

History of  
Forestville Baptist Church

1817-1907



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# FORESTVILLE BAPTIST CHURCH

## 1817-1907

The pioneers of Chautauqua County, coming as they did from the established communities of New England and eastern New York, brought with them a strong sense of the value of church and school in developing the home. They were generally young men of sturdy, energetic character, bringing wife, little children, and all their earthly goods in one cumbrous wagon, making often their own roads through the forest and clearing the ground for their little cabins. The very nature of their struggles brought a keen sense of the needs of soul as well as body.

Among them the traveling preacher always found a hearty welcome. Quickly the news of his arrival was spread, and in a few hours the scattered settlers from miles around had gathered in a barn, a school house, or in a field around a stump pulpit, to hear the ringing words of a Baptist Missionary, or a Methodist circuit-rider preaching with startling earnestness and vigor of the soul's imminent danger and its need for immediate salvation. "The text and the sermon were pondered and discussed for weeks," said a woman who remembered those pioneer days, "not to criticise but to practice." When a large audience could not be waited for, the missionary willingly preached to a single family.

Among the early preachers who thus left their impress on our own part of the county, was the Rev. Jonathan Wilson, an efficient Baptist missionary from Vermont, who ministered to many little bands in the county and often supplied the churches at Forestville and Nashville.

Another was the Rev. Joy Handy, who became in 1811, the first pastor of the Baptist church at Fredonia.

then Pomfret, which had been organized in 1808. Mr. Handy was pastor at Fredonia for eleven years, during which time he made many trips on horseback to neighboring settlements, helping to organize new churches and preaching to groups of settlers here and there. He was especially gifted, one historian tells us, in building up, in organizing, in getting members of the church to work and in keeping them at work. The late Rev. Chalon Burgess of Silver Creek said of him: "There was one man I remember whose pleasant, cheerful look made his presence anywhere a perpetual benediction. His conduct was so irrefragable that it used to be said of him that it was as good as a sermon to see the Rev. Joy Handy walk the streets of Fredonia."

Fredonia Baptist church led the way in 1808 with nine members. In 1809, Rev. "Billy" Brown is said to have organized a Methodist church in Sheridan. A Congregational church also, was established in Sheridan the same year by the Rev. John Spencer, one of the most noteworthy of early Chautauqua missionaries. In 1810, Mr. Spencer organized the Presbyterian church in Fredonia. In 1811 at Nashville, the First Baptist church of Hanover, consisting of eleven members, was organized by the Rev. Joy Handy. It is believed that a class of seven members formed in 1812 by Benjamin Paddock was the beginning of the Methodist Episcopal church in Forestville, then called Walnut Creek. Another M. E. church was established in Villenova in 1812.

Many of the settlers in and about Forestville were of Baptist belief. On the 15th day of November, 1817, twenty-nine earnest men and women met at the house of Bro. James Bennett for the avowed purpose of "uniting in church fellowship." In a brief history of the Forestville Baptist church, printed in 1872, I find the following account and membership list taken from the early records:

"Nov. 15, 1817, the Baptist Brethren of Hanover met at Bro. James Bennett's for the purpose of uniting

in church fellowship, called the Second Baptist church of Hanover. Chose Bro. Samuel S. Burdick moderator, James Bennett, clerk. Voted that we unite in church covenant. They then proceeded to the adoption of a Confession of Faith, Church Articles and Church Covenant and voted to have a covenant meeting on the Saturday preceding the first Sunday in each month. Twenty-nine are said to have signed the covenant and articles, thus pledging to each other mutual support and encouragement in the precious cause."

Thirty names appear upon the record: Christopher McManus, Prudence McMann, Clement Strang, Abigail Strang, Asher Cooley, Polley Cooley, Samuel S. Burdick, Doratha Burdick, Martin B. Tubbs, Laura Tubbs, Betsey Waterhouse, Anna Holbrook, Abigail Snow, Daniel Farnham, William Heaton, Loana Russell, James Bennett, Hannah Ellis, Tabatha Alden, Joseph Devine, Lucinda Pierce, Samson Trusk, Lurena Morrison, Hannah Danley, Loana Griswold, Barbara Lewis, Elijah Devine, Nathan Mixer, Rhoda Mixer and Elnathan Ellis.

Again from the record: "Agreeable to appointment and request from a number of brethren at Walnut Creek who had united in Church Covenant and Articles, brethren from different churches met in council at the school house in Walnut Creek on Saturday, the 13th of December, 1817, at 10 o'clock a. m." Delegates from the First Church of Hanover and from the church in Pomfret were present. Rev. Joy Handy was chosen moderator, and the council, "after due deliberation," unanimously agreed to give them the right hand of fellowship as a sister church. The first deacons were Bro. James Bennett and Bro. Martin B. Tubbs, elected Jan. 3rd, 1818, by ballot.

No ministerial talent was available for the little church in the forest. The majority of the settlers were struggling bravely to feed their families and pay for the acres of virgin soil they had purchased from the Holland Land Company. A few scattered houses, perhaps

two or three saw-mills, a grist-mill, a black-smith shop, a school house, and probably a store, comprised the settlement in 1817. Accordingly, when Bro. Samuel Burdick offered to minister to their spiritual needs, the church granted him a letter, allowing him "to improve his talent in exhortation," and appointed a committee to raise by subscription his year's salary of \$52. Brethren Mixer, Trask, Straug, Heaton and Ellis formed the committee.

Other talent was developing in the church. On April 19, 1820, Bro. James Bennett, a faithful and efficient worker from the beginning, was ordained at the brick house in Walnut Creek. For the first year his salary was fifty dollars. Later, this sum proving difficult to raise, he agreed to preach for such donations as the members could give. On this financial basis he was pastor for nine years and six months. From 1836 to 1839, he was pastor of the church at Nashville. He is described as "a steady, hard-working farmer who preached every Sunday. He was a slim man with dark hair and dark grey eyes, bright, intelligent, mild; a very good looking preacher and a handsome farmer; quick to look into difficulties in the church and to correct them; very plain in exposing iniquity, but in a friendly way; was truly a peacemaker in the community; made no great spread in preaching, made few gestures with his hands, but kept his body in constant motion; visited much, especially the sick; lived and died on the same farm that he bought in 1817 near Forestville."

The brethren seemed to walk together in unity until a difference of opinion arose in 1831, causing a large number to withdraw to form a separate body. History records that "many good honest Christian people went with each branch and after nearly three years of separation, the two bodies came together, forgetting their past differences and forgiving all supposed grievances. On the 4th day of February, 1834, the two branches were

united under the name of the Forestville Baptist Church, recognizing the members received by each body during the separation."

The first meetings of the early church were held in the brick schoolhouse on the west side of Pearl street, but the desire for a permanent home led to the erection of a Baptist church-building in 1825. Young's History of Chautauqua County tells us that Benjamin Eastwood donated the lot on which the Baptist church now stands. The Holland Land Company gave them fifty acres of "Gospel land," the proceeds of which aided greatly in erecting a house of worship. We are told that Nathan Mixer took the most important part in its erection, raising funds and contributing out of his own means, and was in that as in all other things a pillar of the church. The dedication occurred, probably, in 1825.

This first home of the church was a large frame structure with high galleries on three sides of its one large room, reached by flights of stairs near the two entrances. In a part of the gallery was stationed the choir which, in the later years, was accompanied by a brass band. When repairs were made in the early fifties the galleries were taken down and the height of the room reduced by raising the floor several feet, thus providing for a basement room where church suppers were served, and other gatherings were held. A high pulpit served to exalt the preacher and his theme. The attempts to heat the house by two stoves in the front of the basement with long pipes coming up through the floor and extending the entire length of the audience room were not very satisfactory, though doubtless an improvement on the days of foot-stoves and freezing. We are told that the room was partially warmed, never heated, and always smoked, and in many ways so uncomfortable that one young sister, on hearing of the burning of the church, clapped her hands and cried, "Good, good!" With pale face and amazed look one of the sorrowing deacons exclaimed,

"Why, child, are you crazy?" "No," she said, "but now they will build another and a better one." And so they did.

Another story is told of this deacon who had been much exercised concerning certain cobwebs festooning the high ceiling of the old church. After the fire, he was met by the remark, "Well, Deacon, your cobwebs are all swept down."

The destruction of the church building came at a most inopportune time. Services were held on Sunday, Sept. 4th, 1859. On Monday morning the building was in ashes. On Tuesday of that same week the association of Baptist churches was to meet with the Forestville brethren. There was consternation. The women ceased their preparations for entertainment. "It is of no use to bake," they said. But the wife of Deacon Giles was practical; she ceased not her baking and boiling. "The people will come," she said, "and they must be fed"—the touch of nature which makes the whole world kin.

There was a way out of the difficulty. The good Methodist brethren over the way opened their hearts and their house in the hour of need and the association convened in the Methodist church.

The Baptist brethren were prompt. Arrangements were made for the use of Sexton's Hall for the regular meetings, and at the first covenant after the fire, Oct. 8, 1859, it was voted to build a good, substantial brick meeting-house on the site of the old one. By later provisions this was to be thirty-eight feet wide and sixty feet long, surmounted by a belfry, and all to be finished in a good substantial manner. The building committee consisted of Jonathan Pattyson, F. Hyatt, John Mixer, Uriah Downer, R. Johnson, A. S. Giles and J. H. McEwen. The construction was intrusted to A. W. Hull who soon after built for the Methodists the brick building they now occupy.

The gathering of funds for the new church which cost about \$4,000 was no easy task, the earlier building not having been insured. All united in earnest efforts. Can you think what it meant to them? What it would mean to us today? Through their sacrifices and labors, aided by the generous contributions of Jonathan Pattyson, the new building was erected, Mr. Pattyson contributing, we are told, in time, money and materials fully one-third of the cost. The bricks were made on the Pattyson farm, two miles from this village.

The work of building and of raising funds was carried on during the pastorate of the Rev. Emerson Mills, to whom great credit is given. The building was dedicated Feb. 13, 1861, the pastor taking as his text, "Ye shall reverence my sanctuary." (Lev. 26:2.) Soon after, he preached upon the text, "The latter glory of thy house is greater than the former." (Hag. 2:9.)

Soon after the house was completed, the belfry was equipped with the large bell which still sends out its ringing notes of invitation.

In 1875, during the second pastorate of the Rev. Emerson Mills, the present parsonage was built. In 1885, while the Rev. A. S. Thompson was pastor, a furnace was supplied in the church. This was due to the efforts of the Ladies' Aid Society for which they received, according to the records, a "vote of unqualified thanks."

The church building was enlarged by the addition of a lecture room and otherwise much improved in 1890. A baptistery was added to the equipment of the church in the same year. We remember gratefully the personal interest and enthusiastic efforts of the pastor, Rev. J. H. Miller, in this work. The introduction of water and natural gas in recent years had added greatly to comfort and convenience.

Church interests have been advanced both spiritually and materially by the various organizations connected with it. The Sunday School has always been an active

agency in developing the church. I cannot learn the date of its beginning, only the question attributed to a small boy, who if living now would be eighty-nine years old, "Mammy," he said, "shall I take my spelling book?" It now reports 170 members, an average attendance of 90, and expense during the year 1906-07 of \$85.67, amply provided for by its regular collections.

The Christian Endeavor Society, formed in 1890, while Mr. Miller was pastor, reports 60 members on its list. Weekly meetings are held. This society has recently raised about \$120, with which they are decorating and refurbishing the lecture room.

The earliest record now available of the special work of the women of the church appears in the minutes of the eighteenth anniversary of the Chautauqua Baptist Association meeting at Delanti in September, 1841. The treasurer's report shows that the Forestville Female Society contributed to the "Convention" \$5.51 in cash and \$7.82 in goods. In 1843, the Forestville Female Society is reported as giving in goods \$6.50 to Foreign Missions and \$19.22 to the Convention, the latter evidently standing for Home Missions. Tradition tells of a notice given from the pulpit by a pastor in the sixties: "The Woman's Female Sewing Society will meet on Wednesday of this week." Probably from the latter society has evolved our present efficient Ladies' Aid Society. Throughout the history of the church, while the men have not been remiss in their duty, the women have been very important factors in promoting comfort and prosperity. So evident did this appear in the report given to the Association when last it met in Forestville, that the moderator was moved to remark: "I trust the brethren will heed the words of Paul: 'Help those women!'"

It is to a woman also that the church is indebted for its first endowment. By the will of Mrs. Louisa Trask, her love for her church, so evident in her life, was made a permanent aid to its welfare. As the result

of her bequest there came into the hands of the trustees in 1899, the sum of \$925 to be used by Forestville Baptist church as long as it exists as a society. Mrs. Trask also left \$100 to Home Missions and \$100 to Foreign Missions.

The Women's Baptist Foreign Missionary Society was formed in 1872, the Rev. Emerson Mills being pastor. Dr. E. E. Chivers of Buffalo assisted in its organization. This society has had on its roll ten life members, each representing a contribution of twenty-five dollars to foreign mission work.

The Home Mission Society, organized in 1883, in Mr. Miller's pastorate, is now united with the Foreign Society. A present membership of thirty is reported. \$13.96 was contributed during the past year for Foreign Missions, \$62.44 in money and goods for Home Missions.

The report sent by the church to the Chautauqua Baptist Association for the year 1906-7, shows a membership of 177, a property value of \$10,000, \$1,200 for running expenses, \$200 for improvements, \$85.07 for Sunday School expenses, \$13.96 for Foreign Missions, \$62.44 for Home Missions, \$25.70 for State Missions, making a total of \$102.10 for missionary work.

In 1818, the church was received into an association, then called, I understand, the Holland Purchase Baptist Conference. Later it became a part of the Chautauqua Baptist Association, organized in 1823. In the year 1847, ten churches of Chautauqua and Cattaraugus counties, including the Forestville church, organized the Connewango Baptist Association. In 1848, the Chautauqua county churches were formed into the Erie Association and the Harmony Association, the Forestville church being included in the former. In 1874, the name of the Erie Association was changed to Chautauqua Baptist Association and in 1880 at Point Chautauqua the two bodies were united in the present Chautauqua Baptist Association.

The list of pastors for ninety years includes the names of thirty-three ministers, besides licensed laymen who supplied the pulpit at times. It calls to mind earnest consecrated men of God working with an earnest consecrated people. We may perhaps recall a wax and wane of strenuous effort, an ebb and flow of enthusiasm, but never complete stagnation. When stormy winds disturbed, the good old Baptist ship always came back to equilibrium with helm steady and compass true, sure of her captain and her port.

On Nov. 15, 1892, the church celebrated the seventy-fifth anniversary of its organization by an all-day meeting. Interesting and full of inspiration were the addresses by former pastors, the letters of greeting from absent members and the responses to roll-call by one hundred forty-two members. Of former pastors there were with us, Rev. W. P. Decker, Rev. A. Watt and Rev. A. D. Bush.

From Jamestown, New York, Mr. Bush, pastor here in 1881-2, sends greeting today to our pastor and church:

"It would give me great pleasure to attend and take part in the anniversary exercises of the church but I am prevented by physical infirmities.

"Please accept for yourself and the church my hearty congratulations on the happy occasion. I have the church and its members in my heart and shall not cease to pray for their peace and prosperity. Many of the members of the church as I knew it, especially of the deacons and other officers and the most active workers have been taken to be with Christ.

"The Lord gathers in his ransomed ones as a kind of first fruits of his harvest as they are made meet to be partakers of the inheritance of the saints in light. But the church lives and its work goes on. God is in the midst of her. He will gather others to him and will make them joyful in his house of prayer and "they shall be mine saith the Lord of hosts in that day when I make up my jewels." Oh, may we all be among them,

to be with him and to be like him and to see him as he is."

Yours,

A. D. BUSH.

Jamestown, N. Y., Nov. 13, 1907.

As we gather to celebrate this ninetieth anniversary we are especially interested in those who knew the early days and ways. Of the early members now connected with this church, Mrs. Eliza Johnson Pattison, baptized in 1838, has the longest membership, nearly seventy years. From her home west of this village she sends the following letter:

"Mrs. Eliza Pattison sends greetings to the Baptist church of which she has been a member for seventy years. She is past eighty-five years old. She was baptized in Walnut Creek near the McManus shop by Rev. I. Brown, then pastor of the church. Brother and Sister William Cranston were baptized on the same day. A good many young people united at that time—a number of Brother Mixer's family.

"She has seen a good many changes in church affairs—the burning of the old church, and the building and furnishing of the new one. It came to them as a great burden as they were left without any means to go on with. All put forth in united good will, trusting in their Heavenly Father for help, and all things worked together for their good. Wishing all a happy day on this 90th birthday, and asking that she may not be forgotten in their prayers, she still looks to God for help in all times."

Among former members of early days, Albert Mixer, baptized in 1839, sends a letter of greeting from his home in Rochester, where he has had an honored, useful career as professor of Modern Languages in Rochester University.

Professor Mixer writes:

"Thanks for your kind invitation to give a greeting on her 90th birthday, to the dear old home church, still sitting there under the hill in Forestville. I was startled

by the figures; I, sixty-eight years in the kingdom, and how little done! I am comforted by the apostle's injunction to "forget the things behind." And yet, it is well for us, sometimes, to remember. We may gather lessons from past experience.

"I remember that my father, next to the care of the home and family, was most especially interested in the church and school. He would have both provided and expected his children to love and faithfully attend both.

"One of the clearest pictures which comes to me from the childhood's days, is the brick schoolhouse, standing just down the little slope, on the road toward your house and mine. It was my first college; crowded to the door, with more than a hundred boys and girls. Many comical scenes did I witness there, and some almost tragic, as they seemed to me. A younger brother of mine was trying to master the alphabet. His mother asked him one day if he had got all his letters? "No," he said, "but, oh, mother! Mr. Radiford (the teacher) knows them all."

"Another institution in which my father was especially interested was the church. How distinctly I see, even now, the stately and noble structure, with its broad galleries on three sides; and altogether a seating capacity, I should say, four times that of the present structure in its place. Here was the school, to which I own yet more indebtedness than to the bedlam of the old brick school-house. How far we are, even in our day, from rightly estimating the educational power of the church! I do not mean merely religiously but since our officiating clergymen are now and were then, generally educated men, they have great power in promoting the literary culture of the young.

"I was always loyal to our church in Forestville. I considered it my church, just as truly before I became a member, as afterward, when I was truly so, I remember well, when one evening—in the midst of revival services your uncle, Dr. John Denison, came to the seat where my brother John and I were, and invited us to go forward for prayers. We did so, and it is from that occasion that I date the beginning of the new life. We were baptized, amidst snow and ice in the race just

above the upper mill, a locality scarcely to be identified now, as I suppose.

I have always found great pleasure in recalling the old home church in Forestville as it appeared to me when a boy. And it seems to me now, even, that I have rarely seen such men as Deacons Washburn, Willoughby and Fuller; and later, such as your grandfathers—Downer and Dennison. When I compare them with the church deacons of today, I am forced to say: "There were giants in those days."

"There were also sainted women in the church, one of whom greatly impressed me—Mother Converse. I used to seat myself, if possible, so that I could see her face when she prayed. It was then angelic.

"O though oft depressed and lonely,

All my fears are laid aside;

If I but remember only

Such as these have lived and died."

Faithfully yours,

A. H. MIXER.

Rochester, N. Y., Nov. 14, 1907.

Henry Downer, baptized in 1843, is connected with the Baptist Church Strawberry Point, Iowa, with ways and faith that recall his father, Deacon Downer. He writes of his baptism:

"The baptistery was a hole cut in the ice just south of the upper mill. As it appears to me now, the ice was about a foot in thickness. The choir stood on the ice with warm wraps on, as near to the candidates as they dared to get, and sang with great animation.

'Jesus reigns and Heaven rejoices.'

They began, however, with the first verse,

'Hark, ten thousand harps and voices'

The preacher was Elder Richmond, as he was called, a tall man full of nervous energy. For some years I was the only young member in the church. The older members—you can find all of their names in the cemetery there—used to wonder what would become of the church when they were gone."

The ranks were filled and the hearts of the brethren comforted through the work of the Rev. Nathan Wood who was with the church from 1849 to 1852. Mr. Wood was one of the earliest pastors recalled by the older members of today. The following letter from his son, Pres. Nathan E. Wood, D. D., of Newton Theological Institution, pictures him as he is well remembered in his life and work here.

"I am not able to give you very many facts concerning my father and mother. My father preached in the State of Wisconsin about thirty-three years after leaving Forestville. These years were spent in the pastorate of two churches. He was greatly honored and beloved over a wide territory. No man could have had more sincere admiration than he by a multitude of people. He was the trusted adviser and counselor of people far and near. He died Oct. 5th, 1886, in the 80th year of his age. My mother, after his death, came to live with me in New York city and afterward in Boston, and passed away May 6th, 1906, in the 85th year of her age.

"I was born in 1849 in Forestville in the parsonage which you write me has been repaired and put in good order. I visited the house of my birth when I was there, although it was sadly broken and out of repair. I always feel a kindly remembrance for the church and town of Forestville because it was there that I spent the first four years of my life, and especially because my beloved and honored father was minister there. I have often said, and have no reason to change my mind now, that he was the godliest man and one of the noblest men whom I have ever known. I have thanked God many times for such a parent.

"I trust the church in Forestville is vigorous and prospering. Give my warmest remembrances to any person who may chance to remember the little stranger who was born in the parsonage in 1849.

Believe me, most sincerely yours,

NATHAN E. WOOD."

Newton Centre, Mass., Nov. 15, 1907.

A number baptized by Rev. Nathan Wood are now members of other Baptist churches. Mrs. Elizabeth Downer Dennison, baptized in 1852, is the only one of Mr. Wood's converts now a member of this church. Miss Olive Hurlbert, whose death occurred last year, was baptized on the same day. Mr. Horace Burgess, deceased in 1906, had united with this church sixty-seven years previous. Mrs. Phoebe Knapp joined in 1857, now fifty years a member. Mrs. Hester Snow Boss and Mrs. Mary Giles Downer united in 1858, now lacking but a few months of fifty years membership.

One longs to make personal mention of many members of recent years whose faithful work is well known to us. We will only go back a generation or so and recall a group of deacons. Deacon Nathaniel Hopper, always so loyal to the cause that he attended church and covenant meetings long after he was too deaf to bear any part of these services. Memories served him in his worship and he always declared his enjoyment of the privilege. Deacon Uriah Downer, sober and steady, whose earnest plea was characteristic: "Brethren, let us dwell together in unity, and let everything be done decently and in order"; Deacon Edgar Knapp, with sweet, kindly face, true mirror of his nature and his love of the church; Deacon Franklin Trask, deeply devoted to the interests of the church and always at his post; of Deacon A. S. Giles, personally best known and remembered by the writer, one thinks instinctively of his strong belief in immortality and his intense longing for the growth and development of an active future life. He fully expected infinite opportunity for the expansion of mental and spiritual powers. It was as real to him as the present existence. I can see him now, as with shining eyes and quivering lips, he struggled to make known to us the foretaste of heaven in his soul. With this group we associate Father and Mother Bartoo, as they were called, Sister Charlotte McEwen and Brother Hazen House, with

all of whom church interests and duties were paramount. These were men and women of strong faith and devotion, of vital religion, whose intense interest and love of the church, as manifested in the covenant meetings especially, had a lasting influence upon the younger members.

There were many others, tried and true, strong men and saintly women. Could we name them all, or measure their influence upon our lives? The greater number know now the larger life beyond. They endured hardship and sacrifice that the church might be maintained and true religion—the life of God in the soul of man—be taught and manifested. May we who have succeeded to their labors, prove worthy of our heritage, true to our trust, men and women who value right relations to God and man above all other needs of life.

Forestville, New York, November 18, 1907.

### PASTORS, 1817-1907

1817, Dec. 13 to 1818, Oct. 15—Samuel S. Burdick, Salary, \$52.  
 1819, April 9, to 1828, Oct. 25—James Bennett, donations.  
 1828, Nov. 15, to 1830, Feb. 13—John Winters, \$50.  
 1830, Feb. 13, to 1831, March 1—Supplied by different ones.  
 1831, March 2, to 1833, August 3—P. S. Richards, \$50 and parsonage.  
 1833 August 3, to 1834, April 5—Johnathan Wilson.  
 1834, August 17, to 1835, Feb. 12—Elder Baker.  
 1835, May 16, to 1836, Dec. 12—Elder Sydney Jones.  
 1836, Dec. 7, to 1839, Feb. 2—Isaac L. Brown, \$300, parsonage.  
 1839, Feb. 3, to 1840, March 25—Edward Covill, \$300.  
 1840, April 4, to 1841, April 4—Zena Covill and Elder Ennis, supplied.  
 1841, April 4, to 1843, April 4—Joel Johnson, \$300.  
 1843, April 22, to 1845, April 5—J. L. Richmond, \$300.  
 1845, May 17, to 1848, August 27—J. M. Purrington, \$500.

1848, Sept. 30, to 1853, April 1—N. Wood, \$300.  
 1853, July 9, to 1854, April 1—Otis Wing.  
 1854, May 6, to 1855, April 1—Chas. Purrett.  
 1855, August 5, to 1857, March 25—William Luke, \$400, and parsonage.  
 1857, July 4, to 1859, March 5—H. C. Fuller, \$400, parsonage.  
 1859, April 1, to 1860, Sept. 1—William Look, \$400, parsonage and donations.  
 1860, Sept. 1, to 1863, March 28—Emerson Mills, \$600, parsonage.  
 1863, April 1, to 1865, April 1—William Look, \$600, parsonage.  
 1865, March 6, to 1867, Nov. 30—Chauncey Wardner, \$600, parsonage.  
 1867, Dec. 4, to 1869, April 1—William Look, \$600, supply.  
 1869, April 1 to 1872, April 1—S. N. Westcott, \$800; parsonage.  
 1872, April 1 to 1876, August 1—Emerson Mills, \$1200, parsonage.  
 1876, Oct. 9, to 1878, Oct. 7—E. B. Hutchins.  
 1879, Jan. 1, to 1881, Jan. 1—W. P. Decker, \$600, parsonage, donation.  
 1881, May 1 to 1882, Nov. 1—A. D. Bush, \$600, parsonage, donation.  
 1883, Jan. to 1885, Sept.—A. S. Thompson.  
 1885, Oct. 1 to 1887, Oct. 1—A. Le Roy, \$600, parsonage.  
 1888, Jan. 1 to 1889, Aug. 4—A. Watt, \$500, parsonage.  
 1889, Nov. 1, to 1894, May 31—J. H. Miller, \$700, parsonage.  
 1894, July, to 1896, Dec. 10—H. N. Cornish, \$500, parsonage.  
 1897, Jan. 31, to 1898, Aug.—C. D. Hazelton, supply and pastor, \$500.  
 1898, Dec. 11, to 1903, Jan. 1—A. R. Spencer, \$600, parsonage.  
 1903, May 1, to 1907, Jan. 1—B. F. Gehring, \$600 parsonage, donation.  
 1907, July 1 —F. W. Luxford, \$700, parsonage.