

Developing the Eastern Urban Areas

Bringing the gospel to the large cities and the suburbs has always been a problem for a denomination that owed its early success to the tireless circuit rider who was willing to go where other denominations dared not venture. This was true for all branches of United Methodism. This collection of three articles focuses on efforts made by some of our predecessor denominations on the eastern edge of the Susquehanna Conference in the greater Harrisburg and greater Scranton areas.

The first article is particularly valuable because it is essentially a first-hand account of Methodist Episcopal beginnings in Dauphin County and Harrisburg. Since the incidents and events recorded here occurred on what was then the extreme western fringe of the Philadelphia Conference, and in an area with no major cities and of no obvious importance, little effort was made to document those early Methodist efforts. This 1873 paper fills in many holes in the story of the denomination's beginning in Dauphin County and Harrisburg and provides many questions that seem to appear in no other surviving documents.

The author Richard Nolen spent his entire life in Dauphin County. He wrote this account on the occasion of his 73rd birthday and in response to requests that he share his personal knowledge about Methodism's earliest days in Dauphin County. While the paper was actually published in 1873 as a small booklet, it has received very little attention and *The Chronicle* is pleased to now make more widely available the valuable information it contains.

The second article was also previously published, in 1962, but it contains insights and information about the founding of the Colonial Park Church that are relevant today as that congregation and the Church in general continues to adjust to the changing demographics in suburban Harrisburg.

This paper also completes the United Methodist perspectives of this volume of *The Chronicle* by adding an account of the area's United Brethren work to the other stories which have concentrated on the work of the Methodist and Evangelical predecessor denominations.

The final article tells the stories of several "forgotten" Scranton area congregations. These are congregations and events that for one reason or another seem to have escaped recognition and/or documentation in the standard conference histories and conference journals.

Compiled from material on files at the conference archives, this paper also serves to illustrate the breadth and depth of information available from that underutilized resource. If you are looking for information you haven't been able to find anywhere else, or if you think you have information that might not be widely known, contact the conference archives at loyer@lycoming.edu – and who knows? You may even hold the key to a future article in *The Chronicle*.

**An Account of the Commencement of
Methodism in Dauphin County
and the
First M.E. Sunday School up to the Present Time**
by Richard Nolen, 1873

*To the members and friends of the Methodist Episcopal Church of
Dauphin and Lebanon counties, of the State of Pennsylvania:*

The Commencement of the Appointments

In compliance with the request of many of my Brethren of said Church, I herein give a statement of the commencement of Methodism in the counties above stated, as received from different authors, such as friend William Mitchell and others, and my own recollections, with the names of all the Preachers and Presiding Elders, with circuits and stations, down to the present time; and likewise of the commencement of the first M.E. Sabbath Schools in said county.

It appears about the year A.D. 1799 and 1800, a few families of the M.E. Church settled in and around the town of Halifax, Dauphin county, which was laid out a few years before by Mr. George Sheaffer and Peter Reist, said town lying on the banks of the Susquehanna river, about eighteen miles north-west from Harrisburg. Now, the Methodist families were as follows: Three of said families emigrated from Ireland, named as follows: James Ferguson, Robert Bowes, and Thomas Burrell; these three families lived in the town of Halifax. About the same time, or soon after, two other families came from some part of the lower end of the State – one family by the name of Philip Shephard settling about three miles above the town of Halifax, and another family by the name of George Lemon settling about four miles below Halifax.

Also about the same time, five or six more families of the M.E. Church settled in Lykens Valley. Two families by the name of Miller, John and Daniel, settled about six miles above Halifax, on the banks of the Susquehanna river, near the mouth of the Wiconisco creek, where the town of Millersburg now lays, said town being laid out by said Millers. And then, about two or three miles further up the valley, one Daniel Stever¹ and family settled, he being an old soldier of the Revolutionary War. He was the first exhorter of the M.E. Church in Dauphin county. And likewise, about this time two or three more families of said Church settled about ten miles further up Lykens Valley, by the names of John Motter, Philip Verner, John Deitrich, and Samuel Wells. Just a few miles from the

¹ Daniel Stever married the daughter of German immigrant John Adam Wirth, one of the first white settlers in the Lykens Valley. Mr. Wirth befriended the Indians, prospered greatly, and developed his 1200 acres into several farms – one of which he willed to the Reformed Church and another to the Lutheran Church, of which he was a member.

Dauphin county line, in Schuylkill county, one Henry Kunzelman² and family lived, which said Kunzelman afterwards became an itinerant preacher of the M.E. Church, on the Dauphin circuit, preaching in the German language.

It appears that in the forepart of the summer of the year A.D. 1801, the Philadelphia Conference of the M.E. Church appointed and sent out the Rev. William Ross, an Irishman by birth, as a missionary. After making several excursions through the upper end of Dauphin county, with the view of establishing permanent appointments for preaching, in the latter part of that year he organized several classes and preaching appointments: one in the town of Halifax, one where the town of Millersburg now is, and one up Lykens Valley near where Berrysburg now is. In the following year, 1802, the Rev. William Ross was followed by the eccentric Rev. Jacob Gruber³, whose praise was in all the M.E. churches throughout all succeeding years as he could preach both German and English.

The Dauphin circuit was then fully explored and organized, embracing Dauphin, Lebanon, and parts of Schuylkill counties – making a six week day or night appointments, to say nothing of the labors of the Sabbath. But since then, divisions and sub-divisions have been made. So at the present there are fifteen or sixteen circuits and stations (or, as old Father Gruber called them, tobacco patches) supporting one or two ministers each, with at least two preaching appointments each Sabbath.

In 1834, Harrisburg was cut off as a station. In 1837, the circuit was divided, making Peter's mountain the line – the upper end forming Halifax circuit. Later still, Lykenstown and Wiconisco, becoming impressed of their geographical position and financial ability, declared themselves independent – and are now in a flourishing condition, having two appointments there. And now Williamstown, some four or five miles further up the valley, has built a beautiful M.E. church and is now cut off into a station.

The Commencement of the Sabbath Schools

And now, as Halifax has been the starting point of Methodism in Dauphin and Lebanon counties, let me just say here that Halifax has been likewise the starting point of the first M.E. Sabbath School in said counties. In November, A.D. 1818, I became a member of the M.E. Church in the town of Halifax, being then in my eighteenth year. In the following spring, which was in 1819, the Philadelphia Conference appointed and sent to the Dauphin circuit two preachers: one by the name of William Quinn and the other Henry G. King, the said H.G.

² Henry Kunzelman was born in Pine Valley, Schuylkill County, about 1769 and served in the Philadelphia Conference. He was admitted on trial in 1814, ordained a deacon in 1816, and located in 1818. His appointments were as follows: 1814 Pine Creek, 1815 Dauphin and Pine Creek, 1816 Antalany [believed to include Berks County east of the Schuylkill river and/or Lehigh County], 1817 German missionary. Apparently quite Biblically oriented, he named his four sons Josiah, Elisha, Amos and Moses.

³ The 2006 volume of *The Chronicle* contains a series of five articles relating to Jacob Gruber.

King being a young man – and it being his first appointment, he therefore was the junior preacher.

In the beginning of the winter following, the said Rev. H.G. King called on me to see if I would agree to commence a Sabbath School in Halifax. This was a new idea to me, as I had heard but little about Sunday Schools in those days, much less of ever being where there was a school. But through his persuasion I consented, by him giving me some light on the subject. So by the next round he made on the circuit, he brought me some books and tickets – and on the following Sabbath I commenced the school in the old log church which then stood on the old burying ground. This was the first Sabbath School of the M.E. Church in Dauphin, Lebanon, and Schuylkill counties.

Soon after, I was assisted by two young ladies as teachers, the same belonging to the M.E. Church – one by the name of Catharine Leebrick⁴ (she afterwards married Mr. William Parsons), and the other was by the name of Margaret Bowes⁵ (she afterward married Mr. Benjamin Kepner). But they have long since gone to reap their reward, I trust, to a better country. In fact, but three of my scholars are left – the Honorable Samuel Landis⁶, Henry Shammo⁷, and George Singer⁸.

But I must proceed, and state that it was either in the latter part of November or the beginning of December, A.D. 1819, that the school commenced. And I think it was some time in the following year, 1820, that the M.E. Sabbath School commenced in Harrisburg – as in the spring of 1820 the Rev. H.G. King was sent back on the circuit with the Rev. Jacob Gruber, it being Father Gruber's second term on Dauphin circuit, as I have stated above that his first appointment was in the year 1802.

Now, let me here state a few matters which took place while the Rev. Jacob Gruber was on the circuit (in 1820 and 1821). All those who knew the Rev. Jacob Gruber were aware that he was no friend to dogs, especially to have them in the church. On one beautiful summer morning, as he was commencing to preach in the old log church in Halifax, the door of the church being left open, and just as the old gentleman was speaking of the Devil entering into Judas and how he (Judas) had betrayed his Master, a large dog entered the door of the church. The old man, discovering the dog, paused for a moment and then said: "Brethren, how do you suppose that the Devil entered Judas? Just," he said, "as that dog enters in at the door. I wish some brother would put him out." So I stepped forward and put the dog out.

⁴ Catherine Leebrick (1802-1871)

⁵ Margaret Bowes (b1803) is the daughter of the previously mentioned Irish immigrant Robert Bowes.

⁶ Samuel Landis (1813-1876) served for many years as the superintendent of the Sunday School.

⁷ Henry Shammo (1811-1884) is buried in the Halifax Methodist Cemetery.

⁸ George Singer (1813-c1875). He married Catharine Poffenberger in January 1839, and she died (in childbirth?) in December 1839 – before they had been married a year.

In August of the same year, there was a large camp meeting at Fishing Creek, about eight miles above Harrisburg, and old Father Gruber and several other preachers were there. On Saturday night of the meeting it rained considerably, and in the morning, the seats being somewhat wet, the managers of the meeting gave orders to the members of the Church, if they saw any one standing on the seats, to tell them to get down, so as not to dirty the seats. Soon after, just as the meeting was about to commence for morning preaching, a very gay young man, dressed very fine, stood on a bench close by where I was sitting. I told him politely to please get off the seat, as he was breaking the rules of the meeting. But it was like throwing chaff before the wind. Then the Presiding Elder, the Rev. James Bateman, who was one of our finest men, rose up and told him very politely to please get down; but all to no purpose. After which old Father Gruber got up in the stand and said, in a long drawling tone, "Let him alone. He has either got some new clothes or some borrowed ones on, and he would like to show them." The young fop then got down in a moment from the seat, while at the same time I suppose that at least a thousand people were looking at him. So you may judge how he felt.

And at another camp meeting, at what was called Baker's Woods, near Halifax, on the following year, Father Gruber was there. One day of the camp meeting, a young lady of my acquaintance met Father Gruber on the camp ground and, reaching out her hand, said to him, "How do you do Father Gruber." He looked at her for a few moments and then said to her, "I believe I don't know you." She said to him, "Why, you converted me." The old gentleman, looking at her and seeing that she was dressed pretty fine, said to her, "You look like one of my converts; if the Lord had converted you, I think that we would not see so many butterflies about you."

Many more matters I might state about old Father Gruber, but we will let this suffice for the present as he, too, has gone to his long-sought rest. And not only him, but all the M.E. preachers that traveled Dauphin circuit up to the time that I joined the Church, which was, as I have already stated, in A.D. 1818, have gone the way of all flesh – except old Father Boehm⁹, who is still living, and I think is in his ninety-ninth year.

Not only the preachers, but all of the members that belonged to the M.E. Church of Dauphin, Lebanon, and Schuylkill counties of that date have passed away except four, besides myself. Those that are living at this date are: Mr. Jacob Lemon, he being a son of Mr. George Lemon, one of the first members of the class of the M.E. Church of Dauphin county; Joseph M. Bowes, a son of Robert Bowes, who was likewise one of the number of the first class; Mrs. Mary Cummings, of Illinois, a daughter of Philip Shephard, who was also one of the first members of the first class; and Mrs. Mary H. Wells, my sister, of Harrisburg,

⁹ Henry Boehm (1775-1875) lived to be 100 years and 6 months old. He was the son of Martin Boehm, co-founder with Philip William Otterbein of the United Brethren in Christ denomination.

formerly from Halifax; and myself. This small number of five members, all told, are all that remain that belonged to the M.E. Church of Dauphin County when I gave my name to the Church.

Personal Reflections

Now let me here relate a few ideas which passed through my mind in December, 1869, when the Rev. C.I. Thompson, of the Locust Street M.E. Church of Harrisburg, called a family gathering together of all the different M.E. churches of Harrisburg at the Locust Street Church. The first idea that passed through my mind was what a great contrast there is between now and fifty years ago in the M.E. Church. It is now considered by the outsiders of the Church an honor to belong to the Church, when fifty years ago it was considered by outsiders a great disgrace to be called a Methodist.

Here let me relate a small circumstance which took place soon after I joined the Church. One day, as I was crossing over Peter's mountain on foot, just at the foot of the north side of the mountain I met an old man of my acquaintance, by the name of C_____, coming up from the still-house nearby and carrying a keg of whiskey on his back. He said to me in broken English, "I dink you has joined de Metodists." I told him I had. "On!" said he, "I dink de whischkey will soon be scheap, so many joining de Metodists." He thought that he was speaking disrespectfully of the M.E. Church, but I considered it speaking well of the Church. In fact, in those days the Methodists had to suffer a great many persecutions. Perhaps it would be better for the Church today if we were more persecuted for Christ's sake.

I recollect when I was a boy, living in Halifax, those that persecuted the Methodists in those days were the very first, if they got sick, to send for these despised Methodists to come and pray for them – especially if they thought they were going to die. In the more German settlements they would not only call us false prophets and hypocrites, but in the German language they would call us *khnew Rutchter* – because we would be often on our knees. At other times they would call us *swarmmarrie* – that is, in English, the swarmers – as we would often go to camp and quarterly meetings from twenty to thirty miles, and that on foot, as I shall state hereafter. But to be persecuted for being as much on our knees, I have concluded that a Christian could travel faster to the goodly land on his knees than any other way; and as for being called swarmers, all those that are acquainted with the bee are aware that it is not the lazy drone of a bee that swarms – but, on the contrary, it is the industrious, thrifty bee.

And at that family gathering in 1869 my thoughts ran back fifty years, as it was in the year 1819 when I first met in the first class meeting of the M.E. Church of Harrisburg – as there was only one class at that date, and not large at that, consisting of some twenty members. John Funk was their leader. He was, at that time, miller at the poor house mill, and he would walk into town every Sabbath to lead the class. The class at that time was held in a small school house on Chestnut Street, near where the German Reformed Church now stands. When thinking of

the few members of the M.E. Church of Harrisburg at that date, and the number now, it reminded me of what I heard was said of the first Methodists in America: *let them alone, as a corn crib will soon hold them.* I thought truly that a half century ago it would not have taken much more than a corn crib to hold the members of the M.E. Church of Harrisburg. But then another thought passed my mind, while looking over the congregation: *if the M.E. Church in Harrisburg should increase in the next half century as it did in the last – it would take not only a corn crib to hold them, but a good sized corn patch.*

But yet another thought came into my mind. Who were those, and where are they now, that constituted that class of the M.E. Church of Harrisburg, as we find that it was first organized in A.D. 1810. In 1819, when I first visited that class, it consisted of John Funk as leader, as stated above, and as members: Joseph Mitchell, Jane Mitchell, John Bond, Rebecca Bond, Harriet Henry, Amelia Henry, William Musgrave, B. Barret, John Hasler, Alexander Buffington, John Riggs, Jane Wood, E. Wood, Louisa Power, Jacob M. Awl, Fanny Herning, Aurorer Calender, Mary McMichels, George Link, and a few more whom I cannot now name. But they have all passed away.

And now, to show that we did go in those days from twenty to thirty miles, and that on foot, to camp and quarterly meetings. In 1820, Jacob M. Awl, Aurorer Calender, and a person by the name of Macennelly started on foot from Harrisburg and came on to Halifax, where I joined in with them and went up to Millersburg, and then crossed Susquehanna river, to a quarterly meeting at old father Crowes.

Now in that same year (1820), the first M.E. church was built in Harrisburg, on Second Street, showing that they were without a church edifice for ten years. This church was dedicated the same year, the Rev. Jacob Gruber as pastor, this being his second appointment on Dauphin circuit. His colleague was H.G. King, this being his second year. The trustees of the church as that time were John Frank, John Bond, and James Gallaher.

In 1834 Harrisburg became a station, Rev. Francis Hodgson as pastor. The society then consisted of 175 members. In 1837 they commenced building the Locust Street Church – dedicated August 1838. At that date, the number of church members was 209. In 1845 there were 370 church members, 215 Sunday School scholars, 25 teachers, and 500 books in the library. And now, after a lapse of a little more than a generation, reckoning from 1837, and after alterations and improvements, particularly in the remodeling of the church edifice in 1852 when Rev. William Urie was pastor, the society in Locust Street Church, feeling they were falling behind the times – not fully up in the spirit of the age in which we live – begun, in 1871, to build a new church edifice on State street, near the capitol. This project was commenced by the Rev. C.I. Thompson, while in his last year's ministry in Locust Street Church, and is now speedily progressing by his successor, Rev. Dr. W.J. Stevenson. When finished, it will be one of the most magnificent church edifices in Dauphin County.

The present trustees are John J. Clyde, Augustus Sayford¹⁰, Daniel T. Wilson, J. Wesley Awl, John W. Glover, R.R. Chrisman, J.M. Sayford¹¹, Col. George F. McFarland, and William Colder. The building committee are John J. Clyde, Augustus Sayford, William Colder, John J. Shoemaker, and David Mumma, Esq. In 1871 there are 425 church members, 630 Sunday School scholars, 78 teachers and officers, and 2000 volumes in the library.

Now I will endeavor to show how many church members, Sunday School officers and teachers, and volumes in the library there are belonging to the M.E. Church in Dauphin County, up to the present time – sprung up, if I may use the expression, out of but a handful. As I have already stated, there were but ten or twelve families in Dauphin county belonging to the M.E. Church. And we find that in 1810 when Methodism commenced in Harrisburg, there were about twenty members without a church edifice to worship in and without one Sunday School scholar. And now, the church edifices in Harrisburg belonging to the M.E. Church, with what are already finished and the two which are now being erected, will make five.¹² And since the first M.E. Church was built in Halifax, we now have about twenty or twenty-one churches. As for church members, Sunday School officers, teachers, etc., you will find a correct account below.

As I have already stated, when I commenced the first Sunday School in 1819, it consisted of some twenty-five scholars – of whom there are at the present time living the Hon. Samuel Landis, Mr. Henry Shammo and Mr. George Singer. These are still, and have been all along, connected with that school – as I fully understood from Judge Landis on Wednesday evening, the 10th instant, at the Halifax Sunday School Teacher's Institute, which was held there for three days. I was called on by the Rev. Sumption to give a statement of the first Sunday School of the M.E. Church in Dauphin county. And after I stated when and where it commenced, the Judge rose and read to us an essay, purporting to be his experience as one of those scholars of the pioneer Sabbath school. It proved intensely interesting, and was listened to with marked attention by a well-crowded house.

But I go back to show you where we held the first Sunday School. It was in the old log church, which stood then on the burying ground in Halifax. This old meeting house, as we then called it, was afterward called by the enemies of

¹⁰ The Sayford family is the namesake of Sayford Street, which runs east from the Susquehanna River, two blocks south of Reily Street. Augustus was a carpenter and Joseph was a coach-maker. A third brother William was a merchant, and a fourth brother Samuel became a Lutheran pastor in Virginia and Indiana. Their parents John and Elizabeth Shaeffer Sayford, both native Germans, are buried in Harrisburg. An active Methodist layman, Augustus is the namesake of prominent Central Pennsylvania Conference pastor Rev. August Sayford Fasick (1867-1953).

¹¹ This is believed to be coach-maker Joseph Sayford, who is believed to be a brother of Augustus Sayford. There was also a younger bank teller named John M. Sayford living in Harrisburg.

¹² The three congregations in Harrisburg with buildings were Grace (first structure 1820), St. Paul's (1857) and Ridge Avenue (1860). The two congregations then erecting buildings were Mount Pleasant [Stevens Memorial] (1871) and Fifth Street (1871).

Methodism the old bee hive. Well thanks be to God, for the many hundreds that met in that old bee hive from time to time, partook of the precious honey that was gathered from the rose of Sharon and the lily of the valley. It was the first M.E. church of Dauphin county, built in the early part of this century, about the year 1806 or 1807. Those that worshiped there in those days were read and known by all for their plainness in dress and address. A Methodist preacher was known in those days as far as you could see him, and the members were also plain – very plain. They wore no jewels or superfluous ornaments or extravagant dress of any kind. This was the rule by which they walked, whether rich or poor, young or old. Although we knew then, as we know now, that the religion of the Lord Jesus Christ did not consist in dress or the cut of the garment, yet we then knew, and know now, that extravagant dress and superfluous ornaments engender pride and lead to many hurtful lusts – directly at war with that humility and godly example that becomes our relation to Christ.

And now, after many hundreds of church members, Sunday School scholars and teachers have passed away, we find by taking a thorough examination to the present of Dauphin county, that there are 2,205 church members, 3,536 Sunday School scholars, 501 teachers and officers, and 10,295 volumes in the libraries.

STATISTICS OF THE M.E. CHURCH IN DAUPHIN COUNTY

<u>churches</u>	<u>church members</u>	<u>Sabbath school members</u>	<u>officers and teachers</u>	<u>volumes in library</u>
Harrisburg Grace	525	639	74	2000
" St. Paul	176	280	20	500
" Ridge Avenue	250	325	40	800
" Fifth Street	130	125	20	600
" Mt. Pleasant	<u>50</u>	<u>80</u>	<u>18</u>	<u>250</u>
Harrisburg total	1131	1449	172	4150
Halifax	180	291	44	500
Millersburg	150	250	22	250
Berrysburg	64	130	21	840
Lykenstown	54	143	24	200
Wiconisco	82	167	26	225
Williamstown	100	185	25	500
Oak Dale	9			
Cross Roads	8	97	14	185
Dauphin & Coxestown	119	259	46	1195
Middletown	135	194	43	800
Baldwin	60	200	16	400
Powel's Valley	11			
Matamoras	12			
Hummelstown	50	60	12	600
Manada	25	50	18	200
Paxton	<u>15</u>	<u>50</u>	<u>18</u>	<u>250</u>
total	2205	3536	501	10295

[Editor's Note: The original circuit was first called Dauphin circuit, then Harrisburg circuit, then (after Harrisburg city was made a station) Lebanon circuit. The lists that follow do not always agree with the appointments as listed in the General Minutes – and that is precisely the reason they are reprinted here. It is believed in some ways this list may be more accurate and reflect, on the basis of local records and local memories, the circuit riders and local pastors that actually served – regardless of what the official lists may state. No attempt is made to reconcile the names or spellings on these lists with those in the General Minutes.]

I will now endeavor to give a correct list of all the itinerant and station preachers, and presiding elders, with their circuits and stations, from the commencement of Methodism in Dauphin County up to date.

ORIGINAL CIRCUIT

date	ministers	presiding elder
1801	William Ross, as a missionary	(none)
1802	Jacob Gruber	Thomas Ware
1803	Jacob Gruber, Henry Boehm	James Smith
1804	Anning Owens, Henry Boehm	William Colbert
1805	Joseph Osborne, Joseph Stevens	“
1806	William Hunter, Daniel Ireland	Solomon Sharp
1807	Thomas Burch, William Hoyer, George Harmer	“
1808	Thomas Burch, James Miller, J. Kitchell	William P. Chandler
1809	Thomas Boring, John Betchell	William Hunter
1810	Thomas Boring, John Farnon	“
1811	William Fox, D. Brown, John Van Shock	“
1812	William Fox, James Mitchell, William W. Foultz	“
1813	James Mitchell, William W. Foultz	“
1814	William W. Foultz, John Walter, Henry Kunzelman	Henry Boehm
1815	Henry Kunzelman, Lawrence Lawrenson	R.R. Roberts
1816	John Goforth, Richard McCallister	[none]
1817	John Price, Phineas Price	Daniel Hitt
1818	William Leonard, William Able, Samuel Grace	“
1819	William Quinn, Henry G. King	“
1820	Henry G. King, Jacob Gruber (2 nd time)	James Bateman
1821	Jacob Gruber, Joseph Cary	“
1822	John Woolson, W.W. Wallace	“
1823	Joseph Woolson, Matthew Soren	“
1824	John Goforth (2 nd time), William Allen	Joseph Lybrand
1825	A. Ogden, Henry G. King (2 nd time)	“
1826	Henry G. King, Joseph McCool	“
1827	Francis Hodgson, Thomas Neal	“
1828	Thomas Neal, Francis Hodgson	William Thatcher
1829	Eliphelet Reed, Jefferson Lewis	“
1830	Eliphelet Reed, J.B. Ayres, C.A. Ford	“
1831	David Best, J.B. Ayres, A.Z. Boring	Manning Forse
1832	David Best, Allen John, Richard W. Thomas	“
1833	Thomas Sovern, Allen John, Francis Hodgson (2 nd)	Lawrence McCoombs
1834	John Edwards, Robert E. Kemp	John Potts
1835	Charles W. Jackson, Robert E. Kemp	“
1836	Richard W. Thomas (2 nd time), Charles W. Jackson	“
1837	Jonas Bissey, Charles Schock	Solomon Higgins

CITY OF HARRISBURG [LOCUST STREEET], as a station		
date	ministers	presiding elder
1834	Francis Hodgson	John Potts
1835	R. Cary	“
1836	R. Cary	“
1837	Thomas I Thompson	Solomon Higgins
1838	Thomas I Thompson	“
1839	William Barnes	“
1840	William Barnes	“
1841	Joseph Lybrand	James Smith
1842	Joseph Lybrand (his last term)	“
1843	Anthony Atwood	“
1844	Anthony Atwood	“
1845	Joseph Castle	James H. McFarland
1846	Joseph Castle (Reading District)	“
1847	William Cooper	“
1848	William Cooper	“
1849	Francis Hodgson (2 nd term)	Elijah Miller
1850	Francis Hodgson	“
1851	William Urie	Thomas I. Thompson
1852	William Urie (Philadelphia District)	“
1853	Alfred Cookman	“
1854	Alfred Cookman	“
1855	John D. Curtis	William Cooper
1856	John D. Curtis	“
1857	David W. Bartine	“
1858	David W. Bartine	“
1859	William Bishop, T.W. Martin	Francis Hodgson
1860	William Bishop	“
1861	Franklin Moore	“
1862	Franklin Moore	“
1863	John Walker Jackson	Joseph Castle
1864	John Walker Jackson	“
1865	John Walker Jackson	“
1866	J.F. Chaplin, W. Tricket	“
1867	J.F. Chaplin, W. Tricket	William L. Gray
1868	C.I. Thompson	“
1869	C.I. Thompson	R.H. Pattison
1870	C.I. Thompson	“
1871	W.S. Stevenson	“
1872	W.S. Stevenson	“
1873	W.S. Stevenson (Central Pennsylvania Conf.)	Thompson Mitchell

Now, as we find the city of Harrisburg in 1834 was struck off the circuit and formed into a station, in 1837 the circuit was again divided – making the upper end Halifax circuit, and the lower end Dauphin circuit.

HALIFAX CIRCUIT

date	ministers	presiding elder
1838	Charles Schock	Solomon Higgins
1839	Jacob Davidson	“
1840	Jacob Davidson	“
1841	Eliphelet Reed (2 nd time)	James Smith
1842	Eliphelet Reed	“
1843	John Edwards (2 nd time), William L. Gray	“
1844	John Edwards, William L. Gray	“
1845	Leeds K. Berridge. Thomas A. Fernley	James H. McFarland
1846	John Watson, John Hough	“
1847	Eliphelet Reed (3 rd time), S.R. Gillingham	“
1848	Valentine Gray, C.L. Stineman	“
1849	Valentine Gray, George W. McGaughlin	Elijah Miller
1850	James E. Meredith, Frederick Illman	“
1851	John Cummins, C.R. Curry	Thomas I. Thompson
1852	John Cummins, J. Childs	“
1853	H.H. Hickman, Joseph S. Cook	“
1854	Joseph S. Cook, Robert L. Colier	“
1855	Henry B. Mauger, J. Wheeler	William Cooper
1856	Henry B. Mauger, G.W. Barr	“
1857	H.H. Hobbs, R.J. Carson	“
1858	R.J. Carson, William B. Gregg	“
1859	William B. Gregg, J.T. Crouch	Francis Hodgson
1860	S.W. Kurtz, George Sheaffer	“
1861	S.W. Kurtz, George Sheaffer	“
1862	William H. Burrell, C.W. Ayres	“
1863	William H. Burrell, John Stringer	James Castell
1864	G.S. Conway, J.E. Kesler	“
1865	J.E. Kesler, F.M. Brady	“
1866	J.E. Kesler, F.M. Brady	“
1867	S.R. Gillingham	William L. Gray
1868	E.J.D. Pepper	“
1869	Silas B. Best	R.H. Pattison
1870	Silas B. Best	“
1871	Silas B. Best	“
1872	M. Barnhill	“
1873	Thomas Sumption	C.F. Turner

DAUPHIN CIRCUIT

date	ministers	presiding elder
1838	D. Sheels	Solomon Higgins
1839	V. Gray, William McCombs	“
1840	William McCombs, H.E. Gilroy	“
1841	William Cooper, T.W. Arthur	James Smith
1842	T.W. Arthur, William Cooper	“
1843	R.M. Greenbank, J.M. Wyeth	“
1844	R.M. Greenbank, T.A. Fernley	“
1845	William Gray, George D. Brown	James H. McFarland
1846	Eliphelet Reed	“
1847	John C. Thomas	“
1848	C.R. Brooks	“
1849	C.R. Brooks	Elijah Miller
1850	Henry Sutton	“
1851	Henry Sutton	“
1852	H. Sanderson, C.R. Curry	Thomas J. Thompson
1853	H. Sanderson, J.J. Lane	“
1854	H.H. Hickman,	“
1855	Valentine Gray, E.J. Pepper	William Cooper
1856	E.J. Pepper, Valentine Gray	“
1857	William Dalrimple	“
1858	William Dalrimple	“
1859	George W. Rakestraw	Francis Hodgson
1860	George W. Rakestraw	“
1861	Abel Howard	“
1862	Abel Howard	“
1863	S.L. Kemble	Joseph Castle
1864	S.L. Kemble	“
1865	G.T. Hurlock	“
1866	G.T. Hurlock	“
1867	Gideon Barr	William L. Gray
1868	T. Montgomery	“
1869	T. Montgomery	R.H. Pattison
1870	John Stringer	“
1871	John Stringer	“
1872	J. Robison	“
1873	J. Robison	C.F. Turner

MIDDLETOWN CIRCUIT

date	ministers	presiding elder
1856	George W. Rakestraw	William Cooper
1857	George W. Rakestraw	“
1858	S.W. Kurtz	“
1859	S.W. Kurtz	Francis Hodgson
1860	William B. Gregg	“
1861	J.S. Lane	“
1862	J.S. Lane	“
1863	J.M. Wheeler	Joseph Castle
1864	J.M. Wheeler	“
1865	S.T. Kemble	“
1866	S.T. Kemble	“
1867	Allen John	William L. Gray
1868	Allen John	“
1869	L.B. Hughes	R.H. Pattison
1870	J. Montgomery	“
1871	J. Montgomery	“
1872	T.B. Miller	“
1873	T.B. Miller	C.F. Turner

HUMMELSTOWN CIRCUIT

date	ministers	presiding elder
1857	William B. Gregg	William Cooper
1858	C.L. Stineman	“
1859	Gideon J. Barr	Francis Hodgson
1860	John C. Gregg	“
1861	Jacob Slichter	“
1862	Jacob Slichter	“
1863	J.O. Syphard	Joseph Castle
1864	M. Barnhill	“
1865	M. Barnhill	“
1866	F.M. Brady	“
1867	F.M. Brady	William L. Gray
1868	F.M. Brady	“
1869	L. Hubbs	R.H. Pattison
1870	L. Hubbs	“
1871	L. Hubbs	“
1872	E. Potts	“
1873	J.M. Gable	C.F. Turner

LYKENSTOWN AND WICONSICO

date	ministers	presiding elder
1857	Charles L. Strineman	William Cooper
1858	Abel Howard	“
1859	John C. Gregg	Francis Hodgson
1860	A. Fisher	“
1861	Oliver W. Landreth	“
1862	S.J. Kemble	“
1863	C.H. McDermit	Joseph Castle
1864	C.H. McDermit	“
1865	J.M. Wheeler	“
1866	J.M. Wheeler	“
1867	J.J. Jones	William L. Gray
1868	J.J. Jones	“
1869	F.M. Brady	R.H. Pattison
1870	F.M. Brady	“
1871	F.M. Brady	“
1872	J.A. Watson	“
1873	J.A. Watson	C.F. Turner

MILLERSBURG AND BERRYSBURG

date	pastors	presiding elder
1866	A.W. Wiggins	Joseph Castle
1867	A.W. Wiggins	William L. Gray
1868	Abel Howard	“
1869	Abel Howard	R.H. Pattison
1870	Thomas Kilpatrick	“
1871	W.H. Fries	“
1872	W.H. Fries	“
1873	W.H. Fries	C.F. Turner

BERRYSBURG, OAKDALE AND CROSS ROADS

date	pastors	presiding elder
1870	George C. Young	R.H. Pattison
1871	H. White	“
1872	H. White	“
1873	H. White	C.F. Turner

WILLIAMSTOWN

date	pastors	presiding elder
1871	F.M. Brady, Epherigm Potts	R.H. Pattison
1872	S.G. Grove	“
1873	S.G. Grove	C.F. Turner

HARRISBURG CITY CHURCHES

	ST. PAUL'S CHURCH	
1860	Robert Carson	Francis Hodgson
1861	Robert Carson	"
1862	J.E. Kessler	"
1863	J.E. Kessler	Joseph Castle
1864	John Sypherd	"
1865	C.W. Bickley	"
1866	C.W. Bickley	"
1867	C.W. Bickley	William L. Gray
1868	G.W. Rakestraw	"
1869	G.W. Rakestraw	R.H. Pattison
1870	G.W. Rakestraw	"
1871	R. Owen	"
1872	J. O'Neal	"
1873	J. O'Neal (Central Pennsylvania Conf.)	Thompson Mitchell
	RIDGE AVENUE CHURCH	
1861	Joseph Gregg (Front Street)	Francis Hodgson
1862	Joseph Gregg (Ridge Avenue)	"
1863	G.W. Rakestraw	Joseph Castle
1864	G.W. Rakestraw	"
1865	William M. Ridgeway	"
1866	William M. Ridgeway	"
1867	William M. Ridgeway	William L. Gray
1868	T.M. Griffith	"
1869	T.M. Griffith	R.H. Pattison
1870	T.M. Griffith	"
1871	J. Lindamuth	"
1872	W. Rink	"
1873	W. Rink (Central Pennsylvania Conf.)	Thompson Mitchell
	MT. PLEASANT	
1869	John Stringer	R.H. Pattison
1870	William C. Johnson	"
1871	William C. Johnson	"
1872	F.E. Church	"
1873	J.S. Wilcox (Central Pennsylvania Conf.)	Thompson Mitchell
	FIFTH STREET CHURCH	
1871	F.A. Riggen	R.H. Pattison
1872	O.H. Hoover	"
1873	W.H. Kieth (Central Pennsylvania Conf.)	Thompson Mitchell
	BALDWIN CHURCH	
1871	J.W. Sayers (chaplain of State Senate)	R.H. Pattison
1872	J.W. Sayers	"
1873	J.W. Sayers (Central Pennsylvania Conf.)	Thompson Mitchell