania Conference: "In the wide range of the ministry and membership of our denomination it may be questioned whether any name found therein calls forth more of love, reverence, and sincere appreciation than that of this noble saint."

## Rev. Charles Thomas Stearn

(January 1, 1839-May 19, 1909)

Pastor: 1865-1866, 1866-1867



Charles Stearn was born in Mt. Jackson, Virginia, in the Shenandoah Valley south of Winchester, in 1839. Little is known of his early life. He received a license in the Virginia Conference in 1859 and was appointed to the Woodstock circuit in northern Virginia. He continued to serve circuits in Virginia until shortly after the outbreak of the Civil War. Rev. Stearn supported the Union during the War, which forced him to resign from the Highland Circuit in 1862. His allegiance to the Union was dangerous business as ex-Weller pastor and author of a *History of the Pennsylvania Conference*, Rev. Paul Holdcraft related: “He served some difficult fields in Virginia Conference, and had to flee for his life because of his Union sympathies during the Civil War. His horse was shot from under him.”

In 1862, Rev. Stearn transferred to the Rock River Conference in Illinois. He was ordained in this conference in 1863 and served at the Chicago mission. Rev. Stearn transferred back to the Virginia Conference in 1865 where he was appointed to the Hagerstown Circuit. From 1865-1868, Rev. Stearn served on the Frederick and Myersville circuits, which brought him to Weller. On December 26, 1865, he married Anna E. Duterra. A memorial described her as “a refined and quiet Christian lady, making for herself, her husband, and the church many friends wherever it fell their lot to serve.” The couple had two daughters.

Rev. Stearn was a very capable and well-respected pastor in the UB Church. After serving churches on the Boonsboro Circuit in 1868-1871, he transferred to the Pennsylvania Conference and appointments in Baltimore, Mechanicsburg, Harrisburg, Chambersburg, and York. For nine years he served as presiding elder for the Baltimore and Harrisburg Districts.

For 44 years, Rev. Dr. Stearn served the UB Church in a wide variety of appointments. As his health declined and he became too sick to itinerate, he was assigned to serve as a conference missionary based in his home of York, Pennsylvania. He died at home of pneumonia on May 19, 1909. A newspaper obituary of the time described him as “one of the most prominent clergymen in his denomination. He was a presiding elder in the Pennsylvania Conference for a number of years, and often represented the conference at the General Conferences.”

Rev. Dr. Stearn and his wife are interred at Loudon Cemetery in Baltimore, Maryland.

## Rev. John D. Freed

(December 29, 1817-August 8, 1891)

Pastor 1866-1867, 1867-1868, 1877-1881



John D. Freed was born and raised in Rockingham County, Virginia. In 1840 he married Phebe Jane Berry, also of Rockingham County. In 1850, Freed was working as a brick moulder in the structural clay industry. The couple had five children, four boys and a girl, by 1856. Phebe died sometime after the birth of their last child in 1855. John Freed married Elizabeth Rhinehart in November 1859, in Hardy County, West Virginia.

In 1850, John Freed was licensed by the Methodist Episcopal Church and was involved with a Methodist preacher's efforts to start an independent movement in Dry River, Virginia, south of Winchester. Sometime in the late 1850s, John Freed became active in with the UB Church. He was licensed to preach in 1857 and ordained

in 1862. Rev. Freed's first assignments were in northern Virginia, including Winchester. For 1867-1868, he was appointed to the Frederick Circuit, which included Weller's Church in Mechanicstown. Ten years later, Rev. Freed returned to Weller for a four-year term. During this time, Rev. Freed's family suffered a double personal tragedy. Two sons, Abraham and Dorsey Freed, were preparing for careers as clergy. Both suffered from poor health and died within a year of each other (1876 and October 1877).

Rev. John Freed continued to serve churches in Walkersville, Maryland, and in the East Pennsylvania and Pennsylvania Conferences until his death in 1891. A death notice in the Frederick-based paper, *The News*, reported: "Mr. Freed at one time was in charge of the appointment at this place and conducted a very successful revival." Freed is one of four former pastors of Weller buried in the Weller cemetery. His second wife, Elizabeth, who died in 1883, is buried with him.

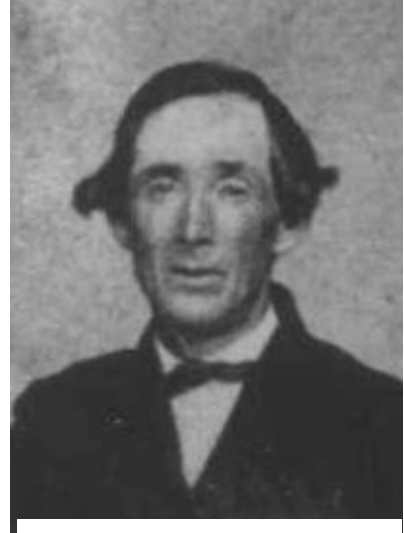


## John Delphey

(December 26, 1820-July 8, 1867)

Pastor 1867

John Delphey wasn't a local, but he was a close neighbor. He was born in Maryland in 1820. In 1844, at the age of 24, he married Anna Magdalena Matthews in Frederick County. By 1850, John and his family were living in Carroll County, Maryland, where John made a living as a shoemaker. What brought him to the United Brethren Church is unclear but in 1859, he became a preacher and was appointed to the Hagerstown Circuit along with Rev. Isaac K. Statton. In 1860, he lived on a farm in Middleburg, Carroll County, along with his wife and five children. Rev. Delphey's was absent from the meetings of the Virginia Conference for the years 1860-1866. It seems he was not appointed to any UB Churches during this time. He appeared again in 1867 when he was appointed to serve Weller, along with Rev. John D. Freed. Sadly, Rev. Delphey did not serve the church



*Rev. John Delphey*



*Rev. John Delphey, Anna & youngest child, Alice, ca. 1865*

for very long. He died on July 8, 1867, after only a few months on the Frederick Circuit.

Anna Delphey continued to live in Mechanicstown following her husband's death. Her name appears on the rolls of the Weller UB Sabbath School as a student and for at least one year as a teacher. In 1870, she lived in the same house as Joshua Gilbert, a Shoemaker, north of town on Kelbaugh Road. Anna died on July 30, 1884.

John and Anna Delphey knew a great deal of sadness in their lives. The couple had eight children, five of whom died before the age of 20. Rev. John Delphey and his wife are interred in the Weller Cemetery.

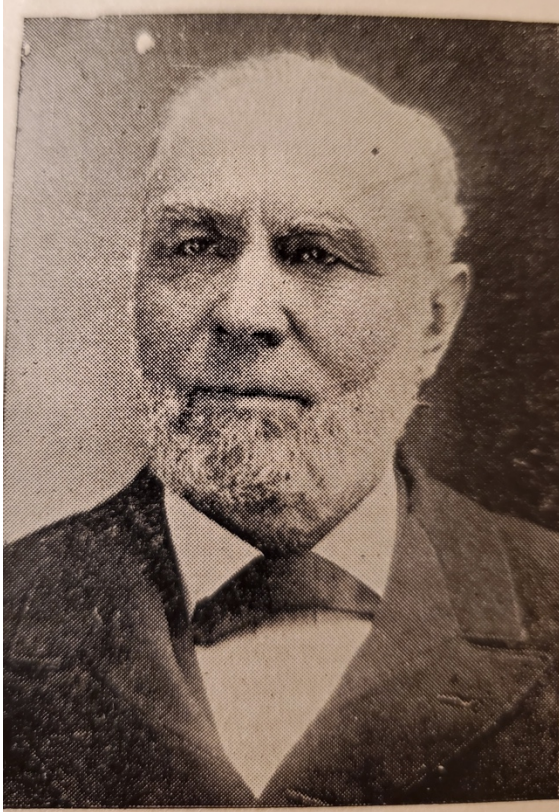




## **Rev. John Wesley Kiracofe**

(August 25, 1842-September 29, 1914)

Pastor: 1868-1869



John Wesley Kiracofe was born on a farm near Stribling Springs, Virginia, a few miles from Staunton in the Shenandoah Valley. In 1860, he was working as a laborer on his father's farm near Augusta, Virginia. He was one of seven brothers, five of whom also became ministers of the Gospel. He married Catherine Virginia Snyder on October 22, 1863. The following year, he was ordained in the Virginia Conference while serving on the Lacey Springs Circuit. Rev. Kiracofe was appointed to several circuits in Virginia before coming to the Frederick Circuit, and Weller, in 1868.

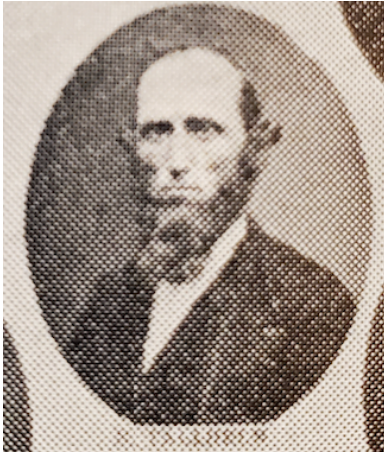
The Kiracofe family suffered a tragic loss when on January 11, 1870, Catherine Kiracofe died in Hagerstown, Maryland, from tuberculosis at the age of 23. A little over a year later, Rev. Kiracofe married Susan Penora Buxton in Falling Waters, West Virginia. The couple had seven children, two of whom died after only a year or two.

Rev. Kiracofe joined the Maryland Conference and served several large churches including Hagerstown (St. Paul's), Boonsboro, and Keedysville. In the late 1880s, he transferred to the Pennsylvania Conference and served churches in Newville, Mechanicsburg (First), Mont Alto, Rocky Spring, and Greencastle before returning to service at Frederick and Windsor. Paul Holdcraft, in his history of the Virginia Conference, wrote that: "Rev. J.W. Kiracofe was known for his ability as pulpit orator and served most acceptably many of our leading pulpits over a period of half a century." In 1912, Kiracofe retired to Hagerstown, Maryland. He died there two years later and is interred at Rose Hill Cemetery in Hagerstown, Maryland, along with his second wife, Susan Buxton Kiracofe.

## **Rev. Henry Tallhelm**

(1824-May 30, 1902)

Pastor: 1869-1870



Henry Tallhelm was born in Maryland about 1824. His family moved to Virginia sometime before he joined the Virginia Conference of the UB Church in 1854, at Edinburg, Virginia. The following year he received his first appointment to Bath on Berkeley Springs Circuit. Appointments in the years that followed took him to Woodstock, Lacey Springs and the Rockingham Circuit in Virginia. There he married Mary Elizabeth Koontz on December 16, 1858. The couple had two daughters and a son over the course of their marriage.

Rev. Tallhelm continued to serve churches in Virginia during the Civil War. In 1869, he was appointed to the Frederick circuit, which brought him to Weller, where he served until 1870. In 1874, he was granted an honorable dismissal from the Virginia Conference and went on to serve in the Reformed Church until 1900. In that year, Rev. Tallhelm was welcomed back into the UB Church where he spent the last years of his life. He died on May 30, 1902, after spending 48 years in the ministry.

He was described as “good, humble, peaceable, and faithful.” Rev. Tallhelm and his wife are interred at Old Edinburg Cemetery in Edinburg, Shenandoah County, Virginia.

## **Rev. John Elkannah Hott**

(September 20, 1846-June 26, 1919)

Pastor: 1869-1870

John E. Hott was another brother from the Hott family of Augusta County, Virginia. (His brother Charles M. Hott was the pastor at Weller in 1873-1874, and another brother, J.W. Hott, became a bishop in the UB Church. John was born in 1846 in and grew up on the family farm. During the Civil War, he served with the 3<sup>rd</sup> Cavalry Regiment, West Virginia Volunteers, in 1864 and 1865. His service to God began in 1866 when he was licensed to preach in the Virginia Conference of the UB Church. Rev. Hott served on the Hagerstown, Rockingham, and Frederick circuits from 1867-1870, after which he withdrew from service as active clergy.

John Hott married Mary E. Smoke on November 29, 1871 in Frederick, Virginia. The couple had at least two children. In 1888, Rev. Hott married his second wife, Nettie F. Overholtz. They had five children.

Sometime in the 1870s, John Hott returned to serve as a clergy member in the Dakota Conference, returning from there to Virginia in 1877. Rev. J.E. Hott pastored churches in northern Virginia including Rockingham, Augusta, Dayton, Edinburg, Winchester and Singers Glen. He was also a presiding elder for the South Branch District (in Virginia) for several years.

Rev. J.E. Hott died in 1919 from a cerebral hemorrhage. He is interred at Jerusalem Chapel Cemetery in Churchville, Augusta County, Virginia, along with his second wife.

**Rev. John Kincaid Nelson**  
(October 26, 1825-October 19, 1896)  
Pastor: 1870-1872



John K. Nelson served as United Brethren pastor for about 35 years. He was born in Virginia in 1825 and by 1850, he was working as a farmer in North Fork Hills, Pendleton County, Virginia [West Virginia]. On April 29, 1847, he married Sarah Ann Harmon in Pendleton County. The couple had seven children, four girls and three boys. In 1864, both Sarah and her son, seven-year-old Benjamin, died of unknown causes. One year later, Rev. Nelson married his second wife, Bettie J. Kitchen, in Shanghai, Berkeley County, West Virginia. She had one child with Rev. Nelson, a girl.

John Nelson was preaching at Brock's Gap in 1858. From 1862 through 1865 he was appointed to the Winchester Circuit in Virginia. Rev. Nelson was ordained in 1862. Additional appointments followed at Bath and Back Creek Mission before he was appointed to the Frederick Circuit, and Weller, in 1870. Later appointments took the Nelson family to Myersville, Winchester, Martinsburg and Keedysville. Rev. Nelson also served twice as presiding elder in northern Virginia. In 1887, he transferred to the Maryland Conference and served in Hagerstown. In 1890, he was serving as a visiting minister.

Rev. John Nelson died in Martinsburg, West Virginia, in 1896. He is interred in Rohrsersville Cemetery in Washington County, Maryland, along with his two wives and son, Benjamin.

**Rev. John Belle Funk**  
(December 30, 1845-April 22, 1933)  
Pastor: 1872-1873



John B. Funk was born in Singers Glen, Virginia, in 1845. In 1871 at the age of 26, he received his license to preach from the Virginia Conference. Rev. J.B. Funk served Weller from 1872-1873. While serving as Weller's pastor, he married Sarah E. Wilhide on January 21, 1873. Sarah likely lived in Carroll County, Maryland, where she grew up on a farm run by parents Jacob and Margaret Wilhide. Ordination for John came from the Virginia Conference in 1874. Rev. J.B. Funk served two more churches in Maryland (Deer Park and Chewsville) before moving to the East Pennsylvania Conference, where he served the rest of his career as an ordained minister and, after 1893, as a part-time local pastor. Between 1900 and 1920, he also worked in a grocery store and a wood working firm. He retired in 1915 and died 18 years later, in 1933 in Cleona, Pennsylvania. Rev. John B. Funk is interred with his wife in Mountville Cemetery in Lancaster County, Pennsylvania. Rev. John Belle Funk was the brother of another pastor of Weller, Rev. Erasmus P. Funk (pastor 1876-1877).

**Rev. Charles Martin Hott**  
(September 11, 1851-June 15, 1890)  
Pastor: 1873-1874



*Rev. Charles M. Hott*

Rev. Charles Hott was the second of the Hott family of clergy to serve as pastor at Weller. His brother, John Elkanah Hott, served 1869-1870. Charles was born in Winchester Virginia in 1851. He was educated at Lebanon Valley College in Annville, Pennsylvania, for one or two years. Charles was licensed by the Virginia Conference in 1872, a year before coming to Mechanicstown. He was ordained a year after leaving Weller in 1875.

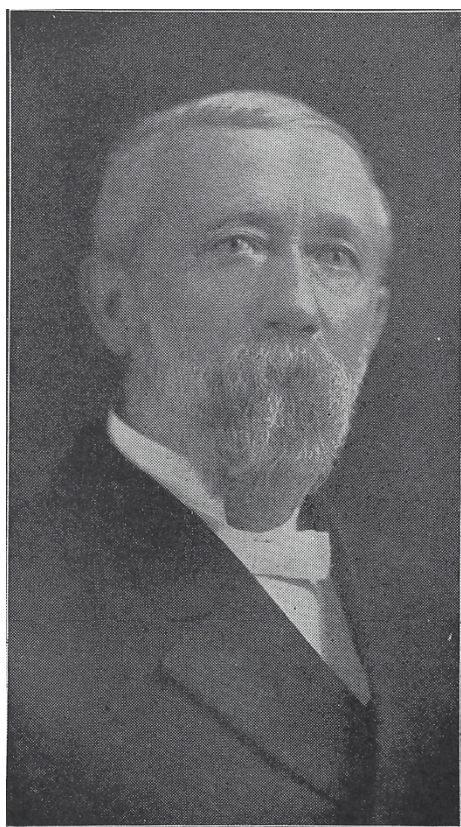
Rev. Hott must have had a special place in his heart for Mechanicstown because he likely met his wife, Arbelon Clemantine Eyler, while serving here. The two were married on January 23, 1877.

Rev. C.M. Hott went on to serve other churches in the area, but spent most of his career (eight years) in Boonsboro as preacher and as a presiding elder. In 1889, he followed his brother Bishop Hott to California where he served on the faculty of Woodbridge Seminary (now San Joaquin Valley College) in Woodbridge, California. Sadly, Rev. Charles Martin Hott died in June 1890, only one year after his arrival in California. He is buried in the Woodbridge Masonic Cemetery in Woodbridge, California. His wife, Arbelon, lived another 50 years. She died in 1941 and is interred in the Weller Cemetery.

### **Rev. Commodore Ira Barton Brane**

(December 25, 1848-April 7, 1920)

Pastor: 1874-1876



Commodore Brane was born in Frederick, Maryland, on Christmas Day, 1848. His parents were reputed to be poor, and his education limited to a few months at the Rocky Spring School House in Frederick. Nonetheless, he learned quickly and went to work at the Bureau of Printing and Engraving in Washington, DC, during the Civil War. Brane was working as a book agent in 1870 when he became a United Brethren. He was licensed to preach at a quarterly conference in 1870 that took place at Otterbein Chapel in Harbaugh Valley, one of the churches on the Frederick Circuit. Brane was licensed by the Virginia conference in 1873 and served Weller on the Mechanicstown Circuit from 1874-1876. Rev. Brane married Miss Clara Harp, herself the daughter of a United Brethren pastor, on February 19, 1885.

Rev. Brane became an accomplished pastor and scholar within the UB Church. One story has it that “When pastor of the old Potomac Circuit he preached in Virginia, Maryland and Pennsylvania all on the same Sunday and walked all the way.” Rev. Brane transferred to the newly formed Maryland Conference in 1887 and went on to establish the United Brethren Church in Washington, DC. Later, he served for eight years as associate editor of the United Brethren Church’s national newspaper, *The Religious Telescope*. He also co-authored book entitled *Landmark History of the United Brethren Church*, published in 1911. Widely considered one of the Church’s leading scholars, he received honorary Master’s and Doctorate degrees from United Brethren colleges.

In 1920, Rev. Dr. Brane went home to the Lord he served so faithfully for 50 years. He was buried in the cemetery of Benevola UB Church in Maryland. His wife, Clara, is interred in the same cemetery.

**Rev. Erasmus Petro Funk**  
(March 29, 1848-November 13, 1883)  
Pastor: 1876-1877



Erasmus Funk was another Virginia-born pastor whose life journey brought him through Frederick County in the late nineteenth century. Born in Singers Glen, Rockingham County, Virginia, E.P. Funk grew up on a farm and was familiar with hard work for much of his life. When he was 17 years old, he attended a camp meeting run by Rev. J.K. Nelson, another pastor of Weller, and gave his life to Jesus Christ. Afterwards, he joined the UB Church and “advanced quickly in church leadership receiving a quarterly conference preacher’s license in 1871, and admission to the Virginia Conference in 1872. He was ordained an elder at Keedysville, Maryland, in 1875.

At the age of 20 (1868), E. P. Funk married Maggie Ann Jordan in Churchville, Virginia. Their only daughter, Lula, was born a year later.

Rev. Funk served as the pastor of Weller from 1876 to 1877. His brother, Rev. John Bell Funk, was Weller’s pastor a few years earlier, from 1872-1873. Rev. E. P. Funk was described as “a self-made man, applying himself very diligently to his books. Most of his education was acquired through private instruction and his own efforts.” As a pastor, he was considered “...a very impartial brother...was an approachable man,...and the timid children of his Sunday school could feel free and at liberty in Bro. Funk’s presence. He was especially sympathetic in his nature, which led him to visit the poor [and] the afflicted...” Rev. Funk went on from Weller to serve churches at the South Fork and Potomac missions. In 1879, he was granted a transfer to the East Pennsylvania Conference where he pastored the Shamokin First, and Halifax churches. He transferred to the Pennsylvania Conference in 1882 to serve as the pastor of Baltimore Woodberry, which is better known as Otterbein Memorial.



*Rev. Erasmus Funk, wife Maggie  
and daughter Lula, ca. 1875*

Rev. Funk's service to God was cut short by poor health. He died from heart disease on November 13, 1883, at the parsonage in Baltimore, at the age of 35. During the nineteenth century, dying well through displaying one's faith in God's tender care was highly valued as a reflection of one's faith. Rev. Funk's last days demonstrated this faith as reported in a book on the Funk family history:

His end was triumphant, precious promises proceeded from his mouth during his last illness, which was of heart disease and dropsy. Such words as, "I am only sitting here waiting for the Lord to take me." "I never had such a rich experience in my soul in all my life." When his heart-burdened companion would manifest her grief he would say, "Come, Maggie, my dear, don't cry, I want all sunshine in my room."

Rev. Funk got his final wish, according to an obituary written shortly after his death: "And, it is a coincident worthy of record that, though the day was cold and stormy, his room was flooded with a gush of natural sunlight at high noon on that Tuesday when his departing spirit ascended up to the city of light."

Rev. Funk's body was initially interred in Stover's Memorial cemetery near Hummelstown, Pennsylvania, but was later moved to Mechanicsburg Cemetery in Cumberland County, Pennsylvania. His wife and daughter are interred at the same cemetery.

### **Rev. William Otterbein Grimm**

(July 14, 1837-August 24, 1896)

Pastor: 1881-1882



William O. Grimm came from another family with a long tradition of United Brethren pastors. His father, Joseph S. Grimm, was a member of the Virginia Conference from 1841 until his death in 1892. William's brothers John Wesley Grimm and Jacob Luther Grimm were also United Brethren pastors, and a nephew, J. Lower Grimm, was another UB clergyman.

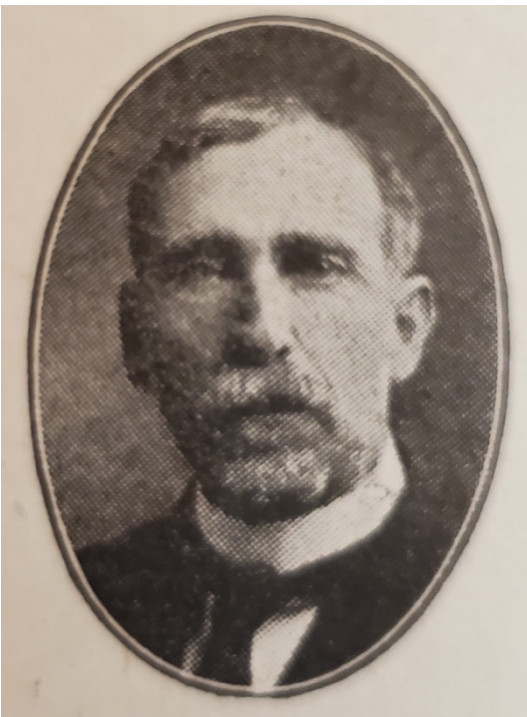
With this tradition as background, William grew up in Rohrerstown, Maryland. He was a schoolteacher before his call to ministry, which began in 1865 with his membership in the Virginia Conference of the UB Church. That same year, he married Martha A. Mullendore, also of Rohrerstown. The couple had eight children, six boys and two girls.

During the Civil War and just after (1864-1866), Rev. Grimm was teaching some of the "freed men" at Vicksburg, Mississippi. Upon his return to the east, he served on circuits in southern Maryland and northern Virginia including: Boonsboro, Potomac mission, Churchville, Rockinham, and Edenburg. Rev. W.O. Grimm was appointed to the Mechanicstown Circuit for 1881-1882. Following his time at Weller, he served briefly as an agent at United Seminary, then

transferred to the Pennsylvania Conference. There he was pastor to several churches: Littlestown Circuit, St Thomas, Big Spring, Bendersville, and Dover. He retired in 1896 to Wormleysburg, Pennsylvania, near Harrisburg. His retirement was short-lived, however. Rev. William O. Grimm died on August 24, 1896, at his mother's home in Rohrersville, Maryland, from typhoid malaria.

Rev. W.O. Grimm and his wife, Martha, are interred at Rohrersville Cemetery in Washington County, Maryland.

**Rev. Sylvester K. Wine**  
(February 4, 1853-January 21, 1911)  
Pastor: 1881-1882?



Was Sylvester Wine a pastor of Weller Church? It is difficult to say for certain from this distant vantage point in the years.

Two sources suggest Rev. Wine was not a pastor at Weller. A history of the Virginia Conference of the UB Church published in 1921, lists the pastoral assignments from 1830 through the early years of the 20<sup>th</sup> century. These lists were based on the official records of the Virginia Conference annual meetings. For the years 1881-1882, Rev. S.K. Wine was appointed to the New Creek circuit in West Virginia. A *Catoctin Clarion* newspaper article from March 1881, reported the same assignment for Rev. Wine, and the appointment of Rev. William O. Grimm as the pastor for the Mechanicstown Circuit.

On the other hand, Rev. Wine's name was listed as serving Mechanicstown in two histories of the Pennsylvania Conference. Rev. Commodore Brane's work in the 1911 *Landmark History of the United Brethren Church* provides Rev. Wine's name as pastor for 1881-1882. Rev. Paul Holdcraft, who published *History of the Pennsylvania Conference, Illustrated* in 1939, also lists Rev. Wine as one of Weller's pastors. A newspaper article published in the *Catoctin Clarion* on January 5, 1882, places Rev. Wine at Eyler's Valley Chapel, which was on the Mechanicstown Circuit, taking part in Christmas entertainment programs by the Eyler's Valley Sunday School on December 26 and 30. This was just after he took part in the Mechanicstown Sunday School meeting on Christmas Day, 1881, as recorded in the Sunday school record for that day.



Did the Virginia Conference make a change subsequent to the announced appointments for the year 1881-1882? Were Revs. Grimm and Wine reassigned? Or, perhaps Rev. Wine simply came to the Eyler's Valley Christmas entertainment program by invitation of the School there? Whatever the case, biographies for both men are included in this history.

Sylvester Wine was born in Harrisonburg, Virginia, in 1853. He attended Shenandoah Institute at Dayton, Virginia, graduated from Lebanon Valley College in 1881, and studied at Otterbein and Princeton Universities. Wine was licensed by the Virginia Conference in 1877 and sent to the Opequon Circuit, near Winchester, Virginia. Rev. Wine was ordained in 1881 and appointed to New Creek, West Virginia. This is also the time he may have served at Weller. Additional appointments in the 1880s included South Branch, Augusta, and Churchville.

Rev. Wine married Lizzie Hopkins Keyes in Waynesboro, Virginia, on October 20, 1885. The couple had three children, a girl and two boys.

In 1887, Rev. Wine became a charter member of the Maryland Conference, serving in Frederick, Maryland. After this, he transferred to the Sandusky Conference in Ohio, but returned to the Virginia Conference in 1896. He then served at Harrisonburg, Winchester, and transferred to the Pennsylvania Conference in 1908, where he served churches in Scotland, Fayetteville, and Marion. Rev. Wine came down with pneumonia on January 6, 1911 and died 15 days later at his home in Fayetteville, Pennsylvania. He is interred at Cedar Grove Cemetery in Chambersburg, Pennsylvania.

**William Richard Berry**  
(October 27, 1852-July 30, 1906)  
Pastor: 1882-1884



Rev. William Berry was born near Mount Clinton in Rockingham County, VA, in 1852. His father, Archibald Berry, was a cabinet maker. William became a Christian at a camp meeting held near Singer's Glen, also in Rockingham County, which is referred to by some as the birthplace of gospel music in the American South. He was licensed in 1871 and ordained 10 years later. He married Margaret Taylor of Hampshire County, WV, on February 22, 1882. The couple apparently had no children.

Rev. Berry served churches in Pleasant Valley, New Creek, and South Branch before he was appointed to Mechanicstown, where he served Weller for two year, 1882-1884. Afterwards, he served churches in Hagerstown, Berkeley Springs, Lacey Spring, Singers Glen, Dayton (Virginia), and Frederick (Maryland). His career spanned 28 years before poor health forced him to retire, but he lived only a few weeks in

a home of his own. He was remembered as “a faithful minister, and few members of the Virginia Conference were more highly esteemed.” Rev. and Margaret Berry are buried in Dayton Cemetery in Rockingham County, VA.

### **William Landers Martin**

(January 24, 1845-January 27, 1917)

Pastor: 1884-1886, 1893-1895, 1901-1902



Born in Mechanicstown, William L. Martin served as the pastor of Weller in three different decades. He was born in Franklinville, near Mechanicstown, in 1845, and raised in the home of Jacob and Matilda Martin along with 10 other brothers and sisters. During the Civil War, Martin served in Company D of the 11<sup>th</sup> Maryland Volunteer Infantry Regiment for a period of three months, and was discharged on September 29, 1864, with the rank of corporal.

By 1870, William L. Martin was working as a miller and lived in the home of a brother, Joseph C. Martin, who was also a miller. (Joseph would later go on to become mayor of Thurmont, a position he held when William died in 1917). A longtime member of Weller’s UB Church, William was a prominent leader in the Sabbath School in the 1870s and 80s. He filled many roles, including that of Superintendent. In April 1871, he received a quarterly conference license, which enabled him to do some local preaching and other

work for the church. William married Emma Alice Sigmund on January 10, 1878. They lived for a time with Emma’s parents, Gottlieb and Elizabeth Sigmund, who were farmers. By 1880, William was working as a clerk in a store. Eventually, William and Emma would have five children, three girls and two boys.

As the years went by, the call to ministry became stronger in Martin’s life. He was licensed to preach by the Virginia Conference in 1881 and appointed to the Clark Mission for three years. In 1884, Rev. William L. Martin was ordained and appointed to serve at his home church in Mechanicstown. Later postings included the Frederick Circuit, Myersville Circuit, Williamsport Boonsboro, Wolfsville and Sabillasville. While living in Boonsboro, in 1896, the family suffered the tragic loss of their eldest daughter, “Lizzie,” to typhoid fever. She is buried in the family plot at the Weller Cemetery.

Rev. Martin and his family lived in Thurmont off and on between appointments. During these years, he also served as Secretary of the Pennsylvania Conference of the UB Church. He retired from active ministry in 1913. In 1916, William came down with Bright's Disease, better known today as acute or chronic nephritis (kidney disease). He died on January 27, 1917, while visiting his daughters in Richmond, VA. His obituaries in the *Frederick Daily News* and *Catoctin Clarion* described him as "much beloved," "of very genial disposition" and as one who helped those in trouble. Rev. Martin is interred at the Weller Cemetery, along with his wife, Emma and daughter, "Lizzie."



*Rev. W.L. Martin & Family, ca. 189),  
(l to r): Scott, Mary, Rev. Martin,  
Matilda "Lizzie," Emma, Sigmund,  
Olive, and Victor.*



*Rev. William L. Martin served in the Civil War. This poem was published in the Catoclin Clarion on June 21, 1883, with a dedication from W.L. Martin. Whether he wrote this poem is not clear, although there is a good chance these are his words. What is evident is that the experience of combat in the war, its memories and the comradeship he experienced, made a deep impression on Rev. Martin, one that he shared with his fellow citizens on Memorial Day in 1883.*

“Strew Flowers”

To the fallen heroes who nobly defended the Red,  
White, and Blue, whose dust quietly sleeps at  
Mechanicstown, Md., this is dedicated.

May 30<sup>th</sup> 1883

By comrade

W.L. Martin

Corporal Co. D. 11<sup>th</sup> Md. Vol. Inf<sup>ty</sup>  
8<sup>th</sup> A.C. [Army Corps] U.S.A.

Hark! Strains of sweet music,  
Fall soft on the ear  
Calling kind friends, and comrades,  
From far and from near,  
To form into column,  
And march to the scene,  
Of the strewing of flowers,  
On the mounds of pure green.

The old flag is waving,  
It beckons once more,  
To her brave defenders,  
Survivors of war;  
To rally around her,  
And think of the true,  
Who fell while defending,  
The Red, White, and Blue.

Let comrades, and people,  
Now fall into line,  
Bear sweet fragrant flowers,  
With laurel and pine;  
To the lone, quiet city,  
Where brave heroes sleep,  
The place that is solemn,  
Where loving friends weep.

The beautiful carpet,  
Of green is now trod,  
By the column of friends,  
Who reverence God;  
And as you move slowly,  
Tread softly the ground,  
And remember the dust,  
That sleeps in each mound.

Now strew fragrant flowers,  
And honor the brave,  
Leave a silent tear drop,  
Upon every grave;  
And show by this kindness,  
Your love for the dead,  
Whose blood for our country,  
Was so freely shed.

Strew flowers, pure flowers,  
Upon every mound.  
Then let all assemble  
On this sacred ground;  
Thank God for his blessings,  
And speak of the brave,  
Who left home and loved ones,  
Our country to save.

With shoulder to shoulder  
They marched to the field,  
And in the hot conflict,  
They chose not to yield;  
But hardships enduring,  
Ah! No tongue can tell,  
The heart-pangs and sorrows,  
Of all those who fell.

Now close this assembling,  
By looking above,  
And ask for a blessing,  
From God who “is love.”  
Then turn in your steps homeward,  
And ever think well,  
Of every brave hero,  
Who so nobly fell.

**Rev. George Jacob Roudabush**  
(December 1, 1846-December 17, 1916)  
Pastor: 1886-1891



George Roudabush grew up in a working-class family in northern Virginia. His father, Zechariah Roudabush, was a miller in Madison and Augusta County, Virginia. The young George was converted to the Christian faith at Shady Grove in Rockingham County, Virginia, in 1866, and licensed to preach two years later. Although his formal education was lacking, he more than made up for by reading and was considered a very able minister of the Gospel.

In 1869, Rev. Roudabush married Martha Elizabeth Huckstep. The couple lived in Greene, Virginia, where George served as a minister and Martha cared for their young son. They had three children over the course of their marriage.

In the years that followed, Rev. Roudabush and family moved where the bishop and the good Lord sent them: Page Valley, Lacey Spring, Augusta, Elkton, and Dayton in the 1870s and early 1880s, were followed by his appointment to the Mechanicstown circuit in 1886. He remained on this circuit for five years. Later, Rev. Roudabush was transferred to the Allegheny Conference and served churches in New Paris, Cambria and Hooversville. In 1904, he transferred back to the Virginia Conference where he was appointed to Boonsboro, Maryland. Rev. Roudabush is credited with building three churches and two parsonages. He received about 500 members into the church over the course of his career. He also served as a presiding elder in the short-lived Maryland Conference.

After retiring from the ministry, Rev. Roudabush found a new career in the newspaper business and in politics. He was elected mayor of Boonsboro, Maryland for the years 1906-1910, 1910-1911, and 1912-1916. In 1910, Roudabush was the manager of a newspaper, the *Boonsboro Times*.

Rev. Roudabush's wife, Martha, died on June 23, 1915. Almost a year later, he married the former Mrs. Fidelia F. Harner of Hinton in Rockingham County, Virginia. Their time together was brief—Rev. Roudabush died in December 1916 at the home of his daughter in Washington, DC. He and his first wife, Martha, are interred at Boonsboro Cemetery.

## **Rev. Alexander Newton Horn**

(July 7, 1866-May 30, 1943)

Pastor: 1891-1893

Alexander Horn was born in Augusta County, Virginia, on the farm owned by his father, Joseph C. Horn. In 1883, at the age of just 17, he received an exhorter's license to preach and work in the UB Church as a lay speaker. Two years later, he was licensed by the Virginia Conference and assigned as a pastor at Deer Park, Maryland, for 1886-1887. He was a charter member of the Maryland Conference, which was formed in 1887, and began his theological studies the same year at Bonebrake Seminary (now United Theological Seminary) in Dayton, Ohio. Rev. Horn was ordained in 1890 and appointed to a church in Williamsport, Maryland. From there, he was appointed to Weller in Mechanicstown.



*Rev. Alexander N. Horn, 1886*

In the years that followed, Rev. Horn served numerous United Brethren churches in the Maryland, Pennsylvania, and Virginia Conferences. Some of those churches include: Newburg, Gettysburg, Fayetteville, Staunton, Boonsboro, Enola, Red Lion, Baltimore Fourth, York Second, Mechanicsburg, and Windsor. His career lasted 48 years from the time of his initial licensing in the Virginia Conference until he retired from active service in 1931.

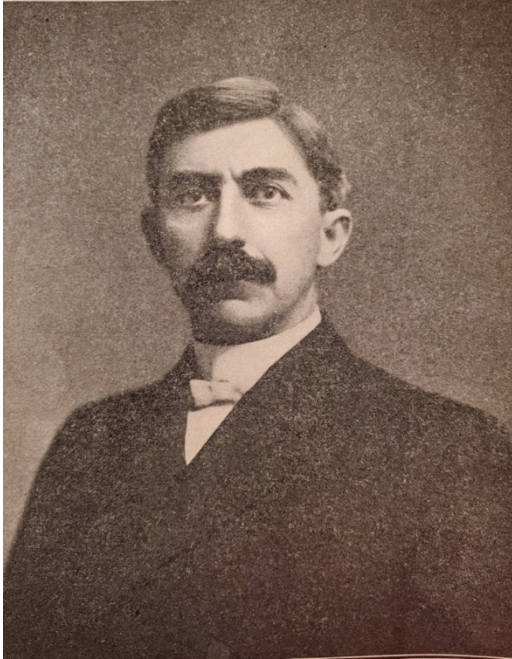
Rev. Horn married Annie C. Hammack, the daughter of another Virginia Conference pastor, in 1890. The couple had at least one child. Annie Horn died in 1928. Not long afterwards, Rev. Horn married a woman known only as "Widow" Miller; she died in 1933. He was married once more to Effie N. Albright. She was his wife at the time of his death from congestive heart failure in 1943.

Rev. Alexander Horn is interred at Oak Hill Cemetery in Augusta County, Virginia, along with his first wife, Annie.

## **Rev. Elmer C.B. Castle**

(February 27, 1863-August 20, 1934)

Pastor: 1895-1898



Elmer C.B. Castle was another Frederick County-born pastor of Weller's Church. Born in Middletown, MD, in 1863, he taught in Maryland public schools before being called into ministry. A graduate of the Dayton Biblical Seminary in Dayton, Ohio, Castle was licensed in the Maryland Conference in 1890 and ordained two years later. He married Luella K. Routzahn in 1888. The couple had two daughters, one of whom (Vada) died at the age of 26. The other daughter (Beulah) outlived her father.

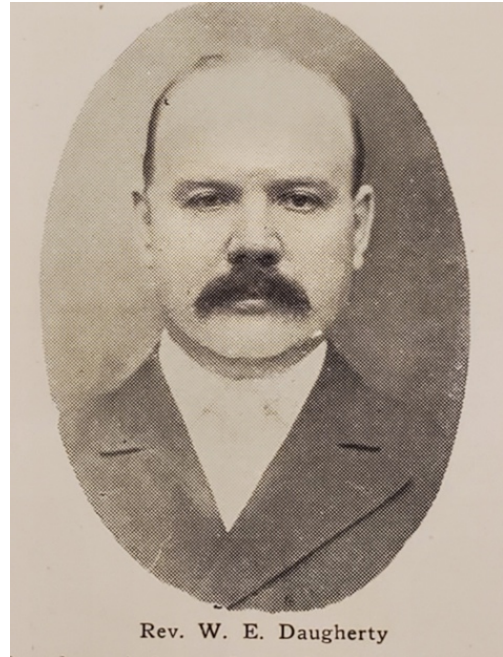
Rev. Castle served the churches in Walkersville and Keedysville before being appointed to serve Weller in Mechanicstown from 1893-1898. He was pastor at Weller when the town changed its name to Thurmont on January 18, 1894. Rev. Castle transferred to the Pennsylvania Conference in 1901 where he served churches in Taneytown, Maryland, and southern Pennsylvania until his retirement in 1933. Some of the Pennsylvania churches he served included Greencastle, Mechanicsburg, Dallastown, and Boiling Springs. Rev. E.C.B. Castle served the Lord for 45 years. He died in York, Pennsylvania, in 1934.

Rev. Castle is buried in the Reformed cemetery in Middletown, MD, along with his wife, Luella K. (Routzahn) Castle and both of their daughters.

**William Emery Daugherty**  
(January 6, 1861-September 16, 1927)  
Pastor: 1898-1901

William E. Daugherty was born on the eastern shore of Maryland and educated in Baltimore public schools. Daugherty married Isabel Vernon Jones in 1881. Over a period of 16 years, the couple had eight children, five boys and three girls. One of the sons, Simpson B. Daugherty, followed his father's footsteps and became a UB minister.

William E. Daugherty was licensed to preach by the Virginia Conference in 1894. He, his wife, and seven of their children lived in Thurmont by 1900. One child had already died and another, an infant, died while they were at Weller. Rev. Daugherty was ordained in March 1901. He went on to serve churches on the Rayville Circuit, Yoe, Shiremanstown, and at Fulton Ave. in Baltimore. He died at Coatesville, Pennsylvania, in 1927, and is interred at Greenmont Cemetery in Hampstead, Maryland, along with his wife, Isabel Jones Daugherty (died 1936).



**Ellis Harwood Free**  
(1862-January 17, 1941)  
Pastor: 1902-1903

The location of Ellis Free's birth is unclear. He may have been born in Maryland or in Middletown, PA. He apparently served some churches in the Pennsylvania and Allegheny Conferences without being formally licensed or ordained. He married Annie M. Miller on March 15, 1888 in York, Pennsylvania. The couple had five children, three sons and two daughters. From 1899-1900, Rev. Free served churches in York Springs, Pennsylvania.

From 1902-1903, Rev. Free was on the Thurmont Circuit. After this, he transferred to the Allegheny Conference for a few years, and then appears intermittently as a pastor in the Midwest. He served a church in Waterloo, Iowa, from 1910-1912. In 1916, he was the pastor at United Brethren churches in Earlton and Urbana, Kansas. Rev. Free remained a member of the Kansas Conference from 1917 until he retired in 1935.



Annie Free died in 1914 and two years later, on August 16, 1916, Rev. Free married Sarah Ewen in Chanute, Kansas. The couple moved around between Kansas and Nebraska. Rev. Free retired from active ministry in 1935. He died in Earlton, Kansas, on January 19, 1941. He was interred in Allison, Iowa.

**Rev. Charles Turner Jones**  
(March 30, 1872-August 28, 1932)  
Pastor: 1903-1905

Rev. Charles Jones is notable for spending his only appointment in a UB Church at Weller. He was born in Cambridge, Maryland, in 1873, and grew up on the Eastern Shore. Charles Jones seemed to have had a strong affection for religion from the time he was very young. He felt called to ministry from the time he joined a Methodist Episcopal Church (North) at the age of eight. He worked for a time as a cashier before experiencing a call to ministry. In 1892, at age 20, he received a license to preach from the Baltimore Conference of the MEC (North) and was ordained two years later. Between 1892 and 1900, Rev. Jones attended Dickinson College in Greencastle, Pennsylvania, and Drew Theological Seminary in Madison, New Jersey. Upon completion of his theological education, Rev. Charles Jones transferred to the Indiana Conference of the MEC (North) in 1903. For reasons that remain unknown, he was appointed as the pastor to the Thurmont charge from 1903 to 1905. After a year-and-a-half, he transferred to the Wilmington Conference of the MEC (North), where he served churches from 1906 to 1924 in Chincoteague, Greensboro, Fruitland, Trappe, Port Deposit, Chesapeake City, in Maryland, and St. Georges in Delaware.

One incident involving Rev. Jones during his time on the Thurmont Circuit was recorded by the *Catoctin Clarion* newspaper in its edition of January 21, 1904:

Sunday 10<sup>th</sup> instant, while driving up thro' the wilds of Little Owens Creek gap in the mountain to fill an appointment at Dodge Chapel [Eyler's Valley Chapel], Rev. C. T. Jones and his wife of scarcely a fortnight and wholly unfamiliar with rugged mount scenery, were dumped out in the snow by the overturning of the sleigh in which they were comfortably seated. A hearty laugh terminated the event neither one being in the least injured.

Rev. Jones was married to Emma Grace Little about 1903. The couple had two children.

Rev. Charles T. Jones was a dedicated clergyperson who served many years. He died from heart failure during a Sunday School service at the Charlestown-Principio MEC (North) on August 29, 1932. He was 60 years old.

## **Gordon Ira Rider**

(June 27, 1877-January 1, 1966)

Pastor: 1905-1909



*Rev. Gordon I. Rider, 1916.*

Gordon Rider was born in Silver Lake, Indiana, and moved to Pennsylvania with his parents at a young age. He taught for four years before entering the ministry at the age of 26. Rider attended Lebanon Valley College in 1905, the same year he received his first appointment, which was at Thurmont. While serving at Weller, Rev. Rider married Cora Ellen Haverstock in October 1905, at New Cumberland, Pennsylvania. The Riders had two children, a son and a daughter.

Between 1905 and 1909, Rev. Rider served churches in Thurmont and Walkersville. In 1909, Rev. Rider was appointed to serve Grace United Brethren Church in Hagerstown. He remained at this post for 43 years, retiring in 1952, the longest service at the same church in the history of the UB in Christ. He achieved a Doctor of Theology degree during his time at Hagerstown.

Rev. Rider died on January 1, 1966. He is interred at Rose Hill Cemetery in Hagerstown, Maryland, along with his wife, who died in 1982.

## Rev. Charles Mayberry Sparrow

(April 13, 1871 - February 16, 1940)

Pastor: 1909-1911



Charles Sparrow was born in West Fairview, Pennsylvania, and grew up in Cumberland County. He married Nora B. Rapp about 1893. The couple had two daughters, Catherine and Caroline. By 1900, Charles was working as the station baggage master in East Pennsboro, Pennsylvania. In 1906, he received a quarterly conference license to preach and served at Wormleysburg, Pennsylvania. He received a license to preach from the Pennsylvania Conference in 1908 while he was attending Union Biblical Seminary in Dayton, Ohio.

Rev. Sparrow graduated from seminary in 1909 and was assigned to the Walkersville circuit in Frederick County, Maryland. This first posting brought the newly graduated Sparrow to Weller. After serving two years on the circuit, Rev. Sparrow was appointed to Newburg, Maryland. Additional appointments in his career included

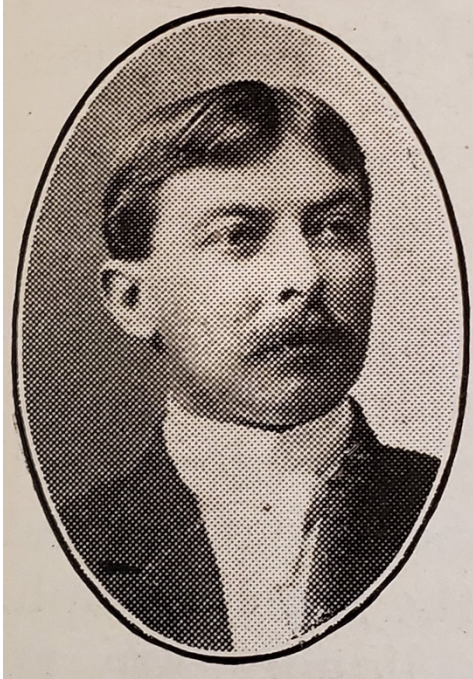
Boosboro, Lamoyne, Greencastle, Windsor and Keedysville. In 1940, while serving at Keedysville, Rev. Sparrow took sick and died after a four-day illness. His wife, Nora, died in 1949 at Hagerstown, Maryland. Both Rev. Charles Sparrow and his wife are interred at Spring Hill Cemetery in Shippensburg, Pennsylvania.



## **Rev. William Jacob Marks**

(January 14, 1872-June 14, 1932)

Pastor: 1911-1912



William Marks was born in Slatington, Pennsylvania, a small-town northwest of Allentown. His father, Peter, was blacksmith. William's service to God began in 1907, at the age of 35, when he was licensed to preach by the Pennsylvania Conference of the UB Church. His first appointments were in Spring Grove and Biglerville, Pennsylvania. Rev. Marks had a big year in 1911 when he was ordained in the UB Church, and married in Sunbery, Pennsylvania, north of Harrisburg, to Fannie M. Spence. The couple had two children, both boys. The year 1911 also brought him an appointment to the Walkersville Circuit, and to service at Weller.

Following his year on the Walkersville Circuit, Rev. Marks served several other UB churches including Mont Alto, Taneytown, and Greemount. In 1921, he transferred to the Philadelphia Conference of the Methodist Episcopal Church. Over the next 10 years, he served churches in Avondale, Mountain Home, Lansford, Wiconisco, and Steelton. In June 1932, Rev. Marks suffered a heart attack and died at the age of 60. He was one of the most highly educated pastors ever to serve Weller and the larger church with degrees from Indiana University, the Bonebrake Theological Seminary, a Doctor of Sacred Theology from Potomac University in Washington, DC, and Doctor of Literature and Doctor of Philosophy degrees.

Rev. Marks is interred at Evergreen Cemetery in Gettysburg, Pennsylvania, along with his wife, Fannie, who died in 1972.

## Rev. Dr. Paul Ellsworth Holdcraft

(September 22, 1891-February 24, 1971)

Pastor: 1912-1916



Rev. Holdcraft served Weller during a critical time in the church's history—the building expansion of 1915. Holdcraft served churches in Maryland and Pennsylvania over his 54 years of active ministry (plus 15 years as pastor emeritus and in supply preaching). He was also a scholar of the United Brethren Church, publishing several books on church history, and was the Historian of the Pennsylvania Conference.

Paul Holdcraft was born near Frederick, Maryland, in 1891. By 1900, he and his family (mother, father, two brothers, and one sister) were living on Church Street in Frederick, where his father worked as a Tomb Stone Agent. By his own account, Paul left school at age 11 to work as a newsboy and, two years later, as a night messenger for the Western Union Telegraph Company. By his own account, Holdcraft was originally baptized and raised in a Lutheran

church but after attending a United Brethren Church “and, being enthused with the spirit of friendliness and brotherly love that pervaded the atmosphere, he attended regularly. Subsequently he was converted, January 9, 1908, in an evangelistic meeting in Frederick conducted by Rev. J.W. Kiracofe (another former pastor of Weller). Two weeks after his conversion, he heard and answered the call to preach the gospel.” He attended Lebanon Valley College for a two-year program but after several nervous breakdowns, young Holdcraft left school for an extended rest period. His first appointment was to the Rayville circuit from 1910 to 1912. Rev. Holdcraft's interest in church history first appeared there with the 1910 publication of a booklet about the Rayville Circuit.

Rev. Holdcraft married Lola McDonald, another resident of Frederick County, Maryland. She attended public schools and graduated high school in 1910 with an eye toward teaching but, in line with the conventions of the time, she gave this up when she married Paul Holdcraft in 1911. He was 20 and she was 19.



*Lola McDonald Holdcraft,  
ca. 1912*

The couple stayed together over 40 years of ministry and his retirement years. By 1920, the Holdcraft's had four children, three girls and a boy. Their son, Paul Holdcraft, Jr., died in 1927 at age 14. All three daughters grew to adulthood and were married.



Rev. Holdcraft was appointed to the Walkersville circuit in 1912 and served as pastor of Walkersville and Weller for four years. He was ordained during this time, in 1913, and was pastor during the 1915 expansion and reconstruction of the front half of the Weller church building. This building project added about 20 feet to the front of the building and replaced two doors that had been part of the original 1830 construction with a single entrance through a bell tower. The

church's stained-glass windows were also installed during this time period. A photograph of Weller, probably taken between 1915 and 1916, shows a man standing on the front steps of the newly renovated church building. A car parked across the street with a 1915 license tag provides a clue to the date of the photo. The man standing on the steps of the church could be pastor Holdcraft.

From Weller, Rev. Holdcraft was appointed to Keedysville and then, York Fourth. There followed three longer appointments: Baltimore Third [Fulton Avenue] (1921-1929), Hagerstown Emmanuel (from 1929-1949), and Baltimore Old Otterbein (1949-1953). He went back to school and earned a Doctor of Sacred Theology degree from Westminster Theological Seminary, and an honorary Doctor of Divinity from Lebanon Valley College in Annville, Pennsylvania. In addition, Rev. Dr. Holdcraft was editor of the Pennsylvania Conference newspaper and was on the staff of the United Brethren Sunday School literature department. He was also the historian of the Pennsylvania Conference for 27 years. Rev. Holdcraft was elected as a delegate to the denomination's general conference five times. He



*Rev. Paul Holdcraft, Lola Holdcraft and children, Martha and Paul, Jr., 1915.*

retired in 1953 while serving at Old Otterbein Evangelical United Brethren Church in Baltimore, but remained involved in the church as pastor emeritus, a supply preacher, and as assistant pastor up to 1968.

Rev. Dr. Paul Holdcraft died in 1970. He is interred at Mt. Olivet Cemetery in Frederick Maryland, along with his wife, Lola, who died in 1982.

**Rev. George Elmer Smith**  
(September 10, 1886-May 5, 1953)  
Pastor: 1916-1918

George Smith was a native of Pennsylvania. He was born in Pleasantville, Bedford County, in 1886, and grew up on the family farm. Smith attended Oberlin College and began preaching in the UB Church after receiving a quarterly conference license in 1909. Two years later, he was licensed to preach by the Allegheny Conference, and began his ministerial service at Houserville, Pennsylvania. Two more appointments in Pennsylvania followed, at Middleburg and Greenwood-Juniata, after which Rev. Smith transferred to the Pennsylvania Conference and was appointed to Myersville and Walkersville, in Maryland. Weller was on the Walkersville Circuit at the time of his appointments from 1916-1918.

Rev. Smith married Bertha Jane Dale on June 26, 1912, in Blair, Pennsylvania. The couple had six children over the years.

After his service on the Walkersville circuit, Rev. Smith returned to Pennsylvania in 1919 and transferred back to the Allegheny Conference from the Pennsylvania Conference. He continued to serve churches in the Allegheny Conference for another 32 years. Some of the churches he served were: Bendersville, Bellefonte, Huntingdon, McKeesport First, Altoona Wehnwood, Middleburg, Westmoreland, Milton, and East Freedom. In 1951, while serving at East Freedom, Rev. Smith suffered a stroke, which left him paralyzed and bedridden. He died of a cerebral hemorrhage on May 5, 1953, at the Community Evangelical Hospital at Lewisburg, Pennsylvania. He was 66 years old.

Rev. Smith and his wife are interred at the Houserville Cemetery in Centre County, Pennsylvania.

## **Rev. Franklin Benjamin Emenheiser**

(May 22, 1870-April 28, 1957)

Pastor: 1918-1920



Born near East Prospect, Pennsylvania in 1870, Franklin Emenheiser received his early training and religious education from his parents. At age 18, he gave his life to Christ during an evangelistic service at a UB Church. He married Catherine Jane Daugherty on October 11, 1891, in Dallastown, Pennsylvania. Together, the couple had nine children, eight of which lived to adulthood.

After discerning a call to ministry, Rev. Emenheiser enrolled in Lebanon Valley College, graduating in 1901. The College Yearbook said of him:

“He is one of the married men of our class, and we have come to the conclusion that the only time he ever was in a hurry was to get a wife.... He is a kind of a slow moving world in himself and we would hardly venture to say what the future has in store for him. It has been rumored that he expects to enter the ministry.”

Rev. Emenheiser was appointed to several circuits including Dover, Rayville, Lemasters, Oakville, Shiremanstown, and Fayetteville before being appointed to Weller. In 1920, he, his wife and seven children became the first clergy family to live in the new Weller parsonage on North Altamont St. in Thurmont. A former historian of Weller, Margaret Fogle, wrote of Rev. Emenheiser: “He was from the Penna. Dutch area, and was a very nice, dedicated man. However, his speech was so full of the Pa. Dutch dialect that many parishioners could not understand him. I remember there was much contention about not understanding his sermons.”

After Weller, Rev. Emenheiser served at Springet and York Haven UB Churches. He retired to his hometown of York, Pennsylvania, in 1939. He resided in York for a few years before his death in Hagerstown, Maryland, in 1957. Rev. Emenheiser is buried in Mount Rose Cemetery in York, Pennsylvania, along with his wife, who died on September 21, 1961.



*Catherine Emenheiser*



**Rev. John Israel Green**  
(December 17, 1884-January 23, 1960)  
Pastor: 1920-1924



John Green grew up in a working-class family in Baltimore before his call to ministry. He was born in the now-defunct town of Warren, Maryland, which was dismantled in 1922 to make way for the creation of the Loch Raven Reservoir. In 1900, John and his family were living in Baltimore where, at age 15, John worked as a laborer in a cotton mill, along with two sisters who worked as cotton twister and cotton spinner.

In 1907, John received a quarterly conference license to preach through Baltimore's Otterbein Memorial UB Church. He was licensed by the Conference in 1908 and ordained in 1911. His first appointment was to Sabillasville, but he withdrew in his second year, probably to attend seminary in 1910. One year later, he received a series of appointments in Pennsylvania and Maryland that included Duncannon, Lemoyne, Baltimore Second, and Walkersville. In 1920, he was appointed to Thurmont where he served as Weller's pastor for four years.

Margaret Fogle, a historian for Weller, described him as “young and a bachelor, which had some of the young ladies in the congregation quite excited. His mother and sister, Maggie, lived with him.” One major change affecting the life of the congregation took place during Rev. Green's pastorate: the Sunday School, a feature of Weller UB Church since the mid-nineteenth century, changed its hours from the afternoon to the morning. The change was controversial because it meant the children, and perhaps some adults, could no longer attend the Methodist Sunday School. As Margaret Fogle explained:

...we went with our Aunt Florence to the Methodist S.S. (A.M.) ...They had an advantage over the Weller building, a separate room for the children's department w/ folding doors that opened into the sanctuary. At 2 PM we went to the U.B. for S.S. and Worship and back in the evening for Christian Endeavor and Worship... [the change] concerned us, because we could no longer attend the Methodist, and we loved Rev. and Mrs. Banes—they were great w/ children. Then, too, the Methodists coming to our afternoon services could not come. However, the final vote was to make the CHANGE, and EVENTUALLY it adjusted.

Following his time at Weller, Rev. Green returned to Pennsylvania where he served churches in York, Mont Alto, and West Fairview. He was married in 1936, at the age of 51, to Pauline Cassandra Fettrow. Rev. Green retired in 1956 after 45 years of serving God in the UB Church. Rev. Green lived in York, Pennsylvania, for four years after retiring. He died in 1960 from a pulmonary embolism. Rev. Green and his wife are interred at Prospect Hill Cemetery in York, York County, Pennsylvania.

### **Rev. William Franklin Kohler**

(April 4, 1880-June 28, 1961)

Pastor: 1924-1928

William Kohler grew up in a large working-class family in Fayetteville, Pennsylvania. He was the second child born to Alison and Alice Kohler. His father was a laborer working for the railroad in Franklin County. William followed his father into railroad work. By 1900 when he was 20 years old, he worked for five months as railroad laborer. He continued in the railroad industry and by 1910, was working as a mechanic on engines and pumps.



In 1905, William married Mary Catherine Straley in Greencastle, Pennsylvania. Their first son, Henry, was born two years later. The Kohlers had one other son.

Sometime after 1910, William Kohler experienced a call to ministry in the UB Church. In 1916, he was licensed to preach in the Pennsylvania Conference and appointed to the Carlisle Circuit followed by an appointment to Myersville, Maryland. Rev. Kohler was ordained in 1923 and appointed to Thurmont the following year. He remained the pastor of Weller until 1928. Margaret Fogle, a Weller church historian, wrote of Rev. Kohler's time at Weller: "He was a very good preacher, heavy on Evangelism. When a Mr. and Mrs. Christie, excellent singers, came from Baltimore to assist for two weeks, the church would be crowded." There was some controversy in the church during Rev. Kohler's pastorate, as Margaret Fogle recalled, when a member "somehow got involved w/ the Klu Klux Klan. He in turn got Rev. Kohler interested."

After serving at Weller for four years, Rev. Kohler was appointed to several churches in Pennsylvania including: Wormleysburg, Chambersburg Park Avenue, and Emigsville. Mary Kohler died in 1943. A year later, Rev. Kohler married again. His second wife was Bessie A Flack, herself a widower.

Rev. Kohler continued to serve in the United Brethren and, following the 1946 merger with the Evangelical Church, the Evangelical United Brethren (EUB). He served congregations in Dillsburg

and Scotland, Pennsylvania, before retiring from his last appointment at Youngs-Mt. Zion in 1953. His last years were spent in Chambersburg, Pennsylvania, until 1959 when his failing health prompted a move to Riverton, New Jersey. He lived there with his son, Preston, until his death in 1961. Rev. Green is interred in Norland Cemetery in Chambersburg, Pennsylvania. Buried with him is his first wife, Mary Catherine (Straley) Kohler.

**Rev. Harry Emerson Krone**  
(May 23, 1885-April 30, 1978)  
Pastor: 1928-1937



Rev. Harry Krone was the pastor at Weller for nine years during which another major expansion of the church took place—the excavation and construction of the church’s basement. He was also active in sponsoring revivals to bring more people to Christ.

Harry Krone was born in Conewago Township in York County, Pennsylvania, in 1885. His father, Bartlett P. Krone, owned a saw and grist mill in Warrington. Harry was the oldest of five children in his family. A brother, Martin E. Krone, also became a minister of the Gospel. Harry Krone attended public school until the age of 14 when he had to go to work on the family farm. He worked in a bake shop for a time and, after three years of night school, achieved certification as a public-school teacher in 1909. On August 24, 1910, Harry married Mary E. Stein of

York, Pennsylvania. Together, the couple had six children including two daughters and three sons.

In a few years, Harry Krone became more active in his UB Church and received a license to preach from the Pennsylvania Conference in 1912. His first appointment was to the Rayville Circuit and was the pastor immediately following another pastor of Weller, Rev. Paul Holdcraft. After five years at Rayville, Rev. Krone served at Myersville, Yoe, and Baltimore Fourth UB Church [now Salem UMC]. In 1928, he was appointed to the Thurmont charge, which included Weller, Deerfield, and the closed Eyler’s Valley Chapel.

Rev. Krone’s time at Thurmont is recounted in detail in a book he wrote, *Come On, Let’s Get Busy*. Highlights of his time here included:

- Twice-a-year Evangelistic campaigns held alternately at Deerfield and Weller. Rev. Krone credited these with reaching more people for Christ than he could have in a city church.
- Construction of a Social Room in the basement of Weller in 1929 at an estimated cost of \$5,000. Most of the labor was done in the evenings by church members under the supervision of the contractor.
- A 100<sup>th</sup> anniversary observance in October, 1930, featuring a pageant, sermons given by recent past pastors of Weller, and a 100-voice choir.

Rev. Krone was remembered as a pastor who got things done. “He was a very hard worker. If the congregation balked in carrying out a project, he would go ahead and do it himself,” wrote former Weller church historian Margaret Fogle. “He was a good musician and he organized and directed a fine choir.” One point of contention with Rev. Krone for some, according to Fogle, was the amount of time he spent gardening. “He owned a fruit orchard in York Co., Pa.—some in the congregation criticized because he spent too much time in the orchard.” Despite this, Rev. Krone brought a great deal of energy to the ministry and accomplished much for the Lord during his time at Weller.



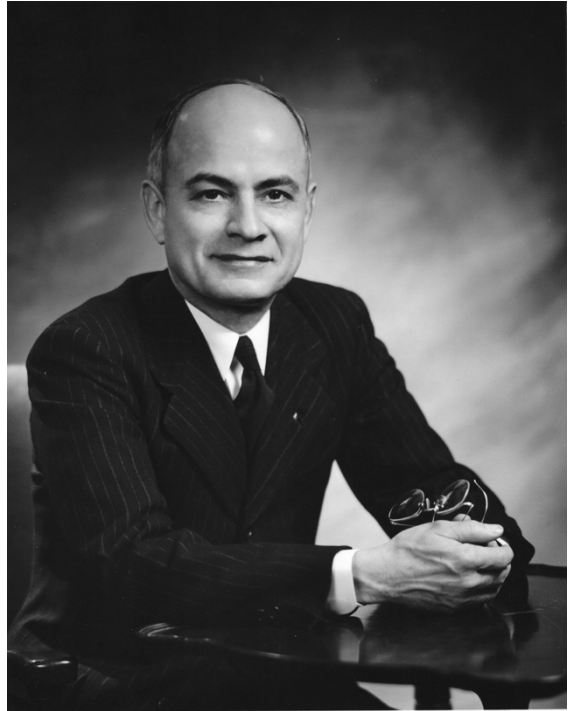
Rev. Krone recalled his time at Weller fondly in his autobiography: “It [Thurmont] meant nine years of the most fruitful results as far as baptisms, confessions of faith and receptions of members into the three churches, as a result of the Evangelistic campaigns conducted in all the years of my ministry” (Krone, 129).



After serving the Thurmont charge, Rev. Krone served churches in both Pennsylvania and Maryland including Greencastle, Enola, Mt. Tabor, and Baltimore Old Otterbein. He retired from Old Otterbein in 1957. He returned to Thurmont to live for several years until poor health forced a move to the Quincy United Methodist Home in Quincy, Pennsylvania. He died there on April 30, 1978, at the age of 92. His funeral was held at Weller. Rev. Krone is one of four former pastors buried in the Weller Cemetery. He is interred here along with his wife, Mary.

**Rev. Ivan Guy Naugle**  
(April 1, 1898-August 24, 1989)  
Pastor: 1937-1954

Rev. Ivan Naugle has the distinction of being the longest serving pastor in the history of Weller's Church. His appointment to Weller lasted 17 years. He was the pastor during the Second World War, and at the time of the 1946 merger between the UB Church and the Evangelical Church (formerly the Evangelical Association), which formed the Evangelical United Brethren Church (EUB).



Ivan Naugle was born in Ortanna, Pennsylvania, on April 1, 1898. His father, Edward Naugle, worked as a day laborer in the agricultural area of Franklin in Adams County. Ivan was working as a clerk in G.W. Weaver's Hardware store in Gettysburg when he was inducted into the U.S. Army in October 1918. He served for less than 60 days, after which he was honorably discharged back into civilian life. In 1922, Ivan married Helen Louise Geiselman in Gettysburg on June 21, 1922. Two years later their daughter, Mary Elizabeth Naugle, known as "Betty," was born in Adams County, Pennsylvania.

The Naugles were longtime members of the UB Church. The faith ran deep in their family. So it may not have come as much of a surprise when Ivan was called to ministry. He was licensed to preach by the Pennsylvania Conference in 1929, with his first appointment at Manchester, Maryland, from 1929 to 1937. During this time, he received a degree from Westminster Theological Seminary.

Rev. Naugle was appointed to Weller's Church in 1937. He was described by former church historian Margaret Fogle as "a very sincere, passionate man." Just three years into their time at Weller, Rev. and Mrs. Naugle suffered the tragic loss of their only child, Betty. An invalid since birth, Betty contracted pneumonia in February 1940, and died after an illness of one week. She was 16 years old. Betty is buried in the Evergreen Cemetery in Gettysburg, Pennsylvania.

During Rev. Naugle's pastorate, the sanctuary was renovated, and new chancel furniture built by a local carpenter. That furniture is still in use today. The Weller Sunday School was growing dramatically during this time, so the Church Board rented a school bus to bring people without transportation from the Catoclin area. A missions group for young women, the Otterbein Guild,

was organized during Rev. Naugle's time but it declined over a few years as the young ladies married and new members were not to be found. Another group, the Christian Endeavor Society, succeeded in recruiting children and young people, so that their nascent faith in Christ would grow. This group formed a choir and took part in Christian Endeavor rallies around the state.

After Weller, Rev. Naugle was appointed to the EUB Church in Keedysville, Maryland. He served there until the merger of the EUB and Methodist Churches in 1968, at which point he retired from fulltime ministry. Rev. Naugle remained active in retirement serving churches in Littlestown, Pennsylvania for several years. He eventually returned to Gettysburg and was a member of the United Methodist Church there at the time of his death on August 24, 1989. His obituary lists his many and varied activities as: member of Masonic Lodge 336 in Gettysburg, charter member of the Gettysburg Lions Club, member of Gettysburg Lodge, Independent Order of Odd Fellows, and member of the Pennsylvania Conference Choir.

Rev. Naugle, his wife Helen, and their daughter Betty, are interred at Evergreen Cemetery in Gettysburg, Pennsylvania.



*Christmas card from the Naugles, 1949*

**Rev. Elmer Ross Andrews**  
(March 3, 1900-September 19, 1981)  
Pastor: 1954-1968



Elmer Andrews was born in Hagerstown, Maryland, as the 19<sup>th</sup> century turned to the 20<sup>th</sup>. His family consisted of his parents, David H. Andrews and Florence (Devilbiss) Andrews, one brother, and three sisters. Elmer grew up in Hagerstown and went to work in a local weaving factory where, by 1920, he worked as a foreman in the silk mill. The following year, he was licensed to preach by a quarterly conference of the UB Church and recommended for a full license as local pastor by Hagerstown Grace UB Church in 1925. Ordination followed five years later, in 1930.

In 1926, he was appointed to serve a church in Mont Alto, Pennsylvania. There he met his future wife, Helen Hafer. The two were married on November 25, 1926. The couple had two children, David Hafer Andrews and Dorothy F. (Andrews) Clever, who is a member of Weller UMC.

Future assignments in the United Brethren Church included Rohrerstown, Fayetteville, and Chewsville. In 1946, the United Brethren merged with the Evangelical Church to form the Evangelical United Brethren Church. Rev. Andrews served an EUB church in Newburg, Maryland, and then, from 1954-1968, the Thurmont-Deerfield charge.

There was a great deal to do at Weller in the 1950s and 60s. According to an earlier historian of the church, Margaret Fogle, Rev. Andrews faced several challenges during his pastorate. "There was a lot of hard work ahead, trying to build up the Worship service, but the Jr. [Sunday School,] Room was overcrowded with a class in the kitchen and one in the little room under the tower. Rev. Andrews started 'Cash Days' with the offering going into the Building Fund." The Education Wing was added in 1957, which greatly alleviated the overcrowded classrooms. New hymnals were purchased in



*Helen (Hafer) Andrews*

1954; a new Wurlitzer Electronic Organ was added in February 1957; and the church's spire was dedicated in June 1965.



*Rev. Andrews on the front steps of Weller EUB Church, February 1960*

By the late 1960s, Rev. Andrews had served over 40 years in ministry. It was time for him to retire. He left active ministry in 1968, the same year the EUB Church merged with the Methodist Church to form the United Methodist Church. Rev. Andrews continued to serve as a supply preacher at Shiloh United Methodist Church in Hagerstown from 1969 until 1981.

Rev. Andrews died on September 19, 1981, at the age of 81. He is interred at Rest Haven Cemetery in Hagerstown, Maryland, along with his wife, Helen. Rev. Andrews left quite a legacy at Weller and in the United Methodist Church as well. Rev. Andrews was the start of a four-generation run of United Methodist pastors in his family including his son, Rev. David Hafer Andrews, David's son Rev. Richard Willard Andrews, and Richard's daughter, Rev. Sarah (Andrews) Schlieckert.



## Rev. Raymond McClellan Kingsborough

(October 5, 1922-November 25, 2018)

Pastor: 1968-1977



Raymond Kingsborough was an EUB pastor who transitioned to the United Methodist Church when the two denominations merged in 1968. He was born in Craighead, Pennsylvania, about three miles south of Carlisle. His father, Leroy Kingsborough, was a farmer who owned his own farmland in Monroe, about six miles southeast of Carlisle. Raymond grew into farm work and was working as a farm laborer in 1940 at the age of 17. Two years later, in 1942, he worked at Todd Carpet Mill in Carlisle. In 1945, he graduated from the Messiah Academy in Grantham, Pennsylvania, and continued to take courses at Grantham Bible College (now Messiah University). His senior year Yearbook said of Raymond he was interested in ministry and that he was “Sincere—Raymond is interested in the deeper things in life.” His favorite saying was: “That’s real!”

Upon graduation, Raymond was licensed in the Wesleyan Methodist Church and probably did some part time work in the church. On January 1, 1946, Raymond Kingsborough married Miss Pearl Irene Wilhelm. The couple was united in marriage by the United Brethren pastor of the Mechanicsburg UB Church. Pearl was a teacher in the Grace and Hope mission and was employed at the Reliance Manufacturing Company. The couple had two sons, Stanford and David. From 1949 to 1957, Raymond supported the family by running a tire store and gas station located on South Hanover Street in Carlisle, Pennsylvania. In a tribute to his wife, Pearl, Rev. Kingsborough recalled that the gas station was “open six days and closed on Sunday so the family attend church and Sunday School.” During these years, Raymond continued to take classes parttime to complete a B.A. Degree in Religion from Messiah College.



*Raymond Kingsborough  
with his wife, Pearl.*

Raymond and family joined the EUB Church during the 1950s. His interest in ministry was affirmed when he was appointed to serve a three-point charge in Manchester, Maryland, in 1957. Two years later, in October 1959, Rev. Raymond Kingsborough was ordained in the EUB Church. In 1960, he was appointed to serve three churches in New Bloomfield, Pennsylvania. He was appointed to the Thurmont/Deerfield charge in 1968.

Rev. Kingsborough arrived at Weller following the major building expansion of 1957. With so much effort focused on the new Education Wing, much of the church's other maintenance needs had been deferred. Rev. Kingsborough oversaw a renovation of the sanctuary, the replacement of the organ, and the purchase of a new parsonage. He was also present on the day when U.S. President Jimmy Carter visited Weller, an event that was front page news in the Frederick newspaper. Rev. Kingsborough was an enthusiastic preacher who stirred the souls of those who heard him preach. On the family side, Rev. Kingsborough and Pearl became foster parents to two nine-year old girls, Fay and Dale. Neither girl could read when they arrived, but Raymond taught them. After two years, Dale returned to her parents but Fay lived with the Kingsboroughs until she was an adult.



*A presentation at Weller.*

After his appointment at Weller, Rev. Kingsborough served United Methodist churches in Martinsburg, West Virginia, (Pikeside from 1977-1983), and the Darlington, Maryland charge (1983-1988). He retired in 1988 to his home in Carlisle, Pennsylvania. His wife, Pearl, died there in 2006. Rev. Kingsborough remained connected with Weller by taking part in picnics and fellowship meals. Well into his 90s, he would drive (sometimes by himself, sometimes with his son, Stanford) from Carlisle to Thurmont for a tasty church dinner.

Rev. Kingsborough died at home on November 25, 2018, at the age of 96. His son, Stanford, who lived with his father, died three days later November 28. Rev. Kingsborough and his wife are interred at Springville Cemetery in Boiling Springs, Pennsylvania.

**Rev. Carol (Cosens) Yocum**  
(1949-Present)  
Pastor: 1977-1986



Carol was born in 1949 and grew up in various communities in central Michigan. She was active in church from the age of three and her high school experience at Trinity UMC in Lapeer, Michigan, was an important part of her call to ministry. She participated in Sunday school, worship, United Methodist Youth Fellowship and a weekly Bible study for high schoolers. She attended high school in Lapeer and graduated from Adrian College, a United Methodist school, with two majors in sociology and religion, along with a history minor. She did student teaching her last semester of college and in her

senior year of college, she worked every weekend as the Youth Director for middle and high schoolers at Trinity UMC in Swanton, Ohio.

Carol felt a call to ministry at age 16 and attended Wesley Seminary in Washington, DC, from 1971 to 1975. In 1973, Carol was ordained Deacon (the first step in ordination in those years) and became a member of the Detroit Conference of the UMC. She started out as a student pastor of Bolivar, Millville, and Engle UMC's, which were part of the Harpers Ferry Parish within the Jefferson County Cooperative Parish (23 UMCs). Carol and Dennis Yocum, friends for several years, began dating in January of 1975. She continued pastoring at Harpers Ferry, which became a full-time appointment after her graduation from seminary. Carol and Dennis were engaged in the fall of 1975 and married May 1, 1976. Carol transferred into the Baltimore Conference in 1975—the Bishop of the Detroit Conference at that time would not accept any clergy couples into the Conference. The District Superintendent on the Frederick District was Rev. David Andrews (his father Elmer Andrews pastored Weller/Deerfield and his sister is Dorothy (Clever) and the Bishop was James K. Matthews. They were more than gracious in helping Dennis, a member of the Central Pennsylvania Conference, and Carol transfer into the Baltimore Conference, appointing them to nearby parishes. Carol was ordained Elder in 1976.

Rev. Carol's 38 years in ministry included appointments to: The Bolivar Charge of the Harpers Ferry Parish, West Virginia, 1973 to 1977; Weller/Deerfield Charge, 1977 to 1986; Calvary UMC, Mt. Airy, Maryland, 1986 to 2005; Reisterstown UMC, Reisterstown, Maryland, 2005 to 2011 (Pleasant Grove UMC, Upperco, was added in 2009).

Carol was the first woman to serve as pastor in all but the last of her appointments. She loved being a local church pastor; she was the senior pastor with Dennis as the associate for 10 ½ years (2 years at Weller UMC and 8+ years at Calvary UMC), then she became an associate pastor for Dennis for 10 ½ years. She was a senior pastor again in her last appointment at Reisterstown UMC, with Rev. Dick Harden as the associate.

Carol was 28 years old when she was appointed to Weller and Deerfield Churches; she followed a long line of pastors who often retired after serving the Charge. Initially, there was a cautious response to her appointment to Weller. She thoroughly enjoyed being pastor and was very sad to be reappointed nine years later. The congregation grew from about 125 in worship to about 175 in worship over the years. New ministries were developed and there was much capable lay leadership. Some of the new ministries included:

- A Caring Committee involving laypeople in congregational care and community help.
- Adult Bible studies (like Disciple) with a charge group led by the pastor.
- All Congregation Retreats.
- Charge fellowship events at Eyler's Valley Chapel and at Weller.
- Mission conferences with speakers and Faith Promise giving for support of new mission projects.
- Creation of a Council on Ministries separate from the Board to focus on ministries in 4 areas.
- Lay Witness Missions, concerts, special services.
- Charge Men's group.
- Celebrated 150 years in ministry as a congregation.
- Youth Choir in various configurations.
- Expanding the parking lot.
- Renovating the sanctuary.

Events and care that I so appreciated as a pastor:

- First, a baby shower in 1978 attended also by Dennis' Lewistown congregation and the Weller/Deerfield UMCs for our first baby, Julianne, born December 21<sup>st</sup>. (Julianne was the first baby born to a pastor of the charge in more than 80 years.) Julianne has many fond memories of the kindnesses of so many in the parish; and when Elizabeth was born 4 ½ years later with unexpected problems, the congregation was again amazing in their support.
- Second, a 5-week Sabbath leave to take 4-week course in Jerusalem, Israel, call *The Bible in Its Setting*.

- In 1984 Dennis and I were reevaluating our workload because of the demands from Elizabeth's schedule as an infant with special needs. Dennis decided to ask for a parttime appointment and go back to school to work on a Doctor of Ministry degree. He would pick up more than half of the childcare. Roy Clever, Pastor-Parish Relations Committee Chair at the time, asked if Dennis might be appointed to the Weller/Deerfield Charge part time. We had not considered working together, but that began a 21-year stint of pastoring together that we will always cherish for ourselves and for our girls. Dennis was also invited to become a chaplain in the West Virginia Air National Guard in Martinsburg; he qualified as a pastor with military experience (Vietnam veteran).
- The lovely parsonage that was provided and the Trustees allowing us to do some "projects" at the house—like wallpapering a few walls; putting an office suite in the basement; building a patio slab and pergola; and, putting in garden boxes.
- It is impossible to name all the kindnesses of so many of the people at Weller; we had many wonderful office administrators over the years, but Peggy Royer will always remain #1; she had great skills and a delightful disposition for managing both office and pastors!
- Ralph Stottlemeyer retired as bank president in 1977; Carol thought of him like a father and often turned to him for counsel about issues and needs in the life of the parish. He was never dictatorial but always a good sounding board. And there were so many others who were good guides to a young pastor just getting started.

The Yocum's continue to live in the home they purchased in 1996 after the Mt. Airy parsonage was demolished to make way for a new wing on the Calvary Church building. Elizabeth still lives with her parents; she works in the Deli of the local Safeway store. Julianne married Adam Erbrecht in 2001 while in graduate school at Emory University in Atlanta. Julianne has been on the staff of Burke Presbyterian Church in Burke, Virginia, as the full time Director of Music Ministries since 2003. She and Adam have 3 children: Drew, Elis, and Clara. Karalee was born in 1988 after we moved to Mt. Airy; she lives in Urbana with her husband, Zack Nagel and their two girls: Molly and, Emaline. Karalee is in her 11<sup>th</sup> year teaching school, currently as the Reading Specialist at Twin Ridge Elementary.

Rev. Carol Yocum retired in 2011 with 38 years of ministry; she retired 4 years earlier than expected because her mother had come to live with them and needed someone to be with her; Carol's mother was diagnosed with Alzheimer's on Carol's first day of retirement; she died three years later in the Yocum's home where she was cared for.

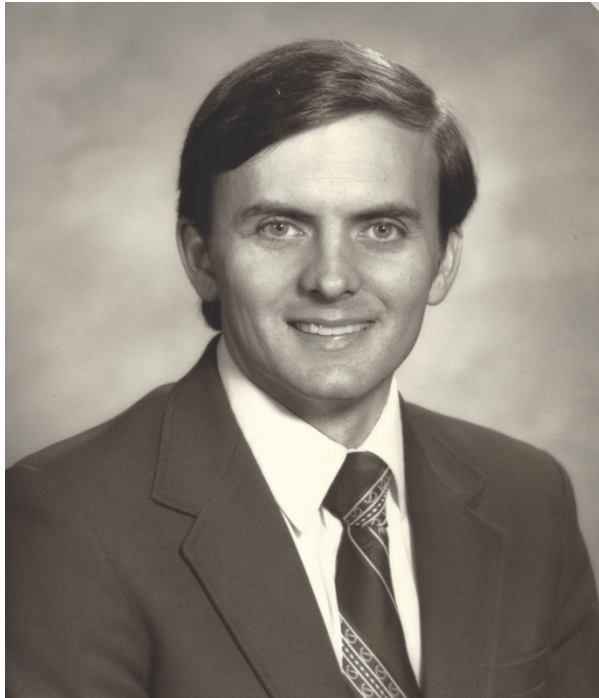
In retirement, Carol chairs the Missions Team at Damascus UMC where she worships and is part an adult Sunday School class. She does a lot of flower and vegetable/berry gardening, is a member of a monthly book club, coordinates a program for New Pathways of Pressley Ridge in Towson that helps their aging-out foster care young people (age 21) to set up their first apartments with good used furniture and new household items unique to each age-out. Dennis is the "grunt" man

with loading and unloading the furniture. Most years we travel to Florida for Spring Training games with the Orioles and stay in our 5<sup>th</sup> wheel RV; we also camp several times each summer with our grandchildren.

### **Rev. Dr. Dennis Edward Yocum**

(1945-Present)

Associate Pastor: (1984-1986)



Dennis was born in October 1945, in Clearfield, Pennsylvania. He graduated from Clearfield High School in 1963 and then attended Grove City College where he earned a BS majoring in Electrical Engineering in 1967. Working as an engineer from 1967-1970, he was drafted into the U.S. Army in 1970, and served in the Signal Corp for a year in Viet Nam. After separation from the Army, he attended Wesley Theological Seminary in Washington, DC, earning the MDiv Degree in 1975. He earned the DMin degree from Asbury Theological Seminary, Wilmore, KY in 1996.

In Seminary, Dennis was a friend of Carol Cosens since 1972. They began dating in January 1975 before they both graduated from Wesley Seminary the following Spring. Dennis was to return to the Central Pennsylvania Conference and Carol to Detroit Conference to pastor, but both decided to stay in the Baltimore Conference where Frederick District Superintendent, Rev. David Andrews, happily had appointments for them. They were married on May 1, 1976.

During his 39-year career in ministry, Dennis served in the following appointments:

1973-75 Part-time Youth Pastor, Wesley UMC, Alexandria, Virginia

1975-84 Pastor, Lewistown UMC, Thurmont, Maryland

1977-82 Pastor, Mt. Zion UMC, Sabillasville (on Lewistown Charge)

1984-86 Associate Pastor, Weller-Deerfield UMCs

1985-2005 Chaplain, West Virginia Air National Guard, Martinsburg, West Virginia

1986-2012 Associate Pastor/Pastor Calvary UMC, Mount Airy, Maryland

In addition to what Carol cites, I include the following remembrances:

Although I pastored but two years of Carol's nine years at Weller, I lived in Weller's parsonage all nine years. Harry Miller was Trustee Chair those years, and he was outstanding in caring for

the parsonage and other church property. What a great house it was for us. Two of our daughters were born while we lived there.

In 1977, I bought an old, rusty 1951 Ford Victoria in Creagerstown, towed it home, and stashed it in the two-car parsonage garage. I suppose folks wondered, what is he going to do with that old thing? I removed the engine and began work on the car. When our first daughter, Julianne, was born in 1978, that was the end of restoring the car. Well, I am still working on it. I have put 950 hours labor into it, most of it since I retired in 2012. I hope to drive it in two years. Perhaps it will make its way to Thurmont someday soon?

When I came to Weller UMC in 1984, Margaret Fogle was retiring as long time Church Organist/Choir Director. Lori Eyler, Mark's new bride, became the organist. As I had directed the choir at Lewistown Church, by default I was drafted as Choir Director. Thanks to Lori's musicianship, we made good music and had fun doing it those two years.

Concern for missions—international, regional, and local—has been a life-long interest. I remember traveling to West Virginia with a group mostly from Weller to help with flood relief. We did our share of digging mud from basements and crawl spaces under homes. The following June, our family moved to Mount Airy to pastor Calvary UMC. At the farewell party, Roy Clever, who had been on the mission trip, gave me a spade shovel painted green as a trip reminder. That shovel finally broke a few years ago after years of hard use. Each time I used it, I remembered Roy and the dirty work many of us did on that mission trip.

In retirement I enjoy spending time with Carol and our family, which includes five grand kids. I am still singing. Since retiring, I've been singing in the choir directed by our daughter, Julianne, at Burke Presbyterian Church in Northern Virginia. I am a regular participant in Kairos Prison Ministry in Maryland, and I spend time maintaining our vehicles, especially restoring the antique 1951 Ford Victoria. Dennis is on the Board of Listen, Love, Pray, which is a ministry of support and healing for people with addictions and other health/life issues. We enjoy camping in our fifth wheel trailer about six weeks most years, often with our grand kids. Retirement has been a good experience for us, and we highly recommend it when it is your turn.

Our nine years in Thurmont at Weller's Church were a wonderful time for us and our young family. We pastored so many great people in the churches we served. I have very warm feelings for Weller and the kindness so many people showed us. Thank you, Weller people!!

## **Rev. Barry Hidey**

(1955-Present)

Pastor: 1986-1993



Barry Hidey is a Maryland native who was the pastor of Weller for seven years starting in the mid-1980s. He was born in Baltimore City, Maryland, in 1955 and attended schools in that area until graduating from Woodlawn High School in 1973. Barry went on to college and graduated from the University of Maryland, Baltimore College in 1977. He studied theology at Gordon-Conwell Theological Seminary, an evangelical seminary which has its main campus in Hamilton, Massachusetts, graduating in 1980. Rev. Barry Hidey was ordained a Deacon in the Baltimore Washington Conference in June 1979, and Elder in June 1981.

During his years of active ministry, Rev. Hidey served the following churches: Reisterstown, 1980-1986; Emory, 1986-1989; Weller, 1986-1993, including Catoctin Mountain Parish from 1989-1993; Leonardtown, St. Paul's, 1993-1999; Bel Air, 1999-2015; Bel Air: Mt. Vernon Cooperative Parish; Fallston, Ebenezer-William Watters Cooperative Parish, 2015-2017. He retired from fulltime ministry in 2017 and lives in Bel Air, Maryland, with his wife, Holly.

Rev. Hidey remembers from his time at Weller: Weller was our favorite church. There were so many ways in which God used Weller to help me to be all that God wanted me to be as a pastor, husband, father, and friend. When I got the call from our District Superintendent, Rev. Warren Ebinger, I was ready for a new appointment as I was experiencing some ministry burnout. Holly and I were eager to travel to Thurmont to meet the Pastor Parish Relations Committee. Rev. Carol covered both Weller and Deerfield each Sunday, and it was worked out that I would be appointed to Weller and Rev. Pat Drake would be appointed to Deerfield.

God used this move to begin working on me. It took a while, but through the variety of ministries, Bible Studies and a supportive congregation, God began to renew me. At the same time, The Upper Room ministries of the UMC started a spiritual renewal weekend called "The Walk to Emmaus." A good friend of ours, who was Holly's youth group leader, began to share with us his experience on this weekend retreat. I ended up being on the first Maryland Emmaus Men's Weekend and



Holly on the first Women's weekend. The theme of my weekend was about the powerful and amazing grace of God. I had given sermons on that topic but, for the first time, I got to listen to clergy and lay team members tell me the story of God's grace. That amazing grace changed me and I left that weekend a changed man, pastor and husband! As I shared my story of God's amazing grace, through testimonies and the Amazing Grace sermon series, it began to touch and change Weller. Weller was a Gateway to Grace!

As Jesus did his renewal work in me and Holly, we felt led to become foster parents for pre-adoptive infants with Bethany Christian Services. Holly soon became one of the most popular people in church each time a new baby arrived. Of course, each arrival of the four newborn girls brought the comments – "How can you give up this cute baby girl?" or "Now you have a boy, you are really going to want to keep this cute guy!" And the God of grace did call us to adopt Garon.

I am so thankful for our years at Weller and pray that vital and life changing ministry will continue. Holly and I are thankful for your prayers, encouragement and love you have shown us.

We are enjoying our retirement, spending as much time as possible at the beach! Two years ago, we downsized and moved into a 55 and older townhouse community in Bel Air.

Our daughter, Sarah, lives in Boston, where she is the Director of Development at Refuge Point, an international organization that advances solutions for at-risk refugees primarily in Africa and the Middle East. Rachel is the Manager of the Harford County Office of Disability Services where she helps to make Harford County accessible to people of all abilities. Rachel and her husband, Justin, a high school English teacher, and our three grandchildren, Max, Jack and Abby, live just two miles away. We enjoy them immensely. Garon lives three miles away in a Catholic Charities home with three other men.

Through the years, we have taken our annual trips to Thurmont so Garon can go into the sanctuary, walk to the baptismal font and remind us where he was baptized. He also "must" visit his special people who have continued to encourage and support him. Though we left when he was three, Weller definitely holds Garon's favorite memories, especially of the loving people. He knows every name in the Weller Church directories that he has received through the years. Teddy, our new mini-Labradoodle, keeps us walking and laughing! We especially look forward to times at Bethany Beach with our whole family!

Garon and I are involved in the Special Needs Ministry of Mt Zion UMC, "Beyond Capernaum." I have filled in preaching several times, but I enjoy worshipping with Holly now, instead of preaching. I am a certified University of Maryland Master Gardener in Harford County. We educate people about safe, effective, and sustainable horticultural practices that build healthy

gardens, landscapes, and communities. I have worked with a local Lutheran Church that created a community vegetable garden with 128 raised beds.

Thank you, Weller Church for the impact you had on my family, my ministry and faith development. You cared for us and loved us so well.

Barry and Holly Hidey

*The next pastor of Weller presents a unique case. Not long after leaving Weller, they took a leave of absence and underwent gender reassignment surgery, becoming the first transgender clergy to seek an appointment in the Baltimore-Washington Conference. The gender she held while at Weller UMC is not the same one she has identified with for over 20 years. The role of transgender people is one which the Church and the society is still wrestling. It is not my desire to enter into theological or political debates over transgender persons in this book. However, I do wish to respect the dignity of this former pastor's gender identity. As a result, I have chosen to refer to her using the pronouns she/her/hers. Recent writing style guides, from the Associated Press and The New York Times, recommend not mentioning a transgender person's former name unless you have their permission, or it is relevant to the story. Rebecca's former name is relevant but since I do not have her permission to use it, will use her chosen name in this article. I make one concession in referring to her as "Rev. R." I realize this approach may prove unsatisfactory to some, but I hope and pray it will honor this child of God who sought to serve her Savior as best she knew how.*  
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### **Rev. R./Rebecca Steen**

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Pastor: 1993-1998

Rebecca grew up in Anne Arundel County, Maryland, and graduated from the University of Maryland, Baltimore County. She went on to study theology at Wesley Theological Seminary in Washington, DC. Prior to her transition, Rebecca was married and had three children, two girls and a boy. She served a church in Edgewater, Maryland, before being appointed to Weller in the summer of 1993.

While serving as the pastor of Weller, Rebecca was remembered for inventive sermons that included, at one point, standing on a ladder to deliver a sermon, and leading a community effort in 1995 called "United in Love," which served as an alternative to a demonstration by the Ku Klux Klan in Thurmont. The anti-racist message of acceptance and tolerance conveyed by "United to Love" resonated in the community for several years after the Thurmont Board of Commissioners designated June as "Unity Month."

After leaving Thurmont in the summer of 1998, Rev. R. was appointed to serve a church in Rockville, Maryland. Receiving a leave of absence for gender reassignment surgery in the fall of 1999, Rebecca sought to continue her calling to serve God as a pastor in the United Methodist Church. However, the UMC's Book of Discipline did not have any guidelines on transgender clergy. Rebecca's case was reviewed by several committees within the Baltimore-Washington Conference. It came to an end when she voluntarily surrendered her clergy credentials on June 28, 2002.

Steen remained active in United Methodist Churches in Maryland for several years following her resignation, according to a 2003 interview. In 2010, she was serving as the pastor of First Congregational Church, United Church of Christ in Ft. Lauderdale, Florida.

## **Rev. Ruth Ann (Miller) Ward**

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Pastor: 1998-2006



Ruth Ann Miller was born in the state of Washington while her father was in the Navy. She and her parents traveled to Ohio when she was just six months old, and they moved to Kentucky two years later. It was there that she was raised.

Ruth graduated from Kentucky Wesleyan College with a Bachelor of Arts degree and teaching certification in English – Speech, with a minor in Drama – Journalism. Following graduation, she went to Korea as a missionary teacher with the Methodist Church. The Uniting Conference was held in 1968, and she came home as a United Methodist missionary. While there, she attended language school for six months and then began teaching at Holston Girls’ Middle and High School in Taejon, Korea.

After serving as a Church and Community Worker in Louisville, Kentucky, Ruth attended Scarritt Graduate School, from which she graduated with Honors with a focus on Christian Education. She was commissioned a Deaconess and then served as the director of Christian Education in the Virginia Annual Conference.

Rev. Miller was ordained a Deacon in the Louisville Annual Conference, graduated from Wesley Theological Seminary, transferred to the Baltimore-Washington Conference, and was ordained an Elder. She served Foundry in DC, 1979-1984; Norrisville-Ayres Chapel, 1984-1988; Westlake Mission, April 1, 1988 – 1990. From 1990 – 1998, she served in Pikesville, first at Sudbrook and the Board of Child Care. Ames and Sudbrook came together as a parish and then united as Ames-Sudbrook. Her last appointment was Weller, 1998-2006.

While at Weller, Rev. Miller married David Ward. Upon retirement, they moved to Shippensburg, Pennsylvania. They traveled, often following mission trips and twice drove the highways to and from Alaska. Ruth served in Alaska, first as a substitute pastor for two months and then as an interim. More recently, she served for 32 months as the Interim at the Presbyterian Church in Waynesboro, retiring once again in August 2020. In 2019, she was on a mission team to Zimbabwe with the American Foundation for Children with AIDS.

Rev. Ward retired in 2006 with 39 years of ministry in the United Methodist Church, 26 years as a pastor. She is active with Mission Central in Mechanicsburg, Pennsylvania.

Rev. Ward remembers from her time at Weller: “There are many highlights. I appreciated the congregation’s passion for mission, reaching out in our community, area, and internationally; the commitment to work ecumenically to meet community needs; dedicated and enthusiastic teachers, worship planning teams, and administrative and program leadership. The youth workers, and the young people themselves, were the finest in all of my ministry. I am grateful for the skilled office staff with whom I had the privilege of working. Two events enriched my spiritual life – the Emmaus Walk and the Academy for Spiritual Formation. Personally, I remember fondly the sweet care extended to David and me at our wedding and reception. There were so many wonderful members of the congregation, committed Christians, who challenged, encouraged and invited me to grow as they themselves sought to grow in their faith. The worship team was a joy and enhanced our worship. The journey with the Weller congregation was a blessing in my life and I am grateful.”

**Rev. Richard Calvin Broome, Jr.**

(August 14, 1950-January 21, 2017)

Pastor: 2006-2013

Richard Broome was a native of western Maryland, a musician, and beloved pastor to several churches in the Baltimore-Washington Conference. He was born in Hagerstown, Maryland, and grew up in Cumberland. By the mid-1950s, his father was working as a lineman for the C&P Telephone Company. After graduating from Allegany High School in 1968, Rich continued his education at Frostburg State College, graduating from there in 1973. He graduated from Wesley Theological Seminary in 1990 and was ordained in 1993.

Rev. Rich was married to Beth Kenney; the couple had three children: daughters Leigh Ann and Jessica, and a son, Richard C. Broome III.

Rev. Broome was a musician at heart. He was well known for composing his own musical



arrangements and played in many bands in western Maryland. His instruments were the electric guitar, piano, harmonica, and banjo. All the churches he served were blessed to have Pastor Rich and his music as part of their worship services.

Rev. Broome served at Weller from 2006-2013. His next appointment was at Pikeside UMC in Martinsburg, West Virginia, where his pastoring, music, and sermons endeared him to the congregation. While at Pikeside, he served on the Board of Tri-County Pastoral Counseling.

In late 2016, Pastor Rich became ill with an infection that proved fatal. He returned home to the Lord on January 21, 2017. A celebration of life service was held for him on January 27, 2017, at Centre Street UMC in Cumberland. Clergy who knew him and members of churches he had served gathered to bid farewell to this beloved servant of Christ who lived joyfully, loved readily, and gave his all for his Savior.

Rev. Broome is interred at Restlawn Memorial Gardens in La Vale, Allegany County, Maryland.

## **Rev. Robert Edward Kells, Jr.**

(1957-Present)

Pastor: 2013-2021

Robert “Bob” Kells is a native of New York who served in the U.S. Army and the federal government before serving God in fulltime Christian ministry. Bob was born and raised in Huntington, New York, a suburb of New York City on the north shore of Long Island. (He takes great pains to point out the proper pronunciation of the place is “Lon-GUY-land). His parents, Robert and Alice Kells, were themselves products of the New York suburbs being born and raised in Brooklyn and Flushing, respectively. The Kells family attended Presbyterian and United Methodist churches in Huntington from the 1950s to 1970s. Bob attended public schools in Huntington, graduating from Huntington High School in 1975. Feeling the need for greater discipline in his life, he attended Norwich University, the nation’s oldest private military school. While attending Norwich, he won an ROTC scholarship and prepared for a career in the U.S. Army. Bob graduated from Norwich in 1979 with a BA degree in History and English. He continued his study of history by attending Kansas State University in Manhattan, Kansas, where he received a MA Degree in History in 1981. It was also at K-State where Bob met his wife, the lovely Joyce Carlson. Together, the two have two children, Sarah and Andrew.



In 1981, Bob entered active duty with the U.S. Army. He served for eight years at Fort Hood, Texas, and Fort Monmouth, New Jersey, after which he became a federal civil service employee in the Department of Defense. Bob worked at the Pentagon for 23 years. He was there on 9/11 and remembers not so much the fear from the terrorist attacks of that day, but the determination of his co-workers to protect the nation from further attacks. His career enabled him to work with different agencies of the federal government as well as some allied nations.



*Leading the Sacrament of Holy Communion at an outdoor worship service, June 2019.*

While serving at the Pentagon, Bob and family attended Lakeside United Methodist Church in Waldorf, Maryland. It was there that Bob encountered Jesus Christ in a deep and meaningful way through the Disciple Bible Study program. These small group sessions helped open to him God’s plan of salvation for the Created order as he had never experienced it before. After several years of serving in different leadership positions within the church, Bob discerned he was being called into fulltime ministry as an elder. He began attending classes at Wesley Theological Seminary in Washington, DC, while continuing to work fulltime at the Pentagon. (I like to think of the move from the Pentagon into ministry as my way of “beating swords into plowshares”). The family also switched churches during this time and became members of Good Shepherd UMC, also in Waldorf. After eight years of taking classes part time, Bob received a Master of Divinity

degree in 2012. He retired from federal government service in 2013, was commissioned a probationary Elder, and appointed to Weller UMC. In 2017, Bob was ordained a fulltime Elder by Bishop LaTrelle Easterling.

Pastor Bob remembers: These last eight years have been among the most fulfilling of my life. I have enjoyed sharing the Gospel of Jesus Christ through worship services, Bible studies, and community activities. Special worship services, like Christmas and Easter, are such joyful times and I will remember them well. Among the highlights of my time with Weller are:

- Our outreach to Sabillasville Elementary School, where volunteers from the church worked with the children, helping them with reading and math. (I’m still traumatized by 5<sup>th</sup> Grade math and admire those students who could do it so well).
- The response to Operation Christmas Child, which grew each year thanks to the generosity of the congregation and the community. I think we reached 150-odd boxes in 2019—now that’s amazing!
- Trips to Mission Central to work in the warehouse packing flood buckets, hygiene kits, and sorting books. (I need another trip sort, and buy, more books)!
- The 185<sup>th</sup> anniversary celebration in 2015 was a mountaintop experience. How good it was to welcome back Revs. Kingsborough, Yocum, Yocum, Hidey, Ward, and Henning (who



entered ministry from Weller). We had a wonderful service with beautiful music and great fellowship.

- The music ministry, especially the cantatas at Christmas and Easter, and the wonderful voices and handbells that gave praise to God.
- Renovate 185, the fundraising campaign we launched in conjunction with our 185<sup>th</sup> anniversary, that enabled us to replace major systems like air conditioners, replace a roof, refurbish the sanctuary, and paint, paint, paint.
- Our response to the COVID-19 pandemic. This emerged with little warning, but we pivoted and quickly figured out how to get online and go outdoors, continuing to worship God in Spirit and in truth. A lot of people helped make this possible, and I am grateful to all of them.
- The card ministry that accelerated after the pandemic hit, which cheered people in several nursing homes around the area, especially St. Joseph's in Emmitsburg.
- Fellowship meals. Hey, I'm a Methodist, I have to say something about the food. It was great! Especially those homemade dishes of various flavors and sizes, and the consideration many of the folks gave to my gluten free diet. Thanks.
- Those baked goods auctions (I'm still stuck on food). They were fun and delicious and raised money for the puppet ministry.
- And of course, the puppet ministry. We had a lot of fun with this and continue to do so. I'm so in awe of the way the Potter's Hands picked up the skills of good puppetry and continue to bring us interpretations of songs that deepen our love for God and entertain at the same time. Thank you, Wes Baugher, for pouring your heart into this ministry and the youth and adults who know that "puppets are people too."

All this has been good—actually, it's very good—but I believe the fondest memories Joyce and me will carry with us are of the people of Weller. From your deep faith in God to your (mostly) quiet demeanor, you continue to serve God in many ways, ways that bless and provide comfort and hope to people. In short—I love the way you love God.

Joyce, Sarah, Andrew, and I will cherish the time we spent with you on this leg of our journey. We pray all God's best for the people of God known as Weller UMC: "The Church on the Hill with a Heart for All."

Agape,  
Pastor Bob



### Pastors of Weller's Church, Alphabetical Listing

<b>Name(s)</b>	<b>Years</b>
Andrews, Elmer R.	1954-1968
Bachtel, Jacob	1834-1835 1842-1843 1853-1854
Baltzell, Isaiah	1861-1862
Berry, William R.	1882-1884
Bovey, Jacob Adam	1857-1858
Brane, Commodore I.B.	1874-1876
Broome, Richard	2006-2013
Burtner, Henry	1832-1833
Bushong, Thomas	1860-1861 1861-1862
Castle, Elmer C.B.	1895-1898
Coursey, William R.	1833-1834 1835-1836 1848-1849 1849-1850
Daugherty, William E.	1898-1901
Delphrey, John	1867-1868
Dorcas, John	1832-1833 1833-1834 1834-1835
Emenheiser, Franklin B.	1918-1920
Evers, Samuel	1858-1859
Free, Ellis H.	1902-1903
Freed, John D.	1866-1867 1867-1868 1887-1881
Fulkerson, John W.	1847-1848
Funk, Erasmus P.	1876-1877
Funk, John B.	1872-1873
Geeting, Jr., George	1831-1832
Gibbons, John	1845-1846
Gilbert, George	1839-1840
Glossbrenner, J.J.	1840-1841 1841-1842
Green, John I.	1920-1924
Grimm, John W.	1862-1865 1865-1866 1868-1869

Grimm, William O.	1881-1882
Hidey, Barry	1986-1993
Holdcraft, Paul E.	1912-1916
Horn, Alexander N.	1891-1893
Hott, Charles M.	1873-1874
Hott, John E.	1869-1870
Jackson, William A.	1859-1860
Jones, Charles Turner	1903-1905
Kells, Jr., Robert E.	2013-
Kingsborough, Raymond	1968-1977
Kiracofe, John W.	1868-1869
Knott, William M.C.	1836-1837
Kohler, William F.	1924-1928
Krack, John A. (Kroch)	1835-1836
Krone, Harry E.	1928-1937
Lower, William T.	1850-1851 1852-1853 1855-1857 1862-1865
Marks, William J.	1911-1912
Markwood, J.	1842-1843
Martin, W.L.	1884-1886 1893-1895 1901-1902
Mathews, Louis W.	1851-1852 1859-1860 1860-1861
Miller, John	1831-1832
Naugle, Ivan G.	1937-1954
Nelson, John K.	1870-1872
Phillips, John	1854-1855
Rhinehart, W.R.	1832-1833
Rider, Gordon I.	1905-1909
Rimel, George B.	1837-1839 1846-1847 1847-1848
Roudebush, George J.	1886-1891
Ruebush, John H.	1845-1846 1854-1855
Shuey, George A.	1839-1840 1840-1841

### Pastors of Weller's Church, Alphabetical Listing

Smith, George E.	1916-1918
Sparrow, Charles M.	1909-1911
Spessard, David S.	1843-1845
Statton, John F.	1853-1854
Statton, George W.	1848-1849 1851-1853
Statton, Isaac K.	1857-1858 1858-1859
Stearn, Charles T.	1865-1866 1866-1867
Rev. R./STEEN, Rebecca	1993-1999
Tallhelm, H.	1869-1870
Tobey, Jonathan	1836-1837
Ward, Ruth Ann	1999-2006
Whitesel, Peter	1832-1833
Wine, Sylvester K.	1881-1882
Winton, Horace B.	1850-1851
Yocum, Carol	1977-1986
Yocum, Dennis	1977-1986

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## Pastors of Weller's Church, Chronological Summary

Name	Birth		Pastor (Years)	Death Date	Cemetery	Burial Information		
	Date	Location				Town/City	County	State
Rev. John Miller	UNKNOWN	UNKNOWN	1831-1832	UNKNOWN				
Rev. George Adam Geeting, Jr.	Feb 27, 1781	Washington County, MD	1831-1832	Feb 5, 1842	Mt. Hebron	Keedysville	Washington	Maryland
Rev. William R. Rhinehart	Nov 28, 1800	Rockingham County, VA	1832-1833	May 9, 1861	Old Greencastle	Dayton	Montgomery	Ohio
Rev. Henry Burtner	May 6, 1800	Cumberland County, PA	1832-1833	Jan 5, 1857	Dayton Cemetery	Dayton	Montgomery	Ohio
Rev. John Dorcas	Feb 26, 1793	Scotland	1832-1835	Jan 29, 1879	Otterbein	Westerville	Franklin	Ohio
Rev. Peter Whitesel (Wetzel)	Mar 12, 1805	Rockingham County, VA	1832-1833	Feb 2, 1837	Whitesel's United Brethren	Pleasant Valley	Rockingham	Virginia
Rev. William R. Coursey	Jun 16, 1803	Rockbridge County, VA	1833-1834; 1835-1836; 1848-1850	Jul 2, 1881	Boonsboro	Boonsboro	Washington	Maryland
Rev. Jacob Bachtel	Jul 7, 1812	Washington County, MD	1834-1835; 1842-1843; 1853-1854	Oct 23, 1866	Otterbein	Ripley	Jackson	West Virginia
Rev. John A. Krack	Oct 21, 1792	Baltimore, MD	1835-1836	Mar 19, 1879	Cave Hill	Louisville	Jefferson	Kentucky
Rev. William M.C. Knott	1805	Augusta County, VA	1836-1837	1868	Mount Olivet United Brethren Church	Mount Solon	Augusta	Virginia
Rev. Jonathan Tobey	Abt. 1814	Washington County, MD	1836-1837	1886				
Rev. George B. Rimel	Dec 21, 1806	Maryland or Tennessee	1837-1839; 1846-1848	Jun 26, 1876	Groves	Guildford	Nodaway	Missouri
Rev. George Gilbert	Dec 12, 1805	Pennsylvania	1839-1840	May 2, 1870	Shopp	Camp Hill	Cumberland	Pennsylvania
Rev. George Shuey	Jun 7, 1815	Churchville, VA	1839-1841	Oct 25, 1876	Green Hill	Churchville	Augusta	Virginia
Rev. (Bishop) John J. Glossbrenner	Jul 24, 1812	Hagerstown, MD	1840-1842	Jan 7, 1887	Green Hill	Churchville	Augusta	Virginia
Rev. (Bishop) Jacob Markwood	Dec 26, 1818	Charlestown, WV (Virginia)	1842-1843	Jan 22, 1873	Rohrersville	Rohrersville	Washington	Maryland
Rev. David S. Spessard	1817	Maryland	1843-1845	Aug 26, 1894	Rose Hill	Hagerstown	Washington	Maryland
Rev. John H. Ruebush	Apr 28, 1816	Augusta County, VA	1845-1846; 1854-1855	Dec 16, 1881	Fairview	Keedysville	Washington	Maryland

## Pastors of Weller's Church, Chronological Summary

Name	Birth		Pastor (Years)	Death Date	Cemetery	Burial Information		
	Date	Location				Town/City	County	State
Rev. John Gibbons	Feb 25, 1822	Churchville, VA	1845-1846	Oct 4, 1846	Old Stone Chapel		Mineral	West Virginia
Rev. John W. Fulkerson	Jan 16, 1822	Frederick County, VA	1847-1848	Jan 20, 1910	Marion	Marion	Olimsted	Minnesota
Rev. George W. Statton	1825	Hampshire County, WV (Virginia)	1848-1849; 1851-1853	Aug 8, 1908	Monte Vista	Monte Vista	Rio Grande	Colorado
Rev. Horace B. Winton	1825	Ohio	1850-1851	Apr 1, 1896	Mansfield	Mansfield	Richland	Ohio
Rev. William T. Lower	May 22, 1822	Orange County, VA	1850-1851; 1852-1853; 1855-1857; 1862-1865	May 4, 1875		Chambersburg	Cumberland	Pennsylvania
Rev. Louis W. Matthews	Jul 18, 1824	Virginia	1851-1852; 1859-1861	Dec 5, 1882	Center Grove	Lincolnville	Wabash	Indiana
Rev. John F. Statton	May 9, 1821	Hampshire County, WV (Virginia)	1853-1854					
Rev. John Phillips			1854-1855					
Rev. Dr. Isaac K. Statton	Dec 25, 1830	Hampshire County, WV (Virginia)	1857-1859	Oct 9, 1903	Rose Hill	Hagerstown	Washington	Maryland
Rev. Jacob A. Bovey	Abt. 1823	Leitersburg, MD	1857-1858	Nov 7, 1859	Old Edinburg		Shenandoah	Virginia
Rev. Samuel Evers	Jun 13, 1830	Rockingham County, VA	1858-1859	Jan 29, 1861	Cross Keys		Rockingham	Virginia
Rev. William A. Jackson	Dec 31, 1830	Pleasant Mill, VA	1859-1860	Jan 20, 1910	Haugh's	Ladiesburg	Frederick	Maryland
Rev. Thomas F. Bushong	Sep 4, 1837	Rockingham County, VA	1860-1862	Oct 30, 1919	Woodland	Dayton	Montgomery	Ohio
Rev. Isaiah Baltzell	Nov 26, 1832	Mechanicstown, MD	1861-1862	Jan 16, 1893	Charles Evans	Reading	Berks	Pennsylvania
Rev. John W. Grimm	Jun 24, 1839	Rohrersville, MD	1862-1866; 1868-1869	Feb 15, 1921	Prospect Hill	York	York	Pennsylvania
Rev. Charles T. Steam	Jan 1, 1839	Mt. Jackson, VA	1865-1867	May 19, 1909	Louden	Baltimore	Baltimore	Maryland
Rev. John D. Freed	Dec 29, 1817	Rockingham County, VA	1866-1868; 1877-1881	Aug 8, 1891	Weller's	Thurmont	Frederick	Maryland

## Pastors of Weller's Church, Chronological Summary

Name	Birth		Pastor (Years)	Death Date	Cemetery	Burial Information		
	Date	Location				Town/City	County	State
Rev. John Delphey	Dec 26, 1820	Maryland	1867	Jul 8, 1867	Weller's	Thurmont	Frederick	Maryland
Rev. John W. Kiracofe	Aug 25, 1842	Stribling Springs, VA	1868-1869	Sep 29, 1914	Rose Hill	Hagerstown	Washington	Maryland
Rev. Henry Tallhelm	1824	Maryland	1869-1870	May 30, 1902	Old Edinburg	Edinburg	Shenandoah	Virginia
Rev. John E. Hott	Sep 20, 1846	Augusta County, VA	1869-1870	Jun 26, 1919	Jerusalem Chapel	Churchville	Augusta	Virginia
Rev. John K. Nelson	Oct 26, 1825	Virginia	1870-1872	Oct 19, 1896	Rohrersville	Rohrersville	Washington	Maryland
Rev. John B. Funk	Dec 30, 1845	Singers Glen, VA	1872-1873	Apr 22, 1933	Mountville		Lancaster	Pennsylvania
Rev. Charles M. Hott	Sep 11, 1851	Winchester, VA	1873-1874	Jun 15, 1890	Woodbridge Masonic	Woodbridge	San Joaquin	California
Rev. Commodore I.B. Brane	Dec 25, 1848	Frederick, MD	1874-1876	Apr 7, 1920	Benevola UMC	Boonsboro	Washington	Maryland
Rev. Erasmus P. Funk	Mar 29, 1848	Singers Glen, VA	1876-1877	Nov 13, 1883	Mechanicsburg	Mechanicsburg	Cumberland	Pennsylvania
Rev. William O. Grimm	Jul 14, 1837	Rohrersville, MD	1881-1882	Aug 24, 1896	Rohrersville	Rohrersville	Washington	Maryland
Rev. Sylvester K. Wine	Feb 4, 1853	Harrisonburg, VA	1881-1882	Jan 21, 1911	Cedar Grove	Chambersburg	Cumberland	Pennsylvania
Rev. William R. Berry	Oct 27, 1852	Mount Clinton, VA	1882-1884	Jul 30, 1906	Dayton		Rockingham	Virginia
Rev. William L. Martin	Jan 24, 1845	Franklin Mills (Thurmont), MD	1884-1886; 1893-1895; 1901-1902	Jan 27, 1917	Weller's	Thurmont	Frederick	Maryland
Rev. George J. Roudabush	Dec 1, 1846	Virginia	1886-1891	Dec 17, 1916	Boonsboro	Boonsboro	Washington	Maryland
Rev. Alexander N. Horn	Jul 7, 1866	Augusta County, VA	1891-1893	May 30, 1943	Oak Hill		Augusta	Virginia
Rev. Elmer C.B. Castle	Feb 27, 1863	Middletown, MD	1895-1898	Aug 20, 1934	Reformed	Middletown	Frederick	Maryland
Rev. William E. Daugherty	Jan 6, 1861	Maryland	1898-1901	Sep 16, 1927	Greenmont	Hampstead	Carroll	Maryland
Rev. Ellis H. Free	1862	Maryland or Pennsylvania	1902-1903	Jan 17, 1941		Allison		Iowa
Rev. Charles T. Jones	Mar 30, 1872	Cambridge, MD	1903-1905	Mar 30, 1872				

## Pastors of Weller's Church, Chronological Summary

Name	Birth		Pastor (Years)	Death Date	Burial Information			
	Date	Location			Cemetery	Town/City	County	State
Rev. Gordon I. Rider	Jun 27, 1877	Silver Lake, IN	1905-1909	Jan 1, 1966	Rose Hill	Hagerstown	Washington	Maryland
Rev. Charles M. Sparrow	Apr 13, 1871	West Fairview, PA	1909-1911	Feb 16, 1940	Spring Hill	Shippensburg	Cumberland	Pennsylvania
Rev. William J. Marks	Jan 14, 1872	Slatington, PA	1911-1912	Jun 14, 1932	Evergreen	Gettysburg	Adams	Pennsylvania
Rev. Paul E. Holdcraft	Sep 22, 1891	Frederick, MD	1912-1916	Feb 24, 1971	Mt. Olivet	Frederick	Frederick	Maryland
Rev. George E. Smith	Sep 10, 1886	Pleasantville, PA	1916-1918	May 5, 1953	Housesville		Centre	Pennsylvania
Rev. Franklin B. Emenheiser	May 22, 1870	East Prospect, PA	1918-1920	Apr 28, 1957	Mount Rose	York	York	Pennsylvania
Rev. John I. Green	Dec 17, 1884	Warren, MD	1920-1924	Jan 23, 1960	Prospect Hill	York	York	Pennsylvania
Rev. William F. Kohler	Apr 4, 1880	Fayetteville, PA	1924-1928	Jun 28, 1961	Norland	Chambersburg	Cumberland	Pennsylvania
Rev. Harry E. Krone	May 23, 1885	Conewago Township, PA	1928-1937	Apr 30, 1978	Weller's	Thurmont	Frederick	Maryland
Rev. Ivan G. Naugle	Apr 1, 1898	Ortanna, PA	1937-1954	Aug 24, 1989	Evergreen	Gettysburg	Adams	Pennsylvania
Rev. Elmer R. Andrews	Mar 3, 1900	Hagerstown, MD	1954-1968	Sep 19, 1981	Rest Haven	Hagerstown	Washington	Maryland
Rev. Raymond M. Kingsborough	Oct 5, 1922	Craighead, PA	1968-1977	Nov 25, 2018	Springville	Boiling Springs	Cumberland	Pennsylvania
Rev. Carol Yocum	1949	Michigan	1977-1986					
Rev. Dennis Yocum	1945	Clearfield, PA	1977-1986					
Rev. Barry Hidey	1955	Baltimore, MD	1986-1993					
Rev. R./Rebecca Steen		Anne Arundel County, MD	1993-1998					
Rev. Ruth Ann Ward		Washington state	1998-2006					
Rev. Rich Broome	Aug 14, 1950	Hagerstown, MD	2006-2013	Jan 21, 2017	Restlawn Memorial Gardens	La Vale	Allegany	Maryland
Rev. Robert E. Kells, Jr.	1957	Huntington, NY	2013-2021					

**The Pastors of Weller's Church and Their Spouses**

<b>Name(s)</b>	<b>Spouse</b>
John Miller	
George Geeting, Jr.	Barbara Ann Bishop
William R. Rhinehart	Barbara Painter
Henry Burtner	Margaret Stotler
John Dorcas	First wife unknown 2 <sup>nd</sup> Mary A. MacDonald
Peter Wetzel	Daughter of Bishop William Brown
Jacob Bachtel	Sarah Ann Smith
John Krack	Anna Mary Huebner
William R. Coursey	Mary Ann Sheetz
William M. C. Knott	Lydia Ann Sanders
Jonathan Tobey	Julia Ann Whip
George B. Rimel	Elizabeth Martha Huffman
George Gilbert	Mary
George A. Shuey	Martha Goldsmith Susan C. Ryan
John J. Glossbrenner	Maria Shuey
Jacob Markwood	Arbelin R. Rodefer
David S. Spessard	Martha A. Kline
John H. Ruebush	Sarah Catherine Paul
John Gibbons	No
John W. Fulkerson	Delia S. Snooks
George W. Statton	Martha C. Funkhouser Mary Elizabeth Funkhouser
Horace B. Winton	Sarah Hoffman
William T. Lower	Elizabeth Toms Lydia Stotler
Louis W. Mathews	Mary Ann Michael
John F. Statton	Ann Elizabeth Yeager
John Phillips	
Isaac K. Statton	Hester Wallahan
Jacob A. Bovey	Rebecca Rhinehart
Samuel Evers	
William A. Jackson	Alice Snook
Thomas Bushong	Florentine "Flora" Matilda Sefton
Isaiah Baltzell	Cecilia Caroline James
John W. Grimm	Elizabeth Catherine Huffman
Charles T. Stearn	Anna E. Duterra
John D. Freed	Phebe Jane Berry Elizabeth Rhinehart
John Delphey	Anna Magdalena Matthews
John W. Kiracofe	Catherine Virginia Snyder Susan P. Buxton

Henry Tallhelm	Mary Elizabeth Koontz
John E. Hott	Mary E. Smoke Nettie F. Overholtz
John K. Nelson	Sarah Ann Harmon Bettie J. Kitchen
John B. Funk	Sarah E. Wilhide
Charles M. Hott	Arbelon Clemintine Eyler
Commodore I. B. Brane	Clara Harp
Erasmus P. Funk	Maggie Ann Jordan
W. O. Grimm	Martha A. Mullendore
S.K. Wine	Lizzie Hopkins Keyes
William R. Berry	Margaret Taylor
William L. Martin	Emma Alice Sigmund
George J. Roudebush	Martha Elizabeth Huckstep Mrs. Fidelia F. Harner
Alexander N. Horn	Annie C. Hammack "Widow Miller" Effie N. Albright
Elmer C. B. Castle	Luella K. Routzahn
William E. Dougherty	Isabel Vernone Jones
Ellis H. Free	Annie M. Miller
Charles T. Jones	Emma Grace Little
Gordon I. Rider	Cora Ellen Haverstock
Charles M. Sparrow	Nora B. Rapp
William J. Marks	Fannie M. Spence
Paul E. Holdcraft	Lola McDonald
George E. Smith	Bertha Jane Dale
Franklin B. Emenheiser	Catherine Jane Daugherty
John I. Green	Pauline Cassandra Fetrow
William F. Kohler	Mary Catherine Straley
Harry E. Krone	Mary E. Stein
Ivan G. Naugle	Helen Louise Geiselman
Elmer R. Andrews	Helen Hafer
Raymond Kingsborough	Pearl Irene Wilhelm
Carol (Cosens) Yocum	Dennis Yocum
Dennis Yocum (Associate)	Carol Yocum
Barry Hidey	Holly
Ruth Ann (Miller) Ward	David Ward
Richard Broome	Beth Kenney
Robert E. Kells, Jr.	Joyce Marie Carlson



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## List of Photographs and Illustrations

Abbreviations for frequently used sources:

Holdcraft,	Holdcraft, Paul E., <i>History of the Pennsylvania Conference, Illustrated</i> . Fayetteville, PA: The Craft Press, Inc., 1938.
Glovier,	Glovier, David Franklin. <i>Pictorial History of the Virginia Conference</i> . Staunton, VA: McClure Printing Co., 1965.
Wikipedia	<i>Wikipedia, The Free Encyclopedia</i> , database on internet, Wikipedia.org ( <a href="https://en.wikipedia.org">https://en.wikipedia.org</a> ).

### Introduction:

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