

# HISTORY OF ORLEANS COUNTY CHURCHES

by

Helen E. Allen

## Town of Carlton

In this central town on the northern boundary of Orleans County, seven Churches of four different denominations were organized during the nineteenth century, three Methodist Episcopal, two Baptist, one Presbyterian and one Free Methodist. The three Methodist Churches, now known as United Methodist Churches and the two Baptist Churches are still active in 1968.

Six of those early Churches erected meeting houses soon after they organized and the three oldest of these are still in use, although much improved. Two of the nineteenth century Church buildings were destroyed by fire in the present century, the Waterport M. E. church in 1924 and the East Carlton Baptist building in 1926, after it had been moved to Kent. The Kent church was replaced the following year. The new Waterport edifice was completed in 1938. The Presbyterian meeting house was torn down in 1959, more than forty years after the Church had disbanded. Those early Church buildings were well constructed.

In addition to the seven Churches which carried on active programs records can be found of three early religious organizations which never really functioned. Early Free Will Baptist records report a Carlton Church for two years but as no pastor or regular place of meeting was reported it apparently was never active. There is in the County Clerk's office a notice of the incorporation of a Methodist Protestant Church in Carlton but no record of the existence of such a Church can be found. The First Presbyterian Church of Carlton was organized in 1831 with ten members. Of this Church County Histories only say it soon became extinct.

The history of Town of Carlton Churches was written in 1968. During 1969 the First Baptist Church Of Carlton and the Central Baptist Church were persuaded to merge with the East Gaines Baptist Church to form a new Church which was later organized as the Gaines Carlton Community Church. A new edifice was <sup>erected</sup> on the north side of the Ridge Road about 1 mile east of the intersection with Road #8 during the winter of 1971-72 and dedicated in June 1972.

There are now in the Town of Carlton only the 3 Methodist Churches. The buildings owned by the Baptist Churches were sold to be remodeled into homes.

KUCKVILLE, KENYONVILLE AND WATERPORT METHODIST CHURCHES  
WEST CARLTON CHARGE 1817 - 1966

Methodists were among the first religious groups to come to western New York and the area which later became Orleans County. As the population spread the Methodist Church became concerned about the spiritual welfare of their fellow Americans who were pushing the frontiers of the country westward. Earlier they had divided the area of the original States into five Conferences and had added a sixth to cover the westward moving population. In 1800 they added New York Conference and ten years later, after the Holland Purchase was opened for settlement, divided it and set up Genesee Conference which consisted of all of western New York, the Susquehanna District of Penn. and Upper Canada. To carry the gospel to the settlers, Holland Purchase Circuit was set up and young preachers were sent to ride horseback through the forests and preach to the people wherever they found a small settlement. There is no record of these first Circuit riders having visited the area of Orleans County. However, the three histories of the County all state that a Methodist preacher from Canada visited settlements in what is now the Town of Carlton in 1809 or 1810 and held religious services for a short time.

Ridgeway Circuit was organized in 1816. It extended from Clarkson on the East to the Niagara River and from the Lake shore to about eight miles south of the Ridge Road. Daniel Shepardson and Cyrus Story were appointed as Circuit preachers. They set up preaching stations at as many settlements as they could reach where the people desired religious services. They planned to make the circuit about once a month and where possible appointed leaders to bring the people together for Bible study and prayer meetings between their visits.



There are discrepancies in County Histories and the traditions of some Methodist Churches regarding the date of these early preaching stations in some localities. However, a record book containing the original minutes of quarterly conferences of Ridgeway Circuit was found in the Medina Methodist Church a number of years ago. Copies of the minutes show the location and date of early 'preacher places'. They were often designated by the name of the family in whose cabin the meetings were held. The spelling was not always correct. Some knowledge of the names of early settlers and places helps to interpret the minutes.

The first quarterly meeting for Ridgeway Circuit was held at Hartland, Nov. 23, 1816. At that time Jonathan Huestis was Presiding Elder of the Circuit. These conferences gave the young, often inexperienced, circuit preachers an opportunity to talk over problems with an older minister and to encourage local leaders who attended. At this first conference, beside the Presiding Elder, Daniel Shepardson and five local leaders were present. Eight preaching places were listed. The only one that would seem to be in Orleans County was at "Mr. Mordacks". This probably referred to the cabin of Seymour Murdock of Ridgeway.

On Oct. 4, 1817 a Quarterly Conference was held at "Gains". Preaching stations listed included three which undoubtedly were in our area: "Sandy Cr.", "Oak Orchard" and "Jonson's Crick". It would seem, therefore, that the first regular Methodist preaching services at the settlement later named Kuckville began in 1817. The present Kuckville Methodist Church had its beginning in that early preaching station on Ridgeway Circuit.

George Kuck settled at Johnson's Creek in 1815. He had a better education than many of the pioneers. A native of London, England, he was educated at King's College before coming to the new world in 180. After spending about nine years in Canada he came to this area, and being a religious man, attended the Circuit Rider's meetings.

In Sept. 1818 Parker Buell and Zachariah Paddock were appointed to Ridgeway Circuit. There is interesting proof of Zachariah Paddock work at Johnson's Creek. When the Kuck family home at Kuckville was sold, some of George Kuck's old papers were placed in the office of the County Historian. Among them is a letter written by Zachariah to Mr. Kuck, expressing his sorrow at being moved from Ridgeway Circuit to Batavia Circuit by Conference. It was dated at Murray, Feb. 18, 1820. The letter was written on two large sheets of paper and folded to about the size of a regular envelope. It had been sealed with wax and addressed to "Mr. George Kuck, North of Johnson's Creek."

Another interesting item among the Kuck papers is part of an old note book with this entry; "This Class was formed in November 1821, the first class in the town of Carlton, consisting of ten persons, which, with one class in the now town of Yates comprised the whole body of the Methodist Church, north of the Ridge Road in the present bounds of Ridgeway Circuit. Truly What God hath wrought." This was signed by Circuit preachers, John Summerville and Elijah Bordman, A. 1821. Members of this Class were: George Kuck, leader, Electa Kuck, Sarah Foster, Mary Hunt, John Gifford, Sarah Gifford, Anna Shipman, Sally Senter Anna Root and James Dunham. The book also contained



attendance records of the class for 1825, '26 and '27. During the last year recorded membership had grown to 41.

The people who met together for the preaching services usually had a leader to take charge of religious meetings held between visits of the Circuit Preacher. They were not, Classes, although sometimes designated by that name. All who wished to worship God were welcome to the preaching services. When a number of people decided that they wanted to organize a Methodist Church they were formed into a class to study Methodist doctrine, engage in prayer and Bible study and try to win others until they became strong enough to organize and support a Church.

Among the Kuck papers is the record of the organization of a Sunday School on May 29, 1825, "for the purpose of giving literary and religious instruction to the youth of this vicinity." The teachers were George Kuck, Cash Fuller and Nehemiah Houghton. This was one of the earliest Sunday Schools in Orleans County.

Other papers in the Kuck collection offer proof that the abilities and Christian zeal of Mr. Kuck were recognized by the presiding Elders of Ridgeway Circuit. There are numerous licenses to exhort. They were given for one year at a time. If an exhorter fell from grace his license would not be renewed. Most of them were written on small pieces of paper. One reads: "This certifies that in view of the gifts, graces and usefulness of Geo. Kuck, the Quarterly Conference of Ridgeway Circuit do authorize him to exhort according to the order of the Methodist Episcopal Church. Renewed, Albion, May 12, 1831" It is signed by William Fowler and C. Griffin. The earliest license was dated Apr. 5, 1829. A printed form signed by Bishop Hedding on Sept. 24, 1837 shows that George Kuck was set apart as a deacon and "Could in the absence of an elder, administer the ordinances of baptism, marriage and burial of the dead in addition to preaching." This was sealed with red wax. On Sept. 16, 1849 Mr. Kuck was ordained as an elder.

The Kuckville Church which grew from that 1821 Class of ten, was regularly organized as the First Society of the Methodist Episcopal Church in the Town of Carlton on Sept. 2, 1834, according to minutes of the meeting. Five trustees were elected: John C. Fuller, Jerry Clark, Wilson Hunt, Gilman Greeley and George Kuck who also served as secretary. The Circuit Preacher and Jerry Clark are listed as presidents.

The meeting house was built the following year on land given by George Kuck. The deed to the property, signed by Mr. and Mrs. Kuck was given a few years later and recorded in the County Clerk's office April 10, 1851. Originally there was a burial ground near the church but the bodies were moved to Carlton Cemetery about 1890. the building was extensively repaired and improved in 1852.

In 1849 F. W. Conable was appointed to the West Carlton Charge

Later in his "History of Genesee Conference." Rev. Conable wrote; "It was a pleasant charge with three regular appointments, at Kuck's, Kenyonville and Waterport. At each of the first two places there was a respectable church edifice. There were upwards of 100 members on the charge." He listed the leading members of the first Church as "Reuben Root, Jerry Clark, Timothy Miller, Calvin Baker, Jesse



Murdock, the Greeleys, O. N. Fuller, I. B. Tomblin, George Clark and their worthy families." During the nineteenth century the American Bible Society was very active in sending Bibles to the people in the ever growing westward settlements. Records show that a local branch of the ABS was organized at the Kuckville Church in 1855 to raise money for this work.

When a house in Waterport was purchased in 1866 for use as the charge parsonage, the Kuckville Church paid her share of the cost. In 1875 the members greatly improved their meeting house by constructing new foundation walls, putting in a basement and redecorating the sanctuary. The following year, Bishop Peck came to the community to rededicate the church edifice.

Near the close of the nineteenth century this Methodist Episcopal Church was very active with a membership of 110 and a Sunday School enrollment of 120. Her Christian influence touched the lives of the majority of the families living in the northwestern part of the Town of Carlton. Two sons of the Church have entered the Christian ministry.

In July 1935, during the pastorate of the Rev. Henry Marquis, the centennial of the Church was observed. In preparation for this occasion the building was repaired and redecorated. The first program of the Centennial Celebration was the presentation of a pageant. "A Century of Service", depicting scenes from the early history of the Church. This was given on Friday evening July 12. District Superintendent Earl D. Sheppard, several former pastors and a number of well known Methodist Ministers from Rochester and Buffalo came to assist in the special services on Saturday and Sunday.

This rural Church was strongest during the days of family farming. With the death of older members, the decline of farming, and shifting population, the membership has decreased. The smaller group has kept the building in repair and made many improvements. An oil burning furnace was installed and the basement redecorated in 1951. Two years later the exterior of the building was painted and the old porch replaced with brick steps and iron railings. In the spring of 1955 redecoration of the sanctuary included new carpet. The pulpit chairs were re-upholstered in memory of Mrs. Benjamin Wilson who had long been an active member of the Church. A rededication service was held that summer for all the recent improvements. The labor for the various projects was mostly donated and the cost of materials met by individual gifts or by money raised by the Women's organization.

During 1964 the parsonage required a new roof and the Kuckville congregation paid their share of the cost. They also reroofed their church at a cost of \$638. That same year, Howard Miller, Roger Millis and George Wilson panelled the dining room walls, Norman Miles paying for the materials. While giving generously of time and money to keep their edifice in good physical condition, the people of Kuckville fail to attend worship services and the organization is very weak.

1966 membership, 48, with very small Sunday School. Officers: Lay Leader - Elmer Gomsrud, Treas. - Mrs. Geo. Wilson, Fin. Sec. - Mrs. E. Gomsrud, Trustees - Flagler Manley, Elmer Gomsrud, R. Miller, Carl Millis, Geo. Wilson, Elmer Seward, Ward Miles, Ward Wilson, Geo. Cole. Pres. Woman's Society - Mrs. Raymond Miller. Sunday Worship 9:30 a.m. Sunday School 10:45. Men's Club for entire Charge.



KENYONVILLE METHODIST CHURCH  
1833 - 1966

There is an interesting story about the beginning of religious services in Kenyonville. Although the young preachers of Ridgeway Circuit which had been set up in 1816 were attempting to carry the Christian gospel to every little hamlet within their area, a small settlement in the woods on the banks of Oak Orchard Creek had been missed. One man living in that settlement was concerned about the lack of public worship of God and he did something about it. He heard that a Methodist Circuit Rider would be preaching at Oak Orchard-on-the-Ridge on a certain evening. He walked through the woods to the meeting place and listened eagerly to the sermon. After the meeting he asked the preacher, Zachariah Paddock, to come to his settlement the next evening. Mr. Paddock had appointments for every afternoon and evening for some time and did not think he could go. The man entreated him so earnestly, however, that he consented to go for a morning meeting.

This unknown seeker after truth then went to all the pioneer homes in his area and persuaded the people to leave their work and come to the meeting on the appointed morning. In a small cabin, the door of which was so low that most of the people had to stoop to enter, Zachariah Paddock proclaimed the Word of God at the first religious meeting in Kenyonville, late in the year 1818. Interest was so great that more services were held there and soon a regular preaching station established. The Circuit preacher was able to make the rounds of the large territory he served and preach at each station about once a month. A leader was appointed to bring the people together for Bible study, prayer and hymn singing between visits of the preacher. Barber Kenyon served as the leader of the people who lived in the vicinity of his grist mill.

Early records of the Kenyonville Church apparently were lost so the exact date when those who wished to found a Methodist Church, organized a Class is not known. However, among the "Kuck papers" is an old note book in which it is recorded that on Oct. 28, 1826 four members of the Class at Kuckville transferred to the Class at Kenyon's Mills. It was probably in that year that the first step was taken toward organizing the Church. Meetings at that time were held in the schoolhouse or in a hall over a store.

Their meeting house was built in 1833, the first church to be erected in the town of Carlton and the oldest Methodist church in the county still in use in 1966. It was built on Kenyon land and stands a little west of the four corners on the north side of the road. The Circuit preachers continued to conduct services once a month and the local lay preacher, Henry Sturges, preached at other times. The Church was incorporated as the Second Society of the Methodist Episcopal Church in the Town of Carlton, July 16, 1838. This was signed by Barber Kenyon, Wm. Fowler, Parker Sargent.

Rev. F. W. Conable was appointed to West Carlton Charge, which included Kuckville, Kenyonville and Waterport, in 1849. He was the first resident pastor mentioned in records of any of the three churches. Years later he wrote a history of Genesee Conference and mentioned his work in this area. Regarding members of Kenyonville Church he wrote, "The venerable couple, Barber and Lydia Kenyon were then living and their's was a good home for Methodist preachers. Brothers Soper, March, Plummer, Parker Sargent and the good old mother in Israel,



Dolly Seabring, were then member of that society. Henry Sturgis, the local preacher at Kenyonville was a young man of good mind and worthy character. Very pleasant were the writer's visits with him and his excellent wife."

On July 14, 1855 Barber and Lydia Kenyon deeded the church property to trustees, Chester Williams, John H. Harris, John Soper, John W. Durfee and Daniel Howe for \$500.00. As the lot would not have been worth that amount at that date and Mr. Kenyon apparently gave the land on which the meeting house was built, it is possible that he had advanced money for the cost of building which had never been repaid. At the time this deed was made Mr. Kenyon was probably putting his affairs in order, for he moved soon afterward to Michigan where at least one of his sons lived. He died in 1857. It appears that the members of the Church were not able to raise the entire \$500.00, for they mortgaged the property for \$210.00.

Dissension arose in the Kenyonville Church in 1861, as in many other Methodist Episcopal Churches about that time, over the issue of slavery and also some points of doctrine. About half of the membership, including many who had long been leaders in the Church, withdrew and formed a Free Methodist Society. In October of that year the Mortgage on the Church was foreclosed as payments had not been kept up. The man who bid in the mortgage at the sale, then sold one half interest in the property to the trustees of the Free Methodist Society for \$500.00. These trustees were Robert Kenyon, Chester Williams, Thomas Eckler, F. E. Stowell and William Hill. Each Church society could occupy the building half of the time and pay one half of the cost of maintenance. At first the two groups held services on alternate Sundays, later at different hours each week. The division greatly weakened the M. E. Church and in 1894 only 35 members were reported.

The Free Methodist Church had also become weaker by this time as most of the leading members had died and younger people had not joined the Church. A few years later the Society went out of existence, some of the remaining members joining the Free Methodist Church at Gaines and others uniting with the old Kenyonville Church. The M. E. Society regained full ownership of the building and began to increase in membership. In 1901, under the pastorate of the Rev. A. W. Decker they began a three year project of extensive repairs and remodeling. the outside entrance was changed from center front to one corner, Sunday School space provided, the old built-in pews replaced by new ones and the arrangement of platform and pews changed. Soon after this work was completed the Kenyonville people helped to raise money for the new parsonage being built at Waterport. Another project at about the same time was the purchase of the former Free Methodist parsonage for use as a Church social hall.

The first several decades of the twentieth century marked one of the most active periods in the life of the Kenyonville Church. There was a strong active Epworth League and a large Women's Missionary Society which inspired Church members to generous giving to the missionary programs of the M. E. denomination. The ladies of the Good Will Society not only helped with regular church expenses but raised most of the money for the purchase of the social hall. Sunday School attendance was large and the School was a member of the Carlton S. S. Association which was active in all the Sunday Schools of the



Town at that time. The Kenyonville Sunday School had been organized at an early date.

August first, 1937, the Kenyonville Church held all day services to mark the 104th anniversary of the building of the meeting house. The building had been newly redecorated for the occasion. As a part of the program Mrs. Howard Butler read a history of the Church which she had written. In speaking of the Sunday School, Mrs. Butler noted that her father, David Sturges had served as the superintendent for many years and had been followed in that office by Frank Broadwell who served for 35 years. She also mentioned Parfit Thorn who taught a large class for many years and whose wife served as the teacher for a few years after his health failed.

When the old house was purchased for a social hall some partitions were removed to make it more suitable for that purpose. In 1952 the building, which stands on the northwest corner at the Four Corners, was further improved and a modern kitchen built on. A few years later new siding was put on. A group of ladies known as the Unity Class raised the money for many of these projects and also help with the current expenses of the Church.

After the church was again repaired and redecorated in 1956 a Home Coming and Rededication service was held with many former members coming back to worship again in the old church. The Kenyonville United Methodist Church is still active in 1969 with a good choir, religious education carried on in the Church School which meets at 10:45 Sunday mornings and Regular Sunday worship services at noon. There is an active Women's Society of Christian Service. The Church supports Methodist Missions, Orleans Chapter of the Ministry of Concern, Albion and Vicinity Council of Churches and Church Women United. Membership is 52.

Methodist Youth and Methodist Men are organized from the three Churches of the Charge.

Officers:- Lay Leader - Sidney Riches Sr. Treas. Current Exp.- Howard Butler, Treas. World Service & Benev. - Mrs. Gordon Hoffman, Recording Steward - Clyde Whittleton, Trustees- Glenn Broadwell, Clyde Whittleton, Gordon Hoffman, Ivan Strickland, Sidney Riches Sr., C. S. Supt. \* Clyde Whittleton, Pres. W. S. C. S. - Mrs. Glenn Broadwell.  
Pres. Methodist Youth \* Billy Dunn, Waterport  
Pres. Methodist Men - George Wilson, Kuckville



## Waterport Methodist Church

A preaching station was started at Waterport at a considerably later date than at Kuckville or Kenyonville and there seems to be no records of the group. The Church was probably organized about 1840, for it had apparently been in existence for some time when the Rev. F. W. Conable came to West Carlton Charge in 1849. At that time houses of worship had been built at Kenyonville and Kuckville but the Waterport Church met in the schoolhouse. In later years Rev. Conable wrote of his pastorate at West Carlton Charge and mentioned the pleasant relationship his family had with the "cultured, ever kind and confiding people of the three Churches." Active in the Methodist Episcopal organization at Waterport at that time were Alanson Reddy, a local preacher, R. W. Smith, Robert Rackham, Alfred Sargent and others who lived in and near Waterport. Mr. Rackham had served as the first leader of the group.

On May 3, 1864 Wm. Hutchinson deeded one half acre of land to the Trustees of the First Union Society of the Methodist Episcopal and Congregational Church of Waterport. This lot was at the south edge of the village on the west side of Main St. at the corner of Hanlon Road. The church was built on this lot in 1866 during the pastorate of Rev. A. L. Backus. During the same year Mr. Backus sold his residence to the three churches for a parsonage. An item in an Albion paper in 1876 mentions that the building was remodeled and much improved in appearance as a church under the direction of Rev. T. F. Parker. A decade later when Rev. Ward B. Pickard was pastor a revival added new members to the Waterport Church and to the other two Churches.

Soon after the turn of the century the Society redecorated the sanctuary and laid new carpet. Electric lighting was installed by George Lumm. A year or two later the old parsonage was sold and moved off the site and a new home built for the pastors. An old schoolhouse which stood some distance north of the church was sold to the A. O. U. W. for use as a lodge hall when the district built the first schoolhouse on the present site. When the A. O. U. W. lodge disbanded they gave the building to the church and it had been moved and placed just south of the meeting house and used as a social hall. Not long after the new parsonage was completed the Waterport congregation enlarged and repainted this building.

Rev. E. W. Middleton organized a Men Class, about 1920, This group contributed to the strength of the Church in many ways. The members felt that their organization and buildings were in good condition at this period. Then on September 3, 1924 the church burned. Young and old turned out to form a bucket brigade but were unable to save the building, but did keep the social hall from burning.

The destruction of the church had one good result. The men of the community realized that with a few pieces of fire fighting equipment they could have saved the building, for the fire was discovered before it had much of a start. Soon afterward the Waterport Fire Department was organized.

Worship services and Sunday School sessions were held in the hall and a drive started to raise funds. Waterport was a village of nice homes and the congregation wished to build a much larger and more attractive edifice than the old meeting house. It required



some time to agree on plans for the new church and raise necessary funds. Construction was started in late 1927 with Rev. Arthur Hart as pastor. The building was enclosed and the basement finished for use in 1931, and the Sunday services held there for some years. At that time the country was in the great depression.. A number of people who had made pledges to the building fund were unable to continue payments and it was impossible to solicit new funds. All work on the building was stopped for a few years. In 1935, during the pastorate of Rev. Henry Marquis, work was resumed and carried on to completion. The young people raised money to carpet the aisles and memorial gifts provided the sanctuary lighting and pews. The pulpit and bell, the only things saved from the old church were put in place and the basement repainted. With great rejoicing the people gathered in the attractive stucco church on June 12, 1938 to dedicate the building to the service of God.

All debts were paid and the mortgage <sup>burned</sup> ~~paid~~ in 1944. During the next ten years many improvements were made. The kitchen and dining were redecorated and the large stained glass window repaired. Memorial gifts provided a new organ, a cross and candle sticks, and a lighted bulletin board for the front lawn. The new electric organ was dedicated by Rev. Gordon Kurtz.

The Rev. Oren Shaffner came to the Kuckville, Kenyonville and Waterport Charge in 1959. Memorial gifts which were dedicated on February 3, 1963, included a communion table, choir rail, Christian and American flags, memorial book for recording gifts and desk. New carpeting has been installed and the stained glass window illuminate. The most recent memorials have been a pulpit Bible and brass vases and offering plates.

There is no record of a Congregational Church having been in Waterport except in the name under which the Waterport Church received the deed of the land on which they built their house of worship. In the general reorganization of the Methodist Church in America in 1933 the word Episcopal was dropped from the name and the society at Waterport, as elsewhere is known simply as the Methodist Church. In Jan. 1966 the membership is: 68, Current expense for past year \$2,60 Benevolences \$508.00. Church School, enrolment 32, meets at 9:45 a. m. Sundays, Worship service 10:45 a. m. Methodist Youth Fellows for the entire Charge meets Sunday evenings at 7. There is a Men's Club with membership from entire Charge. The Women's organization is The Hustler Class with 17 members.

1966 Officers: Lay Leader - Marlin Shawver, Financial Sec. - Franklin Thomas, Treas. Current Exp.-Mrs. Walter Hazel, Treas. World Service- Mrs. Mary VanWycke, Dist. Steward - Mrs. Mary Plummer, Pres Meth. Men's Club - Herbert Gibson, Trustees - Herbert Gibson, Marlin Shawver, La Verne Rush, Forrest Barstow, Mrs. Dorothy Merrill, Mr. Franklin Thomas. Church School Supt. -Mrs. Dorothy Merrill, Pres. Hustlers - Mrs. Mary VanWycke, Pres. Combined M.Y.F.- Billy Dunn.



# METHODIST PREACHERS IN WEST CARLTON, 1817 - 1966

Ridgeway Circuit, 1817 -  
 Daniel Shepardson '17-18  
 Zachariah Paddock '18-'19  
 Richard Wright ? '20-21  
 John Summerville '21-'22  
 Elijah Boardman " "  
 Isaac Puffer '23-'24  
 William Fowler " "  
 Ira Bronson '24-25  
 Joseph Atwood '25-'26  
 John Copeland '26-'  
 Hiram May '27-'28  
 Ephraim Herrick '27  
 Mifflin Harker '29-'30  
 William Fowler '31-'32  
 Josiah Brakeman '33-'34  
 James Durham '35  
 J. B. Lanckton '36-'37  
 William Fowler '38  
 No records '38-49

## West Carlton Charge, The Revs. -

Frank W. Conable 1849-'51  
 H. M. Ripley '51-'52  
 Joseph McCleary '52-'54  
 T. W. Easton '54-'55  
 J. Hagar '55-'57  
 D. Nichols '57-'60  
 L. M. Hopkins '60-'61  
 N. Jones '61-'63  
 A. L. Backus '64-'67  
 W. I. Richards '67-'70  
 J. Hagar '70-'72  
 G. J. Dubois '72-'74  
 T. F. Parker '74-'77  
 W. H. McCartney '77-'80  
 C. W. Swift '80-'82  
 Daniel Clark '82-'84  
 W. B. Pickard '84-'87  
 A. A. Crow '87-'88  
 E. J. Whitney '88-'93  
 F. E. King '93-'96  
 P. P. Sowers '96-1901  
 A. W. Decker '01-'04

## Pastors of the Kenyonville, Kuckville and Waterport Churches

### The Revs.

H. R. Williamson 1904 - 1910  
 C. R. Buck '10 - '11  
 R. E. Brettell '11 - '15  
 E. W. Middleton '15 - '22  
 H. S. Stacey '22 - '24  
 W. W. Neville '24 - '25  
 Sanford Brusie '25 4 m8.  
 C. E. Sweazinger '25 - '27  
 A. W. Hart '27 - '31  
 M. J. Chattin '31 - '33  
 V. O. Priddy '33 - '34

H. J. Marquis 1934 - '39  
 L. F. Ovenshire '39 - '42  
 G. V. Alty-Crafts '42 - '44  
 Paul Franke '44 - '48  
 Alfred Neelands '48 - '49  
 G. F. Kurtz '49 - '52  
 Donovan White '52 - '54  
 Howard Pasel '54 - '57  
 Mason Olds '57 - '59  
 Oren R. Shaffner '59 - '66  
 Harold A. Knitter '66 - '69  
 Ashton Allen '69 -



FIRST BAPTIST CHURCH OF CARLTON  
1832---1966  
Kent Baptist Church

In early pioneer days when the township of Gaines included the towns of Albion and Barre and almost all of Carlton, a Baptist Church was organized in the village of Gaines with members coming from a large area. The date is not certain but is usually given as 1816 and the County Histories credit it with being the first church to be organized in the area which later became Orleans County. This may not be true but early records of many of the oldest churches have been lost so there is no proof of an earlier church. Some years after the Town of Carlton received its present name, members of the Gaines Church who lived here decided they could support a church of their own. Accordingly, on Feb. 11, 1832, thirteen members who had withdrawn from Gaines Baptist Church organized the First Baptist Church of Carlton at a little schoolhouse at Baldwins Corners.

The thirteen charter members of the Church were: Isaac Mason, Hervey Blood, Lemuel Willard, Abiel Cook, Jeremiah Newval, William Reed, Dolly Reed, Rachel Newval, Fanny Rice, Gracilla Blood, Laura Tilden, Eliza Tilden and Esther Mason. On July 11, the new church organization was recognized by a Council of Baptist Churches. The membership grew but was widely scattered and services were held alternately in the eastern and western parts of the town. In 1845 when it was decided to build a meeting house, the members could not agree on a location. Those living in the western and central part of the town wanted to build near the center. Members from the eastern part wished to build in that section. Early the next year thirteen members withdrew to form a new church and the First Baptist Church built their house of worship at the corners then known as East Carlton.

This white frame church, built in 1846, stood on the west side of the present Kent Road at the intersection with the road now known as Route 18. About 1883, a house a short distance west of the church was purchased for use as a parsonage. The meeting house was kept in repair and redecorated from time to time. Like most country churches there were periods of vigorous growth and periods of weakness. In 1885 the church reported 32 baptisms and the largest membership, 81, in the history of the Church. The pastor at that time was the Rev. H. H. Emmett, well known Indian minister of that period, who was also pastor of the Gaines and Murray Baptist Church. In 1894 a membership of about 100 and Sunday School enrollment of 70 was reported but the church was without a pastor at that time.

At the beginning of the present century H. F. Moore, a student at Rochester Theological Seminary, was the devoted pastor of the Church. He was ordained there Sept. 4, 1902. During his two and a half years ministry he had baptized and received into the Church 23 persons who had accepted Christ as their Savior. A few years later during the pastorate of another R.T.S. student, John Churney, the Foreign Missionary Band conducted services one Sunday and the offering for foreign missionary work amounted to \$100.00



The Church continued to prosper for another decade, with additions to the membership nearly every year, large congregations and good attendance at Sunday School. In 1911 the building was repaired and redecorated and some alterations made to allow more space for Sunday School. The Orleans Baptist Association annual meetings were held at the Kent Church in 1906 and 1915.

Many small Baptist Churches in the area around Rochester were served by pastors who were students at R.T.S. at that period. These men <sup>were</sup> usually older and often had had more previous experience in church work before continuing their education, than Divinity School students of the present time. Also they received much assistance from fellow students. Some who did not have regular work, organized groups of speakers and singers who conducted evangelistic services as requested. There were always foreign students who were happy to accompany a student pastor to his parish for a weekend, or organized as a team, go anywhere to hold missionary programs. In this way the congregations of many small churches were exposed to enriching experiences. Transportation was no problem, as railroad passenger service was plentiful and inexpensive at that time. East Carlton, as well as the northern part of all of western New York was served by the R.W.&O. branch of the N.Y.C.R.R. After America entered World War I it became difficult for small churches to find ministers. The church was without a regular pastor for about three years. Many young men enlisted or were called into Army Service. Other people left the community to work in factories in the cities. Attendance dropped and membership decreased. When the war ended interest in the Church did not revive.

About 1920 the East Carlton Church began to think about moving their building to Kent, the hamlet which had grown near the railroad station after the R.W.O. was built. At a business meeting in April 1922, it was voted to move the church to Kent. The trustees were instructed to select a site, build the foundation and arrange for moving and placing the building. The Rev. J. G. Wirth was pastor at that time. A lot was secured from the Edward Reed farm on the east side of the road just north of the village. A basement was excavated, foundation walls constructed and on August 19, the building moved at a total cost of \$2500.00. The parsonage and church sheds were sold.

Of course much work remained to be done at considerable expense. The members carried on the task of redecorating the sanctuary and finishing and equipping the basement rooms as they were able. Work in the main part of the building was finished in 1924 in time to entertain the annual Association meeting on June 18. In 1926 the project was completed and on December 2 the Ladies Aid Society held a chicken pie supper and sale in the basement. The affair was a great success and they cleared a considerable sum to apply on their debt. Sunday morning, December 5, the old church on which so much labor and money had been spent during the preceeding four years, burned down.



The Rev. Alfred Pollock was the pastor. He rallied the members to face the great task before them. They made plans to rebuild as soon as possible. With the \$5000.00 of insurance money for a start they launched a drive for building funds. Services were held in the Kent social hall until the new church was completed. The Building Committee consisted of William Corbin, Ralph Reed and George Clack. The new concrete church was constructed the following year and dedicated on November 13 and 14, 1927 with appropriate ceremonies.

Rev. Pollock became pastor of the East Gaines Baptist Church also, in December 1927. After his marriage, he and his wife lived in the parsonage at East Gaines. After a year or more of considering the matter, Rev. Pollock worked with the Rev. W. R. Hand, pastor of The Bridges Church, to help organize the Gaines-Carlton Larger Parish, in which the First Baptist Church of Carlton, The Central Baptist Church of Carlton and the East Gaines Baptist Church began to co-operate in Christian service to their combined area. The Parish was organized in September, 1935. Soon afterward, October 1, Rev. Pollock was called to another field.

The Rev. K. A. Roadarmel became pastor of the Kent and East Gaines Churches in January 1936. The work of the individual Churches and their combined efforts in the Larger Parish continued. In Jan. 1937, when the Church at The Bridges was without a pastor, Rev. Roadarmel was asked to become pastor of the Church also. A student from Colgate-Rochester Divinity School was engaged to serve as assistant pastor, especially to work with young people and the three Churches began to co-operate more closely.

From the beginning Parish projects were planned by a council consisting of three members from each Church under the direction of the pastor. Regular services continued to be held as usual in each Church but youth activities and the observance of special seasons such as Lent carried on as Parish projects. During the pastorate of Rev. Roadarmel, the Larger Parish increased its activities. In 1959 bylaws of the Larger Parish were changed so that officers and chairmen of Boards of each member Church would constitute the Parish Council instead of other elected representatives as here to fore.

During the passing years repairs and improvements to the property have been made as needed. Two organizations which have contributed money for improvements and also for current expenses have been the Ladies Aid Society and the Homemakers Club. The church has also continued to help with Larger Parish activities and contribute to the Migrant Ministry carried on in Orleans County. Improvements in recent years have been added parking space and in Oct. 1961 an addition to provide toilet facilities.

Memorial gifts which have added beauty and an atmosphere of worship to the sanctuary have been; the organ in 1958, carpet, chancel furniture and lights during 1962 and '63, also brass offering plates, candlesticks and Cross, and more recently new tables for the dining room.

Parish events in which the Kent Church participates are Lenten and Holy Week services, annual Easter Sunrise service at



the lake, outdoor worship services in the summer, Harvest supper and auction, Advent and Christmas Eve services. The young people of the Church are a part of the Parish Baptist Youth Fellowship. For many years a Parish Vacation Church School was held every summer for all the children. More recently junior and middle age groups have summer Day Camps with fun craft work and religious instruction.

The First Baptist Church of Carlton is a member of the Niagara Baptist Association and the American Baptist Convention, whose headquarters are at Valley Forge, Penna. The Church works with the Albion and Vicinity Council of Churches and supports the work of the Genesee - Orleans Ministry of Concern. Present membership is 46 resident, 26 non-resident. A small addition built on the south side of the edifice was completed early in 1968 as a ground level entrance for both basement and Sanctuary levels, and is a great convenience, especially in winter.

1968 Officers : Moderator - Leon Williams, Asst. Mod. - Murray Weaver, Clerk - Mrs. Philbrook Vick, Asst. Clerk - Mrs. Murray Weaver, Treasurer, - Mrs. Josephine Shaughnessy, Asst. Treas. - Mrs. Robert Marsielje, Organist - Mrs. Earl Herman, Choir Director - Mrs. Walter Helfer, Trustees - Richard Woodard, Mrs. John Clack, '70 William Buell, Mrs. Robt. Warren '71, Williard Schoeneman, Mrs. Clara Cliff '72, Deacons - Chas. Warren, Murray Weaver, Deaconesses - Mrs. Adin Pickett, Mrs. John Mann, S. S. Supt. Mrs. Adin Pickett, Women's Fellowship Pres. - Mrs. Eldred Wheelock, Niagara Assoc. Del. Mrs. Adin Pickett, Mrs. Wheelock, Richard Woodard, Rep. to A & V Council of Churches - Murray Weaver.

Pastors 1832 - 1968 : Revs. H. Bloud, B. Beckwith, F. Woodard T. E. Inman, J.F. Fuller, R. T. Smith, H. G. Mosher, E. Savage, J. Halladay, E. J. Glazier, W. Sawyer, L. P. Merrill, R. H. Weeks, J.L. Smith, C. Garrison, M. Forbes, L. S. Stowell, G. C. Walker, L. B. Albert, H. H. Emmett, G. H. Sears, Amos Meyers, E. M. Griffin, H.F. Moore, W. M. Faux, A. L. Paquette, John Churney, H. I. Morton, G. A. Riggs, J. T. Jones, Wm. Prosser, A. C. Hull, G. H. O'Donnell, N. W. Wolcott, J. G. Wirth, A. L. Pollock 1924 - '35, K. A. Roadarmel '36. Larger Parish Pastors: K. A. Roadarmel '37 - '40, R. I. Howland '41 & '42, B. B. Hathaway '43 - '51, W. G. Carter '52 - '56, Paul F. Beech Nov. '57 - Jan. '69.



CENTRAL BAPTIST CHURCH OF CARLTON  
1846 - 1966  
The Bridges Church

Histories of Orleans County credit the Baptists of Gaines with being the first to organize a Church in the area. A Congregational Society was formed a few years later and these two churches held services in the Meeting House in the village of Gaines said to be the first House of Worship erected in the county. The membership of this Baptist Church was drawn from a large area and when the town of Carlton was set off from Gaines some of the members were residents of the new town.

By 1832 the Carltonites felt that they should have a Church of their own. Accordingly, thirteen such members asked to be dismissed from the Gaines Church in order to found the First Baptist Church of Carlton, which they did on February 11, 1832. The majority of these people came from the central and western parts of the town and they held the first meeting in the little stone schoolhouse at Baldwins Corners near the center of the town. New members from all sections of Carlton joined the Church and it became customary to meet for worship services alternately in the eastern and western parts of the town. In 1845 it was decided to build a meeting house and construction was started on a site at the hamlet of Two Bridges. However, the members who lived in the eastern section were dissatisfied with the location. Perhaps, because two Methodist meeting houses had been built in the western part of town they insisted that the new church should be located in their area. Those who lived in the central and western part then asked to be allowed to withdraw from First Church. At a meeting of the Church on March 4, 1846 the following resolution was passed: "Resolved that those members of the First Baptist Church who may be disposed to be formed into a Church by the name of the Central Baptist Church of Carlton shall have the privilege by transmitting their names to the clerk by the first day of May, 1846."

Jefferson Edmunds and wife, Leonard Wilson and wife, H. O. Miles and wife, Albert Rich and wife, ~~Albert Rich and wife~~, N. E. Ballou, J. T. Chamberlain, Lucinda Day, Lucinda Parish and Phoebe Hall withdrew. They organized the new Church which was incorporated on March 19, 1846 as the Central Baptist Church and Society of Carlton. They assumed the debt incurred in erecting the building at Two Bridges and the cost of finishing the interior. The meeting house was dedicated on New Years Day 1847. A Presbyterian Church had been formed at Two Bridges a few years earlier but had not yet built a place for worship. They held their worship services in homes or the schoolhouse but met for Sunday School in the new Baptist church. In 1849 the Sunday School reported a combined library of 150 volumes for the use of members and the community.

The Church grew slowly and sometimes had difficulty in supporting a pastor. At times the Baptist State convention gave financial assistance and sometimes the two Carlton Churches combined their resources and engaged one minister to serve both Churches. In 1861 a student at Rochester Theological Seminary became the pastor of the Church at Two Bridges. Samuel Merrill was ordained to the Ministry at the Church that year and during his three year pastorate the membership increased in numbers and spiritual grace, even though Mr Merrill was at the same time pursuing his studies at the Seminary.

In 1875 the Church was again blessed in calling the Rev. M. P. Forbes as full time pastor. He was a man of great consecration and ability as a leader and preacher. Not only was the Church filled for



regular services , Rev. Forbes also conducted religious services at Point Breeze and in any available building for miles around. He carried the gospel to many people who lacked the means or the interest to come to the church. Many who joined the Church at that period became active workers and officers. Ten years later another pastor, the Rev. Simeon Kingsley, contributed his entire salary for a year, \$400.00 , to help the Society purchase the house and lot which joined the church property on the east, for use as a parsonage. Rev. Kingsley had received a small inheritance so was not completely dependent upon his salary. Many had been added to the Church during his ministry and the baptistry installed. At the dedication Rev. Kingsley baptized 12 young people, one of whom remained as a member, active as long as health permitted, for 74 years.

Another outstanding man, the talented Indian preacher, Rev. H. H. Emmett became pastor in 1886, while also serving the Gaines and Murray Church. He was fond of good horses and as the meeting at Two Bridges followed the service at his other Church his span of fast black horses usually turned in at the church with a flourish after the congregation had arrived. His erect posture, copper skin and piercing black eyes commanded attention. His fluent speech and gift of so presenting Bible truths as to touch the hearts of his hearers made him a powerful preacher. In addition to his pastoral work he was often asked to conduct evangelistic services in other churches and was in demand as a lecturer.

After 1896 the Church was served for about forty years by students ministers from Rochester Theological Seminary, later reorganized as the Colgate - Rochester Divinity School. These men spent full time with the Church during vacation periods, and weekends during the school year. One of these students, Dr. David C. Graham, returned for a visit in the community after spending 35 years as a missionary in China. At that time he inquired not only about all who were members of the Church during his pastorate but also mentioned by name the people who were then living on farms for miles around the church. He had walked the roads of the area and visited with every family and carried them all in his heart during the intervening years.

Except for periods without a pastor or when sharing a pastor with another Church, the Baptists at Two Bridges had always had two worship services and Sunday School sessions on Sundays. Their program also included midweek prayer meetings and covenant meetings, monthly at first, later quarterly. In the absence of a pastor one of the deacons led the prayer meetings and sometime read a sermon on Sunday published by some noted preacher of that time. Members of Churches in those days were expected to conduct themselves as true followers of Christ. Those who failed to attend worship services or strayed from the path of virtue were visited by faithful members in an effort to bring them back into the fold. Deacon H. O. Miles, one of the founders of the Church who was active until his death in 1898, was usually a member of committees who tried to restore those who fell from grace. They were not always successful. In old records we read of a member being excluded for indulging in gossip. At another covenant meeting it was voted to withdraw the hand of fellowship from certain members because, "They did not walk with the Church even after being repeatedly labored with by committees."



2

In 1886 the Ladies Aid Society was organized and their monthly meetings added to the program of activities. At the same time the community Women's Christian Temperance Union was given the use of the building for their meetings. A few years later the Women's Missionary Society was formed and the young people of the Church organized and held their meetings on Sunday evenings before the preaching service. All of these activities continued well into the present century and as attendance and interest in Sunday School increased a number of classes were organized and held monthly meetings and undertook various service projects. The Church also sponsored or presented many programs for the community. A social hall was owned jointly by the Presbyterians and Baptists for nearly fifty years. For many years the Church was noted for its fine choir.

Changes which had been taking place so gradually as to be hardly noticed were suddenly speeded up after the first World War. Decreased demand for farm products, increased industrialization, general use of the automobile, improved roads, centralization of schools and increased interest in higher education, a multitude of new organizations competing for the time and interest of young and old resulted in shifting population and changed patterns of living which removed the church from the position at the center of community interest it once occupied. At the beginning of this period the disbanding of the Presbyterian Church resulted in some members of that Church joining the Baptist group and adding strength, but many older members had died and younger ones moved away.

During this period one effort to meet changing conditions was the organization of the Gaines - Carlton Larger Parish by the East Gaines, Kent and The Bridges Baptist Churches. Each Church continued their local worship services and Sunday Schools but carried on youth activities, leadership training and some special events on a parish wide basis. A short time later the three Churches united in calling one pastor with a student assistant to direct the programs of Churches and parish.

The Central Baptist Church of Carlton observed her centennial in 1946. At that time a history of the Church was written and it was noted that Deacon H. O. Miles and organist, Mary Miles Sutton were active members for more than fifty years and Deacon A. M. Allen for seventy years when they passed away; also that Mrs. A. M. Allen, the oldest present member had joined 64 years ago. The meeting house was the same as when built except for needed repairs and some improvement and remodeling of the interior, and the placing of a bell in the belfry in 1915. The original belfry had remained empty until the Presbyterian Society presented their bell to the Church when they disbanded.

The founding fathers had built a very small meeting house, suited to their needs. It had, of course, long been inadequate for modern Church activities. The community hall and the parsonage had been used to help meet needs. After years of considering various possibilities, the members started construction of a two story concrete block addition at the rear of the old building in September 1953. It was so arranged that the social hall could be opened as a sort of balcony for extra seating for the remodeled sanctuary when needed. The remodeled old church and addition, which had cost about \$30,000.00 was dedicated on Nov. 21 & 22, 1954. It was several years later and



-2-

at considerable added expense before all new rooms were finished, the exterior painted, the old unsafe belfry replaced by a small steeple and grounds and parking area improved. During more recent years a Hammond organ, new chancel furniture, a worship center for the Primary Department of the Sunday School and a number of sanctuary appointments have been added as memorials. In 1966 the chancel was remodeled again at a cost of about \$2,000.

Since its organization in 1935, the activities and programs of the Gaines - Carlton Larger Parish have increased. The Parish Council, which under the direction of the pastor, plans activities, is made up by the chairmen of boards and other officers of the three Churches. The pastor not only directs Parish programs but, with the help of a part time assistant, conducts regular Sunday morning services and helps with some projects in each of the three Churches. During the extensive building program at The Bridges Church, the Rev. W. Gordon Carter devoted much time to that project.

Central Baptist Church of Carlton is a member of Niagara Association of the American Baptist Convention, supports the Orleans Ministry of Concern and the Albion and Vicinity Council of Churches. 1968 membership is 46, active resident. Sunday Worship service at 11 a. m., Sunday School 10 a. m. Young people belong to the Larger Parish Youth Groups.

Officers: Moderator - Wilfred Batt, Clerk - Miss Helen E. Allen  
Treasurer - Vilbert Erway, Treas. Mem. Fund - Mrs. Robert Brown,  
Trustees - Ralph Brown, Maurice Belson, Mrs. John Sage, Mrs. Leo Brown, Mrs. Luther McOmber; Diaconate - Robert Brown, Vilbert Erway  
Wm. Kuhns, Mrs. Henry Stockton, Mrs. John Telovsky, Mrs. Kenneth Hollinger, Sr.; Choir Director - Mrs. Robert Brown, Organist - Mrs. Harold Grager, Chm. Ushers - Gordon Taylor, Sunday School Supt. - Mrs. Vilbert Erway, Asst. Supt. - Mrs. Arthur Smith, Pres. Women's Fellowship - Mrs. Wilfred Batt.

Pastors 1846 - 1936 - The Revs. Cantine Garrison, R. T. Smith, H. G. Mosher, W. Mudge, J. Halladay, W. A. Welcher, S. P. Merrill, J. L. Smith, R. H. Weeks, J. L. Smith, S. D. Fulton, M. P. Forbes, J. F. Stilwell, Simeon Kingsley, H. H. Emmett, G. N. Sears, D. P. Lapeus, S. Mills, A. Myers, S. Kingsley, A. D. Sorenson, W. L. Dorgan, H. C. Poland, S. P. Gott, H. B. Robins, A. W. Brown, M. R. Sheldon, E. A. Smith, S. D. Huff, W. E. Grant, D. C. Graham, John Samuel, T. M. Griffiths, Lewis Jacobsen, J. L. Perringer, F. J. Jordan, Geo. Dawkins, F. E. Cooper, C. L. Kenegy, C. A. Metz, Mark Rich, H. C. Olson, G. B. MacDonald, W. T. Packer, B. D. Jacobson, Walter R. Hand 1933 - '36, last pastor this Church alone. Larger Parish Pastors: The Revs. K. A. Roadarmel '37 - '40, R. I. Howland '41 - '42, B. B. Hathaway '43 - '51, W. G. Carter '52 - '57, Paul F. Beech '57 - Jan. '69, last Larger Parish pastor.

Just before closing his pastorate the Rev. Beech persuaded the Central Baptist Church to disband and with the other two Churches of the Larger Parish form one consolidated Church.



## THE PRESBYTERIAN CHURCH OF CARLTON

This Presbyterian Church was organized on March 31, 1841 as The First Congregational Church of Carlton. The Rev. Robert W. Laird, pastor of the Barre Congregational Church, met with a group of people at the school house in District number 3, later known as the Blood school house, to form the Church. Those charter members were Chasen Miles, George F. Beckwith, Nicholas Garbutt, Mrs. Jane Fields, Mrs. Lucretia Wheelock, Jasper M. Grow, Mrs. Ann Miles, Mrs. Mary Garbutt, Mrs. Jane Grow, Mrs. Susan Beckwith, and Francis Miles. No records can be found of any meetings of the group for nearly seven years. Then, on February 27, 1848, they met in another school house, probably at Two Bridges, and voted to adopt the Presbyterian form of government. Three weeks later the pastor of the Medina Presbyterian Church, Milton Buttolph, met with the members to help them reorganize. The first session, elected at that meeting, consisted of E. H. Garbutt, George Beckwith, and Chasen Miles, with E. H. Garbutt also appointed as clerk and Geo. Beckwith and Chasen Miles elected as deacons. A few weeks later the deacons were ordained to the office. On June 26, 1849 the Church was received into Niagara Presbytery.

Ten people had organized The First Presbyterian Church of Carlton in 1831 and added a few more members during the following year. County Histories state, "This organization soon became extinct." Chasen Miles was the only member of the first Church whose name appears among the founders of the Presbyterian Church in 1841.

County historians give few facts about the early life of this Church but from an old diary it was learned that the meeting house was being built in 1854 and was dedicated on October 26 of that year. It was an attractive white frame building in an outstanding location on the west side of the Oak Orchard Creek Road at the crest of the hill and facing the road which crossed the creek over the old covered bridge and came up the hill to meet the Creek Road. The Church outlived the covered bridge which was replaced by the present iron bridge in 1912. The Church site was given by Asa Simpson.

The Presbyterians bought a house for use as a parsonage at an unknown date. It was on the south side of the Marsh Creek Road at the top of the hill on the opposite side of Oak Orchard Creek from the Church. The Baptist meeting house was across the road from the Presbyterian parsonage.

The two Churches cooperated in many ways. The Thanksgiving Day service for all the people of the community was usually held in the Presbyterian church. In 1849, before that building was erected, the Baptists reported a combined library of the two Churches of 150 books so it is probable the library was kept in the Baptist church at that time. It is also possible that both Sunday Schools met there for a few years. The women of the two Churches organized the Carlton Union Benefit Society in 1895 which built and maintained a social hall for the use of both Churches and the community for more than 50 years.

In 1894 LANDMARKS OF ORLEANS COUNTY gave the membership of the Presbyterian Church as 35 and a Sunday School enrollment of 75 with E. K. Beckwith as superintendent. Pastors who had served the Church until that date were listed as : the Revs, Roswell Brooks, A. D. Olds,



A. B. Peffers, Philander Griffen, Samuel Bacon, Henry Carpenter, N. Foster Browne, Geo. Strassenburgh, E. K. Beshgetoor and N. Foster Browne who was serving again at that time.

The Presbyterians of Two Bridges continued as an active Church for some years in the present century. Their membership was never large but they usually had many children in their Sunday School, a majority of whom came from non-member families, as most of the church members were now older people. They had some very capable teachers among their members and there are older people today who still treasure the lessons learned long ago in that Sunday School. In later years this Church usually did not have Sunday evening services at their own building but the pastor often conducted afternoon services and Sunday School at Carlton Station for the people of that community.

Several of the older members who had long been pillars of the Church had gone on to their eternal home by the second decade of the twentieth century. Among them were E. K. Beckwith who was superintendent of the Sunday School for many years and Mather P. Godfrey who had served as an elder for fifty years. Mr. Godfrey died in his 98th year. Even before the turn of the century there had been difficulty in supporting a full time pastor. It was always harder for small Presbyterian Churches in this area to secure leadership than for either Baptists or Methodists. Ministerial students at Rochester Theological Seminary were available for pastoral work for the former and Conference placed the pastors in Methodist Churches which were so numerous and close together that one pastor could easily serve two or three small congregations. The Presbyterian Church of Carlton did however have many excellent pastors during the nearly seventy years of her active organization.

The Rev. N. Foster Browne returned to the Church for a second pastorate in 1891 after the Church had been closed for a year. He served until his retirement from active service in 1904. During 1903 illness had often prevented his conducting services, and the Rev. William Sangree began to supply the pulpit. He was installed as pastor at the beginning of the following year and moved his family into the parsonage. The Rev. and Mrs. Sangree and children like most of their predecessors, took an active part in community life until the close of his pastorate in December 1907. The Rev. C. B. Gardner, a retired minister living in Spencerport, became stated supply in January, 1908 and served with great consecration until his death in November 1912.

The Rev. Gardner was a truly remarkable man. He was quite old at this time and very frail looking, being thin to the point of emaciation. He was completely devoted to God, the Church and his fellowmen, and his energetic spirit drove his body to impossible action. He came by trolley car from Spencerport to Albion Friday afternoons and walked from Albion to Two Bridges through winter blizzards, summer heat and mud and rain between. He was entertained over the weekends by members of the Church but never expected them to provide transportation. Early Monday mornings he walked back to Albion. Few younger men would have done it. Mr. Gardner was an unusually excellent preacher delivering his challenging messages in a clear voice which could be heard by all.

From some notes in a recently found record book of the Presbyterian Church of Carlton it appears that belatedly the Church recog-



nized the greatness of their pastor. There are notes which appear to be a copy of a report sent to Niagara Presbytery on the "State of Religion" in the Church at Two Bridges for the year ending April 7, 1913.

"The Sunday morning services were quite well attended during that part of the year in which our pastor, the Rev. C. B. Gardner, D.D. was with us. Christian Endeavor was faithfully kept up during this time. The pastor sometimes held a short service following, but often confined his remarks to the C. E. service. The Attendance was often small but the meetings were always helpful and instructive. The S. S. was fairly well sustained. Owing to the absence of the pastor during the week and the inability of more to attend, the mid-week Pr. meeting has been dropped during the year.

The benevolences, consisting of contributions to different boards of the Church, have received faithful attention. The Congregational expenses have been promptly met. The Women's Home and Foreign Miss. Society .... is doing good work.

Dr. Gardner preached his last sermon Nov. 24th 1912 at which time he gave notice that the following Sunday the Sacrament of the Lord's Supper should be celebrated. He returned to his home in Spencerport, and the next morning was seriously ill. He was called to his reward Dec. 6th 1912. No service was held in the Church for three weeks. Since that time the pulpit has been vacant but the people have met for Sunday School. We have had preaching, however, most of the time either by candidates, or by such talent as could be secured. It was the hearty desire and prayer of Dr. Gardner that the Lord's work should grow and prosper in Carlton. He made many sacrifices and spared no effort to that effect. He did not live to see the results of faithful service that he desired, but since his removal to the heavenly home, there seems to be a greater appreciation of his Godly life and untiring service and an increased effort on the part of the people to keep up the services and sustain the work. Accordingly the numbers Sunday morning has increased and those of the S. School nearly doubled. The latter may be due in a measure to the incoming of new families into the community. No pastor has been secured as yet. The people seem to be united in the desire to stand by and help a stated pastor. There is great need of an uplift in the spiritual life of the Church."

Signed by "E. K. Beckwith, Clerk per F. B. F. "

Since the initials are those of the pastor who was called by the congregation at a meeting on July 7, 1913, the Rev. F. B. Fraser, it is probably that the above statement was written in the book at a later date from notes made in April by Mr. Beckwith. The membership reported at that time was 33 with Sunday School enrollment 50.

Rev. F. B. Fraser served the Church from July 1913 until the spring of 1917 when he accepted a call to a Church in Dansville. The Rev. Fraser was a bachelor and a widowed sister kept house for him in the parsonage. They served the Church with consecration and performed many acts of kindness in the community. But there are no entries in the Church record book after April 15, 1917 and the Church disbanded about that time. Some of few remaining members at that time took their letters to the First Presbyterian Church of Albion, others joined the Baptist Church at Two Bridges. As a final generous act the Presbyterians gave their bell to the Baptists who hung it in their belfry which had been empty since the Church was built in 1846. Members of the



pioneer Brown family united with the Presbyterian Church of Carlton soon after it was formed. Descendents still living on farm settled in 1804, are active in the Baptist Church in 1968.

The Presbyterian parsonage was sold for a home. Later the house was ruined by fire. Years later the property was acquired by another owner and a modern home built which in 1968 is owned by Mr. and Mrs. Floyd Berns. The Church site reverted to the Simpson farm from which it came. The meeting house remained as a distinctive landmark for many years but was used for farm storage purposes and gradually deteriorated. It was torn down in 1959.