

CHAPTER
THE RECORDS OF
THE METHODIST CHURCH
OF ORWELL

PART ONE A HISTORY OF METHODISM

By

A. M. Fredenburgh
Pastor, 1879

A.M. Fredenburgh was Pastor of the Orwell Union Church from 1878 to 1880. The following information was recorded in a General Record Ledger in his own hand. On the first leaf page of the ledger Pastor Fredenburgh wrote:

“After the Probationers List, seeing that there is a large blank space unoccupied, I have copied some of the legal documents, deeds, etc., of the churches. I have also written a Historical Record which will be found between the Record of Baptisms and that of Marriages.”

A. M. Fredenburgh, 1879

HISTORICAL RECORD OF THE ORWELL CIRCUIT ORWELL, APRIL 11TH, 1881

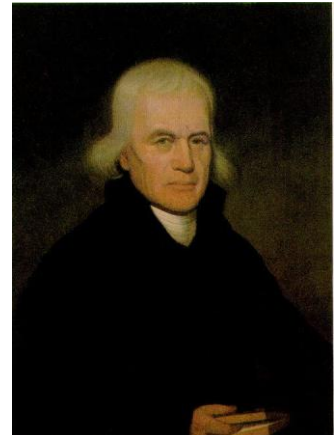
In 1729, Methodism had its origin in the hearts of two young men in England, or rather its origin was from above, and had put it in the hearts of the Wesley's, and set them to work seeking holiness, and inciting others to seek it. In 1766 it had found its way to America, and a local preacher began to preach in New York City. In 1768 two traveling preachers began their travels on this continent and in 1773 there was ten, and they held a “Conference”. In 1788 the first appointments of preachers north of New York City were made. Those first circuits north were New Rochelle, Dutchess, and Lake Champlain. There were three lines of approach in the progress of Methodism northward toward the territory now embraced in the Northern New York Conference. The first principal was one up the Hudson and Mohawk. Besides this there was one by the way of Lake Champlain and the St. Lawrence and one through Pennsylvania and the western part of New York State. The progress was very rapid. The Methodist preacher was a veritable conqueror ever eager to enter new lands and take them for the King of Kings. In 1792 Tioga is in the list of charges and Oswegatiché [*] on the other the later circuit mostly in Canada. In 1793 preachers were stationed on Herkimer and Fairfield circuits. In 1799 one of the charges in Cayuga and Oneida. In 1802 the Western Circuit was formed with Bar-Willy and Josiah Wilkinson as preachers. Years afterwards one of the appointments of that circuit was in Orwell.



John Wesley

For awhile previous to 1804 all this region, including Black River circuit was in Philadelphia Conference. That year it was transferred to New York Conference and was included in Albany District. The next year according to the most reliable account the first settler came to what is now the town of Orwell. In 1806 Frederick Eastman and family came into this wilderness land. He and his wife were Presbyterians. The next year some Methodist people moved in, Nathaniel Bennett and Family. They were faithful, and it was not long before they commenced prayer meetings, Mr. and Mrs. Eastman gladly uniting with them. The meetings were held in Mrs. Eastman's house. Some other Methodist's came. Perhaps it might be said that the town of Orwell was settled with prayer for so oftentimes the woods resounded with prayer and praises that we cannot help be reminded of the pilgrim fathers as with prayer they took possession of the New England forests. However not all the settlers were religious. Some were far from it.

About 1809 Jonathan Huestin [*] in his travels in search of new territory to conquer came to Mexico, established an appointment connected with Black River Circuit, organized a class, and the next year Mexico Circuit was organized including all of Oswego County, and parts of Jefferson and Oneida with Gideon A. Knowlton [*] and S. L. Rawleigh as preachers. It was included in Genesee Conference which was organized that year and was in Cayuga District. The next year at the conference held in Paris, Oneida County in July. Ira Fairbank and Perkin Farley were appointed to Mexico Circuit. Bishop Asbury on his way from Canada to that conference must have passed through Orwell for his route would have been from Sacketts Harbor where he landed along the old military road to Redfield, there down the Salmon River past the falls to Pekin, then to Williamstown, Camden and Rome, that being the through route.



Bishop Asbury

I find in a historical discourse preach by Rev. B. Hobnes [*] an account of what is suppose to be the organization of the first Methodist Class in Orwell. It is taken from Dr. George Peck's history of early Methodism in the old Genesee Conference the account corresponds with the formation of the class and the beginning of circuit preaching at Pekin. "At one of Mrs. Fairbank's Sabbath appointments", he says "a Bro. Bennett came ten miles to hear preaching. After meeting this Bro., Bennett requested him to make an appointment to preach in his neighborhood on some weekday. He consented and visited the place which he says was 10 miles through the woods on Salmon River. He does not give the particular locality". The time must have been soon after conference in 1811, probably not far from the first of August. He says he found a people without religion on Sabbath abounding in neighborhood and family quarrels. The novelty of preaching however, brought out a full house. He told the congregation that it would make him 20 miles extra travel to come to preach to them as it was the business of himself and colleagues to save souls if they would unite in a class of seekers they would give them regular preaching and they might make up their minds in four weeks when he would come again; his assistant would come in two weeks.

His colleague attended his appointment and brought a favorable report. Mr. Fairbanks went to his appointment at the time and found a full congregation. After preaching he read the Discipline and then requested those who would unite in society to rise up and to his surprise the

whole congregation rose up except one man and he left the house. He felt a little alarmed. He feared he had got into trouble but he preached to them again in the evening held a class meeting and tried to instruct them in what was necessary to be Christians and Methodists. Some seemed deeply affected. That whole neighborhood joined the class except one family and that society became the most spiritual and deeply experienced society on the whole circuit. When the last quarterly meeting in the year came they went ten miles to attend it with ox-sleds, the women rode and the men went on foot. A happier company he never saw. From that organization 70 years ago, Pekin has remained a regular appointment, an old spiritual battlefield.

Robert Farley had been one year in conference, having served on Scipio Circuit, but was not yet ordained. His appointments afterward were Turin, Herkimer, and Crooked Lake. He located in 1816 Bro. Fairbanks, though it was his first year in conference, was an elder, and was preacher in charge. He was a conference preacher for years afterwards, serving Scipio, Bloomfield, Herkimer, Black River, Westmoreland, Weston, Litchfield, Westmoreland again, Cayuga, Marcellus to Manlius, Pompey, Westmoreland the third time, Canandaigua, Ontario, Crooked Lake, Starkey [*], Bereton [*], Rushville to Bethel, then in 1836 was superannuated three years, then made effective again and served Junnis [*], Sulphur Springs, and West Bloomfield, and was again superannuated in 1842. During his year on the Mexico circuit he received \$25, and left the charge out of debt. The number of members on the circuit was 258. The first leader at Pekin, appointed by Bro. Fairbanks, was Frederick Eastman, the once Presbyterian, at whose house the meetings were held for years. It is said that previous to his coming in contact with the Methodists in this new country, he was never known to kneel in prayer, but always prayed standing. When they commenced holding prayer meetings at his house, he easily conformed to their custom. Among the early members of the class at Pekin were Nathaniel Bennett, Sen. and Jun. and their wives, Miller Aiken, John and Caroline Reynolds, Charlotte Strong, Robert Wooley, Aaron and Susanna West, Hamilton Wyman, Perry Wyman, Betsey Beadle, and a man by the name of Herrick.

Considerable of the travel of the preachers was necessarily on foot, and by paths through the forest, following the sign of marked trees, for roads were but few, and far between and even those a part of the time impassable. After school-houses were built the meetings were sometimes held in them, though oftener even then in private houses, first in Mr. Eastman's, afterwards in Judge Reynolds, then in Eli Strongs, these houses being more commodious than the school houses.

In 1812 Isaac Pellar [*] was appointed to Mexico's circuit, which was connected with Oneida's District, just organized, with William Case as Presiding Elder. In 1813 Luther Bishop and Truman Ellitt [*] were the preachers. In 1814 Charles Gibs was appointed presiding Elder, Mexico circuit was discontinued, the marathon portion being embraced in the Sandy Creek circuit just organized, and little of the southern including the Pekin appointment being attached to Western Circuit of which Seth Mattison and Goodwin Stoddard were the preachers. The former was no 26 years of age, having been a member of the conference for four years. He performed effective services thirty years. His favorite theme was the divine perfection. Upon these he would dwell until he seemed utterly overwhelmed with a sense of his own vileness and unworthiness, seen in the light reflected from the morale image of God. He was accustomed to speak with great diffidence of his attainments in holiness, though all the graces of that high state of enjoyment shone emmently [sic] in his life and spirit.

In 1815 there were 354 members on the charge. The preachers were Isaac Puffer [*] and John Stebbins. The former was called "chapter and verse", from his habit of quoting so much from Scripture in his discourses, always citing the chapter and verse of his quotations. In 1816 Joseph Willis and John Arnold were appointed to the Circuit, and in 1817 Abraham Lippitt. In the fall of this year Miles H. Gaylord was converted, and the next spring licensed to exhort. He began his labors in the Lord's vineyard in Florence, preached at Pekin, and all around this part of the country. He has been a very zealous and faithful laborer for many years, and still lingers among us, just as interested as ever in that work which has been his life work.

A preacher by the name of McClelland, not a member of the conference was on the charge with Abraham Lippett. In 1818 Ira Fairbanks was appointed to Western Circuit, and thus again became pastor of the class he organized seven years before. His colleague was Darren Fox. George Gary was presiding elder, one of the soundest, best, and most influential, of all the old ministers. In 1819 Peter Jones and James Hazin [*] were on the circuit, in 1820 Alanson Gifford and James Brown, and in 1821 Alanson Gifford alone, assisted probably by a local preacher by the name of Sodan, who certainly preached in Pekin somewhere about this time.

After Frederick Eastman had served as leader for some time, he was succeeded by Eli Strong. This man had had before his conversion strong antipathy against Mr. Eastman, and would not attend the meetings though repeatedly urged to do so by his godly wife, who was a member of the class. At length he consented to go just for once, and the result was the power of the Lord came down upon the company as they were waiting on the Lord in prayer and faith, and before the meeting closed Mr. Strong was converted. In 1822 Charles Norstrup and Ephraim Hall were the preachers. Of brother Northrup it is said that he was a man of some ability and ingenuity as a sermonizer. Charles Elis was presiding elder. In 1823 Joseph Baker and George White [*] were on the Western Circuit. The later hired in Orwell. He had an appointment at Dutch Settlement, a settlement of about ten families mostly up the river from Stillwater Bridge, where now only one solitary family resides.

In 1824 Joseph Baker was on the charge again with J.H. Wallace as colleague. This year Samuel Brooks, now a local deacon among us was converted. When he was a boy about thirteen years old, he came with his parents to Orwell from Floyd. Soon after their arrival in this newly settled country, the hard seasons came on, the crops were cut off by the late and early frosts, and there was much suffering in consequence. Mr. Brooks' family lived within one mile of the Salmon River Falls for about 50 years. There is an account, which he gives of his conversion. "About this time I was seriously wrought upon by the Divine Spirit. Although there was quite a declension [*] in the place where I resided, in Redfield about seven miles distant, they had a glorious revival of religion. Among the young people there were two young ladies who were very successful laborers in the revival, going from house to house, conversing with the families and praying with them. Their names were Mehetable Bowen and Mary Strong. The many promises and vows I had made I now resolved to redeem by seeking Jordan and salvation in the blood of the Lamb. In the month of August while engaged in the hay field I found the pearl of great price. By repenting and believing in the Lord Jesus Christ what a change came over me! I felt I was in a New World, and truly I was created anew in Christ Jesus my Lord."

He had been brought up a Calvinist, and had witnessed the opposition to Methodism from the Calvinistic churches of those days. But when he embraced religion his sympathies were all with the Methodists, and ever continued thus. When about six months old in religion he was made class leader at Pekin, an office, which he held for 20 years. He passed through the grades of exhorter [*] and local preacher, and April 28th, 1861, was ordained Deacon by Bishop Baker, at the session of the Black River Conference in Pulaski. A number of times he has supplied charges very efficiently, and always until the circumstances of his family prevented it, has had appointments of his own where he preached regularly. He is just as zealous for God and the church as ever.

In 1824 there were various changes in the circuit in this part of the country. Western appears on the minutes for the last time. Sandy Creek was divided, the southern portion taking the name of Salmon River, with Samuel Bibbons as preacher. The next year Camden Circuit was formed from the northern portion of Western, with Jonathan Warsting [*] and J. H. Wallace as preachers, and in this circuit Pekin was included. These were the days of the Calvinistic controversy, and it was absolutely necessary that Methodist preachers should combat the idea, both publicly and privately, that a certain and definite number, without any regard to character or conduct, were elected to eternal life from before the foundation of the world, while the rest of the human family were passed by, all having the common call, but none would or could accept of salvation, except such as had the spirit or coersine [sic] call, and these even, who professed to be of the elect, hoped they were Christians, but dare not be positive.

When one of the Methodist converts said, in the hearing of an old Presbyterian professor, that he knew his sins were forgiven, the answer that he received was, "You ought not to say that. I would not dare so, for fear I should commit the unpardonable sin." Such is the spirit of the old Saybrook Platform, the foundation of the Congregational Churches, and the Westminster Confession, the standard of the Presbyterian churches. These erroneous notions were a great hindrance to the salvation of souls. Children were hindered and opposed by their own religious parents, when under conviction they desired to attend Methodist meetings and seek the Lord. So when Samuel Brooks asked his parents consent to join the Methodist church, they said they would rather bury him. However as we have seen he joined them, and the home prejudices began to wear away, so that he ventured to invite one of the preachers, J.H. Wallace, home with him, and by and by, they dared to go and hear the Methodist preach. They were favorably impressed, and from that time were friendly.

In those early days the people were favored with men after God's own heart to preach the gospel. They generally came on horseback at this time with a valise containing a change of clothes before them, and a portmanteau containing their library. Their saddle was their study room, where the sermon was prepared for the next appointment. Class leaders had all their class books marked every Friday preceding quarterly meeting was strictly observed as a day of fasting and prayer. The circuits were so very large, yet the preachers visited from house to house. The disciplinary allowance of the



Typical Circuit Rider

preachers in those days was for a young man \$100, for a married man \$200, though they did not always get that. At sometime in the early history of the church and town, Leonard Thompson in his wild recklessness, to ridicule religion, held a mock class meeting with the young roughs. Not long

after he attended a meeting in the Pekin schoolhouse. It was a very muddy time. The schoolhouse floor was all daubed with mud from the feet of those coming in. Young Thompson was struck under conviction. By and by he fell on the floor in the mud, slain with the power. Like Soul of Tarsus he yielded and was converted.

In one of the meetings of power of those times, while souls were being awakened and saved, a lad rose, and turning looked all around on the people and said, "I believe the Lord has blessed me, I love you all so." Elias Montague was brought under the power of conviction and sought the Lord. Merle [*] thus earnestly seeking, before his own conversion, he exhorted his young companions to flee from the wrath to come. Earnest seeking of course resulted in sound conversion. Local preachers were very active in those days. Schuyler Stewart, Joseph Smedly, afterwards a very devoted and faithful member of the conference, and a man by the name of Gregg, preached in this region of the country. The means of grace were valued. Mr. Williams from Williamstown Circuit would come through the woods to Pekin to attend prayer meetings.

In 1826 Williamstown Circuit was organized, including Pekin appointment. David Corey was the preacher, and Dan Barnes was the presiding elder. In 1827 Mattison Baker was the preacher. He was assisted by one named Kingsley. In 1828 the circuit was supplied by John Mitchell. In 1829 the charge was attached to Black River District, Nathaniel Salisbury being presiding elder, and Elijah Dewey preacher in charge, assisted by a young preacher named Shepherd. Oneida Conference was organized this year embracing this territory. Ard Blakslie, a local preacher living at Redfield, afterward connected with the Pineville class, began his labors not far from this time. An old class-book made out by Elija Dewey Apr 26th, 1830 gives the following as members of the class at Pekin in Orwell at that time. Samuel Brooks, leader, Eli Strong, Charlotte Strong, John Reynolds, Caroline Reynolds, Nathaniel Bennett, Anna Bennett, Aaron West, Susanna West, Elisabeth Bennett, Silas Brownell, Mary Brownell, Wm. Kilbourn, Mary Kilbourn, Perly Wyman, Olive Wyman, Sarah Eastman, Athille Houghton, Sally Harton, Nathan Montague, ---- Montague, Hamilton Wyman, Julie West, Hiram Wyman, Elisha Bennett, Ira Barnum, Lucy Potter, M., Charles Potter, Lucy Potter, S., Charles Brooks, Fredilia Brooks, Hiram Eddy, Lucy Montague, ---- Wells, Silva [*] Pratt, Clarissa Bennett, Betsy Pratt, Betsy Beadle. Of these but very few remain. Nearly all are gone to their reward. According to the marking of the book the average attendance was about half the class.

In 1830 the Williamstown Circuit was absorbed by the Salmon River Circuit, which was so enlarged as to include Scriba, and on the east Florence and Redfield. The preacher in charge was Elisha Mruler, a zealous, devoted, faithful, and successful young minister. He went everywhere, as far as possible, preaching the word, organizing classes, and carrying forward the victorious cross. According to the General Minutes C. Mills was appointed his colleague, but according to the Rev. Joseph Smedley it was Erastus Kelley. None of the people seem to remember either of them, though they very distinctly remember E. Mruler all over this section of the country.

In 1831 Josiah Keys was presiding elder of the Black River District, a very laborious, a very studious, and a very industrious man. Old Salmon River Circuit was broken up, some of the southern appointments being attached to Camden, Oneida District, Robert Fox preacher in charge and George Gary presiding elder. The remainder was divided into two parts, Mexico, and Pulaski to Washingtonville. Charles Northrup was appointed to the former and Schuyler Hors to the latter.

What became of the Pekin appointment is uncertain. It was probably left to be supplied by local preachers, until the conference of 1833 when Williamstown Circuit was re-formed, with A.H. Tilton and J. Writcomb as preachers, included in the Oswego District, then just formed, with Gardner Baker as presiding elder, a good man, greatly beloved by both preachers and people. Pekin was one of the appointments of this charge. The last part of the year a preacher by the name of Williams served the charge instead of J. Witcomb, who was removed. In 1834 Williamstown was supplied by a young preacher named Moses Lyon, then just licensed to preach. He received his license at Pekin. He was known afterward as the sweet singer of our Israel in Black River Conference. He is now a member of Central New York Conference, with which he became connected by change of boundaries. He was always faithful. An immense spiritual power was connected with his singing, during which heaven and earth seemed to be very near together. God saw fit thus to use Moses Lyon. He was assisted on the charge by Otis Mariton. The next year Moses Lyon continued to labor and sing for the Lord on this circuit, the conference preachers whom he assisted being J. Thomas, and G. Covert.

In 1836 Black River Conference was organized embracing this part of the state. The Williamstown circuit was transferred to Herkimer District, George Gary presiding elder. Miles G. Gaylord was preacher in charge, returning again to the scene of his first labors and triumphs, and again triumphing gloriously over the enemy of his master. His assistant was L. Bell. In 1837 the preacher in Williamstown Circuit was L.D. Tanner, in 1838 Warren Turner, and in 1839 and 40 John W. Jones. During the latter year Ira H. Corbin was assistant, a zealous, faithful, fearless, and forcible preacher.

In 1839 The charge was transferred to Black River District, Gardner Baker presiding elder, and in 1840 the name of the district was changed to Watertown, and Nathaniel Salisbury was appointed presiding elder. About this time there was an appointment at New Floyd, sustained by local preachers from Pulaski. Pineville was a regular appointment on Pulaski charge. The preacher was Wm. S. Bowdish [*]. In 1841 the preacher on Williamstown circuit was Enoch Barnes. He got in trouble somehow, tried to make some mischief, and soon after withdrew from the church. At Pulaski was Isaac L. Hunt, one of the soundest in doctrine of all the ministry of the church, a shrewd manager, and successful. One of his principal appointments was Pineville. This year an appointment was made at Orwell village by Wm. Triff, the preacher stationed at Washingtonville, who perhaps organized the Orwell class, Wm. Kilbourn leader. Mannsville was also attached to his charge. So at that time the territory now embraced in Orwell charge was divided between three different charges for a little while. Wm. Triff was a real good man. He preached at Orwell in a little house of worship built by the Baptists. In 1842 he was returned to Washingtonville.

A. J. Phelps was stationed at Pulaski, and J.D. Mitchell at Williamstown. Lewis Witcomb was presiding elder. In 1843 Burroughs Holmes was the preacher at Pulaski. Pekin was transferred to Washingtonville charge, which was supplied by a local preacher whose name was Phelps, who came from Canada. In 1844 by a change in the boundaries of the districts Pulaski was included with Pineville in the Syracuse district, and Washingtonville with Orwell in the Adams district. Burroughs Holmes was presiding elder of the former and Lewis Witcomb of the latter. George Sawyer was the preacher at Pulaski, and Harris Kinsley at Washingtonville. Both remained on their charges the second year.

About this time the Orwell people engaged in the enterprise of building a new church ¹. It was built and is owned and controlled by stockholders. The New Floyd appointment was given up, the congregation being advised to go to this new church to meeting. Nathaniel Salisbury was appointed presiding elder of Adams district in 1845. At some of his quarterly meetings were most wonderful manifestations of the power of God. His sermons on entire sanctification were remarkably clear and explicit, well calculated to lead Christians up to the higher life. In 1846 & 7 John Loveys [*] was stationed on the Washingtonville Circuit, in 1848 & 9 Dr. S. F. Feuton, a physician by profession, and in 1850 & 1 Miles H. Gaylord again. About 1850 the churches at Pekin and Pineville were built. A class was organized at Pineville, with John K. Richards, afterwards a very successful minister, as leader. Among the members were James Bowen, Fayette Whitney and wife, Esek Whitney and wife, J. K. Richards' family, Eld., Arel Blakslee and wife, and Sr. Bennett.

Charles Brooks was appointed leader at Pekin. Truman Cark carried on a series of revival meetings at Chateaugay, and organized the class there, with George Smith as leader. In 1852 a new Salmon River Circuit was organized, taking Orwell, Pekin, and Chateaugay from Washingtonville, Pineville from Pulaski, and Barber school house appointment, and perhaps others. Samuel Salisbury was pastor. Miles H. Gaylord superannuated and lived near Pekin. There was extensive revival there under his labors. Frank F. Jewel was converted. James Fisher and Ard Blekeslee, and M. Tryon were local preachers, and Samuel Brooks, Joshua Hollis, Ichabod Miner, B.E. Whipple, and F. Lockwood, exhorters. The class-leaders were John Hollis, Joshua Hollis at Orwell, Asahel Sampson at Chateaugay, Charles Brooks at Pekin, J. K. Richard at Pineville, and Eli Caswell at the Barber schoolhouse. The stewards were Samuel Brooks, Elias Montague, and Joshua Hollis. The first quarterly meeting was held at Pekin Aug 14th, 1852. Some changes were made in the board of stewards. The Preacher's claim was, quarterage \$200, House rent \$18, fuel \$10, table expenses \$10, traveling expenses \$8, making \$276, apportioned to Pineville \$138, to Pekin \$69, to Moscow \$69. The collection at this first quarterly meeting was \$641. The Pineville Sunday school averaged about 100 through the winter.

This year B.E. Whipple was licensed to preach and recommended to conference. In 1853 the circuit was supplied by Miles H. Gaylord. There were extensive revivals during his administration. The church was greatly prospered. Franklin F. Jewel and Ira West were appointed leaders in addition to those already in that office, the former of a new class just organized at the River schoolhouse. The afterwards became one of our most successful and popular ministers in the Black River, and California Conferences. Samuel Brooks was licensed to preach. In 1854 H. M. Church was sent to Salmon River Circuit. B. N. Adsit was appointed class-leader at Chateaugay. Gardner Baker was presiding elder. C. G. Curry was class-leader somewhere. The preacher at Redfield got Samuel Brooks to assist on his charge.

In 1855 G.W. Blwood [*] was appointed to the charge. George Sawyer was presiding elder. Frank F. Jewel was licensed to exhort. Somewhere about this time J. K. Reynolds was licensed to preach and Wm. A. Putnman was licensed to exhort. He was also leader at the Orwell or "Moscow" class. In 1856 North Williamstown was attached to the charge with Seneca Spink as leader, and

¹ This church was called the Orwell Union Church and was shared by the Methodist and Presbyterian congregations, and later by the Congregational's. Records show that each congregation, along with individual stockholders shared the expenses of maintaining this building which is presently the home of the Orwell United Methodist congregation.

Barnabas Vannin [*] was leader at Pine Meadows where a class had been formed. Rev. Morris Tryon was elder at the Barber schoolhouse. Asahel Sampson was again leader at Chateaugay, Charles C. Curry at Pineville. A little class was formed at Sand Bank ² with Elias Montague as leader. It only existed a short time. At a quarterly meeting in 1856 a committee was appointed to take into consideration the propriety of building or procuring a parsonage for the circuit”, said committee failing to succeed and a new one being appointed at the next quarterly conference. So several times the committee was excused, and a new one appointed. Eventually this enterprise succeeded, the parsonage being built by stockholders, whose claims were afterwards legisideted. At the conference in 1856 P. H. Wiles was appointed to Salmon River Circuit. At the fourth quarterly conference Joshua Hollis alone among a number of exhorters obtained a renewal of license. P. H. Miles continued on the charge the second years.

In 1856 he was succeeded by L. B. Witcomb, Apr. 30th, 1859. F. F. Jewel having been licensed to preach was recommended to conference. His first charge was Heunelton [*]. He afterwards served in Malone, Adams, Ilion, and Oswego. There he was transferred to California, and appointed to San Francisco. J. N. Brown was appointed to the Salmon River Circuit in 1860, a man beloved by the people, and faithful to his trust. Apr 13th, 1861 J. K. Reynolds, and Samuel Brooks were recommended for deacon’s orders, and ordained at the ensuing conference. J. N. Brown remained on the charge his second year. A.J. Phelps became presiding elder. The next year Joseph DeLarme was preacher in charge, a man whom the grace of God had lifted from the lowest grade of society among the French Catholics, to be an efficient preacher of the gospel. At this time the class-leader at Orwell was William Hollis. Samuel Brooks held a series of meetings at New Centerville successfully. Souls were convened and a little class of ten members formed, with Freeman Richardson as leader. Afterwards James C. Bowen became leader of this new class.

In 1863 the name of the circuit was changed from Salmon River to Orwell. J. DeLarme remained the second year. In 1864 J. S. George was pastor. He serviced the charge three years. He was a frail man, but he did a man’s to the last. He greatly loved his people, and was greatly loved by them in return. In 1865 B. S. Wright was appointed presiding elder. In 1866 the parsonage was built by the stockholders. In 1867 S. F. Kenyon was pastor, and in 1868 & 9 Frederick Dewitt. In 1868 the general conference split the Black River Conference and Orwell was found in Central New York Conference. A.E. Corse, one of the leaders in the division of the conference, was appointed presiding elder.

In 1870 H. Kelsey was pastor. He served the charge three years. During his administration the parsonage stockholders were paid off, and the parsonage cleared of debt. In 1873 LeRoy Grant was pastor, and B. F. Barker presiding elder. By change of conference boundaries in 1872, the circuit became a part of Northern New York Conference, the name Black River being dropped. Meanwhile North Williamstown had been transferred to Williamstown, Barber schoolhouse appointment had been set off, and Pine Meadows discontinued. LeRoy Grant remained a second year. J. J. Hollis was leader at Orwell, Charles H. Cable at Pekin, Eben Blakeman at the River, where the class had gone down, and been reorganized, Ard Blackslie at Pineville, and Morgan Hines at Voree, a little class having been formed there, which however had only a very short-lived existence.

² Sand Bank is now known as Altmar.

In 1877 A. L. York was appointed presiding elder. In 1878 Carroll Hollis was leader at Orwell, Asahel Sampson at Chateaugay, Norman Crossen at Pekin, Gilman Sloper at the River, Jabey Clark at Pineville, and James Bowen at New Centerville, and they are the present leaders. J. R. Crofoot succeeded L. R. Grant as preacher in charge and remained three years and he was succeeded by A. M. Fredenburgh who also remained three years. In 1878 H. Skeel was appointed presiding elder. There is at present one local preacher besides Samuel Brooks, namely Allen R. Bass, and two exhortors Gilman J. Sloper, and Lewis P. Blount. Out appointments have been made by these helpers at Stillwater, Beecherville, and for a short time at New Scriba. Since this year commenced beginning with the week of prayer, there has been a revival at Pekin and the River. To God be all the glory. Amen.

The later part of the "record" is not as full and complete as I could wish, or as I desired, but want of time has hindered.

A.M. Fredenburgh