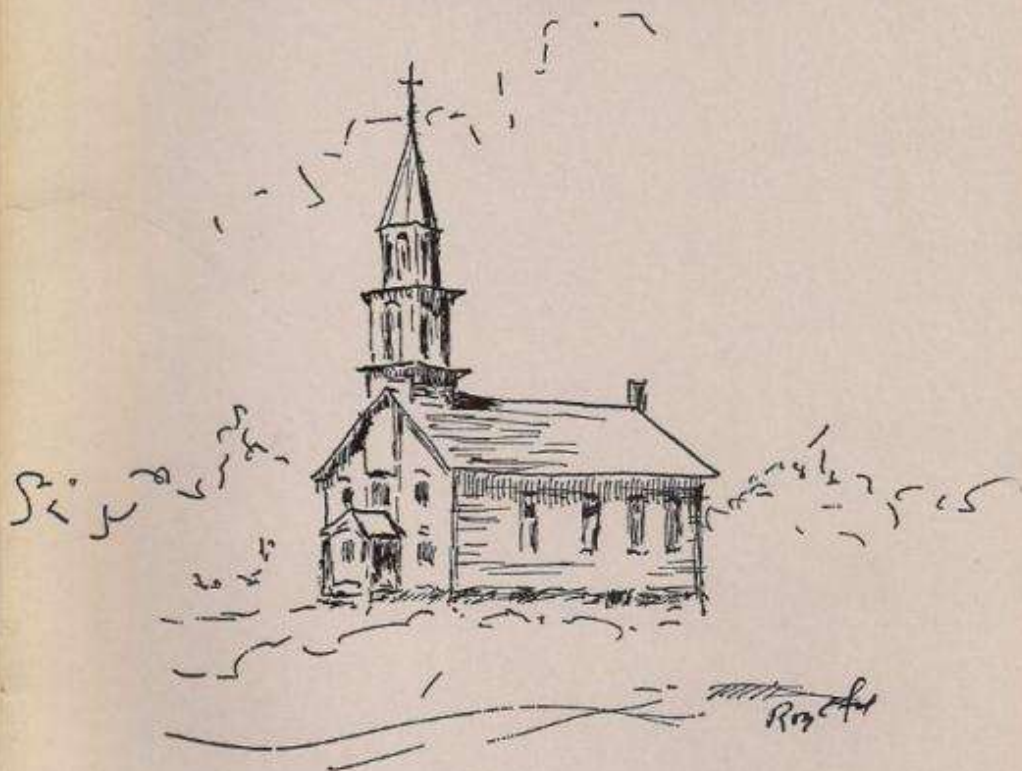


HISTORY
of the
First Presbyterian Church
of
Big Flats, New York



1827 - 1960

**First Presbyterian Church
Big Flats, New York
Ministers of Record**

1836	Rev. David I. Perry
1841-42	Rev. F. L. Whiting
1843-45	Rev. George W. Seaman
1850	Rev. J. N. Hurd
1860-64	Rev. F. Harrington
1865-66	Rev. E. S. Wilson
1867-77	Rev. William Atwood
1878-90	Rev. Stanley D. Jewell
1890-97	Rev. Henry T. Scholl
1898-00	Rev. Thomas Kerr
1901-03	Rev. William C. McCormack, Ph.D., D.D.
1903-10	Rev. H. B. Williams
1910-13	Rev. Albert T. Vail
1914-22	Rev. William Hansom, D.D.
1922-25	Rev. W. H. Chapman
1925-26	Rev. Devello S. Haynes
1926-28	Rev. John Knox, D.D.
1929-30	Rev. S. D. Angell
1931-40	Rev. William H. Chapman
1940-43	Mrs. Lillian H. Chapman, stated supply
1944	Rev. Elmer J. Stuart, D.D.
1945-49	Rev. Harry E. Malick
1949	Rev. Elmer J. Stuart, D.D.
1950-60	Rev. Benjamin Klauser

The dates are given in whole years because it is often impossible to tell from the records exactly when a particular pastorate began or ended. There was usually some interval between pastorates.

History

Settlers moved into this region after General Sullivan's expedition of 1779. A historical marker on the River Road near the old Eugene Berthod place (where the notorious Mountain House used to be) memorializes Christian Myneer who is supposed to have been the first settler. Other names which figure in the early history of the church are Clark Winans, Caleb Gardner and Captain George Gardner (or Gardiner) who came in 1788, Joel Rowley and John Winters in 1790, the fillers in 1794, Eleazer Owen and Charles Hammond in 1805 and Reuben Mundy in 1820.

Fifty years after the Sullivan Expedition this was a settled and growing community with large farms and several business places such as a mill, furniture factory, harness and blacksmith shops and general store. A school had been built and churches were being established.

The Department of History of the United Presbyterian Church has furnished the only official information concerning the founding of the church from the records of Bath Presbytery. Under date of Jan. 29, 1828, there is the following record. "The committee appointed at the last stated meeting to visit the town of Big Flatt and form a church if they should find the way prepared, reported that they had performed the duty assigned them and had on the 27th day of September last, organized a church which adopted as their bond of union the confession of Faith and covenant recommended by Presbytery. The committee also presented the Request of that church to be taken under the care of Presbytery. Resolved that the report of the committee be accepted and that the church of Big Flatt be received under the care of Presbytery." It also adds that "Mr. Nathan Reynolds took his seat in Presbytery as an elder of the church of Big Flatt." So the First Presbyterian Church of Big Flats was organized September 27, 1827, and was a member of the Bath Presbytery. When the Chemung Presbytery was organized in 1836 the Big Flats church was a member of that presbytery.

According to a note in the Minutes of the Trustees dating from 1843 the following were the original church members: Mr. and Mrs. Charles F. Fry, Mr. and Mrs. Nathan Reynolds, Mr. and Mrs. Joseph Pound, Mr. and Mrs. Jacob Dorn, Mr. and Mrs. Nathan Mundy, Mr.

and Mrs. John Reasor, Mr. Atwood, Mrs. Robert Miller, Mr. William filler, Miss Rebecca Miller, Mr. George Gardiner, Mrs. Henry Farr, Mrs. John Winans and Mrs. John Winters.

Towner's History of the Valley and County of Chemung, printed in 1892, states that Nathan Reynolds, Charles Fry (Frey or Frye) and Joseph Pound were elected deacons and that a flourishing Sunday School was held in Robert Miller's barn. The first preachers were Reverends Rouse, Ford and Jones; the first settled pastor was Reverend S. Harmon who was succeeded by Reverends Shaw, "Whitney, Mills and Clark. There is no church record of this.

An old subscription list which seems to be dated in 1821 includes pledges amounting to \$103 but at the end of 1823 only \$21.12 had been paid, although \$37.12 seems to have been collected later.

The earliest annual meetings after the founding of the church are recorded on a scrap of paper. The meeting of June, 1828, was held in the Centre School and the minutes are reproduced on the next page. A year later another meeting was held and adjourned to July when Eleazer Owen was chosen chairman, Benjamin Farwell secretary; Benjamin Farwell, John Winans and Charles F. Frey were elected trustees to succeed Charles Winans, Silas Mills and Charles F. Frey. John Reynolds was named collector and John Winans treasurer. In 1830 they met in the Union school house. Nathan Reynolds was moderator and Robert Miller secretary. Trustees for the next year were chosen: Eleazer Owen, Nathan Reynolds and William B. Cleves. They adjourned to meet the next year in the First Presbyterian Meeting House.

The following account, together with the record of the meetings of 1829 and 1830, were recorded on two sides of a sheet of paper. This and other old documents were found by J. Sloat Welles in the effects of his father, elder George M. Welles, and probably came from the Owens. Eleazer Owen was one of the church founders. His son, Stephen T. Owen, was elder from 1866 until his death in 1907. The old Owen house was on the site now occupied by the Paul Schweizer home. The Owen farm adjoined the Welles farm and George M. Welles, himself an elder from 1888 to 1932, was administrator of the Stephen Owen estate.

At the first Annual meeting of the first Presby-
-terian Church Society of the town of Big
held at the centre School house pursuant
to previous notice - on the 16th of June
1828. - Robert Miller was called to the
Chair -

Benj. Farwell was chosen Clerk of
said society -

John Winters was chosen Treasurer
of said society

John Winans was chosen Collector for
said society -

Robert Miller
Moderator

MINUTES OF ANNUAL MEETING, 1828

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Winans was chosen Collector for said society

Benj. Farwell, Clk---

Robert Miller, Moderator"

In 1829, according to Towner, a church was erected by William H. Reader, assisted by his brother Austin from Pennsylvania, under the direction of Benjamin Farwell, Eleazer Owen, Nathan Reynolds, Robert Miller, Charles Frye, John Winters, Clark Winans and David Reynolds, who were the building committee and probably furnished most of the means. There is a list of these names with the amounts opposite their names, ranging from \$100 to \$200, the total of which is \$1178. This would seem to be what it cost to build the church. In

a fire insurance policy of 1833 the church was valued at \$1600. The County Clerk's records include a deed to the church from Robert Miller, dated Feb. 23, 1832, which was the lot on which the church stands.

The men who built the church were all farmers and some had other interests. The following information about them is probably true but cannot be stated with certainty. Benjamin Farwell ran a furniture factory on the south side of the creek which runs past the town. Eleazer Owen built the Owen homestead which was burned a few years ago and which was where the present home of Paul Schweizer now stands. One of his sons was Stephen T. Owen who lived in the old homestead. Mary and Margaret Owen were daughters of Albert, another son of Eleazer, and lived in the house on the hill nearly opposite the Owen homestead. Nathan Reynolds (David was his son) built two brick houses, one of which still stands, about a mile or so south of Big Flats on the river road toward Elmira. The other house was torn down in 1878 and some of the material was used in the construction of the house where William T. Smith now lives. This was built by James Smith who was the father of William T. Smith, Sr., and grandfather of Maynard Smith. Robert Miller must have lived near the present church. He owned the land now occupied by the old cemetery and the church. Towner, in his history, states that a Sunday School was held in Robert Miller's barn before the church was built. When Matt Welles built his present house metal was unearthed which indicates that Miller's barn or house might have been located there. Charles Frey lived on the farm about two miles north of the village which finally was owned by the Livesays who built the house occupied by the Wheatons a few years back. John Winters owned the Martin Hammond farm just east of the village. Clark Winans built the brick house in which Dr. George O Hanlon now lives. It was built of brick made on the spot from clay dug near Sing Sing Creek across the road from the house of Henry Farr, Sr.

In the early period of the church, probably in the 1830's, money seems to have been raised by numbering the pews which were called slips and assigning a value to those in the center of about \$75 and those on the sides of about \$35. Then various members chose slips which then became a responsibility for raising the amounts which

those slips represented. This was called "Meeting House Division". One list, dated 1836, enumerates the slips assigned to Nathan Reynolds, John Winters, David Reynolds, Eleazer Owen, Clark Winans, George Gardner, Charles F. Fry, Robert Miller, Henry Fuller and "minister". Another list gives the names of the donors, the slips they chose and the amounts involved. The names are J. J. Barton, J. C. Wells, David Reynolds, J. McNulty, Robert Miller, Henry Fuller, J. Dorn, H. Wormley, Charles F. Fry, B. Farwell, George Gardner, Nathan Reynolds, John W. Winters, Clark Winans, Eleazer Owen, N. Mundy, Joseph Pound, H. Farr, Alexander Reynolds, J. Buck and John Huey. The total amount adds up to \$1701.50. For this list there is a diagram of the church with the numbers of the slips and the names of those who chose them. Accompanying this is what apparently was a worksheet written in pencil

CHURCH AND CARRIAGE SHEDS IN THE EARLY 1900's



There were ten sheds back of the church and these were secured by deeds like any other deed to land. One deed of 1857 transfers a ten by sixteen lot at the east end of the row of sheds from Nathan Reynolds to Matthias H. Welles. A note states that he built a shed for \$20. Then in 1883 he transferred it to George M. Welles. The four sheds east of the church were leased in 1889 by the trustees of the church to Valentine Farr, Uri Goff, James E. Farr and Lewis Fitch. Marvin Olcott used the sheds back of the church to build a cabin for the Boy Scouts on the Taylor farm. Matt Welles used half of the shed at the side of the church for a garage and the other half for a shop.

Two isolated sheets of records contain the information that Rev. David I. Perry was called in 1836 at a salary of \$400 together with a house and firewood, \$100 of which was to have been secured from the A. H. Miss. (American Home Mission) Society. The next year this pastoral relation was dissolved because the church could not fulfil the terms of the call.

The next church records cover the years 1843 to 1845. The first minister mentioned is Rev. F. L. Whiting. Trustees were Henry Farr, Lorenzo Brown, George E. Carpenter, Elijah B. Owen, John F. Smith and H. F. Kingsbury who was clerk. The trustees passed the following resolution: "Resolved, that we believe as Christians we ought to make an effort to support the Gospel in this place." Apparently they had promised Rev. Whiting \$350 and \$45 for house rent for the year, but they had much difficulty in raising the money and during the ministry of his successor, Rev. Seaman, they were still considerably in arrears on his salary. However, they agreed to pay Rev. Seaman \$230 for the year, furnish him a house and keep his cow for the year. By 1845 they decided that they could not raise money for the minister's salary.

John B. Sexton wrote an article about the early history of the church in the Blossburg Advertiser in 1904. In it he wrote as follows. "While the church has been reseated we could locate the pews of the largest portion of its congregation of years ago, the Gardiners, the Reynolds, the McNultys, the Owens, the Miniers, the Noyes, the Farris, the Hammonds, the Fullers, the Pounds, the families of Judson M. Park, Henry Lovell, Samuel K. Wolcott, David Bonham, William A. Tuttle, Patrick Haggerty, James Hughson, Nathan and Reuben. Mundy, John W. Hughson, the Winters, Winans and Sexton families, John F. Smith and his sister, Perry Burdick, Amasa Burt, John W., Durham and many others.... The larger number of.... these old occupants.... are now sleeping.... in the city of the dead.... that adjoins this old church edifice."

The session records for 1845 to 1860 are missing. Probably the church continued and had services during much of this time. There is a subscription list dated May 14, 1850, amounting to \$303 to pay Rev. J. N. Hurd, for preaching one year. Rumor has it that sometime during this period a minister tried to introduce Episcopalian aspects of worship which resulted in a division in the church and led the

trustees to close the church for a time. The minutes of the trustees state that in 1846 their number was reduced to three and that C. L. Gardiner was elected for three years, G. E. Carpenter for two years and John Minier for one year. In 1856 the church was painted and a stoop built but it was necessary to make a special effort to pay the cost of \$30. In 1859 the annual meeting was officially called twice and each time ended with "no quorum".

The trustees in 1854 resolved to purchase a lot from N. Reynolds for a parsonage. This was not done but they did purchase a manse. The County Clerk's records include a deed dated Dec. 18, 1854, from Thomas Noyes to Stephen T. Owen, Levi Rose and William Butler, trustees of the First Presbyterian Church, for the consideration of \$1075, of the house and lot which was the original manse. Thomas Noyes' home in Elmira was sold to the organizers of Elmira College and is the site on which the original building of the college now stands. He purchased this house in Big Flats in 1854 and that same year sold it to the church for its manse. Subsequently he lived in the house built by his son, H. B. Noyes, in East Corning which is now the Lucas homestead.

**THE OLD MANSE PURCHASED IN 1854 AND REPLACED BY THE
PRESENT MANSE IN 1912**



1860. From 1860 on the church was regularly supplied with pastors except for periods between pastorates which sometimes extended over several months. In the earlier part of this period they often had difficulty raising money for church expenses. As late as 1868 they still owed money to Rev. Harrington although he had not been minister since 1864.

At the beginning of this period the elders were Martin Hammond, William Butler and Thomas Noyes, who is said to have been a ruling elder in Auburn. The names of Elijah B. Owen and Stephen T. Owen appear in 1864 and C. Wolcott in 1867. At the end of the period the elders were S. T. Owen, C. Wolcott and William Butler. L. L. McNulty and John Minier were deacons.

The church settled accounts with Rev. Harrington and built a fence around the meeting house at a cost of \$20. They also moved the pulpit from the south or entrance end of the church to the north end and turned the pews around to face the pulpit. The present pews are butternut made from lumber from the farm of Valentine Farr and they may have been installed at this time. The church was repaired but they had to borrow \$400 from the Church Erection Fund of the General Assembly to payoff remaining debts. Legal matters were entrusted to trustees William Butler, John M. Burt and John Minier.

In 1864 the session decided to have services Sunday evening and prayer meeting on Friday evening, and the trustees decided that the congregation should stand to sing and bow in prayer.

1870. In 1875, probably under the influence of Rev. Atwood, the rotary system was adopted for the election of elders and deacons, but it was not carried out. Elders elected were John Burt, Stephen T. Owen and Charles Wolcott. The following were elected deacons and their terms of office was decided by drawing lots, W. H. Farr one year, John Minier two years and James P. Smith three years.

The trustees were supposed to have been following the rotary system since the '40's but in the '70's the trustees were N. S. Mundy, James Smith and John Burt, and during the '70's, '80's and '90's the same persons were repeatedly elected and often to succeed themselves.

Some difficulty regarding pulpit notices is reflected in the decision of the elders that pulpit notices must be religious in character, signed by a responsible party and approved by an elder before being given. Efforts were made during this period to have Baptist and Methodist Churches join with the Presbyterian in services during the week of prayer. The Baptists held out but for some years various forms of union were carried out by the Methodists and Presbyterians.

1880. In April of this year the presbytery met at Big Flats and the session voted special thanks to the other churches, Baptist, Methodist and Episcopal, for their assistance in housing the meetings and delegates.

Rev. Jewell came in 1878 after the death of Rev. Atwood who had been ill for some time before, but it was not until 1880 that action was taken to elect an elder for Burt whose term was supposed to have expired. Then the existing elders, Wolcott, Owen and Burt were reelected. At the same time W. H. Farr was re-elected deacon and probably the others, John Minier and James P. Smith, continued in office. At this time it was decided that deacons and elders should hold office for life. There were three trustees during this period and those who served most of the time were S. S. Smith, N. S. Mundy, John M. Burt and John Griffin.

This was a period when Big Flats was a prospering community. There were five churches, a school, Mason's Hall, hotel, dry goods store, milinery store, a bakery, drug store, four grocery stores, several blacksmith shops, a wagon shop and a harness shop. Rich tobacco land surrounded the village and two near-by creameries produced butter and cheese, nearly a hundred thousand pounds of butter and over a hundred thousand pounds of cheese per year.

According to the records the church moved forward significantly during the rather long pastorate of Rev. Stanley D. Jewell. Church members in 1881 were given as 90, and 115 in 1886. The pastor's report for 1881 states that the average attendance at the morning service was 160, at the evening service 70, at prayer meeting 25 and at the out-station 60. The out-station was in a school house in East Corning where the minister conducted services every other week, and

at which there was a regular Sunday School. Also, in 1881 Sunday School membership was given as 175 with an average attendance of 95. Sunday School members included 50 adults, 80 intermediates, 30 primary, and 90 members of the Sunday School attended church. Prayer meeting during the week and a young people's society met regularly, there was a Women's Missionary Society, an organization of the girls, another called the Willing Workers and a choir which 1886 participated in a music festival in Elmira.

The pastor's report noted that there had been no cases of discipline in 1886 but there had been a "disgraceful scandal". Apparently this refers to an incident when one of the leading men of the church had been found intoxicated in the hotel and had been taken home by another church member. The pastor presented the case to the session with the obvious intent of expelling him from the session if not from the church. One of the elders is reported to have said, "We are not here to condemn. It is our duty to help our brother". The offender replied, "If that is the way you feel, then, with God's help, this will not happen again". So far as is known it never did and he continued to be one of the leaders and staunch supporters of the church.

The pastor also reported that some who had been alienated from the church were returning, nearly all of the Sunday School attended church, most of the children of members had been baptized, the Shorter Catechism was regularly taught in the Sunday School, but not all members of the church attended Sunday School. There was not enough reverence for the Lord's Day and doubtful amusements such as dancing and attendance at theatrical entertainments were being practiced. Things were not yet perfect!

The church was valued at \$3500 and the manse at \$1200 and there was no debt except that some of the \$400 borrowed in 1868 had not yet been paid. In 1882 congregational expenses were \$1206 and benevolences \$200. Some effort was made for union with the Baptist Church but no conditions were given and it probably did not progress very far.

Elders in 1888 were John M. Burt, Stephen T. Owen and Charles Wolcott but since Mr. Wolcott was usually unable to attend (part of

this time he was not living in Big Flats), additional elders were elected, namely, William E. Farr, John G. Griffin and George M. Welles.

The church report of 1882 lists three deacons and states that \$20 was raised from collections for the poor. The 1887 report states that no poor had accepted assistance. There were still three deacons in 1888 but the report of 1892 does not list any deacons and nothing more is heard about them until the creation of a new board in 1958.

1890. At the beginning of this decade the elders were the same as before but there was a change of pastors, Rev. H. D. Scholl succeeding Rev. Jewell. There were still only three trustees and most of them were repeatedly elected to succeed themselves, the following names frequently recurring, N. S. Mundy, John Griffin, John M. Burt, Enos Smith and Fred Hughson.

There were two cases of discipline. One involved a single man who had been working for a church member but who is said to have been "wandering from the right way". He met with the session, was counselled and advised to discharge his Christian duties. Apparently he was a rather irresponsible person and later left the community. Another was asked to meet with the session and show cause why he should not be dismissed. He was later convicted of crime and imprisoned, and also dismissed from the church.

The church roll was revised. A list was made of the "tangible" (active) members, and a list of "those living in town" which was divided into those who attended church and those who did not. The membership was divided into six areas and an elder assigned to each one.

Annual reports indicate that the church membership was about 80, increased to 90 in 1895. Sunday School membership was 76 in 1893 and 86 in 1895. Union revival services with the Methodist and Baptist Churches were held after the week of prayer in 1896. Services were still being held at the East Corning school. The Christian Endeavor Society, which was organized in 1895 with Mrs. Nathan Miller as president, had a membership of about fifty and was very active. They purchased a piano for their services and for the use of the church. There was also an organization of the young ladies called the

United Workers. The weekly envelope system was started in 1899 and arrangements were made for quarterly collections for benevolences. Services regularly held consisted of the morning church service, evening service, Sunday School, Christian Endeavor and weekly prayer meeting. At least part of the time there was a director of music, Mrs. Nathan Miller being engaged in 1891 at \$30 per year.

Rev. H. D. Scholl received a salary of \$700 per year, use of the manse and four weeks vacation, and Rev. Thomas Kerr was engaged in 1898 under the same conditions. In 1892 the amount raised for congregational expense was \$1160 and \$400 for benevolences. In 1893 the amounts were respectively, \$1332 and \$350; in 1895 \$866 and \$321; in 1899 \$1113 and \$303. The pastor's report of 1895 mentions the farmers' difficulties due to hail storms, grasshoppers, drought and low prices for tobacco which was the main cash crop.

The manse was renovated in 1898 by the Ladies Aid Society, Mrs. Emily Hughson president, at a cost of \$165. In 1899 a committee of elders and trustees consisting of Messrs. Burt, Griffin and Hughson was appointed to get an architect and plans for remodeling the church and providing parlors.

1900. At the beginning of this period, Dr. William C. McCormack pastor, the church was remodeled but no parlors were added. The trustees reported that \$219 had been raised. The roof and foundation were repaired. A number of gifts were made to the church, a memorial pulpit and Bible by Encie Carpenter Smith in 1902, and a communion table presented by Mrs. Sarah Noyes, all of which are still in use. Mrs. N. P. Fassett presented an organ for the prayer meeting room, the ladies of the church provided individual communion cups, the trustees purchased 200 copies of the Revised Confession of Faith, and at this time the stained glass memorial windows were installed.

Elder John M. Burt died in 1900 and elder Stephen T. Owen in 1907, he having been an elder for forty-three years. The other four continued, Charles Wolcott, William E. Farr, John G. Griffin and George M. Welles. There were many changes among' the trustees. Fred W. Hughson and John G. Griffin continued but new names are H. W. Farr, W. H. Fan, J. E. Farr, H. M. Fox, Charles Schultz, G. M.

Welles, James P. Smith and F. C. Gowan. In 1903 Mrs. Hughson was elected but declined. Then in 1906 the number was increased to five and three women were elected, Mrs. J. E. Fan, Mrs. E. F. Lucas and Jane Fan Capron. In 1909 the time of the annual meeting was changed from June to January.

In 1908 there were 105 members of the church and 88 enrolled in the Sunday School. Congregational expense was \$1400 and benevolences were \$185. The Ladies Benevolent Society reported that they had \$506 in their treasury.

1910. Rev. Albert T. Vail was called in 1910 and Dr. William Hansom in 1914, each at a salary of \$800 with free use of the manse and one month's vacation. During the ministry of Dr. Hansom the church membership rose from 103 to 133 and Sunday School from 83 to 127. Congregational expense rose from \$1040 to \$15'68 but missionary giving remained about the same, something over \$200. In 1916 mention is made of contributions to the salary of Miss Sarah C. Smith in Sapparo, Japan.

A memorial was written concerning Charles Wolcott who died in 1915 and who had been an elder for fifty years. Special thanks were given to Mrs. Sarah Noyes in 1913 "in remembering our church with a generous bequest".

After the passing of Charles Wolcott three elders remained, those elected in 1888, William E. Fan, John G. Griffin and George M. Welles. In 1910 they returned to the old system of three trustees and elected F. C. Gowan, J. E. Farr, who died about this time, and W. H. Farr. Later Charles S. Wolcott, son of Charles Wolcott, joined the board. By 1915 they returned to the former system of five trustees and new names appeared, Charles M. Voight, Matt (Mattias H.) Welles, Loren Clark, Edwin Rhodes and Mrs. Martin Hammond.

In 1912 it was decided to build a new manse. The Ladies Benevolent Society was asked by the trustees, E. F. Lucas, F. C. Gowan and C. S. Wolcott, if they would be willing to contribute the money they had on hand toward a new manse. Shortly thereafter, but after considerable discussion, they agreed to do so. Mrs. Nathan Miller was president and Mrs. Susan B. Hughson was secretary. A special church meeting was called by the trustees named above and elders

G. M. Welles, John G. Griffin, W. E. Farr and Charles Wolcott, which authorized the trustees to proceed with the building, using the money from the Ladies Benevolent Society, securing subscriptions and borrowing the balance. Elder George M. Welles agreed to match the contributions of others and gave at least \$700. A final report two years later indicated that the new manse cost \$4353, that the Ladies Benevolent Society contributed \$1084, subscriptions amounted to \$1528 and outstanding notes were \$1650.

1920. The three older elders having passed away, John M. Burt in 1900, Stephen T. Owen in 1907 and Charles Wolcott in 1915, only the three elected in 1888 were left, William E. Farr, John G. Griffin and George M. Welles. Three others were elected in 1921, Edwin W. Rhodes, Charles S. Wolcott and J. Sloat Welles. Elder John G. Griffin died in 1929, having been an elder for 41 years and frequently a trustee as well.

There were five trustees elected in rotation for five year periods and usually re-elected to succeed themselves, among whom were Mrs. Emily (Mrs. Martin) Hammond, Edwin Rhodes, Fred Voight, Matt Welles and Loren Clark. The date of the annual meeting was changed from January to March. The trustees were asked to act as a committee to "handle" the every member canvass, and a couple years later this canvass committee was to include benevolences, and various schemes were tried to increase the giving.

This decade witnessed a procession of ministers. Dr. Hansom was pastor at the beginning, having been here since 1914, but he was in failing health so that Rev. W. H. Chapman, assisted by Mrs. Chapman, became stated supply in 1922. Mrs. Chapman did much of the preaching and most of the pastoral work. The prayer meeting and other meetings were often held at the manse. Rev. D. S. Haynes was called in 1925 but stayed only about a year, to be followed by Dr. John Knox and then Rev. S. D. Angell both of whom were here about two years.

However, during this decade membership increased. It was 134 at the beginning and 165 at its close. The Sunday School had its ups and downs, being about 125 at the beginning and the same at the end although it had reached 155 in 1924.

This was a period of inflation which is reflected in the sharp increase in church expenses. Dr. Hansom had begun his ministry in 1914 at a salary of \$800. In 1921 the church budget was set at \$1400 and the next year's report gives congregational expense at \$1090 and missions \$426, miscellaneous \$244. By 1925 Rev. Haynes was called at a salary of \$1800, plus the manse and a month's vacation, and the next year the budget was raised to \$2200. The report covering 1926 states that congregational expense was \$1914, benevolences \$364.

By 1922 pledges for the new Sunday School rooms amounted to \$377 and talk began concerning building an addition to the church. The trustees were authorized to build Sunday School rooms so that they could be used as church parlors also. An architect was secured and plans were drawn, but building was deferred.

1930. Rev. W. H. Chapman was again called as pastor, assisted by Mrs. Chapman, at a salary of \$1500. There was much talk of church union, probably with the Baptist Church, and a committee was appointed to explore the matter. A specialist was engaged to discuss the proposition but at the last minute he was unable to come, the matter "grew cold" and the church turned instead to a program of renovation of the church. \$2400 was raised for this purpose, and paid, just before the depression of the 1930's so that the project was completed. By 1933 the church was two months behind in the minister's salary.

Much was done. The plaster was repaired and finished in the present rough texture. The imitation beams were put on the ceiling, arches constructed back of the pulpit and a new stairway and paneling was constructed at the front entrance. Another large pulpit chair and the balustrades on each side of the platform were made. Most of these improvements were designed J. Sloat Welles who also furnished much of the material and did most of the cabinet work and carving.

Elder G. M. Welles died in 1932, thus reducing the number of session members to four, William E. Farr, Charles S. Wolcott, Edwin Rhodes and J. Sloat Welles, who was elected clerk to succeed W. E. Farr who had been clerk for over forty years and had tried to resign several years before. During this period it was decided to close the church during August and the first Sunday in September, the min-

ister's vacation period. The five trustees had been elected in rotation for five year terms and usually to succeed themselves, E. W. Rhodes, Fred Voight, M. H. Welles, August Bottcher and Fred Neilitz, but in 1937 the board was enlarged and three women elected, Mrs. M. H. Welles, Mrs. Maynard Smith and Mrs. Henry Minier, Sr.

1940. Rev. Chapman died in 1940 and the church desired to retain Mrs. Chapman as stated supply. Women were not permitted in the Presbyterian ministry at this time so the matter was referred to the presbytery which gave its approval, Rev. Harry E. Malick of Horseheads to be moderator. Mrs. Chapman continued until her retirement in 1943. Dr. Stuart, retired, of Corning supplied the pulpit for about a year until the call of Rev. Malick and then again for a short time after Rev. Malick left until the present pastor, Rev. Benjamin Klauser, was called in 1950.

Elder William E. Farr retired in 1944 and died in 1947, having been an elder since 1888, 59 years, and clerk of the session for much of that time. On Mar. 26, 1944, a delegation went to his home and presented him with a special gold cross in appreciation of his lifetime service to the church. He was also presented letters from the moderator and clerk of General Assembly and the moderator and clerk of the Synod of New York.

Marion Rhodes and Ezra Wolcott had been elected elders in 1941 and George M. Welles II, was elected in 1947 after the death of William E. Farr, and these together with Edwin W. Rhodes, Charles S. Wolcott and J. Sloat Welles comprised the session. Thus the session consisted of three sets of father and son. Trustees during this period were mostly the same as those elected in 1937. Usually they were re-elected to succeed themselves but two new names appear, Henry Minier, Sr., and Mrs. Maud Peterson.

The Good Will Class consisting of younger adults raised money to paint the church and \$500 was spent to insulate the north and west sides of the church building. Toward the close of the decade there was serious consideration of building the Sunday School rooms and church parlors which had been discussed some twenty years before. At a special meeting of the church in 1948 authority was given the Good Will Class to raise funds to build an addition to the church and elder George M. Welles was named chairman of the planning committee.

This was the period of the Second World War and there was a camp for Conscientious Objectors in Big Flats. It was a question what the relation of the church to the camp should be, but after some discussion it was decided that the church should be open to them the same as to any other persons, and there was an expression of appreciation for the services to the camp by church members and by Mrs. Chapman who was minister at that time. There were also many appeals for contributions to various funds for war-time purposes. The presbytery asked for \$1000 for benevolences which was considered impossible in view of the need for additional church building. There was also a quota of \$1600 for the Restoration Fund which was met but only after considerable difficulty.

The church was quite active during this period. A New Life movement was inaugurated and elders were to assist the pastor in greeting people at the close of the services. At the Easter Service in 1949 the church was filled, 225 people being present, twenty children were baptized and eleven adults joined the church, and a large choir assisted in the service.

1950. Rev. Benjamin Klauser began his ministry about the middle of 1950. The church membership was 168, Sunday School enrollment 135, congregational current receipts \$4674 and benevolences about \$300. By 1954 congregational expense was \$7365 and benevolences \$710.

Also at the beginning of this period a major capital improvement was made, that much talked of addition of Sunday School rooms and parlors. Under the leadership of the Good Will Class plans had been made and money raised for this addition to the church. This included a large auditorium for church meetings, suppers, and Sunday School, with a sizeable equipped kitchen and rest rooms at one end, a stage and class rooms at the other end, with another large class room below the stage end. A report in 1951 stated that \$12,284 had been paid on the new addition and the trustees borrowed \$3000 from a church member and \$2000 from the presbytery. In two or three years all debts were paid. Much credit is due elder George Welles and trustee Fred Neilitz for their constant supervision and work on the building, and to Ezra Wolcott for the use of his machines.

The addition, called Presbyterian House, is available for all church activities and for other groups working on worth-while projects, such as committees for Community Day, Scout Troops, women's groups and others. The Horseheads Central School District rented the new Sunday School rooms for a time while the new school was being built, and since about 1953 the Big Flats Rotary Club has been holding its weekly meetings here, being served by the ladies of the church.

Several repairs and some remodeling was done for the manse at the beginning of the period. Later other repairs were made, a new roof in 1956 and new siding in 1959. Also the church steeple and roof were repaired, the church was redecorated, the stained glass windows were repaired, and in 1960 Ezra Wolcott and Sons blacktopped the parking area. In 1954 a Baldwin electric organ was purchased for the church at a cost of nearly \$3000. The \$1000 given by Mrs. William T. Smith in memory of her parents, Mr. and Mrs. Edward J. Rhinehart, was used for this purpose and Mrs. Maynard Smith contributed another \$1000, the balance being paid by the church. Chimes were added in 1958 and tone cabinets in 1960.

Elder Charles S. Wolcott died in 1950 but it was not until 1955 that Henry Minier, Jr., was elected to complete the number of elders. In 1956 the rotary system was adopted for elders. Elder Edwin W. Rhodes was unable to attend meetings, J. Sloat Welles resigned and Fred Voight and Richard Burt were elected. At this time the session consisted of Voight and Burt, Henry Minier, Jr., Marion Rhodes, George Welles and Ezra Wolcott. The session approved the appointment of a General Presbyter to serve both the Steuben-Elmira and the Binghamton Presbyteries.

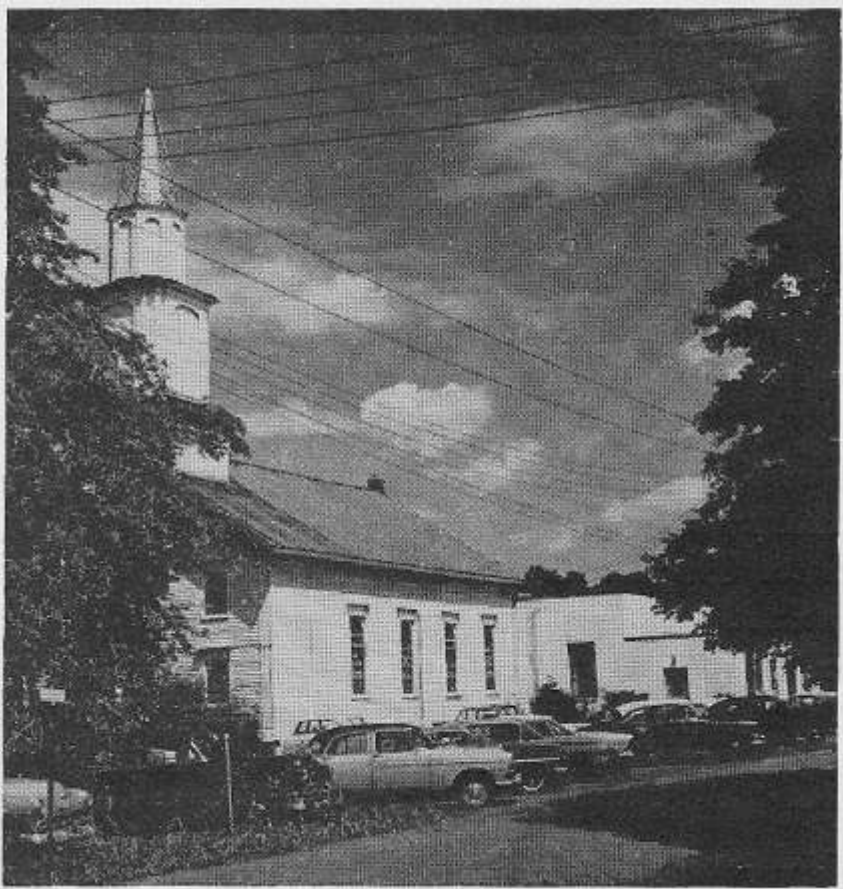
During the ministry of Rev. Klauser a Daily Vacation Bible School has been held for several summers, the last in 1960 in cooperation with the Methodist Church. A Nursery School during the time of the church services has been established to care for the children of the many younger parents who are attending church. The Youth Budget was begun in 1956 and by 1960 the regular contributions of about 65 children and young people amounted to something over \$400 a year. Meetings of presbytery, special programs of presbytery com-

mittees, and special plans and offerings proposed by Assembly or Synod have been conscientiously attended or observed by the minister, elders and others.

The church was incorporated at a special meeting in 1954 and this required that there be nine trustees, three elected each year for a three-year term, and no one to succeed himself except after one year. From this time on many new names appear, about half of them being women. In 1958 a board of deacons was inaugurated consisting of nine members, three to be elected each year for a term of three years.

This period "was another one of inflation and rising prices. The minister's salary had been increased from \$2700 to \$4500, current congregational receipts were \$8986, special receipts \$113 and benevolences \$1333. The church roll had been revised frequently, inactive members being put on an inactive roll, but church membership at the end of 1959 was 201, Church School enrollment 112. There were six elders, nine deacons and nine trustees.

THE CHURCH AS IT APPEARED ON A SUNDAY IN JULY, 1960



Welcome Class and Good Will Class

The Welcome Class was organized in 1928 with August Bottcher as president. This is a Sunday School class of not-young people which meets each month for business and social purposes. It has always been their practice to read through the Bible from beginning to end and each month to appoint a teacher or teachers from among their members for the Sundays of the coming month. The monthly meetings are usually in the form of a picnic supper with a small committee in charge. After this is their business meeting and then the program which consists of talks on religious subjects or other matters of interest, reports of conferences or some member's recent trip. The class was quite active in church affairs in the 1930's and 1940's, a goodly number attended Sunday School, and forty or fifty were present at the monthly social meetings.

Another group, the Good Will Class, is composed of young adults. This is in part an outgrowth of a Fireside group, organized by Mrs. Chapman during the '30's. This was a kind of Westminster fellow-ship, composed of young people who met at the manse Sunday evenings for supper which was followed by a worship service and discussion. In the 1920's and 1930's there was a Philathea class of girls and young women of which Mrs. George M. Welles was leader for some time and Mrs. Annah Manning later, and a Baracca class of boys and young men of which Mrs. Loren Clark was teacher. The Good Will class of younger married couples apparently was made up of the grown-up boys and girls who had been members of these earlier classes. It was active in doing things for the church such as insulating and redecorating the building, and it was this group which obtained the permission of the church to proceed with the building in 1950 of an addition to the church for Church School and social purposes. It continues as a social organization which holds monthly supper meetings, with about thirty or more in attendance, in Presbyterian House, and these suppers are usually followed by programs. It represents the interest of the younger segment of the church membership in the affairs of the church. Occasionally both classes hold a joint meeting which then becomes a family church night ..

Memorials

When the church was remodeled about 1900 the stained glass windows were put in the sanctuary. They are memorials to the following: Jennie Rowley Griffin, N. S. Mundy, Owen, John M. Burt, John and Emily Minier, Henry and James Farr, Mrs. Henry Farr, and the Christian Endeavor Society.

Jennie Rowley Griffin was Mrs. John G. Griffin who died in 1895. As Miss Jennie Louise Rowley she joined the church in 1879. Mr. Griffin was received in 1885 was a trustee most of the time from 1886 to 1905 and elder from 1888 to 1929, the year in which he died. Their daughter, Mrs. Annah Griffin Manning, is a present member, long active in the Presbyterian.

Mr. and Nathan S. Mundy were original members of the church in 1827 and Mr. Mundy was a trustee most of the time from 1870 to 1893.

The Owens were leaders in the church for a long time. Eleazer Owen was one of those who erected the church and was elected trustee in 1830. Elijah B. Owen was trustee most of the time from 1843 to 1864. Stephen T. Owen was trustee from 1852 to 1860, and elder from 1866 until his death in 1907. A. G. Owen was trustee from 1864 to 1866.

John M. Burt was a prominent leader in the church for a long time. He was trustee in 1866 and elder in 1875 and continued as trustee and elder from those years until his death in 1900.

A Minier (Myneer) was probably the first settler in this region in the 1770's. John Minier was a trustee in 1846 and again 1855 to 1870. John and Emily's descendants have been connected with the church continuously. John R. Minier was trustee 1905-7 and 1940-50, Henry B. Minier, Jr., 1954, Sam Minier 1955-8, and Henry B. Minier, Jr., was elder 1955-8. Mrs. Sam Minier is the present choir director.

Throughout all the early history of the church up until the present time the Farrs have been active in the church. Henry Farr was trustee in 1843, and William Henry Farr 1880-3, 1902-5 and 1908-11. J. E. Farr was trustee in 1905 and 1909-13, and Mrs. J. E. Farr 1906-9,

one of the first three women to serve in this capacity. One of the most outstanding records is that of William E. Farr who was elder from 1888 to 1947, the year in which he died, and was clerk from 1890 to 1932.

The Christian Endeavor Society was organized in 1895 with about fifty members, Mrs. Nathan Miller president and later Mrs. E. B. Davis. It was an organization of the younger members which did much to foster the spiritual life of the church. It had charge of the evening services during the summer of 1896, stimulated interest in the prayer meetings, made contributions to missions, and was a very active group in the period around 1900.

Other memorials would include the pulpit and Bible in memory of Mrs. Encie Carpenter Smith, the large pulpit chair and balustrades made and carved by J. Sloat Welles, the two flags given in memory of Mr. and Mrs. Fred Flasphaler, the \$1000 given by Mrs. William T. Smith in memory of her parents, Mr. and Mrs. Edward J. Rhinehart, and the Louise F. (Mrs. George M.) Welles Fund of \$2000 which she herself gave. Mrs. Sarah Noyes gave the communion table and a legacy of \$1000. She was the daughter-in-law of Thomas Noyes from whom the church bought the manse and her daughter was Mrs. Edward F. Lucas. In 1960 Miss Martha Lucas, a daughter of Mrs. Edward F. Lucas, made a bequest of \$2000 to be added to the Noyes Fund.

Women's Activities

There is almost no mention of the work of the women of the church in the early records. All the officers were men but there can be no doubt that the women were active in such things as preparing church suppers, teaching in the Sunday School, providing many kinds of special services and in supporting missions and the work of the church. In 1916 a resolution of appreciation was given to Mrs. Martin Hammond for preparing the elements of communion for some thirty years. Mrs. Edwin W. Rhodes, wife of elder Rhodes, was identified with the primary department of the church school for very many years.

The Women's Missionary Society was organized by Rev. Jewell in 1879 at the time when such societies were being formed throughout

the presbytery. The purpose of the society as stated in the constitution was to "extend the kingdom of Christ to the women of the world", but this was soon changed to "extend the kingdom of Christ throughout the world". There were about forty members at the beginning and membership rarely "was below thirty. Meetings were held each month in the various homes and attendance varied from five or six to as many as thirty but usually was in the twenties. The Big Flats area was divided into districts: The Corning Road, Horseheads Road, Narrows Road, the Village, and the Wolcott or Sing Sing district, in each of which there was an appointed collector of the dues of two cents per week, and reports of collections were made, monthly at first and then quarterly.

Mrs. Mary Tiftt was president the first eleven years except for one year. Later presidents for periods of several years were Mesdames W. K. Fosdick, Judson Manning, Loren Clark, J. Sloat Welles, Miss Harried Easterbrook. For a number of the early years Mrs. Stephen Owen was secretary, and then Mrs. Judson Manning and Mrs. D. L. Churcher, each for several years. Toward the beginning Miss Cordelia Burt was treasurer, and Mrs. M. H. Welles and Mrs. Harry Taylor also served for considerable periods.

The meetings consisted of devotionals, special programs with missionary or general Christian emphasis, studies of peoples and missionary work in many foreign lands and in this country. Most of their money was raised by their dues which they collected consistently. They contributed \$25 a year for over forty years to the salary of Miss Sara C. Smith, a niece of Mrs. Stephen Owen, who was a missionary in Tokio, Japan. They sent boxes of clothing, bedding and such, often worth \$40 or \$50 to frontier missionaries, mission schools and hospitals. Money was sent also to the Presbyterian mission boards. In the first five or six years they had contributed \$158 to foreign missions and \$258 to home missions, and in the first twenty-five years they had raised \$1872 for missions. They often helped local persons and causes.

A group of young ladies called the United Workers was organized in 1894, Miss Louise McNulty, president. In 1901 this was reorganized and its name changed to the Ladies Benevolent Society, with Mrs.

E. F. Lucas as president. This was the women's social and moneyraising organization. Their purpose was to promote sociability, a spirit of Christian usefulness, and improvement of the church property. Specifically they were to take charge of the dishes, linen and silver of the society. Their meetings were held in various homes and the average attendance was about twenty. The program consisted of devotionals, plans for their work, reports of accomplishments, and a social period.

The decade 1910 to 1920 furnishes an example of their work. Their presidents were Mesdames E. F. Lucas, Nathan Miller, Martin Hammond, Fred Hughson, John McNulty, Emily Minier and Lucy Smith. They did such things as build a sidewalk and put in electric lights at the manse, repair the organ, clean the church, pay liberally toward the church debt (probably in connection with the building of the new manse), redecorate the church, arrange receptions for the new ministers, provide flowers for the church, send flowers to those who were ill, provide gifts for the Home for the Aged, and for local people who were in need. Money was raised by contributions, numerous suppers and socials, sales of various articles and especially by the annual fairs. From 1905 to 1926 there is record of thirteen fairs with net income ranging from \$92 to \$209, the average being \$163.

A special interest was raising money for church parlors. By 1912 this fund amounted to \$920 and they were discussing repairs to the manse which would include fitting up a room upstairs with an outside entrance which could be used for their own meetings and for social affairs. They had decided to carry out such a project when the trustees requested that they turn over their money to them to be used to build a new manse. This they agreed to do and their treasurer's report for the year 1912-1913 states that \$1007 was contributed for this purpose.

In the middle of the 1940's the Woman's Missionary Society and the Ladies Benevolent Society began holding their meetings jointly, although they had previously had occasional combined meetings, usually as a picnic or social. Then in 1958 the two organizations were combined into the United Presbyterian Women and divided into circles.

In the earlier years there were no women members of official boards. In 1903 the first woman, Mrs. Fred W. Hughson, was elected trustee but she declined. Three years later, however, the number of trustees was increased and three women elected, Mrs. J. E. Farr, Mrs. E. F. Lucas and Jane Farr Capron, but none of them was re-elected. In 1915 however Mrs. Martin Hammond was elected trustee for a five-year term and re-elected in 1920 and Mrs. E. W. Rhodes was elected in 1925. In 1937 the Board of Trustees was again enlarged and three women elected, Mrs. H. Welles, Mrs. Maynard Smith and Mrs. Henry Minier. From this time on there were one or more women on the board. But there were no women on the session, not until 1957, when both of the new elders were women, Mrs. Louise Bottcher and Mrs. Maud Peterson.

This was one of the very first Presbyterian churches to have a woman function as minister. Mrs. Lillian Chapman, wife of Rev. W. H. Chapman, assisted him in his pastorate from 1922 to 1925 and when he was pastor again, 1931 until his death in 1940. While her husband was pastor Mrs. Chapman did much of the preaching and much more of the pastoral work such as calling on members, leading and guiding organizations especially young people's groups, and managing church affairs. After 1940 the church desired to have Mrs. Chapman continue as pastor but although ordained by the Congregational Church she could not be recognized as minister in a Presbyterian Church. However, by special consent of the presbytery she was permitted to function as stated supply and Rev. Malick, then pastor at Horseheads, was appointed moderator.

Reminiscences

It is a unique and fortunate circumstance that a family which was active in the life of the church for three-quarters of a century (the Griffins) should have lived next door to the manse and the ministers' families and that a member of that family, Mrs. Annah Griffin Manning, can share her recollections of these experiences. Here is her account.

The years were 1885 to 1956 during which time there were fourteen different pastors. Mr. Stanley D. Jewell was the pastor when I

was born and by whom I was baptized. From Hearsay I have always had the impression that he was a very much beloved and popular pastor and my family was still speaking most kindly of Mr. Harrington and Mr. Atwood who preceded Mr. Jewell.

When Mr. and Mrs. Scholl and their interesting family moved into the manse it was a cause for great rejoicing among the children in the neighborhood. Mr. Scholl did not keep a horse so the barn was entirely at our disposal and we had all kinds of amusements there from shop keeping to a circus. Mr. Scholl used a bicycle to take him on his pastoral calls. It was one of the first in town -- a large high wheel in front and a much smaller one in the rear. If any of us were playing on the porch or on the walk when the bicycle came in sight we promptly scattered for nothing must interfere with its progress up the front walk, across the porch, and into the front hall where it reposed in all its grandeur. We were never allowed to so much as touch it.

When the time came for Mr. Scholl to end his pastorate it was difficult for him to find a new charge on account of his seven children. He moved out of the manse, however, and into a rented house in East Corning where he conducted services in a nearby schoolhouse for a short time. There was a little dissention when he left our church and a few families used to drive to East Corning each Sunday to hear him preach.

How well I remember the day when I came home from school and found a lovely little red-headed baby lying asleep on the sofa in our sitting room. I knew right away that the new minister and Mrs. Kerr had arrived. While they were here a sister of Mrs. Kerr, Miss Rebecca Munger, from Michigan visited them. Before they left she married Mr. Melvin Miller, a prominent farmer in our town. They were the grandparents of Edward and Melvin Miller.

Following Mr. Kerr came Dr. William C. McCormack and Mrs. McCormack and his two children. They were always special friends of our family and to this day I am in correspondence with Mrs. McCormack who is about ninety years old and lives in Tioga, Pa. During this pastorate the new slate roof was put on the church, and the memorial windows, communion table, pulpit and Bible were given.

It was during these early years that my father (John G. Griffin) was treasurer of the church. As soon as our Sunday dinner was over he would sit down at his desk and count the morning offering. Later in the afternoon, or not later than Monday morning, he would take it across the yard to the manse. The minister's salary at that time was about \$700 a year and there was not much need for banking because the weekly collection was only a few dollars.

Mr. Williams, our next neighbor in the manse, was a much younger man than any of his predecessors and Mrs. Williams was the organist most of the time they were here. Mr. Williams built a tennis court east of the house which was very popular with the young people. He had a pastorate of several years and it took some time to find a successor.

Mr. Alfred T. Vail from Buffalo was finally chosen. Since some needed repairs were being done on the manse Mr. and Mrs. Vail had a room at our house for about two weeks and took their meals at the Beuna Vista Hotel. Those were memorable evenings when we sat around the big coal stove in our sitting room and ate apples and popcorn and listened to the tall tales told by Mr. Vail and my father, each of whom tried to out-do the other. During Mr. Vail's pastorate the old manse was torn down and the new one built on the same site but they did not remain long to enjoy it.

Dr. and Mrs. Hansom came to us as our next neighbors. I shall never forget the beautiful prayers Mrs. Hansom offered at our women's meetings. She was a Canadian and a former Methodist and she always knelt to pray and of course everyone present followed her example. She had an incurable illness and died in the manse. Although she was a great sufferer her hands were never idle and I have some beautiful samples of her needlework that I bought at one of our church fairs.

I would like to insert a few words about one of our big fairs, about 1912. Mrs. Edward F. Lucas was president at this time and we held the fair Friday and Saturday in the Masonic Hall. Mrs. Martin Hammond and Mrs. Emily Hughson put on the suppers. Mrs. Hammond usually chose to put on an oyster supper and Mrs. Hughson chicken and biscuits, and there 'was always a friendly rivalry to see which might make the most money. Booths were built along both sides

of the hall and filled with goods to be sold. Mrs. Jennie Fasset often contributed valuable needlework. Materials sold at the fair and the provisions for the suppers were all donated and it was not unusual to clear the astonishing amount of several hundred dollars which was real money in those days, but there were about 150 members of the Ladies Benevolent Society as the women's group was called at that time.

Now we come to the first pastorate of Rev. William H., and Mrs. Lillian H., Chapman in 1922. The Chapmans were residents of Elmira so that many of us were already acquainted with them. Mr. Chapman made many improvements in the grounds, setting out some lovely rose bushes and shrubbery and also putting out two catalpa trees. The Chapmans were busy people with many outside interests but during the years they were our neighbors we enjoyed many pleasant times together, drives and picnics in the summer time and long visits on our comfortable porches. Mr. Chapman loved nature and often Mr. Manning would take us to ride over the hills and through the lake country. Many times Mr. Chapman would hurry across the yard to call attention to an unusually beautiful sunset. Probably no hostess of the manse opened the door of her home more graciously or more often than Mrs. Chapman. We were always welcome to meet at the manse and she always made the different groups feel that it was a pleasure, not a trouble, to have them come.

The Haynes, who were here such a short time that we hardly got acquainted, were followed by Mr. and Mrs. John Knox. I have most pleasant memories of them as neighbors and because Mr. Knox officiated at my marriage. He was a fine story teller, very genial and witty, and Mrs. Knox was "the salt of the earth."

Mr. Angell, our next neighbor, was a Scotchman and you knew it from the first word that he spoke to you. His daughter, Jessie, was his house-keeper since Mrs. Angell died before they came here. I remember the delicious hot spiced punch made from a Scottish receipt that Jessie served at holiday time to the Westminster Class. Mr. Angell was our pastor in 1929 when my father passed away after being an elder for about forty years. I remember Mr. Angell's kindness at that time and his especially appropriate funeral sermon.

We were glad to welcome the return of the Chapmans in 1930 to make their home next door. Mr. Chapman was not at all well the last few years of his life but he surely enjoyed living in the country amid surroundings that he loved. He died while they were in the manse but Mrs. Chapman stayed on for a short time.

It is not necessary to say anything about the pastorate of Mr. Malick and Mr. Klauser because most of the readers know about them and are familiar with what has taken place during these later years.

All of our neighbors in the manse have been exceptionally fine people-people whom it was a privilege to know and from whom one could always learn much of value. Looking back now I can truly say that mine was a rare and rewarding experience.

* * * * *

In the more than a century and a quarter since the church was founded there have been many changes but the church continues to fulfil its function of teaching and exemplifying the Christian life. It provides Christian training for children in the Church School which is organized in departments, uses the teaching materials of the Presbyterian Board, and inculcates regular giving through the Youth Budget. The various officers of the church -- elders, trustees and deacons -work to advance the Christian life of the church and its members and to maintain its property. Fellowship is maintained through the monthly suppers of the Welcome Class and of the Good Will Class, and occasionally both meet together for a family night. Financial support is increasing in keeping with the increasing needs of the times and this is especially true of benevolences. There is an excellent music program. The Sunday morning meeting is an inspiring service of worship with timely and thoughtful messages by the pastor and is well attended, the church being filled to capacity this last Easter. So the church continues through the changing conditions to meet the needs of its people, changing its methods somewhat but without any change in its effort to present Christ to the community and to follow Him itself.

Many members and their services have been mentioned. For the most part they are the ones whose activities are given in the records which are especially scanty for the early years. Everyone knows that there are more who might have been mentioned if space permitted, and still more whose records of lives lived and services rendered are not in our books at all, but without whom the Christian ministry of this church would have been impossible. Many of them rendered faithful service and gave unstintingly of their time and effort and resources that the church might succeed in presenting the Christian message to this community and to other places, that children might be trained in Christian knowledge and life, and that they themselves might be continually inspired and encouraged in their lives. We pay homage to all of them and remind ourselves that with the improved facilities of our times it is our duty to carry on their work to ever better accomplishments.

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The foregoing account is respectfully submitted by the committee, Louise (Mrs. August) Bottcher and Matt (Mathias H.) Welles, with assistance from Annah (Mrs. Judson) Manning and Raymond B. Stevens.