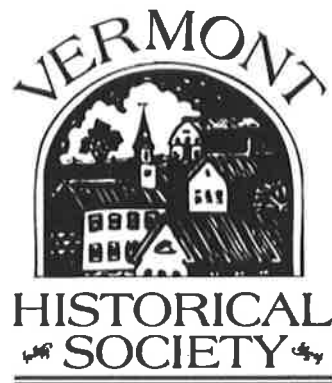


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A
H I S T O R Y
o f t h e
C H R I S T I A N C H U R C H

Woodstock
Vermont

Compiled by
Edward H. Williams, III,
Secretary.
Woodstock Lodge #31, F. & A. M.

Miss Edith L. Lussier
Public Stenographer

X Pam.
Church
Christ-
ian

Without the use of the books and newspapers as listed, it would have been impossible to present this history of the Christian Church.

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Rev. Moses Kidder. Mrs. Charles W. Kidder, 1947.

While acknowledging the mass of facts and information gathered in all these books - and I confess to purloining some sentences - special appreciation is most sincerely tendered to

Mrs. Clarence F. Coffin
Henry J. Gramling
Sheldon E. Patenaude
Mrs. LeRoy E. Thomas
Robert C. Eaton

for their able assistance in furnishing material and reading copy. I think I cannot stop without saying a special "thank you" to Mrs. Thomas. Her suggestions and corrections were most welcome.

The Author.

The Christian Church

Can we draw a parallel between a church building and the best in human life? I believe so. Crude as the subsurface may be, we search for a foundation. The Master breaks off the corners of rough stones, the better to fit them for the builder's use. With the base firmly set, there is a change. Material is cut four-square and perfection begins. The structure rises toward the illimitable beyond. Space is left for lighting the interior as the mind is enlightened by contact with all that is best. The structure at length reaches the height predetermined by man, as Divine Will also dictates his physical height. Then the sloping roof which finishes the main edifice is symbolical of the laying on of hands. Each structure has reached maturity and is set apart for special purposes. Yet there is still the belfry or steeple which must rise ever higher. Man, likewise, must not remain satisfied; he must continue to grow. The clock reminds us: "It is later than you think." The bell? Each stroke says: "Come." To man, may it not also be a forewarning from the Supreme Grand Master reminding us of "that undiscovered country, from whose bourne no traveler returns"? And then the cross at the top, its head reaching to the heavens and the arms wide spread, as though in submission and saying: "not my will, but Thine, be done."

The Christian Church

And the disciples were called Christians
first at Antioch. (Acts 11:20)

"In the beginning God created the heaven and the earth." And man, in his limited way, begins or creates. The thought germ may be no larger than a mustard seed; but as the latter surely grows, so will the former, be it for the production of a great machine or the basis of a religious creed.

Being sated with the intolerance of the old Puritan religion and broadening, mentally, through the fruits of the spirit of liberty diffused throughout our land as a direct result of the American Revolution, it was but natural that some men should turn back to the Bible itself for their guidance. Thus it was that we find, in the South, Northeast, and the then West, three groups with the same basic thought - Christianity as taught by the Bible; and the Bible the only guide, leaving "to every man the right of being his own expositor of it." (Dana's History).

The Christian denomination made its first appearance in the Ottauquechee Valley about the time of the general breaking up of the Baptists. In the forefront to assert his religious belief in the principles of this sect was Abner Jones, a practicing physician who had studied medicine at Hanover, N. H., and then settled in Lyndon, Vt. Born in Royalston, Mass., in 1772, the family moved to Bridgewater, Vt., in 1780 - then little better than a wilderness - and became the first settlers of the town.

On June 9, 1793, the young man was baptized by Elder Elisha Ransom, of the South Parish (South Woodstock), at the West Meetinghouse (a Baptist Church) which stood opposite the Cobb Cemetery on Wyman Lane - a part of the original highway over the hill from West Woodstock to Williams (now Lincoln) School House. The West Meetinghouse was built in Sept. 1789. Due to internal strife, it was not finished till the summer of 1794, at the suggestion, and with the help, of the Congregationalists.

We will interrupt here to speak of the North and South Parishes in the town. Differences of opinion, religious and otherwise, was the direct cause of laying or defining a division between the north and the south parts, first voted at Town Meeting, August 24, 1779; and later revised in 1781, which revision was established by act of the General Assembly March 1, 1784.

Abner Jones claimed that between 1793 and 1795 his religious views underwent a great change, and from a Calvinistic Baptist he became a New Testament Christian. While practicing medicine at Lyndon between 1796 and 1801, he finally decided his real call of life was to the ministry. Accordingly, he gave up his medical career in September 1801 and became a preacher, visiting his home in Bridgewater, in which town he preached as well as in Woodstock. There is nothing of record to disprove his claim

to be the first preacher of this persuasion in these towns; and the seed he sowed, ultimately sprang up and became the Christian Church.

Following Abner Jones who was here but a short period of about two years, came Elias Smith of Portsmouth, N. H., from whose autobiography we learn that, "upon invitation received from certain parties residing in Woodstock, who were determined to be free from all sectarian names, doctrines and laws", he came to this place in February 1806. "I tarried and preached there about six weeks, and in that time about thirty-six united together as Christians, owning Christ as their only Lord, Master and Lawgiver."

Elias Smith was born in Lyme, Conn., June 17, 1769. When Elias was thirteen, Stephen Smith and his family moved up to South Woodstock, and the young fellow had to walk most of the 180 odd miles. The new home of logs had no roof, doors, windows or floor - a most wretched and disappointing welcome for any family. Stephen had started the house early that spring, and had then gone for his family. But young Elias so revolted at the sight, that he actually started back to Connecticut; upon persuasion, he stayed with his family.

In one of his despondent moods, some time in his sixteenth year, he went into the woods to brood over his religious condition and experienced what he afterward recognized as his conversion. He was so immersed in religious reflections that he was quite unfit for ordinary manual labor. This fact his father recognized and plainly advised his son to seek some other occupation. It was here, in his eighteenth year, that Elias had forty days' schooling: thirty to learn grammar, ten to learn arithmetic, and eight evenings to learn music. With such meagre accomplishments, he began to teach school and acquitted himself satisfactorily.

In 1789, he was baptized in the "Water Quechee" river and received as a member of the Second Baptist church of Woodstock (South Parish, circa 1785). He preached his first sermon in 1790 in the Walker School House down in the southeast corner of the town next to the Hartland Town line. Two years later he was ordained at Lee, N. H., carefully stipulating that he should be free to travel and preach as the Apostles did. In 1794 he married Mary Burleigh at Newmarket, N. H., and set up housekeeping at Salisbury.

After four years of itinerant preaching, he suffered an installation as pastor of the Baptist Church in Woburn, Mass., with an agreed salary of \$333.33 a year. But this was galling bondage. And, to mend his finances, he became a member of a mercantile company which opened a store in Woodstock, Vt., but there is no record that he represented the firm here. In 1801, he moved back to Salisbury, N. H. The Elder then determined to quit the ministry for business and became quite affluent. But this was again bondage from which Providence this time released him; the French-English war was settled and prices broke, leaving the partners nearly bankrupt.

He next moved to Portsmouth, N. H., where he resumed his preaching. He also engaged in publication work, at first as printed rejoinders to the stinging cuts of his enemies. On September 1, 1808 he published the first issue of the "Herald of Gospel Liberty", which is claimed to be the oldest religious newspaper known and still in publication. During this period he had spent six weeks in Woodstock.

Probably about the middle of February, 1806, a Christian Church of eight members was organized at English Mills (now Prosper). In Woodstock Village, or at the "Green" as it was then called, there was some activity and gathering together of individuals. However, that group at English Mills takes precedence; and to Elder Elias Smith belongs the honor of having gathered together the first congregation in town known only by the scriptural name of "Christian". When he left towards the end of March, there was a church of thirty-six adherents to the principles espoused by him.

Elias Cobb, one of the first eight members of the Church at English Mills, was ordained an Elder on April 20, 1808, and is principally responsible for maintaining the organization in this section.

The records of the first organization here give the form of covenant under which the Church came into existence. In brief, it reads:

"In the years 1806-09, a number of brethren who were formerly connected with the Baptist and Congregational Churches, together with a number of converts....have thought it their duty and privilege to form themselves into a Church, taking Christ for their Master and Lord, and his rule for their guide and direction in all circumstances until death, to love one another with a pure heart fervently, and by the grace of God to shine as lights in the world."

Elder Uriah Smith succeeded his brother, but organized a Christian Church in the South Parish with seven members. This organization continued until about 1836, during which time it had enrolled about 300 members. But there is no record that this group ever joined bodily with the Church on the "Green". Under date of January 1, 1812, this Elder made the statement that he had "been in this place almost seven years....; have collected several Churches by the New Testament name - two in this town, and one or more in almost every town round about this." The "two in this town" were the South Parish and the group at the West Meeting-house. And it is of record that he worked diligently in Pomfret, baptizing people there as late as February 1812.

On September 10, 1810, Elder Frederick Plummer arrived in Woodstock, at the invitation of Richard M. Ransom of the South Parish. He immediately began his services, first at the Court

House, where all the residents around the "Green", as well as many from outside, came to hear him. Following this, he preached at the South Parish, English Mills and in Pomfret; and again at the "Green". He then went to Unity, N. H. to keep a previous appointment, which detained him two weeks.

On his return to Woodstock in October, he brought Elder John Rand with him and held meetings at the Court House. This was followed by daily meetings held throughout this and adjoining towns. From the absence of any record to the contrary, it must be supposed that Rand remained but a very brief period - probably not over several months. He did, however, return at a later period.

This winter was marked "by the prevalence of the spotted fever, which swept many inhabitants into the grave as with a broom of destruction." Many people recalled Elder Plummer's dramatic cry: "Woe, woe, woe to Woodstock" as he stood in the Oil Mill Brook (South Branch) just below the "Gaul" Bridge waiting for a candidate for baptism that chilly November day. Plummer is described as a "powerful" preacher, carrying his audience with him, and producing conviction.

Using the words of the Rev. Moses Kidder, and interpreting known facts, it would appear that the Christian Church, organized in 1806 at English Mills, moved bodily to the "Green" and incorporated within itself the Christian brethren centering at the West Meetinghouse, as well as those who had been converted and baptized in Woodstock proper (i.e., the present Village). Apparently, the congregation at the South Parish was dead (according to Mr. Kidder) or dormant, for it did not join in with the above three groups. And here it must be said that Elder Uriah Smith - in spite of his statement in 1812 - probably could not hold the group at the West Meetinghouse in union with his flock in the south part of the town.

After Elder Plummer left in 1813, the Church was ministered to by Elder Elias Cobb, Jacob Holt, and others, until the return of Elder John Rand from Ipswich, Mass., in 1814. The membership at that time was 160. For the two years of his pastorate, he not only preached at the Court House, but also at the West and South Meetinghouses, adding new numbers to the fellowship all the while. But inadequate support compelled him to leave for other fields of work.

1806 - 1816 - 1826. Three vitally important dates in the history of the Christian Church: Founding - Guidance - Dedication.

In 1815, Woodstock welcomed a new farmer who had purchased that farm east of the Village on the Taftsville Road later known as the "Perry", and then "Joyce" place. This man, whose name became a household word in the Christian denomination, was of great versatility - preacher, farmer, tanner, member of the

Legislature, Register of Probate, keeper of a private school, editor of school text-books, compiler and joint editor of hymn books, founder, editor and publisher of religious periodicals. This was Jasper Hazen - physically strong, well educated, wholly dependable, and a student of the Bible.

In brief: he was born at Hartford, Vt., December 2, 1790. At the age of eighteen, he was converted (his father was expelled from the Congregational Church because he admitted Methodist preachers into his house), and began preaching there the next year. During the year 1812 he was employed by the General Conference to preach in Albany County, N. Y. In November 1813, he married Abigail Thomas of Woodstock and was ordained an Elder on December 26th. During the winter of 1815-16, he taught school.

1816 marks the beginning of the thirty-year pastorate of Elder Jasper Hazen. There is much desirable information covering the early years of his leadership that is, at best, but sketchy. We do learn that he "found his wood and made the fires" for the Sunday services in the Court House on the "Green" and then rang the bell to call the families to worship. We also know from his daughter Laura (later Mrs. Moses Kidder) that he labored diligently and effectively. Through the influence of Judge William Strong, Elder Frederick Plummer had obtained the use of the Court House for the free use of the church. This building stood on the lawn west of Mr. James M. Pratt's house. (It burned down July 4, 1854). The use of the Court House continued until November 1825 when the Rev. Joel Clap preached for the first time for the Episcopalians here. As the Court House was then available to either denomination but half the time, this set the members, and particularly the Elder, of the Christian Church to serious thought of building their own house of worship.

During these last eight years, the Elder had run a private school in his home, boarding nine pupils. He published a spelling book in 1822 and the following two years represented the town in legislature. For the four years following December 1823, he was Register of Probate for the District of Hartford. While not by any means amassing wealth, he yet must have set aside some funds for the future, as we shall see.

On August 1, 1826, he purchased from Sylvester Edson, at a cost of \$200.00, a lot on Pleasant Street, six rods wide and eight rods deep "for the purpose and that only of erecting a meeting house thereon." From the speed with which this building was started, it would seem that the energetic Elder had workmen on the sidewalk who moved like homesteaders onto the lot before the ink was dry on the deed. Just note! Seven days later, the "Woodstock Observer" printed this:

NOTICE

By Divine permission, the religious exercises accompanying the laying of the Corner Stone of the Meeting

House for the Christian Society, will be attended on the site of the said house, on Thursday next at 8 o'clock A. M.

It is our opinion, from all appearances, that the corner stone is that at the front east corner of the building. Unlike the modern newspaper, we search the "Observer" in vain for an inkling of the progress of building. Then a scant twenty weeks later we find a notice in the issue of December 26:

By Divine permission, the exercises accompanying the opening of the new House erected for public worship, in this village, will commence on the 17th day of January next, at 11 o'clock A. M.

The following week, however, it had evidently been found necessary to change the date to the 18th - a Thursday. In this (January 2, 1827) issue, is also the

NOTICE

Those wishing to purchase pews in the New Meeting House in this village will have opportunity so to do on Monday the 15th day of January inst. at 10 o'clock A. M., as they will be exposed to sale at public auction at that time at the said house.

Those persons having subscribed for pews will please attend at the time and place aforesaid, for the purpose of locating their pews.

JASPER HAZEN

The day appointed for the opening was beautiful, and cold - the thermometer registering 12° below zero. In the issue published the following Tuesday, the "Observer" says:-

"The Meeting House erected in this village for the Christian Society was dedicated on Thursday last, agreeably to previous appointment.

"Notwithstanding the severity of the weather, the house was filled to overflowing.

"The exercises were highly satisfactory and attended in the following order.

1. Sacred music
2. Prayer by Elder Huntington, of Chelsea
3. Sacred music
4. Prayer by Elder Jones, of Salem, Mass.
5. Sacred music
6. Sermon by Elder Jones

7. Prayer by Elder Hazen of this town
8. Sacred music
9. Benediction

"The assembly then separated highly gratified while they heard still more faintly as receding the choir of "I beheld, and lo, a great multitude" &. The choir had the friendly assistance of members of the other singing choirs in the vicinity, together with that of individuals from abroad."

In the same issue we find

A CARD

Mr. Hazen presents his thanks to the Ladies and Gentlemen of Woodstock and vicinity, for their kindness in furnishing himself and family with clothing recently presented him in so friendly a manner.

The metamorphosic alterations of the church - primarily inside - call for a description of the original. The foundation stones - by guess - were brought in from Pomfret. The four main floor beams (12" x 10" x 52'), joists, rafters, etc., were all cut nearby and shaped at the site; and they prove to have been smoothed by a master of the art at swinging an adz. The brick, too, were locally made. Boards were probably sawed out at some near-by saw mill. All the work was under the watchful eye and skillful executive ability of the pastor.

In plan, the building was and is approximately 55 feet front by 65 feet deep. The number of doors and windows is the same today as originally, with three exceptions--the two large windows on the north (back) side have been bricked in, and an additional window near the peak of the roof on the south, or front, side was put in for ventilation in 1899. The window openings were narrow and had two plain sash, each one 60" wide by 90" tall, with 42 panes of glass (9 1/8" x 12"). The two front doorways may have had a single door each and gave access to the vestibule in which there were settees. Here the social services were held as it was more easily warmed.

Opposite the entrance doors, one entered the body of the Church. Two aisles led to the back, where there was a cross aisle in front of a single row of pews. As the pulpit was at the front of the auditorium just out from the gallery, all the pews faced it (south). In all, there were 98 pews which seated 600 people. And we might add that there were little doors at the end of each pew, which you closed on entering, to afford a sense of security from intrusion. Two large stoves, one on either side, furnished the heat. A great column stood in the middle of the room furnishing support for the roof and ceiling. From later known facts, this column undoubtedly supported a long ridge pole, as the roof trusses

apparently had little, if anything, in the way of a tie beam. It may be possible that the hammer truss was used, because the ceiling was pitched, but at a lower angle than the roof. A white plaster, placed directly on the brick walls and on the ceiling, added considerable to the lighting of the room.

The choir was in the gallery over the vestibule. When it came time for the sermon or discourse, the preacher went up to the gallery and walked to the center where he descended a few steps to enter the pulpit.

In the belfry was hung one of the famous Paul Revere bells. During the year following the opening of the church, the energetic pastor, by subscription, secured a clock for the steeple - which did service until 1876 when it was replaced by a new one.

It has been said that "mainly through the efforts of Elder Hazen the Brick Meeting House was built as a place for public worship." The truth is that he nearly ruined himself, financially, to complete the Church. The sale of the church pews might have reimbursed him, had he been able to sell all at the same price as the first one recorded in the Town Records: to Gershom Cobb, Pew #3, \$100.00. If he sold all the pews at one-third of this figure, it is fair to suppose that the undertaking cost a minimum of \$4,000.00.

Within a period of a very few years, he found it expedient to sell his farm and move into the village where he occupied a frame house on Elm Street - years later replaced by the brick house where Mrs. William F. Jones now lives. Inasmuch as a satisfactory place for baptism was difficult to find in the rivers, Elder Hazen excavated a basin for this purpose in his garden. The bottom was covered with fine gravel; and a small island in the center, connected by a bridge to the "mainland", afforded spectators a fine view of the service.

From the fact that the Church membership increased by receiving 340 new members between 1820 and 1842, there can be no doubt about the ability of its leader; and too, the influence brought about by the erection of the Church building had a far reaching effect. However, there were those in the congregation who were not wholly in accord with the Elder. In a letter written by Dr. Joseph A. Gallup, we find: "many of the Christian Society want better satisfaction, and possibly their preacher needs a little pecuniary stimulus."

The Christian Society - to differentiate it from the Christian Church - came into existence in 1843. Nearly half a century before, it had been a necessary move in the Congregational and some other denominations in order to hold their property. In the Christian Church, however, it was a matter of expediency. The Church, as such, attended to the spiritual and moral welfare of the individual; whereas the chief object of the Society was to take

care of all matters financial - the support of preaching and the care of the Church property. This organization was incorporated in this year under the existing State Laws in force at that time. There is no record of this incorporation at Montpelier. But from the wording of the Law, it would seem that the Society became automatically a corporation by assent. The Society constitution specifies that any desirable person could become a member by paying a fixed fee and subscribing the same.

While discussing the subject of the Corporation, the entire historical sequence will be given here. The State Sessions Law of 1814 (Nov. 10), which referred to the Act of October 26, 1797, reads as follows:

Sec. 1. That when any number of persons in any town or parish in this state shall voluntarily associate, according to the first section of an act, entitled "An act for the support of the gospel," passed October 26, 1797, they shall be, and they are hereby constituted a body corporate and politic, for the purposes contemplated in the said first section, or to carry into effect any agreement by them made, for the settlement or support of a minister, and by such name as a majority of the members of the association or society shall assume, may sue and be sued, may appoint a clerk, treasurer, and such other officers as they may deem proper, and have all the powers incident and necessary to corporations.

The Compiled Statutes of Vermont 1839-50, Chap. 85, p. 499, reiterate the above in Sec. 1. Sec. 3 states:

Any number of persons may associate together under the provisions, and according to the regulations of Chapter 81 of the Revised Statutes (1840) for the purpose of raising, receiving, holding and appropriating funds to procure, by purchase or otherwise, and to distribute the Holy Scripture; provided, said society shall not hold real estate to a greater amount than two thousand dollars (No. 26 of 1843).

From this last, we can understand why Jasper Hazen held the Church property in his own name - for it has been previously estimated the Church building cost twice this \$2000.00. In May 1850, he Quit Claimed the Brick Meeting house and all unsold pews to Lorenzo Richmond for \$2000.00 - probably the amount he still had left invested in the entire project. Four and one half years later, Richmond Quit Claimed the building and some pews or slips to Dr. Edwin Hazen; and on his death in 1891, it was still in his possession.

Rev. M. T. Morrill brought the matter of title to the property before a meeting of the Society April 28, 1899 - "to see if the Heirs of Dr. Hazen can be prevailed upon to give the Christian Society a quit claim deed to the church property." But there is no record that such a deed was ever given. The matter was finally settled by an Act of the Legislature - Public Statutes of Vermont 1906, Sec. 4323:

Rights of corporations organized under previous law.

"Societies or private corporations formed or organized under the provisions of a previous law, for the purpose contemplated in this chapter, may have and exercise the powers conferred by such law."

The lot in the rear of the church was divided into twenty shares for horse sheds, two of which shares Elder Hazen reserved for the general use of the society. In the course of time, all these shares reverted to the Society and became a part of the entire Church property.

The year 1843 is quite important in the history of the Church, for a reason far surpassing that of incorporation. Having come to Woodstock in June 1842 and preached in the Church under the tutelage of Elder Hazen, Mr. Moses Kidder was ordained a minister on March 15th. From this date till the end of December 1846, he was co-pastor with the man who became his father-in-law; for Elder Kidder married Laura W. Hazen on August 29, 1844.

Jasper Hazen conducted his final service as Pastor on the last Sunday of December, 1846. And here we will very briefly sum up the balance of life allotted this great leader. He moved to Albany, N. Y., where he undertook religious journalism - which did not prove financially remunerative. He returned to Woodstock about 1876 and lived with his son, Dr. Edwin Hazen, where his life peacefully closed on March 30, 1882 - just over 91 years old.

It is interesting to note that the principles of Free Masonry were such as to attract the Rev. Jasper Hazen, who became a Master Mason in Warren Lodge #23 on April 8, 1819 - and was unanimously appointed Chaplain of the Lodge the same day. He then became a member of Washington Mark Lodge #8 on June 18, 1819, and received his final degrees in Capitular Masonry in Windsor Royal Arch Chapter probably in the fall of that year.

Mr. Kidder, Elder Kidder, Rev. Moses Kidder - all three are the same person, and are appellations used with great respect for a man whose life was so closely interwoven with the Christian Church as to make them synonymous. The countryside never thought of the Church except as: "Elder Kidder's Church", or (Vermont Standard, November 23, 1860) "The Brick Church (Rev. Mr. Kidder's)"

Because of his beautiful traits of character, his circle of friends was constantly widening. Young couples preferred to be married by him and he conducted the final services for those who had passed on to Life Eternal. During his life term with the Church, he married 1210 couples (Record Book in Town Clerk's Office) and preached 2458 funeral sermons. Never was a pastor in more perfect touch with his people, collectively or individually.

His was a peculiarly pure and untarnished life. He was a man of quiet and sincere demeanor, though genial in the best sense of the word; and his manner and conversation distinguished him everywhere as one who believed in and practiced hourly a religion of love and purity.

Mr. Kidder was a man of robust physique, capable of doing much hard work. He held meetings everywhere, often preaching every evening of the week. He was noted for his remarkable voice - resonant, sweet-toned and clear as a bell; for fluent, silver-tongued oratory, and the gift of being an extemporaneous speaker. Undoubtedly, his greatest secular address was on the occasion of the Woodstock Memorial Service following the assassination of President Abraham Lincoln.

Vermont's Governor and a United States Senator - men of national reputation as orators - preceded the simple village preacher. We may liken the results to the two addresses delivered at the dedication of the Gettysburg battlefield less than two years previously. Edward Everett had spoken brilliantly. The President of the United States followed, reading simply and unpretendingly to a tired and restless audience. The next day, when the world realized a masterpiece in literature had been delivered, Mr. Everett wrote the president: "I should be glad if I could flatter myself that I came as near to the central idea of the occasion in two hours as you did in two minutes." So Elder Kidder's eloquent address was long remembered as the outstanding speech of that day.

Under Mr. Kidder's pastorate, the church made steady gains; and those years preceding the Civil War were among the most prosperous in the history of the church. Of a Sunday it was full, with the gallery crowded too. In chronological sequence, we omitted the purchase, by Elder Hazen on August 31, 1839, of the lot in the rear of the building. It was mentioned, however, in the corporate history a few pages back. So at this point, we can say it was not unusual to find 75 to 100 teams in the yard. One couple, rain or shine, drove fourteen miles to services every Sunday. In modern phrase, there was "something doing every minute"; Morning Service and Sunday School, then dinner or lunch, and another service in the afternoon. This full day continued until 1878 when, by Society vote, the afternoon service with a second sermon was discontinued, primarily due to the Pastor's increasing age, ill health and tax upon his strength. At this period, the Christian Endeavor Society took over two alternate Sunday evenings a month, and the Pastor the other two with a short address, thus replacing the afternoon service.

At first, probably, the salary was what was left after paying expenses. But at the annual Society meeting in January 1850, the salary was set at \$350.00 - picayune, in present day thought. However, the following November, it was increased to \$500.00, with fifteen members guaranteeing the difference between

the amount raised and this figure. For the next twenty years, it appears of record to have remained the same. In January, 1871, the Trustees reported this figure, and added: "We do not know that this is satisfactory to him as he has not said any thing to us upon the subject." Later in the meeting we find: "Whereas the salary of the Reverend Moses Kidder for the past twenty four yearshas been inadequate to meet his necessary expenses....Resolved, That the salary....shall hereafter be one Thousand Dollars per annum..." - which was unanimously adopted.

With an almost habitual deficit each year up to this time, a new spirit must have been instilled; for the mention of being "short" rarely appears again. Later on, the adoption of the weekly envelope for paying pledges; and still later, a budget system, kept the church in a more solvent condition. It is needless to add that, with changing times, the salary of the last few Pastors was considerably more than the thousand dollars Rev. Mr. Kidder received.

Early in the pastorate of this gentleman, funds were raised by solicitation; and for several years after the annual meeting of January 1853, due to the size of the parish, it took five solicitors to cover the territory. Special items - stoves, a furnace, gas lighting, "tinning the roof", etc. - were taken care of by subscription papers. One expense item we must mention: "thermometer - - \$0.75". Apparently the Church was not too warm at times. So, was this a suggestion to the janitor?

We have estimated the cost of the original building at \$4000.00 - which may very well be a "low". At any rate, it was voted in 1863 "to get the B. M. House insured"; and, "assess a tax of one dollar on the slips in the body of the house to pay the expense of Insurance." With revisions, repairs and additional equipment, as well as higher prices prevailing in 1869, the building was insured for \$10,000.00.

Music for the services was, at first, wholly furnished by the choir; and a good sized choir, too, with many excellent singers composing the group. Just when orchestral instruments were introduced is not definitely known; but it would seem as though they were used from about the time Rev. Moses Kidder became connected with the church. The instruments chiefly used were the double bass, bass viol, flute and clarinets.

In 1850, the Estey Organ Co. produced a "melodeon", the idea of Harvey Vaughan who sang in the choir. To operate it, one had to be almost a contortionist as well as a musician. This was followed by a "seraphine"; but the harsh tone of the reed construction soon disqualified it. The "harmonium" followed in short order, but was never used here. Apparently, instrumental music was again revived until a cabinet organ was installed with Miss Alice Harvey as first organist. Probably about 1888 or 1889, the Ladies Society,

which had financed the first organ, again raised the funds for the installation of a chapel reed organ made by Estey. And, to complete this subject here, it is added that during the summer of 1899 the present pipe organ was presented to the church by Mr. Charles Hutchinson as a memorial to Mr. Hazen and Mr. Kidder. It is regrettable that the memorial tablet was never put in place - then or since. A notation in the Society records shows that the addition at the northeast corner of the building to house the organ and organ chamber cost \$254.46; and in the year 1928, an electric blower was installed on the organ at a cost of some \$400.00, thereby eliminating the old hand-pumped mechanism. As happened at times in other local churches, the man-power may have fallen asleep at an inopportune time to the detriment of the music.

Because there were numerous changes made in the interior of the building during the life time of Rev. Moses Kidder, it seems advisable to set them forth at this point. Early in the spring of 1860 a committee was appointed to repair and remodel the church. From the fact that the walls had spread, it is apparent that the great central pillar had been removed at some earlier date. The specified work called for new shingles "...well nailed on"; rebuild the steeple with new lumber, keeping the style identical with the original; draw the walls together with iron rods; prepare the whole interior for replastering; remodel the pews without doors; and widen the doors and window casings. (The windows do not appear to have been changed from the original size as built in 1826). While \$1800.00 was the limit set, the work cost between \$2500.00 and \$3000.00 - all of which was completed in time for the Thanksgiving service.

The Record Book, covering the Monthly Meetings, under date April 28, 1860 says: "The Society having decided to Repair their house of Worship, Received an invitation from the Methodist Society to meet with them... We cordially accepted the invitation ...". And later. Sunday, November 25: "Met again in our house of Worship after an absence of six and a half months Making Repairs." In addition to the items above enumerated, the Vermont Standard of the 23rd November states that: "The inside is made entirely new, a furnace has been introduced, and a good deal of improvement is made in its outside appearance."

Sixteen years later, the building was again repaired and repainted. The same records state under date June 1876: "Mrs. Julia Billings is generously painting our Church House both inside and outside at her own expense." (Dana's History credits Frederick Billings for this). The old clock, in service for 48 years, went to Bethel to continue its life. The new clock given by Frederick Billings had the same three faces - east, south and west - as on the original, and as we know it now. At this time, also, the seating arrangement was reversed to face north, and increased by sixty seats over the original 600. Lighting by gas had been introduced in the year 1871, so at this time new fixtures were installed,

including two at either corner of the long, desk-like pulpit which had sides extending backward, the pulpit and Pastor being raised two steps above the auditorium floor.

In the five year period beginning in the fall of 1895, the building underwent its last great change and rearrangement, chiefly in the front (north) of the church. A smaller pulpit was installed to allow space for a baptistry on the left of the minister, which was used for the first time in February 1896. For several years past, the organ was on the right of the minister, with the choir of twelve seated along the west wall. When the present organ was installed in 1899, the choir moved over to seats along the east wall. At one time, probably after 1876, the ceiling was in the form of an arc, more accurately described as "flat barrel". In 1898, however, it was made perfectly flat. Some time during 1897 the old clear glass double hung sash in the body of the church and in the window between the entrance doors were replaced by seven memorial stained glass windows. (Two of the original sash are in the red shop Mason Mills built near the West Woodstock bridge). And the final major change, or rather improvement, was the installation of electric lights in the summer of 1901.

The number seven is noted from time immemorial. In the first book of the Bible - Genesis 2:2 - we find: "And on the seventh day God ended his work which he had made; and he rested on the seventh day." The Christian Church had seven outstanding dates in the nineteenth century - but each year date ended with a six. 1806 - 1816 - 1826 have been noted before. 1846 saw the completion of Elder Hazen's pastorate. In 1876 and 1896 we have spoken of the changes and renovations of the church interior. There is one more important date: namely 1886.

It is safe to say that no Church can successfully operate unless there is an association of the women who work with and for it. The first meeting of the Ladies Society was held February 26, 1863. Prior to that time, there was, undoubtedly, some other organization at work. But the Civil War had much to do with the start of this society. Shirts, drawers, sheets, pillow-cases and bed quilts occupied their time. Later, a library was started for the Sunday School. And still later, their money purchased an organ, new carpets, etc.

In 1882, at the suggestion of Mrs. Almira Howes, the Society adopted the idea of building a chapel. By fairs, festivals and other means, they raised \$500.00. On April 24, 1886, the Christian Society voted to allow the erection of the chapel on its present site. Mr. Frederick Billings presented the Ladies Society with a gift of \$1000.00, and the chapel was built, mainly under the direction of Dr. Edwin Hazen, at a cost of \$1511.00. A passage way from the church to the chapel necessitated the removal of pew #76, belonging to Mary G. Pratt. Accordingly, on February 9, 1887, Dr. Hazen deeded her pew #84 - at an added cost of \$25.00.

Bonds and restrictions on the younger set - now termed the "teen-agers" - seem to have been somewhat lightened in the late eighties. Those in the church apparently wanted their own organization; they were too old for Sunday School, and too young to be taken into the fellowship of the Church. On Mr. Kidder's advice, they formed themselves into the Y. P. S. C. E. (Young People's Society of Christian Endeavor) on December 14, 1890, with eleven active, three associate and four honorary members. This society continued in existence for the following fifty years.

The growth of the church, the structural changes in the church house, the organization and expanding life of the several societies, all came within the life span of Rev. Moses Kidder. It was truly

Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before!

He had passed his "three score and ten years" when he died on May 7, 1892; yet he was still not old at seventy four and a half years of age. The Rev. Alva H. Morrill - who had supplied in January-February 1878 during the Elder's sickness, and later became the Pastor of the church - delivered the memorial sermon, taking as his text II Timothy 4:7: "I have fought the good fight; I have finished my course; I have kept the faith." A very concise and truthful summary of the life of a great and noble man.

The deacons, who were set apart by fasting and prayer, and the laying on of hands by Elders of the Church, assisted the Elder or Pastor in many ways, both at services and on the outside. There are some, undoubtedly, who can recall the mode of taking up the collection. The deacon had a bag attached to the end of a long poke which was held in front of each person for their contribution, unless he knew that the head of a family contributed for all. It was either in July 1808, or October 1809, that three men - Joel English, John Thomas and John Mackenzie - were made deacons. From that time till March 23, 1895, there were but two regular deacons. On this date, by vote of the members, the number was changed to four. Up to 1900, an earlier history of the church records the names of thirteen men elevated to this position. The full list, as far as can be found, is appended at the end of this history.

We would be remiss indeed if we did not mention the passing of two women whose lives were just as fully a part of the Christian Church as those of their husbands. On December 29, 1878, in her 87th year, Mrs. Jasper Hazen quitted her mortal life, and was universally mourned. Among the very first to join the church at English Mills, she was a member for 68 years. Sixteen and a half years later, the Church was called to the final services for Mrs. Moses Kidder. Like her predecessor, she espoused whatsoever

was right and good, "contributing the labor of her hands, with excellent council, good example and fervent testimony."

At the time of the completion of the final changes in the interior of the building, we find a notation as follows: "A handsome and costly Communion Service was presented to the Church by the following letter, which was read by the Pastor:

'To the Rev. Mr. Morrill -

'Will you, on behalf of the Christian Church of Woodstock, Vermont, accept the accompanying Communion Service presented by the daughters of the Late Lorenzo Richmond, in loving remembrance of their father who, for nearly fifty years, attended this Church and with its members, partook of the Lord's Supper in Christian fellowship?

(Signed by the five daughters)

Sept. 16, 1898.' "

Each piece has the initials "C. C." engraved on it.

On January 25, 1912, at the Regular Monthly Meeting, it was voted: "That we send our old Communion set (the one recently used at Pomfret) to Bro. M. T. Morrill to be given to a small church for whom he is laboring at or near Dayton, Ohio; or to be used as he deems best." The vote was unanimous. And here, we append the notation that the sterling silver Communion Service last in use will be suitably displayed at some proper location in the Masonic Temple.

Following the death of Rev. Moses Kidder, it was nearly eight months before a new Pastor arrived. It is but human to say that the Church had a very lofty ideal by which it measured every candidate for the position. The attributes of one might appeal to some member and be wholly lost on another. No mortal has yet possessed a full, perfect and complete complement of the seven cardinal virtues.

Rev. Earl C. Fry started his pastorate on January 1, 1893. While he felt drawn to the missionary field, his young wife's health was not such as to warrant the fatigue and privations which would necessarily exist. A year after his arrival, their daughter was born; but Mrs. Fry survived only a few days. The Pastor resigned and left Woodstock in the early summer; and some years later, we find published in The Vermont Standard letters written by him from Japan, speaking of his work there.

Rev. Milo T. Morrill took over the leadership of the Church the next month (September 1, 1894), to serve for the following decade. At the time of his arrival, he was not a full-fledged

Pastor. Probably on January 1, 1895, he was ordained; and he wrote of himself eleven years later: "...this ordination was anxiously awaited by two or three young lady members of the Church who had determined to put their heads into the matrimonial noose, and wanted a pastor to perform the ceremony."

It is not often that we find a church openly taking part in politics. There was extreme cause for the following Resolution of March 27, 1904:

"Resolved: that we urge the United States Senators from this State to cast their influence and vote against the seating of Reed Smoot as Senator from the State of Utah, and bring about a vote upon this case at the earliest possible moment."

The reason for this action is found in a brief summary of his life: "In 1903 he was elected to the United States Senate; but his right to a seat was contested on the ground that as a high official of the Mormon Church he officially sanctioned polygamy in violation of the laws of Utah." However, he was seated and served thirty years.

There can be little doubt that Rev. Mr. Morrill did much research on the history of the church during his pastorate. Coming so soon after the death of Moses Kidder, he contacted many people who knew first or second hand practically all there was to be known about the church history and associated events - all of which was completely written up in his address given at the Centennial Anniversary of the Church held on January 25 - 27, 1906. On these dates, sermons and addresses were delivered by many well-known visitors of the Christian denomination, as well as by Rev. Mr. Hamilton of the Methodist and Mr. Canfield of the Universalist Churches here. During his tenure of office, there were 113 additions to the church register, nine joining his last Saturday. And at the roll-call on September 28, 1904 - his last service, 111 answered, either in person or by letter.

Three days before, he had announced that the Rev. Clarence A. McDaniel would be the pastor for the next two years. He preached in the church on October 16th, and was immediately engaged to come as soon as possible. His first regular service was on November 27th; and about two weeks later, his family moved here from Lubec, Me. While here, he conducted 98 funerals, performed 24 marriages and had fifteen baptisms. But most outstanding was his announcement on his last Sunday, March 29, 1908, that all the indebtedness of the church had been wiped out. Merely as a matter of record, this gentleman served the church nearly three and one half years, instead of two.

He was succeeded by Rev. Warren A. Leonard of West Dighton, Mass., in June 1908. During his stay in Woodstock, the

additions to the church roll was more than double that of his predecessor - and Rev. Mr. Leonard was here less than two years. It should be stated that the roll call figures which have been cited do not constitute the church membership - which is statistically shown on a later sheet.

Rev. Edwin R. Phillips, who had supplied two Sundays in the fall of 1910, came to the church beginning February 1, 1911; and occupied the pulpit till April 25, 1915. One of his parishoners recalls "that he couldn't preach worth a cent"; yet he did wonderful work in the church and was especially good with the younger members. With the black horse he drove, he was a familiar sight throughout the whole countryside.

The next pastor was a "known quantity." Aside from his being a cousin of the Rev. M. T. Morrill, Rev. Alva H. Morrill had supplied back in 1878, as has been mentioned. We just add a note: under date of February 24, 1878, we find that there were 200 in attendance at the Morning Service. He remained until mid April 1919, when, probably for reasons of health he resigned, for he died just three and a half years later. Just before he left Woodstock for Newton, N. H., an item in The Vermont Standard states to this effect: The Christian Church clock has been on "strike" for over a year, till Friday, April 11th - and the neighborhood rejoices to hear it again.

Three other ministers in the Church are known as members of the Masonic Fraternity. Rev. E. R. Phillips was raised in Naval Lodge #183, Kittery, Me., on March 5, 1890; and by transfers, later became a member of Woodstock Lodge #31. Both Rev. W. A. Leonard and Rev. W. E. Baker were raised in this Lodge on November 23, 1909 and March 13, 1923, respectively.

The Rev. Weltie E. Baker started his work here in May 1919; and until he left in March 1923, his tenure of office is characterized by one salient trait - he was a good worker. His announced purpose of increasing church membership was thwarted by deaths and transfers to other congregations; and, although there were 150 active members, but 86 were contributing to the support of the church. During these four years, the interior was redecorated and the lighting system was revamped. Through the influence of the Woodstock Christian Church, the State Christian Endeavor Society was revived and again spread its prestige among the younger set. In the summer months, the church held forum meetings with well-known summer residents as the speakers - Alba Johnson, Prof. Lee, Richard Billings and others. As might be expected of a man of this type, his resignation was strongly opposed.

In late April 1923, on the basis of sound recommendations, a call was given Rev. Herman A. Lewis of Mt. Hermon, Ohio. These recommendations were well-founded, for the new Pastor proved himself a man of unbounded energy. We note in the records: "...in a

few very fitting remarks expressed the Church people's appreciation of the very efficient manner in which our pastor had conducted the work the past year, a great deal being done by the pastor that really was not a part of his duty, among them the painting of the parsonage." Also: "A most appetizing chicken dinner was served by Rev. Lewis and his chosen helpers and much enjoyed by all present, which numbered forty one."

From 1892 to 1909, the several Pastors had lived in any house which could be rented. Then the Society had an opportunity to purchase the home of one of its members; on June 7, 1909, it was voted to purchase the William H. Billings residence across the street from the Railroad station. Deed to the property passed the following July 24th, but the church had to borrow \$2000.00 to complete the deal. This became the Parsonage until February 1928, when the Society purchased the Anthony House - the east half of a brick building - almost next door to the Church, which, on the following January was voted to be known as the Mildred Coffin Memorial Parsonage. For the next ten years, the old parsonage was rented and served as a source of income to the Church.

One attribute a successful clergyman must have, ranking near his exposition of Christianity, is the ability to comprehend the intricacies of church finances and direct his laymen to see that a definite system is carried out to accomplish the required results. Rev. Mr. Lewis had this ability, so that the Church grew, if not in numbers, at least in strength. The number of youngsters continually increased, so that in five years time the pastor was searching for more teachers for the Sunday School which had doubled in size.

During his term, too, bequests were left to the church, the income to be used for its support. But the outstanding event was the Centennial Celebration held on Tuesday, January 18, 1927 - a day unique in the history of the Woodstock Christian Church. The entire program was planned and conducted by the Pastor with the whole-hearted co-operation of the membership, indicating something of the loyalty and devotion it had for both church and pastor.

August 1930 was marked by the departure of Rev. H. A. Lewis and the closing of the church until the first of the next month, when Rev. George D. Hallowell started his work in Woodstock. At the Merrimac Conference on the 28th, he preached the Annual sermon, "which was very inspiring." But coming just when the depression of the thirties really began to be felt, it is a monument to this gentleman that he maintained the church as well as he did. By stupendous effort, the debts on the property of the church, as well as some delinquent bills, were all settled by the spring of 1933; and the following June, the pastor voluntarily accepted a 33 percent cut in his pay - \$1500.00 to \$1000.00. In spite of new members, the membership dropped rapidly and with it the proper support of the church. From 1813 to 1841, the membership increased at an

average rate of five per year. In contract, between 1920 and 1940, the decrease was four and one half per year.

Towards the end of his residence, Rev. Mr. Hallowell had variations of routine at the services. On one occasion he secured and displayed an antique Melodeon of the type used in the church about 1850. On another, the members of the Woodstock Christian Fellowship conducted the service, three of the members giving short talks; and the congregation was invited to discuss the talks afterwards. On July 14, 1940, he preached his farewell sermon and left town two days later for a new position.

About a year later (October 1941), the Rev. Donald B. Howard came to the church; but as he remained only till the following spring, not a great deal was accomplished. At the Society meeting of December 7th, there was a proposal to merge the church and the Society into a single unit. The subject was left for investigation; and, as we know, no action was ever taken. The Church did, however, separate from the Merrimac Conference of New Hampshire and join the Orange-Windsor Counties Conference which was considerably nearer to hand. Early in 1942 Mr. Howard was officially installed as Pastor; but on March 15th he tendered his resignation, effective at once, and left Woodstock.

Two Dartmouth College students (one by name of Richard Gilman) carried on during the summer. Mr. Gilman baptized three children on June 12th - Pauline C. Patenaude, and Howard J. and Bruce M. Coffin - which is the last official pastoral act found in the Record Book of the Monthly Meetings.

It seemed best not to interrupt the history of the Christian Church by interposing parallel thoughts. However, it may not be amiss to compare the principles of the Covenant with the first Biblical teaching of the Masonic Institution, in which the Holy Bible is the rule and guide of faith:

Behold, how good and how pleasant it is for
brethren to dwell together in unity! (Psalm 133:1)

And later, the new member is taught to spread the cement of brotherly love and affection which unites them into one sacred band or society of friends and brothers among whom no contention should ever exist but that noble contention, or rather emulation, of who best can work and best agree.

It is tragic that a church which had been so influential, so large and flourishing, should be compelled to close its doors. But when business shuts down, a community will lose its young people; and these very persons are the ones who should become the backbone and mainstay of the church. Many other reasons also contributed to the final decision of the Officers and members of the Christian Church Society, on May 4, 1949, to close their books by

legally transferring all their rights in the land and buildings as a memorial gift to the Masonic Fraternity, it being an organization most closely founded on thought and principle comparable with their church doctrine.

Woodstock Lodge #31, Free and Accepted Masons was officially offered the property at its meeting of May 10, with the following restrictions and requests:

1. The exterior, windows and steeple remain as they are.
2. The building shall never be used for commercial purposes.
3. No intoxicating liquors shall be sold on the premises.
4. If possible, the Church Communion Service be suitably displayed in a case.
5. A locked cupboard be furnished for the records and relics of the Christian Church.

It is needless to say that the Lodge unanimously accepted this most generous gift, and was pleased to abide by the limitations expressed by the Society. A deed was signed on the following July 25th making transfer of the property; and on August 23rd, at a duly warned meeting, the Christian Church Society, Inc., and the Christian Church cast their votes marking the final close of both organizations. The Trust Funds of the Church were transferred to the First Congregational Church of Woodstock, as well as one of the Communion sets with the individual cups. All cash left on hand was given to the Ladies Aid Society to carry on the work previously planned.

Now, in 1950, this famous old building is being called the Masonic Temple. But while the Supreme Master of the Universe grants life to most of the people in this vicinity, it still will be fondly remembered as the Christian Church.

Leaders of the Christian Church
with tenure of office

Abner Jones 1801-1803	b. Royalston, Mass. d. Exeter, N. H.	1772 May 29, 1841
Elias Smith Feb. 1806-Apr. 1806	b. Lyme, Conn. d. Lynn, Mass.	June 17, 1769 June 29, 1846
Frederick Plummer Sept. 10, 1810- 1813	b. Haverhill, Mass. d. Assonet, Mass.	July 3, 1787 May 26, 1854
John Rand 1814-1816	b. d.	
Jasper Hazen 1816 - Dec. 31, 1846	b. Hartford, Vt. d. Woodstock, Vt.	Dec. 2, 1790 Mar. 30, 1882
Moses Kidder June 1842-May 7, 1892	b. Walpole, N. H. d. Woodstock, Vt.	Nov. 14, 1817 May 7, 1892
Earl C. Fry Jan. 1, 1893-Aug. 4, 1894	b. R. I. d.	
Milo True Morrill Sept. 1, 1894-Oct. 7, 1904	b. N. Washington, Ia.	
Clarence A. McDaniel Nov. 27, 1904-March 29, 1908	b. Hiett, Ohio.	1876
Warren Avery Leonard June 1908-July 29, 1910	b. W. Bridgewater, Mass.	Oct. 25, 1880
Edwin Richard Phillips Feb. 1, 1911-Apr. 25, 1915	b. Hill, N. H. d. Crown Point, N. Y.	Mar. 23, 1858 June 24, 1926
Alva H. Morrill May 1, 1915-Apr. 5, 1919	b. d.	October, 1922
Weltie Eugene Baker May 1919-March 1923	b. Lovettsville, Va.	Nov. 30, 1882
Herman Allen Lewis March 1923-Aug. 3, 1930	b. Gallipolis, Ohio	1888
George Dewey Hallowell Sept. 1, 1930-July 14, 1940	b. Waldoboro, Me.	1896
Donald B. Howard Oct. 1, 1941-March 15, 1942	b.	
Richard Gilman July-August 1942	(Dartmouth Student)	

DEACONS: Oct. 28, 1809 Joel English, John Thomas, John Mackenzie.
 Dec. 30, 1811 Elias Thomas, Jr.
 1828 William Summer.
 Apr. 26, 1846 David T. Nye, William Sterlin.
 Sept. 28, 1867 Dean Cabot.
 June 28, 1884 Levi W. Carleton.
 Mar. 23, 1895 Four Deacons to serve hereafter
 Henry W. Cabot (resigned Feb. 24, 1900)
 Charles H. English (resigned Feb. 26, 1914)
 Harvey Vaughan.
 May 26, 1900 Ellery W. Kidder (resigned Feb. 17, 1921)
 Nov. 23, 1911 George H. Vaughan.
 June 20, 1914 Robert C. Eaton (resigned June 20, 1918, on
 account of war service)
 1918 Lewis W. English.
 June 19, 1919 Robert C. Eaton (dismissed by letter Aug-
 ust 3, 1930)
 Jan. 27, 1921 A. A. Lawton.
 Mar. 23, 1922 Willie B. Gilbert.
 Oct. 17, 1929 George Badger.
 Jan. 4, 1942 Clarence F. Coffin.

CHURCH MEMBERSHIP

Additions to Membership		Membership	
1806	Initial -	8	
		28	36
1807		42	78
1809		15	91
1810		86	177 ?
1811		40	217 ?
1812		241	?
1813			160
1820-34		138	
1835-42		201	359
1840			300
1843		76(High water mark) 400
1844			350
1845			340
1851-61		129(Most prosperous
1856			years in the
1857			church history) 201
1861-71		86	197
1868	(63)		
1871-81		95	
1877	(44)		
1881-91		40	(plus) 200
1895-1904		113	1895-6-7 206-224-234
			1898-9, 1901 232-254-253
			1902-3-4 271-269-276
1905-10		38	1910 262
1910-15		47	1915 271
1915-20		38	1920 205
1920-25		23	
1949			1949 76