

Methodism and the Concord Circuit

The village of Concord lies at the upper end of Path Valley in the northwest corner of Franklin county and within a few miles of Perry, Juniata and Huntingdon counties. Including communities on the fringes of these four political divisions, the Concord circuit has never been able to be identified with any one county. In addition, the circuit over the years has been shifted back and forth across Methodist district lines -- even as recently as 1991, when the remaining Juniata county congregations of the original circuit were transferred from the Chambersburg to the New Cumberland district of the United Methodist Church.

The history of the Concord circuit assembled here has never been presented in such detail. While the geographic area and membership numbers involved represent only a small part of the story of Methodism in central Pennsylvania, the story of this pioneer circuit is worth telling and celebrating for three distinct reasons.

From a purely secular historical point of view, the information presented here fills an unfortunate gap. Settlers in this region were a fairly homogeneous social and economic unit. Because the area is divided among four counties, and separated by distance and mountains from the center of political power and prestige in each of those counties, a unified history of the Concord area has never been assembled. Those wishing to do genealogical or other research have had to work from the fringes of four different sets of information. It is without apology, therefore, that detailed membership lists and other seemingly inconsequential information are given here in a single presentation.

Secondly, the 1840's primary source material used for this paper represents some of the earliest detailed records of central Pennsylvania Methodism known to exist. Being able to accurately reconstruct and document the growth and development of such early American Methodism is rare.

Finally, Methodism was brought to Concord directly from Europe by Irish Methodist immigrants. A large measure of Methodism's success in the frontier may be attributed to the evangelistic work of dedicated circuit riders, and their stories are very much a part of American history. There is less documentation regarding those followers of Wesley on the other side of the Atlantic who sought to bring his teachings regarding the new birth and holiness with them to the New World.

The presentation appears in four parts. The first section tells the story of individuals: those prominent in the bringing of Methodism to Concord, as well as some Concord individuals prominent in sharing the faith well beyond central

Pennsylvania. The second section discusses the growth and development of the actual Concord circuit. The third section describes the 1847 membership book that provides the earliest detailed documentation of the eighteen pioneer preaching appointments on the circuit. The final section gives the 1847-51 membership lists for and a brief history of each of the pioneer preaching locations.

A. The Prominent Players

In 1784 occurred the famous Christmas Conference at Lovely Lane Chapel in Baltimore, at which the Methodist Episcopal Church in America was officially organized with Francis Asbury C.J.S its first bishop. It was also in 1784 that the James Widney family emigrated from Ireland to America. Landing in Philadelphia, they stayed briefly in Carlisle before buying land and settling in Franklin County. By 1790 two of James' brothers and three of his sisters had left Ireland with their families to join him in America. In 1791 he offered lots for sale and laid out the town of Concord, named for the Massachusetts town that was the site of the first Revolutionary War engagement.

The father of the Widneys had been educated in the mother country for the ministry of the established church, but he refused to take orders. Son James identified with the Wesleyan Methodists, knew John Wesley and was a Methodist class leader in Ireland. James found no other Methodists when he arrived in Franklin county and tried at first to fellowship with the Presbyterians, who predominated in the area. When his strong Arminian beliefs rendered him unacceptable to the Presbyterians, he had to journey twenty miles to Burnt Cabins in Fulton county to worship with the nearest Methodist class. When Francis Asbury heard about the Widney clan of isolated Irish Methodists, he traveled to Concord and spent two or three days with them -- administering the ordinances of baptism and communion.

Asbury promised James Widney that if he would call his neighbors together every Sunday and pray with them and instruct them on the way to heaven, that he would visit them again on his annual rounds. While this visit is not specifically recorded in the journal' that Asbury kept, much of the preceding information comes from Samuel Williams' "Leaves from an Autobiography" published in The Ladies' Repository magazine in 1851. The son of one of James Widney's sisters, Williams was born in Carlisle in 1786, reared in Concord, and living as a prominent Ohio Methodist at the time the article appeared. Bishop Simpson credits him with convincing the Methodist Book Concern to publish both The Methodist Almanac and The Ladies' Repository, two very significant publications of the nineteenth century. This active Methodist layman from Concord was also a founder and original trustee of Ohio Wesleyan University.

Another active pioneer Methodist family in early Concord was the Maclays, but one should back up a few generations to set the stage. Brothers Charles (b 1703) and John (b 1707) emigrated from Ireland to America in 1734. Brother

Charles had 5 children: John (b 1734), William (b 1737), Charles (b 1739), Samuel (b 1741) and Eleanor (b 1743). William married the daughter of Harrisburg founder John Harris, was elected Pennsylvania's first US senator in 1789, and is the namesake of Harrisburg's Maclay Street. Samuel was speaker of the Pennsylvania senate and later a US senator from the state. Brother John had 3 children: John (b 1748), Charles (b 1750) and Elizabeth (b 1752).

John Maclay (b 1748) married his first cousin Eleanor Maclay (b 1743), and it was their son Robert (b 1793), the youngest of their ten children, that settled in Concord and gave the land upon which the present church was built. The Robert Maclay family produced five sons, all born and raised in Concord, that entered the Methodist ministry and carried the gospel across the country and around the world: John, Charles, Alexander, Robert and William.

John Maclay (c1820-?), oldest of the brothers, joined the Baltimore Conference on trial in 1841. He was ordained a deacon in 1843 and an elder in 1845. He transferred to the California Conference in 1858 and was assigned to replace William S. Turner in Honolulu, Hawaii. Methodist work in Hawaii had begun in 1854 when Rev. William Turner went there for his health. A year later, at the requests of Methodists living in Hawaii, the California Conference appointed Rev. Turner to Honolulu and attached the work to the San Francisco District. In 1866 John Maclay transferred to the Pacific Conference of the Methodist Episcopal Church, South. He retired from the active ministry in 1868. And so it was a Maclay from Concord who replaced the "Father of Hawaiian Methodism" and helped secure the denomination's work in what would later become our fiftieth state.

Charles Maclay (1822-1890) joined the Baltimore Conference on trial in 1842. He was ordained a deacon in 1844 and an elder in 1846. In 1851 he transferred to the Oregon and California Missionary Conference and was assigned to San Jose. He retired from the active ministry for health reasons in 1859, was elected to the California legislature in 1861, and went on to become a successful and prominent Methodist layman that was reputed to be one of the best read men on the Pacific coast. In 1885 he gave \$150,000 for the establishment of a school of religious studies in San Fernando. Originally named the Maclay College of Theology, this institution is now the School of Theology at Claremont. The October 1996 volume of Methodist History contains an honest and interesting article on Charles' religious and secular California involvements. And so it was a Maclay from Concord who endowed and was the original namesake of the only United Methodist seminary west of the Rockies.

Alexander Maclay (c 1823-?) joined the Baltimore Conference on trial in 1844. He was ordained a deacon in 1847 and an elder in 1849. After serving locally in central Pennsylvania for several years, Alexander joined his more famous brothers out west. While he filled appointments as a supply pastor for the California Conference, he never became a full ministerial member of that

body. And so it was a Maclay from Concord who helped bring the gospel to the mining camps of the American frontier.

Robert Maclay (1824-1907) graduated from Dickinson College in 1845 and joined the Baltimore Conference on trial in 1846. In 1847 he left the Gettysburg circuit to go as a missionary to China, which had just opened for Methodist work. He arrived in Foochow to find a city of millions, all suspicious of foreigners. No one in the city had ever heard a word of English, nor had any English persons ever learned the local dialect. Robert stayed there for 27 years, created a Chinese alphabetic dictionary, wrote a book on life with the Chinese, and organized the first Methodist class and church in the Chinese Empire. By 1872 the work in China was well-established, and Robert was a member of the General Conference which named him as the superintendent and first missionary for the newly organized work in Japan. While there, he translated a large part of the New Testament into Japanese and personally secured permission from the king of Korea's Hermit Kingdom for Christian missionaries to enter that land for the first time. He remained until he had assisted a committee in translating the New Testament into Korean and wrote or edited other literature for the infant church there. His picture and an extended obituary appear on page one of "The Christian Advocate" for September 12, 1907. And so it was a Maclay from Concord who organized the first Methodist congregations in China, Japan and Korea.

William Maclay (1826-1879) graduated from Dickinson College in 1850 and joined the Baltimore Conference on trial in 1851. He migrated to California to join his brother Charles in 1852. The University of the Pacific was in its infancy then, having just been chartered as California Wesleyan University in 1851. Robert was chosen to be a professor there and shortly thereafter became its president. In 1857 he returned to the pastoral itinerancy, served as presiding elder, represented his peers at the 1872 General Conference, and was elected a member of the California Legislature in 1879. Late in his life he professed a holiness experience. And so it was a Maclay from Concord who was a college president, presiding elder and California legislator.

B. Roots and Branches of the Concord Circuit

Francis Asbury's visit to James Widney that began connectional Methodism in Concord probably occurred in either 1789 or 1793 (see endnote #1). At that time the area fell within the Huntingdon circuit, which was formed containing no organized classes in 1788. There were scattered Methodists throughout the region prior to the formation of the Huntingdon circuit, however, for Robert Ayres notes in his diary for June 2, 1788, that near Shirleysburg he "preached to an attentive people" and "examined the old members." A similar notation occurs two days later as he passed near Cassville. Mysteriously, there are no surviving accounts of the beginnings of these Methodist efforts.

The earliest mention of Methodist activity in the region comes from John Fithian, a Presbyterian missionary. On a tour through the central part of the state in 1775, he preached at Shirleysburg and wrote, "There is a Methodist society here, although they have no stated minister." The mystery of the origins of this early Methodism may have been solved in 1984 when Ed Schell and Raymond Bell, eminent historians of the Baltimore-Washington and Western Pennsylvania conferences, discovered that Robert Strawbridge, although he never lived in Pennsylvania, owned property in what is now Huntingdon county as early as 1779. And so it appears that this self-appointed Maryland circuit rider (credited by some as being the first Methodist preacher in America), who unfortunately never kept a record of his travels, may have introduced the area to Methodism. Like Widney, he was a local preacher of John Wesley's experiential religion in his native Ireland.

From 1788 to 1795, Nelson Reed was presiding elder of the district that included the Huntingdon circuit. Since many of the circuit preachers were not ordained, the presiding elder was constantly on the road preaching, supervising and administering communion. On one occasion after preaching, he was invited home by Mr. Widney's sister, Mrs. Williams. Her husband was away from home, and it happened that their supply of firewood was exhausted. As the weather was very cold, and the ground was covered with a deep snow, Rev. Reed "immediately got an axe and went a few rods into the adjoining forest and soon felled a stout hickory tree, and cut up and carried to the house on his shoulders a supply sufficient for several days."

After several years of occasional Methodist preaching in the area, a class was formally organized at Concord in 1800 while Rev. Alexander McCaine was assigned to Huntingdon circuit. The 1851 "Leaves from an Autobiography" of Samuel Williams, mentioned earlier and quoted in the previous paragraph, tells the story of the relevant events as follows:

In the spring of 1800 Mr. Widney became acquainted with a certain Dr. John Kewly, a Roman Catholic gentleman who had lately settled in the vicinity of Concord. Dr. Kewly was a man of learning and intelligence and had been educated for the priesthood in Ireland, his native country, but had never entered its orders. An intimacy grew up between Mr. Widney and the Doctor and during the summer a friendly conversation was carried on between them on the relative claims of Catholicism and Protestantism, in the course of which, having beaten the Doctor off the field, Mr. Widney took occasion to set before him in a clear and forcible manner the Gospel plan of salvation by repentance and faith in Christ. New light broke into the Doctor's mind and he became a sincere inquirer after truth. He pursued his investigation under the counsel of his friend and in the succeeding autumn his convictions of the truth and his sense of the necessity of a change of heart brought him a sincere penitent to the foot of the Cross.

About this time Mr. Widney prevailed upon the Doctor and two or three

neighbors who had been awakened through his means, to accompany him to a Methodist Quarterly Meeting at the house of a Mr. Thompson near Burnt Cabins in Tuscarora Valley, about twenty miles distant. This was the nearest point to Concord at which any Methodist society was formed or which had any regular appointment for preaching. This was on Huntingdon Circuit, Rev. Alexander McCaine² preacher, and Rev. Mr. Christopher Spry Presiding Elder. The territory then embraced in that circuit now forms a considerable portion of the Cumberland and Huntingdon Districts of the Baltimore Conference. Dr. Kewly³ was converted either at this meeting or soon after he returned home.

At the solicitation of Mr. Widney, Mr. McCaine made an appointment to visit Concord and preach there on the next round of his circuit; which he did about the middle of November following. The meeting was held in a large upper room of Dr. Kewly's house, where Mr. McCaine preached to about fifty attentive hearers, many of whom had never before heard a Methodist sermon. The discourse was a lucid exposition of the cardinal doctrines of the Gospel, and an earnest appeal to the hearts and consciences of his hearers, in which he pressed them to "come to Jesus, the Lamb of God which taketh away the sin of the world."

At the close of his first discourse in Concord, Mr. McCaine read and explained the "General Rules" of The Methodist Episcopal Church, with a brief account of its ecclesiastical polity and its distinguishing features. The formation of a society in Concord was then proposed, if any present desired to unite for that purpose, and eleven persons present expressed their wish to do so. They were formed into a class, of which Mr. James Widney was appointed leader. Of that number the subject of this autobiography, then fourteen years old, was one. This little society Increased in number until in the following spring it contained more than forty members.

Mr. Widney had the satisfaction of seeing in a year or two a large and flourishing society gathered around him at Concord, and also several other societies formed in neighboring valleys through his instrumentality. He lived to see all his children and some grandchildren converted and members of the Church; and also all his brothers and sisters and their husbands and wives, all their children, and a number of their grandchildren and great-grandchildren gathered into the same Church, and walking in the way to heaven. The good old patriarch died in great peace in 1836 aged eighty-two years. A few of the original stock of the Widney family remain in the place of their early home, but a greater number of them have long since migrated to the west.

While the class at Concord was geographically "in the seams" so far as organized Methodism was concerned, it continued to be affiliated with the Huntingdon circuit until 1825. From then until to 1832 there was an early "Concord Circuit," with the senior preacher based in the Mifflin/Mifflintown area. The Conference News for June 1879 carries the following item:

Say not that the former days were better than these. In 1832 Concord

Circuit extended from Liverpool on the north to Concord on the south, and from Duncannon on the east to Mifflintown on the west, and was so laborious as to require three preachers. Rev. David Steele was Presiding Elder (the appointment belonging to the Northumberland District), Rev. Thomas Taneyhill was the preacher in charge, and Revs. David Thomas and Daniel Hartman were serving as supplies. The three preachers and the Elder received for their services \$330. The same territory they traveled over now embraces nine charges, viz.: Concord, Blain, New Bloomfield, Port Royal, Thompsonstown, Mifflintown, Newport, Duncannon and Liverpool. Last year, including house rents, those charges paid their pastors and Presiding Elders \$7,913.

In 1833, the bulk of that cumbersome circuit was divided into the Mifflin and Bloomfield circuits. At that same time, some classes to the south and west were organized into the Littleton circuit. Concord, ever on the boundary, was now the eastern end of this new circuit which extended all the way to the Broad Top.

By 1838, the work in Concord and the surrounding valleys had grown to the point that a separate circuit was needed to serve that immediate vicinity. Unfortunately, records from that period are vague, and the exact number of appointments in existence when Joseph Lee and Bernard Bigley were appointed the first preachers of Concord circuit is not known. It is clear, however, that the circuit was designed to establish Methodism in the promising region that was being served as the fringe appointments of the Littleton, Mifflin and Bloomfield circuits. The Concord class of Littleton circuit and the Campbell (Fairview) class of Bloomfield circuit appear to have formed the spiritual and numerical nucleus of the new circuit. Most of the other classes in the 1847 membership book were probably formed after the 1838 creation of the Concord circuit.

The geographic area covered by the newly-constituted circuit was logical. With Concord at the hub, one could reach the other appointments through gaps and valleys without having to make a direct mountain crossing. The circuit included the following areas: down Path Valley to include Fannett and Metal townships, Fort Loudon and Peters township being the northwest limit of Clear Spring circuit; up Burns Valley into Perry county to include Toboyne and (later) Jackson townships, Southwest Madison township being served by Bloomfield circuit; up Horse Valley; through the narrows and north into Juniata county to include Lack and southern Tuscarora townships (and Perry county's Liberty Valley accessible from Honey Grove), Spruce Hill and Beale and northern Tuscarora townships being served by Mifflin circuit; through the narrows and south into Huntingdon county to include Tell and Dublin townships (and the Fulton county community of Burnt Cabins), Licking Creek (Fulton county) circuit covering the area south and west of Fort Littleton.

The territory covered by Concord circuit remained unchanged through the period covered by the 1847-51 record book discussed in the next section. By

then the circuit had eighteen regular preaching appointments, and it was only a matter of time until the growth of Methodism would necessitate dividing the circuit. While the remainder of this paper examines only the 1847-51 appointments, a brief discussion of the subsequent divisions of the circuit and other related appointments provides perspective and leads into the charge arrangements of today.

In addition to the boundary changes that follow, Concord circuit also experienced the usual dropping, adding, splitting, and combining of appointments common in the "class" days before the erection of church buildings. Sometime during the gap between the 1847-51 and 1863-65 entries in the record book, for example, at least these changes occurred: Union was split into Union and Goshorn's Mills; Pollock's was moved to Willow Grove (Cross Keys); Flickinger's school house was re-united with Fannettsburg; Dry Run and Widney's Mills were added; Reed's school house, Gifford's and Price's were dropped; Horse Valley divided into two classes, one of which was called Scyoc's Chapel; the Concord classes re-united into a single class. In addition, Carrick appears to have been dropped temporarily.

The first boundary change in Concord circuit occurred in 1855 when the trek up the mountain at the end of Burns Valley was eliminated by transferring the Perry county townships of Toboyne and Jackson to Bloomfield circuit. The change involved appointments at Fairview, New Germantown and Blain and increased the size of Bloomfield circuit so that it was apparent it would soon need to be divided. That division occurred in 1877 when Blain circuit was formed by joining a few of the original Bloomfield's westernmost appointments with the three moved from Concord.

The next change occurred in 1871 when the southernmost appointments of in the area of Fannettsburg, Metal, Burnt Cabins and Shade Gap were removed to form Shade Gap circuit. This unusual decision created a circuit divided down the middle by the Tuscarora mountain, and the appointments were probably linked by the crossing between Fannettsburg and Burnt Cabins.

Finally, in 1895 the bulk of Concord circuit's Juniata county appointments were combined with those from the western end of Port Royal circuit (which had over the years picked up Honey Grove and Liberty Valley from Concord) to form East Waterford circuit.

While early conference minutes report only charge totals and the number of appointments (but not their names), the journal for 1915 provides a definitive list of all conference preaching appointments and the status of the building used -- i.e., whether it is an ME church, union church, school house, etc. The information for charges involving appointments of the original Concord circuit is as follows, where all locations represent ME church buildings unless specified otherwise.

Concord Circuit
Concord McCabe
Nossville Richvale
Scyoc Waterloo

Blain Circuit
Blain
Emory Chapel Fairview
Manassah (union church, part ME ownership)
New Germantown

Burnt Cabins Circuit
Burnt Cabins
Fannettsburg Metal
Neelyton Shade Gap

East Waterford Circuit
Cross Keys
East Waterford Honey Grove
Liberty Valley (school house)
Reed's Gap Wesley Chapel

The 1939 re-union of the Methodist Protestant and Methodist Episcopal denominations to form the Methodist Church brought the former MP charge of Amberson, Doylesburg and Roxbury into the picture. By then Blain circuit was reduced to three congregations. Manassah, at which no Methodist congregation was ever organized, had no membership figures for any year, and preaching there seems to have been discontinued soon after 1915. The last year that membership figures were reported for Emory Chapel was 1931, and in 1939 conference authorized the sale of the building. When the Roxbury MP and ME congregations united in 1941, the other two former MP congregations joined with the remaining Blain circuit congregations to form the Doylesburg charge.

Most of the other changes between the 1915 arrangement and the present situation have occurred since the 1968 Methodist-EUB union to form the United Methodist Church. As there were very few former EUB churches within the area served by the original Concord circuit, the union did not necessitate major changes per se. It did, however, prompt the conference into examining its effectiveness in every geographic region and making appropriate adjustments.

C. The 1847 Membership Book

In the United Methodist Church, each congregation is responsible for maintaining its own records of membership, marriages, baptisms, etc. In general, the only such records available at conference archives are those for closed churches. One notable exception is the diaries and other books kept by circuit riders responsible for the extremely large rural areas of responsibility that existed during the period between the Revolutionary and Civil wars. Because these books typically include information on the beginnings of a dozen or more present pastoral charges, they are usually kept by the conference. Most individual church records, therefore, begin with the establishment of a parsonage and/or a residential pastor responsible for a limited charge. Because many of the circuit riders' original books have not survived, information pre-dating the formation of today's smaller charges is difficult to obtain.

The Central Pennsylvania Conference archives is fortunate to possess a Concord Circuit record book dating from 1847. This book was kept by the pastor and passed on to his successor each year. Because some pastors were better record keepers than others, the quality of the information (not to mention the handwriting and spelling!) varies from year to year. It appears that fairly accurate records were maintained for four consecutive years, from March 1847 to March 1851. This period, therefore, becomes the focus of this paper.

From 1851 to 1862, either the pastors of Concord Circuit did not keep records or they kept them in some other book that has not survived. The final entries in the 1847 record book are for 1863 and 1865. While the 1847-51 pages give membership lists only, the 1860's pages also include records marriages and baptisms. The next section of this paper reproduces the 1847-51 names for each appointment on the circuit, and an index for these names is given at the end of the paper. An effort has been made to identify which of these names also appear in the records of the 1860's, but interested readers must contact the archives for a complete list of 1860's names, marriages and baptisms.

The front page of the record book contains the following, with the information for each year updated annually in a different ink and handwriting.

Register of Concord Circuit

for AD 1847

John Miller, presiding elder of Huntingdon District

George Stevenson, circuit preacher

A.E. Maclay, assistant preacher

for AD 1848

John Miller, presiding elder of Huntingdon District

George Stevenson, circuit preacher

A.E. Maclay, assistant preacher

for AD 1849

John Miller, presiding elder of Huntingdon District

Joseph N. Spangler, circuit preacher

J.H. C. Dosh, assistant preacher

for AD 1850

Elisha P. Phelps, presiding elder of Cumberland District

Joseph N. Spangler, circuit preacher

Shoaff, assistant preacher

The next two pages in the record book list the appointments, stewards, local preachers and class leaders of the circuit. The appointments are given in the next section of this paper in this order in which they appear in the record book. The two-character abbreviations for each class do not appear in the original record book, but identify the classes in the various tables of this paper.

1847 Officers of Concord Circuit

stewards

Robert Maclay

Hugh Linn

John Noble

Abraham Morrison

Joseph Pomeroy

Elias Evans

Hugh Campbell, removed to Bloomfield Circuit

local preachers

William Donnelly, local deacon

George Noss, local preacher

William Mitchell, local preacher

class leaders

<i>Robert Maclay</i>	<i>Concord Class No. 1.....</i>	<i>1C</i>
<i>Jacob Seibert</i>	<i>Concord Class No. 1, assistant</i>	
<i>Joseph Pomeroy</i>	<i>Concord Class No. 2.....</i>	<i>2C</i>
<i>William Short</i>	<i>Waterloo Class.....</i>	<i>WL</i>
<i>?</i>	<i>Pollock's Class.....</i>	<i>PK</i>
<i>Elias Evans</i>	<i>Waterford Class.....</i>	<i>WF</i>
<i>John Meminger</i>	<i>Liberty Valley Class.....</i>	<i>LV</i>
<i>Samuel Enslow</i>	<i>Enslow's Class [Blain].....</i>	<i>EN</i>
<i>Samuel Reed</i>	<i>Reed's School House Class.....</i>	<i>RE</i>
<i>Samuel Shively</i>	<i>New Germantown Class.....</i>	<i>NG</i>
<i>Tobias Fahs</i>	<i>New Germantown Class, assistant</i>	
<i>Hugh Campbell</i>	<i>Fairview Class.....</i>	<i>FV</i>
<i>William Noble</i>	<i>Fannettsburg Class.....</i>	<i>FB</i>
	<i>[Flickinger's school house.....</i>	<i>FS]</i>
<i>John W. Swope</i>	<i>Thompson's Meeting House Class.....</i>	<i>TH</i>
<i>Abraham Morrison</i>	<i>Shade Gap Class.....</i>	<i>SG</i>
<i>William Clayton</i>	<i>Shoop's Class (Price's).....</i>	<i>SH</i>
<i>John Jones</i>	<i>Union Class.....</i>	<i>UN</i>
<i>James Gifford</i>	<i>Gifford's Class.....</i>	<i>GF</i>
<i>Hugh Linn</i>	<i>Horse Valley Class.....</i>	<i>HV</i>
<i>John Forsythe</i>	<i>Carrick Furnace Class.....</i>	<i>CF</i>
<i>Elijah Sollers</i>		
<i>Samuel Beell</i>		
<i>William Beell</i>		

This ordering of the appointments, with two exceptions, probably reflects the route traveled by the circuit rider as he visited the classes. In early Methodism, a two-week, figure eight circuit was common practice. The main appointment where the parsonage was located received preaching each Sunday, and the other appointments were served on the week days every two weeks.

These other appointments would often hold Sunday School and/or class meetings (under the direction of the class leader) on Sundays, but the bi-weekly preaching service was held during the week when the assigned clergyman made his rounds.

One week the circuit rider would preach Sunday at Concord, perhaps at the church in the morning and for the second Concord class in the afternoon. In the evening he would begin traveling the circuit by preaching at Waterloo, a large class with its own church building, as it was customary to hold preaching at such promising locations on Sunday whenever practicable. Then he would travel in order to the Pollock, Waterford, Reed's school house, Liberty Valley, Enslow (Blain), New Germantown and Fairview classes. He preached twice a day, once in the afternoon and once in the evening, and boarded by pre-arrangement with the same families of the circuit each time he passed through. In the early 1800's, when the preachers were almost all single, the routes would take the entire week. In such cases it wasn't necessary to have a parsonage, and the preacher would stay with a family at the main appointment just as he did at the outlying ones. By the mid 1800's, as in Concord, the preacher was usually able to return to his family and the parsonage by Friday.

The next week the circuit rider would also preach Sunday at Concord. In the evening he would begin the other loop of the circuit by preaching in Fannettsburg, another strong class with its own building. During the week he would visit in order the Carrick, Thompson (Burnt Cabins), Shade Gap, Shoop, Union, Gifford and Horse Valley classes. When the Flickinger school house appointment was added in 1850, he probably preached there on Sunday afternoon on his way to Fannettsburg.

The only two classes that appear in the record book contrary to the above traveling scenario are the ones at Carrick and Reed's school house. The Carrick appointment seems to have been newly-formed, and its members merely added at the end of the list. While the order in the list of the Reed's school house class remains a mystery, there is one interesting possible explanation that suggests it is really the Enslow (Blain) class that was inserted out of order.

Evidence in the Bloomfield record book indicates the Blain class stayed with that circuit for a few years after the 1838 formation of Concord circuit. Since the New Germantown class was not formed until 1841, it is likely that the original route to cover the appointments was not a figure eight -- but a thrust and a loop. The thrust began Sunday in Concord and continued to Waterloo, Pollock's, Waterford, and Liberty Valley before reaching its eastern extremity at Reed's school house. The pastor would then return home. Fairview would have been the first stop on the next week's loop, the preacher arriving via the back road from Concord and leaving toward Fannettsburg using present PA 274.

When Blain and New Germantown were added to the circuit, the thrust became a loop by visiting Reed's school house and then Liberty Valley, Blain,

New Germantown and Fairview. At that time, this scenario continues, the new class rosters were inserted in the book where there was room -- Blain just before Reed's, and New Germantown immediately after Reed's -- and this order was preserved when the lists were recopied.

D. The Eighteen Pioneer Classes

The following information appears for each class with 1847-50 records.

(1) Membership. The names are given in the order in which they first appear with the class. The symbols s (single), m (married), w (widowed), ? (not recorded) give the marital status of each member for the years 1847-50. For the years 1863 and 1865, unfortunately, the marital status is not consistently reported. For those years the symbols x (reported with that class) and o (reported with another class) are used. In the "comments" column, the symbols j (joined) and p (admitted on probation) give the membership status. The year refers to the beginning of the conference year -- e.g., "47" refers to events that occurred from mid-March 1847 to mid-March 1848.

(2) Remarks. These are any comments in the record book that were written at the end of the indicated year as information for the new preacher who would inherit the book and the appointments for the following conference year.

(3) History. The known story of each appointment is given as compiled from the conference archives, secular county histories, local church records, and other available sources. One periodical that provided particularly useful primary source material was The Christian Advocate, a denominational newspaper that also carried items submitted from the conferences. Another valuable source of information was a brief printed history of the Concord Circuit prepared in the 1930's by Mrs. Bertha Jones of the Waterloo congregation.

(4) Comments. To make the story of each appointment more personal, and to place the given ecclesiastical information in a broader context, additional comments are given for selected individuals appearing on the membership list.



Polk (Pollock) Cemetery, site of the area's first Methodist church

Concord Class No. 1							
name	47	48	49	50	63	65	comments
01 Robert Maclay	m	m	m				47/48/49 leader, 49 deceased triumphant
02 Arabella Maclay	m	m	m	m			
03 Mary Erwin	w	w	w	w	x	x	
04 Elizabeth Pomeroy	m	m	m	m	x		
05 Harris Findley	m	m	m	m			
06 Isabella Findley	m	m	m	m			
07 Elizabeth Bierly	w	w	w	w	x		
08 Elizabeth Beers	s	s	s	s	x	x	
09 Mary Smiley	s	s	s	s	x	x	
10 Amanda Findley	m	m	m	m			
11 Arabella Linn	s	s	s				49 removed
12 Eleanor Linn	s	s	s				49 removed
13 Elizabeth Hockenberry	m	m	m	m	x	x	
14 Jacob Seibert	m	m	m	m		o	47 assistant leader, 65 HV/leader
15 Margaret Seibert	m	m	m	m			
16 David Moore	m						47 removed to Shippensburg Circuit
17 Mary Moore	m						47 removed to Shippensburg Circuit
18 William Donnelly	m	m	m	m			47/48/49/50 local deacon
19 Elizabeth Donnelly	m	m	m	m			
20 Mary J. Campbell	s	s	s		x		49 removed
21 Mary McCullough	w	w	w				49 deceased
22 Malinda M. Donnelly	s	s	s	s			
23 Jane Wilson	m	m	m	m			
24 Elizabeth Lane	m	m	m	m			
25 Sarah A. Duff	s	s	s	s			
26 Jane Erwin	s	s	s	s			
27 Jacob Berrier	s						j 9/47, 47 removed to Lewistown Circuit
28 Henry Berrier	s	s	s	s			j 9/47
29 Arabella Erwin	s	s	s	s	x	x	j 9/47
30 Catherine Noggle	m	m	m	m			j 9/47
31 Anna Rainer	m						j 1/48, 47 dropped
32 Susanna Rainer	m						j 1/48, 47 dropped
33 Sarah J. Noggle	s						j 1/48
34 Eliza J. Gouse	s						j 1/48, 47 removed to NG
35 John Owen	s						j 1/48, 47 dropped
36 Martha Stump	m	m	m	m			j 2/48
37 Mary Jane Andrews	s	s	s	s			j 2/48
38 James Widney		m	m	m			
38 Jane Eliza Widney		m	m	m			
40 George Rutter		m	m	m			j 10/48
41 Isaac Wilson			s				
42 Samuel Bierly			s	s	x	x	p 9/28/49, 65 m/removed
43 Alexander H. Widney			s				p 9/28/49
44 James M. Donnelly			s			x	p 9/28/49, 49 fallen, 65 in army/return'd
45 Jacob Moore			s				p 9/28/49, 49 fallen
46 Bathsheba Campbell			s				p 9/28/49
47 Catherine A. Showers			s	s			p 9/28/49
48 Eliza J. Polk			s				p 9/28/49
48 Elizabeth Noggle			s	s			p 1/6/50
50 Eleanor Findley			s	s			p 1/6/50

name	47	48	49	50	63	65	comments
51 Eleanor Pattison			s	s			p 1/6/50
52 Jane McTaber			s				p 1/6/50, 49 fallen
53 Mary Jane Seibert			s				p 1/6/50
54 Maria Seibert			s				p 1/6/50, 49 faithless 50 leader
55 Alexander Maclay				s			
56 Nancy S. Seibert				s			
57 Henderson Widney				s			
58 Frederick Long				m			
59 Margaret Harry				s			p 1/51
60 Margaret Spangler				m			from 2C
61 Margaret Seibert				?			

Remarks

1849: There is a Sabbath School in Concord. A lot of new books at Father Maclay's is ready for distribution at the re-opening of the school in the spring. This school needs re-organizing and a written constitution.

1850: We have a new parsonage house here. There should be more money subscribed, and an effort made early in the season to gather that which is already subscribed. There is a Sabbath School here well supplied with new books and as early as possible a school should be regularly organized with a written constitution drawn up. The society here is a stable one.

History of the Concord appointment

About 1803 (some sources say as early as 1791), a log church was built on land of William Widney in what is now the Methodist Cemetery at the south end of Concord. An anniversary booklet says, "It stood in a pleasant little grove, and was a small church whose exterior, for perhaps half a century, was painted yellow." The present church was erected in 1845 on land of Robert Maclay, and the parsonage was constructed in 1850. Trustees of the church were Alexander Erwin, Hugh Linn, Robert Maclay and William Widney; the bricks for the building were burnt on the land of Hugh Linn. The church underwent significant improvements in 1873.

Comments

Robert Maclay (1C01) was one of the original 1845 trustees. In addition, he and Arabella (1C02) are the parents of the five Maclay pastors discussed in section A and the ones who gave the land and part of the money to erect the 1845 church and 1850 parsonage. Son Alexander Maclay (1C55) became the class leader when his father died and went on to become one of the five noted Maclay preacher-brothers.

Mary Erwin (1C03) was the widow of Alexander Erwin, an original 1845 trustee who died in April 1846. Alexander was born in Ireland in 1776 and came to America with his father in 1797. Mrs. Erwin, the former Mary B. Jordan,

was born in Baltimore in 1805. She was 20 and he was 49 when they married in 1825. They had 11 children, but five died from typhoid within a single year. Daughter Arabella (1C29) married Thomas E. Orbison, founder and namesake of Orbisonia and one of the original commissioners of the Pennsylvania Railroad.

In early connectional Methodism, the class was the basic spiritual unit but the circuit was the primary administrative body. Classes typically met in homes and were continually being re-formed, re-located and re-named. The circuit was more enduring and had stewards who were responsible for paying salaries and apportionments. When a church house was erected in one place, the trustees were usually chosen from among the most respected persons on the circuit and not limited to those attending at that location. So it was in Concord. The stories of the other two trustees, Hugh Linn (HV02) and William Widney (HV06) are located among the comments on the Horse Valley class.

William Donnelly (1C18), who became a local deacon in 1850, went on to become an ordained Methodist minister in the Detroit Conference. The pastor's comments for the Horse Valley class indicate that there was some friction between Donnelly and the assistant class leader Jacob Seibert (1C14). He was born near New Germantown in 1808 and died in Michigan in 1886. His daughter Malinda M. (1C22) married James H. Little in 1852. She was born in East Waterford in 1833 and died in Concord in 1877.

Frederick Long (1C58) was born in Germany and came to America with his parents when he was five years old. He lived on a farm in Burns Valley and is evidence that not everybody in the Concord area was Scotch or Irish. The Germans and Scotch-Irish apparently coexisted well, for Long's daughter Bathsheba married Hance Campbell, a nephew of Robert Campbell (2C03), in 1871.



Scyoc Chapel, erected 1857 northeast of Concord in Horse Valley

Concord Class No. 2							
name	47	48	49	50	63	65	comments
01 Joseph Pomeroy	m	m	m				47/48/49 leader, 49 went to Presbyterians
02 Ann Linn	m	m	m	m	x	x	65 died in the triumphs of faith 4125165
03 Robert Campbell	w	w	w	w	x		
04 Hugh Campbell	s	s	s	s			
05 James Linn	m	m	m	m	x		50/63 leader
06 Mary W. Linn	m	m	m	m			
07 Arabella Linn	s	s	s				
08 Jane Beers	s	s	s	s	x	x	
09 Teresa Stevenson	m	m					
10 Martha Campbell	s	s	s	s			j 1/48
11 Elizabeth Pomeroy		s	s	s			j 9/48
12 Margaret Spangler			m				49 to Concord No. I
13 Elizabeth Spangler			s	s			

History of the second Concord appointment

It is no longer possible to say why there were two Methodist classes at Concord 1847-51. Most likely this arrangement was a remnant of the pre-1845 days when there was only a small log church south of town, and this class served those clustered in another location. The appointment was dropped sometime between 1851 and 1863 and its remaining members placed with the main Concord class.

Comments

Ann Linn (2C02). born in Path Valley in 1785, was the daughter of the pioneer James Widney mentioned in section A. Her husband Hugh Linn (HV01) was the class leader in nearby Horse Valley and one of the trustees of the 1845 Concord church. The Linns lived south of Concord along the back road to Dry Run, and not in Horse Valley, but Hugh's leadership skills were needed at the latter location. They were the parents of ten children, born in the following order.

1. James Linn (2C05) became a miller and lived his entire life in Concord. He and his wife Mary W. (2C06) were the parents of Arabella (2C07).

2. Sarah Linn married Samuel Henry and moved to Illinois prior to 1847.

3. Mary Linn married Samuel Booker and moved to Illinois prior to 1847.

4. Jane Linn (SG06) married Andrew Jackson Taylor (SG05). As the Taylors were married and living in Shade Gap in 1847, and Jane was born before 1820, Mr. Taylor was born well before Andrew Jackson was elected President in 1828. His name, and several like it encountered among 1847 adults, testify to the popularity of Jackson enjoyed following the War of 1812.

5. John Linn was born in 1820. His name does not appear in the record book because he was living as a marble cutter in Washington County, Maryland, at the time. In 1851 he returned to the family farm and married Margaret J. Hays of Path Valley.

6. Margaret Linn married A. Lougridge and moved to Illinois prior to 1847.

7. Hugh Linn served in the Mexican War (1846-48) and died, unmarried, from disease contracted in the service.

8. Alexander Linn served as a surgeon in the Civil War and settled to practice medicine in Mifflin County. Dr. A. E. Linn lived just outside Newton Hamilton adjacent to the Juniata Valley Camp Grounds that later became the Methodist Training Camp.

9. Arabella Linn (1C11) married William Bloom and moved to Martinsburg in Blair County.

10. Eleanor Linn (1C12) married William Typer and moved to Ogle County, Illinois.

Robert Campbell (2C03) was the son of James, a weaver who emigrated from Ireland to become a farmer in Path Valley, and Martha Robinson Campbell. [This James and Martha Campbell are unrelated to the James and Martha (FV01) Campbell of Perry county.] Robert was the widower of Jane, whose death was announced in the obituary notices of The Christian Advocate for May 18, 1842 as follows: *near Concord, Franklin Co., Pa. April 7, Jane, consort of Robert Campbell, aged 50. In the death of sister Campbell an afflicted husband mourns the loss of a companion well qualified to discharge those duties involved in such a relationship; a large family of children mourn the loss of an affectionate mother, and the church feels the wound inflicted by so heavy a stroke of divine Providence. But we mourn not as those who have no hope. In early life she made the God of Israel her portion, and she adorned her profession for the space of about thirty-three years; in the latter part of which she became the subject of severe bodily affliction, which she bore with Christian fortitude and patience. In her last illness she gave the most indisputable assurance that religion is not a cunningly devised fable...*

Teresa Stevenson (2C09) was a sister to Ephraim McLaughlin (FV45). She married Rev. George Stevenson, the preacher assigned to the Concord circuit in 1847 and 1848, and moved on with him to the Mifflin circuit in 1849.

Rev. George Stevenson was born in Ireland in 1810. Reared in the Presbyterian faith, he was converted among the Wesleyans and licensed by them to preach. In 1840 he emigrated to America, settled in Lycoming county, and entered the Baltimore Conference in 1841. He supplied appointments in our conference until withdrawing to join the Methodist Protestant denomination in 1865, only to unite the following year with the ME Church South. He died in Virginia in 1890.

Waterloo Class							
name	47	48	49	50	63	65	comments
01 William Short, leader	m	m	m	m	x	x	47/48/49/50/63 leader
02 Catherine Short	m	m	m	m	x	x	
03 George Noss	m	m	m	m			47/48 local preacher, 49/50 local deacon
04 Isabella Noss	m	m	m	m			
05 Adam Stong	m	m	m	m	x	x	
06 Eliza Stong	m	m	m	m	x	x	65 deceased
07 George McConnell	m	m	m	m	x	x	
08 Jane McConnell	m	m	m	m	x	x	
09 William Beell	m	m	m	m	x		
10 Nancy Beell	m	m	m	m	x	x	65 infirm
11 John Berry	m	m	m				
12 Eleanor Berry	m	m	m				
13 James S. Short	s	s	s	s			
14 Rebecca Short	s	s	s		x	x	
15 Aaron B. Seibert	m						47 withdrew 9/1/48
16 Mary Seibert	m	m	m				
17 Mary H. McConnell	s	s	m	m	x	x	49 married Blair
18 Eliza McConnell	s	s	s	s			
19 James Beell	s	s	s	s	x	x	65 m
20 James H. Rodgers	m	m					
21 Mary A. Rodgers	m	m					
22 Daniel Conn	s	s	s				
23 Mary Short	s	s	s	s			
24 John Little	m	m	m	m		x	65 removed to 1C
25 Sally Little	m	m	m	m			j 9/47
26 Tirzah Little	s	s	s	s	x	x	j 9/47
27 Samuel Diven	m						j 9/6/48
28 Margaret Diven	m						j 9/6/48
29 Rebecca Rhine	m						j 9/6/48
30 Mary A. Little	s	s	s	x	x		j 9/6/48
31 Mary J. Beell	s	s	s				j 9/6/48
32 William W. Beell	s	s	s				j 9/6/48
33 William Berry	s	s					j 9/6/48
34 Sarah J. Beell	s	s					j 9/6/48
35 William Lord	s						j 5/1/49
36 Eliza Jane Short			s	s			
37 Mary Taylor			s				
37 Isabella Harris			s				
39 Peter Taylor		m	m				49 probationer
40 Mary Taylor		m	m				49 probationer
41 Elijah Sollers			m				from GF
42 Phoebe Sollers			m				from GF
43 James Gifford			s				from GF
44 Rebecca Gifford				s	x	x	from GF, 65 left/back
45 Elizabeth Gifford				s			from GF
46 Nancy Gifford				s			from GF
47 Samuel Waggoner				m			from UN
48 Abraham Shoop				m			
49 Nancy Shoop				m			
50 Ezekiel Campbell				m			p 11/50

Remarks

1849: There is a Sabbath School at this appointment.

1850: There is a Sabbath School at this place. The church should be completed and painted. Noss told me that he would have it painted if the sum of ten dollars was raised towards it.

History of the Waterloo appointment

George Noss and Isabella Coulter were married in 1837. About that time they were converted at the Mitchell's Camp Meeting held by the Methodists near Nossville, and they joined that denomination. They began to hold services in their own Waterloo farm house and in the school house which stood near the Upper Tuscarora Presbyterian Church. Soon their aggressive approach to religion created a lack of cooperation, if not opposition, within the community. When continued use of the school house was no longer guaranteed, they determined to erect their own church building.

In 1842 members of the Noss class and local members of the neighboring Pollock class erected Waterloo's first Methodist building on land given by Noss for a church and cemetery. The trustees were John Briggs, Robert Maclay, George Noss, William Short and William Widney.

The building was much improved in 1858. Soon after 1900, however, it was thought that Waterloo would be abandoned as an appointment, as the church was old and the members did not feel able to rebuild. But after a highly successful 1906 revival, the congregation received new vigor, constructed a new church along the main road, and dedicated it free of debt.

Services were discontinued in 1974, and the building was sold in 1978 to become a local museum. The cemetery and the site of the original 1842 structure are off a lane across the road from the museum.

Comments

William Short (WL01), the son of William Short Sr, was born in Ireland and emigrated to this country with his parents in the early 1800's at the age of 7. According to the family's oral history, William Sr's correct name was McGar, but it changed it to Short because he was small of stature and because McGar was "too Irish" for America. William Jr farmed the land northwest of Waterloo he inherited from his father, which is now known as Buena Vista Farm and has been owned and operated by descendants of William Sr until this present time.

Catherine Gray Short (WL02), the wife of William, was a first generation American. Her father James Gray was born in Ireland, and her mother Rebecca Shaffer Gray was born in Germany. William and Catherine had ten children, several of whom became school teachers. Among the seven children of their son William John (1846-1928), who married Miss Mary Barton, were Bertha Virginia (1881-1965) and Samuel McClellan (1883-1969). Bertha Short married Harry Jones and wrote the 1930's account of the Concord circuit that helped preserve much of the area's Methodist history. Samuel Short married Rachel Brown and was licensed to preach in the Methodist Church in 1908. He was later licensed to preach by the Evangelical denomination (now part of the United Methodist Church), served as a missionary to China, worked for the Anti-Saloon League, and was superintendent of Juniata County Schools from 1934 to 1950.

Four of William and Catherine's children appear on the Waterloo class list. Three of them later married and raised families in the area. James (1827-1896) Shaffer Short (WL 13) married Rebecca Whitemore. Mary (1830-1868) Short (WL23) married William Noble (FB03). Eliza (1832-1917) Jane Short (WL36) married William Brice McMullen, son of William McMullen (PK 17).

Rebecca (1828-1909) Short (WL 14), daughter of William and Catherine, is buried in the Waterloo ME cemetery. She and John Coulter were to have been married in 1849, but he took sick and died. Unable to reconcile herself to his death, Rebecca never married and chose to live the rest of her life remembering her departed loved one. An ardent Christian, she wrote many inspiring poems that reflected her truly religious life. Among her particularly moving works are one about her brother Samuel, who drowned in Pomeroy's dam while a student at the Tuscarora Academy, and the following one written in 1849 shortly after the death of John Coulter.

*Farewell John Coulter, fare you well
As now on earth you no more dwell,
Your days in tomb must now be weighed
And there beside your brothers laid.
But now your spirit soars on high,
Far, far above the stormy sky.
You left your loving sisters here,
Also your parents still more dear.
I saw thee when thou could'st not speak
Because thy frame was worn too weak.
By pain you were so much distressed
But now you are forever blessed.
I saw you in the jaws of death,
I saw you draw your last weak breath.
'Twas while we tried our hearts to raise
In fervent prayer in golden praise.*

George Noss (WL03), who gave the land for the church and cemetery,

moved to Nossville in 1853. Shortly before he relocated, the Waterloo house he owned and occupied burned to the ground. It was during the night and the family barely escaped with their lives, saving only one piece of furniture -- a chair, which Noss gave to the church at Waterloo saying that it was all he had left and that he would give it to the Lord. And the chair was not the only precious memory the family left in Waterloo. Three young children of George and Isabella died before their move to Nossville and are buried in the Waterloo ME cemetery: daughter Jemima, aged 1 year and 5 days; son John C., aged 8 years; and an unnamed infant son, aged 6 days.

William Beell {WL09} and his wife Nancy Beell {WL10} died in 1888 and 1886 at the ages of 81 and 76. They are buried beside each other in the Waterloo ME cemetery.

John Little (WL24) was born in Cumberland county in 1792. He was the son of James Little, who was born in Ireland, migrated to Cumberland county about 1784, and settled in Path Valley in 1801. He was a farmer in Path Valley, served in the War of 1812, returned to farming in Path Valley, and moved to Waterloo in 1847 where he was involved in the manufacture of wheat fans. Originally a Presbyterian, he became a staunch Methodist. The Littles raised eight children to maturity: William, Eliza, Mary (WL30), James H., Eleanor (WF62), Tirzah (WL26), John and Thomas.

"Sally" Little (WL25), wife of John (WL24), was the former Sarah Hays. She was born in Ireland, married John when he returned home from the War of 1812, died in Waterloo in 1860, and is buried in the Waterloo ME cemetery. Two of the Littles' daughters lived with them during the time of the record book. Mary (WL30) never married and remained in Waterloo. Tirzah (WL26) married Michael D. Miller of Waterloo, died in 1879 at the age of 52, and is buried beside her husband in the Waterloo ME cemetery.

Rebecca Rhine (WL27), nee Robinson, was born in 1818 and died in 1888. She was the wife of Titus Rhine (1812-1863). Titus' father George Rhine was born in Germany in 1770, came to America in 1796, and died in 1854; he built and operated a saw mill on George's Creek (which was named for him) near the McCabe Chapel site. Rebecca and Titus lived on the east side of Rhine Hollow Road about 1.3 miles north of the chapel site and are buried in the Upper Tuscarora Presbyterian cemetery. Erected by Titus, the cabin in which they lived is still standing.

Ezekiel Campbell (WL50) was born in 1801 in Tell township, Huntingdon county. He married Lydia Polk of Juniata county. Ezekiel and Lydia had 8 children. Their oldest son James served through the entire Civil War, including a period of confinement at the infamous Andersonville prison center.

Pollock's Class							
name	47	48	49	50	63	65	comments
01 John McCahen	m						47 removed to Mifflin Circuit
02 Jane McCahen	m						47 removed to Mifflin Circuit
03 James Pollock	m						died in the Lord 1/48
04 Jane Pollock	w	w	w	w			49 moved near to Concord
05 Samuel Alexander	m	m	m	m			49/50/65 leader
06 Prudence Alexander	m	m	m	m	x		47 removed
07 John Alexander	s						47 removed
08 David McCahen	s						
09 Samuel Alexander Jr	s	s					
10 Isaac Swailes	m	m					
11 Daniel Owens	m	m	m				j 1/48, 49 seeker/deceased
12 Henry Drolsbaugh		m					from RE, to UN
13 Nancy Drolsbaugh		m					from RE, to UN
14 Martha J. Drolsbaugh	s					o	from RE, 65 HV
15 Eliza J. McMullen	s	s	s				j 9/6/48
16 Abigail Swailes	s	s					j 9/6/48
17 William McMullen	m						
18 ?							49 "several whose names we have not got"
19 Martha Reeder			m		x		
20 Lydia McMullen			s				
21 Solomon McMullen			s				
22 Samuel McMullen			s				
23 Malinda Campbell			s				
24 William Warner			m				50 nb: 'tis said he drinks
25 Mary Diven			s				
26 Arabella Pollock			s				
27 Margaret Ann Best			s				
28 Mary Jane Bollinger			s				
29 John J. Swailes			s				
30 George Hipple			s				

Remarks

1850: There is a union Sabbath School here having Methodist books. It should properly be under the jurisdiction of our church. The Lutherans will have a church here if we do not. The efforts I think would not be amiss at some suitable time. These people need attention and nursing.

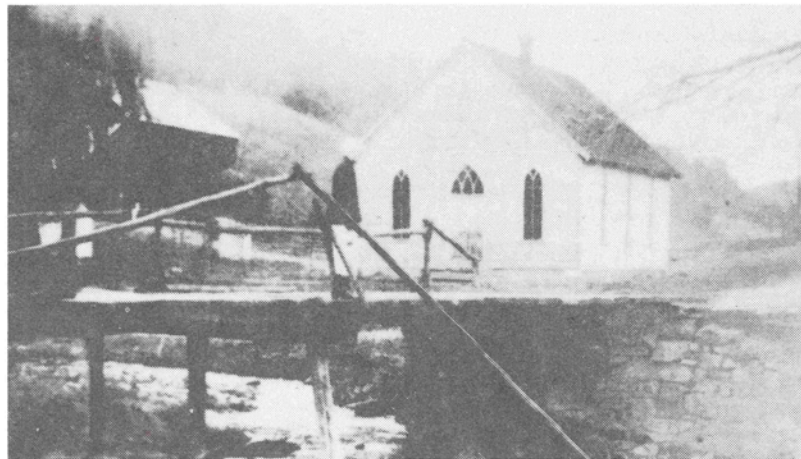
NB At the above place a church may be got next season and an effort should be made now. Brother Alexander will give ground and 50 dollars -- I think he will give 100 sooner than fail. McMullen will give 36 dollars worth of lumber, and there are enough around to raise about 3 or 4 hundred if gone into properly. If we raise no church, the Lutherans will go ahead and have one. Don't over look this subject. Urge them on and you will be successful. The Lord help you. This is a good paying place and should have at least Sabbath night preaching.

History of the Pollock appointment

In the early 1800's, James Pollock erected a house of worship to serve the scattered Methodists living north of the Concord narrows. The pastor's remarks seem to indicate that by 1850 the structure was no longer suitable. In addition, the building was not located near any village and the membership dwindled as classes were formed and newer buildings erected in the surrounding areas. It stood in Juniata county about one mile west of the road from Cross Keys to Waterloo, on the south side of Hog Hollow Road, in the Polk cemetery. As the building was only 1.25 miles from the county line, it is believed to be the structure erroneously referred to in J. Simpson Africa's 1883 history of Huntingdon County as a Methodist building that once stood in the extreme northeast corner of Tell township but was attended mostly from Juniata county.* A photograph of the Pollock Church site appears on page 54.

Some time between 1851 and 1863 the appointment was moved to Willow Grove (Cross Keys). The class there flourished, and in 1887 they purchased the community's 1851 Lutheran church building for \$75.00. That structure, after several renovations, is TIOW the Cross Keys United Methodist Church.

While the class at Cross Keys served the members north of the old Pollock church, those to the south later organized and met at the Walnut Grove school house. In 1896 that class erected McCabe Chapel, a frame building named for Methodism's prominent Bishop Charles McCabe, at the intersection of the road from Cross Keys to Waterloo with the one from Perulack to Blairs Mills. That structure was destroyed by fire in 1932, and a new stone church was erected



The original McCabe Chapel, built in 1896

*The 1873 does show an ME building on the west side of PA 35 at the county line.

at the rear of the same lot in 1935. The congregation's last reported membership in the conference journal was 13 for 1955, and the remaining members were transferred to Cross Keys the following year. Annual home-coming services were continued until interest waned, and the building was sold in 1977. It is now a private home.

Comments

James Pollock (PK03), who built the log Pollock Church, is buried in the Polk cemetery. While known as "Reverend," he appears on no "ordained" or "on trial" rolls of the Methodist Church. The tombstone marking his grave is inscribed as follows (spelling and grammar regularized): *Sacred to the memory of Rev. James Pollock who died January 22nd 1848, aged about 86 years. He was a native of Ireland and lived 62 years in this country. For 42 years he professed Christianity, the doctrine and practice of which he exemplified in his walk through life. He was the subject of converting grace through the labors of the early itinerant ministers of the Methodist Episcopal Church, to which he gave his name and talents and substance, the spiritual and godly simplicity of which he nobly defended.*

In addition, the following obituary submitted by pastor George Stevenson appears in the March 8, 1848, edition of The Christian Advocate: *Tuscarora Valley, Juniata Co. James Pollock died in his 86th year, January 22. Father Pollock emigrated from Ireland and settled here when little populated. Joined M.E. Church in 1801. Class leader, exhorter, and local preacher. He had some peculiarities but was a good man. Lover of Methodism. Mighty in prayer. Bequeathed part of his estate to the Missionary Society of the M.E. Church.*

Samuel Alexander (PK05), who the pastor's 1850 remarks indicate was prepared to give land for a new building, lived in Juniata County on the south side of the present PA 35, right on the Huntingdon county line. This was about 3 miles south of Cross Keys, where the class eventually purchased a Lutheran building, and about one mile west "as the crow flies" from the Pollock Church.

Daniel Owens (PK11) died in 1849, about the time of the birth of his son James, who died in 1875 at the age of 26. Daniel's wife Elizabeth died in 1884, outliving both her husband and her son. The three of them are buried in adjacent plots in the Waterloo ME cemetery.

William McMullen (PK17) lived northwest of Blair Mills in Huntingdon county. The pastor's 1850 remarks indicate that he was prepared to give liberally to erect a new Methodist building. When that didn't happen, he apparently looked for a similar denomination ready to move forward. He and his son William Brice McMullen were among the founders of the Mount Zion United Brethren congregation established west of Blairs Mills in 1852. Brice McMullen married Eliza Jane Short (WL36) in 1854.

Waterford Class							
name	47	48	49	50	63	65	comments
01 Elias Evans	m	m	m	m	x	x	47/48/49/50 leader
02 Eliza Evans	m	m	m	m	x	x	
03 Francis Bartley	m	m	m	m	x	x	
04 Rosanna Bartley	m	m	m	m	x	x	63 Margaret
05 Mary Gilliland	w	w	w	w			
06 Elizabeth Campbell	m	m	m				49 deceased happily
07 John Brandt	m	m	m	m			
08 Mary Brandt	m	m	m				
09 Absalom Williams	m						to NG
10 Jane Kirk	m	m	m	m	x	x	
11 Samuel Fisher	m	m	m	m			
12 Mary A. Fisher	m	m	m	m			
13 Margaret McCulloughm							
14 James Diven	m	m	m	m			
15 Eliza Diven	m	m	m	m			
16 William Dean	m	m	m	m			
17 Jane Dean	m	m	m	m	x		
18 George W. Cross	m	m	m	m			j 9/10/47
19 Rebecca Cross	m	m	m	m			j 9/10/47
20 Hance Stewart	m	m	m	m		o	j 9/10/47, 65 HV
21 Thomas Stewart	s	m	m	s		o	j 9/10/47, 65 HV
22 Margaret Stewart	s		s	s		o	j 9/10/47, 65 HV
23 Jane Brandt	s	s					j 9/10/47
24 Mary Fulton	s	s	s	s			j 9/10/47
25 Priscilla Erwin	s	s	s				j 9/10/47
26 Catherine Clark	m	m	m	m			j 9/10/47
27 Daniel Hendricks	m	m					j 9/10/47
28 Jane Hendricks	m	m					j 9/10/47
29 Margaret Stewart		m	m				
30 Sarah H. Work		s	s	s			j 9/6/48
31 Margaret Boggs		s	s	s			j 9/6/48
32 Mary Stewart		s	s	s			j 9/6/48
33 Jacob Lindsay			m	m			
34 Priscilla Lindsay			m	m			49 seeker/converted
35 Hannah McKibbons		s			x	x	from RE, 65 removed by certificate
36 Jane Hurd		m	m		x		63 deceased
37 Samuel Owens		m					p 9/49, to EN
38 Catherine Ann Owens		m					p 9/49, to EN
39 Elizabeth Jelison		m					p 9/49
40 Celistia Ann Hurd		s	s				p 1/20/50
41 Elizabeth Hockenberry		s					p 1/27/50
42 Mary Duncan		s	s				p 1/27/50
43 Hezekiah Thompson		s	s				p 1/27/50
44 Latitia Bartley		s	s				p 1/27/50
45 Nancy Jane Hope		s	s				p 1/27/50
46 Hetty Brandt		s	s				p 1/27/50
47 Catherine Fleck		s					p 1/27/50
48 Mary A. Work		s	s				p 1/27/50
49 Mary J. McMeen		s	s				p 1/27/50
50 James H. Kennedy		s					p 1/27/50

name	47	48	49	50	63	65	comments
51 Benjamin Wallace			s	s			p 1/27/50, p 1/51
52 Rachael Crane			s	s			p 1/27/50
53 Mary Kirk			m	m			p 1/27/50
54 Stuart Smith			s				p 1/27/50
55 James Campbell			m	m			p 1/27/50
56 Catherine A. Evans			s	s			p 1/27/50
57 Alexander McCullough			s				p 1/27/50
58 Thomas Anderson			s	s			p 1/27/50
59 Elizabeth Servis			s	s			p 1/27/50
60 James G. Anderson			s	s			p 1/27/50
61 George K. Anderson			s	s			p 1/27/50
62 Ellen McKim			m	m			p 2/3/50
63 Jesse M. Servis			s	s			p 2/3/50
64 George Servis				s			p 2/3/50
65 Samuel McKibbons				s			
66 Joseph Beers				m			
67 Ann Beers				m			
68 Sarah Kerachner				w			
69 Thomas Paden				s			
70 Elizabeth Work				s			
71 Catherine Thompson				w			
72 Nancy Hope				s			
73 Stewart Thompson				s			
74 Catherine Showers				s			
75 William Simmons				s			p 1/51
76 Henry Winn				m			p 1/51
77 John Duncan				m			p 1/51
78 Elizabeth Wallace				s			p 1/51
79 Dr. Joseph P. Kirk				m			p 1/51
80 David Kerachner				m			p 1/51
81 Sarah Showers				s			p 1/51
82 Sarah Servis				m			p 1/51
83 Elizabeth Duncan				m			p 1/51

Remarks

1849: There is no Sabbath School here. One should be organized in the spring. Many of those received on probation 1/27/50 have never received the ordinance of baptism.

1850: They have a flourishing Sabbath School at this place. The society is the most prospering of any on the circuit. They should be well attended as they are principally young.

History of the Waterford appointment

Construction of a wooden Methodist church in East Waterford began on a plot of ground in the center of town in 1846 and was completed in 1848. By 1891, the congregation had increased sufficiently to necessitate renovating the structure. Another renovation, which provided space for

the social room and kitchen, was begun in connection with the building's 1948 centennial and completed in 1950. Ground breaking for the Sunday School addition was held in 1969, and it was completed the following year at a cost of \$26,000.

Comments

Absolom Williams (WF09) moved to Perry county's New Germantown in 1847, but his final resting place is back in Juniata county. Absolom (1808-1880) and his wife Justina B. (1810-1862) are buried beside each other in the Waterloo ME cemetery.

Jane Kirk (WF10), nee Jane Clark, was the second wife of William Kirk. Her daughter Nancy Jane Kirk married John Lindsay, the son of Jacob (WF33) and Priscilla (WF34) Lindsay.

Jacob (WF33) and Priscilla (WF34) Lindsay were the parents of John Lindsay (1841-1911). John served in the Civil War and was present at the battle in which Confederate General J.E.B. Stuart was killed. John, appointed by the governor of Pennsylvania to the board of the Sunbury and Erie Railroad, also signed and executed the contracts that began the transformation of the Pennsylvania Canal into the Pennsylvania Railroad. The grandson of Jacob and Priscilla (through John) married the granddaughter of Dr. Joseph P. Kirk (WF79).

Thomas (WF58), James G. (WF60) and George K. (WF61) Anderson were the sons of Enoch L. Anderson, and the entire family was staunchly Presbyterian. James, for example, was an elder in churches of that denomination for over 35 years. Their names on the Waterford class list illustrate a phenomenon that occurred across the Concord circuit and all of nineteenth century rural America.

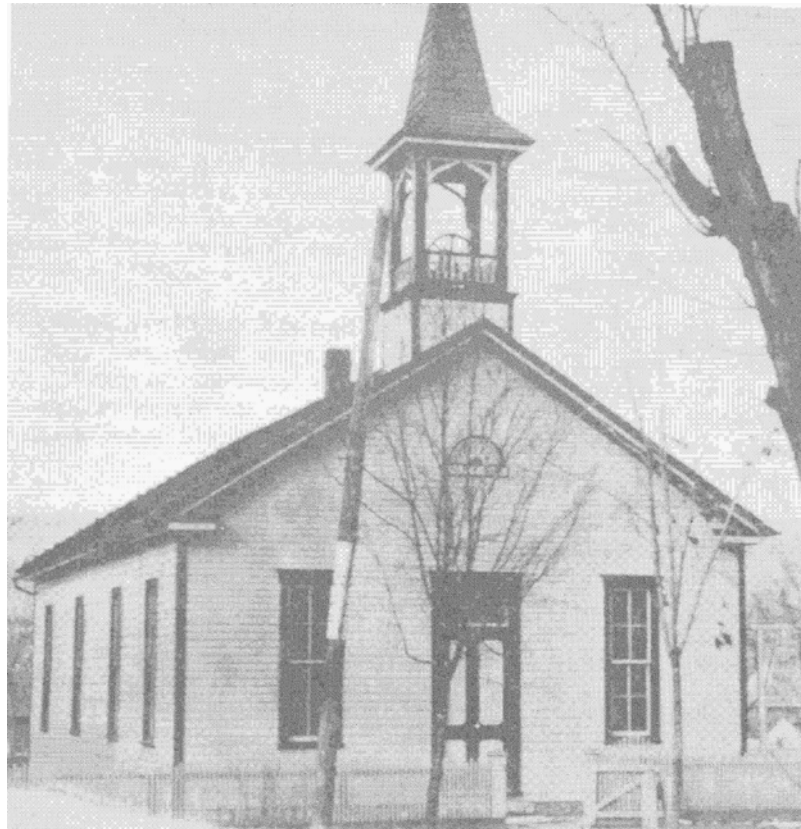
Methodists typically held winter revival and/or evangelistic meetings at each appointment that could accommodate a large crowd. The meetings ran nightly for about one week and were extended if persons were still "seeking." These lively services, in the days before television or movies and in the towns too small or remote to have live theater, were major community events that attracted large crowds of non-Methodists and unchurched. Young single people especially would seize the opportunity to socialize, date, and make fun of the more emotional participants. In general, other denominations in the area offered nothing comparable to these gatherings of shouting Methodists.

It was not uncommon for those who came for the socialization and entertainment to fall under conviction, respond to the invitation, and join the Methodist class. This explains the unusually large numbers of single persons on all the Concord circuit class lists when their parents were not members. Such was likely the case at Waterford in January 1850 when 22 persons (20 of them single, including the 3 Anderson brothers) were received on probation. While such persons would sometimes "fall away," many faithful Methodists over the

years spoke fondly of their conversions during a winter revival.

"Ellen" McKim (WF62) was the former Eleanor Little, daughter of John (WL241 and Sally (WL25) Little.

Dr. Joseph P. Kirk (WF79) was the father of Amos Kirk (1838-1921). Amos served in the Civil War and was with the regiment guarding Chambersburg during the Battle of Gettysburg. The granddaughter of Joseph P. (through Amos) married the grandson of Jacob Lindsay (WF33).



The East Waterford Methodist Church constructed in 1848 and still part of the present complex.

Liberty Valley Class							
name	47	48	49	50	63	65	comments
01 John Meger	m	m	m	m			47/48/49/50 leader
02 Susan Meminger	m						
03 Nancy Dolton	w	w	w	w			
04 Jeremiah Smith	s						47 removed to Bloomfield Circuit
05 Frederick Peck	m	m	m	m			
06 Catherine Peck	m	m	m	m			
07 William McGehey	m	m	m				47 seeker (if he does)/spiritually dead
08 Sarah McGehey	m	m	m				47 spiritually dead
09 John Snyder	m	m	m	m			50, assistant leader
10 Susan Snyder	m	m	m	m			
11 Beulah Fesser	s						
12 Jacob Snyder	m						
13 Frederick Peck Jr	m	m	m	m			
14 Catherine Peck	m	m	m	m			
15 John K. Notestine	m	m	m	m			
16 Mary Notestine	m	m	m				
17 Margaret Berryman	s	s	s				
18 Thomas B. Gibson	m						
18 Jane Gibson	m						
20 Martha Snyder	s						
21 Susan Berryman	s	s	s	s			
22 Jane Notestine	s			s			j 1/48
23 Barbara Kiser		s	s	s			
24 Martha Dolton		m	m	m			
25 Rebecca J. Notestine		s	s				
26 Sarah Snyder			s				
27 Sarah Taylor			s				
28 Samuel Hench			m	m			p 9/19/49
29 Samuel Peck			m	m			p 9/19/49
30 Rachael Peck			m	m			p 9/19/49
31 Mary Peck			s				p 9/19/49
32 Mary Stayner			s	s			p 9/19/49
33 Margaret Peck				s			[of FPeck Sr]
34 Margaret Peck				s			[of FPeck Jr]
35 Nancy Lindsay				w			
36 Mary Notestine				s			
37 Susan Meminger				s			

Remarks

1849: *There is a Sabbath School here.*

1850: *This society has a Sabbath School and needs encouragement and should belong to the Bloomfield Circuit, as they could be better attended. The members here have much to learn, as it has not been long since they have known anything about religion.*

History of the Liberty Valley appointment

This Perry county appointment met in a school house and probably should have been served by another circuit. Emory Chapel, the other Methodist work in Madison township, was on the New Bloomfield circuit from its erection in 1838 until formation of the Blain charge in 1877. Its last reported membership in the conference journal was 15 in 1931, and the congregation ceased to exist soon afterward. The church building was taken down about 1940 and rebuilt in Juniata county by another denomination. The site, along PA 850 south of Kistler, is now maintained by the Emory Chapel Cemetery Association.⁴

The easy access into Liberty Valley from Juniata county through the gap east of Honey Grove, however, kept this appointment first on the Concord circuit and later on the East Waterford charge as long as it existed. The last reported membership in the conference journal was 15 in 1955, and the remaining members were transferred to Honey Grove the following year. The school house in which they met, on PA 850 at Walsingham, later became the Liberty Valley God's Missionary Church and is now being converted to a private residence. A photograph of the Liberty Valley school house appears on page 76.

Comments

John Meminger (LV01) was a grandson of pioneer settler Dr. Theodore Meminger, a Quaker and practicing physician who moved from Philadelphia to retire to Liberty Valley in 1815. Dr. Meminger's only child, son Theodore Jr, married Susan McKean -- a sister to Thomas McKean, signer of the Declaration of Independence and the second governor of Pennsylvania. John (LV01) was a son of Theodore Jr., and his brother Rev. William Meminger (1822-1888) was an ordained minister of our conference. Rev. Samuel E. Meminger, admitted to the Central PA Conference in 1883, was another descendant of Dr. Meminger.

John K. Notestine (LV15) married the former Mary Weimer in 1829. After she died in 1833, he married Mary Berryman (LV16). Jane Notestine (LV22), one of John's children by his first wife, married David Barber and moved to Peoria, Illinois. Mary Matilda (LV36), one of John's children by his second wife, married Samuel Warner. The Biographical Encyclopedia of the Juniata Valley says of the second Mrs. Notestine: *"Like her husband, she was a devout member of the Methodist church; she was greatly loved for her hospitality, and her constant but unostentatious kindness to those in want."* John and Mary died in 1881 and 1884 respectively.

Enslow's (Multicaulisville) Class						
name	47	48	49	50	63	65 comments
01 Samuel Enslow	m	m	m	m		47/48/50 leader
02 Maria Enslow	m	m	m	m		
03 Samuel Mateer	m	m	m	m		
04 Samuel Keisler	m	m	m	m		
05 Catherine Keisler	m	m	m	m		
06 William Keisler	m	m	m	m		49 leader, 50 assistant leader
07 Emaline Keisler	m	m	m	m		
08 William Shively	m	m	m	m		
09 Sarah Shively	m	m	m	m		
10 James McLee	s					j 2/14/48
11 Abraham Keisler		s	s	s		
12 Ann Gates			s			
13 Elizabeth Smith			m	m		p 11/4/49
14 Deanna Hollabaugh			m	m		
15 John Keisler			s			
16 William Hampshire				m		
17 Samuel Owens				m		p 2/51, from WF
18 Catherine Ann Owens				m		p 2/51, from WF

Remarks

1850: This place promises usefulness and should be well attended. I think that at a suitable time a house of worship might be erected.

History of the Enslow (Blain) appointment

This class was organized about 1830, area Methodists David Moreland and William Sheibley (Shively) requesting the appointment. The class met in homes and school houses until 1855 and was known by the name of the leader. In the 1830's it was led by Samuel Kistler and known as the Kistler class. According to an 1837 record book of the Bloomfield circuit, the class apparently remained in that connection for a few years and was not a part of the Concord circuit when it was organized in 1838.

The 1847 record book refers to this appointment as the Enslow class and to the community as Multicaulisville (see the comments below). In 1855 a brick church was erected on land purchased from David M. Black. The present church was constructed in 1898 and the old one sold to L.M. Wentzel, who used it as a planing mill until it burned.

Comments

Samuel Enslow (EN01), his first wife Eliza McNeal Enslow, and his future wife Maria McNeal (EN02) all appear as members of the Kistler class on the Bloomfield circuit in 1837. Both Eliza (1810-1843) and her older sister Maria (1800-1868) were daughters of Samuel's employer James McNeal. Samuel (1809-1885) and his wives are buried in the Blain ME cemetery.

Samuel Enslow operated a mill one mile east of Blain. The mill had been built before 1778 by James Miller and passed to his son-in-law John Moreland, an uncle to the David Moreland who was an organizer of the class. James McNeal obtained the property in 1822 and passed it to his son-in-law Samuel Enslow about 1840. Samuel passed it to his son William in 1869. Samuel was also credited with the invention of a fly trap and engaged in transporting goods to Maryland. Before the Pennsylvania Canal and the Pennsylvania Railroad were built, much of the marketing of Perry county products was done at Baltimore, where products of the area's farms and mills and tanneries were exchanged for fish and merchandise.

Samuel Mateer (EN03) erected a tannery building two miles south of Blain in 1849. A local landmark for many years, the structure stood well into the twentieth century.

William Shively (ENOS). along with David Moreland (FB 11). was one of original organizers of this class.

The name Multicaulisville used in the 1847 record book has an interesting origin. While the community was known as Blain when it was incorporated in 1877, the post office here was originally named Douglas' Mills. According to Hain's History, *"Anthony Black had the name of the post office changed from Douglas' Mills to Multicaulisville, in honor of the moros multicaulis, or Italian mulberry tree in which he was financially interested. According to Hazard's US Register, in 1839 there was a widespread speculation in these trees, the prices varying from ten cents to a dollar each. The number of trees changing hands in Pennsylvania alone amounted to over 300,000. The business seems to have been conducted somewhat on the principle of many of the stock-selling schemes of the present day. Extensive preparations were made for the enterprise and many trees were planted, but in 1841 Mr. Black died. By 1842 most of the trees were dug up. As early as 1839, three years before his death, Hazard's register exposed the whole business."*

The name Blain, by which the town was known when it was incorporated in 1877, also has an origin worth noting. It is taken from the distinguished Blaine family that settled the area. James Blaine emigrated from Ireland to America in 1745 and came to own the land that includes the present borough. His son Ephraim, born in Ireland in 1741, became quite wealthy and was George Washington's commissary general during the Revolutionary War. In 1780, the American colonies drew a warrant in his favor for one million dollars to reimburse him in part for advances and the Continental Congress granted him "a salary at the rate of \$40,000 by the year until the further order of Congress." The noted American statesman and 1884 Republican presidential nominee James G. Blaine was Ephraim's great-grandson.

Reed's School House Class						
name	47	48	49	50	63	65
01 Samuel Reed	m	m	m	m		
02 Mary Reed	m	m	m	m		
03 Henry Drolsbaugh	m					
04 Ann Drolsbaugh	m					
05 Martha Drolsbaugh	m					
06 Daniel Conn	m	m	m	m	o	o
07 Eliza Conn	m	m	m	m	o	o
08 Thomas McClure	m	m	m	m		
09 Margery McClure	m	m	m	m		
10 Mary A. Hockenberry	s	s	s	s		
11 Nicolas Swartz	m	m	m	m		
12 Mary Swartz	m	m	m	m		
13 Jacob Bollinger	s	s	s	s		
14 William McClure	s	s	s			
15 Hannah Hackett	s					
16 Frances Snyder		m	m			
17 Elizabeth Watts		m	m	m		
18 Hannah McKibbons		s	s			
10 Priscilla Conn		s	s			
20 Mary A. Reed		s	s	s		
21 Margaret Knox		s	s			
22 May Fulton				s		
23 Thomas McClure				m		
24 Mary McClure				m		
25 Moses Berge				s		
26 Nancy Duffield				s		
27 Catherine Gowsey				s		
28 Mary Ann Snyder				s		

Remarks

1850: See a Mrs. Hiser if she won't join. In my opinion this class should belong to East Waterford and then the one preaching would do both.

History of the Reed's school house appointment

The Reed school house stood at the east end of Tuscarora township, Juniata county. The first structure on Mountain Road after the Y with PA 75, the building is now a private home.

While a precise account of the development of this appointment cannot be reconstructed from the materials available, this is probably the class that eventually erected a church building outside Honey Grove in 1891. That frame structure cost about \$700 and was paid for by subscriptions ranging from 5 cents to \$100 from people of the valley. It stood north of town on the southwest corner of PA 850 and what is now known as Burnt Church Road.

When that building was destroyed by fire in 1916, the organ and pulpit were saved and put to use in the Honey Grove school house. It was there that the

congregation worshiped for the next 23 years. The present church was erected in town in 1939 at the longtime site of Harkinson's store, which had burned in 1928. Volunteer labor and other donations made the total cost for the land, lumber, and all the furnishings only \$2,582.86.



Reed's school house in 1997



Liberty Valley school house in 1997

New Germantown Class						
name	47	48	49	50	63	65 comments
01 Samuel Shively	m	m	m	m		47/48/49/50 leader
02 Elizabeth Shively	m	m	m	m		
03 Jeremiah Row	m	m	m	m		
04 Jane Row	m	m	m	m		
05 Peter Shively	m	m	m			49 removed to a distance
06 Mary Shively	m	m	m			49 removed to a distance
07 William Wolf	s	s	m	m		
08 William Ewing	m	m				
09 Sarah Ewing	m	m				
10 Robert Harvey	m	m				
11 Mary Shively	m	m				
12 Margaret Row	s					
13 Elizabeth Stump	s	s				
14 Esther Berrier	m	m	m	m		
15 Rachael Shearer	w	w	w	w		
16 Elizabeth Watts	m					to RE
17 Daniel Shoop	s					
18 Elizabeth Gray	m	m				
19 Tobias Fahs	m			m		47 removed to FV, 49 circuit steward
20 Aramenta Fahs	m			m		47 removed to FV
21 Harriet D. Fahs	s			s		j 9/26/47, 47 removed to FV
22 Catherine E. Shively	s	s	s			j 9/26/47
23 James A. Fahs	s			s		j 12/47, 47 removed to FV
24 Absolom Williams		m	m			from WF, 49 removed
25 Eliza J. Row		s	s	s		
26 Margaret J. Ewing		s				
27 Hannah Baker		s	s	s		
28 Elizabeth Otto		s	s	s		50 gone
29 George Hipple		s				
30 Alexander Reeder		m	m			49 removed
31 Susan A. Reeder		m	m			49 removed
32 Henry Shively		s	s	s		j 10/17/48
33 Nathaniel Shively		s				
34 Mary (Peters) Shively		m	m	m		
35 James Ewing		s				
36 Charles Ressor			m	m		
37 Catherine Ressor			m	m		
38 John Sutch			m			49 removed
39 Lydia Sutch			m			49 removed
40 Martha Campbell			m	m		p 11/4/49
41 Rebecca McConnell			s			p 11/4/49
42 Margaret J. Wolf			m	m		p 11/4/49
43 Mary Gazette			s			p 11/4/49, 49 removed
44 Mary A. Deach			m	m		p 11/4/49
45 Sarah Campbell			s	s		p 11/4/49
46 James Campbell			s	s		p 11/4/49
47 Franklin Ressor			s	s		p 11/4/49, 50 gone
48 Armstrong Gazette			s			p 11/4/49
49 Caroline Sutch			s			p 11/4/49, 49 removed
50 Mary Shively (sr)			s	s		p 11/4/49

name	47	48	49	50	63	65	comments
51 Alfred Sutch			s				p 11/4/49, 49 removed
52 Godfrey Burkett			m	m			p 11/4/49
53 Sarah Stong			s				p 11/4/49, 50 gones
54 John A. Weaver			m				p 11/4/49
55 Elizabeth Fahs				s			from FV, 50 gone
56 Mary Shively (jr)				s			
57 Elizabeth J. Wilhide				m			from FV

Remarks

1849: There is a Sabbath School here, but it is not efficiently conducted. 1850: They have a Sabbath School here. Good may be done here.

History of the New Germantown appointment

Before the first class was organized here in 1841, area Methodists had to travel about four miles east to Blain or four miles west to Fairview in order to worship. After that, preaching was held in the school house until they were denied its further use. They then worshiped in an abandoned school house owned by James Adams until completing their own building in 1843. The land for the church and cemetery was given by Solomon Sheibley (Shively). The appointment was transferred to the New Bloomfield circuit in 1855 and placed on the newly-formed Blain charge in 1877.

Comments

Elizabeth Gray (NG 18) was born in 1811 and died in 1878. She is buried in the Blain ME cemetery.



Fairview Church, south of New Germantown

Fairview Class							
name	47	48	49	50	63	65	comments
01 Martha Campbell	w	w	w	w			
02 Hugh Campbell	m						47 leader, 47 removed to New Bloomfield
03 Elizabeth Campbell	m						47 removed to New Bloomfield
04 Lucinda A. Campbell	s						47 removed [aka FV46]
05 Margaret A. Campbell	m	m	m	m			
06 John Shearer	m	m	m				
07 Mary Shearer	m	m	m	m			
08 Samuel P. Campbell	m						47 removed
09 Nancy Campbell	m						47 removed
10 James F. Shoop	m	m	m	m			
11 Elizabeth J. Shoop	m	m	m	m			
12 John C. Shoop	m	m	m				
13 Margaret Shoop	m	m	m				
14 John Barnhart	m	m	m	m			
15 Eliza Barnhart	m	m	m	m			
16 Elizabeth Mumper	w	w	w	w			
17 Matilda Mumper	s	s	s				
18 Erasmus Yocum	m						47 removed
19 Margaret Yocum	m						47 removed
20 Nancy Feiges	s						
21 Elizabeth J. Wilhide	m	m	m				49 removed to NG
22 Julius A. Dayton	m						47 removed
23 Hannah Dayton	m						47 removed
24 George Yocum	m	m	m	m	o	j	9/7/47, 65 Widney's/leader
25 Eleanor Yocum	m	m	m	m	o	j	9/7/47, 65 Widney's
26 Isabella Yocum	s	s	s	s		j	9/7/47
27 Benjamin Barnhart	s	s				j	9/7/47
28 Benjamin Wilhide	s	s				j	9/7/47
29 Susan Mumper	s	s	s			j	11/7/47, 48 dropped, p 10/1149
30 Sarah J. Campbell	s	s				j	11/7/47
31 Mary E. Shearer	s	s				j	11/7/47
32 John W. Campbell	s					j	11/7/47
33 David Yocum	s	s	s	s		j	1117147
34 Jeremiah Mumper	s	s	s			j	1/16/48, 49 expelled
35 John Yocum	s	s	s	s	o	o	j 1/16/48, 63 Widney's, 65 in army/retur'd
36 Tobias Fahs		m	m				from NG, 48/49 leader, 49 removed to NG
37 Aramenta Fahs		m	m				from NG, 49 removed to N
38 Margaret Mumper		m					
39 Harriet Fahs		s	s				from NG, 49 removed to NG
40 James A. Fahs		s	s				from NG, 49 removed to NG
41 Nancy Dayton		s					
42 Sophia Stumbough		s				j	9/6/48
43 Sarah A. Barnhart		s				p	10/1/49
44 Elizabeth Fahs		s				p	10/1/49, 49 removed to NG
45 Ephraim McLaughlin		m	m				50 leader
46 L.A.C. McLaughlin		m	m				[aka FV04]
47 Margaret Shearer			s				
48 Robert Findley			m				from UN
49 Sophia Findley			m				from UN
50 William Findley			s				from UN

name	47	48	49	50	63	65	comments
51 David Gibbons				s			p 10/50
52 Harriet Humes				s			p 10/50
53 Sarah E. Yocum				s			
54 Joseph Findley				s			from UN, p 2/51
55 Mary Findley				s			from UN, p 2/51
56 Mrs. Sherriff				m			p 2/51

Remarks

1850: There should be a Sabbath School here.

History of the Fairview appointment

This appointment originally met in homes and in the Fairview school house, now a hunting camp, east of the present church building. The Fairview church was constructed on 36 perches of land obtained for \$20 from Ephraim McLaughlin in 1857. Stones for the church foundation were hauled from the surrounding mountains. Clay for the bricks was obtained from the banks of Sherman's Creek and baked in the field across the road, as were the bricks for the McLaughlin home. Apparently this brick-making was not a regular business, as these were the only two buildings west of New Germantown made of brick. The timbers, flooring, pews and altar were made of wood purchased from a nearby saw mill.

Most of the early members were farmer, although some were employed as laborers in the saw mills, in the McLaughlin tannery, or at the grist mill located one mile east on Fowler Hollow Road. The last reported membership in the conference journal was 22 in 1947, and the congregation ceased to exist soon afterward. In 1975 the conference deeded the property to the Perry County Historical Society, which continues to maintain the building and sponsor an annual service there.

Comments

Martha Campbell (FV01) was the widow of James Campbell. The former Mrs. Martha (Fleming) Wardell, she lost her husband and child in a yellow fever epidemic that broke out in 1798 on the ship they were taking from Ireland to America. An eighteen year old widow in a strange land, she settled in Carlisle and married James Campbell, a widower with three small children, in 1801. Soon afterward they settled in Toboyne township, Perry county, to establish a home for their blended family.

Lucinda Ann Campbell (FV04) was- the daughter of Martha (FV01). For some reason she was removed from the rolls during the 1847-48 year. In June 1848 she married Ephraim McLaughlin (FV45) and rejoined with him in 1849. She was born in Horse Valley in 1826 and died in 1878.

John (FV06) and Mary (FV07) Shearer are buried in the Fairview ME cemetery. Although they each lived into their late 70's, the birth and dates of John (1798-1877) are about 20 years earlier than those of Mary (1822-1897).

Samuel Pennell Campbell (FV08) was the son of Martha (FV01). His father James Campbell was born in Ireland in 1772, emigrated to Carlisle, and was soon left a young widower with three small children. In 1801 James married Martha, another young Irish immigrant who had lost a spouse, and Samuel was born in 1809. James' death was announced in the obituary notices of Christian Advocate for May 18, 1842 as follows: *Sherman's Valley, Perry Co., Pa., March 8, James Campbell, in the 74th year of his age. Brother Campbell was among the first who espoused Methodism in this section of the country, and lived her zealous and devoted defender for the space of thirty-nine years. For thirty years he was a class leader of unswerving integrity; and was ever at his post when circumstances justified and duty called. Being possessed of more than ordinary constitution, he to within a few weeks of his death would regularly walk more than a mile to meet his brethren, and exhort them to diligence and faithfulness. In his last illness he gave evidence that the religion of Christ is sufficient for every emergency; and though racked with the most excruciating pain, he expressed himself to the writer of this, and to others, that all was peaceful and joyous ...*

Elizabeth Wilhide (FV21), the young wife of Zephaniah, died in 1853 at the age of 27. Zephaniah Wilhide remarried and also outlived his second wife, she dying in 1903 and he in 1906. Elizabeth, Zephaniah, and the latter's second wife are buried in the New Germantown ME cemetery.

Ephraim McLaughlin (FV45) moved to Concord from his native Bedford county in 1848. In 1850 he purchased land from the James Campbell estate over the mountain in Perry county's Toboyne township, where he lived until his death in 1907. His mother was a first cousin to Abraham Lincoln. Ephraim Hanks of Loudon county VA had three daughters: Leah, Rachael and Nancy. Nanpy married Tom Lincoln and became the mother of our sixteenth President. Leah and Rachael married brothers by the name of Akers· who moved to Bedford county, founded Akersville, and left Methodist descendants that included three prominent Central PAS Conference preachers: Joseph Benson Akers (1829-1889), J. Milton Akers (1836-1889), and Jesse R. Akers (1844-1904). Rachael's husband was Ephraim Akers. It was their daughter Sarah who married Charles McLaughlin and became the mother of Ephraim. Hain's History of Perry County says, "Like his grandfather and like Abraham Lincoln, he split rails to fence the lands as they were taken from the forests." The Christian Advocate for January 12, 1911, states that at Fairview "a tablet has been placed in the church to the memory of E.A. McLaughlin, who for many years was the chief pillar of Methodism in that large region, worthily honoring the Church and its doctrine and experiences."

Ephraim's daughter, longtime Perry county school teacher Miss Luella McLaughlin, remained on the homestead after the death of her parents. In the early days of deer hunting, she would provide room and board for 15-20 out-of-county hunters. One of her requirements was that all would have to attend church on Sunday morning, and it was a familiar sight to see her leading a group of men down the road to the church. She now lies buried beside her father and mother in the Concord cemetery.



1904 Shade Gap Church, site of the original 1852 structure



1840 Fannettsburg Church, renovated and enlarged in 1901

Fannettsburg Class							
name	47	48	49	50	63	65	comments
01 John Noble Sr	m	m	m	m	x		
02 Sarah Noble	m	m	m	m	x		
03 William Noble	m	m	w	w			47/48/49 leader
04 Elizabeth Noble	m	m					
05 William Fleming	m	m	m		x	x	to FS, 63/65 leader
06 Eleanor Fleming	m	m	m		x	x	to FS
07 Jacob Seibert	m	m	m				to FS
08 Sarah Seibert	m	m	m				to FS
09 Mary Jane Seibert	s	s	s				to FS
10 Margaret Seibert	s	s	s				to FS
11 David Moreland	m	m	m				to FS
12 Sarah S. Moreland	m	m	m				to FS [=Elizabeth?]
13 Adam Miller	m				x	x	to CF
14 Martha Miller	m				x	x	to CF
15 John Miller	m				x	x	j 9/147, 47 dropped
16 Ann Crouse	s	s	s				j 9/47, to FS
17 Susan Harris	s	s	s	s			j 9/47
18 Margaret Evetts	s	s	s		x		j 9/47, to FS
19 Elizabeth Heller		m	m				
20 Thomas Gracy		m	m				to FS
21 Thomas Thomas		s					
22 Hugh L. Seibert		s	s				j 9/6/48
23 John Noble Jr				m			
24 ? Noble				m			
25 ? Oakman ?				?			
26 ? Oakman ?				?			
27 ? Oakman ?				?			
28 ? Nivins ?				?			p 11/50
29 ? Nivins ?				?			p 11/50

Remarks

1850 This is a little but good flock. They have to withstand both wind and tide. Good harvest may be affected here through protracted exertion.

[Apparently this class divided, and many of the members moved over to a new class that met in Flickinger's school house beginning in 1850]

History of the Fannettsburg appointment

The Fannettsburg church was built in 1840 by a society that had been organized several years earlier and had been worshipping in the local school house. The land was donated by John Noble Sr, and the timbers used *to* erect church came from nearby forests. Most of the felling, hewing and placing of the lumber was done by John Noble Sr and George Dunkle. The building was renovated in 1882 and enlarged in 1901 by an addition that extended the structure almost to the road and included a bell tower and memorial stained glass window. Services were discontinued in 1973. The building, which sits

at the east end of the town, was sold in 1978 and is now used for storage.

Comments

John Noble Sr (FB01), who gave the land for the church, served in the War of 1812. He died in 1861 and so does not appear on the later lists. His grandfather John moved from outside Chambersburg in 1773 to purchase the farm where the Carrick furnace was later erected, and the family has been prominent in Path Valley ever since. He is father of John Noble Jr (FB23) and William Noble (FB03).

William Noble (FB03) was born in Fannettsburg in 1819 and married Eliza Jane Aikens. Following the death of Eliza, he married Mary Short (WL23) in 1852. Following the death of Mary in 1868, he married Mary Jane Rouse. William and Mary's oldest child Jerome M. Noble (1853-1895) became a prominent Concord manufacturer of all types of vehicles -- including coaches, wagons, buggies and sleighs. Also an engineer on the Tuscarora Valley Railroad, he was killed on October 24, 1895, and buried beside his mother in Mifflintown's Westminster cemetery. Following are portions of the article describing the incident that took Jerome's life.

Murder on the T.V. Railroad

The Tuscarora Valley Railroad, up to last Thursday, was happily exempt from the usual run of accidents and occurrences through which both life and limb are often lost. But on that day two trusty employees of the road lost their lives. It was not an accident, however, that caused their death. They were deliberately murdered by some unknown person or persons who placed ties and stones on the road and thereby threw the locomotive and tender off the track.

The diabolical obstruction was placed on the railroad on a curve about four miles west of Waterford. The train left Waterford between 12 and 1 pm, westward bound for Blairs Mills, with Jerome Noble, half-brother of ex-sheriff Noble of this town [Mifflintown] as engineer...

There chanced to be a divinity student named Pyles on the train... Mr. Pyles asked whether he should pray for him. The dying man thanked him for his solicitude, but said that he had all his life tried to live a Christian life, and he had consigned his soul to the care of His Maker...

Noble was engaged to be married next month...

David (FB11) and Sarah (FB12) Moreland appear on the 1837 roll of the Kistler (Blain, Perry county) class of the Bloomfield circuit. The notation "withdrawn by certificate" beside their names suggests it was then they moved west into Franklin county and joined the Fannettsburg class. Their Perry county ties were strong, however, for David (1809-1894) and Sarah (1807-1884) are buried in the Blain ME cemetery.

Flickinger's School House						
name	47	48	49	50	63	65 comments
01 John Mires				m		50 leader
02 Mary A. Mires				m		
03 Jacob Seiben				m	o o	from FB, 65 Burnt Cabins
04 Sarah Seiben				m	o o	from FB, 65 Burnt Cabins
05 Margaret Seiben				s		from FB
06 Mary Jane Seiben				s		from FB
07 William Fleming				m		from FB
08 Eleanor Fleming				m		from FB
09 David Moreland				m		from FB
10 Elizabeth Moreland				m		from FB [= Sarah S.?)
11 Ann Crouse				s		from FB
12 Margaret Evetts				s		from FB
13 Thomas Gracy				m		from FB

Remarks

1850: I think that if a strong effort was made here that souls might be saved. But as there will be some removals, the remainder of the class had better meet with the other Fannettsburg class, as formerly.

History of the Flickinger school house appointment

This new (in 1850) class was apparently an outgrowth of the Fannettsburg class. The Flickinger school house stood on the northeast corner of PA 75 and Pidgeon Hill Road, about 5 miles north of Fannettsburg and just north of the turnpike interchange. The class was short-lived and was no longer active when the record book resumed in the 1860's.



Site of Flickinger's school house in Path Valley on PA 75

Thompson's Meeting House Class							
name	47	48	49	50	63	65	comments
01 John W. Swope	m	m					47/48 leader
02 Margaret Swope	m	m					
03 John Bingham	s	s	s	s			
04 Conrad Mathias	w	w		w	x	x	
05 Gracey Bingham	s	s	s	s			
06 Esther Bingham	s	s	s	s			
07 Susan Clymans	m	m	m	m	x	x	
08 Fredrick Miller	m	m	m	m	x	o	65 FB
09 Sarah Miller	m	m	m	m	x	x	
10 Margaret Ramsey		m	m	m	m		
11 John W. Mathias		s	s	s			from SG, 49 leader
12 Margaret J. Kennedy		s	s	s			from SG
13 Samuel S. Campbell			s	s	x		from SG, 49 asst leader, 50/63 leader
14 Susan Mort			m	m	x	x	
15 Elizabeth Sites			s				
16 Sophia Loomis			m	m			
17 Sarah J. Dubbs			s	s			
18 Mary A. Anderson			m				to SG
19 William Boyles				m		x	p 11/50
20 Mary Boyles				m	x	x	p 11/50
21 Solomon Loomis				m			p 11/50
22 Elizabeth Jane Bossman				s			p 11/50
23 Matilda Loomis				s			p 11/50
24 Mary Ann Dubbs				s			p 11/50
25 Sarah Ann Parks				s			p 11/50
26 Alvira DubbS				s			p 11/50
27 Sarah Greenfield				m			p 11/50
28 Julia Ann Parks				s			p 11/50
29 Catherine Mathias				s			p 11/50
30 Jane Faulkender				s			p 11/50
31 Ann Elixabeth Mathias				s			p 11/50
32 Catherine Simmer				s			p 11/50
33 Hannah Mort				s			p 11/50
34 Davud Mathias				s	x	x	p 11/50, 65 in the army
35 Mary Ann Mathias				?			
colored							
name	47	48	49	50	63	65	comments
01 John Johnston	m	m	m	m			
02 Cynthia Johnnston	m	m	m	m			
03 Levina Finley				m			p 11150
04 Rebecca Bele				m			p 11/50

Remarks

1850: This little society is beginning to thrive and promises usefulness. They have now in hand a new house of worship, and they need the encouragement of the preachers..

History of the Thompson Meeting House appointment.

For many years this class met in a log church built on the land of Isaac Thompson. Built largely by Mr. Thompson for the Methodists, this building was in Huntingdon county about two miles north of Burnt Cabins. When the congregation built a more substantial structure in the village of Burnt Cabins in 1851, the appointment was moved there and re-named. The new frame church measured 35 by 45 feet and was erected at a cost of \$600. The 1884 History of Fulton County identifies the key contributors of the new church of 30 members as "Frederick Miller and wife, Robert Clymonds and wife, Conrad Matthias, David Matthias and wife, Mrs. Boyles, Hugh Campbell and wife, Samuel Campbell, John Matthias Jr, Mrs. Mort and Elizabeth Sites."

Isaac Thompson died in 1843. The Christian Advocate for March 22, 1843, gives the following obituary: *Isaac Thompson, aged 81, died at his home near Burnt Cabins, Bedford Co. [now in Fulton Co., created from Bedford Co. in 1850], Pa. "I was born on 6 April 1762 in Chester Co., Pa., and moved to this place in 1788. In March 1791 I was converted under John Rowan's sermon, the first ever preached in my house. I obtained sanctification in 1803." For 40 years the leader of one and two classes. Steward for 44 years, recording steward for 24 years. Asbury accepted his hospitality. Having no children, he made the M.E. Church his heirs, half of his real estate to go to the Missionary Society and the other half to the Preacher's Aid Society of the Baltimore Conference.*

Several years earlier The Christian Advocate for July 19, 1839, had given the following obituary notice for his Isaac's wife Rebecca: *June 9, 1839, on Concord Circuit died Mrs. Rebecca Thompson, daughter of Richard Prather of Washington Co., Md. Born July 8, 1768. Converted under Rev. Charles Burgoon in 1795. In 1812 she married our highly esteemed friend Isaac Thompson of Huntingdon Co, Pa. Father Thompson's has long been known as the traveling preacher's home.*

The 1851 church building was replaced in the 1880's by a frame structure that continued in use until the Burnt Cabins congregation was discontinued in 1992. The property was sold for \$34,000 in 1995 and now houses the independent Burnt Cabins Bible Church.

Comments

Conrad Mathias (TH04) appears to have been the head of a family that was active in the erection of the 1851 building. The Mathias surname was also prominent in the founding of the nearby Pleasant Hill United Brethren congregation in the 1880's between Shade Gap and Burnt Cabins.

Shade Gap Class							
name	47	48	49	50	63	65	comments
01 Abraham Morrison	m	m	m	m			48 leader
02 Arabella Morrison	m	m	m	m			
03 Hugh Campbell	m	m	m	m			49/50 leader
04 Mary Campbell	m	m	m	m			
05 Andrew J. Taylor	m	m	m	m			
06 Jane Taylor	m	m	m	m			
07 John Divinney	m	m	m	m			
08 Margaret Divinney	m	m	m	m			
09 Dr. John A. Shade	m	m	m	m	x	x	49 seeker
10 Ellen Shade	m	m	m	m	x	x	
11 Jacob Hunt	m	w	w	w			
12 Mary Hunt	m						47 died in the Lord
13 Isaac Zeigler	m	m	m	m			
14 Harriet Zeigler	m	m	m	m			
15 William Roddy	m	m	m	m			
16 Sophia Roddy	m	m	m	m	x	x	65 w
17 Elizabeth Taylor	s	s	s	s	x	x	65 m Drake
18 Catherine Roddy	s	s	m	m			49 married Mills
19 Nancy Taylor	s	s	m				49 married Garver
20 James Mills	s		m	m			
21 George Rouse	s	s	s	s			
22 Rachael Rouse	m	m	m	m	x	x	65 w
23 John W. Mathias	s						47 removed to TH
24 Samuel S. Campbell	s	s	s				49 removed to TH
25 Sarah Drake	m	m	m	m			
26 Martha J. Kennedy	s						47 removed to TH
27 Eliza D. Roddy	s	s	s	s			
28 Mary A. Zeigler	s	s					
29 Margaret E. Campbell	s	s	s	s			
30 Margaretta Campbell	s	s	s	s			
31 Harper Wilson	m	m	m				
32 Catherine Wilson	m	m	m				
33 Susan Steward	s						j 11/16/47
34 Alexander Rouse	s						j 11/16/47
35 Jane Linn		w	w	w			from HV
36 Hannah Linn	m						from HV
37 Henry Miller			s				
38 Oliver Miller			s				
39 John Berry				m			
40 Ann Berry				m			
41 Sarah J. Berry				s			
42 Nancy Berry				s			
43 William Berry				s			
44 Mary Ann Anderson				w			from TH
45 John Baker				s			
46 Sarah Ann Wilson				m	x	x	j 11/50, 65 w
47 Elizabeth Rouse				m			j 11/50
48 John Carl				m			p 2/23/51
49 Mrs. Carl				m			p 2/23/51
50 Ann Wiggins				m	o	o	p 2/23/51, 63 Widney's, 65 not to be found

Remarks

1850: This class is in the midst of Calvinism and great pains must be taken to hold our own. The friends here need much encouragement.

History of the Shade Gap appointment

The Shade Gap class was organized about 1847, and the first 32 names on the above class list may represent the charter members. A 50x 140 lot on the west side of Main Street was purchased in June 1847 by trustees Dr. John Alfred Shade, Andrew Jackson Taylor and Abraham Morrison. The first church building on this site, however, was not erected until 1852.

The present "old church" was built on the same lot in 1904. In 1972 the Shade Gap and Neelyton congregations united to form St. Luke's United Methodist Church. In 1975 the congregation broke ground for a new sanctuary on five acres of ground between the borough of Shade Gap and US 522. The new facilities were occupied in 1978, and the old building is now a commercial fitness center. A photograph of the 1904 building appears on page 82.

Comments

Jane Taylor (SG06) was the daughter of Hugh Linn (HVO 1) and Ann Widney Linn (2C02).

Dr. John Shade (SG09) came to Shade Gap to practice medicine in 1842. At that time the "village" contained but two structures and he found it necessary to build himself a dwelling. The substantial home he erected encouraged others to follow his lead. In 1871 Dr. Shade and others successfully petitioned to make Shade Gap a borough. He met a tragic death in the basement of the house nine lots north of the old Methodist church when he was shot by his son-in-law. He is buried in the Possumtown cemetery. His wife Ellen (SG 10J) apparently survived for many years, as a 1971 Huntingdon and Mount Union Daily News article quotes an older Shade Gap resident as saying, "I can slightly remember Mrs. Shade, widow of the slain Dr. Shade. She seemed such a nice person. She heard that I was ill with some form of rheumatism and she brought me a lovely doll. I was about three years old then."

Isaac Zeigler (SG13) was born in Fulton county in 1797 and died of typhoid fever at Dry Run in 1859, just a few years after relocating his family to that community. His parents came from Germany and are buried near Fort Littleton. His wife Harriet (Hooper) Zeigler (SG 14) died about 1869. His daughter Mary (SG28) married Jacob Miller of Burnt Cabins. Another child, son Jacob, was a farmer near Concord, served in the Civil War, and was wounded by a bullet which remained lodged under his right shoulder blade for the rest of his life.

Shoop's (Price's) Class							
name	47	48	49	50	63	65	comments
01 Joshua Price	m	m	m	m	o	o	49/50 leader, 63 SG
02 Maria Price	m	m	m	m	o		63 SG
03 William Clayton	m	m	m	m			47 leader
04 Rachael Clayton	m	m	m	m			
05 Elizabeth Shoop	w	w					
06 Nancy Beers	m	m	m	m	o	o	50 should join UN, 63 Goshorn's
07 Margaret Briggs	m	m	m	m			
08 Jacob Kling	m	m	m	m	o		47/48 exhorter, 49 license not renewed
							63 Widney's/leader/withdrew
09 Nancy Kling	m	m	m	m	o		63 Widney's/withdrew
10 Margaret J. Clayton	s		s	s			p 10/1/49
11 Ann E. Beers	s	s					
12 Hannah Price	m						
13 Elijah Sollers		m					48 leader/to GF
14 Phoebe Sollers		m					to GF
15 William Mitchell		m	m	m			48/49/50 local preacher
16 Angeline (Lydia) Mitchell		m	m	m			
17 Mary Beers		w					
18 Nancy Briggs			m				to GF's
19 Jane Mitchell			s	s			p 10/1/49
20 Rachael Price			s	s			p 10/1/49
21 Phoebe Ann Baldwin			s				p 10/1/49
22 Caroline Price				s			
23 Mrs. Bollinger ^a				m			

a. "I think this is her name. She joined the last night I was there. I lost her name."

Remarks

1850: The class here meets very irregular and far between. It is hard to better them -- unless they were divided, and a part given to Union and a part given to Shade Gap.

History of the Shoop (Price) appointment

Located between Shade Gap and Nossville, this class was originally called Shoop's and probably met at the home of widow Elizabeth Shoop. In 1849 (after Mrs. Shoop's death?) the class became known as Price's. The class ceased to exist sometime between 1851 and 1863, possibly because of the rise of the United Brethren Church in the area. In 1861 that denomination erected a church building in the area, one of the trustees being a Casper Shoop. That congregation, now Salem United Methodist church, erected their present structure in 1892 across the road from the cemetery which marks the site of the original 1861 building.

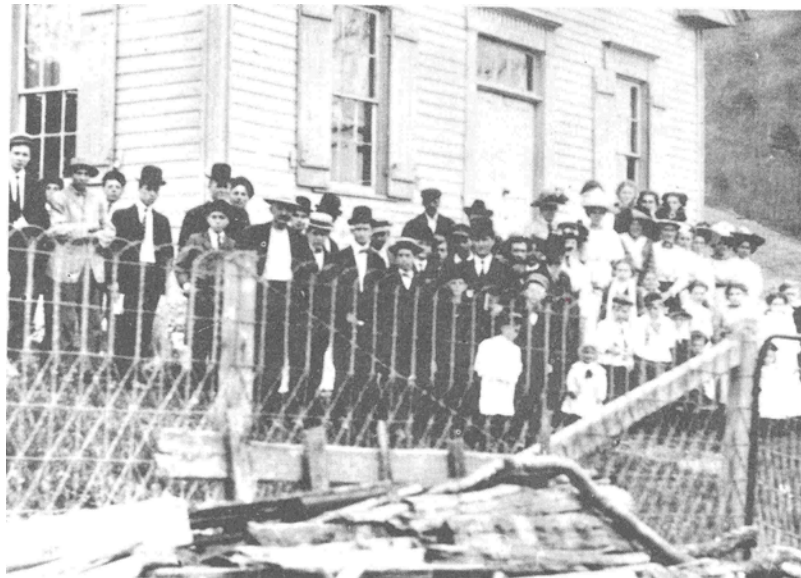
Comments

Joshua Price (SH01) lived about 2.5 miles due west of Nossville, along the township road that parallels PA 35 south from Richvale, and about 1.5 miles from the Salem Church erected by the United Brethren in 1861.

William Clayton (SH03) and his wife Rachael (Bratton) Clayton (SH04) had ten children, two of which appear on the class roster: Nancy (SH09) married Jacob Kling (SH08), and Margaret (SH10) married Cyrus Jeffries, who was granted a quarterly conference preaching license by the United Brethren in 1850 but was never ordained and withdrew from the ministry in 1866. William and Rachael Clayton died at the ages of 76 and 73 respectively.

Jacob Kling (SH08) was born in Perry county in 1825. In 1832, for reasons that can longer be determined, he went to Huntingdon county to live with his grandmother. When grown, he married Nancy J. Clayton (SH09) and purchased a farm in Tell township.

Nancy Briggs (SH18) was the daughter of James Jones (UN05). Her husband Jackson Briggs was the brother of John Briggs (UN08) and the son of another John Briggs known as "Methodist John" or "shouting John."



The original Nossville church, about 1910

Union Meeting House Class						
name	47	48	49	50	63	65 comments
01 John Jones	m	m	m	m	x	47/48/49/50 leader
02 Elizabeth Jones	m	m	m	m	x	
03 Samuel Parsons	m	m	m	m	x	65 deceased
04 Margaret Parsons	m	m	m	m	x	
05 James Jones	m	m	m	m	o	63/65 Goshorn's/leader
06 Elizabeth Jones	m	m				49 married Parsons
07 Sarah Wachob	w	w	w	w		
08 John Briggs	m	m	m	m		
09 Eleanor Briggs	m	m	m	m		
10 Hannah Jones	m	m	m	m	o	63 Goshorn's
11 Jesse Jeffries	s	s	s	s		
12 Margaret Parsons	m	m	m		x	65 moved
13 Sarah Parsons	m	m				
14 Maryann Jones	s	s	s	s		j 9/4721
15 William Parsons		m	m	m	x	j 9/6/48, 65 moved
16 John Drolsbaugh		m	m	m		from GF
17 Robert Findley		m	m			from GF, 49 to FV
18 Sophia Findley		m	m			from GF, 49 to FV
19 William Findley		s	s			49 to FV
20 Susanna Prosser		s	s			from GF, 49 to FV[?]
21 Jacob G. Jones			m	m		
22 Florence Murray		s	s			p 10/1/49
23 Elizabeth Wachob		s	s			p 10/1/49
24 Martha Briggs		s			o	p 10/1/49, 65 Goshorn's
25 David Jeffries		s	s			p 10/1/49
26 Joseph Finley		s				p 10/1/49, 49 to FV
27 Elizabeth Jeffries		s				p 10/1/49, 49 deceased
28 John Jeffries		w	w			p 10/1/49
29 Matthew McMullen		s	s			p 10/1/49
30 Thomas Lyon		s				p 10/1/49, 49 gone
31 David Jones		s				p 10/1/49, 49 gone
32 Arabella Jones		s				p 10/1/49
33 Mary B. Findley		s				p 10/1/49, 49 to FV
34 William Cranmer		s	s			p 10/1/49
35 John Rupert		s				p 10/1/49, 49 removed by certificate
36 Robert J. Beers		s				p 10/1/49
37 Jane Beers		s	s			p 10/1/49
37 Emily Rupert		s				p 10/1/49, 49 removed by certificate
39 Daniel Stong		s				p 10/1/49
40 William Stong		s				p 10/1/49
41 George Kearn		s				p 10/1/49
42 George Lyon		s				p 10/1/49, 49 gone
43 Catherine Lyon		s	s			p 10/1/49
44 Samuel Waggoner		m				p 10/1/49, 49 to WL
45 Mariah McMullen		s	s			p 10/1/49
46 John Findley		s				p 10/1/49
47 Isabella Goshorn		s	s		x	p 10/1/49
48 Henry Drolsbaugh			m	o	o	from PK, 63 Goshorn's
49 Ann Drolsbaugh			m			from PK
50 David Conn			m			

name	47	48	49	50	63	65	comments
51 John Bollinger				s	o	o	63 Goshorn's
52 Daniel Bollinger				m	o	o	from GF, 63 Goshorn's
53 Nancy Bollinger				m	o	o	from GF, 63 Goshorn's
54 Susan McMullen				s			j 9/50
55 Jane Feltebarger				m			j 1/51
colored							
name	47	48	49	50	63	65	comments
01 David Thompson	?						
02 George Thompson		m	m				49 removed to Burnt Cabins

Remarks

1849: A Sabbath School should be organized here.

1850: They have a Sabbath School here which, if encouraged, may do well. I think at a suitable time the friends might be persuaded to erect a new church somewhere near the tannery -- then the Union and Price Classes might be united and the one preaching would do both. The radicals in former years did us harm at this appointment -- but Methodism is triumphing.

History of the Union appointment.

About one mile north of Nossville is an intersection where the present road to Blairs Mills turns right to cross to the east side of Tuscarora creek, the old road continues straight ahead as the unpaved access lane to a lumber mill, and a paved road bears to the left. The Union Church was located on the east side of the road, about 100 yards before that intersection, where a single car garage now stands. The building may have been used at one time by a German Reformed group, but it was the Methodists who organized an enduring work there. The site was not conveniently located, however, and the class eventually divided to build two churches closer to where its members lived.

The Goshorn class was formed from the west side of the Union appointment sometime between 1851 and 1863. A successful revival was held at the Silverthorn school house in 1873, and the following year the class erected what is now the Richvale Church under the direction of the following trustees: J. Harvey Briggs, Moses Burdge, Calvin Crawford, J. Goshorn, Calvin Pyles, John Stong and George Vawn. Among the marriages in the 1860's portion of the record book is that of original Richvale trustee Moses Burdge to Virginia E. Jones on June 2, 1864. In addition, the divinity student Edwin Pyles (who became a Central PA Conference Methodist minister) mentioned in connection with the railroad death of the son of William Noble (FB03) was the son of original Richvale trustee Calvin Pyles.

The remaining members of the Union appointment erected a church in Nossville in 1867. Persons instrumental in building the structure were John Jones, Jacob Kling, George Noss and David Reeder. The land was given by George Noss, who had moved there from Waterloo in 1853. This building, which stood in what is now the cemetery, burned September 1, 1923. The

congregation worshiped in the Union school house, now part of a store and garage about midway between Nossville and the old Union Church, while a new building was erected. The present structure was dedicated November 9, 1924, just over a year after the fire.

While the Nossville United Methodist cemetery now serves the community, the original burial ground for the area was the Seibert cemetery. Located about one mile north of the Union Church site, along the old road that is now the lane to the lumber mill, this plot is neglected and overgrown. Most of the 100+ tombstones there are no longer legible, and no list of inscriptions is known to exist.

Comments

John Jones (UN01). the class leader, was the son of James Jones (UN05). Two of John's sisters married sons of Samuel Parsons (UN03). and John named one of his sons Samuel Parsons Jones. When Harry Jones, the son of Samuel Parsons Jones married Bertha Short, granddaughter of William Short (WL01), on Christmas Day 1916, it symbolized the unity and endurance of the Concord circuit -- the grandson of the 1847 Union (Nossville) class leader marrying the granddaughter of the 1847 Waterloo class leader. John and Elizabeth are buried in the Nossville cemetery, as are their grandson Harry and his wife Bertha.

William James Jones (UN05) was born in 1784, married Hannah Hegie Jones (UN10). and died in 1858. Several children of William James and Mary appear in the record book. Sons John Jones (UN01) and Jacob G. Jones (UN21) were married. Daughters Eleanor Jones Briggs (UN09) and Nancy Jones Briggs (SH18) married brothers John (UN08) and Jackson Briggs. Daughters Elizabeth Jones Parsons (UN04) and Margaret Ann Parsons (UN12) married brothers Samuel and William (UN15) Parsons. Still living at home were Maryann (UN14). David (UN31), and Arabella (UN32). . .

Samuel (UN03) and Margaret (UN04) Parsons lived in the house directly across the road from the Union Church. Their sons Samuel and William (UN 15) married daughters of James Jones (UN05).

John Briggs (UN08) was also the son of a John Briggs. Married to the former Margaret Hockenberry from Horse Valley, the elder John Briggs was known as "Methodist John" or "shouting John." The fervent faith of "shouting John" must have influenced his sons, for they each married daughters of staunch Methodist William James Jones (UN05). John married Eleanor Jones Briggs (UN09) and his brother Jackson married Nancy Jones Briggs (SH18).

Jesse Jeffries (UN 11) never married. He died in 1880 and is buried in the Seibert cemetery.

Gifford's Class							
name	47	48	49	50	63	65	comments
01 James Gifford	s	s	s				47/48/49 leader, 49 removed to WL
02 Rebecca Gifford	s	s	s				49 removed to WL
03 Nancy Gifford	s	s	s				49 removed to WL
04 Daniel Bollinger	m	m	m				49 removed to UN
05 Nancy Bollinge	m	m	m				49 removed to UN
06 John Knox	m	m	m				49 it is said this man gets drunk
07 Jane Knox	m	m	m				
08 Robert Findley	m						to UN
09 Sophia Findley	m						to UN
10 Susanna Prosser	s						to UN
11 John Drolsbaugh	m						to UN
12 Eleanor Knox	s	s	s				j 9/47
13 John Bollinger	s	s	s				j 9/47
14 Mary Briggs	s	s	s				j 9/47
15 Elizabeth Gifford	s	s	s				49 removed to WL
16 Elizabeth Knox	s	s					j 9/6/48
17 William Polk		m	m				j 9/4/48
18 Elijah Sollers			m				from SH, 49 leader, 49 removed to WL
19 Phoebe Sollers			m				from SH, 49 removed to WL
20 Nancy Briggs			m		o		from SH, 65 UN
21 Sarah Noggle			s				

History of the Gifford appointment

Nothing specific is known about this appointment, except that it ceased to exist after 1849. As all the memberships were transferred to either the Waterloo or Union class, it appears that the appointment must have served an area some where between those two locations near the present town of Blairs Mills.

The United Brethren erected the Mount Zion Church on a ridge one mile west of Blairs Mills in 1852. As the United Brethren were Methodistic in both doctrine and polity, it is likely that the rise of this denomination in the area led to a decline of Methodism. In fact, at least one former Methodist, William McMullen (PK1 7), was one of the founders of this UB congregation. This appears to have been the case also with the Methodist's Shoop (Price) appointment and the United Brethren's Salem Church.

The 1852 UB structure burned to the ground in 1894. The following year the congregation purchased a plank building at Bells, near Reeds Gap, for \$75. They dismantled the structure, hauled it to Mount Zion, and rebuilt it where the old one had burned. Through denominational unions, that congregation became EUB in 1946 and United Methodist in 1968. The remaining members were merged into the neighboring Salem congregation in 1979, and the building was razed in 1992. The Mount Zion cemetery now marks the site.

Horse Valley Class							
name	47	48	49	50	63	65	comments
01 Hugh Linn	m	m	m	m	o	o	47/48/49/50 leader, 63 Concord 65 moved to the west/by certificate
02 Sarah Scyoc	m	w					
03 Jane Linn	w						to SG
04 Benjamin Scyoc	m	m	m	m	x	x	65 leader
05 Margaret Scyoc	m	m	m	m	x	x	
06 William Widney	m	m	m	m	o	o	63 Widney's, 65 deceased
07 Martha Widney	m	m	m	m	o	o	63 Widney's, 65 w
08 Hannah Linn	m						to SG
09 Margaret Kelly	m	m	m	m			
10 Margaretta Kelly	s						aka Margaret Jr
11 Catherine Campbell	m	m	m	m			
12 Nancy Kling	s	m	m	w			married Ferguson
13 Margaret Widney	s	s	s	s			
14 Jane Kelly	m	m	m	m	x	x	
15 Harman Hockenberry	m	m	m	m	x	x	
16 Mary Hockenberry	m	m	m	m			
17 Sarah J. McMullen	s	s	s	s	x		63 removed
18 Joseph Beers	m	m					
19 Hannah Beers	m	m					
20 Alex Beers	m	m	m	m			
21 John Emory	m	m	m	m	x	x	
22 Martha Emory	m	m	m	m	x	x	
23 Mary Emory	s	s	s	s			j 1/9/48
24 Lucinda Widney	s	s	s	s			j 1/9/48
25 Martha Widney	s	s	s	s			j 1/9/48
26 Margaret Hockenberry	s	s	s	m			j 1/9/48, married Berrier
27 Sarah Hockenberry	s	s	s	s			j 1/9/48
28 Martha Beers			s	s			
29 Elizabeth Emory			s	s			p 1/1/50
30 Thomas Cook			s	s			p 1/1/50
31 John Widney				s			p 11/50
32 John Davis				s			p 11/50

Remarks

1849: A Sabbath School should be organized here.

1850: There should be a Sabbath School here. Jacob Seibert should be leader in this class -- after some time, if the difficulty between him and Donnelly should not have a resurrection. Father Linn the present leader is getting too feeble -- but a better can't be had if his health will permit. Seibert is a first-rate man and true to the cause.

History of the Horse Valley appointment

The Methodists erected Scyoc Chapel in Horse Valley in 1857 on land donated by Benjamin Scyoc. Those listed as instrumental in building the structure are Elias Cook, Benjamin Scyoc, Jacob Seibert and William Widney.

For some reason not all of the original Horse Valley class elected to meet in the new chapel, and the record book indicates a second Horse Valley class in the 1860's. In 1990 the Scyoc congregation voted to discontinue and transfer its remaining membership to the Concord church. The structure, a photograph of which appears on page 57, is now the Community Building.

Comments

Hugh Linn (HV01) was born in Ireland in 1785, the third son of Hugh and Sarah (Widney) Linn. His mother was a sister of James Widney, the pioneer discussed in section A. He married Ann Widney, who was born in Path Valley in 1785. The daughter of James Widney, Ann was her husband's first cousin. A stonemason and farmer, Hugh lived near Concord and was a trustee of that community's 1845 building. His children attended the Methodist classes in Concord and are listed with their mother Ann Widney Linn (2C02). When Mrs. Linn died in April 1865, Hugh moved west to live with his daughter Eleanor in Ogle County, Illinois.

Jane Linn (HV03) was the widow of John Linn (1778-1845). Linn was not an uncommon surname, and the relationship between John (b 1778), Hugh (HV01, b 1785) and Margaret (HV05, b 1790) is unclear. While Mrs. Linn, who was born in 1790 and died in 1870, was a former Scyoc, her relationship to Benjamin (HV04) and unclear.

Benjamin Scyoc (HV04) and Margaret (HV05) were married in 1816. The former Margaret Linn, Mrs. Scyoc was born in 1790 and died in 1870. Benjamin was the one who gave the land upon which the Scyoc Chapel was erected in 1857.

William Widney (HV06) was a trustee of the 1845 Concord building. Beginning in 1863 he and his wife are listed as members of the Widney class, which may have met in Burns Valley and been a continuation of the second Concord class.

Margaret Kelly (HV09) was the husband of John Kelly and the mother of Anna Kelly Beers (HV19) and Margaretta (HV10). She died in 1863 at the age of 87 and is buried in the Seibert cemetery, in Huntingdon county about one mile north of the Union Church site.

Joseph Beers (HV18) was born near Concord of Irish immigrant parents in 1815. After schooling, he learned and practiced tanning. He later purchased a farm in Horse Valley and cultivated it until 1863, when he moved to New Bloomfield to return to the tanning business. In 1814 he moved to McVeytown, Mifflin county, to engage in tanning. Later he manufactured patent medicines and became widely known as the maker of "Beers' Famous American Liniment" for headaches, colds, etc. He married Anna ["Hannah" (HV19)] Kelly in 1846 and died in 1889. Mrs. Beers lived from 1817 to 1895.

Carrick Furnace Class							
name	47	48	49	50	63	65	comments
01 Thomas Forsythe	m	m	m	m			
02 Christina Forsythe	m	m	m				
03 Nancy Osler	s						
04 Joseph S. McLinend	m						
05 Eliza Mackey	s	s	s	s			
06 Rebecca McClelland	m						
07 Mary Geece	s						
08 John Forsythe		m	m	m			48/49/50 leader
09 Jane Forsythe		m	m	m			
10 Adam Miller		m	m	m			from FB
11 Martha Miller		m	m	m			from FB
12 Rebecca Geddis		m	m				
13 Mary Donahue			m				
14 Ellen Brindler				w			
15 Joseph Walker				m			

Remarks

1850: The class here needs encouragement -- they have the devil bare-faced to contend with.

History of the Carrick appointment

The placement of Carrick as the final class in the membership book, instead of in its proper geographic location next to Fannettsburg, probably indicates that it was the last class formed. It seems to have been added at the end and then kept in that position whenever the lists were recopied. The Methodist church building in this community, also known as Metal, was erected in 1883 largely through the efforts of William Hewitt, who successfully canvassed the Path Valley for funds and whose life-sized photo adorned the church wall for many years. The land was donated by Daniel Rosenberry. In 1933, as part of the fiftieth anniversary celebration, the building was remodeled and re-dedicated. After being inactive for several years, the church was closed in 1971 and deeded to the Metal Cemetery Association. The well-maintained building still hosts occasional weddings and funerals and an annual homecoming service.

The present Carrick United Methodist Church was formerly United Brethren. The class was organized in 1855, but the church building was not erected until the 1882-85 pastorate of Rev. James B. Weidler (mentioned in the Bishop A.A. Clippinger article in this issue of THE CHRONICLE).

Endnotes

1. There are two gaps, one in 1789 and one in 1793, in Asbury's journal that would be consistent with a two or three day visit to Concord. On Friday morning 7/10/1789 Asbury held a meeting in Carlisle in the Episcopal Church; that evening he was denied the use of the church (ostensibly because he "did not read prayers") and spoke from the courthouse steps. He then headed west toward Bedford and reached the Juniata River on Wednesday 7/15/1789. It's difficult to say whether the Concord visit occurred then or during the following sequence. Asbury spent Saturday night 6/22/1793 in Fort Littleton. From there he headed northeast and crossed the Juniata River to Mifflintown, arriving Wednesday 6/26/1793. On either occasion Asbury could have passed through or taken a side detour to Concord.

The first specific mention in Asbury's journal of the territory covered by the Concord circuit occurs in 1803. On Monday 8/1/1803 Asbury left Carlisle and "came ten miles to a Mr. David Snyder's, near a village called Newville and dined about eleven o'clock." [Snyder was a United Brethren preacher licensed in 1801. He organized a (UB) class, built a (UB) church on his farm, and opened his home on a regular basis to traveling preachers -- including Methodists, with whom the United Brethren had a good working relationship. The Pennsylvania Conference (UB) met in his home in 1803, 1804 and 1831.] Asbury then traveled to Shippensburg "in haste" and preached to "a crowded house." On Tuesday 8/2/1803 at 4 o'clock in the morning, Asbury says: *we set out to scale the mountains. We passed a little town called Strasburg [i.e., Upper Strasburg], and another called Emmitsburg [i.e., Fannettsburg]. Here we stopped, and I laid myself down on the floor to rest. Intense heat, rugged mountains, and a wasting dysentery almost overcame me. I feel, and have felt for thirty-two years, for Pennsylvania -- the most wealthy, and the most careless about God, and the things of God. But I hope God will shake the State and the Churches. There are now upwards of twenty German preachers somehow connected with Mr. Philip Otterbein and Martin Boehm; but they want authority, and the church wants discipline.*

The "we" is Asbury and his traveling companion Rev. Henry Boehm, a bilingual (German and English) Methodist preacher who was the son of United Brethren Bishop Martin Boehm. Asbury has the United Brethren on his mind at this point because that denomination was exceptionally strong in Newville-Shippensburg-Chambersburg area and was beginning to extend westward to tiny Horse Valley (between Upper Strasburg and Fannettsburg, where they once had three churches) and the larger Path Valley (where four current United Methodist congregations were formerly United Brethren: Carrick, Laurel Grove, Mountain Green, and Spring Run).

2. Samuel Williams' "Leaves from an Autobiography" in the 1851 The Ladies' Repository makes the following observations about Rev. Alexander McCaine: *Mr. McCaine's personal appearance was somewhat remarkable. His stature was six feet seven inches with a frame well proportioned, though slender. In his*

pulpit ministration his manner was dignified and solemn; his countenance serious and thoughtful, but very expressive; his action easy and graceful. When he was animated, his discourses were exceedingly impressive -- often eloquent and powerful. Mr. McCaine subsequently became a distinguished and popular preacher, and for some years stood in the front rank of the ministry. Some twenty years afterward he became the master spirit in "the radical movement" which, in 1828, resulted in the secession of the disaffected preachers and members, and the organization of the Methodist Protestant Church. His subsequent course, we believe, gave much dissatisfaction to his brethren; and the last we heard of him was that he had settled in one of the southern states and was employed by a planter to oversee his slaves. Whether he still lives we are not informed..

Mr. Williams' 1851 article displays a bias against the Methodist Protestant reformers that shows in his erroneous closing assessment of Rev. McCaine. According to the Encyclopedia of World Methodism, McCaine (1768-1856) "was active in the MP Church to the end of his life. He was a member of the General Conventions at Baltimore in 1827 and 1828 and of the General Conference of 1830, and a member of the committee which prepared the Constitution and the Discipline of the new denomination. He was also a delegate to the General Conferences of 1842 and 1854." Having an intellect to match his oratorical eloquence, McCaine was appointed by Asbury to prepare a commentary on the Bible, but he did not complete the work. His 1827 book The History and Mystery of Methodist Episcopacy was a key elaboration of the MP position and led to John Emory's classic rebuttal A Defence of "Our Fathers" and the Original Organization of the Methodist Episcopal Church.

While the Methodist Protestants never were strong in most of central Pennsylvania, their work in the Concord area prospered and endured. A Shippensburg circuit was formed when the denomination organized in 1830, but it was soon clear that the promising area was to the west. And so in 1839, the name of the circuit was changed from Shippensburg to Concord. Ninety years later, in 1929, the name was changed from Concord to Doylestown. The denomination erected five church buildings in the area, only three of which still stood and had viable congregations at the time of the 1939 re-merger: Roxbury, Amberson and Doylestown.

In Roxbury, the ME's and MP's shared the old 1815 Union Church until the latter group erected their own building in 1874. When the congregations merged in 1941, the newer building on Main Street became their primary facility. After a major addition was completed on that former MP building (the "brick church") in 1950, the former ME building (the "white church") by the cemetery was torn down. And so the 1874 MP building is the present Roxbury United Methodist Church.

The church at Concord stood just outside the village on the north side of the back road to Dry Run. When the Doylestown MP church was erected in 1881, the Concord building was abandoned and those members worshiped in the new structure. That 1881 MP building is the present Doylestown United Methodist Church.

While the origins of the MP work in Amberson are sketchy, a building of the denomination is mentioned there in McCauley's 1878 county history. That MP building is now the Amberson United Methodist Church.

The church in Spring Run stood in town on the east side of the old road where it crosses the creek just south of PA 641. A limestone structure, it was occupied by the GAR Post during the 1880's and 1890's.

3. Samuel Williams' "Leaves from an Autobiography" in the 1851 The Ladies' Repository makes the following final observations about this man: *Dr. Kewly, soon after he joined the church, was licensed to preach and about three weeks thereafter was recommended to the Baltimore Conference for admission into the traveling connection. At its session in May he was received and appointed to a circuit. Some two years afterward the Doctor withdrew from the Methodist Episcopal Church, took orders in the Protestant Episcopal Church, and wrote a work against the former. A few years ago he was rector of a parish in New York City. Mention of him was made a year or two since by a correspondent in the Christian Advocate and Journal who charged him with being a Jesuit in disguise while holding membership in the Methodist and Protestant Episcopal Churches. This we believe to be a mistake. The evidence of his sincerity and of the genuineness of his conversion was, in our opinion, unmistakable, and the writer of these sketches would regret it exceedingly to know that it was otherwise.*

The Minutes of the Methodist annual conferences do indeed list a John Kewly who was admitted on trial in 1801 and assigned to Clarksburg (WV) circuit. In 1802 he was continued on trial and assigned to Allegheny (MD) circuit. His name does not appear in the minutes after 1802.

4. Among the tombstones in the Emory Chapel cemetery is one that reads "Rev. David Shaver 1804-1862." While it is not within the scope or purpose of this paper to comment on all the pastors associated with Concord circuit, Rev. Shaver is given this footnote as his story appears in no other conference materials. His father Peter Shaver was a Revolutionary War soldier who, because of his proficiency in German, "rendered valuable aid to his division commander as an interpreter and translator" (probably in obtaining supplies and information from the local German-speaking populace). Peter married a Miss Piper of Franklin County and settled in Huntingdon County, where David was born.

David entered the Baltimore Conference on trial in 1827 and was ordained deacon and elder in 1829 and 1831 respectively. As a young, single preacher he was moved frequently and to all corners of the conference as follows:

1827 Northumberland circuit	1832 Lycoming circuit
1828 Bellefonte circuit	1833 Cove Street Chapel, Baltimore
1829 Clear Spring (Mercersburg) circuit	1834 Bellefonte circuit
1830 Allegheny circuit	1835 Hollidaysburg circuit
1831 Northumberland circuit	1836 Baltimore city

In 1837 he was assigned to the Bloomfield circuit, and the pattern was broken.

In 1838, for the first time in his career, he was re-appointed to the same circuit. In 1839, he was appointed to the neighboring, year-old Concord circuit -- which included some of his former Bloomfield appointments. In 1840, he requested to be "located" (i.e., removed from the itinerant system to remain in one location, unavailable for appointment) and settled in Perry County, near Emory Chapel. In June 1842 he married Miss Nancy E. Linn (1818-1896). Nancy was the daughter of John and Agnes Linn and the granddaughter of the renowned pioneer Perry County Presbyterian minister Rev. John Linn (1749-1820) and his wife Mary Gettys Linn, daughter of the founder of Gettysburg. It appears that it was Rev. Shaver's courtship with Miss Linn that led him to remain in the area.

Being both the pastor of record and a man with growing ties to the area, Rev. Shaver probably gave input into decisions regarding appointment realignments -- including the 1838 transfer of Fairview from the Bloomfield circuit to the newly- formed Concord circuit and the similar transfer a few years later of the appointment at Blain.

David Shaver was also respected in the broader community. In 1848 he was appointed a member of the commission which met in Harrisburg to equalize the valuation of taxable property across the state. In 1852 and 1853, he was Perry County's elected representative to the state's General Assembly. In 1853, as chairman of the Committee on Vice and Immorality, he presented the state's first prohibitory liquor bill because he believed "it to be constitutional, patriotic, benevolent, and necessary." At the time of his death he was an associate judge of Perry County.

Among David and Nancy Shaver's 5 sons and 2 daughters was Central PA Conference minister Joseph B. Shaver (1844-1903). After his discharge from the Union Army, Joseph attended Williamsport Dickinson Seminary. In 1867 he traveled the Newport circuit under the direction of the presiding elder, and in 1868 he was ordained. According to Hain's county history, Joseph was "a noted preacher of the Word from a Biblical standpoint, rather than from present day themes." He went on to serve Methodist charges at Gettysburg, New Cumberland, Greencastle, Thompsontown, Osceola, Bedford circuit, Milesburg, Hollidaysburg, Curwensville, Altoona First, Hazelton, Danville St. Paul's, Williamsport Pine Street, and Lock Haven Trinity.