

Taken from:
History of the Wyoming Conference
of the
Methodist Episcopal Church
by A. F. Chaffee 1904

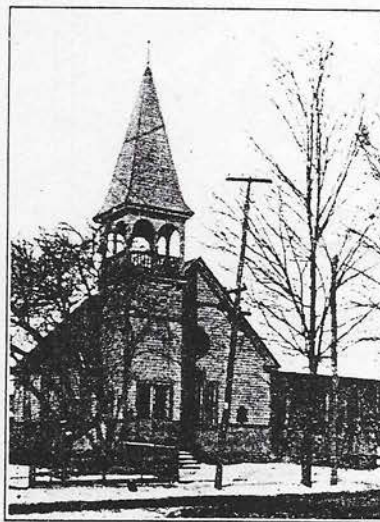
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OAK STREET, BINGHAMTON

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with the corner lot adjoining the church and parsonage was purchased, and in 1898 and 1899 the church was enlarged, giving it a seating capacity of about three hundred.

The church now has one hundred and forty-six members, and church property valued at \$5,400, with an indebtedness of \$3,150.



OAK STREET, BINGHAMTON

The society has been courageous, meeting fierce opposition from other churches in that locality.

Pastorates

1894-95, W. R. Turner; 1896-98, Charles Smith; 1899-1902, J. B. Sumner; 1903, C. H. Reynolds.

BROOKLYN, PA.

In 1801 Ephraim Chambers and Anning Owen were on Wyoming Circuit. A class was formed at Hopbottom consisting of four members—Jacob Tewksbury and wife, Silas Lewis, and Mrs. Joshua Saunders. (It is claimed that there is a mistake here, that Mrs. Saunders did not join until some years later.)

In 1804 Morris Howe and Robert Burch were on the circuit, and the class was reported as above with a Miss or Mrs. Tracy, afterward Mrs. Niles.

In 1806 Christopher Frye and Alfred Griffith were on the circuit. Mrs. Garland, daughter of Jacob Tewksbury, who joined the church about 1808 and remained a member until her death in 1868, gives the following account of Mr. Frye's labors in Hopbottom: "There was quite an accession to the church this year. Frye was as rough as a meat-ax. From the commencement the meetings had been held in my father's kitchen. My grandfather at first was a persecutor. My mother had been a Presbyterian, and when she prayed it was in a low tone of voice. My grandfather would often say to her, when in prayer, 'Pray louder, I want to hear you.' On one occasion, when Frye was preaching, grandfather began to weep. Mother asked Frye, after preaching,



BROOKLYN CHURCH

to let him come into class meeting. Frye had not noticed the evidence of deep emotion in grandfather, and he answered her very roughly, 'You know he is an old persecutor, and what do you want him in class meeting for?' 'I believe,' said my mother, 'he is under conviction, for I saw him weep.' 'O,' replied Frye, 'I wish your charity bag was not quite so large.' My mother, nothing daunted, brought the old gentleman in, broken-hearted, and weeping like a child. Mrs. Saunders had never before professed religion. But when she saw mother leading grandfather into class meeting she started on herself, and as she entered the door she began to shout. All seemed to catch the spirit, and such a shout I never heard from so small a company."

The first class leader was Nicholas Horton, who lived ten miles below Brooklyn Center. He was followed by Frazier Eaton, who lived about six miles away, in Springville Hollow, and who filled

his appointment barefooted, when weather permitted. He was succeeded by Jacob Tewksbury, who served the society until about 1809, when Edward Paine, who had just moved into the community, was appointed leader. He served in this position many years—in fact, was the life of the society—until he began to preach.

The class at Hopbottom in 1811 was composed of the following persons: Edward Paine (leader), Charlotte Paine, Hannah Milbourn, Silas Lewis, Orlando Bagley, Dorcas Bagley, Betsy Saunders, Jacob, Mary, Isaac, and Judith Tewksbury, Abigail and Mary Saunders, Isaac and Milicent Sterling, Nancy Seeley, Dorcas Bagley, Jr., Jacob Worthing, Sally Fuller, John and Alden Seeley, Polly Catlin, Jesse and Polly Bagley, Jonathan Tewksbury, Josiah and Eliza Crofoot, Alice Lathrop, Varnum Saunders, Dolly Bagley, Betsy Tewksbury, Polly Seeley, Sabra Tingley, Stephen and Mary Bagley, Samuel and Huldah Yeomans, Sheffield Saunders, Thomas Bagley, William Sterling, Lucinda Fuller, Jonathan Worthing.

Meetings were held in Jacob Tewksbury's house until 1809, and from that time until the church was ready for occupancy in the house of Edward Paine.

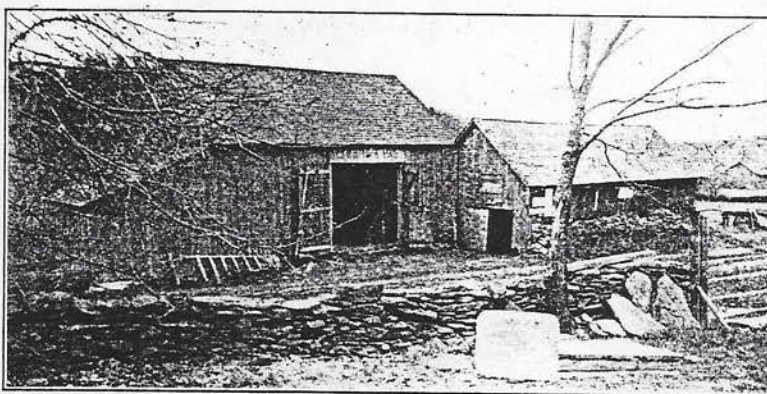
The following minutes have been preserved, and are of great historic interest:

"At a meeting of the Methodist Episcopal church at Jesse Bagley's, in Hopbottom, Bridgewater, on Thursday, the 9th of January, 1812, Zoar Tewksbury appointed moderator of said meeting, Edward Paine appointed clerk and treasurer on the subject of building a meetinghouse for the use and benefit of the Methodist Episcopal church at this place. The following persons were unanimously chosen as a committee to superintend the building of said house: Edward Paine, 1st committeeman; Joshua Miles, Jr., 2d committeeman; Thomas Sterling, 3d committeeman."

"At a meeting of the Methodist Episcopal Church at Hopbottom, Bridgewater, held at Edward Paine's on the 8th day of June, 1812, on the subject of building a Methodist meetinghouse for the use of said church and organization, voted to appoint Zoar Tewksbury and Jesse Bagley as an additional committee to act with the committee appointed in January last—to superintend the building of said house—also to find a proper place for said building, also to make sale of about 33 acres of land given toward the building of said house by Mr. John B. Wallon, landholder at Philadelphia, as also all other business proper to be transacted by said committee relative to the erection of said church."

The church was probably put up in 1813. "As soon as it was inclosed, they put in a temporary pulpit, placed boards across the joists for seats, in comfortable weather, and here many delightful seasons were enjoyed." This evinces the anxiety of the people to get into the new church. This building was torn down in 1830, and a new one built in 1831 by Joshua Miles, Jr. In 1867 the church was enlarged and modernized at an expense of \$3,700. The building is 40x60 feet. The bell was put in the tower at this time. The church was dedicated on January 30, 1868, by Rev. B. I. Ives.

Hopbottom was a name given by outsiders to the settlement, intending to deride the leaping and shouting by which the Meth-



BARN IN WHICH ASBURY PREACHED ABOUT THE YEAR 1814

odists manifested their joy. It is claimed that a revival continued here throughout the year. Another claim for the origin of the name is that large quantities of hops grew here. Hopbottom was the name of the post office until changed to Brooklyn in 1825.

This territory was on the Wyoming Circuit until the formation of Bridgewater Circuit in 1813. Hopbottom was the center of the latter circuit, and gave tone to the whole. In 1831 Brooklyn became the name of a circuit, of which it was the head. In 1845 the circuit gave work to three preachers and had twenty appointments, the principal of which were Brooklyn, Bridgewater, Harford, Gibson, South Gibson, and Jackson. In 1851 the circuit included Brooklyn, Harford, Gibson, Jackson, Bridgewater, and part of Springville. Foster and Lakeside were formerly with Brooklyn.

Brooklyn entertained Wyoming Conference in July, 1853. A large class of probationers was received as a result of the revival work of the Conference.

About 1814 Bishops Asbury and McKendree passed through Brooklyn on their way from a Northern Conference to the Baltimore Conference. They held a service in the barn, of which we give a picture, at which Bishop Asbury preached from 1 Sam. xv, 14: "And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"

That the cut represents the identical barn in which the sermon was preached is fully authenticated, though it does not now occupy the same site that it did at that time. Many years ago it was moved to the place it now occupies, and the addition on the right was constructed. The large open doors show the audience room in which the service was held.

In 1888 Mr. Edward L. Paine, son of Rev. Edward Paine, who owned the barn at the time Bishop Asbury preached in it, was a delegate to the General Conference from the Wisconsin Conference, and the oldest layman in the body, being eighty-seven years old. He stated on the Conference floor that he heard Bishop Asbury preach this sermon, and was greatly moved by it. Though a lad of only thirteen years of age, he at that time gave his heart to God, and his hand to the Church.

In one of the strongholds of Universalism Methodism has held her own and grown, and is now the leading Church of the town.

Pastorates

1804-12, with Wyoming Circuit; 1813-30, with Bridgewater Circuit; 1831-32, Benjamin Ellis; 1833, G. Evans, L. Mumford; 1834, G. Evans; 1835, D. Torry, L. B. Bennett; 1836, I. Parks, A. Benjamin; 1837, C. T. Stanley, B. Marshall; 1838, E. B. Tenny, William Reddy; 1839, P. G. White, W. Reddy, Thomas Wilcox; 1840, P. G. White, Thomas Wilcox; 1841, E. Smith, John Davison; 1842, E. Smith, G. H. Blakeslee; 1843, William Round, H. Brownscombe; 1844, William Round, G. H. Blakeslee; 1845, Thomas Wilcox, A. Brooks, N. S. De Witt; 1846, J. W. Davison, A. Brooks; 1847, M. Ruger, J. W. Davison; 1848, M. Ruger, L. D. Tryon; 1849, E. P. Williams; 1850, E. P. Williams, D. C. Olmstead; 1851, E. W. Breckinridge, S. S. Barter, William Shelp; 1852, E. W. Breckinridge; 1853-54, Thomas Wilcox; 1855, J. L. Staples; 1856, R. Ingalls; 1857, A. H. Schoonmaker; 1858-59, J. F. Wilbur; 1860, J. A. Wood; 1861-62, J. K. Peck; 1863-65, A. C. Sperry; 1866-67, S. F. Brown; 1868, King Elwell;

1869, C. V. Arnold; 1870-71, P. Holbrook; 1872-73, Jonas Underwood; 1874-76, J. H. Weston; 1877, George Comfort; 1878-80, G. T. Price; 1881-83, C. M. Surdam; 1884-86, F. A. King; 1887-90, J. F. Jones; 1891-92, D. C. Barnes; 1893-94, P. G. Ruckman; 1895-96, G. F. Ace; 1897-1900, G. E. Van Woert; 1901-02, H. D. Smith; 1903, J. B. Sumner.

CAMPVILLE, N. Y.

According to Rev. J. M. Grimes a class was formed here about 1820. No definite records exist of those times. The village schoolhouse was used for church purposes many years. Between 1835 and 1840 the place was visited with a sweeping revival. Not only the schoolhouse, but the hotel and several private houses were used, two and three services being held daily. People came from Union, Owego, and the surrounding country in large numbers to attend the meetings.

The site for the church was bought of Roswell Camp for \$100, and the deed executed on May 28, 1856. The trustees at the time were Isaac Van Tuyle, B. D. Montanye, H. W. Billings, Zenas Case, Thomas Cafferty, John Carey, and Ira W. Dickinson. The society became incorporated as "The Trustees of the First Methodist Episcopal Church of Campville," on October 5, 1857, with the above-named trustees named as having been elected on this date. Rev. Ira W. Dickinson and James Tilbury circulated a subscription and secured the necessary funds to erect the church. John E. Brown and his son Jeremiah did the carpenter work. The building was completed and dedicated in 1855. In 1897 the church was extensively repaired, the inside being repapered, painted, pulpit moved to the opposite end of the room, floor raised, and several minor improvements made.

We are unable to state the source of its pulpit supply prior to 1853. In this year Campville appears among the list of appointments on Binghamton District. Note the following: 1853, supply; 1854, Alfred Brigham; 1855-56, S. E. Walworth. No further mention is made of the place again in the list of appointments until 1869, when E. Puffer is appointed to Campville. It continues among the appointments until 1883, when it is put with Apalachin. It was served from Apalachin until 1899, when it appears again among the appointments, with Whittemore Hill as its out-appointment.

From 1853 to 1856 and in 1869 it is on the Binghamton District, 1870-77 on the Owego District, 1878-83 Binghamton District, 1884-98 Owego District, 1899 to date Binghamton District.