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Title: Centennial history of the Baptist Church of Dryden, N.Y. by Mrs. Loie E. Hanford.

Author: Hanford, Loie E. Mrs.

Call number: LH-REF 974.771 Hanford

Publisher: s.l. : Cazenovia Republican Print, 1904.

Owner: Ithaca - Tompkins County Public Library

Assigned Branch: Ithaca - Tompkins County Public Library (TCPL)

Collection: Local History (LH)

Material type: Book

Number of pages: 49 p. : ill.

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Centennial history of the
Baptist Church of Dryden,
N.Y.

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Centennial History
of the First Baptist Church
of Dryden, situated at Etna,
Tompkins County, State of New York



Eighteen Hundred and Four
Nineteen Hundred and Four

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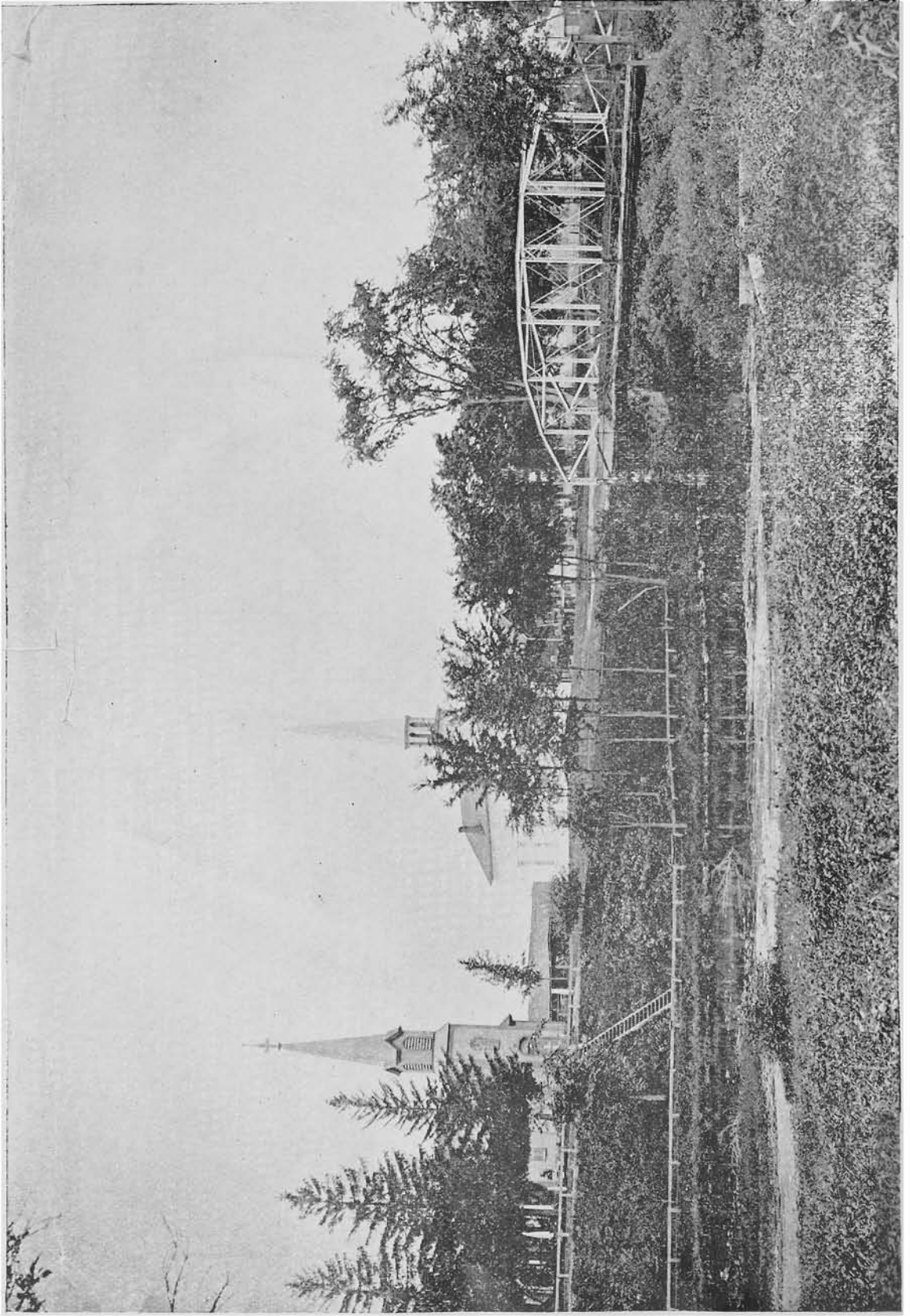
974.771

Hanford, Mrs. Loie

Centennial history of the Baptist
Church of Dryden, N.Y.

For Reference

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VIEW OF BAPTIST AND METHODIST CHURCHES OF ETNA

CENTENNIAL HISTORY

—OF THE—

BAPTIST CHURCH

—OF—

DRYDEN, N. Y.,

—BY—

MRS. LOIE E. HANFORD.

1904.

CAZENOVIA REPUBLICAN PRINT

1904

JOMPKINS COUNTY PUBLIC LIBRARY
312 NORTH CAYUGA STREET
ITHACA, NEW YORK 14850



REV. S. C. AINSWORTH



THE FIRST BAPTIST CHURCH OF DRYDEN

History

THE First Baptist Church of Dryden, situated at Etna, Tompkins county, N.Y., has reached the one hundredth year of its history. As the first date relating to Etna that can be given with certainty is that of the organization of this church, it must have occurred at a very early period in the history of the settlement. It is a significant fact that this was the first religious society organized in the township.

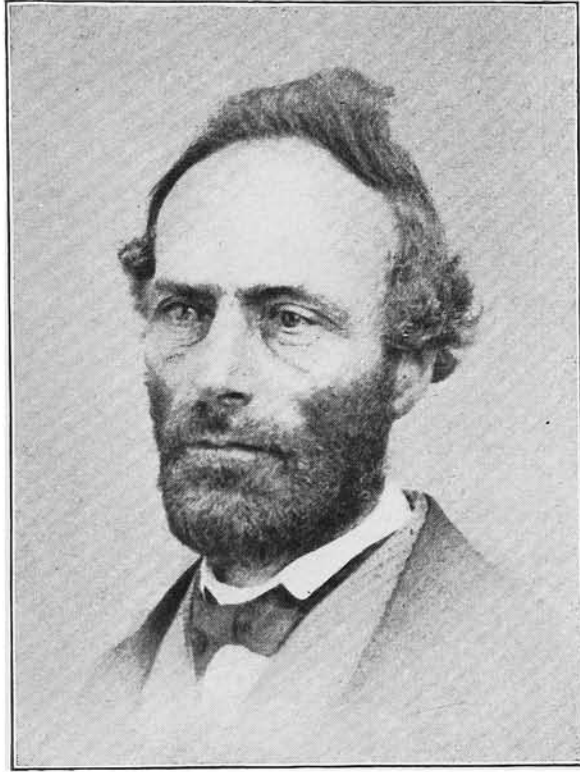
William Miller, with his brother, Arthur, was the first to begin building in the wilderness of what is now known as the village of Etna, then called Miller's settlement. These pioneers doubtless chose the situation from a utilitarian point of view, as Fall Creek furnished abundant water-power, an important factor in the settling of a new country. It proved however, to be a desirable location for a village from an artistic standpoint. A poet of local fame has given the following beautiful and graphic description:

“Nestled beside a purling brook,
Where flowers gem each cosy nook,
A lovely village greets the eye
And charms each lingering passer-by.
The woods and cliffs with song replete
In southern skies the vision greet;
And to the north, a varied plain
Gives ample scope to Fancy's vein:
While east to west, the rippling stream
Gleams in fair Luna's placid beam
And sings its ceaseless happy strain
As Ariel paints its charms again.”

William Miller must have been a man of marked ability and of strong Christian character, as it was through his efforts and influence that these early settlers were led to see the importance of founding a society which has stood for righteousness in this place for a century. Although it is not positively known where the meeting for organizing the church was held, it was probably at the house of William Miller, since, according to the records it was there that the covenant meetings were held for several years.

Let us imagine the rude interior of a log house, with its deep wide fireplace, piled high at this season of the year with blazing logs whose glow lighted up a picturesque scene, could it be reproduced today. Men and women clad in quaint homespun garments, with hands hardened by toil and faces bronzed by exposure; grave earnest souls, possessing the stern virtues and undaunted courage of the old Puritans,—these were pioneers of faith as well as of civilization. After the lapse of a century we feel a thrill of admiration for those who dared and endured so much, and we give reverent thanks to the founders of this sacred institution which has stood so long, and, please God, which shall endure a century yet to come.

On that day the churches of Sempronius, Ovid and Hector and the first and second churches of Milton, by their delegates recognized and extended the right hand of fellowship to the new church in the wilderness. It is not perfectly clear on the records who were the constituent members, but the following list is approximately correct. William Miller, Sarah Miller, Samuel Hemingway, Salome Hemingway, Peter Mintanye, Lydia Mintanye, Richard Cooper, Anna Cooper, Jesse Bailey, Elizabeth Bailey, Benjamin Sherwood, Mary Sherwood, Asher Wickham, Elizabeth Wickham, Joshua Jay, Rachael Jay, John Wickham, James Youmans, Jacob Flemmon, Ithamar Whipple, Abraham Griffith, Walter Youmans and Samuel Skillenger.



REV. FRANCISCO DUSENBERRY

As far as can be ascertained there are only two members belonging to the church at the present time, who are descendants of any of the constituent members. Mrs. Calista Hemingway Banfield and Mrs. Dora Banfield Dusenbery are granddaughters and great-granddaughters of Samuel Hemingway, who was one of the leading members of the church at its founding and who was made deacon at the first covenant meeting. Miss Mary J. Carr, who united with the church in 1852 and has remained a member ever since, is the granddaughter of Job and Mehitable Carr, who united with the church by letter in 1805. Miss Carr has the distinction of having been a member of the church the longest time of any one now connected with it. As far as can be ascertained, there is only one person now living who belonged to the church at that time, Mrs. Marmara Bartholomew Buckley, who now resides in Stockton, California. Mrs. Lydia J. Bartholomew Snyder and Jesse Bartholomew, who united with the church in 1855, come next in the number of years of church membership. Mrs. Esther Rockwell, who joined in 1862, is the most advanced in years of any member now living, being eighty-two years of age. Miss Loraine Dunham, who united with the church in 1877, but who now belongs to a Baptist church in Auburn, N. Y., is a great-granddaughter of Henry Dunham, who was admitted by letter during the first year of the church's existence and who was its deacon for half a century.

The first covenant meeting was held at the house of William Miller on the Saturday following the organizing of the church. The records say, "Then our articles were read and found agreeable to all." No statement of the "articles" is given however, and some time later it was voted "that our articles be dropped and that we take the Bible for our guide."

The early records of the church, in fact those of the first fifty years show how great was the zeal on the part of the members, for dealing with those delinquent in duty. In one

instance a brother who had been absent from divine service two Sundays was called upon by a committee from the church to visit him and learn the cause of his absence. Scarcely a covenant meeting was held in which there was no grievance or case of discipline. Some of these "grievances" would seem very strange to the church to day. For instance, the record of a meeting on Oct. 10th, 1807 states that one of the brethren objected to the admission of a man into the church because he had his hair cut in the fashion. The same brother was "burthened with some of the sisters who wore braid broidered caps" and he would not travail with them. To the credit of the church be it said the young man was admitted to membership and the offended brother admonished to "take up his travail and confess his wrong to the satisfaction of the church." In cases of unmistakable wrong doing, and in some instances where the same offense would appear trifling at the present day, discipline was summarily administered and cases of exclusion were by no means rare. However, as in the history of nations much space is given to the record of wars and comparatively little to the long periods of peace, so it, doubtless was with this church; the seasons of rejoicing, the periods of peace and harmony are little dwelt upon in these records, but are they not written in the great Book of Remembrance?

The first account of raising money was on December 15th, 1804, when it was voted to raise ten dollars for the use of the church "by equality according to circumstances and prosperity." On June 14th, 1805, William Miller was given credentials "to improve his gift wherever God in his providence should call him." It appears that Mr. Miller must have supplied the church for about three years, assisted occasionally by neighboring pastors.

On November 1st, 1805 it was stated that a lot on which to erect a meeting-house, had been purchased,—"sixteen square rods of ground on the west side of Fall Creek, at the north-



REV. CHARLES ELLIOTT

west corner of the bridge, for the sum of two dollars." This lot is now the site of the Etna Cooperative Creamery. An important meeting was held on July 11, 1807 at which it was voted to build a church edifice on the lot previously purchased.

The specifications were as follows, "There shall be five windows with twelve lights in each, the building shall be underpinned, floored, a door and clapboarded by the first of November next." At the same meeting it was voted that Rev. John Lasure, formerly of Sempronius, be the pastor, and that he be paid sixteen dollars for a year's services "in grain by equality." This union of pastor and people did not continue long, and the preaching services seem to have been intermittent for several years. The covenant meetings were faithfully kept up and the ordinances administered by supplies or by neighboring pastors.

On Feb. 17th, 1816 a council consisting of delegates from sister churches, convened for the purpose of ordaining Henry Dunham as deacon. The churches of Homer and Locke were represented. The council being satisfied with the experience of the candidate, the ordination services proceeded as follows: Sermon, Rev. Alfred Bennett of Homer; consecration prayer, Rev. Thomas; laying on of hands, Rev. J. Luther of Locke; Dea. Bennett of Homer and Dea. Hemingway. The charge to the church and candidate was given by Rev. J. Luther. This ordination of deacon is the only one recorded, others were simply chosen or elected.

About this time a young man by the name of Wadsworth Ford united with the church. He was possessed of considerable talent as a speaker and felt that he had a call to preach the gospel. The records give no account of his receiving a license but he was permitted to try his gift. It is said that his wife doubted his call to the ministry and she was so much opposed to his preaching that for some time she would not go to hear him. At length hearing good reports and wishing to

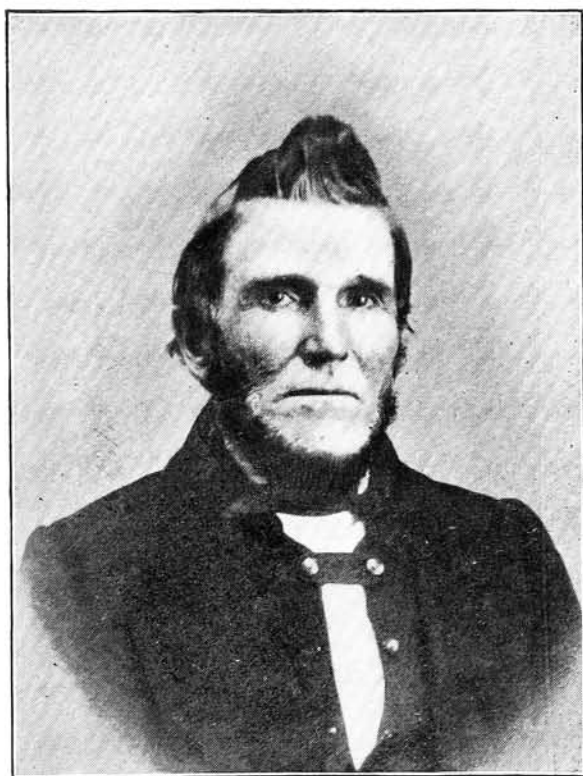
know for herself she dressed in borrowed clothing and in the seclusion of a thick veil attended her husband's service without his knowledge. The result was the removal of all her objections. Mr. Ford afterward became a most efficient pastor in the west.

In April 1821, Rev. Stutely Carr was called to be pastor and served the church three years. He was succeeded by Rev. Daniel Robinson. Mr. Carr who still resided in the vicinity and retained his membership with the church, on one occasion absented himself from the communion, and upon being asked his reasons for so doing stated them in writing. This statement, which is both interesting and significant of the religious thought of the times is as follows:

“The reasons why I did not commune at the last communion was because I did not like the matter of Elder Robinson's preaching.

1st. He states that the foreknowledge of God and his pre-determination is synonomous. 2nd. That there is not a promise to be found between the two lids of the Bible to a person in a state of unbelief. 3rd. That the preaching of the gospel has no kind of influence on the mind of the unbeliever toward bringing him from darkness to light. 4th. That God, independent of any use of means, whatever, arrests the heart of the sinner and creates it anew, and thus he is brought to believe in Christ. 5th. That the state of the righteous was permanently fixed before the foundation of the world, that they should be brought to glory without any reference to any good or obedience that God should have foreseen in them. 6th. That it was as much fixed on the other hand with the sinner that eternal misery must be his portion.”

It is gathered from what followed that Mr. Robinson denied holding such sentiments or preaching such doctrines as was charged in the above writing. The matter caused considerable



REV. ALVIN BAILEY

trouble, but after some time was settled satisfactorily and Mr. Carr reconciled to the church.

On May 4th, 1822 the church was incorporated in law as the First Baptist Church of Dryden. It has always remained the only church of the denomination in the township. In 1830 the present house of worship was built. Nathan Dunham donating the lot upon which the church stands.

The name of Nathan Dunham is so intimately connected with the history of the church for so many years that it deserves more than a passing notice. "Uncle Nathan" and "Aunt Millie" as Mr. and Mrs. Dunham were affectionately called, were staunch and loyal supporters of the church and their home was called "The Baptist Tavern," so freely were its hospitalities extended to every wayfaring brother or sister. Their son, Jonathan Dunham, for several years the leader of the church choir, is still living in Valley Springs, South Dakota.

In 1831 Rev. Philander Shedd was engaged as pastor, in which capacity he served the church for five years. It was about this time that there was a great religious awakening all over the country and this church shared in the blessing. During Mr. Shedd's pastorate fifty persons were received by baptism and forty by letter, while the losses were only seventeen, mostly dismissals by letter. It is noticeable that only one member was excluded during that time, and few grievances brought before the church. This was in strong contrast to previous years.

In September 1832 this church left the Seneca Association and joined the Cortland Association where it has ever since remained.

After the resignation of Rev. Philander Shedd there was a period of about six years during which time there were three brief pastorates and about four years of the time it appears that the preaching services were held by licentiates of the

church. The records state that on June 2nd 1839 Samuel Hayward was received by letter, on July 10th, he was ordained to the ministry and on August 18th was dismissed by letter. Mr. Hayward was married on the same day of his ordination, —events occurring in rapid succession and reaching a speedy climax as far as pastor and people were concerned. It is said that Mr. Hayward was summarily dismissed on account of his anti-slavery views with which at this early period the church was not in sympathy.

This history would be incomplete indeed without special mention of the south branch of the church called "The Hill." In 1836 Francisco Dusenbery, one of the members of this section received a license to preach within the bounds of the church. Mr. Dusenbery improved his gift to good purpose in his own neighborhood and the result was a number of additions to the church. Covenant meetings were held on The Hill alternately with Etna, and the ordinances of baptism and the Lord's Supper were also observed.

From 1840 to 1844 it appears that Francisco Dusenbery preached at both places assisted by neighboring pastors. In Oct. 1842 special meetings were held by Elder Sheardown of revivalistic fame and a number were added to the church as a result of his labors. Indeed, in the years between 1840 and 1844, notwithstanding the irregularity of pastoral work, there were twenty-five additions by baptism and fifteen by letter. Rev. N. Prince was pastor in the year 1845 and fourteen were baptized during his pastorate.

Among those who united with the church at this time were Lyman and Betsey Barrows, who for their loyalty and devotion deserve special mention. During the last years of their lives they resided in the village of Dryden, five miles from their home church; and on pleasant Sundays this quaint old couple might often be seen traversing the distance on foot, so anxious were they to worship with the church of their choice.



REV. W. C. PHILLIPS



REV. FREDERICK H. GATES

In 1843 Francisco Dusenbery removed from this place, taking a letter of dismissal from the church. He returned in 1847 having meanwhile received ordination. He now entered upon a pastorate with his home church which lasted ten years. This was a period of prosperity long to be remembered. Forty-five united by baptism during this time; prayer meetings were well attended and harmony prevailed to a great extent. In September 1856 the Association met with this church. Rev. F. Dusenbery has the honor of having the longest pastorate of any of the ministers, who have served the church in this capacity.

In 1858 Rev. Charles Elliott was engaged as pastor. Mr. Elliott was a man of broad education and fine talents. During the two years of his pastorate nine were received by baptism.

Rev. Charles Smith next served a successful term of two years and seven members were added during this time.

In May 1862 Rev. Alvin Bailey entered upon his labors as pastor and continued until 1867 when he was called to his reward. His death was a great grief to both church and community. Mr. Bailey was the only pastor who died during his term of service. In June 1863 Alvin F. Bailey, a son of the pastor, and a young man of promise, was granted a license to preach the gospel. Two years later Mr. Bailey withdrew from the church on account of a change in his view of Christian doctrine. He afterward joined the Unitarian denomination and for the past twenty-five years has been pastor of the First Unitarian church of Barre, Mass. The church entertained the Association in 1866.

During the next six years no records were kept, therefore the events are given from memory. The church was supplied by Rev. A. T. Boynton of McLean and Rev. F. Dusenbery until 1871. In the winter of that year the church made an extra effort and pledged six hundred dollars, and secured the services of Rev. J. Austermel. During the winter special

meetings were held and six members were added to the church. In the spring, however, Mr. Austermel left for a larger field, and his place was acceptably filled by Rev. W. C. Phillips who served the church for three years. Mr. Phillips subsequently resided in this place and the influence of his beautiful Christian character still abides in the hearts of many, as a source of help and inspiration.

The two years following, the pulpit was supplied by Rev. A. T. Boynton of McLean and Rev. E. Perry of West Danby. In November 1876, Fred H. Gates of Watkins was engaged as pastor and as a result of a special effort during the winter of 1877 eight persons were added to the church. Mr. Gates was ordained to the ministry on May 22, 1877. He closed his labors in March 1878.

Rev. S. C. Ainsworth was next engaged as pastor and continued three years. The church was in a more prosperous condition at this period than it had been for some time previous. The church edifice was thoroughly remodeled in 1880. At the re-dedication services the sermon was preached by Rev. George H. Brigham. The church entertained the association the following year. Mr. Ainsworth also had his residence here and greatly endeared himself to the community. A note in the church records reads thus. "On February 6, 1888, Rev. S. C. Ainsworth passed away from earth. God took him home at the ripe age of seventy-three after more than forty years of faithful service in the ministry.

After the resignation of Rev. S. C. Ainsworth, Rev. E. S. Gallup, former professor of Greek in Madison (now Colgate) University, was engaged as pastor and served for two years.

For the next seven years the church had no settled pastor. U. G. Weatherly, a student of Colgate supplied at two different periods during the time. George D. Bailey, a son of a former pastor, received a license from the church and supplied the pulpit for about a year. Otis N. Darby of Homer also

preached during one summer. Two series of evangelistic meetings were held during this time, by Rev. Wm. Olin and by Rev. H. A. Payne. These meetings were held both in the village and on the hill and a number were added to the church.

The last resident pastor was Rev. Thomas Owen, who stayed less than one year, much to the regret of the church. From 1893 up to the present time, preaching has usually been maintained during the summer months and sometimes through the whole year. Clinton M. Flint from Rochester University, supplied at two different periods. Rev. T. W. Carter of McLean, preached on Sunday afternoons during the summer and fall 1901. Rev. Hervey D. Griswold, a missionary, home from India on a furlough, kindly assisted the church one winter. Rev. F. L. Hiller of Dryden preached during the summer of 1902. Both the last named were from the Presbyterian denomination. In the spring of 1903 Eugene Merritt, a student at Cornell University, preparing to be a missionary, was engaged to preach through the summer.

From 1898 up to this time there is no record of a covenant meeting and the Lord's Supper had been observed but once. In September 1903 a few of the members attended the Baptist Association held at McLean and made special request for the aid of the Missionary Committee, who responded by engaging Rev. C. M. Tower of Oneida, District Missionary of the New York State convention, to visit the church and hold evangelistic services. These services began October 30th, 1893 and continued two weeks. Rev. G. W. Barnes of Blodgett Mills and Rev. T. W. Carter of McLean, assisted Rev. C. M. Tower. The result of these meetings was a great awakening among the Christian people and in the whole community. Eleven persons united with the church, being baptised by Rev. R. T. Jones, D. D. of Ithaca. After Mr. Tower left the meetings were continued for two weeks by Rev. J. C. Auringer of Cortland, with good results. On January 1st the church extended

a call to Rev. Abner Morrell of Shelby, to become its pastor. This call was accepted, his labors to begin February 1st, 1904. During the months of December and January Rev. C. E. Burr of Groton, preached nearly every Sunday afternoon. His sermons have been most helpful and uplifting.

During February the interior of the church edifice was repaired.

This in brief, is the history of the First Baptist church of Dryden during a century of existence. The first quarter shows a slow but steady growth. In the next twenty-five years it rises to the height of its greatest prosperity; for about ten years more, continuing in a prosperous condition. Then begins the decline; slow at first, but sinking more and more rapidly until as it approaches the end of a century it scarcely has a "name to live." The causes that led to this deplorable state of affairs are doubtless many. The lack of financial support has ever been a hindrance in retaining a pastor, and during the last twenty-five years the church has been called to part with its strongest supporters. Erastus Rockwell and Charles J. Sperry, who though residents of another village, were always loyal to this church and contributed liberally to its support, have been called away by death. Deacon Caleb Bartholomew, of blessed memory, to whom no good cause ever appealed in vain, has also gone to his reward. Deacons Daniel Bills, Samuel Miller and Lewis Primrose and many earnest Christian women have also been called home. Few have come into the church to take their places. Pastors labored earnestly but failed to reap the fruits of their labors. It will be seen that a few, with little faith or courage, have kept alive the embers of the fire that was kindled upon the altar a hundred years ago. At the beginning of a second century that fire has been re-kindled, and may God grant that it may never be extinguished, but ever burn brightly,—a beacon, that shall gleam through the darkness of sin and

temptation, and whose light shall illumine the sure road that leadeth up to God.

THE SUNDAY SCHOOL.

Not to make special mention of the Sunday school would be to neglect one of the best features of the church. During all the vicissitudes through which the church has passed, through the long periods, when no preaching service could be maintained, year by year, summer and winter, the Sunday School has been sustained.

Benjamin Gibson will long be remembered as one of the most faithful superintendents. The school enjoyed great privileges under the competent leadership of such Sunday School workers as Jonathan Dunham and Fred C. Elliott. George D. Bailey was also an efficient superintendent for several years. For the last thirteen years the place of superintendent has been filled by Mrs. G. E. Hanford with the exception of two years in which Clinton M. Flint held the office. Through the thirteen years the office of associate superintendent has been acceptably filled by Mrs. Edwin Snyder. The school has a corps of earnest and efficient teachers. During the late revival nine out of the thirteen who united with the church were members of the Sunday school, and several others have decided for Christ who have not yet made a public profession. At present the school is in a flourishing condition and the outlook for the future is most encouraging.

THE CHRISTIAN ENDEAVOR SOCIETY.

In 1890 a Christian Endeavor Society was organized by W. R. George. The first president was George D. Bailey, now of Cazenovia, who was preaching to the church at that time. This society has been kept up during the summer months, most of the time since it was organized. The Christian Endeavor meeting has been the only Sunday evening service held

in the place a large part of the time, and though the society has not done the work which it might, and ought to have done, yet it has been a help to those by whom it has been maintained, and, in spite of imperfections, has been an influence for good in the community.

At present the society, under the leadership of G. Burton French, is in better working condition than it has been for several years. The meetings are well attended and are pervaded by a spirit of deeper reverence and greater consecration to the cause of Christ than ever before.

THE LADIES' AID SOCIETY.

This organization has been a most important auxiliary to the church particularly in the matter of finance. Indeed, without the funds which it supplied, preaching services could not have been maintained to any extent during the last twenty years. This society, assisted by the young people of the place, has also put much needed repairs upon the church property from time to time, raised money to keep up the insurance, and assisted in many other ways. The improved appearance of the interior of the church building is due to the persistent and untiring efforts of this society.

The names of but few women appear upon the pages of the church history, but they have ever been active in every good word and work, and especially when the fate of the church seemed hanging in the balance, have they struggled bravely to save it from falling into utter ruin.

The plans for the centennial celebration were formulated and to a great extent, carried out by the Ladies' Aid Society. The motto of this band of workers is, "Never grow weary in well doing," and as they have labored in the past, so will they continue to do in the future and aid as best they can in establishing the kingdom of righteousness and peace.



REV. ABNER MORRILL

This history would not be complete without special reference to the work of two noble women.

Mrs. Loie E. Hanford, daughter of Rev. Alvin Bailey, and Mrs. Lydia Jane Snyder, daughter of Deacon Caleb Bartholomew, have touched more hearts and influenced more lives by their work in the Sunday school, both as superintendents and teachers, than any two pastors the church has ever had. During the past eighteen years they have maintained a Sunday school, and much of the time a Christian Endeavor society. They have been the principal agents during this time in keeping up the preaching services in the face of most discouraging circumstances. They have done much manual labor for the church, Mrs. Snyder sometimes assuming the janitorship. This has always been done without material reward.

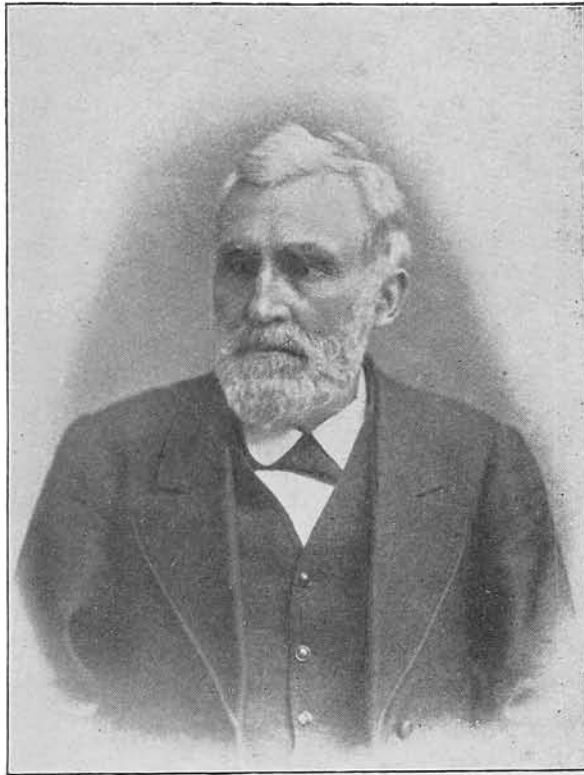
It is through their efforts that special meetings were held that resulted in what might almost be termed a resurrection of the church.

Surely, the words of the Master, "She hath done what she could," find a happy application in the case of these two noble Christian women.

This note is added without the consent or knowledge of either the above named parties by one of Mrs. Snyder's Sunday school boys.

The Pastoral Succession

Rev. John Lasure,	1804-07	*Rev. A. T. Boynton	1876
Rev. Miner Thomas,	1807-08	Rev. Fred H. Gates	1876-78
Rev. ——— Starr,	1808-09	Ordained in 1877	
Rev. ——— Griffith,	1809-10	Rev. S. C. Ainsworth,	1878-81
Rev. ——— Roots,	1818-19	Rev. W. C. Phillips,	1882-83
Rev. Stutely Carr,	1819-25	Rev. E. S. Gallup,	1883-85
Rev. Daniel Robinson,	1825-28	*Prof. Bleismer	1886
Rev. Stutely Carr,	1829-31	*U. G. Weatherly,	1888
Rev. Philander Shedd,	1831-36	*Students from Cornell,	1889-90
Rev. Marshall M. Everts,	1836-37	*G. D. Bailey,	1890-91
Rev. ——— Cross,	1838-39	*U. G. Weatherly,	1891-92
Rev. Samuel Hayward,	1839	*O. N. Darby,	1892
Ordained in 1839		Rev. T. J. Owen,	1893
Rev. Cyrus Smith,	1840	*C. M. Flint,	1894
Rev. N. Prince,	1844-46	*F. French,	1896
Rev. Francisco Dusenbery	1847-57	*Rev. J. H. Sage,	1896
Rev. Charles Elliott	1858-60	*Rev. H. D. Baldwin	1897
Rev. Charles Smith	1860-62	*C. M. Flint,	1898
*Rev. A. T. Boynton	1862	*Rev. Hervey D. Griswold,	1899-00
Rev. Alvin Bailey,	1862-67	*Rev. J. F. Dayton,	1900
Rev. Francisco Dusenbery,	1868-70	*Rev. T. W. Carter,	1901
Rev. Herbert Austermel,	1870-71	*Rev. F. L. Hiller	1902
Rev. W. C. Phillips,	1871-74	*Eugene Merritt,	1903
*Rev. E. Perry,	1874-75	Rev. Abner Morrell	1904
*Supply			



CALEB BARTHOLOMEW

Membership List in 1904

- | | | | |
|----|---------------------|----|-------------------|
| 1 | Jesse Bartholomew | 23 | Coreva L. Hanford |
| 2 | Lettie Bartholomew | 24 | James E. Hamblin |
| 3 | Judson Beach | 25 | Carrie E. Hamblin |
| 4 | Winifred Beach | 26 | Edna M. Hamblin |
| 5 | Arthur C. Burr | 27 | Cora L. Hamblin |
| 6 | Olive C. Burr | 28 | William Muckey |
| 7 | John J. Banfield | 29 | Melvin Muckey |
| 8 | Calista Banfield | 30 | Lillian P. Muckey |
| 9 | Helen Barnett | 31 | Daniel Ogden |
| 10 | Alice Bryant | 32 | Adeline Ogden |
| 11 | Mary J. Carr | 33 | David Robinson |
| 12 | James M. Carr | 34 | Rosella Robinson |
| 13 | Agnes Carr | 35 | Esther Rockwell |
| 14 | M. J. Chapman | 36 | Mabel Rhodes |
| 15 | Dora B. Dusenbery | 37 | W. Monroe Schutt |
| 16 | S. A. Darling | 38 | Harry M. Schutt |
| 17 | Louise Dunham | 39 | Elroy Stanton |
| 18 | Ethel F. Elliott | 40 | Lydia J. Snyder |
| 19 | John Edsall | 41 | Delilah C. Snyder |
| 20 | Edna Edsall | 42 | Cyrus Tyler |
| 21 | G. Elbridge Hanford | 43 | Mrs. Cyrus Tyler |
| 22 | Loie E. Hanford | | |

Church Officers in 1904

Deacons; J. Beach, W. M. Schutt, A. C. Burr.

Trustees; J. Beach, G. E. Hanford, J. E. Hamblin.

Clerk; Miss D. C. Snyder.

Treasurer; Mrs. Edwin Snyder.

Pulpit Committee; J. Beach, J. Bartholomew, Mrs. Edwin Snyder.

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LIST OF DEACONS FROM 1804 to 1904.

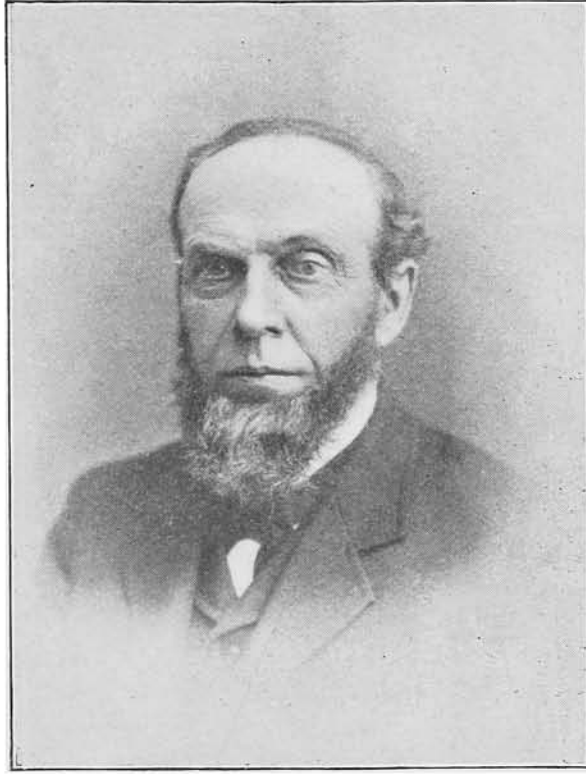
Samuel Hemingway, Nathan Hemingway, Henry Dunham, Alfred Heffron, S. Parmalee, Daniel F. Bills, Samuel Miller, Cabel Bartholomew, Judson Beach, W. Monroe Schutt, Arthur C. Burr.

LIST OF S. S. SUPERINTENDENTS.

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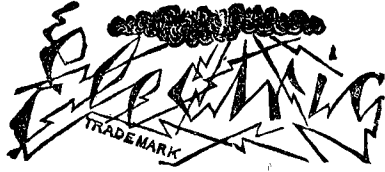
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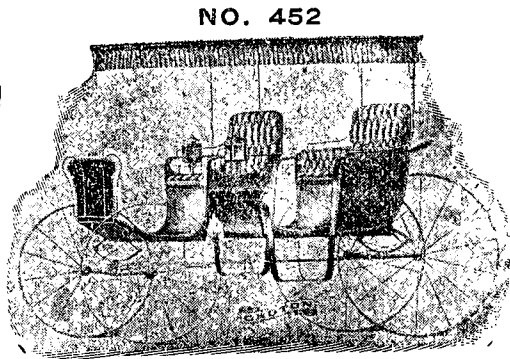
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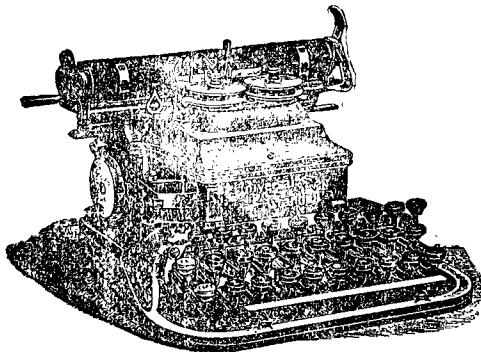
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