

## **Centreville PA in the Methodist Protestant Church**

This article chronicles the flow and disruptions of the Methodist Protestant Church in southern Bedford County. Created in 1828 as minority split from the Methodist Episcopal Church, the Methodist Protestant denomination existed until 1939 – when it re-united (along with the Methodist Episcopal Church, South) with the parent body to form the Methodist Church. That branch of United Methodism was never strong in central Pennsylvania, and there are only a scattered handful of congregations in the Susquehanna Conference today that have their roots in the Methodist Protestant Church.

The closing of the Centreville Church in 2019 marked the end of the presence of the former Methodist Protestant denomination in southern Bedford County. This article tells that story in three parts: an overview of the original MP circuit; a history of the Centreville congregation; a fascinating 1944 document relating many of the personal stories and interactions, successes and disruptions, experienced in the life of the Centreville charge up to that time.

### **Part I – The Bedford Circuit**

The Maryland Conference of the Methodist Protestant Church created the Bedford circuit in 1859. The circuit included four church buildings in Pennsylvania (Centreville, Fellowship, Mineral Springs and Rainsburg) and two in Maryland (Centenary and Fairview). At the 1939 denominational union, the charge was placed in the Baltimore Conference of the Methodist Church. In 1945 the Baltimore Conference adjusted its charge boundaries of overlapping former Methodist Episcopal and former Methodist Protestant churches so that its Bedford charge included both former ME and former MP churches and was entirely within the state of Pennsylvania. In 1962 the Bedford charge came into the Central Pennsylvania Conference and was re-named the Centerville charge. Following is a brief account of each of the six Methodist Protestant church buildings, in the order in which they closed.

**Fairview**, 1.5 miles west of Flintstone MD, was closed in the 1920's – the property is now privately owned and maintained, but researchers may examine the tombstones in the cemetery.

**Fellowship** church closed in 1931 when the property was taken for Lake Koon and the damming of Evitts creek. The members, living and dead, were transferred to Centerville — the living by a merger of Fellowship Church into Centerville Church, the dead by relocation of the graves to the cemetery at Centerville. The foundation of the church may still be seen when the water in the lake is low — and the cavities which once were graves may be explored on the

higher cemetery ground, which was not flooded. In recognition of this former congregation, the Centerville United Methodist Church designated a Fellowship Room in its facility.

**Rainsburg** (which church was also known both as Cove and Woods) merged into the former Methodist Episcopal church in that community in 1959. The original log church was erected under Rev. Nicholas Dorsey in 1837 on land given by William Cessna. It was enlarged and improved under Rev. Richard Adkinson in 1842, and replaced under Rev. George Edmonston by the present brick building in 1870. Deeded to the Rainsburg Cemetery Association in 1970, the building continues to be used for funerals and homecoming services.

**Mineral Springs** entered the Central Pennsylvania Conference with 42 members in 1962. It reported 41 members in 1963, and 40 in 1964. In 1965 there is a blank line for the church, and beginning with 1966 there is no listing at all. There is no official journal record of its fate, and there is no equivalent increase in membership for nearby churches. The building is maintained by the adjacent property owner and used for storage. The spring on the property still produces distinctive mineral water. Apparently the church was maintained by the community and used for occasional services until 2010, as indicated by the following August 7, 2010, communication to Centreville: “As you know, the Mineral Springs Church is closing after September 2010. Please accept this check in the amount of \$1000 in appreciation for the support that some of the members of the Centerville United Methodist [congregation] gave to Mineral Springs Church.”

**Centreville** [now commonly designated Centerville] closed December 1, 2019. It had been placed with Bethel (former Methodist Episcopal church) in the 1945 Baltimore Conference re-alignment, and now Bethel remains as the Susquehanna Conference’s only active congregation in Bedford County involved in the 1962 conference re-alignment along state lines.

**Centenary**, 14501 Bedford Road NE, Cumberland MD, is on US 220 immediately south of the MD-PA state line. It is the only one of the six church buildings of the former Bedford circuit that remains in operation. The 1945 Baltimore Conference re-alignment placed it with former Methodist Episcopal churches in Maryland.

## Part II – Centreville Church

The focus of this article is the Centreville UMC church that closed December 1, 2019.<sup>1</sup> When the items from that closed church were deposited in the

---

<sup>1</sup> More detail about the churches on the overlapping Bedford MP and Union Grove ME circuits, each of which included churches in southern Bedford County PA and northern Allegany County MD, can be found in Appendix IV “Forgotten Pennsylvania Churches Once Served from Maryland” of the article “On the Wrong Side of the Line” in the 2001 volume of *The Chronicle*.

conference archives, they were found to contain a real gem – a handwritten “speech” prepared by Mrs. Carrie Nave in 1944 to be read at a special anniversary celebration. A transcription of that document, with explanatory footnotes, appears in Part III of this article.

Carrie Caroline Miller Nave (1890-1957) was the daughter of John C. Miller (1857-1930) and the wife of Roy H. Nave (1894-1981). All three were life-long residents of the area and are buried in the Fellowship side of the Centreville Cemetery. John C. Miller died while the Fellowship church was still in operation, and his funeral and burial took place there – his body being one of those removed to Centreville when Evitts Creek was dammed. Mrs. Nave and/or her father would have personally known and/or heard firsthand accounts of the incidents related in the handwritten document.

While the document prepared by Mrs. Nave begins with the formation of the Bedford circuit in 1859, the Methodist Protestant work in the area goes back at least to the organization of the large Cumberland circuit in 1837 and the erection of the MP church building outside Rainsburg that same year. In 1843 the smaller Allegany circuit was split off, and property for the MP church building in Centreville was given in 1853. In 1859 the Allegany circuit was renamed the Bedford circuit.

The first MP preaching in the Centreville area appears to have been done by Rev. Tyler Boyd in 1850. Meetings were held in school houses until the first MP church building at Centreville was erected in 1854 on a site directly across the street from the present building. That structure was remodeled in 1873. But by the 1930’s, that remodeled building of 75+ years was too small and in too poor a condition to be of useful service.

In 1932, a completely new building was dedicated – the twelfth anniversary celebration of which was the occasion for the presentation by Mrs. Nave. An account of the beginning of the construction of that new building construction was given in a 2011 booklet to celebrate the 80<sup>th</sup> anniversary of that occasion. These are the words of Glentis Streett.<sup>2</sup>

“This is what I remember of Centreville Church being built 80 years ago. I was in first or second grade in school. One morning, after being in school, next to the school I saw all these men with a team of horses hooked to a scoop – and about 20 or more men starting to remove dirt for what was the start of the foundation for the church. I remember the men that were digging with picks and shovels to loosen the

---

That appendix also gives information on other area ME, MES and MP congregations with similar stories.

<sup>2</sup> Glentis I. “Genny” Streett (1924-2011) would pass away only five months after he shared these memories. He was a lifelong resident of the valley, an avid hunter and a noted athlete. He reportedly killed a buck every year for 59 years and played semi-pro baseball – passing up offers from several major league teams, including the Pittsburgh Pirates. He is remembered for his community activities in scouting, youth sports, and historical matters.

ground. Men and 5 or 6 teams of horses pulled the scoops and started removing the dirt and dumping it down behind the church. They went in a complete circle, one after the other.

“In about a week all the foundation dirt was removed, but the men kept digging the dirt and loosening the rock until they had a straight wall toward the road about 7 feet tall. I did not understand at all what they were doing. Then the men and some women helped to start what I now know was the forms for the basement wall... After completing the forms, they mixed concrete and took it in wheel barrows and dumped in the foundation.

“I watched men start to put a floor across the first floor and studding the walls. In a short time there was the frame for the church – a great job. Then came the brick for the outside. I was surprised that the brick had black mortar – and there was a cornerstone with a date, etc. on it.

“I don’t know who was the top foreman, but it seemed all worked together very well. I do know my uncle Cleveland Oster was a concrete man. I know there were several men who were carpenters, along with Rev. Baughman.

“After completion, the women held dinners, festivals, etc. to raise money to pay off the debt. I remember they had a service to burn the first debt payment. It was burned in front of the church congregation, with a lot of people saying, *Thank God*.

“P.S. What really got me interested in the digging was one team of mules pulling a scoop. I had never been around mules, but they worked together like all people should. Amen”

The following newspaper article<sup>3</sup> gives more details.

#### **TWO NEW CHURCHES ON ONE CHARGE**

A phenomenal building program has been successfully launched and completed in Bedford Charge this conference year. For years this section of our conference has given evidence of great possibilities, lacking only an adequate property equipment. This charge dates back to 1893 when it was known as Allegheny and was set off from Cumberland. It formerly had six churches and preaching appointments. Two of these have been discontinued.

On January 31 a new building was dedicated at Centenary Church, located about seven miles from Cumberland on the road leading thru Bedford Valley to Bedford. A fund of \$5,000, derived from the sale of the now extinct Fellowship Church of that charge, was divided and \$2,000 was appointed to the Centenary congregation, and \$3,000, to the Centerville congregation, for the purpose of helping to erect new church buildings. The old buildings at these two points were in a badly delapidated condition and thoroughly inadequate to meet the demands of the congregations and Sunday Schools.

<sup>3</sup> The 2/3/1932 *Bedford Gazette*, page 7. The 1893 reference in the first paragraph is an error and should read 1843.

In addition, the dedication of the new building at Centerville made the front page of the denomination's weekly publication!

**The Methodist  
Protestant-Recorder**  
BALTIMORE and PITTSBURGH

---

VOLUME III                      BALTIMORE, MD., MARCH 11, 1932                      NUMBER 31

---

A black and white portrait of a man with glasses, wearing a dark suit, white shirt, and dark tie. He is looking slightly to the left of the camera.

(LEFT) The pastor of the Bedford Charge, the Rev. George E. Baughman, through whose leadership the two new churches described on page 16 were erected.

---

A black and white photograph of a two-story wooden church building. It features a prominent steeple with a cross on top. The building has several windows and a small porch area.

(BELOW) The new Centerville Church on the Bedford Charge. A picture of the Centenary Church will be found on page 16. See article by Dr. L. B. Smith.

The following text is taken from Leonard B. Smith's article<sup>4</sup> accompanying the preceding front page picture. The Methodist Protestant Church was administered by presidents instead of bishops, and Rev. Smith served as President of the Maryland Conference 1929-33.

"On February 28 we returned to Bedford to assist in the dedication of the new Centreville Church, the home appointment of the circuit, located about 15 miles from Cumberland in the midst of the little village known as Centreville. The old building here was a small structure, erected in 1854 during the pastorate of Rev. Thomas Lee, and remodeled in 1873 during the pastorate of Rev. James Thompson, father of Dr. Wm. J. Thompson, instructor in Drew Theological Seminary.

"Dr. Thompson sent a special message to the dedication service including his check of \$50, which conveyed this interesting news: 'The first dollar I ever made for myself was by cleaning mortar off the brick of the old building to remodel this church in 1873.' It is interesting also to note that here it was that Dr. H.L. Elderdice, president of Westminster Theological Seminary, was converted. Both of these noted theological instructors were represented in the contributions on the day of dedication. Dr. Elderdice honored the occasion by preaching the opening sermon in the new building Sunday morning. In the afternoon, Dr. J.C. Bloomfield, president of the General Conference, preached the Dedicatory Sermon, and assisted by the President of the Maryland Conference dedicated the church to the worship of God. It was our privilege to bring the evening message, opening the revival services in the new church.

"This finely equipped church building is composed of thick tapestry brick with black mortar. It is located directly across the street from the old building, between the parsonage and the public school. The parsonage was erected about five years ago under the pastorate of Rev. A.W. Simms. The building has a large auditorium with a seating capacity of 225, and a two-story Sunday School addition consisting of two assembly rooms and 11 separate class rooms.

"The cost of this building including the labor is estimated at about \$21,000, and could not ordinarily be erected in a city for less than \$30,000. The full cost of the building at the close of Dedication Day was almost covered by cash and subscriptions, leaving a balance of less than \$400 to be raised. It is the expectation of the pastor and his congregation that this amount will be covered during the present evangelistic services.

"The membership here is 90, with a Sunday School of 200. There were 219 present at Sunday School on the Dedication Day, with every class represented by 100 per cent attendance."

---

<sup>4</sup> The 3/11/1932 *Methodist Protestant-Recorder*, page 16.

### **Part III – The 1944 Ministry Report of Mrs. Carrie Nave**

In February 1944, the Centreville congregation elected to have a grand celebration to mark the 12<sup>th</sup> anniversary of the dedication of the new building. Special speakers were invited, and a fellowship meal was enjoyed by all. One highlight of the event was the following “Ministry Report” prepared and read by Mrs. Carrie Nave. Its perspective and honesty provide insights into late nineteenth and early twentieth century rural church life and ministry that make it worthy of publication for a modern audience.

This transcription was made from Mrs. Nave’s manuscript, presumably just as it was read to those in attendance. Footnotes have been added to explain people and customs unknown to modern readers – but that would have been familiar to the original audience.<sup>5</sup> In an effort to preserve as much of the original spirit, only a minimum of editorial changes have been made to what was essentially a train-of-thought collection of comments. Please enjoy Carrie’s reminiscences.

#### **Centreville Church, Bedford Circuit Ministry Report February 20, 1944**

##### **1859-60 Samuel Jennings Dorsey**

In 1859 the first pastoral supply from the Maryland Conference was Rev. S.J. Dorsey, to whom with the trustees William Deremer, Thomas Lee<sup>6</sup>, Rev. John Growden<sup>7</sup> and Henry Hussing the deed for the church was given by Benjamin Bruner.

##### **1860-63 Thomas Lee**

Thomas Lee was ordained. He and his wife were dearly beloved by the entire community. He spent his life in the county afterward, locating in Rainsburg where he died. He was a native of England.

##### **1863-65 Christian Eversole**

G.S. Battersby was his assistant 1864-65.

---

<sup>5</sup> In general, footnotes are given only to further identify local persons mentioned in the text and not the assigned pastors. Readers interested in knowing more about the assigned pastors are referred to the “Methodist Protestant Pastors” database on the website for the conference archives, which is listed under “resources” on the [susumc.org](http://susumc.org) conference website.

<sup>6</sup> Mrs. Nave is confused at this point – hence her using 1859 and the beginning of the Bedford circuit as the beginning of the Centreville congregation. Rev. Dorsey was not the first preacher to supply the area and the deed was not given to Rev. Dorsey in 1859. Thomas Lee was the preacher on the Allegany circuit (as the Bedford circuit was then named) in 1853 when the deed was given. He returned to the area to be the preacher on the renamed Bedford circuit in 1860.

<sup>7</sup> John Growden (1799-1883) and his brother Thomas (1800-1883) were born in England but spent their lives in the Cumberland Valley. Drinkhouse’s definitive 1889 *History of the Methodist Reform and the Methodist Protestant Church*, volume II, page 602, states that “they were original Reformers in their section and worthy men.”

**1865-67 John Elderdice**

His son John Elderdice married a Defibaugh girl of the Valley.<sup>8</sup> E. Darby was his assistant 1866-67.

**1867-70 James Thompson****1870-73 George Durbin Edmonston**

G.D. Edmonston remained 2 years. They had a little boy named George<sup>9</sup> who had a colored nurse who let little George with his little hammer destroy everything he desired. But in '93 when George was a young man, they came back and he was a good big boy.

**1873-75 James Thompson**

James Thompson found the church membership had grown, and 10 feet were added to the rear of the building. His son W.J. Thompson<sup>10</sup> held a chair in Drew Seminary as teacher of Sacred Theology and was so endeared to his boyhood environment that he donated \$50 to our new church. After an absence of 40 years, he visited here and the spot grew more sacred. W.J.D. Lucas was his assistant 1873-74, and F.H. Mullineaux was his assistant 1874-75.

**1875-79 James Martin Elderdice**

He had sons James and Latimer and daughter Alice. James occupied much of his time in medical studies with Dr. C.P. Calhoun<sup>11</sup>, while Latimer in partnership with John Anderson edited the *Centreville Echo*. Both became great men in the Methodist [sic] Conference.<sup>12</sup> Latimer came back later and carried off one of the

---

<sup>8</sup> The Elderdice-Defibaugh connection is interesting. Rev. John Elderdice (1814-1874) met and married Louisa Defibaugh (1812-1875) while serving his first official appointment, the large Cumberland circuit, 1838-39. Allegany circuit split off from Cumberland circuit in 1843 and was renamed Bedford in 1859. When Rev. Elderdice returned to Bedford circuit in 1865, his son John Albert Elderdice (1843-1918) met and married Martha E. Defibaugh (1847-1918). Unfortunately, that second Elderdice-Defibaugh marriage ended in divorce – with John and his new family in North Carolina and Martha and her daughter in Nebraska. This Rev. John Elderdice is an older brother to the Rev. James Elderdice that served the charge 10 years later,

<sup>9</sup> George Henry Jackson Edmonston (1870-1908) graduated from Delaware College [now the University of Delaware], Newark DE, in 1893 with a degree in civil engineering and worked for the railroad.

<sup>10</sup> Rev. Dr. William Joseph Thompson (1864-1944) served MP pastorates for 24 years (1887-1911) before serving another 24 years (1911-1935) at Drew as a Professor of Religious Psychology and Pedagogy.

<sup>11</sup> Christopher Patterson Calhoun (1842-1902) was a native of Bedford County and an 1873 graduate of the Cincinnati College of Medicine and Surgery. A prominent and respected area physician, he had previously practiced in Centreville but was living in Bedford when he tutored James Elderdice.

<sup>12</sup> James Luther Elderdice (1858-1934) went on to serve in the Maryland Conference 1880-1921, including appointments at Fawn Grove and Stewartstown. His son Charles Martin Elderdice (1886-1974) also became a preacher in the Maryland Conference.

Valley girls – Miss Belle Smith. He reached the top as President Emeritus.<sup>13</sup> He remembered us with a donation to the new church and delivered the dedication sermon.

The minister traveled mostly by horseback, on a dark horse with a white face which carried three. The boys took turns riding or walked.

F.H. Mullineaux was his assistant 1875-76, and G.F. Farring was his assistant 1876-77. These ministers were licensed to marry and baptize, and they boarded around at different houses. Rainsburg was given the privilege of one of these assistants, but he assisted the appointed preacher in rounds on the circuit.

### **1879-83 Samuel Tucker Ferguson**

S.T. Ferguson arrived in a carriage with 2 boys and 2 girls.<sup>14</sup> Being raised in Washington, he carried the national air appearance – from which the members stood aloof until the discovery of his nearsightedness. He could not behold their sins at a distance, but this condition was soon overcome and he was beloved by all. S.J.D. Lucas was his assistant 1882-83.

### **1883-84 Walter Wilma White**

W.W. White introduced the church to some badly needed interior repairs – carpet, papering, painting, etc. Mrs. White being a musician, for the first time an organ was carried into the church – and this music added so much to the program, which created the final purchase of one. Mr. White held 16 weeks of protracted meetings in one year, which would put present day ministers to the shock.

### **1884-87 Edwin Oliver Ewing**

E.O. Ewing, with 2 boys and a mother-in-law,<sup>15</sup> found the parsonage uninhabitable. A house was rented until one could be purchased, just across the street from where the new one is located. Carpet being scarce, Rev. Ewing ordered the ladies to bring in the rags, and he would weave carpet. When finished, there was enough for two rooms. At small cost, a lot was purchased for wood and pasture supply.

He was an accomplished husband. If he could not buy a dress for his wife, he made it. There was also a new chandelier purchased for the church – one with many glass pendants, which lasted until gasoline gave more glow and light.

### **1887-88 unsupplied**

---

<sup>13</sup> Hugh Latimer Elderdice (1860-1938) served remarkably long as president of the denomination's Westminster Theological Seminary 1897-1935, and as president emeritus until his death. The seminary moved from Westminster MD to Washington DC in 1958 and is now Wesley Seminary of the United Methodist Church.

<sup>14</sup> Mrs. Ferguson came from a strong Methodist Protestant family, her grandfather Rev. John Smith Reese (1790-1855) being an 1829 founding member of the Maryland Conference who also served two terms as its president.

<sup>15</sup> Mrs. Ewing's father had died in 1871, and her widowed mother was now 66 years old. As she did not pass away until 1905 at the age of 81, it's possible she may still have been living with them when they returned to Centreville in 1890.

**1888-90 Aquilla Augustus Harryman**

A.A. Harryman's two years of service was blessed by wonderful revivals of 4 to 6 weeks at the several churches. His only daughter<sup>16</sup> married W.G. Bartz and located here and became an active worker in the church.

**1890-91 Edwin Oliver Ewing**

E.O. Ewing returned, held a wonderful revival and organized a Christian Endeavor – which held the young people actively engaged in church and motivated Christian living. At this time the church was re-roofed.

**1891-93 Samuel Franklin Cassen**

Their first child Julia<sup>17</sup> was born at this place. A son Paul became a missionary to India and did a wonderful work. He is still in the same work.<sup>18</sup>

**1893-95 George Durbin Edmonston**

G.D. Edmonston had served the circuit 20 years previously.

**1895-97 Riley Seth Williamson**

R.S. Williamson had a very friendly family. He drew no sectarian airs and just walked in on everybody. He preached such forceful messages that the church was always filled – first a sermon on men, then on women, etc. But his success ended with the beginning of the second year by an attack of delirious fever. Everybody mourned the departure of a friend to all. Loved by all, he organized the Sunday School conventions that became so popular far and near. He was also a medium of unity for all the circuit and neighboring churches and the Cumberland Valley for 25 years. Why it discontinued nobody knows.

**1897-99 Howard Lewis Schlincke**

H.L. Schlincke served the remainder of the term and spent 2½ years here. He cared for his mother, his sister and her family – frequented by the young ladies.<sup>19</sup> These were very sad days during the typhoid epidemic. Brother Schlincke and his sister proved comfortous in deed and need.

---

<sup>16</sup> Ida Virginia Harryman (1876-1956) married William G. Bartz (1868-1920), and both are buried in the Centreville cemetery. They raised a family of 4 boys and 5 girls.

<sup>17</sup> Julia Cassen (1892-1977) married Samuel W. Barrow (1897-1992), a major real estate and shopping center investor/developer and author of the 1967 book *Making Big Money in Real Estate*.

<sup>18</sup> Soon afterward, Paul Casen settled in Florida and directed the work there for the National Migrant Ministry of Cesar Chavez.

<sup>19</sup> H.L. Schlincke was single. His mother had been a widow since 1891. His sister was Laura B. Schlincke Williamson, widow of the deceased previous pastor R.S. Williamson. Mrs. Williamson and her family were permitted to remain in the parsonage while her brother, an ordained Methodist Protestant pastor, was moved to assume the pastoral duties on the Bedford circuit. Mrs. Williamson was well-educated, having been a school teacher before her marriage. Widowed at age 26, she never remarried and with help of her mother (who lived until 1928) she raised her two children to successful adulthood.

### **1899-1902 Addison Spurgeon Beane**

A.S. Beane arrive with a family of 5. A well was dug and a back porch built. The girls were at the entertaining age, so a new parlor suite and rug were purchased. Before leaving, a beautiful wedding was performed in the church, Miss Lola<sup>20</sup> being the bride – the first in our building in 50 years existence.<sup>21</sup> Three years of Beanes and no rationing points!

### **1902-05 George Robert Donaldson**

G.R. Donaldson brought a wife a son.<sup>22</sup> Quite a number of typhoid cases and deaths. The big telephone line was built at this time. Rev. Donaldson established the moving visit by the new man as a success omen.<sup>23</sup>

---

<sup>20</sup> Lola Edith Beane (1879-1961) was the oldest of Rev. Beane's four eligible daughters. The Friday 6/22/1900 *Bedford Gazette* reported the following: "BEANE-BRENAMAN Sunday evening the M. P. church at Centreville was the scene of a pretty wedding, when Miss Lola Edith, the eldest daughter of Rev. A. S. Beane, pastor of Bedford circuit, was united in the holy bonds of matrimony to T. A. Scott Brenaman, a prominent citizen of Cumberland. Rev. A. S. Beane, father of the bride, performed the ceremony. Edgar Brenaman, brother of the groom, and Miss Mamie Beane were the attendants. Little Estella Beane, Grace Whipp, Grace Nave and Gertrude Tewell were flower girls. John V. Nave, William Huster, Charles White and Addison Beane were ushers. Mr. and Mrs. Brenaman will reside in Cumberland. Among those who attended the wedding from a distance were the father of the groom, Miss Eva Brenaman, Ed. Brenaman and Mrs. Yingling."

Mr. Brenaman was born in 1875, but his fate is unknown. The 7/23/1910 *Baltimore Daily Record* reported the following: "Lola E. Brenaman vs. Thomas A. Scott Brenaman. ORDER OF PUBLICATION. The object of this bill is to secure a divorce a vinculo matrimoni of the plaintiff, Lola E. Brenaman from the defendant. Thomas A. Scott Brenaman. The bill alleges that the parties were married on the 17th June, 1900, in Bedford county, Pennsylvania, that there is one child living, Edgar Russell aged seven years whose custody the plaintiff seeks; that the plaintiff had conducted herself as a dutiful wife; that more than three years ago the defendant did, without just cause, abandon said plaintiff in the City of Washington, District of Columbia; that such abandonment has continued uninterruptedly for more than three years, and is deliberate and final; that the separation of the parties is beyond any reasonable expectation of reconciliation; that the plaintiff resides in city of Baltimore, and for two years last past has been a resident of the State of Maryland; that the defendant is a nonresident of the State. It is therefore ordered by the Circuit Court of Baltimore City this 15th day of July, 1910, that the plaintiff cause a copy of this order, together with the object and substance of the bill, to be inserted in some daily newspaper published in Baltimore city, once a week for four successive weeks before the 15th day of August, 1910, giving notice to the said defendant of the object and substance of said bill and warning him to appear in this court, in person or by solicitor, on or before the 30th day of August, 1910, to show cause, if any he have, why a decree should not be passed as prayed." There had been another child, Addison Scott Brenaman (1907-1910).

In 1913 Lola married widower William N. Thomas, with whom she had her third and final child William Francis Thomas (1914-1997). In 1949, widow Lola married widower Rev. John Alfred Buell (1871-1958), a local preacher from Keen Memorial Church in Baltimore.

<sup>21</sup> This was not the first wedding on the circuit. Marriage ceremonies at this time were typically performed in homes, and this was the first time the church building had been so utilized.

<sup>22</sup> That son, J.R. Walworth Donaldson (1900-1911), was two years old when they arrived and would die 4 days before his 11<sup>th</sup> birthday.

<sup>23</sup> Before this, the congregation did not meet its new pastor until he showed up with his family.

### **1905-10 Alonzo Harris Green**

Rev. A.H. Green lived up the parsonage – 2 boys and 3 girls – a very sociable family. Along with his successful ministry, being fond of hunting he made lasting friendships here. And Mrs. Green’s ability with the needle made her her share of friends – and a guest at quiltings, for she always managed to get “all done” what she undertook. She helped to develop the community in teaching music – and thus increased their finances.

Their son Leas<sup>24</sup> is a successful minister in the Potomac [sic] Conference.

### **1910-12 Frank M. Clift**

F.M. Clift and Mrs. Clift were both beautiful singers. Fellowship Church was remodeled inside. Rev. W.J. Thompson was secured as speaker for the re-opening services. After an absence of 40 years, he had the pleasure of greeting many old friends.

### **1912-14 Franklin Porter Krauss**

He came with his wife and son Neal. He was small in stature, but their work has been the most outstanding accomplishment – especially the blessing of solving the financial problems of the church.

The Ladies Aid started. Where would we be without the Ladies Aid? There were 9 present at the first meeting. Carrie Nave was elected president. There was 50 cents in the treasury. The money must be put to work – a washing tub was bought for the minister’s wife. At the next meeting there was 75 cents – better get an ax for the minister to cut his own wood. There was ice cream for refreshment.

Now we were started. More members, more money, a festival. The Ladies Aid and the trustees were jointly organized, 2/3 from the trustees and 1/3 from the Ladies Aid. A “hatchet” play was presented on February 22. Refreshments were sold between acts. Everything went over big. Everybody was surprised by the blitz – the talent that had been lying dormant. They laughed and ate to the tune of 20 dollars in the treasury. Not a debt, and still growing after 37 years. With the new set up, we changed over to the Women’s Society of Christian Service.<sup>25</sup>

Also, the first Mother’s Day program service was held by Rev. Krauss, and it has become a permanent program.

### **1914-15 Ziba Adams**

Rev. Ziba Adams merely got started 6 months and moved – unable physically to ride, and too far to walk.

---

<sup>24</sup> John Leas Green (1895-1969) served in the Maryland Conference of the Methodist Protestant Church and, after the 1939 denominational union, the Peninsula Conference of the Methodist Church. There never was a Potomac Conference.

<sup>25</sup> The name for the women’s organization in the Methodist Protestant Church was the Ladies’ Aid Society. Following the 1939 denominational union to form the Methodist Church, the name was the Women’s Society of Christian Service – commonly called the WSCS. Following the 1968 denominational union to form the United Methodist Church, the name was the United Methodist Women – commonly called the UMW.

### **1915-18 William Francis Bauscher**

W.F. Bauscher came with his wife, father and 2 sons. They were blessed with a baby girl while here. Rev. Bauscher had a wonderful voice. It was no use for his neighbors to remain home from church to sleep, as he invariably woke them before the service closed.

### **1918-19 Charles William Cole**

C.W. Cole came with a wife and son. This very conscientious man endeavored to help during the War by teaching school, but the epidemic of flu<sup>26</sup> caught him and he passed away October 25, 1918 – another vacancy in the pulpit. The Dr. Sinionton [?] had died but a week before. The doctors from Bedford and the ministers and doctor from Cumberland filled in the loss and vacancy as best they could. These were trying days.

### **1919-22 Benjamin August Bryan**

Under B.A. Bryan and family, the church was re-painted and carpeted, and the parsonage was improved. Water and a telephone were installed in the parsonage. Mr. Bryan's health was very much improved the last year. He was the first minister to travel by automobile.

### **1922-23 Vivian A. Miller**

V.A. Miller came as a supply, spent the night, and left in a flash to make room for Rev. Mullineaux – who did a wonderful work.<sup>27</sup> Through the evangelist Mrs. Hoke<sup>28</sup>, the spiritual status of the church arose high. The effects can still be seen working.

### **1923-25 Clinton Mercer Jenkins**

Rev. C.M. Jenkins came with his wife and son. Mrs. Jenkins had the misfortune of a broken leg. They joined the K.K.K. and held several services for them.<sup>29</sup>

---

<sup>26</sup> It is interesting that this issue of *The Chronicle* whose theme is **unexpected disruptions** and whose lead article includes the 1918 flu pandemic should involve such a death among the Centreville pastors. Rev. Cole was stricken October 22 and died, in the Centreville parsonage, 3 days later – at the age of 30, having just graduated from seminary two years prior, and leaving behind a young widow and a small son.

<sup>27</sup> The 1923 journal, page 28, reports that the supply appointee of Lawsonia declined to accept the charge, and “by the consent of all parties concerned” V.A. Miller went to Lawsonia and C.M. Jenkins went to Bedford. Apparently retired pastor F.H. Mullineaux, who had assisted on the Bedford circuit 1874-76, filled in temporarily while the dust settled.

<sup>28</sup> Mr. and Mrs. Hoke were from Tennessee. The 2/27/1914 *Bedford Gazette*, page 5, tells of an earlier revival led by the Hokes that resulted in 37 conversions at the Centreville church before moving on to the Fellowship church.

<sup>29</sup> The Klan appears to have had at least a minor presence in Bedford County in the mid 1920's. The 8/14/1925 *Bedford Gazette*, page 5, notes that several people from different communities in the county traveled to a K.K.K. rally in Washington DC. While reporting on a county funeral, the 10/16/1925 *Bedford Gazette*, page 1, notes that “members of the Women of the K.K.K. had full charge of the funeral cortege and services at the grave.”

### **1925-27 Arthur Washington Simms**

A.W. Simms came with his wife, 2 children and his father-in-law Mr. Elliott.<sup>30</sup> The concrete road was built at this time. Rev. Simms availed himself as the entertainer of several groups of his early efforts.

He also influenced the parsonage trustees to the need of a new house for the pastor. The old one was sold and moved next door. This left quite an opening. The excavating there would have been a boon for scrap collectors fighting the Japs or Nazis.

Mr. Elliott was a clock fixer, and after he got all the old clocks of Centreville ticking there was better time in the town.

### **1927-28 Otho Gracen Brewer**

O.G. Brewer<sup>31</sup> received a new dining room suite, papering and other necessities for their appreciation. He lasted but a year and then moved – as was his custom.

### **1928-29 Stephen Hamilton Galley**

Stephen Galley and his wife and daughter were of English descent. He was a fine singer and a good visitor – with the upbuilding of the church in mind. But being English, he became not so popular. Today he is a chaplain in the Army. He remained but a year. We now realize we were losing in our rating in Conference – and we were supplied by a single man.

### **1929-31 Reginald Talmadge Brohawn**

When the ladies tried to make his bed comfortable, he got “hot” and removed them – but he later “woke up” and appreciated the joke and settled down to housekeeping alone. This became a tiresome job and he began concentrating on getting help. At the end of the first year he was happily married to Miss Robison.<sup>32</sup> Then everything began to move more successfully.

After much appealing to Conference as to our need for more efficient workers for fruitful ministry, we were given recognition by the sending of Rev. G.E. Baughman.

### **1931-33 George E. Baughman**

Rev. G.E. Baughman grasped our need of a new church building. The financial plan was made. Everyone became enthused and put their shoulders to the wheel and hands to their pocket books. The foundation was dug and up in a short time. Our first meal was served in the front yard of the parsonage. Then the raising

---

<sup>30</sup> Mrs. Elliott had died in 1920 at the age of 63. Mr. Elliott appears to have continued living in MP parsonages with his daughter and son-in-law until he died in 1933.

<sup>31</sup> The Brewers arrived with two boys under the age of two. The older, Otho Gracen Brewer Jr (1925-2001) became a Methodist pastor in the Peninsula-Delaware Conference.

<sup>32</sup> Freada Morgan Robison (1910-1994), along with her parents and her husband Rev. Brohawn (1908-1981), is buried in the nearby Bethel (Methodist Episcopal) Cemetery south of Centreville. It so happens that this was Reginald Brohawn’s first and only Methodist Protestant charge. Rev. Brohawn became a pastor in the Church of the Nazarene in Pennsylvania and Maryland.

of the building – a community affair. The ladies recall our first meal in the basement. By this time Rev. Baughman realized the women were actually helping and needed to bring the church to completion.

What a grand parade! The Masons, the school band of Bedford, the school children and teachers of the town all at the laying of the corner stone. Everyone was feeling a part in the new church. The first obligation was the Ladies Aid at \$1000, then the Bible Class Ladies at \$112 – which purchased dishes and silverware. There was also a quilt with 620 names. J.D. Cessna at \$100 was the first outside subscription. Rev. Baughman was watching all the treasury closely.

Finally the church was completed and dedicated in February, 1932, by Rev. Elderdice, President L.B. Smith, Dr. Brownfield (President of the General Conference) and Rev. Straughn (Secretary of the General Conference). By this time Rev. Baughman realized we were a strong church. Over 500 were served dinner, and 400 were served supper. To show our appreciation, and fearful he would forget, we presented to him the quilt aforementioned – of which he was justly proud.

Then the parsonage needed attention, for the pastor was making frequent trips to Bedford and complaining of no weddings.<sup>33</sup> Once while counting his money at the bank and wetting his fingers, he was reminded of germs. “Don’t worry,” he said, “no germs can live on my salary.” He departed for Cumberland, and also became married. Now he is engaged in uniting couples for Judge Huster<sup>34</sup> to “disengage” so there will be more to unite.

### 1933-36 Walter Henry Stone

Rev. W.H. Stone was another single man. The young ladies attended regularly now – but his father and mother and sister came to live with him. But this did not hinder visiting with him. His father died here, and then his mother and sister located at their own house. After 3 years of successful ministry he left – but he took one of Bedford circuit’s girls along for keeps.<sup>35</sup>

---

<sup>33</sup> This may seem like a non-sequitur, but there is a clarification necessary for modern readers. In those days, weddings were typically held at the parsonage (or the home of the bride) and not at the church. But because the parsonage at Centreville was not suitable for hosting weddings, the pastor was forced to travel to Bedford to find a suitable place wedding ceremonies.

<sup>34</sup> Judge William Alden Huster (1878-1950), a native of Bedford County, is buried in the Bethel (Methodist Episcopal Cemetery). He had a varied career as a blacksmith, teacher, soldier and lawyer. In 1944 he was the very well-liked and respected chief judge of the Fourth Judicial Circuit in Cumberland MD, where G.E. Baughman has been serving ever since leaving Centreville in 1933.

<sup>35</sup> As reported in the 6/26/1936 Cumberland *Evening Times*, page 9: “Miss Lorena Hardinger daughter of Mr. and Mrs. Theodore Hardinger, Bedford Road, and Rev Walter Henry Stone until recently pastor of the Bedford circuit Methodist Protestant Church Bedford Valley were married yesterday afternoon by Rev. J.H. Snyder pastor of the Centenary MP Church, Bedford Road.” The Hardinger family was prominent in the Centenary Church – founding members of the class, donators of the land on which the church building was erected, and memorialized in three of the stained glass windows. The wedding took place in a private ceremony at the church, and the

### 1936-40 Ira Moler Dinkle

I.M. Dinkler and family now took up the work. They liked children. A new hen house was built for him to raise his own. They had a fine garden and were lovers of flowers. They had a beautiful yard and a hedge to protect everything.

Four successful years led them to a better location<sup>36</sup> and more effective service – but not better hunting, as he traveled back in the fall for deer and to call on many friends.

### 1940-42 William Eli Nelson

W.E. Nelson and wife were former missionaries to Africa, from whom we learned all about the continent to which many of our boys were sent out to fight.

Dr. Eugene Kester and wife, former practitioner and missionary to China, were here at the same time. They gave us insight into that country.

### 1942-44 J. Wesley Webb

J.W. Webb was a beautiful singer who won an honored place in our county as a song leader. With Mrs. Webb employed at Celanese<sup>37</sup> and girls in high school, electric equipment was purchased for quick service.

As he was not fully endorsed for his degree, the Conference relieved him for a college course for more efficiency. Whether this wisdom was too hot or too cold, he left in the middle of his second year and sings now to the West Virginia Conference.

### 1944-present Edwin Keehner

Rev. Edwin Keehner is now occupying the parsonage. He is another single man, but ladies have no hope as his sisters visit too frequently to let him feel the real need of a housewife – but they keep on hoping for success.<sup>38</sup> Warning! Look out! There are some fine ladies and cooks in this place. Enough said.

---

officiating pastor was Rev. Jacob Snyder of the adjacent Union Grove (ME) circuit. Very tragically, Lorena's father Theodore, aged 63, died from a fall four days after the wedding and Rev. Baughman was called back to lead the funeral.

<sup>36</sup> The "better location" was Stewartstown in southern York County, where he served for 8 years – 1940-48. The denominational union placed the former Methodist Protestant work at Stewartstown in the Baltimore Conference. And so beginning in 1939, Stewartstown had two Methodist churches – First (the former Methodist Episcopal church) in the Central Pennsylvania Conference, and Calvary (the former Methodist Protestant church) in the Baltimore Conference. A first effort at union failed in 1952. In September 1955, successful cooperative efforts created a united Stewartstown Methodist Church and a building committee to purchase land and erect a new structure – the present Stewartstown United Methodist Church, which the congregation has occupied since 1959.

<sup>37</sup> The Celanese fiber plant was a large employer in Cumberland MD.

<sup>38</sup> Edwin Keehner remained on the Bedford circuit until 1948, and such matrimonial success did not come to any of the ladies on the circuit. In fact, Rev. Keehner was already in his 40's when he came to the Bedford circuit and he remained a bachelor his entire life. He began his ministry at the Hawley Memorial Methodist Protestant Church in Franklin County (see "What Ever Happened to Hawley Memorial Church" in the 1991 volume of *The Chronicle*, pages 35-40) in 1926 and retired from the ministry in 1966.

### **In Conclusion**

The above covers 93 years of Centreville Church of supply ministers and associates and was read by Carrie Nave on the 12<sup>th</sup> anniversary that we are having tonight. This anniversary is due to the messages, prayers and lives of these consecrated men, handed down through generations.

May we keep the faith of our fathers. May we love both friend and foe in all our strife. And may we preach thee, too, as love knows how, by kindly words and deeds and virtuous lives. Faith of our father, holy faith, we will be true to thee till death.



Women of the Centreville MP Church in front of the pre-1932 church building  
Included in the picture, fifth from the right, is Mrs. Carrie Nave,  
author of the material printed herein.