

**T**HE FOUNDING OF  
THE CHRISTIAN CHURCH  
IN THE WILDS  
OF TIOGA

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INCLUDING  
A SYNOPSIS  
OF THE FOUNDING  
OF THE CHURCHES  
OF THE  
NEWTOWN CREEK  
LARGER PARISH

— By —

JAMES L. SMITH

**THE NEWTOWN CREEK  
LARGER PARISH**

An Association of the Methodist Churches

— of —

Breesport, Erin, Hicks, North Chemung  
and Sullivanville

Elmira District

Central New York Conference

1951 - 52

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“United We Stand”

An Adventure in Churchmanship

**INTRODUCTION**

During past months I have had the honor and the pleasure of delivering a lecture in some of the churches of this vicinity on the subject: “The Founding of the Christian Church in the Wilds of Tioga”. Several times I have been asked for copies of that lecture, and it has also been suggested that the same should be printed.

During this period I was appointed, by the Pastor-In-Charge, Historian of the Newtown Creek Larger Parish. Soon after accepting that appointment, the idea was conceived of having a brochure or booklet printed, containing that lecture, and concluding with a sort of synopsis of the founding or organization of all the churches, five in number, now included in the Newtown Creek Larger Parish.

It is, indeed, unfortunate that much of the history of many of our churches is sketchy and incomplete, in many instances completely lost for an extended period of years, and it is now next to impossible to piece together the fragments of our early church history into any sort of a correlated or comprehensive story. Such are the perplexities of the local historian. However, through continuous research, we have been able to garner many of the pertinent facts relative to the organization of all the societies, now represented by the churches included in this parish. And we have chosen to confine our efforts at this time to the pioneering organizational period, rather than attempting a comprehensive, up-to-date history of those churches, which would entail an endless amount of research, the interrogation of countless persons, and which would finally result in a full size volume, far beyond the scope of present intentions.

For the enlightenment of those who may not be familiar with the early history of this section, it may be well to explain here that at the time when the Christian church was being established in this region, what is now Chemung County was a part of Tioga County, which was then a vast territory, often referred to in historical legend as “The Wilds of Tioga”. Hence the title of this booklet.

At this time I want to take the opportunity to thank all

those who have so kindly assisted me in many ways—answering questions and through extensive correspondence, making this booklet possible. Their splendid cooperation is fully appreciated. And I also want to thank those who have given me encouragement and inspiration while preparing the manuscript for this work.

JAMES L. SMITH

Erin, N. Y.

November, 1951

## WHY THE LARGER PARISH

By Rev. Lester Schaff

Superintendent Elmira District  
Central New York Conference

NEWTOWN CREEK PARISH is engaged in a significant experiment. Five separate churches, in as many separate communities, embracing over one hundred square miles, are trying to work out their salvation together. They are served by two resident pastors, one a full time experienced man, the other a younger "interne" who is preparing for work in the rural field. The salary of this "interne" is provided by the Division of Home Missions. One such "graduate" is now serving a rural parish of his own and with conspicuous success.

The one sure thing about life is change, and that is particularly true of the rural scene today. The old oaken bucket, the cradle and flail are but curious museum pieces, reminiscent of a day long since past. With them went the quiet peace and stability of rural America and the closely knit and nearly self-sufficient rural community. The little red schoolhouse and the little white church, the general store and the blacksmith shop constituted the visible core of yesterday's community. But the blacksmith shop is now a "pop" station; the general store just could not compete with the super-market in the nearby town; slick yellow buses now taxi the children to highly efficient "brain factories" miles away. Only the church remains, like a forgotten sentinel left behind after the main forces have moved on to new positions. Too often it wears a look of despair and dejection, tired and worn out, fighting a losing battle with burdocks and indifference.

But while the outward aspects of country life have undergone radical changes, the basic needs of country people remain the same. Whether a man lives on the farm his great-great grandfather cleared, or whether he moved out from the city last week, his fundamental spiritual needs are the same. He needs food for his soul, and the nearer he can get it to the place where he lives, the more nourishing it will be. The church cannot be operated like a supermarket, nor can religion be kept in a "deep freeze" against that day. Religious growth requires active participation in that religious community we call the church. We can survive the loss of the general store and the

little red schoolhouse, but not the loss of the little white country church.

But the little white country church cannot survive in stark isolationism. If it insists on going it alone, it runs a very real danger of going out of business. It must learn to pool its strength in order to achieve the strength for survival. That's the reason for the larger parish.

The larger parish requires a larger outlook and a larger loyalty. Without diminishing their concern for their local church, PEOPLE MUST DEVELOP A CONCERN FOR THE WHOLE PARISH. This is precisely the problem in miniature that we face in the world today. In principle the Larger Parish is like the United Nations. The world has no alternative (except a tyranny too terrible to contemplate) but to find its peace and security in the larger framework of the United Nations. Each nation in the long run serves its own best interests as it endeavors to serve the interests of all.

It would be well for the folks of Newtown Parish to keep this larger view in mind as they go about the business of organizing Men's Clubs and Women's Societies, Youth Fellowships and Church Schools, and all the other tools of a vigorous and growing church. The Larger Parish can be an exciting adventure in churchmanship. The bigger that, to which we give ourselves, the bigger we ourselves become.

## THE RURAL CHURCH — SEEDBED OF DEMOCRACY

By Rev. Ralph L. Williamson

Field Director, The Rural Church Institute  
Cornell University, Ithaca, N. Y.

The rural church is the seedbed of American democracy. As such it is the most important institution for the future development of our country. It provides the best social grouping, spiritual fellowship, and teachings of true democracy.

The rural churches are small. This is a reason why they are an important seedbed of democracy. Their small size permits those intimate face-to-face relations which are essential to a genuine fellowship of spirit and action. These intimate relations must be experienced on a local level before anything corresponding to genuine group action for the social welfare can be developed on the state and national levels.

It is highly important that we are first of all citizens of our own local communities, and then of state and nation. There can scarcely be a true community in our vast urban centers, but in our rural areas it is hardly escapable. Yet even those of us who live in rural communities the headlines and scareheads about national and world crises have made us nearly forget that most problems are local, right where we live, and that solving them would often prevent them from becoming national or global. The small community is the domain of the rural church.

The importance of the small group was well stated by Dean Liberty Hyde Bailey of Cornell, in 1912, when he told a small group of students and faculty people at Michigan State College:

"We must come together face to face in small groups wherever any deficiency is said to exist. This alone is the way of progress and the secret of success."

The rural church provides the size and the spiritual basis for genuine fellowship. It is the only institution to be found everywhere in rural America, except the public school, and even the latter is withdrawing from some areas due to centralization. The rural church is the only institution in the town and country community which provides fellowship based

upon unselfish love and pointing toward the service of God and man. This is of tremendous importance in its function of providing a seedbed for democracy.

The rural church places great emphasis upon the worth of the individual. Appreciation of the worth of every human person is basic to democracy. It is true the country church holds this ideal in common with the urban church; in fact with the synagogue as well, for this concept is part of our common Judeo-Christian heritage and tradition. The experience of worship and of study and action in a small group such as the rural church congregation tends to magnify the worth of each individual and enhance the growth of all personalities rather than just a few.

A direct result of this is the greater development of leadership abilities on the part of a larger number of people. The rural church shares this function with other rural institutions. It is the conviction of many students that the fundamental reason that rural life has in the past furnished such a large proportion of the leaders in American business, industry, professions, and government lies just here, namely: in the basic ethical, religious and social training received by youth in the rural homes and churches. We know, historically, that it was the New England rural churches and communities which provided the seedbed of our democracy in its founding days. This contribution has continued, although in our day we must have stronger churches if we are to continue to send a stream of clear-eyed, morally strong youth into our cities, as well as to have more of the same for our rural communities.

The development of such leadership for rural and urban communities in the future is truly essential for our democracy. Such development depends upon the right kind of churches. They must not be self-limited by lack of support, by narrow dogmatism, prejudice, or any false ideas about denominational pride, or that they alone possess the true doctrine. They must be loving, cooperative, and sacrificial churches and thereby they will produce individuals and leaders for the local community and for America, who will possess the same characteristics.

What we are saying is that the rural church is the best of all places for developing the leaders of tomorrow. The rela-

tively informal procedures in the small church, the constant watchful but loving check upon the developing youth of the small community, the influence of the common family enterprises, such as the family farm, the corner store or the service station, all contribute to the development of responsibility-taking and freedom-loving individuals. Such individuals are the very stuff of democracy.

It should also be recognized that the rural church has the best of all opportunities for teaching stewardship. In these days of wasted resources and wasted lives, stewardship goes straight to the heart of many of our most vexing problems. The rural church can best teach that I am my brother's keeper, that the earth is holy, and that we are accountable to God for the use which we make of our lives, of our relations to others, and of our care of the plants, animals and natural resources which He has entrusted to us for the brief span of life.

The stewardship of these matters is all important to the future of our democracy. We cannot continue to play fast and loose with persons and property as we have done in the past, using them for our own selfish personal ends and aggrandizement. This courts the downfall of democracy. The rural church is responsible to God and nation for teaching genuine stewardship and can discharge it better than any other agency in the nation.

Those of us who occupy the pews and pulpits of rural churches may well consider ourselves as seed-sowers for a future Christian democracy. We must not only have a democracy, but it must be Christian. To some of us it may be given not even to sow the seeds of democracy, but merely to prepare the seedbeds in our small communities. If so we must have faith and patience in the belief that our labor is not vain, but will be blessed by God. Whittier has put this well in the following lines:

"Never yet share of truth vainly set  
In the world's wide fallow;  
After hands shall sow the seed,  
After hands from hill and mead  
Shall reap the harvests yellow."

## THE FOUNDING OF THE CHRISTIAN CHURCH IN THE WILDS OF TIOGA

By James L. Smith

### IN RETROSPECTION

The study and research of local history has been a lifelong hobby of mine. There is nothing which I enjoy more than trying to imagine what life must have been like during those pioneering frontier days of long ago, and then trying to compare that mental picture with conditions as we find them today. And nowhere among those comparisons do I find a wider contrast than that which I find between the Christian and religious lives of the two periods.

Did you ever stop to consider what life would be like to toil throughout the week with the crudest of hand-made, hand-operated implements and household utensils, and then on Sunday, walk, or at best ride in an ox-cart, several miles perhaps to listen to the Circuit Rider proclaim the gospel?

What changes time has wrought! I can remember during my lifetime, when we would go to Class Meeting at ten o'clock on Sunday morning, which service consisted of an hour's devotions, prayers, and testimonies. Class Meeting would be followed by the Preaching Service, and back in those days the preacher was not considered worthy the name who could not expound the truth for at least one hour, and usually he was able to hold out still longer than that. The Preaching Service would be followed by the Sunday School, and today I marvel at the thought of the devotions and regular attendance of the Sunday School officers and teachers of those days. They not only believed it to be their obligation to help care for the mental and physical training of the youth of their community, but they also believed it to be their sacred obligation to care for the spiritual training of the youth of their community, and in order to attain that objective, they were in their appointed stations each and every Sunday unless it was physically impossible for them to be there. There were no flimsy excuses such as we hear today.

Thus we find it not only increasingly interesting to review the panorama of changes which have developed during our own lifetime, but we also find it more and more interesting and

intriguing to extend our researches back to the days of our forebears; back to the days of the Circuit Riders — those itinerant preachers of the gospel — who dared the hardships and privations of the pioneering frontiersmen in the wilderness, that they might carry the message of salvation to the settlers who were striving to clear living room from the primitive forest. Again we say — What changes time has wrought!

As a further introduction to this work, I have chosen the words of an anonymous historian, written perhaps about seventy-five years ago, which are far more inspiring than anything I might be able to write, and hence I quote:

“The first settlers in the Wilds of Tioga, were from the liberty inspiring hills of rocky Berkshire. Born among their rugged peaks or in their quiet sequestered vales, they inhaled the very breath of freedom, fresh from the mountain heights of that grand old commonwealth, in whose rocky, sterile soil liberty and progress seem to spring spontaneously. With such sentiments aglow in their breasts, the pioneers planted the institutions of their native state, the School and the Church, side by side. Before a log cabin was raised, the song of Thanksgiving and the voice of melody rose upon the air from beneath the canopy of overarching elms and maples, mingling with the murmuring pines, the music of warbling birds, and the rippling of running brooks. Schools were established before a building was erected for their especial use, and the schoolmaster was abroad in the land. Churches were organized, and for years the people worshipped in dwellings and in barns, in the woods — ‘God’s First Temples’, and later in the log schoolhouse. The Church of England reached out its sheltering arms to the Confederate Nations of the Iroquois, and gathered some of the dark-skinned warriors, their women and children into the fold; Jayne, the pioneer Baptist formed his little congregations all over the wilderness; Williston preached glad tidings of great joy to many people, and gathered them into the fold of congregationalism; Asbury extended his itinerating tours through the valleys of the Susquehanna and the Owego, and prepared the way for the itinerants of Wesley to follow; and the

eccentric Lorenzo Dow visited the border and proclaimed his views in his peculiar and striking manner to attentive listeners. All found a welcome who preached the orthodox faith, no matter through what channels of sect it came, or under what church banner they served. And the School and the Church flourished apace as the settlements grew more populous, the clearings more extended, the people more comfortable, and the desire for higher and better knowledge more engrossing."\*

Thus in those eloquent words of that anonymous historian of three-quarters of a century ago, we find a most vivid portrayal of THE FOUNDING OF THE CHRISTIAN CHURCH IN THE WILDS OF TIOGA. Among those words we have found the inspiration for making several researches based upon the leads found therein.

First we read that the Church of England reached out its sheltering arms to the Confederate Nations of the Iroquois. Taking that as our lead we soon found that the very first religious services held in this section of our country, were conducted by missionaries sent here by the Church of England to labor among the six nations of the Indians. As a matter of fact the earliest record we have of any religious service of any nature being held in this section of our country, we find in a letter to his wife, dated August 6, 1785, by Andrew Ellicott, one of the commissioners sent here from Baltimore to survey the boundary line between New York and Pennsylvania, and I quote from that historic letter:

"Banks of Susquehanna, Twelve miles from the Indian Town Shanang.

"I have just returned from attending Divine services of the Indians in their camp. This will, no doubt, appear strange to you, but stranger yet when I assure you I have found more true religion and Christianity among them than with the white inhabitants on the frontier. They are of the Church of England, and have the service complete in their own language; they sing songs to admiration, much superior to the Dutch Methodists of Baltimore."

\*History of Tioga, Chemung, Tompkins and Schuyler Counties. 1879.

I recall having quite a difficult time trying to determine just where the Indian town Shanang might have been located. But eventually I found that Shanang later became Chenango Point, and is now the city of Binghamton. Thus we find that the very first religious service of any nature, held in this section of our country, of which we have any record, was held on the 6th day of August, 1785, on the banks of the Susquehanna, at a point about twelve miles this side of Binghamton, in the direction of Newtown or Elmira.

Next we read that Jayne, the pioneer Baptist, formed his little congregations all over the wilderness. That reference has proven of exceptional interest to me, as the Minister referred to was the Rev. David Jayne, the Great-great-grandfather of Orlie Jayne, who at the present time is one of the most interested and active members of The Erin Historical Society. During the past two years we have been very successful in tracing the life history of that pioneer church organizer, and we have marvelled at the wonderful success which he apparently enjoyed during a long and extended career, during those difficult and trying frontier days. Those little congregations which he formed all over the wilderness, and to which the historian referred, were scattered throughout the wilds of Tioga in southern New York and also throughout northern Pennsylvania.

"The first church formed in the limits of the present county of Chemung, which, too, was the first church west of Binghamton, in the southern tier of New York counties, was a Baptist Church, organized in the old town of Chemung, and now known as the Wellsburg Baptist Church. That pioneer congregation was duly organized September 2, 1789."\*

On February 20, 1796, we find a delegation from that Old Chemung Baptist Church, assisting Rev. Jayne in organizing the Baptist Church of New Bedford, of which the Rev. Jayne became the first pastor. That church was located near Halsey Valley, and the name was soon changed to the Baptist Church of Tioga, and in 1847 the name was again changed to the Tioga and Barton Baptist Church.

The following year, November 9, 1797, found the second

\*History of Tioga, Chemung, Tompkins, and Schuyler Counties. 1879.

session of the Chemung Baptist Association being held in the "Old Chemung Baptist Church." The Rev. David Jayne was chosen moderator and preached the introductory sermon, choosing as his text, Second Corinthians, fourth chapter and fifth verse:

"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

It is not hard for the layman to imagine, in part at least, the gist of that sermon by that noble founder of churches, and who was described as "An able man and a faithful pastor."

Included in the minutes of that memorable session of the Baptist Association, we find an interesting example of the strict discipline under which the clergy were required to labor during those days. We do not find recorded the explicit infractions of which the minister was deemed guilty, but we do find this denunciation:

"This Association lament to have occasion to call the attention of that part of Zion we represent, to another awful instance of departure from the faith once delivered to the saints. Mr. Peter Bainbridge, late a brother of the ministry, having, according to the example of Demas, loved this present world, and done things which are in open violation of the laws of Christ — as such we caution brethern of every denomination to beware of him."

Reading those interesting minutes, we come to the conclusion that the laity was also held more strictly accountable to the established discipline or doctrine of their chosen church, than would be considered feasible in modern times. In the reports rendered by the five churches represented, with a total membership of only 180, it was reported that a total of eight had been excommunicated for various causes.

## ORGANIZATION NEARER HOME

Next we read that Williston preached glad tidings of great joy to many people and gathered them into the fold of Congregationalism. This brings us a step nearer home and we find that the Rev. Seth Williston, a missionary of the Congregational Church from Connecticut, and an associate organized the first church in the town of Spencer. That church society was organized in 1808, and it was ten years later, or 1818 before they were able to build a church of any sort and then one of only the crudest construction. That little structure measured twenty-five by thirty feet. It had no ceiling from the floor to the rafters. Slabs from a nearby sawmill were used for seats. They had no stoves, no heat of any kind was provided, even upon the coldest of winter days. Quite a contrast from conditions as we find them today.

That little congregation over in Spencer continued to worship in that little church until 1824, when brighter and more prosperous days seem to have arrived in the community. Then the little old church was sold for \$53.63, and a new church, costing approximately \$3,500 was erected in its stead. And were they proud of their new church! During all those years Sunday School had been held in a schoolhouse quite some distance from the church, and each Sunday the children would be marched from the church to the schoolhouse to attend Sunday School. And it was nine long years after that new church was built before the church officials would permit Sunday School to be held in the church.

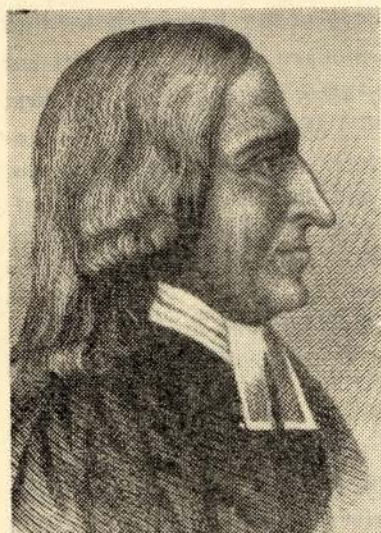
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## METHODISM ORGANIZED IN OUR IMMEDIATE VICINITY

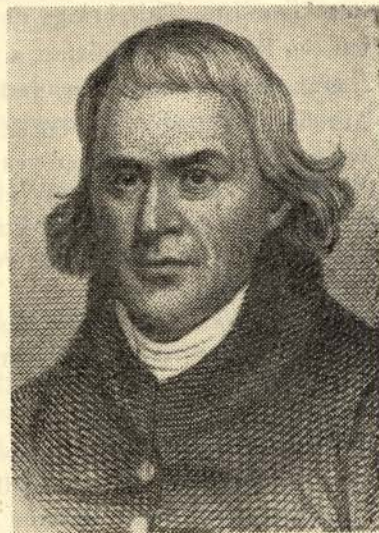
Next we read that Asbury extended his itinerating tours through the valleys of the Susquehanna and the Owego and prepared the way for the itinerants of Wesley to follow. This brings us right home to our own immediate vicinity, and we find that many of the churches throughout this vicinity were organized by some of those itinerant followers of Asbury and



Wesley. And it is pleasing to note that they played an important role in the organization of all those societies or classes of which the five churches of the Newtown Creek Larger Parish are the outgrowth.



JOHN WESLEY



FRANCIS ASBURY

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### THE NEWTOWN CREEK LARGER PARISH

Although the idea and plans for the Newtown Creek Larger Parish had been considered and perhaps partly formulated in previous years, it remained for the Rev. Leslie E. Simon, who came here in 1946, to see the advantages which might accrue through such a coalition of churches. Before the 1947 Conference convened he went before the Board of Home Missions, gaining their sanction for the plan, and also a grant of funds to put the same in effect. Consequently the 1947 Conference returned Rev. Simon as Pastor-in-Charge, with the Rev. Fenton S. Bennett as Associate, and the Larger Parish was on its way with the churches of Breesport, Erin, and Sullivanville, as the nucleus around which the same was to be built.

The 1948 Conference again returned Rev. Simon to the parish, but with the Rev. Franklin J. Weaver as Associate.

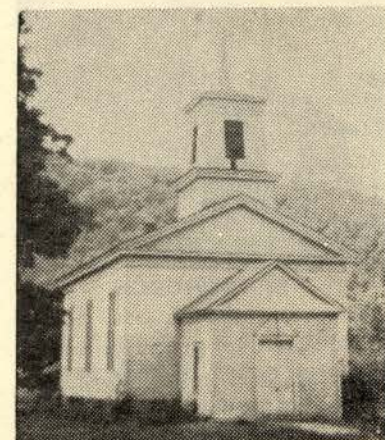
North Chemung was added to the parish at this time. The 1949 Conference appointed the Rev. Leon Northrop as Pastor, and continued Rev. Weaver as Associate. This team continued for two years, and in 1950 Hicks was added to the parish. The Conference of 1951 appointed the Rev. Horace R. Pittman as Pastor and the Rev. Harry E. Johnston as Associate.

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### NORTH CHEMUNG

The Methodist Episcopal Society of Hammond's Corners (now North Chemung) was organized in 1818. Therefore it is the oldest society now included in this parish. The congregation met for many years in schoolhouses, in private dwellings, in barns, even in the out-of-doors. During that period the pastorate was supplied by the Revs. Warner and Birge, whom we are told were circuit clergymen, but of what circuit we have failed to learn.

The church building was erected in 1852, hence North Chemung not only has the distinction of having the oldest church society in the Newtown Creek Larger Parish, but may also boast of the oldest church edifice in the parish. This church was receted by a Union of all denominations which were then active in the community, and was dedicated as the Union Free Church. The Board of Trustees were selected: one each from the Christian, the Methodist, the Baptist, and the Presbyterian denominations, with three nondenominationalists, making a total of seven members.



NORTH CHEMUNG CHURCH

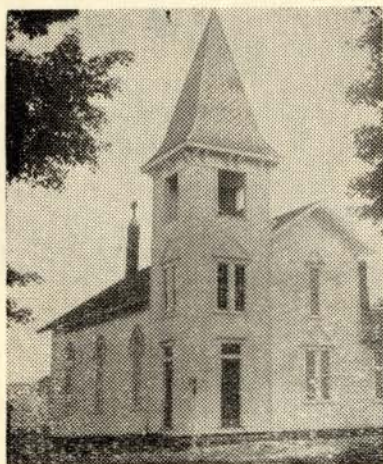
In 1856 the first regular or resident pastor was supplied in the person of Rev. William Selley. In 1878 a regular Methodist Episcopal Church Society, independent of the Union Free Church, was organized, and today is the only active church organization in the community.

For many years, during the period when practically every little settlement had its own church society, this charge included Hammond's Corners, Hicks, and Greatsinger's Corners, and has since been a part of various charges.

### ERIN

The Methodist Episcopal Church Society of Erin was organized in 1827 and is therefore the second oldest society in the Newtown Creek Larger Parish. Prior to the organization of the society, local preachers, among whom were John Greatsinger, James Taylor, and Jacob Allington, were holding meetings in the town of Erin.

About 1828 the first class was formed by the Rev. Hiram Crane. Following the aforesaid local preachers, meetings were conducted by the Rev. Mr. Torrey, the first circuit preacher. The circuit including this church was formed in 1832 and was known as the Spencer



ERIN CHURCH

Circuit. But a few years later the itineraries of this section were realigned and the Erin Circuit was established.

Meetings of the Erin congregation were held for many years in the Scotchtown schoolhouse and later in other schoolhouses. From the time the Spencer Circuit was formed, the Erin Church enjoyed a steady growth for many years.

The church building was



BISHOP MATTHEW SIMPSON,  
In whose honor the church  
was dedicated

erected in 1874, and dedicated February 10, 1875, as the Simpson Methodist Episcopal Church of Erin, in honor of Matthew Simpson, who was a beloved Bishop of the Methodist Episcopal Church at the time.

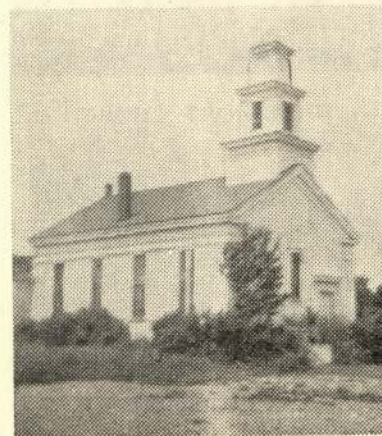
Erin and Breesport were associated for many years, first as points on the Erin Circuit, and later as the Erin and Breesport Charge.

### SULLIVANVILLE

The Methodist Church Society of Sullivanville was organized in 1832 with the Rev. Mr. Piersall as the first pastor.

The church was built in 1855, thoroughly remodeled in 1877, and on June 27, 1878, was rededicated by Rev. M. S. Hard, Presiding Elder at the time. Rev. Dr. Queal preached the dedicatory sermon from the 63rd Psalm, 1st verse:

"O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is."



SULLIVANVILLE CHURCH

For many years the Sullivanville Church was a part of the Horseheads Charge, but has since been a part of various charges.

### BREESPORT

The Methodist Episcopal Church Society of Breesport was organized in 1839 as a part of the Erin Circuit, which then included Erin, Breesport, Red Chalk, and I believe two other

outposts. The Rev. P. A. Johnson was the pastor at the time, or perhaps I should say the "Circuit Rider". He was assisted by two or three assistants or local preachers. Thus, we learn that in those earlier days there was an organization somewhat similar to the Larger Parish of today. That association later became known as the Erin and Breesport Charge and so remained for many years.

In 1854 and '55, the society erected a church on the site where the present church stands. Twenty years later the society found itself in a flourishing and prosperous condition, it's membership rapidly increasing. Hence it was deemed expedient to build a larger and more commodious church. The old church was removed to another site and a new church erected in it's stead.



**BREESPORT CHURCH**

In 1885 a serious disagreement developed between two factions of the membership, which finally culminated in some fifteen members withdrawing to organize the Breesport Methodist Protestant Church. The old M. E. Church was purchased, repaired, and opened by the new society. That church continued to function but a few years when it closed.

A few years after the turn of the century, the Methodist Episcopal Church, the second one to stand on the same location, burned. Soon after, the old original church, which had now served as the edifice of two church organizations, with a few intervening years as a community hall and voting place, was moved back home, another section added, and today is serving an active organization.

## HICKS

The date of the founding of the Methodist Society of Hicks has thus far eluded us, but we know that it was in existence many years before the present church building was erected. The society, or perhaps a class, held meetings regularly in the schoolhouse some distance down the Wynkoop Creek Road from the location of the present church. That section has now, for many years, been known as Beantown, but at the time church services were first held there, the section was known as Double Mills, so named because two water-powered sawmills were in operation there, standing side by side.

About 1890 the congregation moved from Double Mills to a community hall which stood but a few steps north of the present church location.

The Hicks Church was built in 1910 and dedicated in June of that year.

For many years Hicks was associated with the North Chemung Charge, and later with other charges before becoming a member of the Newtown Creek Larger Parish.



**HICKS CHURCH**

**YOU**

Are Cordially Invited  
To Join The Congregation  
Of One Of The Churches

— of —

**THE NEWTOWN CREEK  
LARGER PARISH**

— for —

**SUNDAY WORSHIP**

And To Take Part In All The  
Functions Of The Church  
Of Your Vicinity

**You Will Find A Welcome**

“The Rural Church --

A Bulwark of Democracy”

**IT MUST BE MAINTAINED**

