

Selected Postcards

The conference archives has a collection of approximately 1000 post-cards of Central Pennsylvania United Methodist sites, arranged by county. Several photographs in past volumes of *The Chronicle* have come from that collection. Programs given around the conference by the Commission on Archives and History and/or the Conference Historical Society typically include a display of the postcards from the county of the host church.

This year *The Chronicle* presents one vintage real photograph postcard from each of the 27 counties within the conference. As one might imagine, the most difficult aspect of this project was selecting just one card from each county. In each case the building pictured no longer exists, is no longer used as a church, and/or has been greatly modified since the given picture was taken.

The Chronicle typically tries to maximize visual effect by appropriately cropping all illustrations. For uniformity in this special presentation, however, each card is reproduced untrimmed and reduced to 75%. We trust that these pictures and the accompanying texts will evoke many memories and serve as reminders of God's faithfulness over the years.

1. Adams County – United Evangelical Church, East Berlin
2. Bedford County – Methodist Episcopal Church, Defiance
3. Blair County – Simpson Methodist Episcopal Church, Altoona
4. Bradford County – Methodist Episcopal Church, Austinville
5. Centre County – Grace Evangelical United Brethren Church, Bellefonte
6. Clearfield County – West Side Methodist Episcopal Church, Clearfield
7. Clinton County – Methodist Episcopal Church, Avis
8. Columbia County – North Berwick Evangelical Church, Berwick
9. Cumberland County – United Brethren Church, Shippensburg
10. Dauphin County – Sixth Street United Brethren, Harrisburg
11. Franklin County – Otterbein Church, rural Newburg
12. Fulton County – United Brethren Church, Hustontown
13. Huntingdon County – First Methodist Episcopal Church, Huntingdon
14. Juniata County – Methodist Episcopal Church, Mifflintown
15. Luzerne County – Methodist Episcopal Church, New Columbus
16. Lycoming County – Salem Evangelical Church, Unityville
17. Mifflin County – Methodist Episcopal Church, Burnham
18. Montour County – Trinity Methodist Episcopal Church, Danville
19. Northumberland County – Second United Evangelical Church, Sunbury
20. Perry County – Evangelical Church, Elliottsburg
21. Potter County – Methodist Church, Sunderlinville
22. Schuylkill County – United Brethren Church, Valley View
23. Snyder County – Evangelical Church, Selinsgrove
24. Sullivan County – United Evangelical Church, Lopez
25. Tioga County – Methodist Episcopal Church, Tioga
26. Union County – United Evangelical Church, White Deer
27. York County – Stewartstown Methodist Protestant Church

1. Adams County

Trinity United Evangelical Church, East Berlin

East Berlin is one of the few larger towns in the conference without a United Methodist Church. In the past, however, the Methodists, United Brethren and Evangelicals each had appointments here.

The December 24, 1844, Quarterly Conference of the York Springs circuit of the Methodist Episcopal Church met in New Oxford and elected eight trustees (viz., John Barnitz, Amos Bender, Levi Chronister, J. Edward Herman, Jacob Peters, Isaac Sadler, Wesley Sadler and John Tudor) for the promising work at East Berlin. But the area being predominantly German, Methodism did not advance as quickly as anticipated. It wasn't until June 26, 1850, that a committee met in Hampton, at the house of Dr. Blish, to make serious preparations for a building in East Berlin. The cornerstone was finally laid June 9, 1851. The congregation was formally organized in 1854. By 1865 it was clear that the work was not prospering, and it was agreed to sell the property and use the proceeds for rebuilding the church at York Springs. The structure was converted into a private home and stood on King Street (PA 234) between Fourth and Fifth Streets, just east of the parking lot for the former Nell's Supermarket. It was torn down in 1995 to provide more off-street parking.

The United Brethren never erected a building in East Berlin, but their 1859 conference journal reports the transfer of the East Berlin appointment from York Springs circuit to the newly formed Paradise circuit. Paradise is the name of the York County township across Beaver Creek from East Berlin, and the Paradise circuit included the area from York to Hanover. The East Berlin appointment appears to have been dropped after one year.

The church pictured is labeled the "United Evangelical Church" of East Berlin. When it was erected by the Evangelical Association in 1879, under Rev. G.H. Schleh of the Dillsburg circuit, the congregation had about 25 members. The five original trustees were Jacob Brandt, John Gochenour, Daniel Krall, John Krall and Israel Stambaugh – whose coach-making shop stands next to the church. During the 1894 denominational split, the congregation followed the vast majority of the Central Pennsylvania Conference by identifying with the United Evangelical Church. When the courts ruled that the parent denomination had legal claim to church buildings, the people had to re-purchase the building in March 1895 from the Evangelical Association for \$150. This unfortunate split in the Evangelical Association severely weakened its several congregations in Adams County. Idaville is that denomination's only remaining church within the county, and all other United Methodist congregations in Adams County were formerly Methodist or United Brethren.

In 1914 the congregation was part of the Wellsville charge. The congregation had so dwindled that no services had been held for at least two years, and Israel Stambaugh was described as “the only surviving member of the congregation.” The building was sold in May of that year to Washington Camp 159 of the Patriotic Order of the Sons of America – a fraternal organization founded in 1847, and still having several “camps” in Central Pennsylvania. Max Darone’s 1963 booklet on the history of East Berlin states that the structure “was remodeled to become the P.O.S. of A. Hall” and “still later [1945] it was remodeled and made into a house now occupied by borough secretary Curtis Eisenhart.” The site where the church/hall/house stood is now the corner of Locust and Fourth Streets – one full block south of PA 234 at the western end of Locust Street.

The postcard is #1070 by C.A. Laughlin, whose turn of the century real photograph postcards of the Cumberland Valley are in great demand by collectors and historians. The inscription on the reverse side reads, “Annie Moore – from Mother.” The card is postally unused and bears no date, but events in the life of the congregation place the date of the photograph between 1895 and 1914.



2. Bedford County Defiance Methodist Episcopal Church

Coaldale, Riddlesburg and Defiance are three Broad Top township communities along Six Mile Run. Each community had a Methodist church building until 1969, when the three congregations united to form the Six Mile Run United Methodist Church. The final statistical report of the separate churches showed a membership of 80 for Coaldale, 55 for Riddlesburg, and 90 for Defiance. Initially, the merged congregation met in the Coaldale building. The Church Builder's Club project for 1977 was the erection of a new Six Mile Run structure on two acres of land on the edge of the village of Defiance. The congregation finally moved into its new building in 1981.

Methodism in the township has a long history that predates the incorporation of the villages. The first Methodist structure, and the first church edifice of any denomination, was a log building erected northeast of Coaldale about 1805. In 1854 a frame building was erected north of the area known as North Point. Shortly thereafter the mining towns of Coaldale (1855), Riddlesburg (1868) and Defiance (c1890) grew up along Six Mile Run – and each community eventually erected its own Methodist church building.

After standing for 99 years, the Coaldale building was razed in 1986. The location is now home to a small park with a marker that reads “Site of the first Methodist church in the area, built 1887.”

The Methodists at Riddlesburg initially joined with the Presbyterians to erect a union church building in 1873. About 1900 they moved into the old school – but it wasn't until they had occupied the building for over 20 years that the congregation formally purchased the property from the school district in 1923. On July 11, 1926, a new church building was dedicated on the site. It stood vacant for many years following the 1969 congregational merger and was finally sold to the adjacent homeowners in 1991. The building has since been razed and the property re-landscaped.

The structure pictured on the postcard is the former Defiance building, dedicated January 15, 1905. It stood behind the elementary school, where there is now a gated entry-way to the playground and parking area. Located between Coaldale and Riddlesburg, Defiance was the last of the three villages to be founded. Oral history reports that the town was named for a storekeeper who opened a store in “defiance” of one of the coal companies.

The following paragraphs from page 75 of the 1905 conference journal, the report of the superintendent of the Juniata District, describe the history of the congregation and the building.

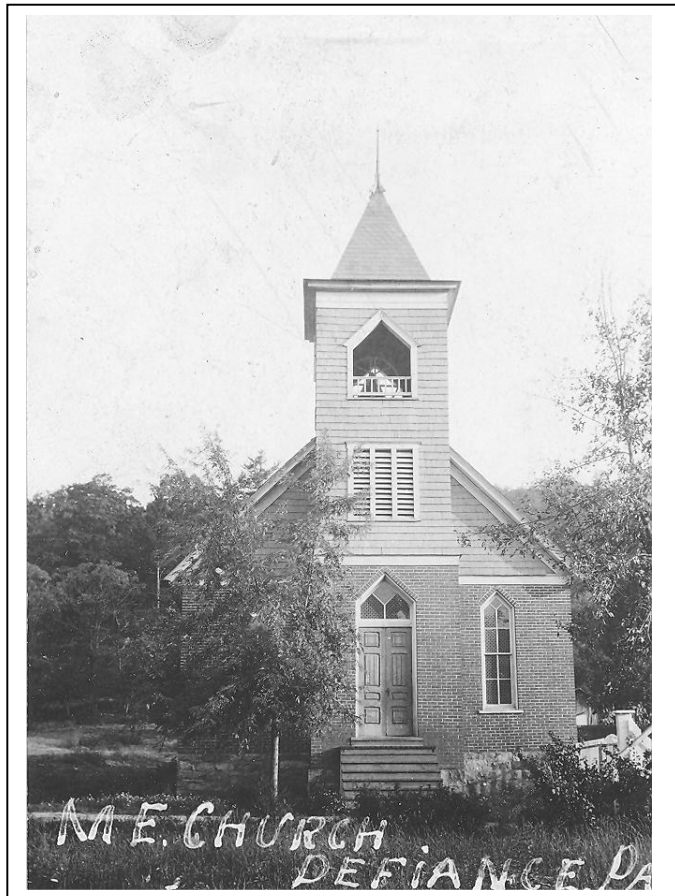
The second new church is at Defiance, a little coal town located between Hopewell and Dudley Charges. Two years since Brother George L. Comp, pastor of the former, seeing the need involved, formulated plans and began this

undertaking. We had no society there. After we came to this District a year since, we were often asked, "How is Brother Camp getting on with his church at Defiance?" Verily, it was "his church." And "how he was getting on" was fully answered on January 15 by the dedication of the edifice. The obligation involved was \$2,750, all of which is paid except about \$200. Full provision is made for this small balance which will be paid when, on June 1, the note covering it matures.

This church is framed of wood and faced with brick, covered with slate, very attractive, well furnished, heated by hot air furnace, and with seatings for 300. The pastor, assisted by Brothers P.F. Eyer, W.W. Reese, W.H. Sweet, our beloved layman of Saxton, and the presiding elder, conducted the dedicatory services. Now we have at Defiance a large Sunday School and congregation. Doubtless this will now become an appointment on Dudley Charge.

At the time of the above report, Riddlesburg was on the Hopewell charge and Coaldale was on the Dudley charge. Defiance was indeed added to the Dudley charge – but only for one year, as in 1906 the congregations at Coaldale and Riddlesburg and Defiance were brought together to create the Riddlesburg charge.

The postcard is postally unused, bears no date, and contains no message.



3. Blair County Simpson Methodist Episcopal Church, Altoona

This postcard is postmarked September 30, 1906, and the photograph shows a smartly-dressed crowd watching the bell being hoisted into the tower of the newly-erected building. Unfortunately, the exact date the bell was installed is not recorded in the congregation's history. The building was dedicated in February 1905, but it is not known whether the bell was installed before or after the dedication.

The card is addressed to "Rev. Straub, 6th Avenue and 23rd Street, Altoona Pa" and contains no message – nor is there a space for one. Rev. Henry Albert Straub was the newly-assigned (March 1906) pastor of the Simpson ME Church. The address is the church's. The parsonage was the next building north on 6th Avenue and is partially visible on the postcard.

The building was named for Bishop Matthew Simpson (1811-1884), an extremely popular Methodist personality – and the one who delivered the message at the funeral of his friend Abraham Lincoln. The speaker for the February 1905 dedication was Bishop Charles McCabe (1836-1906), another extremely popular Methodist personality – who in addition to being a bishop was noted as a Civil War chaplain, orator, evangelist, gospel singer, and president of American University.

Simpson was organized March 3, 1872, as the fourth Methodist Episcopal Church in Altoona – after First (1851), Eighth Avenue (1868) and Chestnut Avenue (1871) [which merged with Walnut Avenue in 1913 to form Grace]. The closest Methodist church to the area at the time was Eighth Avenue – 12 blocks away at 8th Avenue and 13th Street. A Mrs. Chatams, who lived at 2402 Seventh Avenue, began conducting Sunday School in her home so that her children and others in the neighborhood would not have to walk so far.

The School was connected with the Eighth Avenue Church, which aided in the purchase of a lot at 7th Avenue and 24th Street on which to erect a one-room chapel. The only complaint that can be laid to the people who later became the Simpson congregation was that they were so anxious to get into the chapel that they held sessions of the Sunday School before the paint was entirely dry – causing the children's clothes to stick to the seats. The chapel was dedicated October 19, 1872, and housed a flourishing Sunday School for more than eight years.

In March 1881 a separate congregation was organized and the Twenty-Fourth Street Chapel became a separate charge. The congregation purchased a lot at the corner of 6th Avenue and 23rd Street, and erected a church building – which was ready for occupancy in December 1888. A parsonage was erected next door in 1890.

Beginning in September 1904, the completely new building pictured in the postcard was erected at the same site. The old structure was razed in such a way as to have some place, either in the new or old portion, to worship during the entire process of erection. There was not a service missed for lack of a place to worship.

In 1957 the congregation tore down the parsonage and other adjacent houses to erect an educational unit that extended all the way to Temple Lutheran Church at the other end of the block. In 1971, the Simpson United Methodist and Temple Lutheran congregations entered into a shared ministry – which became a united ministry in 1983 when they combined for worship services in the Lutheran sanctuary. The deteriorating Simpson sanctuary was razed for parking, while the educational unit continues to be used by the united congregation. In a special relationship that has met the needs of both the United Methodist and Lutheran congregations, separate membership lists are maintained and the pastoral appointment alternates every few years between clergy of the two denominations. Even the present church organ is symbolic of the unusual partnership called the Simpson-Temple United Parish, as it is made up of parts and pieces from both the Methodist and Lutheran organs.



4. Bradford County Austinville Methodist Episcopal Church

The village of Austinville is in Columbia township, four miles due west of Columbia Crossroads. The Methodist church on the south side of the road was erected in 1898, directly across from the 1873 Baptist church. These are the buildings pictured on the postcard. It might not seem so from the picture, but the Methodist church had a balcony. It had no basement and was heated by two pot-bellied stoves, one in the front and one in the back.

While relationships between the congregations were always cordial, they became especially so after 1910. According to the Baptist trustee records for that year: "The Austinville Baptist Church burned the night of March 26, 1910, while holding an Easter social to get money to pay Rev. Barrett for preaching service. Burnt about 11:00 o'clock at night." Even though the building was insured, it was a long struggle before the Baptist congregation finally dedicated its new building on the same site on January 18, 1917.

Following the fire, the congregations worshipped together in the Methodist building. As each church was on a circuit and not always able to provide every-week preaching anyway, the alternation of pastors worked out well. For some of those years, however, the Baptists had no assigned preacher and the congregation almost ceased to exist.

Erection of the Baptists' new building did not solve all the problems – in fact it may have created new ones. First, both of the separate congregations were small and had trouble meeting their financial obligations. Secondly, the entire town was quarantined for Spanish influenza in November 1918, and both congregations thought it best to discontinue services until the spring.

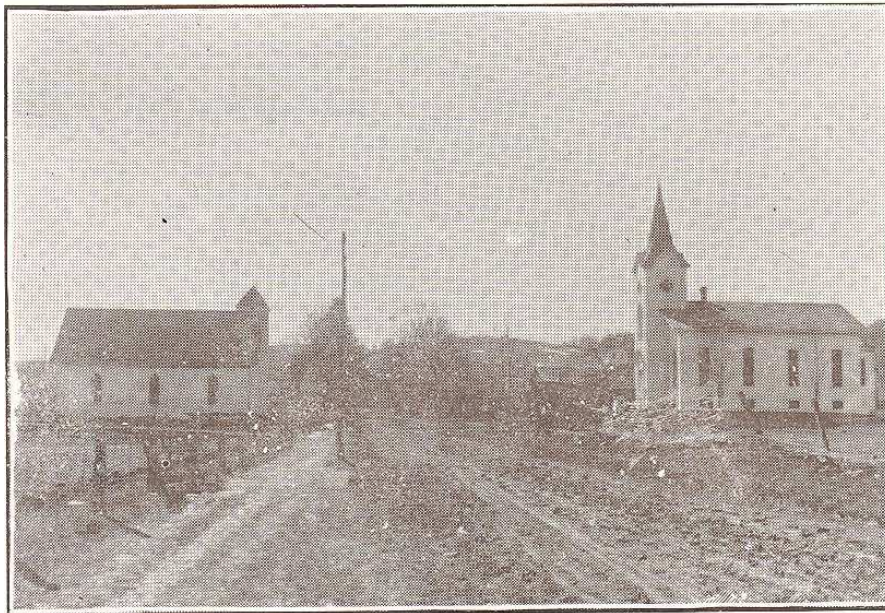
Finally, an October 1920 joint business meeting of the two churches took some necessary actions. The congregations would meet together in the Baptist building, which was newer and had a better heating system. Each congregation would maintain its own benevolences and pay ½ of the salary of whatever preacher could be secured.

In 1922 the Austinville Band, which had been using the Methodist building, ceased to exist. It was clear that the deteriorating Methodist structure would never again be used for worship, and the bell was removed and transferred to the Baptist building. In time, the Methodist structure was torn down by Austinville resident Joe Winters, who used the materials to build a garage behind his house.

On May 19, 1937, the Methodist and Baptist congregations met one last time to officially organize themselves into the Austinville Union Church. Articles of faith were adopted. It was voted that a member of any Protestant church could be enrolled as a charter member of the new congregation – but that if not a member of the Austinville Methodist or Austinville Baptist Church, he would

have to present a letter of transfer. It was also voted that subsequent new members be received upon confession of faith and agreement with the articles of faith, having been baptized by mode of choice (sprinkling or immersion) [note: the underlining is in the original church notes]. This marked the end of any official Methodist presence in Austinville, and the union church formed in 1937 continues to this day as a healthy independent congregation.

Although a rare practice in the rest of the state, Methodist participation in union congregations was not unusual across the present Wellsboro District – most of which was part of various New York conferences until 1962, when the boundaries were redrawn to match state lines and the area became part of the Central Pennsylvania Conference. Typically, Methodist congregations involved in such cooperative arrangements eventually are lost to the denomination. Two notable Bradford County exceptions are the Canton Ecumenical Parish (in which a united Presbyterian and Methodist congregation worships in the former Presbyterian building as a United Methodist congregation) and the New Albany Cooperative Parish (a long-standing sharing of ministry and buildings involving the United Methodist and American Baptist congregations).



5. Centre County

Grace Evangelical United Brethren Church, Bellefonte

The caption printed on the postcard reads “Grace Evangelical United Brethren Church House. Bellefonte, Pennsylvania.” So what is this building – a church, or a house? The answer is “It is both!” – and the paragraphs that follow give the story behind the picture.

Grace Church had its beginning in 1822, when a class of United Brethren believers began meeting regularly in a private home. In 1825 they purchased a lot at the corner of North Thomas and West High Streets and erected a log church – which would prove to be the first of three United Brethren houses of worship to occupy that site.

In 1855 the log structure was replaced by a larger frame structure. In 1891 with a membership of 125, the congregation erected a brick structure that included a sanctuary, Sunday School room, and a finished basement. It was also at this time that Bellefonte became a station appointment and added a parsonage beside the church.

A successful 1931 revival increased the membership by 71 to a total of 279 and prompted extensive repairs and enlargement of the facility. On December 18, 1945, however, both the church and the parsonage were destroyed in a spectacular fire. The congregation had the vision to recognize the misfortune as an opportunity to move to a more spacious property – but it was imperative that they find something immediately. What Bellefonte facility could meet their needs?

The Reynolds Mansion at North Allegheny and West Linn Streets was available. The main house and large outbuildings stood on a spacious lot that occupied most of a city block – but could the property provide sanctuary, Sunday School, parsonage and parking facilities for a congregation of close to 300?

Before answering that question, we diverge to consider Major William F. Reynolds (1818-1893), who erected the mansion 1883-84. After operating successful mercantile businesses in Berwick, Selinsgrove and Danville, Reynolds moved to Bellefonte on the advice that the area was ripe for significant growth. In 1856 he retired from his lucrative retail enterprises to concentrate on his interests in land and iron. Finally, in 1859 he founded the banking house of William F. Reynolds & Company – an eminently successful venture which he operated until his final retirement in 1890. When he died in 1893, life-long bachelor W.F. Reynolds was the largest individual land-owner and the wealthiest man in all of Centre County.

But Reynolds was also a faithful and generous member of St. John’s Episcopal Church. A warden and a member of the vestry there for 49 years, he presented the congregation with its rectory in 1877. His greatest gift to the community, however, was the very spring from which it takes its name. The

source of Bellefonte's water supply to this day, this extremely large spring located near the center of town has a daily flow of 11,500,000 gallons. Through a series of deals, Reynolds became the sole owner of the spring – with the previous restriction that the town had “the right to use only such water as would flow through a three inch pipe from it, and that for domestic purposes only.” On October 1, 1879, he deeded the spring to the town for the price of \$1.00.

The Reynolds mansion proved to be just right for the Grace United Brethren congregation, the great room above the carriage house providing the primary worship space. During the years it occupied this property, partly because of the unique setting, the congregation bonded in a special way.

In 1964 Grace began to explore the possibility of union with Trinity, its sister EUB church in Bellefonte. A former Evangelical congregation, Trinity was founded in 1888 and erected its building on Willowbank Street in 1889 – on property purchased from Major Reynolds. The united congregation became a reality in 1965 and immediately began looking for suitable property on which to erect a new building. Now Faith United Methodist Church, the congregation has occupied its present site since 1969.



6. Clearfield County

West Side Methodist Episcopal Church, Clearfield

The building pictured in the postcard was erected in 1873, and the primary person behind the project appears to be a layman named William Mapes. Richard and Rebecca Mapes came from New Jersey in 1810 and “settled in the woods” – in the Clearfield region now known as East End. William was born in 1817 and eventually owned and/or operated several saw mills between Shawville and Clearfield.

William Mapes was always known to be active in church work. In the 1850's, as a member of the congregation in Clearfield, he assisted in revival meetings at the outlying appointments on the circuit – which then extended some sixty miles, from Glen Hope at the upper end to Pine Glen at the lower end. In the 1860's the northern part of the work became Karthus circuit, and Mapes is listed as an active member of that circuit's church at Wolf Run – a no-longer-existing community off PA-879 between US-322 and I-80, and apparently where William Mapes resided. The class there never was very strong, and more than likely never had its own church building. In 1870 Mapes transferred his membership back to Trinity Church in Clearfield, which was now a station appointment.

In 1872 Rev. Martin Luther Ganoë (how's that for the name of a Methodist pastor!) was assigned to the Clearfield circuit – which consisted of the Center, Congress Hill, Goshen, Mt. Joy, Shawville, and Wolf Run appointments. When he decided to discontinue the appointment at Wolf Run for more promising opportunities in West Clearfield, William Mapes supported the decision. Services were held at the West Side school house.

As the work prospered and it appeared that the appointment might become permanent, the school directors refused further use of the school. The people then subscribed a total of \$631 toward their own building. With this encouragement, William Mapes purchased a lot for \$400 and proceeded to erect a building valued at about \$4000. The church was dedicated in November 1873, by which time the congregation had subscribed enough to pay for the entire cost. Six weeks of revival meetings began immediately, and over 100 person were converted – many of them joining the congregation.

Apparently, however, all the money that had been subscribed did not materialize. The low point was reached in 1880 when the property was sold at a sheriff's sale and the departing pastor's final report for the year stated:

We humbly hope that some other laborer may gather with the permission of the Lord the harvest. Our church, the one in which we meet today, is sold and deeded. We are here today, not by right, but by courtesy of a stranger not of this fold... I regret there will be heavy deficiencies in my salary compelling

me to make pecuniary sacrifices of the most embarrassing kind... Will the circuit save their credit, their conscience by paying out?

The congregation rose to the occasion, for the 1881 conference journal reports that the congregation finally succeeded in removing its debt of \$1500. And their struggle did not go unnoticed, for Aldrich's 1887 county history records that "the society, although burdened with a considerable debt during the early years of its existence, is now in a prosperous condition." After being a two-point charge with Mt. Joy for many years, West Side became a station appointment in 1919.

The photograph on the postcard was taken after 1906 (when the building was encased in brick and expanded by 20 feet) and before 1923 (when the congregation began erection of its present building at the same Nichols Street site). During the 1923-26 construction of the facility now in use, the congregation worshipped in the agricultural building at Driving Park and in a tabernacle at Nichols Street and Turnpike Avenue. Two significant remodeling projects were undertaken 1960-61: major renovation of the 88-seat chapel and closing the gymnasium by raising the floor, lowering the ceiling, and installing walls to create five new classrooms. West Side is currently the largest United Methodist congregation in the Clearfield area in both membership and attendance.



7. Clinton County Avis Methodist Episcopal Church

The Methodist work in what is now Avis began in 1890 as a union Sunday School meeting in the Oak Grove school house. There was no town of Avis, just a collection of houses that went by the name of Oak Grove – after a stand of 50+ large oak trees in the area. The closest Methodist church building was at Phelps Chapel. When that property came into Methodist hands in 1855, Phelps Mills was a bustling lumber town. But unwise cutting practices had depleted the supply of trees, and the devastating flood of 1889 had destroyed the sawmills. In 1899 Rev. Samuel Ham of Phelps Chapel and the Great Island circuit added a preaching appointment in the growing area of Oak Grove.

No one, however, could have predicted how much the area would grow. The following year a man from Williamsport purchased a large farm, announcing that he planned to live there. Within a short time he had purchased other large tracts of land before the truth came out – that he was an agent for the New York Central Railroad, which intended to build large storage yards and locomotive shops on the land.

The Oak Grove Town Association was formed to deal with the growth. The post office of Centre Oaks was established. A policy was established granting a lot to each denomination to build a church and/or parsonage as the need might arise. The Methodists took advantage of this offer in 1902 and by 1903 had dedicated a frame, brick-encased building. The following year the town and post office became known as Avis – after Avis Cochran, daughter of the speculator/financier who had taken a lead role in developing the community.

Within a few years a four-point charge was established, with a parsonage at Charlton. When Woolrich became a station appointment in 1914, Avis and Charlton and Phelps Chapel became a three-point charge supplied by students from Williamsport Dickinson Seminary. The first two student pastors, Arch E. Mackie (1914-15) and Lewis Earl Shaffner (1915-16) led the congregation in such revivals that larger facilities were needed. The Christian Advocate reported that the cornerstone “of the new brick church” was laid October 31, 1915.

The postcard pictures the original 1903 building, which faced Park Street. The “new church” of 1915 was actually a major addition which extended south and re-oriented the sanctuary to place the main entrance on Grove Street.

The church became a station appointment in 1926 and remained so even after the railroad shops were moved from Avis to Albany NY in 1934. Following the 1968 union to form the United Methodist Church, the denomination had two congregations in Avis: the one formerly Methodist was designated Grove Street, and the one formerly EUB was designated Albright.

The Evangelical congregation in Avis also began in 1902, and was a part of that denomination’s Jersey Shore circuit. A separate Avis circuit was

established in 1912. In 1942, a wartime shortage of pastors necessitated combining the three-point Avis (Avis, Caldwell and McElhatten) and three-point Salladasburg (Friedens, Mt. Pleasant, Salladasburg) charges into a six-point Evangelical circuit that lasted for over 10 years. Over the years, Friedens and Mt. Pleasant closed, Avis and McElhatten and Salladasburg united with their Methodist counterparts, and only Caldwell remains as a distinct former EUB congregation.

The union process in Avis stretched out over several years. In 1971, both the Albright (34-14) and Grove Street (88-8) congregations voted to come together as one charge. In 1976, however, a vote to unite into a single congregation was rejected by Albright (24-25) and approved by Grove Street (95-2). Grove Street proceeded to erect a new educational building in 1978. In 1980 the Albright congregation requested a reconsideration of the union and this time both the Albright (19-13) and Grove Street (66-0) congregations voted to unite into a single body. In 1986 the former EUB church and parsonage were sold and the united congregation occupied its new sanctuary – which was attached to the 1978 educational facility. The old Grove Street church building was razed. Last year the Avis United Methodist Church reported 361 members.



8. Columbia County North Berwick Evangelical Church, Berwick

This postcard was mailed January 29, 1914. The message on the back reads, "This is the church I attend, and not the Bower Memorial – tho' I expect to change soon as all my folks belong there and it is near home. This is over a mile away." The card is addressed to a Miss Lucia M. Jones of Lebanon and was sent by "WEM" – neither of whom can be further identified. The picture, taken soon after the September 14, 1913 dedication of the addition and renovations, shows pastor and Mrs. Noah Young – who served the congregation 1911-14.

The Evangelical Church in the Berwick area traces its roots back to Jacob Albright himself. Colonel Leonard Zimmerman of Schuylkill County was converted under Albright in 1797 and opened his home as a preaching place. His daughter Eve married John George Zehner, who settled outside Berwick in Summer Hill. Albright and other early leaders of the denomination preached in the Zehner home. Successful revivals led to the establishing of several classes in the area. Rev. Isaiah Bower, namesake of the Bower Memorial Church, was a grandson of Eve and John George Zehner.

In 1901, the area Evangelical work included a station appointment at Bower Memorial in downtown Berwick and the Columbia Circuit – five church buildings encircling Berwick north of the Susquehanna (Ebenezer, Evansville, Salem, Summer Hill, and Stone Church) and a parsonage in the north end of Berwick. The preacher on the Columbia began preaching in the Jessup Street School in April of that year, and conducted an eight-week revival during the October and November – resulting in the conversion of 45 persons.

The success of the work called for immediate action. A class was organized with 60 charter members, ground was purchased at the corner of Summer Hill Road and Pine Street, and the cornerstone for a church building was laid on December 22, 1901. When the building was dedicated the following July, the pastor proudly proclaimed that the 325-seat L-shaped structure, which cost \$3300, would meet the needs of the community for the next 50 years.

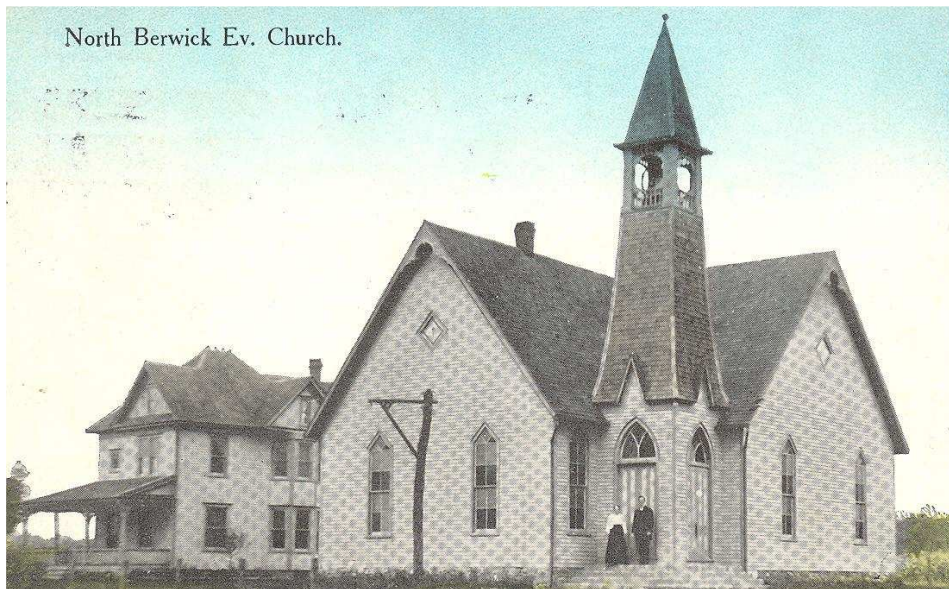
When the November 1902 revival added 42 more members, the church was detached from Columbia Circuit and given its own pastor. The parsonage pictured in the postcard next to the church was erected in 1904 at a cost of \$2500. So vigorous was the growth of the congregation, that the building which was supposed to be adequate for 50 years required a 30x25 extension in 1913. Because the addition was to the rear of the building, it cannot be seen in the postcard. But the presence of doors facing Pine Street, as well as the original ones facing Summer Hill Road, indicate the postcard was made after the 1913 addition/renovations.

The congregation has continued its growth into the twenty-first century. A brick educational unit was added in 1924. On November 11, 1928, the pastor

baptized 36 persons and received 96 into church membership – the end result of revival meetings led by a Miss Palmer. In 1943, the congregation had the distinction of recommending two young men, Carroll C. Ness and Elbert D. Spencer, to the ministry – Rev. Ness pastored within the conference and served for over 20 years as a missionary to Africa, while Rev. Spencer rendered 43 years of ministerial service within the conference.

In 1952, a new sanctuary replaced the original structure pictured on the postcard. At this time the name was changed from North Berwick to Bethany. The new church hosted the 1953 session of the Central Pennsylvania Conference of the EUB Church. An adjacent ranch-style parsonage on Summerhill Avenue was purchased in 1960, and in 1964 that building was converted to church offices when a new parsonage was erected at 1700 Pine Street.

Now Bethany United Methodist Church, the congregation recently extended its building along Summerhill Avenue with a modern family center. Of Berwick's five present United Methodist congregations, Bethany is the largest in both membership and attendance. Current outreach efforts to the community include a van ministry, a day care center, a grief support group and Pioneer Clubs.



9. Cumberland County United Brethren Church, Shippensburg

The building pictured on the postcard, another by C.A. Laughlin, was erected in 1893 as the second United Brethren church to occupy this North Penn Street site. The first building was erected in 1869 and, after the style of the day, was a simple rectangular structure with two front entrances. It is especially appropriate to include this postcard here, since Clyde A. Laughlin was an active member of this congregation and a one of the inaugural trustees for the present Messiah United Methodist building erected on South Penn Street in 1924.

The funds to erect this building came as an indirect result of the 1889 split in the denomination. In the late 1880's, the United Brethren had one very strong congregation in Shippensburg and smaller congregations in the surrounding communities. When many area members, especially in the rural areas, sided with the conservatives who refused to accept to new denominational constitution, it was clear that the conference needed to take steps to strengthen its position.

The appointment at Mount Rock was discontinued, its members added to the Shippensburg congregation, and the badly divided Cleversburg and Mainsville congregations were placed on a charge with the station appointment in Shippensburg. Within a few years, however, it was clear that the outlying congregations would not survive.

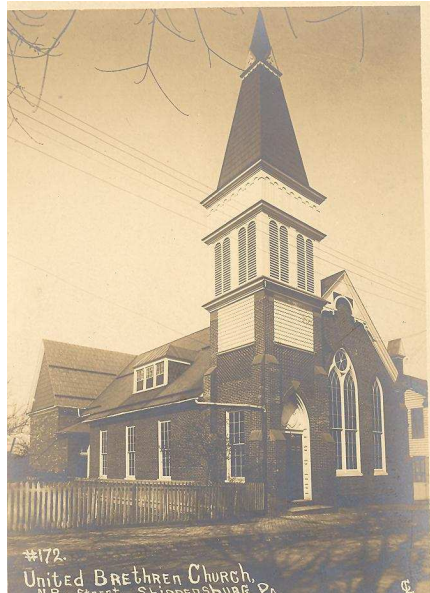
In 1892 and 1893, the Cleversburg and Mainsville buildings were sold to the Evangelical and the Old Constitution congregations respectively – and the proceeds used toward the erection of the building shown in the postcard. The congregation worshipped each week in the room over the First National Bank while their new church was being erected.

While the defections from the Shippensburg congregation were not as numerous, they did include several key persons – including founding local pastor and merchant Rev. J.M Smiley, in whose store the first services had been held in 1866. As treasurer and head steward of the congregation, Rev. Smiley had physical possession of the deed and refused to hand it over when he sided with the Old Constitution faction – and that framed deed hangs to this day in the historical display of the Prince Street United Brethren Church.

Since 1893, the Messiah congregation has engaged in two significant building projects – erecting their present sanctuary on South Penn Street in 1924 and their adjoining Christian education facility 1965-70. While the first was accomplished with little controversy, the second was not. The following timeline summarizes the significant developments associated with that project.

- 12/5/1965 – After much planning and discussion, Pastor Homer Kendall led a congregational meeting to approve the project. The vote appeared to be a tie, but a recount indicated the yes-no-abstain numbers to be 147-146-58.

- 1/12/1966 – When the pastor and others tried to forge ahead on the basis of a one-vote victory, a second meeting was called – this time with Conference Superintendent Clair Kreidler in the chair. It was proposed that the congregation investigate (1) talking with the architect about lowering the costs and (2) hiring a stewardship professional to lead a financial campaign.
- 8/7/1966 – After several committee meetings to approve (1) and (2) above and address other concerns, Dr. Kreidler again took the chair at a congregational meeting. This time the project was rejected 134-150.
- 9/11/1966 – Because of concerns whether the previous vote was really about the pastor or the project, the Conference Superintendent was called in to lead another vote. The pastor said he would resign if the addition were not approved, and there were serious discussions about the possibility of a mid-year pastoral change. This time the project was rejected 159-176.
- 9/12/1966 – Four-teen letters of resig-nations from key positions in the church were duly presented, but the decision not to build at this time was still accepted. The pastor was re-assigned in June 1967.
- 9/14/1969 – Ground breaking for the new facility was held with the new pastor Ted Yohe and Conference Superintendent Kreid-ler presiding. The addition was conse-crated 9/27/1970.



10. Dauphin County Sixth Street United Brethren, Harrisburg

This photograph was taken in 1908, shortly after the dedication of the first phase of the planned complex at Sixth and Seneca Streets. The congregation traces its roots to a May 1906 meeting of nine members of Otterbein Church at the 1925 Fifth Street home of Alexander McAlicher to consider organizing a Sunday School in the growing “West Harrisburg” section. Cards with the following message were distributed in the neighborhood:

Beginning with July 1st in the School Room, corner Fifth and Seneca Streets, on the second floor, members of the United Brethren Church will meet at 1:45 o'clock pm for the purpose of organizing a United Brethren Sunday School. Special music will be rendered, consisting of vocal and instrumental music.

If you are not a regular attendant at Sunday School, why not come with us at the above hour and place, and we will do thee good. All are welcome.

The encouraging turn out of 67 persons resulted in the formation of a Sunday School that had grown to 247 members by the beginning of 1907. A congregation was officially formed on February 11, and the cornerstone for the chapel pictured on the postcard was laid December 15, 1907. Within five years the congregation reported a membership of over 400 and a Sunday School enrollment over 600.

The cornerstone for the sanctuary extension was laid June 12, 1912, and the completed building was dedicated the following March. In 1927 a parsonage was erected on Sixth Street next to the church. Steady growth continued, and the membership peaked at 810 at the end of 1954.

In 1967 the 605-member congregation, in cooperation with the Eastern Conference (EUB) Board of Missions, undertook a self-study. The resulting report included the following statements.

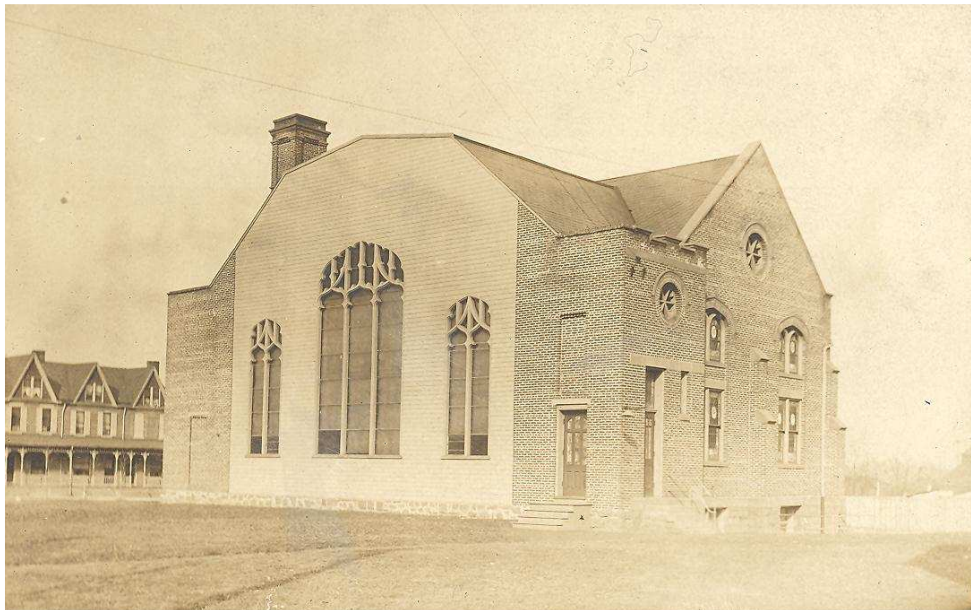
Better than 50% of the congregation lives within one mile of the church. This is excellent, especially since the study shows that exactly the same percentage of church and church school officers comes from this same area. One of the questions which must be faced at this point is whether the present program is meeting the needs of the congregation and community. Could it be that it is an attempt to interest people in things which are no longer relevant to their situation in life?

In the age-sex analysis, there is a lack of persons between the ages of 25 and 40 – especially for the males.

The youth fellowship group is having trouble both with interesting youth in their program and also in recruiting YF counselors who will demonstrate some interest in their program. Were it not for the pastor, there might not be a YF program at all.

The community around Sixth Street Church is in rapid change. Within the past two years some stability has come which could hold or could be lost to mass panic with the resultant deterioration of both structures and community spirit. Sixth Street Church may be able to influence the direction in which the Camp Curtain Community goes. The decision must be made as to the direction which will be taken [by the church]. If the decision is not made, then by default the community will move on without Sixth Street Church to its destination – whatever that eventually will be.

When the present Central Pennsylvania Conference was formed in 1970, the 446 members of Sixth Street (former Eastern Conference EUB), 289 members of Trinity (former Central PA Conference Methodist), and 126 members of Paxton (former Philadelphia Conference Methodist) were placed in a single congregation meeting outside the city at the Paxton building on Paxton Church Road. The Sixth Street (6th & Seneca) and Trinity (17th & Forster) properties were sold to the Macedonia Baptist and Harris AMEZ congregations respectively. The united Paxton UMC congregation erected their new facility at 3550 Progress Avenue in 1974.



11. Franklin County Otterbein Church, rural Newburg

This is another C.A. Laughlin photograph – like the ones of Trinity United Evangelical Church in East Berlin, Adams County, and the United Brethren Church in Shippensburg, Cumberland County. The card was mailed March 5, 1912, and the message in the back reads as follows:

One of my country churches. A good picture – only there is no fence, front is all cement now. Had fine revival here last month. On Saturday last, had a funeral here – over 300 people present. All well. Why didn't you come to see us? Best wishes. C.M.S.

The sender is Rev. Charles M. Sparrow (1871-1940), who served Newburg 1911-16. During those years this United Brethren charge consisted of four church buildings (Hopewell, Mt. Tabor, Newburg and Otterbein) and a circa 1895 parsonage next to the Newburg church. In five years under Rev. Sparrow, the charge added 156 members on profession of faith and increased its membership from 399 to 514.

The recipient is James W. Long of Walkersville, Frederick County MD, where Rev. Sparrow had served 1909-11. Mr. Long was an active member and trustee of the Walkersville church.

The church pictured was erected in 1845 and hosted the annual conference of 1849. Except for minor renovations in 1908, which included cementing the area in front of the church as noted in the text of the postcard, the building remained unchanged for 112 years. In 1957 the congregation moved into their new sanctuary across the street and the old structure was razed. A stone monument engraved with a likeness of the original church building marks the 1845 site.

The closest community is Mowersville, and the old building was sometimes referred to as Mowers Church. The spiritual patriarch of the Mower family was Rev. Simon Smith Mower (1822-1898). Born in Mowersville, he was ordained in 1877 but never received an appointment from the annual conference – serving instead as an evangelist. S.S. Mower had 9 sons and 2 daughters – 8 sons became pastors, and 1 daughter married a pastor. Further-more, each son was named for a nineteenth century Pennsylvania Conference United Brethren pastor. The children with ministerial connections are

Rev. John Fohl Mower (1846-1943), Pennsylvania and Nebraska

Rev. William Dickson Mower (1848-1910), Pennsylvania

Rev. Samuel Tawney Mower (1852-1914), Pennsylvania

Rev. David Wilson Mower (1854-1926), service unknown

Rev. Zephaniah Colestock Mower (1856-1938), Pennsylvania

Harriet Eveline Mower (1858-1907)

married Rev. Anson Leroy Hassler in 1878, service unknown

Rev. Henry Hiram Hummelbaugh Mower (1860-1943), Pennsylvania
Rev. Joseph Raber Mower [note variant spelling] (1862-1938), Nebraska
Rev. Alfred Bishop Mower (1865-1940), Pennsylvania

So strong was the influence of the church that the vicinity is known Otterbein, and the local public school was named Otterbein School. The stream flowing by the site is Clippingers Run, after the prominent United Brethren family of that name. Bishop Arthur R. Clippinger (1878-1958), who represented the United Brethren in the famous 1946 handshake at the creation of the EUB denomination, and his brother Dr. Walter G. Clippinger (1873-1948), president of Otterbein College in Westerville OH, claim Hopewell and Otterbein respectively as their home churches.

Two of the four churches on Rev. Sparrow's 1911-16 charge remain active within the United Methodist Church. Otterbein is on a three-point charge with Roxbury and Upper Strasburg. Hopewell merged into Newburg to create the New Hope station appointment. The Mt. Tabor building, north of PA 997 off of Three Square Hollow Road, now houses the Blue Mountain Brethren in Christ congregation.



12. Fulton County United Brethren Church, Hustontown

In 1839, the United Brethren Church separated the work in western Pennsylvania from the original Pennsylvania Conference to become the Allegheny Conference. But the original boundary between the two conferences was not well-defined, and sparsely-settled Fulton County found itself a region without a conference. The United Brethren work there was shifted back and forth between the two conference from 1839 until 1892, when it was permanently placed in the Allegheny Conference. In practice, the congregations were served irregularly by whatever preacher from either conference happened to be in the area. As a consequence, no official pre-1892 Fulton County United Brethren records are known to exist.

There are, however, at least two surviving accounts of early United Brethren pastoral visits to the area. In March 1851, circuit rider William Raber of the Chambersburg circuit helped conduct a quarterly meeting at Scrub Ridge [Bethlehem]. That visit, recounted in the 1996 issue of *The Chronicle*, reports preaching in both German and English and several penitents at the mourner's bench. In February 1884, presiding elder Isaiah Baltzell of the Chambersburg District found a Sunday School "on the extreme west end of Fulton circuit" [Wells Valley] that despite the usual custom of the time did not disband for the winter and was "in full blast, with United Brethren literature from lesson leaves to singing books."

The Allegheny Conference maintained a Hustontown charge from 1892 until 1926. The church pictured in the postcard was dedicated November 20, 1892 and declared vacant in 1926. The 1927 journal reported that the building was sold for \$500. Minus the steeple, plus an enclosed front porch, and with the sanctuary divided into two floors, the structure is now a private home. It sits near the center of town – on the east side of PA 655, a few lots south of the main east-west thoroughfare.

When the Hustontown charge was disbanded in 1926, it had five church buildings (with the following number of members): Bethlehem (28), Cromwell (1), Hustontown (12), Mt. Tabor (53), Wells Valley (32). Bethlehem, Cromwell and Hustontown were declared vacant; and Mt. Tabor and Wells Valley were added to the Three Springs charge. There was also a charge parsonage valued at \$1500, which placed it at the low end of such properties. The structure is assumed to have been in Hustontown, since the United Brethren tended to name their charges according to the location of the parsonage, but the exact location and disposition of the property is not known.

Bethlehem church was reopened in 1943 and placed on the Shade Gap charge with Pleasant Hill, Mt. Zion, and Salem. In 1972 it was attached to the McConnellsburg-Cito charge. Beginning in 1986 it was placed on the same

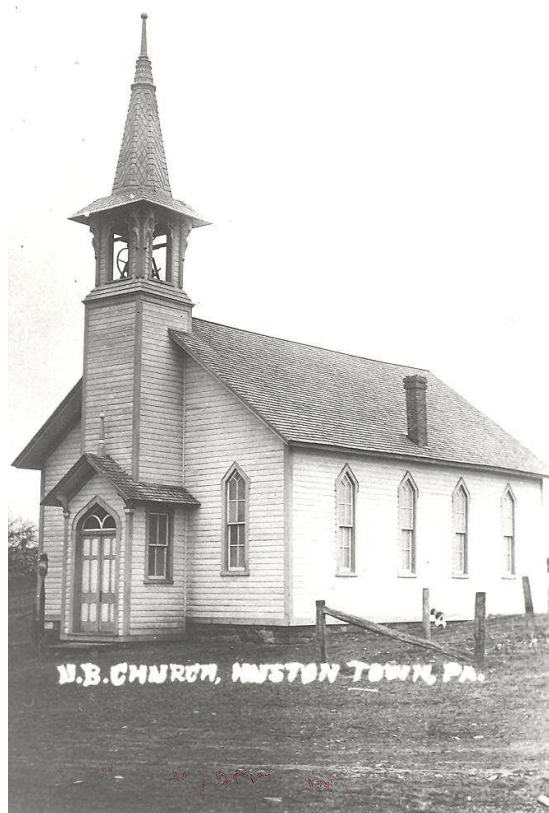
charge with Knobsville, into which congregation it was finally merged in 1990. The building is now a private home, and the Cemetery Association established to maintain the graveyard has apparently ceased to exist.

The Cromwell building, which is in Huntingdon County, is still standing and has served off-and-on as the home of small independent congregations.

Mt. Tabor was discontinued as a United Brethren appointment in 1929, when all 53 of its members were “removed without certificates.” The church continues to this day as an active congregation in the Nazarene Church.

The Wells Valley congregation existed continuously until 1970, when the building was transferred to the Cemetery Association and is now used for storage.

While none of the five buildings of the former Hustontown United Brethren charge is currently United Methodist, our denomination is well-represented in the area by several former Methodist Episcopal churches. But even within that denomination Fulton County fell between the cracks – and its two most southern United Methodist congregations, which are many miles from their nearest UM neighbor, were in the Baltimore Conference until 1962.



13. Huntingdon County First Methodist Episcopal Church, Huntingdon

This is one of the archival collection's "action" postcards depicting a particular event, albeit an unfortunate one, in the life of the congregation. In what the newspapers called "Huntingdon's Greatest Fire," the 1895 Methodist Episcopal Church of that community was destroyed by arson March 18, 1910.

The following two paragraphs appeared in the March 24, 1910, issue of *The Huntingdon Globe* – which named and pictured the four young persons responsible for the blaze.

The quick arrest of the four boys who fired this town, followed by their confession to the mayor in less than forty hours after the commission of the crime, is much to the credit of the municipal authorities of Huntingdon. The Globe makes its profoundest bow to Mayor Jacobs, Chief Bathurst and Officer Rupert. They have done themselves great credit and merit the hearty commendation of the whole community.

Having done so well, we suggest that they and all other officers of proper authority now get to work and render to the people of this good town another great public service by finding out and reporting to the court the names of the persons who are selling or giving whiskey to minors. It was booze that made possible the heinous crimes of Friday morning. Without it and at their natural selves the boys would never have contemplated such fiendish conduct; but being saturated with it, they were prepared to do anything, and it is only by the merest chance or the fortunate intervention of providence – whatever you may choose to call it – they are spared the necessity of answering that still greater crime, the charge of murder.

The same newspaper article described the Methodist building as "the most beautiful edifice of its kind in Huntingdon" and noted that its "architecture was of the highest order." While the church was the most prominent structure lost in the fire, the total cost of which was estimated to exceed \$100,000, it was not the only one. Also damaged or consumed were a store, two saw mills, several houses, and the Presbyterian Church. Further loss was prevented by the assistance of firemen from Tyrone who "made a record run here, coming from Tyrone to Huntingdon in 22 minutes"!!

The Methodist congregation met in the Grand Theater for almost two years, until present structure was dedicated on February 18, 1912. While the old and new sanctuaries were similar in many ways, the location of the main entrance distinguishes the 1895 and 1912 buildings. The corner tower in the 1895 building was slightly larger and contained entrances from both Fifth and Mifflin Streets. The main entrance to the 1912 building is a triple-door on Mifflin Street, and there are no doors in the corner tower.

Huntingdon has always been a center of strong Methodist activity. Local preacher Michael Cryder purchased property, operated a grist mill, and began sharing the Wesleyan message in 1773. The first class was formally organized in 1797, with eight members and Michael Cryder as the leader. A log church was erected in 1802, and a substantial two-story structure was erected at Fifth and Church Streets in 1856 – which served the congregation until it erected the 1895 building destroyed in the fire.

First Church has been a station appointment since 1867, but before that it was part of large circuit. The quarterly conference erected a two-story parsonage, one of the first circuit parsonages in the conference, in Huntingdon in 1814. In 1831 the large circuit was assigned two pastors, as was typical in those days. What was not typical was that both pastors were married – and so two families lived in the parsonage, one upstairs and one downstairs.

The 1912 building achieved its present form in 1978 with a \$350,000 renovation of the educational unit. This also provided space for the pastor's office and the church office, which previously had been housed in the old parsonage – not the one in which the two families lived, but one adjacent to the 1895 site. That house has since been razed to provide parking facilities.



14. Juniata County

Methodist Episcopal Church, Mifflintown

Methodism was slow to take root in the Mifflintown area. Methodist Henry Moore apparently erected a log meetinghouse in which Robert Ayres (1785), William Colbert (1792) and Francis Asbury (1793) recorded that they delivered sermons. But the visits by circuit riders ended when Mr. Moore died in 1796 – and the exact location of the meetinghouse has never been determined.

Regular Methodist preaching returned to the area in 1822, and a class was formally organized in 1834. The present church lot was purchased in 1839. The congregation worshipped in homes until erecting their first church edifice in 1848, and the building pictured on the postcard was constructed on the same site in 1873. The structure was erected following the then-standard Methodist practice of the placing the sanctuary on the second floor.

While many congregations across the conference once worshipped in buildings like the one pictured, most eventually rebuilt structures with the sanctuary more conveniently located on the first floor. Few buildings of this type are yet standing, and fewer still are used for United Methodist worship – many of them having been converted for theaters, gyms, or other uses. The manner in which the Mifflintown congregation dealt with their second-story sanctuary is unique within this conference, and maybe even over a much wider region.

As difficult as it is to believe, the building pictured is the really the present Aldersgate United Methodist Church! In 1937 the congregation, which for several years had been discussing remodeling the old church or erecting a new one, decided upon an interesting and extensive program of renovation. The top story of the old building was torn down, and the sanctuary was placed on the ground level. While the old church followed no particular architectural style, the resulting structure was remodeled into a Georgian building. When a fire on Palm Sunday 1943 severely damaged the property, the resulting extensive renovations extended the Georgian theme to the entire complex. It was during the legal paperwork associated with re-insuring the church that the congregation decided in May 1943 to change its name from First to Aldersgate.

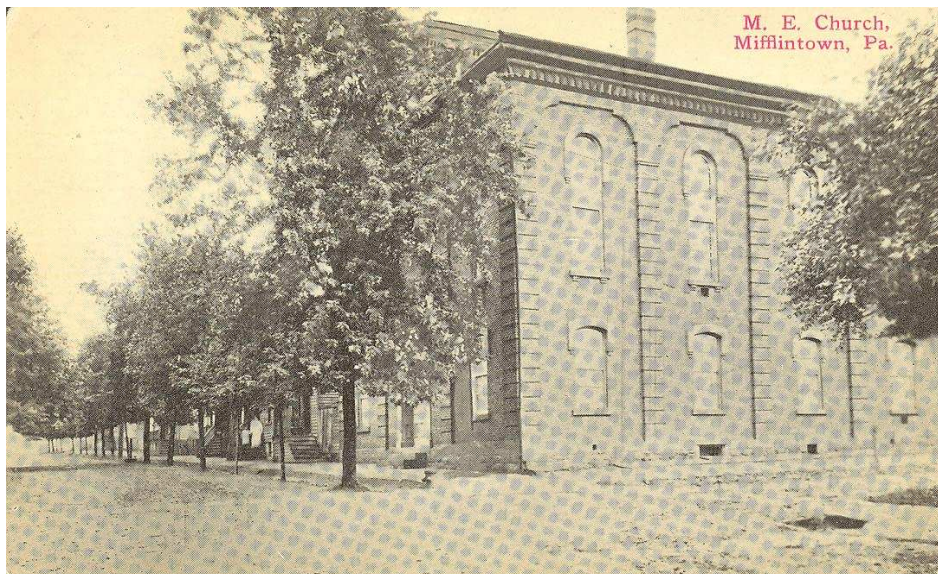
The congregation apparently enjoys week-long celebrations. The removal of the upper story was marked with week-long dedication services beginning January 30, 1938, and featuring district superintendent Lester W. Welliver and former pastors. The renovations following the 1943 fire were marked with week-long re-dedication services featuring bishop Edwin Holt Hughes and former pastors.

Another interesting story concerning this congregation involves its sister congregation, Arch Rock United Methodist Church. Arch Rock began as a community congregation served by willing pastors from various denominations in Mifflintown. Since 1881, however, only Methodist pastors have served the

congregation – but it did not decide to become an official Methodist congregation until 1954.

After separating from the large Mifflin circuit in 1859 and before beginning its enduring association with Arch Rock in 1881, the congregation was responsible for four Sunday Schools: Mifflintown, Patterson (Mifflin), Horningtown (west of town on the old highway) and Mount Pleasant (east of town on the old highway). While the last two schools were small ones that closed during the winter months, the one at Patterson was almost as large as the one at Mifflintown and there were plans to erect a second church building on the other side of the river. When the Civil War put all such plans on hold, the project never re-materialized and the Evangelical denomination eventually (1874) erected a building there that absorbed the Sunday School.

The Mifflintown congregation boasts five ministerial sons: James Bergy Stein (1858-1938), Augustus Sayford Fasick (1867-1953), Lucien B. Fasick (1871-1921), Lester Ward Auman (1890-1982), Benjamin Lee Gaul (1931-1995).



15. Luzerne County Methodist Episcopal Church, New Columbus

New Columbus was incorporated from Huntington township in 1859 as the sixth borough in Luzerne County – after Wilkes-Barre (1806), Hazelton (1851), Pittson (1853), Kingston (1857) and West Pittson (1857). Located on what was then the major turnpike from Nanticoke to Hughesville, it once boasted a prominent private academy and a normal school. But shifting demo-graphics prevented New Columbus from reaching its projected potential, and its 3.2 square miles of land was never fully developed. The population recorded in the 2000 census was only 215.

Huntington township has a rich Methodist history extending back to 1794, when local preacher Epaphras Wadsworth moved into the Town Hill area from Connecticut – and the region was included in the disputed territory claimed by both Connecticut and Pennsylvania. The township’s first structure for Methodist worship was erected in 1809. The work was strengthened by the influence of the nearby Bowman family and Old Stone Church, one of our conference historic sites, several miles to the west in Columbia County.

This area along the Luzerne-Columbia boundary blossomed spiritually and soon boasted an amazing collection of Methodist Episcopal and Methodist Protestant congregations. A Methodist Episcopal church was erected near Town Hill in 1843, but parishioners dissatisfied with the location “stole” the church in 1874 – by coming in the middle of the night with horses and skids and moving the structure into the village of Town Hill. Methodists in the suddenly churchless region responded by erecting Dodson Chapel in 1875.

The seven-point Town Hill charge of the Methodist Episcopal Church existed unchanged from 1927 until 1971, when the seven churches united to form the present Town Hill United Methodist Church. After considering fourteen different sites for constructing a new facility, the united congregation dedicated its present building November 14, 1971, on five acres of land donated by Oliver C. Cotterman. New Columbus was one of those seven churches. The other six were Dodson Chapel, Cambra, Huntington Mills, Register, Town Hill and Waterton.

All seven former buildings of the Town Hill charge are still standing. Six of them have been converted into dwellings, and the Huntington Mills building (aka Nelson Chapel – named for Rev. Reuben Nelson D.D., principal of Kingston Seminary and head of the Methodist Book Concern at New York) now houses a Church of Christ congregation. The distinguishing feature of this postcard is that the building pictured does not resemble the existing structure – and this raised some initial concerns when the postcard was added to the collection.

The building in the postcard is the original 1857 structure erected under the direction of class leader Nathan Dodson. In 1912 a new church was erected on the same site and officially designated “Stevens Memorial M.E. Church.”

That building, completely paid for by Mrs. E.D. Stevens as a memorial to her husband Elibias D. Stevens, is the structure that has since been remodeled into a dwelling. While the postcard is undated, it must be pre-1912.

The Methodist Protestant denomination, which at one time had almost as many buildings in the area as the Methodist Episcopalals, erected a chapel northeast of New Columbus on Pine Creek in 1869. For a time it was the nucleus of a New Columbus MP charge, but the work never really prospered and became part of the Coles Creek MP charge in 1894. By the time of the 1939 Methodist union only 4 church buildings (Bloomingdale, Koonsville, Register, Reyburn) and 3 active congregations (all but Register) remained on the area's MP rural circuit – plus an active station appointment in Shickshinny. Rather than combine with the Methodist Episcopalals, the active congregations chose either to join the Bible Protestant denomination founded by dissenters to the union or to become independent – and our Conference granted them quit claim deeds to their properties.



16. Lycoming County Salem Evangelical Church, Unityville

The church building pictured on the postcard was erected by the Evangelical Association in 1845 and is the nucleus of the present facilities of the Salem United Methodist Church. Within the Central Pennsylvania Conference, it is the oldest structure erected by the Evangelical Association that has been in continuous use as a place of worship.

The building also has the distinction of being one of the few structures in the conference that was kept by the United Evangelicals when the 1894 split in the Evangelical Association divided the congregation. While the following paragraphs give a general overview of this unfortunate division, interested readers may see the 1994 volume of *The Chronicle*, especially footnote 7 on page 111, for more details and specific incidents that occurred at Unityville.

In 1894, the progressives in the Evangelical Association who followed Bishop Dubs favored such reforms less centralized denominational government, the use of the English language, and lay representation at annual conferences. While the progressives were in the minority nationally, they claimed almost every congregation within the Central Pennsylvania Conference. When the courts ruled that the conservatives who followed Bishop Esher were the legal continuation of the Evangelical Association, the progressives were forced to re-organize as the United Evangelical Church.

The courts also ruled that the United Evangelical congregations had no legal claim to the Evangelical Association buildings in which they had been worshipping. In most areas of the conference, the congregations were united behind the Dubs faction and repurchased their own buildings. Where the congregation was divided, however, those supporting Bishop Esher were awarded the building and the progressives had to erect a new structure.

Even though the Unityville congregation was divided and the 1845 deed clearly assigned the property to the Evangelical Association (i.e., it was not a union church or a community facility), the United Evangelical congregation managed to keep the building and the Esher faction was forced to purchase a deserted Baptist structure north of town on PA 42. This may have happened because the congregation was so overwhelmingly pro-Dubs and there was danger of physical violence (which did occur in other similar locations) if a small group were to keep the building.

There were so few pro-Esher supporters within our conference that the Evangelical Association discontinued its Central Pennsylvania Conference and placed its remaining area congregations in its Eastern Pennsylvania Conference. Most of these congregations failed to survive and died out within a few years. In Unityville, however, the large United Evangelical congregation and the much smaller Evangelical Association group both survived until the denominations re-

united in 1922. Although there were continuing hard feelings, the Unityville congregations also re-united to worship in their original building – and the structure used by the Evangelical Association during the split has since been converted into a tavern.

The two entrance doors and steeple-less roof were typical for Evangelical and United Brethren buildings of the early 1800's. In the late 1940's the church building, by then remodeled to include a single entrance and a bell tower, was jacked up and given a cellar. The addition containing the rest rooms, office space and Sunday School rooms was completed in 1969.

At the 1968 United Methodist union, Unityville was part of a long-standing five-point charge of former Evangelical congregations centered in Sonestown, Sullivan County. Two of the other churches were also in Lycoming County – Ebenezer (aka Fribley's) and Franklin Bethel. Now a private home, Ebenezer was erected by the Evangelical Association in 1867 and re-purchased by the congregation when they sided with the United Evangelicals in the 1894 split. Now a United Methodist church, Franklin Bethel is the 1962 union (first proposed in 1931!) of two former Evangelical congregations meeting in the former Franklin structure. The Bethel building was erected in Davidson township of Sullivan County in 1875 and replaced at the same location in 1904. The Franklin building (aka Stone Heap and North Mountain) is in Franklin township of Lycoming County.



17. Mifflin County

Methodist Episcopal Church, Burnham

Pictured on the postcard is the original 1860 building, along with the 1881 and 1902 additions, as it appeared until renovation into the present Walnut Street United Methodist Church in 1940. The community and the appointment were known as Freedom Forge until 1877, as Logan from 1877 to 1893, and have been known as Burnham since 1893.

The Lewistown area has a rich Methodist heritage. In 1861 the southern portion of the large Lewistown circuit became McVeytown circuit, and Freedom Forge remained with the following three appointments to form a reduced Lewistown circuit.

*Dry Valley [Vira] – although this class erected their building in Little Valley in 1835, it was still known as the Dry Valley appointment. Major renovations and an addition were completed in 1970.

*Lilleyville [Alfarata] – named for local preacher S.P. Lilley who settled there in 1836 to build a grist and saw mill and later erected a store. A Methodist church building was erected there in 1852 and dismantled in 1955.

*Wagner – The first Methodist church here was erected just west of town in 1861 and dedicated as the Kemmerling Chapel – in honor of John Kemmerling, who was largely instrumental in its establishment. It was replaced in 1892 by a larger structure. The present Wagner United Methodist Church was erected on a new four-acre site in 1973. It contains the pews of the 1892 building and the pulpit, communion table and altar rail from the Alfarata building.

Burnham became a station appointment in 1901, at which time the Ellen Chapel community church in Ferguson Valley was taken up as a regular Methodist appointment and placed with Alfarata, Vira and Wagner.

The suggestion to erect a church building was first made in 1858 by Colonel John A. Wright, owner of Freedom Forge. When the Quarterly Conference supported the suggestion, Freedom Forge sold the newly appointed church trustees a 200 feet square plot of ground for \$1.00. The building was dedicated December 16, 1860. Modified by significant renovations and reconstruction in 1940, the structure pictured on the postcard forms the nucleus of the present building. As reported that year by the superintendent of the Harrisburg (yes, Harrisburg!) District:

A great victory for Burnham Methodism was achieved in the successful completion of a practically rebuilt church which was reopened on January 21. A brick encased structure of colonial design with facilities adequate to meet the needs of this active and growing congregation has replaced the old church, badly in need of repair. The total cost of the enterprise, including an electric organ, was \$22,136. Half of this has already been paid, and plans for

liquidating the remaining debt over a period of five years have been made.

Bishop Hughes preached at the reopening service and dedicated the organ.

The district superintendent reported in 1944 that the debt had been retired ahead of schedule, and that the bishop had been called back the previous fall for a formal dedication of the facility. During 1960, the congregation held a year-long 100th anniversary celebration – with monthly events featuring former pastors and special programs that culminated in a December service with the bishop of the Pittsburgh Area, of which the Central Pennsylvania Conference was then a part. An additional Christian Education unit was completed in 1968.

In 1972 Walnut Street (437 members) and Freedom Avenue (301 members), Burnham's former EUB congregation, were placed on a single charge. Over thirty years later, Walnut Street (137 members) and Freedom Avenue (196 members) continue as a two-point charge.

The 1873 parsonage adjacent to the church served the Lewistown circuit until 1901, and the Walnut Street station from 1901 until 1972. In 1972 the newer Freedom Avenue parsonage became the home for the pastor of the two-point Burnham charge, and the Walnut Street parsonage was dismantled.



18. Montour County

Trinity Methodist Episcopal Church, Danville

The impressive building pictured on this postcard stood at the northwest corner of Ferry and Center Streets for over 100 years. The cornerstone was laid amid great fanfare on July 4, 1869, with the world-renowned Methodist bishop Matthew Simpson presiding at the ceremony. While old Trinity is fondly remembered as Danville's largest Methodist church in both membership and prestige, such was not always the case.

The honor of being the first Methodist congregation in Danville actually belongs to St. Paul's on Mahoning Street. While the community was originally served as part of the very large Northumberland circuit that encompassed several counties, a Danville circuit was formed in 1836. In 1846 the Danville circuit continued to serve the neighboring area, while the town of Danville became the first station appointment in what is now the Central Pennsylvania Conference. The congregation's first church building was begun in 1848. So prominent was Danville to Methodism that it hosted the 1869 annual conference which brought the Central Pennsylvania Conference into existence. In addition, the churches of that region formed the Danville District from 1869 until 1917, when they were re-named the Sunbury District.

By this time Danville had grown to have a very thriving and promising group of citizens "north of the canal" and the Mahoning Street congregation established a mission in the school building at Vine and Center. At the March 1869 annual conference, Rev. J.H. McCord was appointed assistant pastor at Mahoning Street and given responsibility for the new mission. An extremely successful revival with many accessions to membership followed immediately, and by July the property had been secured for the cornerstone ceremonies.

No sooner had the building been completed, however, than the area iron mines and mills began to close. Twice the property was up for sale by the sheriff, but faithful giving of the congregation allowed the church to be debt-free by 1881. The parsonage was completed in 1887, and Trinity had become the showcase of Danville Methodism.

In 1929, the congregation celebrated its 60th anniversary by hosting a week of special services and printing a combination historical/program booklet. Among other events, the week's activities included a sermon by Bishop William F. McDowell, "Vignettes of Trinity" produced by the intermediate department, "Young People's Night" led by the senior high department, and "Former Pastors' Night." In what might be called a prophetic mistake, the booklet typesetter apparently confused a "p" and a "g" – and one local 1929 advertiser was proclaimed to be a "Painter, Pager Hanger and Home Decorator."

After one hundred years of service, even the most splendid of structures begins to show its age. Not only had the upper-level sanctuary become a

cumbersome relic of the past, but the population had shifted to the suburbs and the entire inner-city was beginning to show its age (and lack of parking). The congregation purchased property in Mahoning township, one-half mile east of the Geisinger Medical Center, and occupied its newly-constructed modern sanctuary at 306 Lombard Avenue in 1972.

While membership has remained near 500 since 1972, there has been steady growth in ministry and outreach – especially to younger families. On September 8, 2002, Bishop Neil Irons presided at the consecration of the new family center addition. Being almost exactly one year after the 9/11, the ceremony celebrated the faithfulness of God in the midst of the challenges of modern society and pledged that the people of Trinity would continue to be God’s presence in the community and beyond.

While the postcard pictured was mailed from Danville to a Mr. George Hoffman Montoursville in 1908, there is no message or signature on the back. Apparently the sender wanted Mr. Hoffman to have the card and assumed he would know (or have fun guessing) from whom it came. The 1869 building has been razed.



19. Northumberland County Second United Evangelical Church, Sunbury

The Evangelical Association was begun by Jacob Albright and formally organized into a denomination in 1807. In 1894 there was a split in the denomination, and most of the churches in Central Pennsylvania sided with the faction which organized to form the United Evangelical Church. In 1922 the Evangelical Association and the United Evangelical Church re-united to form the Evangelical Church.

The United Brethren Church was begun by Philip William Otterbein and formally organized into a denomination in 1800. In 1946 the Evangelical and United Brethren denominations merged to form the Evangelical United Brethren (EUB) denomination.

The Methodist Episcopal Church was formally organized by Francis Asbury into an American denomination separate from John Wesley and England in 1784. After some splits and re-mergers, it was re-named the Methodist Church in 1939. In 1968 the Methodist and EUB denominations merged to form the United Methodist Church (UMC).

Located at the juncture of major trails and waterways, Sunbury was the type of town that attracted a variety of persons. And so it is not surprising that each of our predecessor denominations established at least one present UMC congregation there. The Methodists were responsible for St. John's UMC (c1793) and Catawissa Avenue UMC (1899). The United Brethren were responsible for Otterbein UMC (1873). The Evangelicals were responsible for Albright UMC (1873).

Before 1946, however, Albright UMC in the southeast part of Sunbury was known as First Evangelical Church. And during the 1894-1922 split it was known as First United Evangelical Church. During those years it birthed a daughter congregation known as Second United Evangelical Church in the northwest part of town. This is the building pictured on the postcard.

The first pastoral assignment to a second Sunbury appointment was made in 1904, and the report of the superintendent (Harrisburg District of the East Pennsylvania Conference of the United Evangelical Church) for that year states:

We have done some preparatory work towards establishing a new mission in Sunbury. A lot has been secured and a house rented for the pastor if needed. If conference will give the proper encouragement, there is no doubt but that we will have a good congregation here before many years.

Those projections proved to be solid. Before long a new church edifice, the one on the postcard, was erected at 1001 Susquehanna Avenue. While the congregation was never on par with its mother congregation, when the United Evangelical denomination merged back into the Evangelical Church in 1922 Second Church reported a respectable membership of 131 to First Church's 727.

But why isn't this a United Methodist church today? Second Church in Sunbury was one of a large number of congregations in the Eastern Pennsylvania Conference of the United Evangelical Church that stayed out of the 1922 merger and formed the Evangelical Congregational denomination. Today the building houses the Bethany Evangelical Congregational Church.

The postcard was mailed in 1902 from Sunbury to Sidney Bateman, 239 Canal Street, Williamsport PA. The message reads:

Sidney, this is where Florence goes to Sunday School. How is everybody up there? Florence, to Sidney. Good-bye.

As no Williamsport city directory for that era shows a Bateman at that address, or even shows a residence at that address at all, the identity of the sender and recipient remain a mystery.

It is, however, likely that the recipient is Rev. Sidney E. Bateman MD, — a Lutheran pastor ordained by the Susquehanna Synod in 1889. He served the four-church Plum Creek Charge (south and west of Sunbury) 1889-91, and St. Matthew's in Newberry (Williamsport) 1895-99. Although these appear to be his only two ministerial assignments within the synod, they place him at both the city where the postcard was mailed and the one to which it was delivered. Also a physician and a bookstore owner, he retired to California and died in 1943. He received his bachelor, seminary and Sc.D. degrees in 1885, 1889 and 1909 from Susquehanna U.



20. Perry County Evangelical Church, Elliottsburg

The present Keystone-Perry charge in the New Cumberland District illustrates how slowly old patterns die. One hundred years ago, in 1905, the United Evangelical work in Perry County south of the Juniata consisted of station appointments at Marysville and Newport, and two large circuits that covered the interior churches.

The Keystone circuit included Bethel, Pisgah and Salem. The Perry circuit included Donnally's Mills, Elliottsburg, Milford (aka Wila) and Stony Point. In 1931, the two circuits were combined into a single five-point appointment – with Milford and Donnally's Mills attached to Newport, and the parsonage at Elliottsburg sold. This was the birth of the hyphenated Keystone-Perry circuit. In 1940, Elliottsburg and Stony Point were also attached to Newport – leaving the three original Keystone circuit appointments stuck with the Keystone-Perry name. Even now that all of the original Perry circuit appointments have ceased to exist on any charge, Bethel and Salem (which are a few miles west and east of the village of Keystone respectively) are still designated the Keystone-Perry charge.

The church pictured on the postcard is the Mt. Zion Evangelical Church at Elliottsburg. Constructed in 1856, it was the first place of worship erected in the village – the Lutheran (1867) and Reformed (1872) buildings having been erected when those congregations moved out of the union church in nearby Little Germany. When the congregation sided with the United Evangelicals at the time of the 1894 split, they had to repurchase their own building from the Evangelical Association.

In 1907 the two front doors were converted to windows, and a bell tower with a single entrance was added to the front of the building. While the postmark date on the postcard is not readable, the photograph was taken before the 1907 remodeling. The postcard collection at the archives also contains one with an exterior photograph of the Elliottsburg church dated Christmas 1907, immediately after the remodeling.

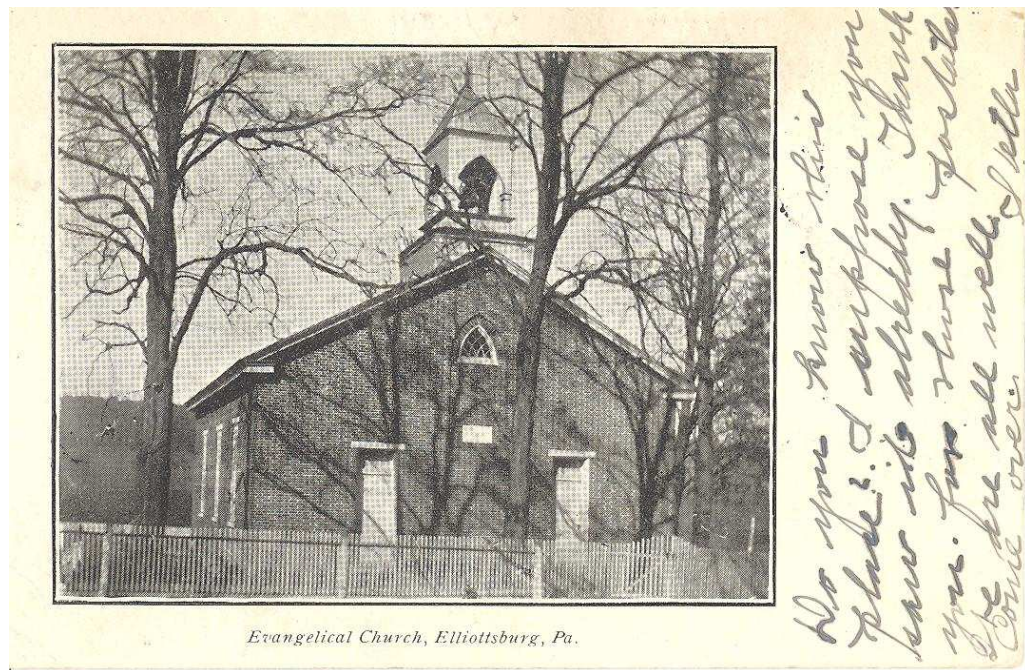
When the church closed in the fall of 1961, there were 28 members on the rolls. In 1962 the graveyard was transferred to a Cemetery Association and the building and remaining land were sold to the Bible Missionary Church for \$3000. This is a small, nation-wide holiness denomination founded in 1955 that has a reputation for demanding compliance with a variety of rules – such as no use of the Internet, not even for business purposes, even though there is now a very interesting website bringing together former members of the sect.

In the spring of 1975 the building was severely damaged by a windstorm and had to be destroyed. This was accomplished in July of that year by burning

the structure and tearing down the remaining brick walls. The Mt. Zion file at the conference archives includes a photograph of that planned conflagration. A monument marks the spot where the church stood.

But the building did not die completely. A few stained glass windows were saved and used to erect a very small chapel (with standing room for about 4 people) at the Armitage Golf Course in Hampden township, Cumberland County. By 1996 the chapel had deteriorated to the point where it had to be dismantled, and the windows are now preserved in storage at the Cumberland County Historical Society.

The postcard was mailed to Mrs. Lydia Kistler in Mechanicsburg PA. It was posted in Elliottsburg, but the date is not readable. While exact identification of Mrs. Kistler has not been possible, she is undoubtedly related to the numerous and prominent Kistlers who settled within the large triangle formed by Elliottsburg, Ickesburg and Blain. Near the center of that triangle is the village of Kistler and the site of the Stony Point Evangelical Church – which was sometimes referred to as being in Kistler.



21. Potter County Methodist Church, Sunderlinville

Sunderlinville is two miles west of the Potter-Tioga County line, about seven miles due north of Galeton. It once was a bustling village with a hotel, two stores, a high school, and two churches. In addition, there were several sawmills and a blacksmith shop in the immediate area. While the vicinity originally consisted of small farms, a village began to form in the 1860's. The Sunderlinville post office was established May 4, 1862, and the Evergreens Hotel was built 1869-70. Today the community is almost a ghost town.

Like most of today's Wellsboro District, the church was in the Genesee Conference from its founding until 1848 – when the region became the Troy District of the newly-created East Genesee Conference. In the conference realignment of 1872, the area became the Troy District of the Central New York Conference. That district superintendent's 1873 (page 68) report begins as follows: *Troy District is that part of the State of New York which is situated in Pennsylvania. Its northern boundary is nothing but a "state line" which, ignoring natural and social relations, runs across and over, no matter what.*

Apparently it has always been difficult to establish any permanent conference identity for this section of Pennsylvania's "northern tier." In 1876 the Troy District was returned to the Genesee Conference. In 1880 it was split along US 15, placing the western part in the Genesee Conference (Corning District) and the eastern part in the Central New York Conference (Elmira District). This was essentially the arrangement until 1962, when conference boundaries were changed to match the state lines and the entire region was added to the Central Pennsylvania Conference.

Little reliable information about the congregation or the building has been preserved. The first regular Methodist circuit rider in the area appears to have been Rev. Theodore McElheney (1809-1875), while he served Knoxville mission in Tioga County 1840-41. The Methodist class was reportedly organized by Chauncey P. Kilbourne (1822-1898), a local preacher from one of the area's prominent early families, as the first religious society of any denomination in Hector township. The date when the first building and/or the building pictured on the postcard was erected is not known.

Prior to 1883 Sunderlinville was on the western edge of a large Gaines charge that extended east to Lamb's Creek, just outside Mansfield. That year it became part of the newly-formed Harrison Valley charge – with several other Potter and Tioga County congregations, none of which survive today as United Methodist churches. Beginning in 1906 Sunderlinville was attached to Galeton, and it eventually dwindled down to 9 members. Its gradual demise is recorded in the various reports of the Corning District of the Genesee Conference. After 1911 (page 175) the charge statistics reported 2 congregations but only one church

building, and after 1913 (page 42) the Galeton charge again appears in the list of appointments as a single congregation.

The building was later used as a school and then converted into a house. At some point, a rectangular addition across the rear of the building gave it a “T” shape. Today only the back 25% (i.e., one window) of the original structure and the later rear addition remain. What used to be the entry tower and front portion of the building are now only a concrete slab. The structure had been unoccupied for several years and is in complete ruin. To find the site, travel north from US 6 on the road to Sunderlinville. Once in the “town,” turn left on the gravel road. The first “dwelling” on the left, across from a nice mobile home with a fountain in the yard, is what remains of the church building.

Even the large church in Galeton is no longer standing. Once a station appointment with a 1911 peak of 309 members and an impressive parsonage – still standing and occupied, a few hundred yards east of the site of the church on the north side of US 6. The first building was erected in 1887 and burned in 1893. The second was erected in 1894 and burned in 1916. The final structure was erected in 1917 and served until the church closed in 1983. Sold in 1988, the building was an empty and dangerous eyesore for several years until finally razed by the Lions Club as a service to the community. All three Galeton buildings stood on the southeast corner of US 6 and Bridge Street.



22. Schuylkill County

United Brethren Church, Valley View

The town of Valley View was originally known as Germanville. The United Brethren erected their first building there in 1862. Following the prevailing style, this was a simple rectangular frame structure with two front entries and a low interior partition between the men's and women's sides. Their second building, the one pictured on the postcard, was erected in 1905. The photograph was taken prior to 1914, when an addition was constructed across the rear of the building.

There has been a Germanville (Valley View) charge without interruption since 1874. Created as a three-point charge with Barry (now in the Eastern Pennsylvania Conference) and Sacramento (St. Matthew's) and Valley View (St. Andrew's), it grew to five points as the United Brethren established congregations at Fearnot (St. Peter's) in 1886 and Spring Glen (St. Mark's) in 1911. The church at Barry was placed on another charge in 1913 and the remaining four "saint" congregations continued together for over 50 years – although they were better known by their geographical names.

The naming of churches for saints was not common in the United Brethren denomination, and the designations of "St. Matthew's" and "St. Andrew's" appear not to have been used from the beginning. In fact, the church at Sacramento was far better known as "Messiah" – and that is the name that appears on the monument that now marks the site of that building. The church at Valley View appears to have become "St. Andrew's" at the time of the 1968 denominational union that formed the United Methodist Church.

There is no doubt, however, that the Fearnot church was named "St. Peter's" from its beginning. True to the strong German heritage in the area and the denomination, the cornerstone there bears the inscription "St. Petrus Kirche der Vereinigten Bruder in Christi, 1886." Also indicative of the area's German heritage is the fact that Valley View had in the early 1900's a men's "Pennsylvania Dutch Sunday School Class" – which presumably described the language and not just the ethnicity of the class. In addition, Valley View celebrated the bicentennial year of 1976 by holding an entire "Dutch Service."

The Valley View charge has the distinction of being served by Rev. Harry M. Mentzer (1883-1969) from 1913 to 1959. His 45+ consecutive years of service at Valley View, the only charge he ever served, represent one of the longest tenures (if not the longest?) in the denomination. His son Warren F. Mentzer (1915-1991) kept up the family tradition by remaining at his first charge (Campbelltown, in the Eastern Pennsylvania Conference) for over 20 years.

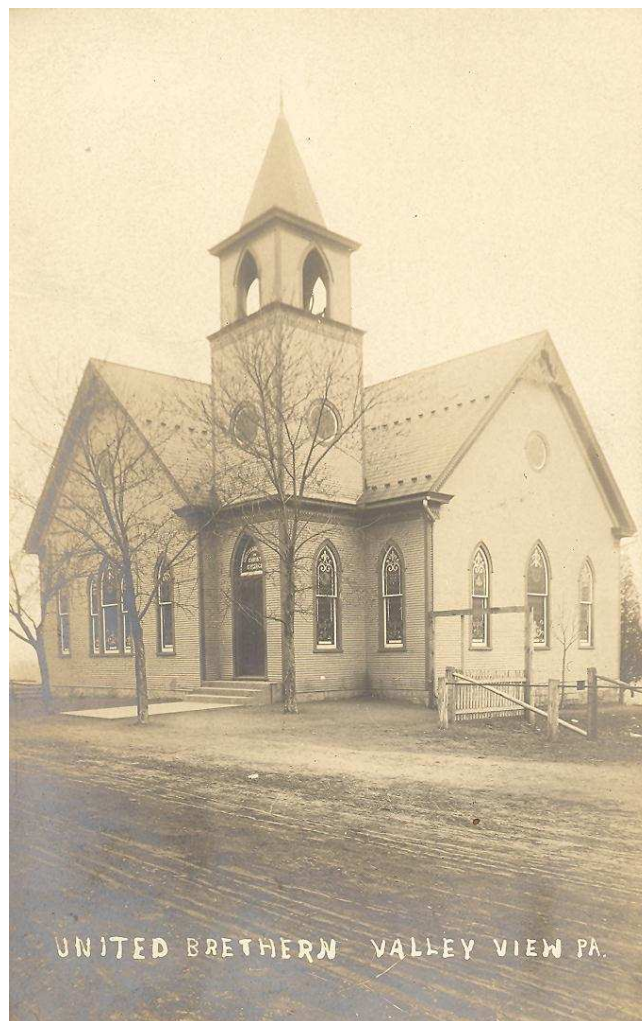
In 1964 the East Pennsylvania (former United Brethren) and North-eastern (former Evangelical) Conferences united to form the Eastern Conference of the EUB Church. At that time Fearnot and Spring Glen were placed with County

Line (former Evangelical) to form the Pine Creek charge. Valley View has been a station appointment since Sacramento closed in 1968.

The 1905 structure pictured on the postcard is still the sanctuary for the congregation's present complex. As part of the 1914 addition to the rear of the building, which required the moving of 25 graves, the ground under the sanctuary was excavated. The total project created space for a children's department, a kitchen, indoor bathroom facilities, and a furnace room for the installation of steam heat. In addition, the chancel was moved to the west side of the building and a choir loft was added. During these extensive renovations, services were held in the Gap Street School.

In 1956 a wing was added to the east side of building to house a new nursery, and a collage of its "charter members" hangs in the present nursery.

Consecrated in 1988 by Bishop Felton May, the most recent addition contains a new entranceway, expanded educational space, and a fellowship hall with a modern kitchen. The current membership is over 650.



23. Snyder County Evangelical Church, Selinsgrove

The original inscription “Evangelical Church, Selinsgrove Pa” would be more accurate as “Hoover’s United Evangelical Church, Middle Creek.” This is an early 1900’s photograph of Faith Hoovers church of the Witmers charge. Today there is a wing running the entire length of the south side of the building and a utility room attached to the back of the building. The structure in the background, north of Hoover’s United Evangelical Church, is St. Paul’s Lutheran Church. Both buildings are necessary to give the complete story of the congregation.

Hoover’s Church of the Evangelical Association was founded in 1891, and a school house was moved from Hoover’s Island to become the original church building. In the 1894 denominational split, the majority of the congregation identified with the United Evangelical Church and had to relocate. They worshipped in homes until erecting the building pictured on the postcard in 1899.

The few people that chose to remain with the Evangelical Association kept the building. Since almost the entire Central Pennsylvania Conference sided with the United Evangelicals, congregations remaining with the mother denomination had to be serviced from the East Pennsylvania Conference. The group in the original building struggled for a while, but then disbanded – partly for lack of denominational support. In 1900, many of those same people reorganized as a Lutheran congregation under Rev. George W. Genzler of the Selinsgrove First and Kratzerville Zion congregations. They worshipped in the original Evangelical Association building, which they formally purchased in 1902. The following year they razed the old building and erected the present St. Paul’s Lutheran Church seen in the background of the postcard.

That those who chose the Evangelical Association over the United Evangelicals would become Lutheran is not as strange as it might seem. In the 1894 split, the Evangelical Association stood for strong episcopal and denominational control, no lay representation at conferences, and continued use of the German language – just like the Pennsylvania Ministerium of the Lutheran church. In fact, exactly the same scenario occurred to the north in the Union County village of New Columbia – where the United Evangelicals erected the present United Methodist building in 1896 and the original Evangelical Association structure now houses a Lutheran congregation.

Hoover’s has been on the Port Trevorton charge 1894-1930, the Selinsgrove charge 1930-1969, and the Witmer’s charge since 1969. Witmer’s was one of the few locations in the conference where both an Evangelical Association and a United Evangelical Church managed to survive the 1894 split – and it was also one of the locations where split was especially bitter, and some bodies were actually moved from the original cemetery to the new one established

across the road by the dissenters. Following the 1922 denominational reunion, the feelings were still so bitter that the two congregations maintained their separate buildings directly across the road from each other – an arrangement which continued until a fire destroyed the Witmer's East (former United Evangelical) structure in 1964.

It is interesting to note that the name of the building pictured on the postcard has evolved over the years. Originally called Hoover's, it was also known as Grace – until 1944, when it began to be designated as Faith. Since 1986, the name used by the journals has been Faith Hoover's. Located on low ground adjacent to the former Middle Creek electric dam, the building is no stranger to floods – in fact some of the timber used to frame the structure was recovered after coming down from Williamsport in the flood of 1889. The church has managed to survive the serious floods of 1936, 1972 and 1999. In the fall of 1999 the congregation celebrated its centennial at that location – complete with an opening of the 1889 cornerstone. The membership has gradually increased over the years and now stands above 50.



24. Sullivan County United Evangelical Church, Lopez

This postcard was mailed from Lopez on October 14, 1912 to Mrs. Charles S. Sick, Dushore Pa. The message reads as follows.

Dear Friend,

I got home safe. I certainly enjoyed my visit, even if it was short. I hope you are feeling better and that you will be able to make a visit up here this fall. It is cold here today. I hate to even think of winter. The train was a little late. Blanche took me up to the depot. Love to all. From M.C.

In 1912 the former Miss Hannah Yonkin (1846-1915) was the wife of retired Sullivan County native Charles S. Sick (1841-1930). The Sick family was very prominent in the area. Charles' brother Julius J. Sick (1861-1946) was the father of Adona Ruth Sick (1894-1964), prominent Methodist laywoman listed in the 1952 edition of *Who's Who in Methodism* who was the dedicatee of the 1999 volume of *The Chronicle*. Miss Adona Sick is also the author of the 1965 (published posthumously) *History of the Churches of Sullivan County*, from which we quote her comments on the Lopez Evangelical Church.

"In the year 1890 a group of Protestant folk, interested in the Christian life, gathered in the public school house at Lopez for instruction in the Scriptures. That first sermon was preached by the Rev. J.D. Shortess on June 29, 1890. His text for the founding message of this newly established group of worshippers was I Peter 2:7 – *Unto you therefore which believe, He is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.*

"This group then wishing to be recognized as a regularly organized body, set a meeting time for congregational organization. After such preliminary measures were taken and the Annual Conference had made its examination, the body was formally recognized as the Lopez Church of the Evangelical Association.

"In the early years, the Lopez appointment was served on the Dushore charge: first by the Rev. J.D. Shortess, and in 1892 by the Rev. H. Minsker. At the Conference session of 1894, held in East Prospect, the Committee on Boundaries offered the following to be adopted: *Resolved, that Shinersville, Bernice, Lopez and Ricketts be taken from the Dushore circuit and constituted a circuit to be called the Bernice and Lopez circuit.* Services at Bernice and Shinersville were discontinued prior to 1911.

"Worship services were conducted in the public school from 1890 until the year 1896, when a congregational meeting was called for the purpose of providing a church building. A building committee and a board of trustees were elected, and in 1896 a church building was erected in Lopez and dedicated by the pastor, the Rev. I.E. Spangler.

“On August 6, 1909, the board of trustees met to decide upon the purchasing of a local residence for use as a parsonage. This was approved, the deed secured, and the Rev. J.M. King became the first to use the new parsonage.

“At the Conference session of 1930 the following action was taken: *Resolved, that Dushore and Lopez be merged into a charge to be known as the Dushore and Lopez charge.*”

Although the structure was very large, the membership (in this predominantly Catholic community) never was. There were 32 members at the time of the 1968 United Methodist union, and the congregation ceased to exist the following year. The Dushore trustees assumed responsibility for the property. The church building was finally sold in 1982 and has been converted into a three-story, single-family house. The location and fate of the Evangelical parsonage in Lopez is not known.

The adjacent cemetery, whose last burial was in 1990, is in a state of neglect. There being no evidence to the contrary, it appears that the cemetery is still the responsibility of the congregation at Dushore.



25. Tioga County

Methodist Episcopal Church, Tioga

This is a Caulkins photograph/postcard. Efforts to find out more about Mr. Caulkins have not been successful, but he apparently was a prolific professional operating during the early 1900's in Bradford, Lycoming and Tioga counties. The handwritten notation on the back is "August 28-31, 1912" – which may refer to an event being advertised on the unreadable sign in the front yard of the church.

The first Methodist Episcopal church building in the borough of Tioga started with a call for subscriptions to finance the project in 1826. The following year construction began and the frame was erected. It wasn't until 1842, however, that the structure was enclosed. The congregation was formally chartered in 1844 and placed on the Lawrenceville charge.

When the first structure, which fronted on Meeting House Alley, was destroyed by fire in 1871, the brick building which fronted on Main Street and is pictured on the postcard was erected the following year. And beginning in 1873, Tioga was home to its own charge. For many years Lawrenceville (with Tompkins) and Tioga (with Farmington Hill), continued as two two-point charges. Then there was a period of continual realignments involving those churches and Lamb's Creek, Tioga Junction, and others.

In 1946 a disastrous flood hit Tioga and the church basement (which had been completely remodeled 15 years previous) was filled to the ceiling with water. The water remained in the basement for many weeks and left a foot of mud on the floor when it did recede. It ruined most of the equipment, and it was not until 1950 that the basement rooms were usable once more.

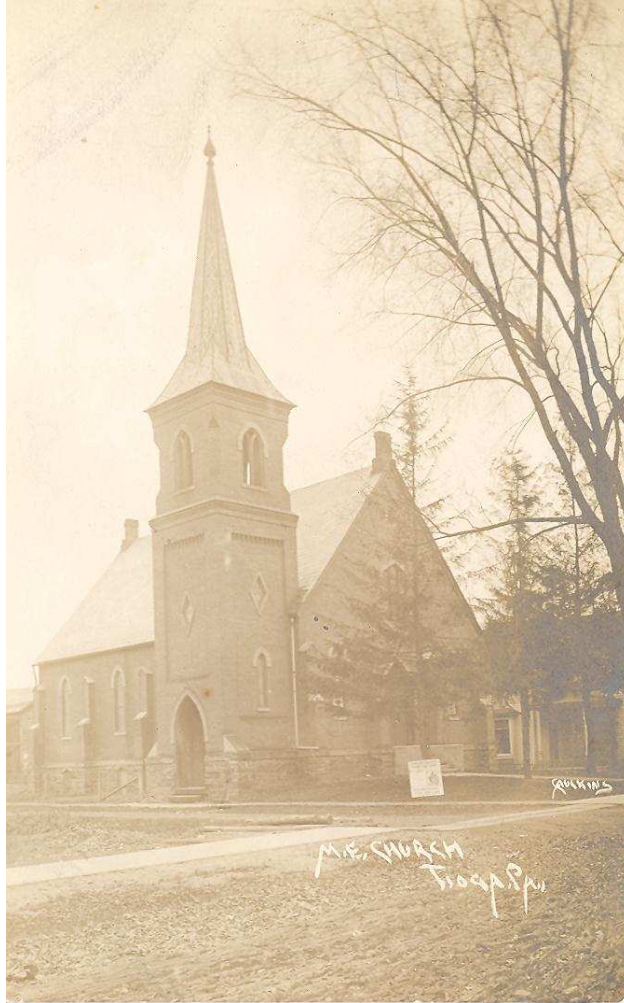
This is the home congregation of long-time Methodist missionary Miss Jennie Lind, who served as a Sunday School teacher and the church organist before leaving for China in 1924. She evacuated her field during World War II to serve in South America, but returned to Far East as soon as conditions permitted.

By the time this region was moved from the Genesee Conference to the Central Pennsylvania Conference in 1962, considerable consolidation had taken place and the Lawrenceville charge had consisted of Lawrenceville, Tioga and Tioga Junction since 1939. Such was the arrangement when the 1972 flood inundated the valleys of the Tioga and Cowanesque Rivers.

Since the United Methodist and the United Presbyterian buildings in both Lawrenceville and Tioga were severely damaged, the denominations decided to cooperate and engage in some creative stewardship. In Lawrenceville, the Methodists and Presbyterians would unite to become a United Methodist congregation worshipping in the rehabilitated Methodist building. In Tioga, the two groups would unite to become a United Presbyterian congregation – also worshipping in the rehabilitated Methodist building.

The plans in Lawrenceville moved forward as planned, but the repaired church was flooded again in 1975. Then two more pieces of the puzzle came together: the Army Corps of Engineers started water control projects in the area that would end the flooding, and the church at Tioga Junction was gutted by fire. With the help of the Conference's Church Builders Club, the congregations erected a new sanctuary complex at Lawrenceville in 1979. After experiencing steady growth for two decades, and with the help of a Conference work camp, the congregation erected a large adjoining family life center in 2002 and now has a membership of about 250.

The plans in Tioga did not proceed as projected. Further examination revealed the building pictured on the postcard had received far more damage than was initially estimated. The Methodists and Presbyterians became a United Presbyterian congregation as was planned, but they agreed to worship in the rehabilitated Presbyterian structure. The former Methodist building on Main Street was razed, and the property is now home to a small downtown park.



26. Union County United Evangelical Church, White Deer

This structure stood on the east side of old US 15 at the south end of town. It was built in 1896 and commonly referred to as the Walters Church. When this picture was taken in 1911, the building was heated by two stoves and illuminated by brass kerosene lamps. In the 1920's a 12x30 room for children's Sunday School classes was added on the north (left) side of the building. There was a cellar under this addition, in which a furnace was installed to replace the two stoves. It was also during these renovations that electric lights replaced the kerosene lamps. This was the congregation's second location, and now they worship at a third site.

Like most other circuits, the White Deer charge of the former Evangelical denomination has included a variety of appointments over the years – many of which no longer exist. But beginning in 1925 and continuing for over 50 years, the White Deer charge consisted of exactly three appointments – and they are all United Methodist congregations today: Alvira (St. John's), New Columbia and White Deer. In 1977 St. John's was placed on a charge with the former Methodist church at Elimsport, and White Deer has been a two-point charge ever since.

The Evangelical Association had appointments in the area since 1831, but it was over a decade before the classes began to erect church buildings – at New Columbia in 1843, White Deer in 1876, and Spring Creek in 1877. In 1885 the Spring Creek structure was moved to the village of Alvira. The unfortunate denominational split of 1894 affected all three congregations. Most of the parishioners sided with the United Evangelical faction, even though that meant losing their church buildings. The Evangelical Association tried to maintain a New Columbia charge, and they even obtained a parsonage there in 1899. They finally sold the White Deer building in 1904 and the New Columbia church and parsonage in 1906.

The New Columbia United Evangelical congregation erected their new church, the present Trinity UM, on 3rd Street in 1896. The original Evangelical Association building is now the Lutheran church. The White Deer United Evangelical congregation erected the building pictured on the postcard. The original Evangelical Association building stood across from the present post office, on a lot now occupied by a modern ranch house. The Alvira United Evangelical congregation apparently kept and/or bought back their original building – though there is also a tradition that Alvira ended up with two Evangelical church buildings just like New Columbia and White Deer. Information on Alvira is hard to obtain, as the entire area was taken over by the government in 1942 as part of the war effort. When that happened, the Alvira congregation, now St. John's UM, moved to their present location near Elimsport – a former Lutheran building.

The White Deer congregation, presently Faith Chapel UM, moved to its present location about 3 miles west of town on the White Deer Pike in 1966. The main section of the building was originally a chapel at the Army War College in Carlisle. District superintendent Reed Steely heard that the government was divesting itself of the building and contacted the charge pastor Charles Snyder. Rev. Snyder and Edward Prowant, a ministerial son of White Deer from whose family lands the present church property was obtained, made the trip to the appropriate office in Baltimore to learn the details and place a bid. An area company specializing in moving houses brought the structure from Carlisle. By the time the chapel was moved, reconstructed and renovated, the initial \$100 “as is” cost in Carlisle had expanded to about \$65,000 – still cheaper than new construction.

Faith Chapel currently has approximately 150 members, and its sister congregation in New Columbia about 100.



27. York County Stewartstown Methodist Protestant Church

The Methodist Protestant denomination split from the Methodist Episcopal Church, the mainstream of American Methodism, in 1830. These so-called “Reformers” favored a less powerful episcopacy, more congregational autonomy, and lay representation at all conferences. In 1939 the Methodist Protestant Church and northern and southern branches of the Methodist Episcopal Church re-united to form the Methodist Church.

The Methodist Protestant Church did not use state lines to define its conferences, and its Maryland Conference included several congregations in southern York County. For simplicity, the 1939 union essentially merged the Maryland Conference (MP) into the Baltimore Conference (ME) – including the congregations in Pennsylvania. Since the Methodist Episcopal Church was not strong in that area, there was virtually no overlapping with which to contend. Those former MP congregations [Delta, Fawn Grove, Mount Nebo and Mount Olivet] finally came into the Central Pennsylvania Conference in 1962, when the conference boundaries were adjusted to agree with the state line.

But the 1939 union did create some awkward overlapping in Stewartstown, which was now the home of two Methodist charges: the formerly Methodist Protestant two-point (Stewartstown Calvary and Maryland Line) Stewartstown charge of the Baltimore Conference, and the formerly Methodist Episcopal three-point (Stewartstown First and Cross Roads and Zion) Stewartstown charge of the Central Pennsylvania Conference.

This situation lasted until 1955, when Calvary Church transferred to the Central Pennsylvania Conference and united with First Church to form the Stewartstown Methodist Church. The former Stewartstown elementary and high school property was purchased, the old school buildings were razed, and a colonial style brick sanctuary was erected and ready for occupancy by 1959. The following year, with a building large enough to house all three congregations in place, Zion church united with Stewartstown.

When the two Stewartstown congregations united in 1955, Cross Roads was placed on a charge with Prospect Church in Gatchelville – an arrangement that has existed for the last 50 years.

The frame church pictured on the postcard is the Methodist Protestant building, which was called Calvary after the 1939 union. Erected in 1876, it stood next to the present United Methodist complex on the site of the parsonage. From the time of the congregational union in 1955 until it was razed in 1963, the building served as the first home of the Mason-Dixon Public Library. The former Methodist Protestant parsonage was the house at 12 West Broadway.

The Stewartstown Methodist Episcopal Church, which was called First after the 1939 union, was a two-story brick building with the sanctuary on the

second floor. Erected in 1873 and razed in 1961, it stood on the Main Street site that became the Midtown Shopping Center. The former Methodist Episcopal parsonage was one door south, now the site of a bank.

By a happy coincidence, the present United Methodist church building stands on the site of the village's first structure erected for worship. In 1839 the Union Associate Church of Mechanicsburg, as Stewartstown was then called, was erected on the site by Lutheran, Reformed, Methodist and Presbyterian members. That wooden building stood until 1886, by which time the original participating denominations had erected their own structures and the property had passed to the public schools. Those early settlers buried in the cemetery on the property, at least those whose remains could be located, were removed to the Stewartstown Cemetery. As the Methodist Protestant congregation was the outgrowth of the former Baptist congregation that met in the union church, the erection of the present sanctuary in 1959 literally returned the members to their roots.

With over 600 members, the Stewartstown United Methodist Church has the largest membership in the York District among churches whose predecessor congregations all came from the Methodist side of the 1968 Methodist-EUB denominational union.

