

## **My First Pastorates**

*by David Y. Brouse, 1902*

[*editor's note:* David Young Brouse (1865-1940) served 45 years in the Central Pennsylvania Conference. He began autobiographical notes on the appointments he served, which for some reason end with 1902. His son David Y. Brouse Jr. has published a booklet of these notes, supplemented with photographs, other illustrations, and accounts of the post-1902 pastorates of his father. A copy of that booklet was presented to the conference archives. *The Chronicle* thanks David Brouse for permission to reprint his father's notes in this issue dedicated to the early years of Central Pennsylvania Methodism.]

This is a record of the charges served by me during my years in the ministry both as a supply and as a traveling preacher. You will note the years and appointments as they come in their order.

### **Hancock Schoolhouse (1889 – 1891)**

My first appointment was at the Hancock Schoolhouse.<sup>1</sup> This was over the mountain from my home in Pine Grove Mills. It was in Huntingdon County and was an appointment on the old Manor Hill Circuit, a point that had been dropped by the Rev. J.R. King. I was twenty-four and taking some advanced studies under Professor Jacob Rhone. I served the people during this time preaching my first sermon on April 24, 1889.

The following were members: John McMahon, Steward and Class Leader; his wife, Mrs. McMahon; daughter, Cora McMahon; Amanda McMahon; Margaret McMahon; William Moffott; Hugh Kyle; David Kyle; Rebecca Kyle; Sister Powell; Mrs. S. Wilson; and Mrs. David Lightner.

Funerals attended (as a supply pastor I was unable to officiate at communion, weddings, or funerals): William Johnston and his brother; Jackson McMahon; infant of Samuel Croyl; and David Lightner's son.

The Lightner death was a peculiar case – a very sudden death on Halloween night. The boys were out for a little sport at the home of Sandford Wilson, who had a number of girls. The boys, having fun, were routed by those in the house. They all ran and after a while they missed young Lightner. They returned to see what could have become of him. They found him lying at the gate and when they examined him, they found he was actually dead and had fallen there as they were making their escape. It was a great shock to the whole community. He was a young man much loved. I served this work about one year and six months.

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<sup>1</sup> This school was in northeast Barree township.

### **Emporium Circuit (1891-1894)**

Gardeau, Sizerville, Four Mile Run, Cameron, West Creek,  
Howard Siding, Beechwood, Benzinger, Moors Hill

In the fall of 1891 I was appointed to the Emporium Circuit<sup>2</sup> in Cameron County, part of the Williamsport District. I began my work as its pastor on December 12<sup>th</sup>, filling a vacancy. The Rev. Milton K. Foster, DD, was the Presiding Elder, as they were called at that time. At the conference held in First Church, York, in March 1892, I was reappointed to this charge; the following year at the next conference, held in Williamsport, I was returned for a second year.

In these years my real work as a pastor began. Oh! How happy I was as I traveled the Emporium Circuit. I preached at Gardeau, Sizerville, Four Mile Run, and Cameron one week. Then on alternate Sabbaths I preached at West Creek, Howard Siding, Beechwood, and Benzinger. Every two weeks on Saturday evenings I preached up on Moors Hill.

The congregation at Benzinger was the hot bed out of which sprang the plant of Methodism that was afterwards transplanted in the little town of St. Marys. For a while it seemed stunted, but being of true seed, it lived and now is flourishing. Long may it live to bless the people of St. Marys.

There were many hard and troublesome tasks for me to perform as a new and young pastor. First was a real burden of debt. The County Sheriff had made a levy on all the church property and was about to sell it in ninety days. I went to the Clerk of the Court and begged him to give us a little more time. I said that I would make an effort to raise the money to save the property. He laughed me to scorn, but after another attempt he said he would advise the sheriff to hold off. I went to the task. The church building at Beechwood, the only church building on the whole charge, had never been quite finished nor dedicated. I did not get the building finished, but I did set out to dedicate the building, raising money in the process to stop the sale. I arranged with Rev. J.W. Rue, then pastor of Emporium, to help me – and he did! He came up with his choir and a number of members. Rev. J. Ellis Bell, of Grace Church in Williamsport, also came to help. We did well and raised all the money needed except for one hundred dollars, which was promised by a layman who did not make good. A man who professed to be an infidel then gave the needed money. He called me to his home and asked if it was true that all the money needed had been raised except for one hundred dollars. When I told him that it was so, he said, “Well, I will pay that and your church will be out of debt.”

The parsonage, located at Cameron, was in the same fix, all covered with sheriff's bills. I set out to save the parsonage. It really was not a real house, but

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<sup>2</sup> Following the 1968 denominational union that created the United Methodist Church, this territory was placed in the Western Pennsylvania Conference.

the result of an attempt to build a house. A generous layman, W.L. Sykes, said if I would raise the money to wipe out the debt, he would put siding on the house and paint it. The money to satisfy the debt was raised and the house was sided and painted as had been agreed to. Some friends and I put down a well in the front yard and we had an abundance of the finest water. And in 1893 we were given a hand-made quilt by the Beechwood Church, with the members' names sewn in the fabric. I now felt like I was in Canaan – the Promised Land.

The membership of the individual churches was as follows: Cameron 36; Sizerville 12; Beechwood 13; Howard Siding 17; Benzinger 10; West Creek 6; and Gardeau 7. I attended sixteen funerals – six were for infants. I was not able to officiate since I was not yet ordained.

In the spring of 1894, the annual conference met in the Fifth Street Church in Harrisburg and appointed me to the Muhlenburg Charge in Luzerne County. Thus ended three great years.

#### **Muhlenburg/Bloomingdale Charge (1894-97)**

Muhlenburg, Harmony, Hunlocks Creek, Prichard, Bloomingdale,  
Broadway, Vanhorn Schoolhouse

In the spring of 1894 Presiding Elder Ezra H. Yocum appointed me to the Muhlenburg Charge.<sup>3</sup> After the first year the name of the charge was changed back to its original name, Bloomingdale. I have a very pleasant memory of my three years there. As a pastor, I never found a kinder group of people. They were noble, kind-hearted folks. Many were the tokens of friendship that were given to me and to my family. During this time a camp was established, known as Huntington Valley<sup>4</sup>, and the congregation erected a cottage on the campgrounds for my family and me. When the camp was meeting an abundance of food was given to us. These folks were the most hospitable I met throughout my ministry.

They gave me a present of a number of suits of clothes, and many pleasant parties were given at the parsonage that will never be forgotten. My wife was also remembered in many ways. We have often reminisced of our days at old Bloomingdale. May God richly reward these noble people.

The years were freighted with rich tokens of the Master's favor upon the charge – a number of gracious revivals were held during these three years. The one at the old Bloomingdale Church was one of long and precious memory. More than one hundred souls were redeemed to God; this was a wonderful meeting,

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<sup>3</sup> Harmony was discontinued in 1971 and the building is now a private residence. Broadway was discontinued in 1999. The church near Prichard is now known as Oakdale. The Van Horn school was in the community of Hallwood.

<sup>4</sup> This apparently is a reference to Patterson Grove. In 1891 the people of the Town Hill, Muhlenburg and Shickshinny charges were given lots on which to build cottages for their preachers.

lasting for months, reaching people of all ages. This meeting was the cause of the name of the charge being changed back to Bloomingdale.

The appointments were as follows: Muhlenburg, Harmony, Hunlocks Creek, Prichard, Bloomingdale, and Broadway. On Saturday evenings I preached at a schoolhouse called Vanhorn.

A meeting of great note was held at Hunlocks Creek, and many were the conversions. There lived a man at this appointment by the name of Alexander Dodson who was powerful in prayer. There were a number of bad actors living about the place. They would gamble, get drunk, ridicule the church, and do all they could to destroy young converts after the meeting. Dodson was aware of this. One day while the meeting was in progress it was told at the public house where these fellows were congregated about this great meeting, and one of these fellows remarked, "We will soon get them when the meeting is over." This so preyed on Dodson's mind that he became wrought up over it, and that evening when I called upon him to pray, he grew furious and as though he had advanced to the very presence of the Throne. He said, "Now Lord we would see these men saved. But, Lord, if they will not come and yield themselves to God and will persist in destroying these young converts, then Lord will you not destroy them from among us?" Would you believe it, before a week had passed both men died and the old hotel where so much evil was wrought took fire very mysteriously and burned to the ground. The traps of Satan were removed slick and clean from that place. When a number of the old, hardened sinners saw it, they fled to Christ for refuge lest they, too, would be visited with sudden death. This is absolutely a correct account of the happening.

At this appointment they purchased a very fine watch for me. It was greatly appreciated. About this same time came a very unhappy experience. A man who had been close to me became very angry because I would not consent to the holding of the Farmers Institutes in the churches. He set out to blackmail me, whereupon I preferred charges against him. Because he could not substantiate his charges, after the trial he was thrown out of the church. I have always been sorry about this and would have been glad to have had it otherwise.

I was ordained a Deacon by Bishop Andrews in the spring of 1896. This took place in Carbondale in the Wyoming Conference. I, along with others, had been overlooked by the Local Board. We were then recommended to the Wyoming Conference as Local Deacons. This entitled me to solemnize marriages and baptisms and to assist the Elder in the Holy Sacraments.

At the Central Pennsylvania Conference held in Clearfield in the spring of 1897, I was received into the conference on trial as an Elder and stationed at Jerseytown in Columbia County.

So ended a fine pastorate on the Bloomingdale Circuit. The statistics for my years on the Circuit were:

Full Members	256	
Probationary Members	38	
Baptisms	72	
Funerals Attended	37	(7 children)
Marriages	18	(honorariums \$2 - \$5)
Salary	\$600	

I was ordained a Deacon in 1896 and an Elder in 1897. I could now officiate in the administration of the sacraments, baptisms, weddings, and funerals.

### **Jerseytown Charge (1897-1902)**

Jerseytown, Evers Grove, Millville, Iola, Pine Summit

I was appointed pastor of the Jerseytown Charge in 1897. Here began a pastorate that seemed phenomenal in many ways. The first year was abundantly fruitful, but was also one of hard labor. Best of all “God was with us.” This was a field where Methodism was slow to enter. First, because it was weak and every twig of hope was clipped as soon as it was visible. Millville was really a puzzle. For years the Lutherans held that they were the people, that they would be heard, and that they must be consulted on all topics relating to church progression. They advised that a Methodist church was something that Millville had no need for. Second, Millville was a Quaker town by majority. The Quakers were a quaint and peaceable people. Some of them encouraged me, but they thought the future church building was only visionary with me – even though it had recently seemed to push out into notice from years of obscurity. Success was stamped upon the first shovel full of clay thrown out. Third, there were only a few so-called Methodists, and to these could rightfully be affixed the name “Fearful Saints.” They were afraid of the Campbellites, a small sect split off from the Presbyterian Church, and they feared the Lutherans and the Quakers. They feared most the money of these groups. But better people than the Methodists never lived unto themselves. They heeded the advice of the poet, “They fresh courage took. Now they put their shoulders to the wheel of the Old Gospel Chariot.” In less than six months there stood in Millville, on State Street, as neat a structure as the town afforded – it was excelled by none. It was dedicated in November 1897. This was the beginning of liberty for our people in this prosperous village. I wish that the same hand that has so fragmentarily written this account might write this history in its fullest details. But alas, time thou art so precious, golden moments as they come must be taken for Christ!

In the winter of 1888/89 I was stricken with la grippe and lay for several weeks in the home of Brother Samuel Eckman. It was at his home that I was stricken and the doctors, as well as my friends, had despaired of all hope of my

recovery. It seemed as though my work was ended. But my Father in Heaven said “not yet” and I was spared to continue the work.

At the conference in the spring I was returned to the Jerseytown Charge for the third year. Soon after, the remodeling of the Evers Grove church began. While the work was being done, services were held in the hall over the store kept by J.E. Welliver. This was a great year, and every person did what he could to reach the amount needed. A better set of workers no man has ever found. The MITES of Evers Grove, noble and self-sacrificing women, worked and raised money. They purchased the glass for the windows and screens to protect the glass. They bought the carpet and paid for it. They also paid some extra on the day of reopening the church. This once old, dingy church was now a thing of beauty with the entire interior new and all together changed. It presented an inviting appearance. On September 8, 1899, Dr. Thompson of Pittsburgh preached to a house filled for the reopening service. The entire indebtedness was provided for. The services continued throughout the entire week. It was now commonly remarked that the Evers Grove people had a fine church. It could well be said that for neatness and convenience the remodeled church could not be surpassed in the entire county.

While the Evers Grove people were laboring to beautify their church, the Millville people were diminishing their debt. The Iola church people were slowly but surely making plans for papering and painting and such other repairs as were deemed needed.<sup>5</sup> The Pine Summit congregation had their eyes partially open watching for an opportunity to purchase a plot of ground upon which to build a house of worship. But while land for such purposes was scarce in that country, they put their nest egg away for further developments.<sup>6</sup>

Now the third year was just about complete. All of the points have been described except for the Jerseytown church. Here the church resembled the idea that the artist had of Noah’s Ark, an old and quaint structure. It was what one would expect to find fifty years earlier. A couple of the growlers who feared their money more than God, said this house was good enough. When an effort was made to replace this quaint, old building with a house such as the times and the community would demand and respect, these fellows would pop out and say, “You attempt that and we will go to the Presbyterians.” The Presbyterians were a scattered flock in Derry<sup>7</sup> without a pastor. Too many fellows, such as these Methodists, were already in that perishing church in Derry. These Judases had

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<sup>5</sup> Services were discontinued at Iola in 1988, and the building was sold in 1992 to the Christian Gospel Fellowship.

<sup>6</sup> The frame Pine Summit church building was erected in 1847. The congregation never did relocate, but in 1953 they dug a basement, constructed a new foundation, and moved the building across the church driveway to its present location.

<sup>7</sup> The Derry Presbyterian Church was in Montour County, about one mile from White Hall. Originally in Derry township, the 1849 creation of Anthony township placed the building (now occupied by a Mennonite congregation) in that municipality.

crept into the church and fought the pastor, scattering the flock to the four winds. So it might be truthfully be said, "They and their house were left desolate." This kind of work had now served its purpose; the closing days of 1899 and the opening days of 1900 must witness better things for old Jerseytown. A committee was appointed consisting of five members: David A Shultz, a well-to-do farmer living east of Jerseytown; Howard Greenley, the proprietor of the flouring mill in Jerseytown; John Wolf, a carpenter living in a rented house east of town; Joseph Wagoner, an old soldier living in town on the street leading to Washingtonville; and J.M. Girton, a farmer living on the "Isle of Patmos." Another committee headed by our esteemed Brother Girton bitterly opposed the project and never met with the former committee. Many attempts were made to convene the appointed committee but every effort failed. This continued for a while – Greenley, true as steel never failed; Schultz and Wolf came a time of two. No meetings were held. The growlers thought the effort a failure. But the seed that had been planted must grow when watered by grace divine. Soon the storm clouds cleared away and all was quiet. A suitable place was needed, without this the effort would fail. A fine location was found in town, near the business center. But this poor little committee, what would they do? A price was secured from the owner, John W. Ross, a blacksmith who made no pretense of religion. He wanted TWO HUNDRED DOLLARS. A day was set for the committee to meet – but as in all previous times, they failed to meet. I then determined to make sure the land would be held, and assured Mr. Ross that the committee would take it.

A tithe offering was received and proved to be a grand success. A second attempt was made to act on the purchase of the lot. The place of meeting was set at Joseph Wagoner's. Finally, they all arrived. Brother Girton refused to act and Brother Wagoner, because of ill health, handed in his resignation and it was accepted. So now out of a committee of five there remained only three: David Schultz, Howard Greenley, and John C. Wolf. This was now the committee to begin the wonderful task. The committee organized and elected me, as pastor, the President; John C. Wolf, Secretary; and Howard Greenley, Treasurer. For the first time we were now ready to conduct business. The Article was presented and read by Justice George S. Lee of Jerseytown. The Article was signed by the committee and John W. Ross and \$60.00 was paid to Mr. Ross then and there. This was the only business taken up. On February 7<sup>th</sup> the committee met at D.A. Schultz's home to consider the kind of materials to be used in the building of the church. It was agreed to use blue limestone. The secretary was authorized to put notices in the county papers stating our project and that we were now ready to receive bids.

This much history and effort would be imperfect if I should only say that this was a great year financially. But the efforts at all the points (churches) were blessed of the Lord. At Jerseytown, there were five conversions; at Pine Summit, three; and at Evers Grove, upwards of seventy souls for the Master. These people sacrificed and the Master poured out his Spirit upon them according to his

promise. The entire indebtedness of the Evers Grove church, including the expenditures of \$800.00 for remodeling, were reported paid-in-full to the Conference in 1900. My health and that of my family was good. I asked the dear Father in Heaven to accept my gratitude for the kindness bestowed upon us.

The Central Pennsylvania Conference met at First Church in Hazleton on March 14, 1900. I expected to be able to fill out the completion of the work on the Jerseytown church by the end of the year. It now seemed as though the hand of Providence led us into a corner of the vineyard not yet cared for by any of his husbandmen; here the fruit was truly ripe and must be gathered. A meeting was called at the schoolhouse known as the Iklers. The pastor of the Rohrsburg charge and I were invited to be present. At the appointed time the people assembled, in spite of a rainstorm, but Brother Creveling did not come. I, who was not a dry weather preacher, found the house well filled and the community well represented. These people wanted a church and no rainstorm would stop them! Plans were submitted. Thomas Lore, an old man with little of this world's goods, gave a fine piece of ground upon which to build the church. A committee was appointed and a church for this castoff community was now soon to become a reality. When they met to stake out the proposed gift of ground they encountered their first obstacle. Some fellow thought that instead of building a house in which men and women would be saved, they were building a fort for war where the entire community would be kept in a constant contention. He cautioned Brother Lore against the Methodist Church. I told the people that the Methodists would not foster any controversy in their household. A Methodist pastor must adhere to the Methodist Discipline. It mattered little to me if they built a Methodist church or not. The objector now made it clear that what he wanted to see built was a free church. When Brother Lore saw where the matter rested and that I had not time to give to the building of a free church, he freely consented to make the deed for the land to conform to the requirements of the Methodist Discipline.<sup>8</sup>

Going to Conference at this time was stressful for a hard-worked pastor. I feared my name might be read off as being transferred to another location making it seem that I was running away from my duty to my present churches. I really wanted to return to the task of erecting two new churches. Only those who have worked at this thankless job could sympathize with me. But when the conference adjourned, the name D.Y. Brouse was read off for the fourth time for the Jerseytown Charge.

At this time only \$60.00 had been paid toward our Jerseytown project. John W. Ross was now congratulating himself that some of the predictions of the Lord's opposers were coming true. It appeared that the society of Methodists had run to the end of their means, that he would have the handsome sum of \$60.00

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<sup>8</sup> After serving the community for almost 75 years, the Ikler church was discontinued in 1973 and the building sold to the Cemetery Association.

forfeited to him for his trouble, and that the little committee would be wiser for this dearly paid experience. But alas, on the day before the payment was due, Mr. Ross and his wife were summoned to appear before Justice Lee. To his disappointment and amazement, he was paid the remaining \$140.00 due on the lot. Now just a plot of ground, the prospective church was not far in the future. At the next meeting of the committee, the help of an architect was sought and \$30.00 was invested for plans and specifications. Again the small insurgent group complained that this was extravagant. Their complaint was not accepted.

Next, the date for the ground breaking was set for May 3<sup>rd</sup>, 1900, at 2:00 PM. The service was a success, with the Rev. T. M. Phillips of the Washingtonville<sup>9</sup> Charge assisting me. After the scripture was read and prayer was offered, I asked David A. Schultz to throw out the first shovel full of ground. It was of interest that Brother Schultz's grandfather Kinney was the prime mover in the erection of the first Methodist church in or about Jerseytown. It was fitting that the honor should fall on the worthy grandson, that he should take up the armor where Grandfather Kinney had laid it down. So it is that the offspring shall "rise up and call them blessed," says the teaching of God's word.

The work began and June 10<sup>th</sup> was set for the laying of the cornerstone. We worked hard to meet this date. No small amount of work was needed to excavate the cellar, and the walls were rushed. Now the people took courage and began to talk of the new church. The ladies organized themselves into an aid society. They held splendid festivals and soon gained a bank account. The June date was approaching and it looked as though we would not be ready. It was agreed to build the front wall to the height of the cornerstone. The day arrived – an ideal, clear day, and the roads were fine. The services were held in the old church with a fine congregation. Dr. Bradshaw of Nanticoke, in the Wyoming Conference, preached. After an earnest discourse, a handsome collection was lifted amounting to \$180.00.

The crowd then repaired to the partially erected wall of the new church. This was the largest crowd ever assembled in Jerseytown. Many favorable comments were made praising the wisdom of the new enterprise. Laudable things were said to me, and I was commended for placing the church in the finest location in town. The service of laying the corner stone was solemn and impressive. The crowd was silent as I placed a 1900 coin, a copy of *The Christian Advocate*, a copy of *The Pennsylvania Methodist*, a copy of the county papers published in Bloomsburg, and a sheet listing the names of the Trustees and the Building Committee into the box to be contained in the stone. The service

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<sup>9</sup> The large former Methodist church building at Washingtonville, which was sold in 1926, is now an apartment house. Washingtonville circuit was one of the original circuits at the 1868 formation of the Central Pennsylvania Conference – employing two itinerants and including at least ten appointments, including the Jerseytown charge of 1900. Of the Washingtonville charge of 1900, only the Hendrickson congregation remains.

was closed with the benediction. The crowd dispersed favorably impressed with the coming project.

A large congregation gathered for the evening service. I was completely rested and gave them a sermon on St. Paul. Again, a splendid offering was received, making the total for the day considerably more than \$200.00. When the day closed, it formed a bit of history that will furnish interesting reading for coming generations.

Now the growlers began to see that the better thing to do was to join in and have a part, so they came around and began saying “we” instead of “they.” But now we met the first serious obstacle. Mr. Russell Brunstetter of Orangeville had contracted for the stonework. The wall had only reached the height of the water table when he wanted more money to complete the work than the contract called for. The building committee realized he had undertaken a job that he could not master. The mystery was: how to get rid of him. He, too, wanted out of his contract – but did not want us to think so, always declaring himself perfectly competent to complete the work. It was a laughable situation: the contractor wanted out of the contract and the building committee wanted to be rid of the contractor, but neither would admit it to the other. Finally, after much maneuvering, Mr. Brunstetter surrendered his contract acknowledging that he had bid the job too low.

The stonework was now at a standstill until several contractors looked at the job and made their bids. Mr. Swentzel of Bloomsburg was selected to continue the work. This was a providential happening since he was a good workman and a master of his business. He was a hustler, and keeping him supplied was a challenge. Credit goes to members of all denominations, for all took part in hauling stone, lime, and sand. They donated their work, which was a great help in keeping the costs of construction down. We did have to borrow money from the bank, but we were always able to meet our obligations. Our credit was good and everything prospered. Oh, what a fine piece of stonework now stands in Jerseytown, an everlasting credit to this contractor.

The building committee had much of the worry and burdens to bear. The service of Brother Howard Greenly will never be fully appreciated, for he was in easy reach of the work. All went to him when anything was needed. I say a hearty “Amen” to him for his unending support.

As autumn began to tinge the forest, the walls were not yet completed. Brother John Wolf was getting his force together for the purpose of rushing the woodwork and rafters. The slaters, from Milton, were notified to put the roof on. All of the work was being rushed in an effort to meet the date planned for dedication – December 10. The furnace was installed in the basement, providing heat as the work progressed throughout the fall. The plastering was completed, and the basement floor was concreted before Thanksgiving. The Ladies Aid

advertised a Thanksgiving dinner. It was a huge success, drawing the largest crowd ever known to patronize such a dinner in Jerseytown. An eight hundred pound bell had been purchased and was placed in the tower. It was rung for the first time on Thanksgiving Day to call the people together for a service of thanksgiving and praise. It was the first time a church bell was heard in this part of the country.

Even though the work progressed well, a new date had to be set for the dedication – January 6, 1901. It was only by very hard work on the part of all concerned that this date was met. It was an ideal day, clear and frosty. Dr. George Edward Reed, LLD, STD, of Dickinson College preached a masterful sermon. He also took part in raising almost \$2000.00 of the \$3000.00 needed to pay off the debt. Dr. Evans preached at the evening service. Those participating during the following week were: Monday, Rev. H.H. Harmon of Danville; Tuesday, Rev. J.N. Bettens of the Waller Charge; Wednesday, Rev. T.M. Phillips of Washingtonville; Thursday, Rev. S.A. Creveling of Rohrsburg; Friday, Epworth League Rally; Saturday, Rev. H.C. Monroe, pastor of the Baptist Church. On Sunday I preached and another five hundred dollars was subscribed. The week-of-dedication services were declared a marvelous victory, even by those adverse to Methodism.

A payment schedule was set up for retirement of the debt, and when I left in the spring for Conference, less than \$1800.00 remained unpaid. The new church had an estimated value of \$8000.00 and was felt to be one of the best rural church properties in the Conference. Following the services of dedication, revival meetings were held which resulted in many conversions and accessions to the church. This was a precious season for Jerseytown. Much more might be said, but with these few notations we will content ourselves and pass on.

Next I want to mention the Iklers Church, its oppositions and successes. A number of people lived in that community who were hostile to the church. They did everything they could to stir up strife and to prevent its progress. They succeeded in some measure. The first to become contrary was I.N. Dennen, an Irishman living in that neighborhood. The second was a man by the name of Isaac Artman – he really belonged to the Kithens appointment on the Rohrsburg Charge. He did not get along well there, so he came over to Iklers for a while. But he soon became dissatisfied and went back to his own church. Brothers Thomas Lore, William Askew, and John McGarvey stood by the church through to its completion. Dr. William M. Frysinger of Bloomsburg preached at the dedication and handled fund raising. Brothers Bettens of the Waller Charge, Seth A. Creveling of Rohrsburg, and T.M. Philips of Washingtonville also participated in the dedicatory services. A fine revival followed and a number of souls were saved. A great Sunday School was organized, and the presence of the new church was hailed with delight.

Membership of the Jerseytown Charge was 323. During my pastorate 201 were baptized, this included all modes and forms of baptism. During my five years on this charge I baptized and took into the church as many new members as there were old members when I arrived; so I practically built a new membership. During this same time I performed forty-seven marriages. Since my residence was located in Eysers Grove, a short distance from Millville, and on the road to Bloomsburg, the county seat, it made it convenient for those who were planning a scheme for matrimony. One fellow who was in poor circumstances at the time of his marriage met me years later and lamented the small honorarium he had given me at the time of the wedding. He gave me an additional amount. There were many more who also might have increased what they had given! But they were happy and so was I.

In these years I also officiated at eighty funerals. In the list of those who died will be found some of the truest and best persons that the Master had on this earth. While on the other hand, there are those who made a shipwreck of their faith. We walk in deep silence and bow with humble submission to the destroyer of the flesh, as we tremblingly proceed to chronicle the names of those that sleep the sleep that knows no awakening “until time shall be no more.” I have stood by some as they were passing out of this life and heard them shout the praise of their deliverance from the flesh. I am persuaded that we might well pause and repeat to ourselves,

*“How sweet it will be in that beautiful land,  
So free from all sorrow and pain,  
With songs on our lips and harps in our hands,  
To meet one another again.”*

So they sleep over a vast area, while memory still continues to bear a loving tribute. What stalwart mountain peaks rise up out of this list. I beg forgiveness for making mention of only some persons. But to have been at the bedside and heard the dying testimony and continue to be a skeptic of an eternal world and a place called Heaven, would be to be devoid of a sound understanding. “Speak gently, angels are here, I am walking in Heaven’s Light.” “I do not see you but I do see Jesus!” To hear one say, “I will soon be at home, I am weary with this suffering world. I see land of Beulah.” In my ears I still hear the shouts of the crowned hero, our sainted William Sprowl, and a large number that remain unmentioned. Some day we will better understand. These are not dead, they have “just gone ahead to rest and await our coming.”

This was a busy pastorate, but with it came many pleasant experiences. The greatest joy is to know that some of the work done in these years will bear fruit in the years to come. So closes the record of five great years for God and his Church. At the 1902 Central Pennsylvania Conference of the Methodist Episcopal Church I was appointed to Port Royal in Juniata County.

*This is the end of the autobiographical notes.*