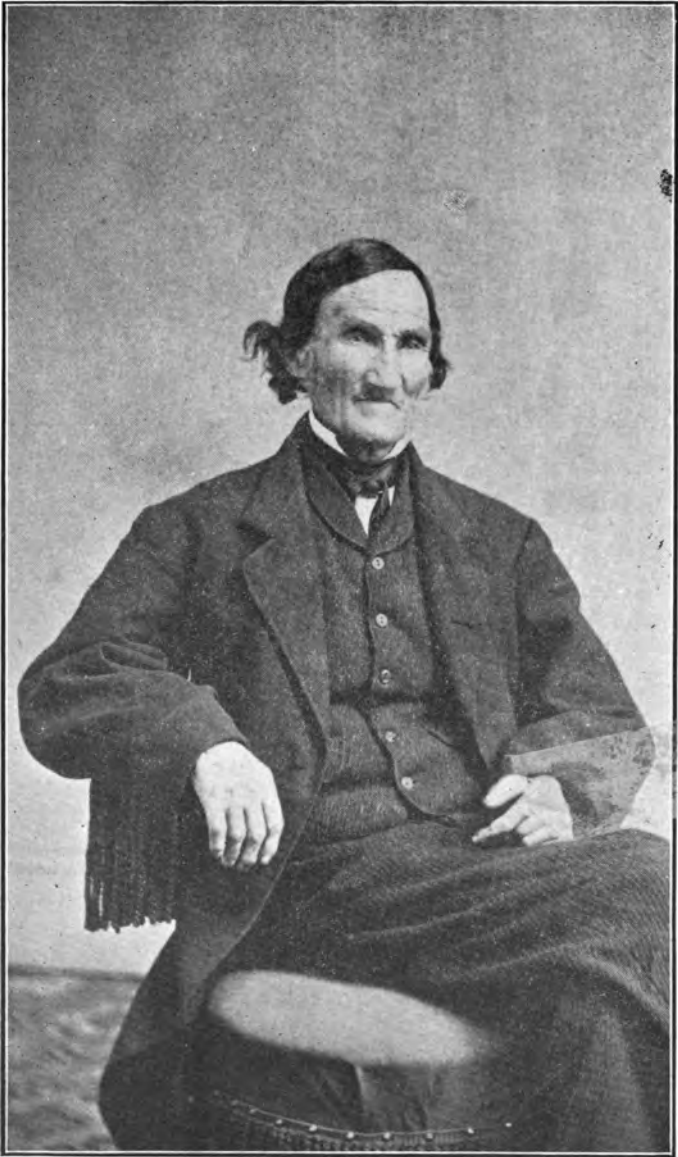


BELCODA

A COUNTRY CHURCH



DEACON JIRAH BLACKMER.

1786

1867

Fifty-Six Years a Clerk and Fifty-Three Years a Deacon
of the Belcoda Church.

1811

1870

BELCODA

A Biographical and Historical
Story of

A COUNTRY CHURCH



HARRIET BROWN DOW

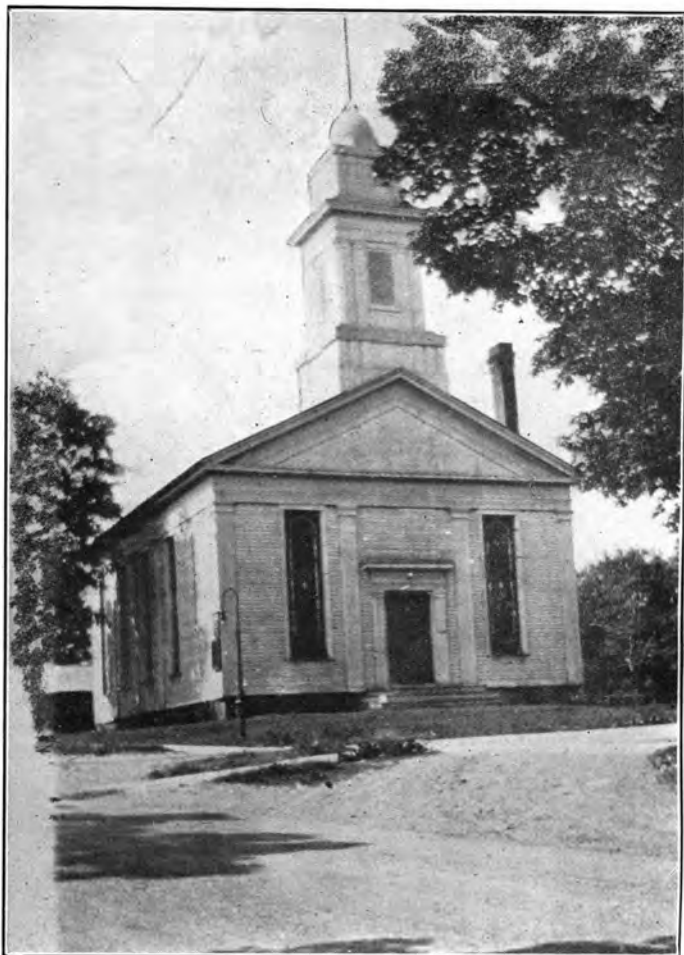
C. F. MILLIKEN & CO.
Canandaigua, New York
1920

*To the blessed memory of my Mother,
SARAH REBECCA AVERY BROWN
this sketch of the Church she loved
is affectionally inscribed*

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THE MUMFORD CHURCH,
In architecture similar to the Mother Church at Belcoda.

THE BELCODA CHURCH.

The life history of Belcoda Church, situated in Wheatland, Monroe County, New York, crowded as it was into little more than half a century, is a remarkable record. Situated absolutely in the country, save for the school house and the few dwelling places which clustered around it, yet it drew into its sheltering arms from a wide region miles about. It was the life center of a vigorous, young pioneer community. Its bell, which summoned to praise and prayer, tolled the departing soul; in the still country air far away people paused, and listening to the strokes knew whether it were man, woman or child who had answered the last summons. Its solemn knell marked the slow passage of mourning friends as they neared the church to bear their dead for the last visit to the House of the Lord, ere being laid down for the long sleep in God's acre just at hand. At nine o'clock its curfew "tolled the knell of parting day", summoning the weary yeoman to repose. Over the wide fields, in the scattered households, men and women listened to that sweet good night, just as for countless generations their ancestors had heard the same message in Mother England beyond the sea.

The origin of the musical name of the church is shrouded in mystery. It is unique. There is in all the United States no other name like it, neither is it found in any foreign language. There are various traditions regarding it. One is that when the time came to raise the belfry over the first church building, Eleazer Calkins, an old genius living near, called out: "Come on, boys, here's the belcody!" and the word, probably purposely misused for belfry, clung to the church. Another, that Mr. Ira Harmon, a son of Deacon Harmon, coined the word and it has no meaning. Another is, that it was given the church because it was the first in this part of the country to have a bell. Whether its origin were fun or fancy, it was a poet who conceived it and it remains one of the most beautiful place names in our language.

The Honorable Donald McNaughton, at the Centennial Celebration of the Town of Wheatland, said:

"Belcoda Church no more is seen; its sweet toned bell no longer swings, responsive to the sexton's rope in the belfry of its heaven-pointing spire, but in imagination we hear its solemn notes calling to labor, refreshment or repose or telling that a soul had departed. Its godly ministers, the garments of the first one scorched by the fire and stained by the smoke of the battles of the Revolution, its first members many of whom were soldiers of 1776 and 1812; the choir with bass viol, and flute of sweetest note, will be seen and heard on earth no more; but the influence of that church is widening and extending. Every graduate of the University of Rochester, the

work of missionaries in distant lands, preachers in hundreds of pulpits, attest to this. Sons and grandsons of its first members are eminent in each profession and useful occupation in every state in the Union, and the great granddaughter of one of its founders is throughout the nation regarded as the loveliest woman who ever graced the White House."

Belcoda Church was founded and composed almost entirely of men and women of the purest and oldest lineage of New England, English by descent almost without exception; descendants of Bradford, Brewster, Hopkins and others of the Mayflower, of other early settlers and founders of Plymouth, of that great Puritan migration of 1630-35, and the other remarkable men and women who came in that first memorable twenty years of American history. They represented the best blood and finest traditions of New England. Into their rugged characters were woven the warp and woof of those sterling qualities of righteousness, devotion to duty, religious fervor, tireless energy, and honest thrift which marked the founders of our country—which formed the bedrock of our American civilization. The church had its beginning when religion still maintained its strong hold on American life. It represented the highest ideals of a people who demanded the best intellectually, morally and spiritually. It was the life center of the community, of a strong, virile race who in a new country, amid the hard conditions of pioneer life, turned to the church for hope, inspiration,—yes, and recreation, and it never failed them. Its life measured fifty of the most important years in American history. The War of 1812, the Conquest of Mexico, the Great Rebellion—and the old church rang true every time. In the latter part of August, 1814, one beautiful Sunday morning, the congregation was worshipping in the little log school house (the present brick building is on this historic site), when word came that the British contemplated an attack on Fort Erie, and Buffalo was in danger. The minister, Rev. Solomon Brown, a veteran of the Revolution, hastily concluded his sermon and after a fervent prayer announced that the worship of God would be continued by a meeting that afternoon on the green at Garbuttville, a hamlet two miles distant; with the result that forty young men responded to the call and early next morning started on foot for Buffalo, clad in every day garments, with such equipment as they could hastily muster. By that time there were over seventy of them. Arriving at Buffalo, there came a call for men to cross the Niagara River in a little row boat; immediately three young men stepped forward for the perilous journey, the first one being Theron Brown, a son of Rev. Solomon Brown, and to them belongs the honor of being the first of these "embattled farmers" to put foot on Canadian soil in defense of their country.

Deacon Blackmer, another of these Minute Men, records: "Church

meeting held at a later date because the one earlier called 'on account of the invasion of our frontier' was not attended to."

During the Civil War the Sanitary Commission received generous and effective aid from the women and others of the church. Entertainments were given there for the benefit of the soldiers. A most interesting gathering was held there one evening when, with impressive ceremony, a sword was presented by the church and community to Captain B. F. Harmon, Co. F, of the 140th New York Volunteers, a regiment which had an extensive and valorous part in conquering the Rebellion. "Captain Frank," as he was affectionately and familiarly called, made an enviable record for bravery in that momentous struggle. One little girl who was present that beautiful evening has never forgotten the serious face of the modest young soldier, as he stood at the head of the table in the vestry from which refreshments were being served, after the presentation speeches were over. Probably no engagement in his honorable career called for more courage than to listen to the laudatory words and kind wishes of his friends and to realize that he might never look into those kindly faces again—and then, the gripping fear that he might fail them—which he never did. Captain Harmon was certainly a child of the church, a son of Ira Harmon and grandson both of Deacon Rawson Harmon, a founder, and of Rev. Solomon Brown, its first pastor. Colonel Oscar F. Harmon, a brother of Captain Frank, and formerly a member of Belcoda, fell at the battle of Kenesaw Mountain, leading a gallant charge at the head of his brigade. In 1914 a memorial was erected on Cheatham Hill, a spur of Kenesaw, on one side of which is inscribed: "Erected by the State of Illinois to her sons of Col. Dan. McCook's 3d Brigade, 2nd Division, 14th A. C., who fought and fell on this field, assaulting the Confederate works, June 27, 1864, losing four hundred and eighty men, killed and wounded, including two commanders, Col. Dan. McCook mortally wounded and Col. Harmon killed." Col. Harmon's regiment was the 125th Illinois Vol. Another grandson of Deacon Harmon and nephew of Deacon Blackmer wandered to North Carolina, and when the tempest broke, threw his lot in with the Southland, becoming a lieutenant in the Confederate service.

Mrs. Alfred Mudge, who joined the church in 1847 and who is almost the last of the early members, writes under date of February 23, 1916:

"There was an all day service on Sunday to which they brought lunch baskets and spent the recess socially. Many took a bee line across the street where on the Oliver Blackmer premises was a well; all drank from one cup and stood round the curb with windlass and 'old oaken bucket'. There was a welcome, open door to the house, and they could enter without ceremony. Some of the younger

ones went into the cemetery until the aged sexton, Mr. Stanhope, called to service. He also tolled for a death and dug the grave."

She mentions the prominent part the church took in founding the University of Rochester, and among the first students were Messrs. Macomber and Folsom, who were often at the church. Mr. Folsom married Miss Emma Harmon, a daughter of Deacon Elisha Harmon, Mr. and Mrs. Folsom were parents of Mrs. Grover Cleveland.

Mr. Oliver Pomeroy Blackmer, of whom Mrs. Mudge speaks, lived just across the road from the church. He was a half brother of Deacon Jirah Blackmer, and his sweet souled wife was a daughter of Deacon Harmon. It was said that to her Saturday baking she always added a quantity of good things to give variety to the lunches of her Sunday guests. Mr. Blackmer played the bass viol in the choir.

Weddings were not frequent in New England churches and this was essentially a New England church. There were a few, however, the most elaborate being that of this same Mrs. Mudge who, as Clarissa Armstrong, was married there on November 9, 1848, to Mr. Alfred G. Mudge, a rising young attorney of Rochester. It was a really brilliant function. Both belonged to families prominent in the church and community, the father of the bride being one of the wealthiest men in this region. The wedding took place in the evening, immediately followed by a reception at nine o'clock in the Armstrong home, some half mile distant. The attendants were Caroline Harmon (afterwards Mrs. Nelson King) and James Bush, an attorney of Rochester; Elizabeth Blackmer (afterwards Mrs. John W. Garbutt) and Chester Hanford; Margaret Cameron of Caledonia and Duncan Mann (afterwards an Episcopal Rector). The bride's dress was a linen lawn as sheer as the finest modern handkerchief linen. It had five tucks above the hem and five rows of white satin ribbon above the tucks, then four rows of tucks and four rows of ribbon, then three rows of tucking and three rows of ribbon, ending at the waist; the low neck filled in with English thread lace and the short sleeves trimmed with the same. The bridesmaids were in simpler white gowns. The bride and groom entered from one door of the vestry, Miss Harmon and Mr. Bush coming from the other and meeting them before the altar, the other couples following, Miss Harmon and Mr. Bush standing by the bride, the others by the groom. The ceremony was performed by Elder H. K. Stimson, who could never resist his humorous tendencies for he had the audience rise and sing, as the wedding party was entering, "How vain are all things here below".

Mr. Jacob Widener and Miss Mary Tenny, Mr. Alfred Hosmer and Miss Melissa Dexter, members of influential families were quietly wedded in the church one Sunday evening after service*—so far as the compiler has been able to learn these were the only weddings solemnized there.

*October 9, 1850.

Personal.

Belcoda Church was founded and maintained by remarkable men and women.

Elder Stimson, in his autobiographical story, says of it:

"A church composed mostly of farmers, men of integrity, intelligence and wealth. * * * Their ministers had been choice men and gifted, some of them highly educated."

He describes in a breezy way the "donations" given him, one in particular which was a thank offering after the great revival which had stirred the heart and soul of the people:

"The usual way was for the older folks to come in the afternoon, the young people in the evening; but this year the young people decided to come in the afternoon and the old folks stay in the evening. It worked like a charm. Each district tried to outdo the other. On one four horse load of hay besides ten or twelve men and women there were four barrels of apples, two barrels of flour; ten bushels of oats; fifty pounds of dried meat, and butter, in addition to turkeys, chickens, cakes and pies by the dozen. Needless to say it took four horses to draw such a load. It came from Palmer Street. One woman threw up her hands and said, "There comes all Palmer Street; it has outdone us all!"

The cash donation was \$265. The donation the previous year had been a sad one, for that morning at three o'clock the newly renovated church burned, without insurance. Face to face with such a calamity, they generously gave their minister one hundred and ninety dollars. Remembering the purchasing power of money those days these were no mean gifts, in view as well of the financial strain of remodelling one church and building another in a single year.

"The following winter," Elder Stimson adds, (the winter after the dedication of the new church) "the pastor was engaged with others in the Monroe Association to help raise the deficit of \$43,000. Meetings were held in Rochester, Mendon and Wheatland. Rev. Alfred Bennett preached at Wheatland; after the sermon the collection was \$566. When the University was moved from Hamilton to Rochester the first country church to respond to the endowment fund of \$130,000, was the Wheatland church. I invited Rev. Dr. Church, Deacon O. Sage, and John N. Wilder to speak, and in less than two days they raised over \$7,000. I think this was the largest subscription from any country church in the State. While the people had wealth they also had the disposition to give. They believed in education and sent their children to the best schools the country afforded."

In the Life and Letters of Mrs. W. W. Everts she writes regarding Wheatland:

"I am much pleased with the people here. There are many sterling members of the church. Calmness and deliberation are written upon every brow. The people are of a high order in morals, intelligence, benevolence and refinement for an agricultural com-

munity. When we entered the Parsonage the kind-hearted people brought baskets of eggs; pans of milk, custard pies, huge loaves of bread and rolls of butter and loaded the pantry shelves."

Though belonging to the Baptist communion, Belcoda was a Puritan church. No member of Massachusetts Bay Colony in the seventeenth century was ever more carefully watched and held to a stricter line of conduct than were the older members of Belcoda by the fathers of the church. In so far as possible the Scriptural injunction as recorded by Matthew was followed. No one was condemned until he had full opportunity to state his own position, and full forgiveness never failed the one who evinced contrition and a determination to do better.

Church Discipline.

The troubles were many and varied that the old church listened to: Failure "to walk with the church", "ungospel conduct", "neglecting family worship", "slandering remarks against religious brethren", "intemperances", "Sabbath breaking", "breaches of moral and civil law". To the credit of the stern judges be it said they showed no favor. No matter how high the social, financial, family or church standing of the accused, he met the same fate if convicted, as the humblest member of the community. There was no double standard with these stern judges: the rich and the poor met on equal footing before that dread tribunal. Twice in its history they summoned representatives from sister churches to "sit in council" on the conduct of their own ministers and each time the contention of the church was sustained after "prayerful deliberation."

Straight is the gate and narrow the road which leadeth unto life was their conviction—every one who took upon himself the name of Christ must seek to find and follow that Path.

In these days of easy tolerance, some of these charges seem a little strange, perhaps severe: Under date June 1, 1817, Sister — "expressed that she had embraced Arminian sentiments and was about to unite with the Methodists. Voted to have a meeting to attend to her case on the 4th inst." On the fourth the sister does not appear, so a committee consisting of Brethren Blackmer, Harmon and Bates at a later meeting made their report which stated: "that there was no hopes of reclaiming her and that she had united with the Methodists. Voted unanimously to withdraw the hand of fellowship from her and that Brother Blackmer prepare a letter of exclusion and deliver to her."

May 22, 1824, we read that Brother ——"had left his travel with the church and had united with young company in mirth and merriment, and had been engaged in frolicking and dancing and said he should not walk with the church any longer," upon which

Deacon Blackmer and Brother Belden Hosmer were appointed a committee to converse with him and report to the church two weeks from this day. The Committee appointed to visit Brother _____ reported that he was determined "to unite with young people in Frolick, etc. and that he refused to walk with the church and did not wish a place among them but wished they would exclude him." The church accordingly voted to withdraw the hand of fellowship from him.

In 1842 a committee consisting of Deacon Harmon and "Brother W. Reed," was appointed to visit and admonish one recreant brother who "had neglected the church for a long time and is supposed to have attended dancing school the winter past." Four months later the committee reported; whereupon it was voted to withdraw the hand of fellowship from the same ——— "for wholly neglecting the church, for frequenting vain and improper company, and for disorderly walk."

If any extenuation be needed for this severity it must be remembered that people who danced and "frequented vain company" did not represent a high standard socially, spiritually, even morally at that time in a community which took even its recreation seriously.

Under date of October 5, 1839, there is pathos in such words as these, despite their severity, in the case of one prominent man belonging to an exceedingly religious family:

"Whereas Brother John Mudge has publicly avowed before the church that his views in regard to the ordinances of the gospel are contrary to those of our Denomination and whereas in private as well as public he has more than once tried to defend his erroneous views,

Resolved that as a church we feel grieved with him and with a view to bring him to repentance and the acknowledgment of the truth in this particular, we hereby appoint the following Committee to admonish him and endeavor to convince him of his error and that he be by them cited to appear before the church to make acknowledgment of his departure from the path of the gospel.

Resolved that the following brethren be that Committee, viz., Deacon Charles Tenny, A. A. Hosmer, Stephen Baker and Reuben Tenny.

Resolved that Brother Mudge be suspended from the communion of the church until further action on the report of the Committee."

Feb. 1, 1840, we read: "The Committee appointed to labor with Brother Mudge made their report, Brother Mudge being present, and after much conversation of Brother Mudge's difficulty and several motions made which were withdrawn, Brother Mudge so far confessed his faults that it was resolved that Brother Mudge be restored to his former standing and that he be considered as now in fellowship with the church." Did he recant? What were "those erroneous views" one wonders.

Earlier than this the church had to deal with independent views

which were not recanted. For instance, under date of Oct. 4, 1828, we find this entry:

"Whereas Sister Jane Grant has written and published to the world her sentiments and views of certain parts of the Scripture which a number of brothers and sisters who have perused said book think to be ungodly and sentiments they cannot fellowship and as she has at a previous meeting introduced the subject, therefore voted to appoint a Committee to visit her and report to the church, that Brethren Ashbel A. Hosmer, William Pebody and Theodore Brown be said Committee.

Nov. 1. The Committee appointed to visit Sister Grant made their report which was accepted by the church, and as she still supports and maintains the same sentiments contained in the pamphlet she has published, it was unanimously resolved to withdraw the right hand of fellowship from her."

What a delight it would be to come across the pamphlet and ascertain the heretical views for which "Sister Grant" risked and received such condign punishment.

In the early days the entire church heard the complaints and appointed the investigating committees. In March, 1822, however, the following resolution, which reads quite like the advice of Jethro, the wise father-in-law of Moses, was adopted:

"While the church is in a militant state offenses will come, trials are to be expected and difficulties between brethren to be adjusted and settled. A great part of the difficulties which arise between brethren are such as may and ought to be settled without exposure to the world or troubling the church as a body, and most of the difficulties in the church may be much better settled by a few experienced brethren than by the whole church and vastly more to the honor of religion were each church to select four or five experienced brethren for a church committee whose duty it should be to settle difficulties, call offenders to account, etc., etc., it would save the church many unpleasant meetings. The rule laid down by Christ for church discipline and in particular the 18th chapter of Matthew, is not done away by appointing standing committees, for when the first step is taken according to that rule, if the difficulty is not settled the second step may be to take some one or more of the said committee. The duty of the committee may comprise something like the following things, namely, to labor with the brethren for neglect of covenant obligation when they have knowledge thereof by their own view or by complaint from others, to labor with brethren for public offenses, immoralities, etc., as may come to their knowledge which may seem to require their interference. To try in all cases to settle difficulties as far as may be so that the church as a body may be saved the trouble, and where offending brethren cannot be reclaimed then such offender must probably be cut off, in that case to state the offense and the testimony to the church (so it) may have but little investigation to go through with and but little more to do but (than) withdraw the hand of fellowship.

"Appointed Deacon Jirah Blackmer, Deacon Rawson Harmon, Stephen Baker, Ashbel A. Hosmer and John Welch to be said Committee."

The First Deaconate.

It is not invidious to say, even in view of the unusually high character of the church, that the dominant note, the individuality of this church as a unique and powerful organization, was largely due to the first two deacons, who practically determined its character, Jirah Blackmer and Rawson Harmon, brethren beloved in the Lord. They were men who would set their seal upon any community. The church was an expression of their religious fervor, their mentality, their rugged characters and stern, unrelenting convictions. In a particularly happy way they supplemented each other. The aggressive spirit of Deacon Harmon was modified by the gentle persistence of Deacon Blackmer. Together they formed an incomparable leadership. For almost fifty years no cloud ever dimmed their close friendly and official relationship.

From that May day in 1811 when a few pioneers met in the little log school house "to organize a Baptist Church in this place as soon as God in His Providence may open a door" and Jirah Blackmer was appointed clerk, all the church records are in his hand till the pen fell from his tired fingers over fifty years later, only three years before the end. When he fell asleep, June 6, 1867, he was the last constituent member of the church of whose life story he could well nigh say: "All of which I saw, no small part of which I was."

The Blackmers were Americans of the finest lineage, tracing their ancestry to Elder Brewster and others of the Mayflower, Governor Prence of Massachusetts as well as other honorable and sturdy New England colonists.

Joseph Blackmer, Esq., the "Old Squire", as he was familiarly and affectionately known, was born in Kent, Litchfield County, Conn., October 2, 1767. At the age of three years his father, Joseph Blackmer, moved to New Marlboro where the son grew to manhood. He held various offices of trust, among them Justice of the Peace and Assistant Judge, hence his title. Coming from New Marlboro, Mass., with his parents, he halted for some twenty years in Oneida County, and in 1808 made a permanent settlement in Caledonia, now Wheatland, where he purchased land and became one of the honored pioneers of the Genesee Valley. He was a great reader and a close observer, a man of sterling integrity, and high sense of honor. Though deeply interested in religious and educational institutions he passed his three score years and ten before he made a public profession of religion. Probably the most dramatic scene ever witnessed in the old church was that historic evening when the sturdy patriarch yielded his heart to Christ. During a time of marked spiritual awakening, at the close of the service, the Old Squire, who was sitting in a front seat, rose for prayers. There was a

moment of breathless silence, then a young minister, destined later to become one of the most influential and honored ministers in the denomination (George Dana Boardman) stepped down from the pulpit and kneeling at the old man's feet, poured forth a prayer so fervent and touching, that no one who heard ever forgot it; the heart which had so long resisted yielded as though touched with a coal from the divine altar—and then the people went reverently out as though they had seen a vision of Pentecost.

Mr. Blackmer was a public spirited man; he gave the ground for the burial place, and it was pathetic that the first interment should be that of his baby daughter, Sarah Ann, May 25, 1811. On December 14, 1830, he removed the body of his first wife, Thankful Spear Blackmer, and their little son, Elisha Spear Blackmer, who died in Westmoreland, 1793, and reinterred them in Belcoda. So long as he lived he kept a record of every burial in the cemetery.

Deacon Blackmer.

Joseph Blackmer's oldest son, Jirah, was born in New Marlboro, where also Deacon Rawson Harmon was born, May 8, 1786. He was two years old when his father migrated to Westmoreland, N. Y., where he grew to young manhood, receiving an unusually fine education for the limited opportunities of those early days, teaching school for some time. In 1808 he came with his father to the present town of Wheatland, where he took up the farm destined to be his lifelong home and of his family for three generations. A young man of twenty-two years, he brought with him his bride, Sarah Joslin Blackmer. She was the daughter of John Joslin, a veteran of the Revolutionary war, who sleeps with his daughter and her children in the Belcoda Cemetery. The Joslins are an old American family with a lineage running back to some of the most distinguished names in European history. In fact, very many of the members of the Belcoda church could have shown a long, most honorable and even royal ancestry in Old England and mediaeval Europe, had they been so inclined.

Jirah Blackmer became at once a man of influence among the pioneers of Wheatland. During his long, and remarkably blameless life there was no more honored, even revered, citizen than he. Deeply religious by nature, he was conservative, methodical and painstaking to a marked degree; as a citizen and a Christian measuring up to the best in every trust imposed upon him; always ringing true, though too retiring by nature to seek official recognition. He was a soldier in the War of 1812. In the first Town Meeting held in the present town of Wheatland, April 3, 1821, he was elected one of the town assessors and also a member of the Board of School Commissioners, having been a teacher in Oneida County. No



DEACON
RAWSON HARMON.

MRS. RAWSON HARMON,
(Nee Lydia Murdock).

(Copied from oil paintings.)

doubt the unusually high character of the Wheatland schools received its impetus from that first official Board. Fifty-six years of consecrated effort as church clerk and deacon constitute a record of service which would be a proud distinction for any man.

The church books as Deacon Blackmer kept them are models, clear and readable as when penned, some of them over a hundred, some less than fifty years ago, clear in chirography, perfect in expression, grammar and orthography, and concise almost to a fault. The troubled historian, trying to locate these elusive pioneers, those restless men and women who halted for a time and then passed on, is tempted to exclaim, "Dear Deacon, why couldn't you have penned the whence and the whither?"

On rare occasions the kindly heart gets the better of the prudent scribe and we read, with a heart throb, of "our beloved Elder Solomon Brown," "our beloved Elder Ely Stone." Sometimes the death is recorded of a "beloved" or "highly revered sister." One of the earliest Indian converts is always referred to as "Parker the aged," following the beautifully reverential way of the Iroquidis. If the faithful scribe seldom evinces sentiment his brave pen never falters even when sometimes recording that which must have wrung his heart with anguish.

Deacon Harmon.

Rawson Harmon came from a long line of honorable and highly religious ancestry, the first Harmon coming to America in the ship "Love" in 1635. Of his mother, a descendant of Edward Rawson, the first Colonial Secretary of Massachusetts, it is recorded: "Religion was her chief delight;" and that was eminently true of her son, of whom it was said: "He never sowed a crop without prayers for the blessing of Providence, nor reaped a harvest without thanksgiving; like Jacob of old when he pitched his tent he builded an altar to the Lord, the saving power of his Christian character and habits was felt all through the community."

He was born in New Marlboro, Massachusetts, in 1764, the son of a veteran of the Revolution. The last time the latter was called out, on an "alarm from the northward," Rawson, a boy of seventeen, enlisted and marched beside his father: Fortunately his services were not long needed. He married Lydia Murdock, a woman of most honorable American lineage and fine character; migrating from Massachusetts he made temporary halting places, first in Madison County, later in Erie County, on March 7, 1811, he settled permanently in Wheatland, where he became a prosperous and influential citizen. He was the father of six sons and four daughters, who became people of standing and influence in the community. They were all active in the Belcoda church: His youngest son, Elisha, was deacon of the Belcoda church, Anan of the Clifton church, and Rawson, Jr., of Mumford. Anan and Rawson, Jr., were

both deacons in Belcoda previously. It was characteristic of him that only two months after his settlement in Wheatland, we find him the leading spirit in organizing a church. Deacon Harmon was a typical New Englander of the native stock, rugged of character, upright, just rather than generous, intensely religious, belonging to a race extremely proud of its lineage—the motto on the family coat of arms tells its own story: "By the name of Harmon." He served the church loyally and the people revered his memory. His funeral was probably the largest and most impressive ever held in the old church: The first service was held at the home of his daughter Mary, in Riga, the wife of Captain James R. Flinn. His children and grandchildren to the number of sixty were in attendance. It was a beautiful June day and the roads leading to the church were black with vehicles: One hundred and sixty-three single and double carriages by actual count. Many men could not get into the building so they listened reverently to the services through the open windows, and then as the procession bearing the coffin started for the cemetery, they formed a guard of honor on each side from the church to the grave. The most august funeral, undoubtedly, the town of Wheatland has ever known.

Perhaps no truer appreciation of Deacon Harmon could be given than the tribute of Deacon Blackmer, his co-laborer and friend for nearly half a century, to the Monroe County Baptist Association, held in Wheatland on the second day of September, 1850. Speaking of the inroads death had made during the year: "Some of those in early life who died in the triumph of faith and we believe sleep in Jesus, and some of the aged veterans of the Cross have laid aside their armour and have gone to their rest—among whom are Elder Reuben Tenny" (a soldier of the Revolutionary War) "who has long stood upon the walls of Zion; and Deacon Rawson Harmon, who was one of the constituent members of this church at its organization and has zealously laboured to promote its welfare - until death relieved him. We should do injustice not to give more than a passing notice to our much esteemed and venerable father Harmon. A man of strong and vigorous intellect, quick perception and strong judgment, thorough and prompt in business transactions, a man of decided piety, having had the fountains of corruption of the heart and opposition to God's requirements broken up by the workings of divine law, he was prepared to receive Christ Jesus as a whole Saviour; he loved the Bible, and the sanctuary, he loved the dear children of God and was bound by strong ties of Christian love and affection to the church with which he was connected; he was not a polemic, but manifested his clear and correct views of the doctrines of the gospel by his life and conversation; he was eminently a man of prayer, he was not a formalist but was ever delighted to promote spiritual exercises, and he was never satisfied with preaching or any other religious exercises that did not exalt the

Saviour and manifest the power of the Holy Spirit. He was one of the constituent members of this church in its organization in 1811, was chosen deacon in 1814, which post he filled to the satisfaction of the church until discharged by death; he labored for the welfare of the church and community around in bestowing his time, his money and his counsels; he rejoiced with them in prosperity, and sympathized with them in adversity, and in the latest period of his life, her" (the church) "interests lay near his heart. He died June 14, 1850, in the eighty-sixth year of his age."

These deacons were practical men of affairs and the finances, the business of the church, as well as its spiritual interests lay in their hands; and safely, too, as Elder Stimson attests in his autobiography, in which he says:

"The church had a practical system of management by which they conducted all their finances. The church book was as complete as any business man's ledger. At the end of each year they knew to a cent what they had paid out, not only for home expenses but for the different benevolent objects of the day. It was under the supervision of the deacons of the church. All moneys passed through their hands. I was surprised at the close of my first year when the deacons called to settle with me, to find that every cent paid me was on their books, and the exact amount due, which was \$263.27, was on hand with which to pay me—a thing which had not happened to me before in my fifteen years of ministerial life. Everything was done by equality—no one was eased and another burdened as in too many of our churches; the two acting deacons worked together in perfect harmony."

The equality of which Elder Stimson speaks was a system of democratic taxation. In 1824 we read in the church records: "Voted that in future we will support the gospel by an assessment or average in the church according to their general circumstances and abilities and privileges and this be done by a committee appointed by the church and that the committee for the year ensuing be Sylvester Whitney, John Welch, John Mudge and Jirah Blackmer."

Sometimes this method was not altogether acceptable, as in 1851 Deacon Blackmer makes this slightly sarcastic record: "The assessment of the church for the support of the ministry for the present year was presented by the Deacons and adopted giving Brother —— the privilege of assessing himself." The "two acting deacons" then were Deacon Blackmer and Deacon Tenny. It was not long before Deacon Harmon's death. "Deacon Tenny," Elder Stimson says, "was collector, always heading the list in every good work * Deacon Rawson Harmon was aged and had retired from

*Mrs. Emil Knichling, prominently identified with the best intellectual and philanthropic life of Rochester and New York, once said to the writer: "My faith in humanity almost leaves me sometimes but it all returns when I think of Deacon Tenny and Deacon (Anan) Harmon."

active responsibility. A man of great natural force of character, his bugle voice was yet heard in prayer and exhortation."

Unfortunately the historian has been unable to get trace of the "business ledgers" of the church. The loss of all the details regarding their church buildings is greatly to be regretted. Practically three edifices were built, yet every record of architect, builder, workman, is lost. One cannot be too thankful that the spiritual story of the church was spared a similar fate.

In the Baptist denomination women have an assured and honorable part, having a voice in the policy and polity of the church, testifying in prayer meeting and "renewing their Covenant vows" with the brethren. Well do we know that without the steadfast aid of these Puritan women, worthy scions of the old American stock, the labors of the Belcoda men had been largely in vain. Writing of the church in its mid history, Deacon Blackmer says:

"We had brethren of piety, talent and experience and sound in the faith and possessed of wealth sufficient to sustain the gospel respectably without its being burdensome, and the Lord put it into the hearts of many reputable citizens to give us their influence and contribute liberally of their substance to sustain the gospel in this place.

"We should do injustice not to name another important influence that has done much to promote the welfare and prosperity of this church from its organization to the present time, which is the efficient, consistent and devoted labors of the females connected with this church, many of them may emphatically be dominated Mothers in Israel. Their steadfast faith has done much to steady the ark in times of trial, and their warm hearted labors have done much in propelling the oars of salvation in times of revival. Those who were with us in the early history of this church have long since departed to worship in the upper sanctuary, but others have been raised up to fill their place and we have many now connected with us whose consistent piety goes far to strengthen and sustain the church."

In this connection an entry under July 2, 1815, is interesting:

"Voted to present Sister Sallie Brown, widow of our deceased elder, with a decent mourning suit. That Brethren Harmon, Irish and Blackmer be a committee to procure the same!"

There is a delicious old time flavor in Deacon Blackmer's quaint phraseology. To a more careless age it may sound archaic but his style is that of the well bred Christian gentleman who took pains to express himself in the refined manner of the eighteenth century culture. If it seem somewhat stilted it is always refined. Wherever possible his exact words are given.

The Beginnings.

Dr. Isaac Smith, an early member of the church, in a historical sketch written for the Detroit Christian Herald some forty years ago, says:

"In 1811 my parents settled in the town of Caledonia, as Wheatland was then called, fourteen miles from Rochester. What is now a beautifully cultivated and prolific garden was then comparatively a wilderness. There was at that time a small log school house covered with bark and lighted by the stray gleams which found their way down the wide chimney: Windows it had none. Split logs formed the floor, also the benches upon which we sat. At a barn raising those in attendance concluded to start Sunday meetings. Accordingly the Sunday following, Deacons Harmon and Blackmer, Eleazer Calkins, Newland Irish, and (Elisha Smith), my father, met with their families and a few others. Deacon Harmon led the meeting and others took part. In this way nearly a year was spent, people coming long distances on foot, on horseback, or in wagons, as their circumstances would allow. * * * In the summer time for three years we worshipped in a barn, but afterwards we were able to build a good brick school-house: It was widely known as the 'Baptist School House.' About 1821 a frame meeting house was built. Close by now sleep the founders of the church, but their children live to call them blessed."

The homes of many of the pioneers were lighted by oiled paper in lieu of glass. It is hardly conceivable that this bark covered school house was entirely windowless though it was undoubtedly glassless.

Deacon Blackmer thus begins his record:

"Caledonia, May 25, 1811, a number of Baptist brethren and neighbors met agreeable to appointment for a conference. Meeting opened by singing and prayer. Elder William Firman who was present with us was chosen Moderator and Brother Jirah Blackmer, clerk. The Brethren and Sisters reported their standing in the churches to which they belonged and expressed a wish to maintain the worship of God in this place and to unite in church relations as soon as God in his Providence may open the door. A number of persons were present and some of different sentiments expressed a satisfaction in our holding meetings and wished us to succeed in them."

A committee was appointed consisting of "Brethren Rawson Harmon, Jirah Blackmer and Smiten Irish to draught a form of articles and church covenant to lay before our next meeting."

"Voted that Brother Smiten Irish open our next meetings on the Lord's Day and call upon the brethren to improve." That in his absence "brother Harmon to supply his place." "Meeting concluded by singing and prayer."

On June 15th following "the conference met agreeable to adjournment." "Elder Firman, Moderator, and brother Blackmer, clerk." The Articles and Covenant presented by the Committee caused "considerable conversation thereon, agreed to take the New Testament for our Articles of faith."

On July 6th "Elder Cyrus Andrews, a Missionary in connection with the Shaftsbury Association, met with the brethren and sisters in order to gain their fellowship and organize them as a church."

Elder Andrews was chosen Moderator and Smiten Irish was delegated to voice the wishes of those present. Agreement was reached to adopt in the main the Articles of faith and Covenant which Elder Andrews presented who thereupon "gave the right hand of fellowship as a church to Rawson Harmon, Jirah Blackmer, Benjamin Irish, Andrew G. Cone, Lydia Harmon, Mary Martin, Polly Tucker." Smiten Irish was made standing moderator and Jirah Blackmer church clerk.

Although Smiten Irish was very actively interested in founding the church he never became a member and a year later he disappeared from town and church history. He was evidently connected with the church at Brutus. On July 21, 1811, the church celebrated its first communion, Elder Firman officiating.

On September Fourth, of that year, at ten in the forenoon, delegates from the sister churches of Avon, Bristol, Palmyra and Lima assembled in council pursuant to an invitation from the infant church. By appointment Rawson Harmon, Benjamin Irish and Jirah Blackmer presented the case, and the "Council proceeded to an examination of the church and after a considerable conversation on their Articles, "The Council gave us fellowship as a church in sister relation with them, which consisted of the following members: Rawson Harmon, Jirah Blackmer, Andrew G. Cone, Benjamin Irish, Henry Martin, Joseph Tucker, Lydia Harmon, Mary Martin, Anna Irish, Polly Tucker." Andrew G. Cone, Polly Tucker were received upon confession of faith and baptism, the others by letter from sister churches. Rawson Harmon was the first representative of the church at the Association. On October 13th the church held its first Covenant Meeting. The Articles of faith and Church Covenant are elsewhere given entire. They were not, however, formally adopted until some years later.

On July 18, 1812, Rawson Harmon is made Moderator, and the third Tuesday of the following August the church observed a day of humiliation and prayer, as recommended by the President of the United States, the country having been since the nineteenth of the previous June, at war with Great Britain.

Elder Solomon Brown.

At the Covenant Meeting on July 17, 1813, Elder Solomon Brown is Moderator, his first service. On August 14th he united with the church by letter, is chosen Standing Moderator, and invited to become its minister for the ensuing year, which he accepted and thereby became the first settled Baptist minister in America west of the Genesee River.

In one, at least, of Mr. Brown's former parishes a relative of Deacon Harmon had been active, and it may be he secured his call through the latter's instrumentality. At any rate it had momentous

consequences as there were three intermarriages between the two families: Two of Deacon Harmon's sons and a daughter marrying respectively a son and two daughters of Elder Brown.

Mr. Brown was of the purest Yankee ancestry, dating back to the Mayflower on the maternal side; through his father he was directly descended from Richard Browne of Southampton, England, supposed to be a descendant of Sir Walston Browne, a young Knight of King Henry VIII's household, he came to Boston with that distinguished group of Puritans in the Mary and John, early in the year 1634. They halted first at Ipswich, the following year moving onward and founding the historic town of Newbury, named for the home city of their spiritual leader, Rev. Thomas Parker. In the early history of this important town the Brown family took a leading part. Solomon Brown's forebears along the various lines were intensely religious and some of them very independent in thought and action for which they paid the penalty. In fact in the history of his family and kindred may be read nearly the whole story of New England's religious intolerance. One of his ancestors was fined, imprisoned and sentenced to stripes in Boston for his belief in the tenets of the Baptist faith: Going to Rhode Island, he became a deacon of the first American Baptist Church.* Another connection,† for venturing independent religious views suffered such persecution all over the Colonies that in 1644 he with some fellow-sufferers was finally sent to England to obtain relief from the king, which resulted in their receiving an order from the English Parliament to Massachusetts, "to allow them to enjoy the land which they had purchased and to remove any obstruction they had put in the way of it."‡

Two of Mr. Brown's cousins were expelled from Yale College for attending, while home on a vacation, a meeting of their own church which was held in a private house rather than the church edifice because the members felt the appointed minister did not "edify" them. The history of Mr. Brown's great-uncle Elisha Paine, an eminent jurist and Separatist minister, is one of the most interesting as well as pathetic pages of religious intolerance in Connecticut.

Elder Brown's history is briefly summarized on his tombstone in Belcoda: "Born January the 24th, 1757. Made a profession of his faith in Jesus Christ and was baptized July, 1771. Enlisted in the Continental Army, 1773, continued until the auspicious consummation of our sovereignty was acknowledged. Was ordained

*John Crandall.

†Samuel Gorton.

‡"As the Earl of Warwick was their great friend in this matter, they named their town Warwick."

November, 1791. Lived devoted to the cause of God, untiring in his Christian duties, and died July 2, 1815, expressing an unshaken confidence alone in the Glorious Atonement of Jesus Christ." Mr. Brown's parents and grandparents were among the very early settlers in Amenia, N. Y., coming from Canterbury, Conn. In 1748, Abraham Paine and Gardiner Gillett "entertained into covenant" and organized the first church of Amenia, the Browns being founders and adherents. The place of worship was known as the "Little Red Meeting House," its creed being "the rights of the individual and the equality of all men."

In 1750 Abraham Paine, Jr., was "set aside to the ministry." "One of this Council of his ordination was his uncle, Rev. Solomon Paine, an eminent minister of Canterbury, Conn." Rev. Solomon Paine, and Abraham Paine were great uncles of Solomon Brown. Here, in the "First Separatist Church," he received infant baptism June 4th, 1757, probably administered by his cousin, Rev. Abraham Paine, and in the intensely religious atmosphere of a Separatist home his boyhood was spent. It is natural, however, that with such ancestry the boy early developed independent thought: The blood of doughty old Baptist martyrs was in his veins. He very early embraced the tenets of the Baptist church, to the sorrow of his family, and at the age of fifteen was baptized into that communion. Consent to this step was only given when, after their own arguments proving unavailing, a council of five was called consisting of two or three ministers, the rest, deacons. All one long afternoon they questioned, argued and reasoned with the boy, who, young as he was, not only maintained his ground but proved himself master of the situation in the very unequal contest. No further objections were raised, a religious old aunt saying pathetically "It is of no use."

At the close of the Revolutionary War he prepared himself for the ministry; after his ordination giving himself largely to missionary effort in Central and Western New York. He had a number of settled pastorates: Among them Canaan, Hebron, Peru, and Jay, N. Y. In an old history of the Baptist denomination we read: "The Essex Association is in the North-east corner of New York State. It was formed in 1802. The first and almost the only minister in these parts for many years was Elder Solomon Brown by whom most of the first churches of this body were planted." He was the first pastor of the Baptist church at Scroon Lake. His work being largely organizing churches and doing missionary work in new and sparsely settled communities. He worked his farm summers, taught school winters and preached Sundays, when occupying settled fields. His daughter, Theodosia, writing to her brother, Theron, then at school at Hamilton, under date January 3, 1811, says: "Papa is teaching school here this winter and he

won't let me go for he says he has had ones enough, he has between fifty and sixty scholars and as roguish ones as ever lived." The log school house at Belcoda became the seat of his week day as well as Sunday effort. After settling there he bought fifty acres commanding one of the most beautiful views in all the vicinity. Here he built his home—a log house, a story and a half in height, square in shape, the only door on the south side, a window on east and west side of the loft, which was reached by a ladder from one of the rooms below, of course there were windows in the first floor rooms. He surrounded his house quite extensively with fruit trees and bushes of various kinds. Only recently there were standing there apple trees grown from seed Mrs. Brown brought from Jay. His land was afterwards incorporated in the large farm of his son, Theron—on the southeast corner of which it lay facing the road on which the Brown homestead was later located.

Mr. Brown was twice married: His first wife, Hannah Olmstead of Middletown, Conn., died in 1791; later he married Sally Nash of Norwalk, Conn., who survived him thirty-three years. There were five children in the first family, ten in the second, a number of whom died young. All who remember the old soldier-minister have long since joined him in the church invisible. Only from his work and a few precious letters and historical notes do we learn much of him. His patriotism and military spirit speak in a letter written to his son, Theron, serving on the Niagara frontier, under date of September 10, 1814. He says: "The family well and wish you to conduct yourself like a good soldier. Quit yourself like a man and if you die, die valiantly, trusting in the mercy of God. The cause is good. You have our prayers for our afflicted country and the shield of Jehovah for you and our western army in the present emergency. * * * Encourage the soldiers to do something worthy the cause they are contending for, and retrieve the character of the Buffalo Militia." His letters on religious topics ring with no uncertain sound.

The long years of hardship as soldier and pioneer laid their heavy toll. One Sabbath late in May, 1815, as he broke bread to the church he told them it was the last time: "I feel like a dying man; the Master is just behind; he will not tarry;" and then he admonished his little flock with an earnestness and fervor seldom manifest. "He appeared to have the visible presence of God as he told his people how great his love was for them and how loath he was to leave them," his wife wrote of this pathetic scene; "His mind was so overcome with the sense of the lost estate of man and way of salvation by Jesus Christ that I thought he scarce knew whether he was in the body or out. His mind appeared deeply concerned for the souls of this people. * * * He spoke so long and with so much animation of mind I feared he would fall down while

speaking." He was able to preach several times afterwards though this was his last communion. His health rapidly failed. On Sunday morning, July 2, just six weeks after he "proclaimed his death warrant," at the age of fifty-eight, he fell asleep, affirming his faith in a crucified Saviour, saying with almost his latest breath, "I have not made use of cunningly devised fables but have tried to preach the gospel in the purity of it." He served the little church as its first pastor two and a half years: Only one Sunday in that time had he been absent from them.

His funeral took place July 4th or 5th, Revs. Gorton, Sever and Goodale officiating: The last named preached the funeral sermon from 2nd Timothy, 4th chapter, verses 7 and 8.

In 1912, his descendants placed a memorial window in the daughter church of Mumford, which reads:

Rev. Solomon Brown
 "First Pastor of the First Baptist Church
 West of the Genesee River, Belcoda
 1813 - 1815.
 Seven years a Soldier of the Revolution
 Twenty-four years a Minister. He
 fought the good fight, he kept the faith."
 1757 - 1815.

January 29, 1814, Rawson Harmon was formally elected deacon, July 16th of the same year. Jirah Blackmer received an unanimous election to the same office.

For the two years following the death of Elder Brown the church had no settled pastor, Elders Goodale, Sever, Gorton, Mudge and others administering communion and giving the church ministerial assistance. A call was given Elder John Upfold which he did not accept. On August 17, 1816, Elder Ashbel Wells was invited to preach to them half the time for six months. About this time there are indications of trouble between the Belcoda Church and Elder McBride's church in Riga, the nature of which is not clear. At first overtures were made to the latter to unite with the Belcoda church. Feeling evidently ran quite high, as is evidenced even in Deacon Blackmer's restrained language, for on November 7, 1816, we read: "The church being informed that Elder Wells had administered to the branch of Elder McBride's church in Riga, with which we have a labor, voted that Brethren Irish and William Tenny be a committee to call on Elder Wells and request him to make satisfaction by publicly confessing his fault or else we can no longer fellowship his administration with us."

On November 30th, "Elder Wells being convinced of his error in communing with the Riga church while there was a labor

existing against them, took this opportunity to publicly confess it—which was satisfactory to the church.”

Elder Cyrus Andrews was moderator of this meeting.

Rev. Ely Stone.

On September 8, 1817, the church called Rev. Ely Stone to be their pastor; by his acceptance he became their second settled minister. The following sketch of this eminently good and very useful man was prepared by his granddaughter, Calista Brown Stone, in the 89th year of her age. A son of Elder Solomon Brown, Mr. Theodore Brown, having married a daughter of Rev. Stone. Upon her death he married her sister; so the families of the first two ministers were closely united. Mrs. Calista Stone was not only a granddaughter of both Elders Brown and Stone but through her marriage to her own cousin her children are doubly descended from the latter.

Rev. Ely Stone was born in Guilford, Conn., January 22, 1773. He resided there till he was 21. During that time he studied medicine with Doctor Todd of that town. At the age of 21 he married Polly Frisby, then went to Peru, Vermont, became a practicing physician for a few years; then he went to Jay, Essex County, N. Y., where he spent ten years; during that time he was led to seek the concerns of his soul; had very wonderful convictions of sin; soon after he was rapturously converted, and was baptized by Rev. Solomon Brown in 1808, when he was 35 years of age. He soon had a call to preach to neighboring churches, which he did till 1816, then went on a preaching tour through several states, and returned through New York State. In 1818* he accepted a call to preach for the church in Wheatland, Monroe County, N. Y. He remained there over ten years. Spent some of his time with the Indian Mission at Tonawanda. After leaving there he spent most of his time in Oakfield, near his daughter, continuing to supply pulpits and do missionary work among the Indians at Tonawanda, where he died in 1855, aged 82 years. (Cancer in his face caused his death.)

The mysterious difficulties with the Riga church grew beyond local settlement and a council was called for the third Wednesday in December, 1817, “at ten o'clock in the forenoon at the School house near Pennock's Inn in Riga.” The following churches were agreed upon: Avon Second and Third, Pittsford and Bergen. The following May the matter was amicably settled. Upon advice of the committee in charge, the church decided to withdraw its complaint against the Riga church. The clerk was instructed to inform it of this action, and an apparently grievous experience became past history.

November 5, 1818, was observed as a day of thanksgiving and prayer.

* Error: 1817, according to the church record.—Editor.

On May 1, 1819, "the church discovering hopeful signs in brother Stephen Wilkins, that he has a gift which ought to be improved in public, it is the unanimous request of the church that he improve his gift in this church till they shall further dictate." Two years later Mr. Wilkins removes elsewhere.

It was on the 15th of August of this year that the form of "Articles of faith as they stand on our church book" were formally accepted as the church's articles of faith. At this same meeting it was decided to write the Association to be its guest the following year. On November 6, 1819, "voted that we observe the first Monday evening in each month by meeting for prayer that the gospel may be spread among the destitute."

Again, in 1826, September 30th, the church invited the Association to be its guest the following year. In January, 1827, Elder Stone requests dismissal from his charge as minister. The ten years of his ministration were momentous and fruitful. The church had grown in membership and influence, and its first edifice had been built. He found a little group worshipping in a school house or private homes; he left a united people meeting in their own commodious house of worship,—a stately frame edifice such as crowned the village hills of their beloved New England. "This was one of the first church edifices built west of the Genesee River. It had high, deep galleries, seats with high, straight backs, with a sharp rbf called a railing, and a lofty pulpit with a long stairway leading up both sides into a little box with a board seat—the whole as large as a common bureau. When the door was shut two common sized ministers would fill it full." Such is Elder Stimson's description. Of course there were doors to the pews.

The ground upon which this church was built was purchased from Oliver P. Blackmer—witness following Indenture copied from Monroe County records by Hon. Delbert C. Hebbard:

This Indenture.

Made this 30th day of June in the year of our Lord One thousand eight hundred and twenty-one between Oliver P. Blackmer of the Town of Wheatland, County of Monroe, of the first part, and Rawson Harmon, Jirah Blackmer, Calvin Armstrong, Martin Sage, William Shirts and William Tenny, Trustees of the Baptist Society in the Town and County aforesaid, of the second part.

WITNESSETH, That the said party of the first part for and in consideration of the sum of Thirty (\$30) Dollars to me in hand paid by the said parties of the second part, the receipt whereof is hereby confessed and acknowledged, has granted, bargained, sold, remised, released, aliened and confirmed and by these presents do grant, bargain, sell, remise, release, alien and confirm unto the said parties of the second part, and to their successors forever.

ALL THAT CERTAIN TRACT OR PARCEL OF LAND known and distinguished as a part of lot No. Nineteen (19) lying north of Allen's Creek in Township No. One in the First Range of Townships, in the Town of Wheatland and County of Monroe aforesaid bounded as follows: Beginning at the intersection of the roads near the brick school house on said lot No. 19; thence south 70° west 27 rods; thence south 10° east 15 rods; thence north 74° east 30 rods; thence north 25° west 12 rods to the place of beginning, containing 2 acres and 65 rods.

Together with all and singular the hereditaments and appurtenances thereunto belonging, or in anywise appertaining, and the reversion and reversions, and remainder, rents, issues and profits thereof; and all of the estate, right, title and interest, claim and demand whatsoever of the party of the first part, either in law or equity, of, in and to the above bargained premises with said hereditaments and appurtenances.

TO HAVE AND TO HOLD the said premises above described to the said parties of the second part, and their successors in office, to the sole and proper use, benefit and behoof of the said parties of the second part, and their successors in office, for a public burying ground and a site for a Baptist Meeting House so long as it shall be used and occupied as such, and the said party of the first part for his heirs, executors and administrators does covenant, grant, bargain and agree to and with the said parties of the second part, and their successors, that at the time of the ensealing and delivery of these presents he was well seized of the premises above conveyed as of a good, sure, perfect, absolute and indefeasible estate of inheritance in the law of fee simple, and that the above bargained premises in the quiet and peaceable possession of the said parties of the second part, their successors, against all and every person or persons lawfully claiming, or to claim, the whole or any part thereof will forever warrant and defend.

IN WITNESS WHEREOF the party of the first part has hereunto set his hand and seal the day and year first above written.

(Signed) OLIVER P. BLACKMER (L. S.)

Signed, sealed and delivered
in the presence of

JOHN WELCH,
CYRUS L. WARNER.

STATE OF NEW YORK, COUNTY OF MONROE, ss:

On the 5th day of March, 1839, before me Jirah Blackmer, a Commissioner of Deeds for the said county, comes Oliver P. Blackmer, to me known to be the individual described in and who executed the within conveyance, who acknowledged to me that he had executed the said conveyance.

JIRAH BLACKMER.

Recorded in Monroe County Clerk's office in Liber 139 of Deeds at page 64 on the 2nd day of March, 1881.

Quit claim deed from Elbert Blackmer to the Wheatland Baptist Cemetery Association, a corporation, conveying the same as last. Dated the 21st day of September, 1881, recorded in Monroe County Clerk's office in Liber 357 at page 134 on the 18th day of August, 1882, acknowledged November 15th, 1881.

Quit claim deed from Milton Blackmer and Jennette Blackmer, his wife, Cynthia Welch, Clarissa Garbutt, Pomeroy Garbutt and Elizabeth Garbutt, heirs of Oliver P. Blackmer, deceased to Wheatland Baptist Cemetery Association, a corporation, conveying the same as last. Dated the 21st day of September, 1881, acknowledged September 23rd, 1881, and recorded in Monroe County Clerk's office on the 18th day of August, 1882 in Liber 357 at page 135.

Perhaps the most far-reaching work of Elder Stone was his interest in the Indians at the Tonewantha (Tonawanda) Reservation. For his work among them the church shared his services, for in 1820 we read: "Voted that we approve the conduct of the Society in employing Elder Stone to preach with us two thirds of the time for the ensuing year and that when we have no preaching on the Lord's Day that we employ some part of our time in reading sermons or other books and that Deacons Harmon and Blackmer and brother Bingham open our meetings in the absence of our Elder and select proper books to read. Voted that our Deacons distribute the elements at the Communion table."

Later it was voted to pay Elder Stone annually by the first of January one hundred bushels of wheat, sixty of corn, and twenty cords of wood for preaching one half the time.

On the fourth of October, 1825, the first Indian converts were admitted to the church: Parker the Aged, William Printup, Coeander Bennett: They had been baptized by Elder Stone at Tonawantha. On the following day it was decided that "Brother and Sister Bingham and those natives at Tonewanta who have united with us be considered as a branch of this church with all the privileges usual for branches to exercise and enjoy." On May third, 1826, Abel Bingham, who with his devoted wife was already staying and laboring at Tonawanda, was licensed by the church "to dispense the gospel among the Indians"—in Deacon Blackmer's quaint phraseology, he "has a gift which he ought to improve as a public Teacher."

The Commission of licentiate as worded by Deacon Blackmer, Clerk, was felicitous and very solemn, as the copy which follows indicates:

"Dear Brother—

"In compliance with the duty imposed on me by the church of which you are a member, I communicate to you a copy of a resolution

of the church, by which it has unanimously approved of your preaching the Gospel.

"By these presents you are therefore authorized to conduct the public worship of God; to expound his word; and to do whatever is assigned to the Christian ministry, excepting rule and government, and the administration of the ordinances, for these you must receive ordination by the laying on of hands of the Presbytery. The work to which the Lord has called you to consecrate your life is great and honorable, but of fearful responsibility. May the Great Shepherd and Bishop of souls give you grace to make full proof of your ministry; in all things showing yourself a pattern of good works; in doctrine showing uncorruptness, gravity and sincerity, and sound speech that cannot be condemned.

"And when your work is done, may He crown you with the glory reserved for those who have turned many to righteousness."

In September, Abel Bingham, Missionary, reports four more baptisms: Seneca Jonus, Con-ne-co-great-hoh Bennet, Con-on-don-eh, Little Beard, Polly Luke.

On June 28, 1828, the church granted the "Branch at Tonnewanta" letters of dismissal with permission to form a separate church or unite with one nearer. The former course was undoubtedly the result. The members dismissed for this purpose were: William Printup, Lewis Pordry, Seneca Jonnus, Con-ne-co-great-hoh Bennett, Con-on-e-led-cho, Little Beard, Gee-hee Pordry, Inuno Printup, Coreender Bennett, Polly Luke, Patty Smith, David B. Rollin, Wm. Seehler, Marella Cutler, Mary Love; Rev. Abel Bingham and his wife had already been dismissed. Hereafter this devoted pair consecrated their lives to missionary work among the American Indians founding mission schools and churches, laboring first at Tonawanda and later at Sault Ste. Marie. Mrs. Bingham was the eldest daughter of Rev. Solomon and Sally Nash Brown—a woman of intensely religious nature and marked intellectual endowments.

On September 3, 1828, Rev. Abel Bingham was ordained to the work of the gospel ministry, representatives from LeRoy, Rochester, Ogden, Greece, Parma churches in attendance. Elder Willey, Ashbel A. Hosmer, Sylvester Whitney, Eli Lee, representing Belcoda. Elders Case, Baker, and Bateman were also given special invitations. This first ordination in the Belcoda church was a memorable and historic occasion. Mr. Bingham had already been appointed a missionary to the Western Indians—for some years he had been a lay preacher, set aside by the church in which he now receives full ordination. In the same church his only son, Rev. Adoniram Judson Bingham preached his first sermon years afterwards. After a number of years at Tonawanda Elder Bingham was appointed missionary to the Indians at Sault Ste. Marie, to which he faithfully devoted the remainder of his working years with marked spiritual success, aided always by

his consecrated wife and brilliant family of children. He, too, was of New England parentage—the son of a Revolutionary Soldier, himself a soldier of 1812. The New York halting place of his family was Jay—where he married Hannah Brown—the Bingham family removing to Belcoda when their pastor accepted the pastorate there.

“Parker, the Aged,” as Elder Stone's first convert is always reverently named, had answered the last call when the Tonawanda church was organized, but his family name is eminent. Mr. Arthur Parker, the most efficient State Archeologist, is great-great-grand nephew of Parker the Aged; while General Ely S. Parker, the most brilliant and gifted civilized Indian this country has produced, was one or two generations nearer the “Aged Hemlock.” The name of the great Seneca soldier and statesman, is Ely Stone's imperishable monument.

Elder Aristarchus Willey.

On June 5, 1827, Elder Aristarchus Willey became pastor of the church, on September 2nd he administered his first communion, and on the third Wednesday of the same month Deacon Rawson Harmon, Deacon Blackmer, Sylvester Whitney and John Welch represented the church in a convention held in the Court House in Rochester for the purpose of forming an Association of the Baptist churches of Monroe County. A month later a convention was called for the purpose of organizing the Monroe Association which Elder Willey, Elder Stone and John Welch were delegated to attend, and on the 18th of the same month a meeting was called in Rochester relative to the Sunday School Union “in which Messrs. Stone, Willey and Welch also represented the church.” This is the first item relative to Sunday School in the church records. The first representatives of the church to the new Monroe Association held in June, 1828, were Elder Willey, Deacons Blackmer and Harmon and Jesse Tenny. On December 6th of that year, Elder Aristarchus Willey, on his own request, was given letter of “recommendation and dismissal” from the church. His ministry was marked by large increase in the church membership: Many of those who received baptism at his hands becoming active in its subsequent history.

On February 14, 1829, Elder Baker accepts an invitation to serve the church as preacher a part of the time.

March 17, 1829, Elder Baker administers his first communion.

Elder William W. Smith.

On August 16, 1829, Elder William W. Smith becomes stated pastor; on January 2nd he is Moderator; on May 1st he is voted standing Moderator.

In 1829-'30 the Anti-Masonic controversy which shook this

country from center to circumference with unequalled excitement, rancor and bitterness, is felt in Belcoda as in all Baptist churches. In April, 1830, the following resolution of the Whitesboro Conference, held October 22, 23, 1829, is adopted:

"Resolved, that in the opinion of this Conference it is the duty of every member of our churches who is a Free Mason to dissolve all connection with the Masonic Fraternity and hold himself no longer bound by any ties of allegiance to the Masonic Institution or by its obligations, laws, usages or customs and that he give to the church to which he belongs satisfactory evidence of the same thereby practically disapproving the Institution."

On the following June a convention called by a number of churches to confer on the subject of Free Masonry was held with the Second Church of Henrietta. Elder Smith, Deacon Blackmer and A. A. Hosmer represented Belcoda on this occasion.

June 5, 1831, Elder William Smith terminated his labor "ministerial" with the church quite abruptly. During his ministration there was apparently an uninterrupted period of development. The Anti-Masonic storm does not seem to have greatly affected a people to whom Free Masonry would naturally make little appeal.

Elder Horace Griswold.

On November 7, 1831, Elder Horace Griswold is called to the church.

On March 31, 1832, Charles Tenny is elected deacon. Deacon Tenny was a man of unusual strength of character, earnestness of purpose, and profound religious convictions. A New England pioneer, he lived and died on the farm he reclaimed from the wilderness. Though a mature man before his conversion, (he was baptized by the Rev. Aristarchus Willey in 1828), he entered at once upon a life of active Christian service, his capacious carriage was filled to overflowing every Sunday morning by those along his route to church who had no conveyances of their own. It was said of him by one who had close pastoral relations with him: "He manifested the fruits of the Spirit, love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, temperance,—not only ennobling his own life but exerting a profound and blessed influence over the lives of others. Spiritual things seemed to flow from him as limpid water from a wayside spring. He did justly, loved mercy and walked humbly with his God."

That was a remarkable triumvirate: Deacon Blackmer, Deacon Harmon and Deacon Tenny. Diligent and successful in business, "fervent in spirit, serving the Lord." Masters of applied Christianity they exerted an influence for righteousness which time cannot compute, which only eternity may reveal.

On January 5, 1834, Elder Griswold administered the Lord's supper which closed his ministrations—during which the church seems to have grown steadily in membership and influence. On February 10, 1834, John L. Latham is engaged "to labor with us in the ministry" upon his own terms, which were three hundred and twenty dollars per annum.

Elder John L. Latham.

On September 3, 1834, John L. Latham was ordained to the work of the Christian ministry, being the second ordination in the church, the Council, consisting of representatives from the First and Second Churches of Rochester, United Church in Henrietta, 2nd Church of Parma, Ogden, Brockport, Riga, Chili and Le Roy churches, Elders Elliott, Griswold, Gorton and Stone, using Deacon Blackmer's own words—"voted that we present our deacons to said Council when convened for ordination. Voted that Brother Ashbel A. Hosmer act as organ for the church before said Council."

Four days afterwards Elder Latham administered his first communion. On completing his first year Elder Latham's salary is raised to three hundred and fifty dollars. His connection with the church was short and sad. Certain allegations being made against him the church called a Council of the most earnest men in the communion of Western New York, before which he was cited to appear. From the findings "reached after prayerful deliberation," on April 22, 1835, less than a year after the hand of ordination was laid upon his head, the church, sorrowfully and unanimously, withdrew all fellowship from him as minister of the gospel and fellow churchman and the young man passes out of history.

Elder Daniel Eldridge.

On June 6, 1835, the church called Elder Daniel Eldridge to its pastorate. Elder Eldridge had been serving the First Baptist Church of Rochester. July 5th he administered his first communion.*

At a meeting held June 4, 1836, it was decided "that we give Brother Smith S. Wheeler a letter with liberty to improve his gift in public as God may direct," which is the Clerk's quaint way of stating that Mr. Wheeler had been made a lay preacher. Should he seek admittance to a Theological Seminary this letter or license would be accepted as proof of his fitness—the seminaries then, as perhaps now, laying the responsibility for the candidate's fitness for holy orders upon the church whence he came.

*There's a strange note in this record: "Voted that we give Eld. Daniel Eldredge a call to be our minister so long as God in his providence may render him useful to this people and that we will with the aid of the society, sustain and support him."



MR. WILLIAM SHIRTS,
One of the First Church's Choristers.



MR. ASHBEL A. HOSMER,
One of the First, if not the very
First Sunday School Superin-
tendents in Western N. Y.



CLARISSA ARMSTRONG MUDGE,
Who was baptized into the
Belcoda church in 1847. Married
there November 9, 1848. She
wrote the poem read at the
dedication of the boulder. This
picture was taken about the time
of her marriage.



MRS. STERLING HEBBARD,
La Jolla, California.

Mrs. Hebbard is bright and
active at ninety-eight (98) years.
She is the oldest living repre-
sentative of Belcoda Church.

October 23, 1836, "Elder Eldridge preached his farewell discourse and closed his pastoral labors with us."

On December 31, at the request of Elder Savage, Agent of the Monroe County Sunday School Union, the church signified by formal action its belief in the necessity for such an officer, its own desire for his help, and their willingness to assist financially in his sustentation.

Elder John Middleton.

On March 27, 1837, the church voted to extend a call, as pastor, to Elder Samuel Wood at a salary of three hundred per year and his firewood. While Elder Wood labored for a time with the people, administering communion on July 2nd, it is evident it was not mutually satisfactory, and there is no record of his acceptance. On October 15th, 1837, Elder John Middleton begins pastoral work with the church, and on November 5th he administers the Lord's Supper for the first time: On March 8th he accepts a formal call as its minister.

The first Monday in the year 1840 was observed as a day of Fasting and prayer for the conversion of the world.

May 2, 1840, A. A. Hosmer and Deacon Tenny were chosen first Superintendents of the Sunday School. Evidently Sunday schools had been held for some time, for at this meeting they voted to raise money to replenish their Sabbath School Library. In 1840 the church entertains the Association.

Ashbel Alfred Hosmer.

Ashbel Alfred Hosmer was the eldest son of the Reverend Ashbel Hosmer, a pioneer Baptist minister who came from Connecticut in June, 1795, to Burlington, Otsego County, New York, and commenced labor with Elders Furman and Butler. Only six years earlier, in the year 1789, when Elder William Furman took up his residence in Springfield, Otsego County, N. Y., "there was not one Baptist church in the vast territory bounded as follows: 'On the east by a meridian crossing the Mohawk at the mouth of the Schoharie river; on the north and south by parallels of latitude intersecting said meridian on the northern and southern boundaries of the State of New York, and extending west to the Pacific ocean; and on the west by the Pacific.'" Rev. Ashbel Hosmer was the first pastor of the First Baptist Church of Hamilton, Madison County, N. Y., until his death, April 2, 1812. He was one of the organizers and the first president of what is now known as the Baptist Missionary Convention of the State of New York, then known as the Hamilton Baptist Missionary Society, holding such office until his death. In connection with that work he made three "missionary tours": the last one in the late

fall of 1811, when he rode many miles through the Genesee Valley, visited Batavia, Caledonia, Riga, Dansville, Nunda, Geneseo, preaching and baptizing. In some instances he preached in the homes where the neighbor settlers had come seven or eight miles to hear a sermon.

Among his ancestors were Governor William Bradford of Plymouth Colony, Governor Robert Treat of Connecticut, General Simon Willard of Massachusetts, Governor Wells of Connecticut, and five of the original congregation of Reverend Thomas Hooker's flock who were original settlers or founders of Hartford, Connecticut, namely: Thomas Hosmer, John Steel the Colonial Secretary, Governor John Webster, John Warner and John Hopkins.

In May, 1814, two years after the death of his father, Ashbel A. Hosmer came to Wheatland with a load of "hollow ware," or caldron kettles, which he sold. He remained over night and Sunday near Scottsville and attended church there. Later that season he came and put in wheat on a farm in Wheatland and for a short time lived in a small house on a corner between places then owned by Ephraim and Deacon Blackmer. In 1815 he purchased a part of the farm which became the Hosmer Homestead and according to the old Church Records on May 20, 1815, Ashbel A. and Anna Hosmer united by letter; and on "March 14th, 1817, Sister Anna Hosmer departed this life." A year later he married Mary Whitney, the mother of his surviving children. He is said to have been the first Sunday School Superintendent west of the Genesee river; and during the thirty-seven years of his membership there is scarcely a page of the records of this Old Wheatland Church on which his name does not appear, either as a member of committee or leader of some meeting.

In a conversation in 1917, with his granddaughter, Miss Etta Emens, Mrs. Clara Mudge said of Mr. Hosmer: "As I remember him we all had a great reverence for him because he was dignified in manner, and he was a leader in everything religious and of course every other good thing, and we stood sort of in awe of him—and when we children were about we tried to behave ourselves.

"I think I have told you that he used often to lead in singing in the evening meetings, and I remember there was one favorite hymn he frequently sang, the first line of which was:

'O Thou, to whom all secrets bow,'

Deacon Charles Tenny, too, was quite a leader in singing, but his was a tenor voice and your grandfather's was a bass voice.

"In some respects your grandmother's temperament was like your grandfather's. They knew what they were talking about. It was not conceit—not at all like that—but they were positive in their convictions, especially when they knew they were right, and it gave them a dignity that others looked up to."

Mrs. Mudge is the only one living who has a distinct remembrance of Mr. Hosmer, who was pre-eminently a fine type of an earnest Christian, an upright citizen, and the founder of a family which was a blessing to the community. While the graves of Mr. Hosmer, his wife Mary, his son Sidney C., and his sister Sophia Hoamer are at Clifton, many Hosmer graves are at Belcoda cemetery, which for many years was under the watch-care of the late Mr. Willard S. Hosmer, A. A. Hosmer's son, to whom its fine condition is largely due, and the latter's son, Mr. Sidney A. Hosmer, has accepted its care as a sacred trust; so for five generations Hosmer and Belcoda have been closely associated names. Miss Etta Emens, to whom the editor is indebted for this sketch of the fine and eminently religious Hosmer family, has also rendered invaluable assistance in typing this manuscript for the printer.

Elder Gibbon Williams.

On May 14, 1841, the church observes a "day of fasting agreeable to the proclamation of the President."

On January 7, 1842, Elder Middleton's resignation was accepted. During his pastorate of something over four years, the church seems to have prospered greatly. Accessions in membership were marked not only by numbers but by the influential standing of the candidates for baptism. It seems also a time of spiritual development. On March 21, 1842, Elder Gibbon Williams accepts a call to the ministry of the church; on May 15th he begins his pastoral labors, having supplied the pulpit three Sabbaths in March.

On December 8, 1842, the church observes a day of thanksgiving and prayer: This is the first record of the observation of Thanksgiving Day by the church.

Thursday, December 14, 1843, was "observed as a day of Thanksgiving as recommended by the Governor of the State." On December 12, 1843, it was decided, upon formal action, that "our Deacons be presented to the Missionary Meeting to be held with us next week, for ordination and that Elder Williams be the organ of the church on that occasion."

"Minutes of Council."

"At a Missionary Meeting held at Wheatland, December 20 and 21, 1843, in accordance with previous resolution of the church at Wheatland, Brethren Jirah Blackmer and Charles Tenny were presented by the pastor on behalf of the church, with a request that the Ministering brethren present should assist in their ordination to the office of Deacon. Appointed Brother Z. Case of Ogden, Chairman, Brother O. D. Taylor, Clerk.

"After suitable deliberation upon the subject and making the necessary inquiries in regard to their qualifications:

"Resolved: That we proceed to set apart the above mentioned brethren to exercise the organ of Deacon in the above mentioned church.

"Voted that Brother Case make the consecrating prayer and lay on hands with all the brethren present, viz.: Elders David Taylor, O. D. Taylor, P. Church, H. K. Stimson with the pastor, G. Williams.
ZENAS CASE, Jun., Moderator.
O. D. TAYLOR, Clerk."

Undoubtedly the advanced age of Deacon Harmon made unnecessary the hands of ordination upon a head already consecrated by a lifetime of service. But why this ceremony at all after the devoted years given by Deacon Blackmer and Deacon Tenny?

Later on the revered Elder Goodale unites by letter.

"At a Covenant Meeting of the Baptist Church in Wheatland, January 6, 1844, the following preamble and resolutions were unanimously adopted:

"Whereas God in his holy Provision has been pleased to multiply the number of our brethren and sisters in Scottsville and vicinity, therefore in our judgment the time has fully come that our friends should commence a Baptist interest in that village; and whereas our beloved Father, Elder Solomon Goodale who has this day united with this church, is now residing among them, intending to minister to them in holy things—

"1. Resolved, therefore, that we highly approve and recommend that they form themselves into a 'Conference' and appoint a clerk who shall keep the record of their doings and return a copy of the same before the Annual Meeting of our Association, to our church clerk.

"2. Resolved that they have our cordial permission and fellowship to attend to the ordinances of the gospel, receive and dismiss members, when Elder Goodale or our Pastor and one or more of our deacons shall be present."

Meeting closed by prayer by Elder Williams.

A little later we find the church engaging Daniel P. Owen to instruct the people in singing.

On October 13, 1844, Elder Williams delivered his farewell discourse and ended his labors with the church. While his pastorate was apparently successful an unhappy difference on doctrinal matters arose between him and Deacon Blackmer which threatened the peace of the church and his resignation was accepted without great regret; the wounds caused by the trouble however rapidly healed.

Elder Hiram K. Stimson.

On February 1, 1845, the following report was presented: "Wheatland, January 13, 1845. Agreeable to a resolution of the

church passed yesterday, January 12th inst., 'requesting the deacons to contract with Elder Stimson to become our Pastor,' we would respectfully report that we have endeavored to attend to the duties required of us in said resolution, and the Elder Hiram K. Stimson has accepted the call of the church to become their Pastor—the commencement of his labors to be computed from the first day of January, inst. And we have for and in behalf of the church agreed to pay him as a compensation for his pastoral labors with us the sum of Four hundred and fifty dollars annually so long as this connection may continue.

RAWSON HARMON,
JIRAH BLACKMER,
CHARLES TENNY.

"The aforesaid report accepted and approved."

A momentous decision—for under Elder Stimson the church reached its high water mark.

Their previous unhappy experience had taught caution. Elder Stimson was not called until the church had thoroughly sounded his views on "church discipline, and pastoral duties."

On March 2nd he administered the Lord's Supper for the first time.

Later there was a movement apparently to have a change in the deaconship: A vote was taken which showed such divergence of choice it was decided to rescind the motion giving rise to it, and the following resolution was adopted by the church: "Resolved that we have entire confidence in the ability and integrity of our present Deacons, Rawson Harmon, Jirah Blackmer, and Charles Tenny; and for the faithful manner in which they have watched over the particular interests of this particular church from its first organization, and the cause of Zion generally in the world amid adversity and prosperity. We hereby express to each individual a grateful satisfaction and our thanks."

"October 4, 1845. Voted that O. P. Blackmer, R. Harmon, Jr., and C. Tenny be a committee to make such arrangements as they think best to improve our church singing."

This year Deacon Blackmer writes:

"The Baptist Church in Wheatland to the Monroe Baptist Association at their Anniversary meeting to be held at Brockport on the 30th day of September, 1845.

"Beloved Fathers and Brethren:

"It is with heartfelt pleasure that we anticipate another meeting with you in our associated capacity where we hope to renew and extend our former acquaintance and to hear of the welfare of the churches and the cause of the Redeemer generally.

THE BELCODA BAPTIST CHURCH

"There has been no unusual occurrence with us the past year therefore we shall be brief in our communication to you.

"We have great cause of gratitude to the Great Head of the church that through his unchanging love and mercy our little band has been spared another year amid the ravages of death and the prevalence of error, and although we have not enjoyed any special revival and outpouring of the Spirit we remain firm and steadfast in the principles of the gospel and we hope through rich and abounding grace to persevere unto the end.

"Our house of worship having become decayed and quite inconvenient is now undergoing general and expensive repairs which is a cause of in some degree of limiting our benevolent contributions.

"The branch of this church at Scottsville although feeble remains firm and steadfast and steadily maintains the worship and ordinances of Christ's house and they enjoy the labors of the venerable Eld. Solomon Goodale and we wish and hope that the Baptist State Convention may favorably notice and assist them.

"We have appointed to represent us at the present session of your body our Pastor, Eld. H. K. Stimson, Eld. Solomon Goodale, Eld. Reuben Tenny, Sylvester Harmon, George Sheffer and R. Harmon, Jr.

"Our statistics and alterations for the year past are as follows:

Baptized - - - - -	4	Sunday Schools - - -	1
Added by Letter - - -	9	No. of Superintendents -	2
Dismissed - - - - -	23	No. of Teachers - - -	14
Excluded - - - - -	1	No. of Scholars - - -	90
Died - - - - -	2	No. of Bible Classes -	2
Dropped - - - - -		No. in Classes - - -	30
Present Number - -	154	No. of Vol. in Library	
		about - - - - -	225

"We have paid during the year past for benevolent objects as follows:

For Printing Minutes		Education - - -	\$77.75
Foreign Missions -	\$100.00	Sabbath Schools -	
Am. & For. Bible Society	28.00	Am. Bap. Pub. & S.	
N. Y. B. State Convention		School Society - -	35.00
- - - - -	37.62	Other Objects - -	38.00
Home Missions - -	39.25		

"May the Great Head of the church crown the interview with his divine presence and blessing and the Holy Spirit be manifested in all your deliberations and render the meeting profitable and delightful and the Redeemer's cause be built up in the earth."

On January 31, 1846, the following resolution was unanimously passed: "Resolved that while remembering the maxim of our Lord

who said 'in secret I have done nothing' and observing the injunction of the apostle: 'Have no fellowship with the unfruitful works of darkness but rather reprove them,' we would hereby manifest that we have no fellowship with secret societies of any description." This was an amended form of a resolution passed at the last meeting of the Monroe Association—which was the result of the anti-Masonic storm then raging.

On May 2, 1846, Austin Harmon, son of Sylvester and Lucretia Brown Harmon, grandson of Rev. Solomon Brown and Deacon Rawson Harmon, had a letter of commendation and approbation from the church for "pursuing a course of studies preparatory to the gospel ministry at Madison University, subject to the decision of the Faculty and the Board of the Institution." On February 1, 1851, Mr. Harmon was there licensed to preach the gospel. On August 13, 1852, he was ordained in the church of his fathers to the work of the ministry, representatives from the three churches of Rochester, with Chili, Ogden, Le Roy, Pavilion, Churchville, West Henrietta and York assisting. Soon afterwards he removed to his first charge—a church in Cayuga County.

On June 6, 1846, the resolutions passed on January 6, 1844, authorizing the members residing in Scottsville to organize themselves into a conference or branch of the Belcoda Church was rescinded, the members simply having permission to hold religious meetings on the Lord's day at that place.

In Deacon Blackmer's letter of "the Baptist Church in Wheatland to the Monroe Baptist Association at their anniversary meeting to be held at West Henrietta on the 29th day of September, 1846, he says:

"Beloved Fathers and Brethren:

"It is with emotions of pleasure that we anticipate another meeting with you in associated capacity where we expect to renew and extend our former acquaintance and hear of the welfare of the churches, and the cause of the Redeemer generally.

"We have great cause of gratitude to the Great Head of the Church that through his unchanging love and mercy our little band has been spared another year amid the ravages of death and the prevalence of error, and although we have not enjoyed any special revival and outpouring of the Holy Spirit we remain firm and steadfast in the principles of the gospel and we hope through rich and abounding grace to persevere unto the end. We have likewise cause of humiliation before God in view of the signal rebuke which we have experienced in the destruction of our house of worship; at our last anniversary meeting our house of worship was undergoing general and expensive repairs and it had become nearly completed, and we were expecting in a few days more to occupy it in its improved form, when on the morning of the 29th of January last,

by an awful dispensation of Providence it was laid in ashes. Arrangements were immediately made for building another on the same site and in a few more weeks we expect it will be completed. Our meetings have been held in school houses for more than a year past, yet our congregations have far exceeded our expectations for members, although on account of inconvenience our Sunday School and Bible class have declined a little and our heavy expenditures is the cause of our limited donations for benevolent objects. * * * We have appointed to represent us at the present session of your body our pastor, Eld. H. K. Stimson and brethren Jirah Blackmer, Charles Tenny, William Welch, Ira Harmon."

At this time they report two superintendents of Sunday School, eight teachers, fifty scholars, one Bible class (attendance not given) and about two hundred books in Library.

The letter closes: "May the great Head of the Church crown the interview with his Divine presence and blessing, and the Holy Spirit be manifested in all your deliberations and render the meeting profitable and delightful and the Redeemer's cause be built up in the earth."

This "awful dispensation of Providence" was an experience which tried the mettle of the church, and it was not found wanting. It was a saddened group which gathered, probably in the school house, the following evening. The writer remembers hearing, in her youth, an account of that historic meeting,—Alas, no one is now alive to verify her memory! As she recalls it there were only expressions of grief—almost stupefying—till one man arose and said: "There's only one thing to do, the church must be rebuilt; I will start the subscription with five hundred dollars." The effect was electrifying and the movement for a new church was at once begun. This gentleman was Mr. William Palmer who was never a church member—a man however whose generosity was proverbial when his feelings were touched. Elder Stimson related that once when he was a guest at Mr. Palmer's home, he stood with his host on the porch as the great herd of cows was driven in for the evening milking: "Elder, which cow do you think is the finest in that lot?" The unsuspecting Elder looked them over and said, "That one seems the best to me." Judge his surprise when Mr. Palmer said to him, "Drive her home, Elder. She's yours."

Mr. Stimson speaking of this evening meeting, writes: "There was perfect unity. The people's motto was, 'The God of heaven he will help us, therefore we, his servants, must arise and build.' The next Lord's day I preached from Isaiah 64:11—'Our holy and beautiful house where our fathers praised thee is burned up with

fire and all our pleasant things are laid waste.' The money was soon raised to complete and construct a new house."*

On November 18, 1846, the new church was dedicated with fitting ceremony, as follows:

Prayer, by Rev. H. B. Ewell of Pavilion.

Reading select portions of Scripture by Rev. Mr. Stanwood of Rush.

History of the church from its organization to the present time by Deacon Blackmer.

Sermon, Rev. Mr. Metcalf of Brockport.

Prayer by Rev. Mr. Stanwood of Rush.

The exercises were interspersed with excellent music from the choir which was led by Mr. Marsh. Sermon in the evening by Mr. Thompson of Rochester.

It is a very great regret to the compiler of these records that no trace can be found of Deacon Blackmer's history.

In Elder Stimson's autobiography, "From the Stage Coach to the Pulpit," he states that Rev. J. N. Murdock of Albion preached in the evening. Rev. Murdock, who was undoubtedly a relative of the Harmon family, probably took part in the evening services regarding which Deacon Blackmer only mentions the preacher, but his record made at the time and quoted verbatim must be absolutely correct.

The church held several days of fasting and prayer prior to the opening of the new edifice.

On February 6, 1847, the church sent a collection of books from its Sunday School Library to the Baptist church in Iowa City, Iowa.

In December, 1847, "It was thought that brother Marsh who has led the singing for the year past would continue with us in that capacity until May next for the sum of thirty dollars. It was therefore voted that he be employed."

May 1, 1850, Elder Stimson presented his resignation which was accepted, closing one of the most successful pastorates in the history of the church. The great revival during his ministry is best portrayed in Deacon Blackmer's own words. Writing to the Monroe Baptist Association convening in Greece, October 5, 1847, he says: "Beloved Fathers and Brethren:—

"We rejoice at the approach of another opportunity of meeting with you in an associated capacity where we expect to participate in the affectionate greetings of Christian friends and hear of the welfare of Zion.

"We have abundant cause of gratitude to the Supreme disposer of events for common mercies and spiritual blessings; we are laid under special obligation to the Great Head of the Church for the rich manifestation of his Love in visiting us with quickening and converting grace. The Holy Spirit was evidently hovering over us

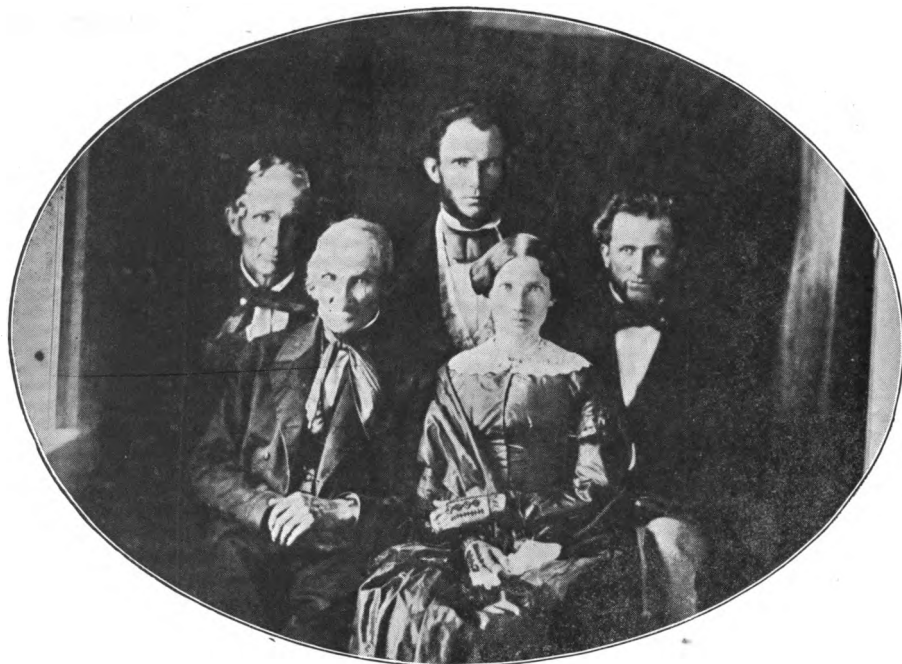
*The cost of remodelling the old house was seventeen hundred dollars; the expense of rebuilding was seven thousand dollars.

for months; unusual interest and freedom was manifest in our meetings for prayer; our Pastor and members felt that the set time to favor Zion was near, and in the fore part of March last the cloud of mercy burst and genial showers of heavenly grace descended to water the thirsty heritage; a meeting of days was held in which Eld. Israel Roberts assisted and his labors were owned and blest as we believe to the conversion of many souls; the interest and labor was not confined to our Pastor who labored incessantly and a few individuals, but the work pervaded the whole church and there was a general spirit of confession and removing of stumbling blocks. Convictions were numerous, and the work became general and scarce a family in our society that had not individuals who were deeply weighed down under a sense of their ruined state. Converts came forward daily with deep expressions of a Saviour's love and their faithful and affectionate labors was one of the important means under God of the work progressing.

"We do not wish to be tedious but we cannot refrain from giving an expression of some of the prominent means of grace made use of in this precious revival. One was the faithful preaching of the word; and another was the affectionate and zealous labors of our pastor and brethren in visiting from house to house and kindly inviting others to now attend to the calls of the Spirit. The numerous instances of answer to fervent and united prayer astonished the oldest Christians and confounded the skeptical and we would not omit mentioning that influences of the Holy Spirit were evidently manifested in the administration of gospel baptism from time to time and the administration of the Lord's supper. The number of conversions eternity only will reveal: They are from every class in the community—the child of ten years of age up to those of more than three score years are rejoicing in the Saviour's love and have manifested it by uniting themselves with his people in his appointed way: As an instance of the triumph of gospel principles eleven individuals who were members of Peco-Baptist churches have been constrained from a sense of duty to be buried with Christ in baptism and unite with us. We can truly say that union and harmony prevails and Christian fellowship abounds among us. We have delegated to represent us at the present session our pastor, Eld. Hiram K. Stimson, Sidney Southmaid, Charles Tenny, Theron Brown, Martin Sage, Milton Blackmer, Ira Harmon, Oliver P. Blackmer, Jirah Blackmer, Sidney C. Hosmer."

On May 19, 1850, the following officers were elected for the Sunday School: Superintendent, Augustus E. Harmon; Assistant Superintendent, James D. Stanhope; Librarian, Harry Stanhope, for the meeting house. Sidney C. Hosmer, Superintendent for the Octagon; Peter Widener, Assistant.

"On July 7th Elder Stimson preached his farewell discourse and closed his labors with this people." Ashbel A. Hosmer, Theron Brown, Elisha Harmon, Rawson Harmon (Jr.), with the deacons were appointed Pulpit Committee. Evidently the Association met with the Wheatland Church that fall, for Deacon Blackmer notes, on September 28th, that Deacon Jirah Blackmer, Deacon Charles Tenny, Ira Harmon, William Welch and Theron Brown were appointed delegates to the Association, and Elisha Harmon, William



A DEACON BLACKMER FAMILY GROUP.

From left to right: Deacon Jirah Blackmer, Fannie Blackmer Ewell (Mrs. Ewell's husband, Rev. H. B. Ewell, was pastor of the Pavilion Baptist Church for forty-four years). In rear from left to right: Deacon John J. Blackmer, Norton Blackmer and Luke Blackmer, Esq.

R. Mudge, Milton Blackmer, Augustus E. Harmon, James D. Stanhope, Rawson Harmon and Martin Sage were appointed "a Committee of Arrangements to prepare for and during the sitting of the Association."

Deacon Blackmer writes:

"The Baptist Church in Wheatland to the Monroe Baptist Association at their anniversary meeting to be held in Wheatland on the 2nd day October, 1850.

"Beloved Fathers and Brethren:

"We rejoice at the approach of another opportunity of meeting with you in an associated capacity where we expect to participate in the affectionate greeting of Christian friends and hear of the welfare of Zion and we welcome you to this place, to our houses and our affections and hope that each of the messengers and brethren may come with an olive leaf and that the Holy Spirit may be manifested among us.

"Although union and Christian harmony prevails among us, for which we are grateful, the character of our epistle must be rather gloomy. We have not enjoyed any special revival during the past year and the consequences are remissness and inattention on the part of many of our members. Eld. H. K. Stimson who had been our pastor more than five years unexpected by us in May last resigned the pastoral charge of this people and accepted a call from the church in Adrian, Mich., since which time we have been without a pastor, yet our pulpit has been supplied most of the time by different ministers. Death has made its inroads in an unparalled manner during the last year and among the number were some in early life who died in the triumphs of faith and we believe sleep in Jesus, and some of the aged veterans of the cross have laid aside their armor and have gone to their rest—among whom are Eld. Reuben Tenny who has long stood upon the walls of Zion and Deacon Rawson Harmon who was one of the constituent members of this church at its organization and had zealously labored to promote its welfare until death released him.

"We have appointed to represent us at the session of your body the brethren named following: Jirah Blackmer, Charles Tenny, Ira Harmon, William Welch, and Theron Brown.

"Our statistics and alterations for the year past are as follows:

Baptized	- - - - -	0	Sunday Schools	- - -	2
Added by Letter	- - - - -	2	No. of Superintendents	- - -	2
Dismissed	- - - - -	10	No. of Teachers	- - -	13
Excluded	- - - - -	3	No. of Scholars	- - -	56
Dropped	- - - - -	2	No. of Volumes in Library		300
Died	- - - - -	8	Bible Classes	- - - - -	3
Present Number	- - - - -	200"			

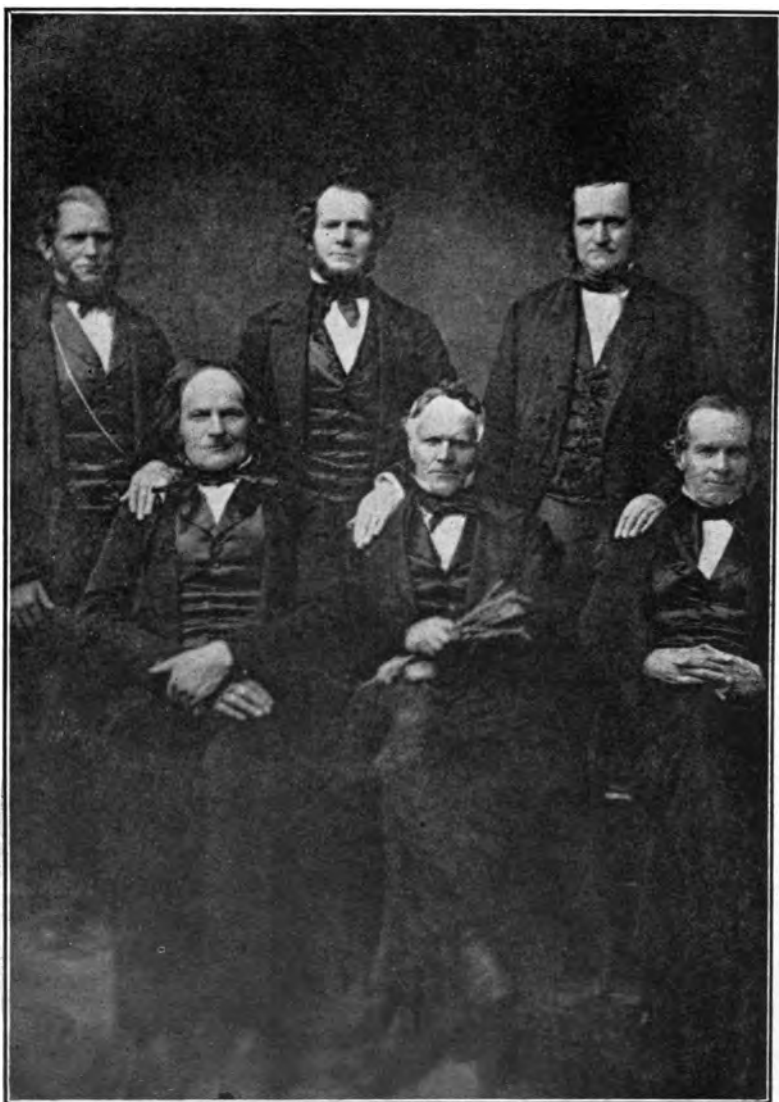
Elder W. W. Everts.

On the 21st day of October, 1850, a meeting was held so fraught with portent for the church Deacon Blackmer's record is given verbatim: "The church met agreeable to appointment. Rawson Harmon, Moderator. Prayer by Deacon Blackmer. The Ministerial Committee reported that they had invited the Rev. W. W. Everts of the City of New York to visit this people with a view that if mutual satisfaction was gained of his becoming our pastor. That he had visited and preached with us, and that it was important that the church have action on the subject soon. Report accepted. After many remarks had been made by different individuals it was, on motion, voted unanimously that we give the Rev. William W. Everts a call to become our Pastor. Voted unanimously that in case of his acceptance we pay him an annual salary of six hundred dollars, and the use of our Parsonage, and the sum of fifty dollars towards defraying the expense of transporting his effects. That our Clerk inform him of the proceedings of this meeting immediately. Adjourned. Prayer by J. D. Stanhope."

On November 2nd Rev. Everts accepted this call. He was a leading minister in the Baptist denomination. Only a country church sure of its own worth and ability would have presumed a call to a man considered one of the ablest of his day. But the condition of the church, then at its apex, and its comfortable even affluent constituency were almost ideal and made a strong appeal to a city minister whose health was in a somewhat impaired state. On December 1, 1850, his "pastoral labors" began. On January 5th he administered his first communion. Because perhaps of Elder Everts's prominence as a minister the church felt more than ordinary ceremony was due the opening of his pastorate—accordingly it was decided that "Whereas the Rev. W. W. Everts has recently entered upon pastoral relations with this church, agreed that a meeting be held on Wednesday, the 22nd day of January inst., for the public recognition of him as Pastor and that our Deacons invite a number of neighboring ministers to meet with us and participate in the exercises." There is no further official notice of an event so notable in the church's history—a glad and happy day. Little recked they that the hand they then grasped in proud welcome would be to them a hand of fatal destiny.

At a meeting held the 25th of May, 1851, the question arising of having but "one sermon on the Lord's Day" leaving the pastor free to occupy other fields part of the time, it was on formal motion decided:

"Resolved that in view of the spiritual wants of villages and neighborhoods in our vicinity our pastor and deacons be requested to procure such aid in preaching the gospel as in their judgment the



The six sons of Deacon Rawson Harmon, all of whom were actively connected with the church, three of them becoming deacons.

Sitting from left to right: Ira, Deacon Rawson, Jr., Ariel; standing from left to right: Sylvester, Deacon Anan, Deacon Elisha.

wants of the people require and that the contributions of this church for the N. York State Convention be applied for the above object."

This is the first hint of the coming storm. The Association convened in Mendon, October first, this year (1851) and there is a note of sadness in Deacon Blackmer's message to that body:

"The Baptist Church in Wheatland to the Monroe Association at their Anniversary meeting to be held at Mendon on the 1st day of Oct., 1851.

Beloved Fathers and Brethren:

"We rejoice at the approach of another opportunity of meeting with you in an associated capacity where we expect to participate in affectionate greetings of christian friends and hear of the welfare of Zion.

"We have cause of gratitude to the Great Head of the church, for his unchanging Love and Mercy fails not and notwithstanding the changes and fluctuations of another year our little band is still spared and we are endeavoring to sustain the standard of the cross although in a feeble manner. We cannot as on some former occasions give you the pleasing intelligence of the gracious out-pouring of the Holy Spirit and the conversion of precious souls into the Redeemer's Kingdom but that coldness, indifference and worldly mindedness prevail to a great extent and spiritual darkness overshadows us and the church feels it sensibly. Many of the members have evidently lost their first love and are groping in darkness, yet we are not discouraged nor cast down, although faint yet pursuing; union and harmony still prevails. We have enjoyed the pastoral labors of Rev. W. W. Everts since the 1st of Dec. last, and for several months past have supplied the villages of Clifton and Mumford in our vicinity with a sermon in each place on Lord's days by a student of the Ministerial Union in Rochester. Prayer meetings have been sustained in a feeble manner at two different places. We have two Bible classes and two Sunday schools."

The Sunday School this summer at the home church was in charge of Augustus E. Harmon, Superintendent,—Harry Stanhope, Librarian. On December 14th of this year (1851) Andrew Cone, Mary E. Cone, Franklin Stone, Betsey Stone, Sterling A. Hebbard, and Clarinda L. Hitchins, members of the church living in the vicinity of Churchville, withdrew with the consent of the church, for the purpose of uniting with others in the formation of a Baptist church in Churchville.

In the summer of 1852 Oscar F. Harmon was Superintendent of Sunday Schools, William F. Garbutt, Assistant, and Ammi Blackmer, Librarian.

On the 19th of June, 1852, William F. Garbutt, Rawson Harmon and Anan Harmon were chosen deacons. Rawson Harmon and Anan Harmon were sons of Deacon Rawson Harmon. They were consecrated Christian men of the highest character, prosperous in business, fervent in spirit, serving the Lord. Deacon Anan Harmon added extensive milling interests in various places to his agricultural pursuits. It was said of him the law of kindness was ever on his

lips. He was never heard to make a captious or unkind criticism of anyone—a kindly type of the well-bred Christian gentleman. Deacon Rawson Harmon was one of the most advanced students of agriculture the town of Wheatland has ever known. At the Crystal Palace in London, the first World's fair, he exhibited thirty-five varieties of wheat, all grown on his Wheatland farm, for which he received the first prize—a gold medal. He received also 1st prize for flour from wheat grown on his farm and ground by Anan Harmon in his Clifton Mill and exhibited at Crystal Palace. Many other beautiful prizes were awarded him at various distinguished exhibitions, for agricultural entries of various kind. Many mulberry trees in Wheatland attest his interest in the silk worm industry; through his efforts great improvement was made in the strains of American sheep and the production of wool. He was a pioneer in teaching agriculture, opening on his place the first school of farming ever maintained in our country. He was therefore the father of the modern agricultural college.

Deacon William F. Garbutt was a man of unusually fine nature, sterling in character; to know him was to honor and trust him. He was a grandson of Zachariah Garbutt who came to Wheatland from England in 1808. The hamlet of Garbutt was named for him. His father, John Garbutt, made the first purchase of books for the Wheatland library, carrying them on his back from Canandaigua; he was the first supervisor of the town and was an early representative in the State legislature. Deacon Garbutt occupied his father's farm in Garbuttsville.

These three served in the deaconship of the home church but a few months: Deacon Anan Harmon becoming deacon in the new church soon to be organized in Clifton, Deacon Rawson Harmon and Deacon Garbutt in the church at Mumford.

Soon there are evidences of the coming division and the friends of the mother church are smitten to the heart. Elder Everts believed in church extension. It was a hobby with him. He was a city trained man—the future belonged to the towns, he believed, and so he began a systematic effort to divide the mother church and found organizations in Mumford and Clifton which had been missionary fields of the Belcoda church. His plan carried, but not without much heart-burning, hard words and hard feelings—even family division. It is a sad story.

In October, 1852, Deacon Tenny makes this resolution:

"Resolved that this church has by the Providence of God reached a crisis in its history in which increased responsibilities have come upon us and to meet these responsibilities we need much prayerful deliberation and a spirit of charity and Christian forbearance.

"2nd. Resolved that we should regret to have this church

divided to form a separate interest without first trying the experiment of a division of services.

"3. Resolved that we dispense with the afternoon services in this place that our pastor may supply other desitute places as duty may require for six months as a trial."

Much discussion followed and action postponed till a later meeting when Deacon Tenny asked permission to withdraw what seems at this distance a temperate and sensible resolution; in its place the following by Mr. A. A. Hosmer was accepted:

"Whereas certain of our brethren, members of this church, have united with others in erecting houses for the worship of God, one in the village of Clifton and one in the village of Mumford and as we feel it important that the gospel be preached and the ordinances be administered as we understand the word of God, Therefore

"1st. Resolved that our brethren have our fellowship in their attempt to extend the kingdom of Christ in the earth and as it is contemplated that a Baptist church be organized in one or both of these villages named we cheerfully continue our fellowship to them in so doing.

"2nd. Resolved that letters of dismissal be granted to those of our members who are in good standing with us that may feel it a duty to unite in a church relation in either of the above named villages—they acting with the advice and fellowship of sister churches.

"3d. Resolved that as we are conscious of our imperfections and may have said that which has wounded the feelings of brethren we mutually ask forgiveness for every unkind word and mutually forgive."

Later in the month the churches in Clifton and Mumford sent request for "Assistance in Council" and Rev. Mr. Bainbridge, Deacon Jirah Blackmer, Ira Harmon, Elisha Harmon and Theron Brown were appointed delegates.

On the 21st of December, 1852, in accordance with Mr. Hosmer's resolution, letters were granted to the following to unite at Clifton: Charles Tenny, William R. Mudge, Anan Harmon, Ashbel A. Hosmer, Lloyd K. Smith, Sidney C. Hosmer, Orville Tourgee, Jeremiah McCarty, Forbes Spencer, Peter Widener, Jacob Widener, Jun., James Paddock, Philetus Tenny, Abel Newton Holdridge, William Piper, Ransom Collins, Alvadus Tenny, Henry Widener, Lewis Dexter, Hiram Tenny, Ira A. Hebbard, Sidney Southmayd, David N. Smith, William Burdett, Eber Sickles, William Bassett, Thomas Burdett, Caroline S. Mudge, Abigail W. Harmon, Delia Tourgee, Palmelia Tenny, Esther Burrows, Anna McCarty, Sarah A. Smith, Phidelia C. Harmon, Eveline Tenny, Lucinda Tenny, Nancy Hosmer, Nancy M. Atwood, Melissa A. Hosmer, Mary C. Widener, Cynthia Collins, Nancy Collins, Phoebe Dexter, Nancy Griffin, Elsie M. Hunt, Welthy C. Griffin, Nancy Hunt, Abigail S. Piper, Fannie C. Hubbell, Asenith A. Southmayd, Louisa M. Smith, Eliza Collins, Emeline Winn, Margaret Stottles, Lucinda Bassett, Mary Hosmer.

The following received letters of dismissal to form the Mumford church: Rev. W. W. Everts, Henry Gillman, O. P. Blackmer, Milton Blackmer, Rawson Harmon, William F. Garbutt, Augustus E. Harmon, James D. Stanhope, Jedediah Munson, David Munson, John Munson, Nelson Arrowsmith, George W. Wilcox, Emmett Lytle, Archibald Seely, William Remington, Jr., Norman W. Harmon, Margaret N. Everts, Experience Gillman, Eveline Experience Gillman, Lydia Blackmer, Cynthia Blackmer, Miriam Harmon, Frances F. Garbutt, Jane E. Harmon, Angeline Stanhope, Charlotte Munson, Matilda Munson, Agnes Munson, Mary Louise Munson, Clarissa Munson, Laura A. Munson, Louise Lytle, Clarissa Seely, Horatia Spaulding, Zerexiah Eastman, Jannett Robertson, Clarissa Blackmer.

"Rev. W. W. Everts closed his labors with us on the first of the present month (December, 1852). Rev. S. M. Bainbridge supplied the pulpit."

In a restrained yet poignant manner Deacon Blackmer tells the story of this unhappy experience to the next meeting of the Association.

He begins with a brief description of the great revival already spoken of—a remarkable outpouring of the Holy Spirit, when every evening for three weeks the church was crowded with people anxious about their souls, eager for the comfort of conversion. It was during the raw March weather, over roads almost impassable they drove often from miles distant that they might meet, as so many did, their Saviour heart to heart. He goes on:

"After a lapse of nearly six years we again resume the history of this church and people. At the time and for some weeks previous to the completion of our house of worship there appeared indications of a religious revival, our assemblies were large, prayer meetings were well attended and a strong desire manifested by Christians for the conversion of the impenitent and it appeared evident that a cloud of mercy overshadowed this people. About the first of March, 1847, a mass meeting for the purpose of exhibiting the importance of more zeal in the cause of foreign missions was held with us. Rev. Alfred Bennett attended as did Mr. Day and Mr. Ward, returned missionaries from India, and many others from a distance. The meeting was solemn, impressive and instructive, between \$300 and \$400 were pledged and paid by our congregation to aid foreign missions and the religious interest was much deepened and in a short time a meeting of days commenced with us, conducted chiefly by Eld. Israel Robords, which continued about three weeks. The meetings were numerous attended and great excitement prevailed and we verily believe that the Holy Spirit was present with its convicting and converting power and manifested itself by its awakening and converting influences in almost every family in our congregation. Many family altars were erected and others that had long been broken down were again revived and many were the humble confessions which were heard and such signal answers to united

prayer is seldom witnessed. As a result of this precious revival ninety were baptized into the fellowship of the church of every condition in the community, from the child of tender years to those of more than three score years, and a number united by letter and experience, so that the addition to the church within a few weeks was over one hundred members. A considerable amount of wealth and influence was brought into the church, our congregations were increased and our Sunday School much enlarged. Our church numbered at this time two hundred and thirty-eight members.

"The church moved on harmoniously and prosperously without any unusual occurrence until the fore part of the winter of 1849, when two or three females in the northeast part of the society, in view of the desolation which prevailed in their families and those around them were led to meet together for fervent and solemn prayer for the outpouring of the Holy Spirit. They at length invited a few brethren to meet with them. It was evident that the Spirit was moving upon the minds of many in giving Christians unusual fervency at the mercy seat and seriously awakening the impenitent to a sense of the ruined state they were in. Evening meetings were held in the neighborhood for several weeks. There were a goodly number of hopeful conversions and the church was quickened and strengthened and much comforted; twenty-one precious converts were baptized into the fellowship of the church, peace continued among the dear flock, Sunday Schools and Bible classes were ably sustained, and as the Lord blessed us with worldly prosperity we were enabled to contribute liberally for missionary purposes and other benevolent objects.

"The Great Head of the church now permitted this dear people to be tried in different ways. Our Pastor, Eld. Stimson, who had for a long time expressed a desire to labor at the west and without formally consulting the church of which he had been pastor near five and a half years did on the 27th of May, 1850, resign the pastoral charge of this people and immediately left for his field of labor at the west and thus we had no alternative but to accept his resignation. 1849 and 1850 were peculiarly marked in the providence of God in the removal by death of an unusual number of our much loved and useful members among whom were Rev. Reuben Tenny who had long been a watchman on the walls of Zion, Brother Stephen Baker and Deacon Rawson Harmon, each of whom had considerably passed four score years, and each had long been prominent pillars in Zion."

Then follows the tribute to Deacon Harmon, given entire, the biographical sketch of "our esteemed and venerable Father Harmon."

"After Elder Stimson closed his labors with us we were destitute of a pastor during the summer, but the pulpit was supplied from Sabbath to Sabbath by different clergymen and a respectable congregation were kept together. During this season a correspondence was opened with Rev. W. W. Everts of the city of New York, he was requested to visit us which he complied with in the month of October which resulted in a call from the church for him to become our pastor which he accepted and commenced his labors with us the first of December, 1850.

"Our church at this time numbered two hundred members walking harmonious in gospel order and peace and union prevailed. We had an excellent house for worship and had purchased a lot and erected suitable buildings for a parsonage, likewise a lot near the meeting house on which we had built a row of good convenient sheds for horses, our grave-yard had been improved by several

beautiful stores and monuments and we considered that we were a prosperous and happy people. But this dear church and people were now called to pass through some exciting changes and vicissitudes: Our pastor immediately after his settlement with us strongly recommended the commencement of new interests in different sections of our society which produced unpleasant and excited feelings among brethren and in the month of May, 1851, a resolution was introduced that our pastor preach but one sermon at the meeting house on Lord's day and occupy other posts the remainder of the time as circumstances might dictate, but the body of the church could not consent to relinquish their long established practice of two services on Lord's day but authorized the pastor and deacons to procure preaching as their judgment might direct at stations around us and that our contributions for the New York State Convention be applied to the said object and a student in the Rochester University was employed to preach at Mumford in the morning and at Clifton at 5 o'clock P. M.

"The fore part of the summer of 1851 a few Baptists commenced an interest in the village of Churchville, six miles northwesterly from here, and in December of the same year a church was organized there and ten of our members united there.

"During the winter and spring of 1852 a religious revival made its appearance at Mumford, two and a half miles southwesterly from us, and a number of hopeful conversions and twenty-two were baptized and united with us and a few others from different parts of the society were baptized into our fellowship. Brother Austin Harmon who was licensed by this church, Feb. 1st, 1851, to preach the gospel and recently a graduate of the Theological Seminary at Rochester, was on the 13th of August, 1852, ordained to the work of the ministry and soon after removed to Cayuga county to take the pastoral charge of a church.

"In the summer of 1852 a Meeting house was erected at Clifton, a small village about three miles Northwesterly from here and another house was commenced at Mumford, about two and a half miles Southwesterly from here. Local and sectional interests now wore a more fixed aspect, unwearied efforts were made by the pastor and others to enlist the members of the church in one or other of the new enterprises and the idea was publicly and privately expressed that the old church must soon become extinct and be merged in the branches on either side but others viewed the case in a different point of light. They saw no indications that the Lord would desert the standard he had so long and signally sustained. The dear church undauntedly gathered round the standard and past mercies and deliverances came in fresh review before them; fervent prayer was made without ceasing for the church and for divine guidance and direction in this trying season, the church stood firm, many respectable citizens came forward to aid and sympathize with the church in their struggle. As the Meeting house at Clifton drew near to completion there was a strong feeling arising how it should be occupied and on the 23rd of October a resolution was presented that we dispense with the afternoon services at our Meeting house that our pastor might supply them and it was evident that when the House at Mumford should be completed that the remaining services would be taken from us, but the church instead of lowering the Standard felt called upon with renewed energy to sustain the cause which the Great Head of the church had so signally owned and blessed. The firmness of the church plainly showed to

the advocates of a distribution of services that their project could not be carried into effect and after several meetings had been occupied in discussing the subject it was finally on the 4th of December withdrawn by consent of the church and on the same day a resolution was passed that letters of dismission be granted to those members of the church who wish to unite in organizing churches in Clifton and in Mumford and on the 21st of December a church was organized in Clifton composed of 56 members from the Wheatland church and on the same day a church was organized in Mumford with 38 members from this church.

"Mr. Everts abruptly closed his labors with us the first of December without any formal resignation and spent a few weeks in aiding Clifton and Mumford, principally in the last mentioned place, and at our request Rev. Samuel Bainbridge supplied us and although our numbers were diminished yet the most cordial harmony and Christian affection existed in the dear church and being now withdrawn from the elements of strife and discord the atmosphere was peace and love. Wholesome discipline having been neglected for years grievous delinquencies and neglects had occurred, many of the members had neglected the church for years and yet retained their standing; therefore the church were impelled from a sense of duty to take away the unfruitful and withered branches, therefore they excluded and dropped 25 individuals who had ceased to travel with us. Rev. Mr. Bainbridge having labored with us several weeks to the satisfaction and approbation of the community in the month of January, 1853, the church and society gave him a unanimous call to become our pastor which he accepted and removed among us and continued his labors with us. The church now realized in an eminent degree that union is strength, each member striving to labor in his appropriate sphere. Our new pastor's labors were of a conciliatory and spiritual character, strongly excited feelings were soon hushed to calmness and quietude and there was evident indications of a revival of religious influence among us and in this we were not disappointed: On the first Lord's day in January one young convert was baptized into the fellowship of the church, on the first Lord's day in February another followed; great seriousness was manifested in the congregation, our pastor labored diligently and successfully, the church was much awakened and revived and an ardent spirit of prayer was shown in behalf of the impenitent. A day of fasting and prayer was attended with deep interest and manifest tokens of good. Evening meetings were multiplied, the Holy Spirit descended like the gentle rain upon the thirsty earth. The church enjoyed the unspeakable satisfaction of witnessing within a few weeks twenty-five precious converts asking permission through the tide of Jordan into the bosom of the church. Notwithstanding the great diminution of numbers from dismission and discipline our church now consisted of one hundred and nine members walking in love and gospel fellowship. Our singing had been much improved the winter past and we had a respectable choir. We had an interesting Sunday School and Bible class and the divine favor and blessing evidently shone upon the pathway of this dear people."

Calling, one day, upon a prominent woman in the church, Elder Everts expounded his theory and plan of "church extension": "Sister Harmon, what do you think?" Her answer was illustrative.

Taking a piece of the yarn she was knitting, she showed him how strong it was; then dexterously untwisting it into its three component strands she showed how weak each one was. "That's my answer, Elder Everts." It was an irrefutable but, alas, an unheeded argument.

He "closed his labors" with the Belcoda church December first, 1852. Two years only, and the faithful, zealous work of four decades was undermined: He had given a body blow to the church he solemnly promised to serve. His coming had been hailed with delight. He left unmourned, unhonored. No more caustic criticism could be made of his action than his voluntary withdrawal to charter membership in one of the weakling churches he had organized. Just before the division, the church contributed \$565 for Foreign Missions; \$137 for Home Missions; \$112 for publication causes; \$150 for education; \$85 for Bible causes; other objects one hundred and eleven dollars; a year or so later \$1,000 was given to the American Baptist Union alone—large sums for a country church, remembering the purchasing power of money at that date. At the final business meeting with the contractor, when the last edifice was finished, he told the trustees he had lost seven hundred dollars by his contract with them. "Brethren it isn't right that this man should lose by us, we must make it up to him," which they did, every dollar of it. Thirty-six years later Elder Everts revisited Wheatland. Only the foundation walls of the old church remained. In a letter to the Baptist Weekly he tried to justify his action as "wise evangelization": A letter which called forth a reply showing his "church extension" theories had proved failures even in the large cities where he had exploited them. What could be hoped for in a country community? The two struggling churches he founded could not together begin to emulate the benefactions of the mother church alone before he divided her. An honorable member of a staunch Baptist family gave him the caustic advice: "Elder Everts, you should go and kneel down on those ruined walls and pray God to forgive you your sins."

On January 10, 1853, a unanimous and cordial call was extended Rev. S. M. Bainbridge, who had been assisting the church since the Everts defection. The call was accepted and he began his pastoral labors upon January 17th, at an annual stipend of five hundred dollars. On the 16th of February he was publicly recognized as pastor of the church, ministers from neighboring churches assisting in the ceremony.

Regarding the first year of Elder Bainbridge's pastorate, the first year after the great division, Deacon Blackmer reports to the Association:

"The Baptist Church in Wheatland to the Monroe Baptist Association at their anniversary meeting to be held with the Second Baptist Church in Parma on the 5th day of October, 1853:
 "Beloved Fathers and Brethren:

"We rejoice at the approach of another opportunity of meeting with you in an associated capacity where we have often participated in the affectionate greetings of Christian friends and where we expect to hear of the welfare of Zion. We can distinctly trace the unchanging goodness and mercy of the Great Head of the Church through all our former history but especially during the last year. During the early part of the associational year some anxiety was apparent with regard to separate interests springing up near us which finally resulted in the formation of two churches from the members of this church in December last; our members were much reduced but we were left in the enjoyment of peace and Christian harmony among ourselves; discipline had long been neglected and many whose names were recorded as members with us had not traveled with the church for years, therefore we were compelled to exclude or drop a large number. Our pastor closed his services with us on the first of December and the Rev. S. M. Bainbridge supplied us for a few weeks and was with great unanimity called to be our pastor, which he cordially accepted and removed among us. A deep and fervent spirit of prayer had manifested itself with many of the members and on the first Lord's day in January one young convert was baptized, a general seriousness prevailed and the Holy Spirit distilled like the gentle rain. The labors of our pastor effected much in promoting the revival and a goodly number were hopefully converted and united with us, and the church much quickened and its influences are still sensibly felt among us. Prayer meetings have been well attended and have been precious seasons to many. Sunday Schools and Bible classes have been sustained.

"We have appointed to represent us in our body the present season Rev. S. M. Bainbridge, Deacon Jirah Blackmer, Ariel Harmon, Elisha Harmon, Sylvester Harmon.

"Our statistics and alterations for the year past are as follows:

Baptized	- - - -	29	Sunday Schools	- - -	1
Added by Letter	- - -	2	Superintendents	- - -	1
Restored	- - - -	3	No. of Teachers	- - -	8
Recd. by Experience	-	1	No. of Scholars	- - -	50
Dismissed	- - - -	99	Baptized	- - - -	0
Excluded	- - - -	9	Died	- - - -	0
Dropped	- - - -	16	Volumes in Library	-	150
Died	- - - -	2			
Present number	- - -	113			

On February 25, 1854, Elder Bainbridge closed his labors with the church. His pastorate began at the time of trial, but it seems eminently successful in all respects. He was evidently a wise, gentle spirited man.

March 14, 1854, a call was extended Rev. Thomas W. Clark of Stonington, Conn., to become pastor of the church, salary five hundred dollars and the use of the parsonage, and on May 5th he began his labors, having served the church since early March, assisting the retiring pastor, Rev. Bainbridge, and supplying the pulpit after he left.

During this summer the Sunday School was in charge of William C. Wilkinson, Superintendent, William B. Hebbard, Assistant, George E. Harmon, Librarian.

Upon January 6th, 1856, we read: "The church being satisfied that William C. Wilkinson has a call from God to preach the gospel, it was voted that he has our approbation to improve his gift as Providence may open the door and that our pastor forward a license to him to that effect."

To the meeting of the Association which convened at Greece October 1, 1856, Rev. T. W. Clark, Jirah Blackmer, William B. Hebbard, Sylvester Harmon and Edwin M. Harmon were delegates.

Deacon Blackmer writes:

"The Baptist Church in Wheatland to the Monroe Baptist Association at their annual meeting to be held with the Baptist Church in Greece on the 1st day of October, 1856.

"Beloved Fathers and Brethren:

"We highly appreciate the fellowship of the saints and cherish the yearly gathering of the churches to promote the Redeemer's kingdom and to encourage love and harmony among the brethren. We send to you our annual epistle by our Messengers and it is our sincere desire that you may enjoy the smiles of the Great Head of the Church and have his direction in all your deliberations. We have cause of gratitude to the Great Head of the church for his unchanging love to his dear children and for the continuation of his mercy unto us and although we have not enjoyed any special revival during the past year yet harmony and peace continues among us and it is our fixed resolution to press forward and a good degree of christian feeling pervades our little band. We have mournful evidence of the mutability of every earthly thing; death has been among us and taken some of our number and we are left to mourn their loss.

"We continue to enjoy the labors of the Rev. T. W. Clark as our pastor, with much satisfaction and edification.

"Prayer meetings are well attended and interesting. Sunday Schools and Bible classes have been sustained and yet we feel the need of more spirituality and greater zeal in the cause of the blessed Saviour.

"We have appointed to represent us in your body the present session: Rev. T. W. Clark, Deacon Jirah Blackmer, Wm. Bradford Hebbard, Sylvester Harmon, Elisha Harmon.

"Our statistics and alterations for the year past are as follows:

Baptized	- - - - -	4	Sunday Schools	- - -	1
Dissest	- - - - -	5	Superintendents	- - -	2
Died	- - - - -	3	Teachers	- - - - -	8
Present number	- - -	28	No. of Scholars	- - -	60
			Baptized	- - - - -	3
			Volumes in Library	- -	225

On December 6, 1856, Elisha Harmon and John J. Blackmer were elected deacons. The deaconate thus becomes an apostolic succession. John Joslin Blackmer, born 1809, was the oldest child

of Deacon Jirah Blackmer. His home was with his father, from whom he inherited many admirable traits. He was a man of few words but of ever consistent action—a consecrated, devoted Christian, he served the church faithfully and well. He died in 1865, honored and mourned by everyone privileged to know him. His venerable father, now bereft indeed, had the sad privilege of closing in death the eyes of his first born. Deacon John's wife was "formerly" Charlotte Longley—a woman of generous heart and kindly temperament.

Elisha Harmon, born in 1804, was the youngest son of Deacon Rawson Harmon. To the sterling qualities of his father he added the gentle dignity of his mother. He inherited the spacious homestead built by his father, where he and his gracious wife (daughter of Rev. James Rogers, a Baptist clergyman) dispensed generous hospitality.

Mr. William C. Wilkinson, litterateur and critic, who knew the family intimately, in an article written for the Christian Union after Mrs. Harmon's death under caption—"A Noble Woman, Grandmother of a President's Wife," says:

"Mr. and Mrs. Harmon were both of them earnest Christian members of the Wheatland Baptist church. Mr. Harmon was deacon of that church, and Mrs. Harmon a deaconess—without the title—the two in one composed the best type that I ever saw of exemplary Christian Family Headship.—with a trace in it, a fine dignifying trace, of a patriarchal character. Mr. Harmon was a man of character and substance, whom his fellow townsmen sent twice as their representative to the State legislature and whom they afterwards talked, as I remember, of making their representative in Congress. He was a man of noble personal presence, and bore an unblemished reputation for probity. He lived handsomely but unostentatiously as a wealthy farmer. * * * I can truly say had I had a fore-glimpse of what was to be, I should have felt that a President's wife could hardly have found anywhere on earth a worthier lineage."

Deacon Harmon was an advanced farmer, taking a first prize for agricultural exhibits in the second World's Fair held in London in 1862. While yet in his full prime he was killed in a railroad wreck in Painesville, Ohio, in 1864. As he left the old church the day before starting on his fatal journey, his last words were, "Edwin," speaking to his nephew, Mr. E. M. Harmon,—“don't fail to see that the pulpit is filled every Sunday.”

On November 1, 1857, Rev. T. W. Clark closed what seems to have been a peaceful, satisfactory pastorate.

Elder Austin Harmon.

The middle of October, 1858, Rev. Austin Harmon, son of Sylvester Harmon and grandson of Deacon Rawson Harmon and Elder Solomon

Brown, accepted a unanimous call to the church, the pulpit of which he had been supplying since the previous April.

Deacon Jirah Blackmer and Rev. Austin Harmon represented the church at the general Baptist Convention which convened in New York City on May 10, 1859, called for the purpose of "consolidating some of our denominational societies."

February 8, 1860, Rev. Austin Harmon resigned his pastorate. His labors seem to have been fruitful in service, in admissions to the church and quiet peaceful development of its interests, though he had adopted some religious views for which the church afterwards reproved him, having become an advocate of the Seventh Day Baptist tenets.

Elder John M. Shotwell

On May 27, 1861, Rev. John M. Shotwell was called to the pastorate at a salary of four hundred dollars, the use of the parsonage and firewood. He began his pastoral labors the "first Lord's Day in June," 1861.

On June 6, 1861, Deacon Blackmer writes, "The Church renewed Covenant and enjoyed a pleasing interview, it being the Fiftieth Anniversary of our church organization." On July 7th, "Elder Shotwell preached a half century sermon and broke bread to the church."

In the early spring of 1862, the church again passed through deep waters: Allegations against the good name of the pastor having been made by a Mrs. Graham, he acknowledged voluntarily to the church that he had made improper remarks, in consequence of which he asked a church council, which was accordingly granted. He and Deacon Blackmer were requested to select the personnel of said council, which met in the church pursuant to call on June 10th, with the following neighboring churches represented: Churchville—Rev. George Bascom, Benjamin Royston; Ogden—Rev. B. R. Linck, G. Niles; Chili—Rev. T. S. Parsons, Deacon D. Walker; Clifton—Rev. H. A. Rose, J. R. Griffin; Mumford—Rev. D. B. Munger, Deacon Rawson Harmon. "Brethren Charles Tenny and A. A. Hosmer being present were invited to a seat."

Rev. B. R. Linck chosen moderator; Rev. D. B. Munger, clerk. The meeting continued throughout the day. It was prayerful and moderate, accused and accuser being given fair play and opportunity to present their case and their witnesses. The Council reported that in its judgment the accusations had been "superinduced by passion and extraordinary influences rather than by anything which is tangible and but little reliance can be placed upon them." "From

the concessions of John M. Shotwell it is our judgment that he has been imprudent in this matter. In our judgment the church may, without injury to itself or the cause at large, grant to John M. Shotwell a letter of commendation when in their judgment he has fully repented for his indiscretion."

This report was formally made and signed by moderator and clerk and duly accepted by the church, as was Mr. Shotwell's resignation—which was almost immediately tendered, and June 29th letters were granted him and Mrs. Shotwell. The calm, wise council had quieted the troubled waters, and the church, resuming the even tenor of its way, began to search for a new shepherd for the little flock.

On November 7, 1862, the aged saint who had been so closely associated with the church during its entire history, Rev. Solomon Goodale ("Father Goodale") died, aged ninety-five years. For sixty years he had been an ordained minister of the gospel and a devoted servant of Jesus Christ.

In 1864 Deacon Blackmer writes to the Association:

"The Baptist Church in Wheatland to the Monroe Baptist Association at their annual meeting to be held with the Baptist Church in Ogden on the 5th day of October, 1864.

"Beloved Fathers and Brethren:

"Amidst the commotions and changes which our beloved country is passing through, the cause of Zion still lives and we rejoice at another anniversary meeting of your body. We send you our annual epistle by our Messengers whereby you may learn something of our travel the year past as well as our present condition. We have no settled pastor but have been well supplied on the Lord's day from the Institution at Rochester but we feel the need of a Pastor to be continually with us and hope the time will soon arrive that we shall be supplied. Brother Thomas W. Goodspeed is laboring with us at present. Our numbers are few and we are but a feeble band, yet our trust is in the living God and still we labor on. Death has been doing its work among us during the year past and deprived us of several valuable members; among the number is our much esteemed Dea. Elisha Harmon. He was prompt in attending the appointments of the church, not neglecting the meetings for prayer, a large contributor for the support and expenses of the church and for missionary and benevolent objects and a valuable citizen and his death is much lamented. Prayer meetings, Sunday Schools and Bible classes have been sustained with interest.

"We deplore the unnatural rebellion with which our country is struggling and believe it to be the duty of every Christian and patriot to do all in their power to arrest it and to sustain our government.

"We have appointed to represent us in your body the present session, Brother Thomas W. Goodspeed, Dea. Jirah Blackmer, Sylvester Harmon, Chester H. Brown and Edwin M. Harmon.

THE BELCODA BAPTIST CHURCH

"Our statistics and alterations the past year are as follows:

Baptized	- - - - -	0	Present Number	- - -	59
Added by Letter	- - -	2	Sunday Schools	- - -	1
Added by Experience	-	0	Superintendents	- - -	1
Restored	- - - - -	0	Teachers	- - - - -	1
Dismissed	- - - - -	0	Teachers	- - - - -	5
Excluded	- - - - -	0	No. of Scholars, about	-	50
Dropped	- - - - -	0	No. of Volumes in Library		250
Died	- - - - -	4			

The summer of 1864 Rev. James Goodwin, a gifted theological student, supplied the pulpit, staying with "Mrs. General Brown and Mrs. Elisha Harmon." There was a fine concert in the old church for the Christian Commission in which he took part. He has been for many years assistant pastor of Emmanuel Baptist church, Chicago.

Elder Martin W. Holmes.

On October 28, 1866, Rev. Martin W. Holmes began his labors as pastor of the church. During the two years since the resignation of Mr. Shotwell there had been no settled minister. Meetings, however, had been held regularly, Rev. Increase Childs supplying the pulpit and laboring zealously with the people the greater part of the time, while students from the Seminary and others preached, "broke bread," and officiated faithfully and satisfactorily though the necessity for a settled pastor was deeply felt.

Great sorrow came to the church during that interregnum: Deacon Elisha Harmon, Deacon John J. Blackmer and Ira Harmon passed away; Mary Blackmer, long a most active and devoted member, as well as many others, were also called to the rest that remaineth. During this time Mr. Charles Theron Brown was baptized by the Rev. Increase Childs. Mr. Brown was the last person to be received by confession of faith and baptism into the old church of which his grandfather was the first pastor.

On June 6, 1867, Deacon Jirah Blackmer closed his consecrated life, dying as he had lived—beloved and honored by all who knew him. From the formation of the church he was its capable, conscientious clerk. He made the first entry on the church records, May 25, 1811; his last, February 17, 1867, over half a century of faithful service. With mental strength unabated he penned his last record as legibly, as felicitously concise as the one he had written so many years before. Of his beloved church's history he could indeed say, "Nearly all of which I saw, a great part of which I was."

The few remaining records are in the handwriting of Mr. Eugene E. Harmon, a grandson of Deacon Rawson Harmon, and Rev. Solomon Brown. He occupied his ancestral home near the church, a capable officer and a prosperous citizen.

On May 4th, 1867, Mr. Chester H. Brown and William C. Johnson were elected to the deaconate.

Deacon Brown was a son of General Theron and Ann Hammond Brown, grandson of Rev. Solomon Brown, a man of culture, earnest piety, exemplary in all the relations of life; possessing all the fine traits of character eminently fitting for the sacred office of deacon. He was an unusually fine type of Christian manhood. He too lived in his ancestral home.

Deacon Johnson was born in Richmondville, Steuben County, New York, September 25, 1820. He was the son of Abigail (Crane) and Peter Johnson whose ancestors were among the earliest settlers of America. The Johnsons were originally of French origin but more immediately of Holland extraction. Antoine Jansen Van Siles who settled and founded the town of Gravesend, L. I., in 1639, was the earliest American ancestor. Subsequently the name Van Siles was dropped and later the Jansen was Anglicized into Johnson. Deacon Johnson's mother, Abigail Crane, belonged to an early Connecticut family.

Mr. Johnson's father, who lived past his hundredth year, helped build the Erie Canal. He was engaged in boating, in which his son assisted him for a number of years; later the son turned his attention to farming—first in Cobleskill, then in Westford, later in Genesee and Livingston Counties—in which he was eminently successful. In early life he united with the Baptist church and upon his arrival in LeRoy, near the Wheatland border, he and his wife, on March 6, 1864, became members of the Belcoda church.

Deacon Johnson was a man of strict probity, an earnest Christian, a sterling character in which Dutch thrift and New England puritanism were happily blended. In the daughter church of Mumford there is a memorial window in his honor.

Elder David Morse.

On July 7, 1867, Rev. Holmes closed his pastoral connection with the church and in March, 1868, Rev. David Morse succeeded him. He represented the church that year at the May meeting in New York. On May 16, 1869, Rev. Morse resigned the pastoral charge. He was the last settled pastor. These were quiet days, marked by faithful spiritual service, but few additions to membership.

On October 6, 1869, the church entertained the Monroe County Baptist Association. It was a large and very interesting meeting. The ladies served delicious meals in the lecture room to all the delegates. The interest and enthusiasm aroused heartened wonderfully the little band. The traditions of the old church held good. Open-handed hospitality marked it to the end. Forty-nine years had elapsed since they entertained the Association for the first time,

in the little school house which was their church home; the last meeting was held in the comfortable edifice soon, alas! to become only a memory.

Rev. Wayland Benedict, William Welch, Charles Justus and Deacon C. H. Brown officially represented the church at the final Association meeting.

In April, 1870, the last entry was made in the records but the organization held for several years: The last official act was to grant Mrs. Hyla Harmon Potter, great granddaughter of Deacon Rawson Harmon, a letter of dismissal.

A pleasant memory for the children was a beautiful Christmas tree in the church almost the last Holiday season before its closing. During these last days Rev. Wayland Benedict preached some remarkably thoughtful sermons; but oftentimes no minister was present at Covenant meetings and Deacon Johnson and Deacon Brown would officiate and later "break bread" to the faithful remnant. At the last recorded Lord's Supper, March 5, 1870, Deacon Johnson "administered the communion service." Sixty-nine years had passed since the infant church celebrated its first communion in the little log school house, Elder Firman officiating.

During this time Elder Stimpson visited the parish and he was engaged to return and end his days as pastor of the church; so, waiting for him, the doors were closed never to be reopened save to intermittent meetings and Sunday schools in the vestry—largely through the efforts of Miss Caroline Shirts, whose love and devotion to Christ and the old church never flagged. The organization held together, waiting the return of the beloved Elder, but he never came back, the infirmities of age preventing. After returning home he sent a message that he found himself too feeble to return even to semi-active service, but the word was never received; they waited for him until it was too late to regather. And so the minister under whom the church reached its greatest glory and renown was the unintentional means of hastening the inevitable end.

After a few years the building was sold, the bell bearing the name of "Elisha Harmon" was given to a church in another township, its communion service elsewhere, and the ground was acquired by the Belcoda Baptist Cemetery Association, Incorporated.*

(Taken from the Rochester Democrat, August, 1905.)

The Old Church at Belcoda.

To the Editor of the Democrat and Chronicle.

Sir:—Touring a few days ago upon the wheel among the hills in the southern part of Wheatland, I came upon the site of the old

*On the bell, which was cast in Philadelphia, the name of Elisha Harmon was inscribed. It may have been his gift.

CHURCH RELICS.



Pulpit sofa, one of the pulpit pillars, and a foot stool taken from the church, the interior of which was fashioned along simple but artistic lines. The double front doors opened into a commodious vestry from the ends of which stairs led to the gallery across the rear of the auditorium. Here were stationed singers and musicians, double bass viol, violin, and other instruments leading the singing. In the sixties organ and choir were placed on the floor below. Two doors from the vestry opened on to the wide aisles which separated the double row of center seats from those on the side, opposite doors opening into the lecture room beyond. There were square pews on each corner, in those at right and left of entrance were large stoves with stove pipes running the entire length of the room. From the centre of the ceiling hung a very handsome brass chandelier, filled with lamps, while correspondingly handsome brackets on the side walls likewise held lamps. The woodwork was white with red mahogany colored doors. There was a touch of brown in the balusters of the pulpit, and seats of oak with handsomely panelled doors. On each side the pulpit and in line with the desk were handsome, stately, square pillars of oak, on each one of which stood tall astral lamps. The pulpit was reached by several steps in front. Across the rear was a hair cloth, mahogany sofa—back of which beautiful doors opened into the commodious lecture room in the rear.

Belcoda Church—a church which fifty years ago was a power for righteousness in Monroe County. It stood upon a little common in a hamlet from which it took its name and was the religious center about which clustered the life of the people for miles around. Its history is interesting, especially to an antiquarian.

The church was built during the first decade of the last century in what must have been at that time almost a wilderness. It drew to itself immediately a large number of communicants because it was the only house of worship in the section. A few years after its erection the first edifice was destroyed by fire. A second building was soon in process of construction and was nearing completion when it also suffered the same fate as its predecessor. Nothing daunted the members of the church built again and fortunately nothing happened to this structure while it was used as a sanctuary.*

One of the clergymen who ministered in the edifice, coming as he did from New York, and filled with missionary zeal, desired to plant mission churches or stations in the outlying districts. His plan met with great opposition but was finally carried.

As a result little Baptist churches were planted in Churchville, Clifton, Mumford and Scottsville—swarms as it were leaving the parent hive at Belcoda. Soon it was found that these churches were self supporting and their dependency upon the mother church ceased. Yet the interest in the parent church was shown in the construction of the buildings, for all were built exactly like the Belcoda church: Some have since been changed but the originals were copies of the little country church.

At a time when a desire was expressed by the Baptists of Western New York that the Theological Seminary located at Hamilton, N. Y., be removed to Rochester, the esprit de corps of the members of the Belcoda church was clearly shown. Madison (now Colgate) objected to the removal of its Seminary to Rochester, and when it was found that no result was to be obtained in that direction a proposition was made to establish a seminary in Rochester. All the churches of the faith were called upon to aid in the undertaking. The late Professor (President) Anderson was invited to speak to the members of Belcoda church upon the plan, and did so. I was informed by one of the former trustees of the church that before Dr. Anderson returned to the city he secured pledges to the amount of ten thousand dollars from this little country church. In this age of commercialism and materialism I question whether there is one church out of five thousand that could or would do as well, taking into consideration, as one must, the situation.

With the establishment of the outlying churches mentioned

*Error, there was but one fire, which destroyed the newly reconstructed first building. Ed.

above, the membership in the Belcoda church declined rapidly and after a number of years it was found necessary to close this once powerful factor in the community. In order to sell the property the society continued to hold services for a year, then the courts granted permission to sell the edifice. The bell which had replaced one destroyed with the first church was sold to one of the Baptist churches in Hilton. The backs of the pews, became the sidings of a modest little home that is located on the western slope of the Hosmer hill. The church itself was dismantled and built as a barn located on a farm about a mile and a half to the north of Belcoda. The latter structure was struck by lightning some twelve years ago and like the other structures burned to the ground. The sum obtained from the sales has been used to keep in order the nearby country churchyard.

At present nothing calls to mind the site of this interesting church except the outline of the foundation walls now overcome with grass, and some beautiful maples that stood near the building. Standing upon the site and looking toward the north

"Near yonder copse where once the garden smiled,
And still where many a garden flower grows wild,
There where a few torn shrubs the plan disclose,
The village preacher's modest mansion rose."

Then looking towards the west one could appreciate to the full the Elegy of Gray, for there in that little country church-yard—

"Some heart once pregnant with celestial fire;
Hands that the rod of empire might have swayed
Or waked to ecstasy the living lyre."

And, indeed, one could say of those who sleep, that

"Far from the madding crowd's ignoble strife
Their sober wishes never learned to stray;
Along the cool sequestered vale of life,
They kept the noiseless tenor of their way."

AMOS T. HARRINGTON.

Churchville, N. Y., July 29, 1905.

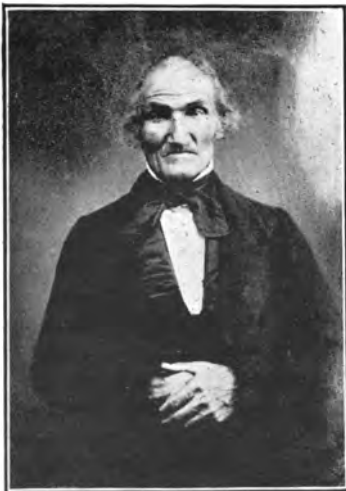
The following is taken from the Rochester Democrat and Chronicle of July 11, 1917:



DEACON
CHARLES TENNY.



DEACON
WILLIAM CHAUNCEY JOHNSON.



DEACON
JIRAH BLACKMER.



DEACON
CHESTER HAMMOND BROWN.

**"FRAGRANCE OF LIVES OF EARLY CHRISTIANS CLINGS TO
SITE OF BELCODA CHURCH.****One of the Earliest Western New York Houses of Worship, Rich in
Memories.**

"Caledonia, July 10—In the early years of the nineteenth century, when Western New York was sparsely settled and much of the landscape was covered by dense timber; when the pioneers lived in log or other primitive houses, they were not unmindful of their allegiance to Almighty God, and one of the first duties they performed was to erect a suitable house of worship. As the church in those days was the real social center of the community, it occupied a large share of the thoughts of the people, and they were ready to work and sacrifice for it. The recent erection and dedication of the boulder at Belcoda, in the town of Wheatland, has brought the minds of the people in this section back to the consideration of the lives and conditions of the people who "made the desert blossom as the rose," and who laid the foundation for the benefits and comforts enjoyed by their descendants.

"Belcoda Church, which was founded in 1811, was probably the first church of the Baptist Denomination established in Western New York—at least it was the first Baptist church in this part of the state. Seven years earlier the First Presbyterian Church of Caledonia was founded by the Scotch settlers, and it enjoys the distinction of being the first religious society of any denomination in New York state west of the Genesee river.

"Saintly men who were instrumental in forming the Caledonia church were also interested in the founding of the Belcoda church. The men who organized the latter church were largely from New England, and they chose for their heritage one of the loveliest sections of Western New York. The site of the church was the junction of forks of three roads, the church occupying the acute angle, the cemetery being across one of the roads to the west. The church edifice was abandoned in 1870, and later was moved away. The boulder is all that is left to mark the spot. The cemetery, however, has grown as the years have passed away, and today is one of the best kept rural burying grounds anywhere to be found.

"In the organization of the historic church names are found representing families from which many prominent men and women have gone forth to make the world better: Jirah Blackmer, Rawson Harmon, Benjamin Irish, Andrew G. Cone, Lydia Harmon, Mary Martin and Polly Tucker were the first members to whom the right hand of fellowship was given.

"The first pastor was Rev. Solomon Brown, and the first deacons were Jirah Blackmer and Rawson Harmon. The church had a number

of ministers and a matter of quite pleasing historical interest was recently learned, namely, that Rev. Ely S. Stone, who was the second pastor, received into membership in 1825 a number of Indians from the Tonawanda Reservation, among whom was a man of distinction, called "Parker the Aged," who was the great grand uncle of Arthur C. Parker of Albany, state archaeologist, who spoke at the dedication of a boulder to his ancestor, Chief Gan-e-o-di-ya, the peace prophet of the Senecas, in Caledonia last month. It is also inferred that General Ely S. Parker, the celebrated Indian military secretary for General U. S. Grant, received his name from Rev. Ely Stone, as he, too, was a collateral descendant of "Parker the Aged."

"Rev. Abel S. Bingham, who was resident pastor at Tonawanda Reservation, was a Belcoda man and married a daughter of Rev. Solomon Brown. The Belcoda Church was a very strong one until 1852, when, during the pastorate of Rev. W. W. Everts, it was divided into four societies—Belcoda, Mumford, Churchville and Clifton—and these offshoots greatly crippled the parent church, which from that time on began to fail and was finally, in 1870, discontinued, the families going to the daughter churches, where these old names are today prominent.

"In the palmy days of the Belcoda church it was the largest contributor of any country church to the founding of the University of Rochester and the Theological Seminary, \$7,000 being given. Of this sum, the greater part was given by the Harmon family, in which there were several brothers. The bodies of these godly pioneers rest in the cemetery at Belcoda under imposing marble shafts, but the greater monuments to their memory live in the lives of their descendants, scores of whom are filling most honored positions. There are many interesting inscriptions and epitaphs in the stones to be found here. One especially, that on the tall, narrow marble slab marking the grave of the first minister, is worthy of a place in classic literature. At the top of the stone is carved an open book bearing the verse, 'Go ye into all the world and preach the Gospel;' below the following: 'Rev. Solomon Brown, born Jan. 24, 1757, made a profession of his faith in Jesus Christ, was baptized July, 1771; enlisted into the Continental Army, 1775; continued until the auspicious consummation of our sovereignty was acknowledged; was ordained Nov., 1791, and untiring in his Christian duties, died July 2, 1815, expressing an unshaken confidence alone in the glorious atonement of Jesus Christ.

'Go, happy spirit, seek that blissful land,
Where zealous Michael leads the glorious band
Of those who fought for truth. Blest spirit go
And perfect all the good begun here below;
Go, hear applauding saints, delighted tell
How vanquished falsehood at thy bidding fell.

'Blest in that Heaven, whose paths thy virtues sought,
Blest in that God whose cause thou well has fought;
Oh, let thy honored shade his care approve,
Who this memorial rears, of filial love;
Children whose father, living, was their pride;
Children who mourn that such a father died''

CONFESSION OF FAITH.**PART FIRST****On Doctrine****We believe**

1. There is one God and but one, who is a spirit, self-existent, independent, unchangeable and infinite in knowledge, power and goodness.
2. There are three who bear record in Heaven, the Father, the Word (or Son) and the Holy Ghost, and these three are one God.
3. Christ is Jehovah, the mighty God and really man united in one, the Root and offspring of David.
4. God's purposes are eternal, his providence is universal, so that no event ever did or ever will take place contrary to the determinate counsel and foreknowledge of God yet he is not the actor or doer of sin nor does he tempt nor compel men to sin but his eternal purposes are perfectly consistent with the voluntary agency and accountability of creature.
5. God has revealed to us his character and will in the Scriptures of the Old and New Testaments which contain a perfect and sufficient rule of our duty to God and man and by which we must be tried at the day of Judgment.
6. God made all things for his own pleasure to display his own glory and he exercises a righteous government over all his works.
7. God made man upright in his own image after his own likeness and placed him in a state of trial.
8. Our first parents sinned and fell from that holy and happy state wherein they were created and in consequence of the fall all mankind are in a state of total enmity against God so that while unregenerate they neither please God nor enjoy him but are under the curse of his holy law, deserving his wrath for their own sinfulness.
9. God so loved the world that he gave his only begotten Son who by his own obedience, death and resurrection has magnified the divine law and opened the way for the honorable exercise of mercy so that whosoever believeth in him should not perish but have everlasting life.
10. Every one who lives under the light of the gospel is under obligation to repent and believe immediately and the only obstacle which keeps the sinner from believing is his own criminal disposition or will.
11. Such is the criminal disposition of all by nature that no one

will believe or receive Christ until regenerated by the special operation of the Holy Ghost.

12. God hath chosen his people in Christ before the foundation of the world who in time are called with an holy calling not according to their works but according to his own purpose and grace. And his electing love is so far from hindering the salvation of sinners that it is the only reason any are brought cordially to embrace the gospel.
13. All who are renewed by the Holy Ghost are kept by the power of God through faith unto salvation.
14. This life is our only state of trial, immediately after death the righteous will be present with the Lord in heaven and the wicked will be in a state of misery and despair.
15. At the end of the world there will be a resurrection of the bodies both of the just and unjust when all the human race must stand before the Judgment seat of Christ who will receive the righteous into life eternal but will sentence the wicked to endless punishment.

PART SECOND

On Practice

1. A Christian Church is composed of visible saints who covenant with each other to walk together according to the rules of the gospel.
2. Christ has instituted water-baptism and the Lord's supper to be observed by his followers to the end of the world and they ought to be administered by those only who are in good standing and have themselves been buried in baptism and regularly set apart to the work of the ministry.
3. Those who profess faith in Christ and give good evidence of true piety are the only proper subjects of baptism and dipping in the name of the Father and of the Son and of the Holy Ghost as a figure of the death, burial and resurrection of Christ and his members is the only scriptural mode.
4. The Lord's supper is a figurative representation of the sufferings of Christ in having his body broken and his blood shed for us and an emblem of our feeding on him by faith.
5. Water baptism on gospel evidence of repentance and faith and a circumspect life are necessary qualifications for church membership and communion at the Lord's table.
6. Every church has a right to discipline her own members and by the voice of the majority of the brethren to exclude offenders who cannot be reclaimed but to promote harmony in Zion an advisory council ought to be called from sister churches in difficult cases.

7. Before an individual brings a complaint to the church against any of her members he ought to take the first and second steps according to the eighteenth chapter of Matthew (And when a complaint is brought to the church it is expedient to have it done in writing.)
 8. Public offences ought to be publicly confessed.
 9. Church members are forbidden to sue each other at the law in any ordinary case.
 10. Ministers and Deacons are officers in Zion ordained to office by the laying on of the hands of the Presbytery Ministers (who are called bishops, pastors, elders, etc.) ought to give themselves to the work of the ministry, to study and teaching publicly and from house to house. Deacons should serve tables and attend to all the temporal concerns of the church and other members possessing gifts ought to improve them in subjection to the judgment of their brethren.
 11. Every church for the support of the gospel ministry and other necessary charges among them ought to communicate of their substance according to each one's ability that there may be an equality and the church has a right to judge of the ability of each member and ought to deal with those as covetous who neglect this duty.
 12. It is our duty to give alms especially to help the needy members of the church yet not excluding application to that provision made by law for the relief of the poor.
 13. The first day of the week is by way of eminence styled the Lord's day and the whole day ought to be devoted to the public and private duties of religion by assembling for public worship and attending to divine things at home, abstaining from labor, walking abroad to view fields or crops, visiting, worldly conversation, reading such books or papers as are not religious and from other worldly employments, except works of necessity and mercy.
 14. Both secret and family prayer is a duty. Those who are heads of families ought daily to have the scriptures read in the hearing of those under their care and to talk to them of divine things and to pray with them every day, both morning and evening, so long as they have strength and opportunity to see that they attend public worship and to endeavor to restrain them from gaming balls and every vicious course. And heads of families who neglect any of these duties ought to be called to an account by the church.
- N. B. The Scriptures and not our Articles to be the rule of our discipline.

CHURCH COVENANT.

We do now, in the presence of God, angels and men, without the least known reserve, devote ourselves to God, choosing the Father, Son and Holy Ghost to be our God and portion for time and eternity; promising most solemnly to make his word the rule of our faith and practice.

We covenant to take heed to ourselves, to our temper, conversation and company. Not to indulge passionate, revengeful anger; but to maintain a peaceful, quiet deportment, at home and abroad. Not to allow ourselves in lascivious talking, foolish jesting, evil speaking, nor tavern haunting; but to have our conversation and company as becometh the gospel of Christ.

We promise to keep a faithful watch over each other, to provoke one another to love and good works, to be tender of the persons, characters and estates of all who are united with us; to be just in our dealings, both among ourselves and towards all men, and to do good to all men as we have opportunity; especially to the household of faith.

We covenant religiously to observe the Lord's day, not to allow ourselves in unnecessarily worldly business nor conversation; but constantly to devote the first day of the week to the public and private duties of religion, not to forsake the assembling of ourselves together as the manner of some is.

We promise to practice secret prayer; and while, or whenever we are heads of families, we covenant to maintain the worship of God morning and evening in our houses, daily to attend to the scriptures for the instruction of our families, and to use our earnest endeavors to bring up those under our care in the nurture and admonition of the Lord.

We covenant to attend to the appointments of the church, to be at the meetings in good season, stately to unite with our brethren in observing the communion supper, and all the ordinances of Christ's house; to maintain gospel discipline, to seek the prosperity of this particular church and the good of the Redeemer's kingdom in general.

And should we ever be removed to any other place, so that we cannot enjoy the ordinances of Christ in this particular church, we will endeavor, so soon as we have opportunity, to be united with some other church of the same faith and order. And we solemnly covenant, in whatever part of the world we may live, to devote ourselves to God, and to seek the prosperity of Zion, so far as our abilities and opportunities permit, to the end of our days.

Looking to God for his assistance, we severally and unitedly make this solemn covenant.

MEMBERS OF THE CHURCH.

Males.

Rawson Harmon	Benjamin Woodhull
Jirah Blackmer	John Toms
Benjamin Irish	Joel Yale
Andrew G. Cone	John Smith
Joseph Tucker	Harvey Slaton
Henry Martin	Elijah Parmeter
William Lacy	William Pebody
Joseph Douglass	Belden Hosmer
Abraham Grant	Silas Barns
William Martin	John Grant
Jacob Catlin	William Van Doosen
Elder Solomon Brown	Henry Clark
John Ross	Joseph Snider
David Hendrick	Elijah Bills
Isaac Brown	Joseph Lewis
William Tenny	John J. Blackmer
Isaac Simons	Elias Parker
Ashbel A. Hosmer	Samuel Hamblin
Silas Kelsey	William Grant
Asa Tenny	Samuel J. Hecock
Phillip P. Rich	David Beebe
Stephen Baker	John Mudge, Jun.
Elisha Mudge	William Clark
David Lumsden	Theodore Brown
Stephen Wilkin, Jun.	Hiram Kelsy
Abel Bingham	Armenus Wardner
Erastus Southmaid	Lovias Tenny
John Welch	Eli Lee
Sylvester Whitney	Caleb Brooks
Elder Ely Stone	Parker, the Aged
William Welch	William Printup
Phillip Wardner	Lewis Poodry
William Shirts	Seneca Jones
Abraham Calkins	Caw-ne-co-junt-hah Bennett
Rufus Scofield	Con-on-doa-e-oh Little Beard
John A. Johnson	Elder Aristarchus Willey
John Smith, Jun.	Wm. Seehler
Isaac S. Smith	David B. Rollin
Daniel Grant	Daniel Lee
Samuel J. Hecock	Benjamin Woodhull
Henry G. Woodhull	Jesse Tenny

Ariel Harmon	Sterling A. Heberd
Noah P. Morse	Abel A. Woodhull
Andrew McCombs	Noah P. Morse
Lucius Loomis	Nathaniel Randal
Hallet Smith	Francis Le He
David Bangs	Isaac Baley
Charles Tenny	Simeon Baker
Jacob McCormick	Jonathan Munn
Dillis Dexter	Gideon Skinner
Abiram Toms	Deming Wardner
Adrian Manley	Ira S. Preston
Hezekiah Heberd	Miles Willmore
Archibald Green	Andrew McClure
Eld. William W. Smith	Somers Wilkinson
Isaac Simons	Alexander Watson
Orin D. Jones	Dea. James Woods
Abraham E. Hotchkin	Meredith Pitcher
Noah Hotchkin	Hastings Morley
Armenus Wardner	Jacob Watson
Disbrow Calkins	Rev. John L. Latham
Isalah J. Hudson	Smith Wheeler
John Morse	Joseph Rice
Andrew McClure	Eld. Daniel Eldredge
Amos F. Albright	Amariah S. Stebbins
William Nelson	William R. Mudge
William Blackmer	Eld. Samuel W. Ford
George Hoffman	Belden Hosmer
Joseph Snider	Harry Stanhope
William Welch	Charles Stanhope
Reuben Tenny	John Wines
Alvah Tenny	Adam Oles
Horace P. Smith	Perviz W. Cady
James Agnew	Eld. John Middleton
Hiram Adams	Andrew McComb
William Mudge	Rawson Harmon, Jun.
Samuel Mudge	Joseph Hawkins
Comfort Smith	Bradford Hebbard
Joseph Albright	Hiram Tenny
Ira Harmon	James Cady
Eld. Horace Griswold	Alfred Mudge
Justus W. Tenny	Cornelius Hubbel
William Smith	Norman Harmon
Enos Hubbell	Foster S. Watson
Danforth Reed	James Dolson

Oscar Granger	Montcalm Stimson
Horace S. Mather	Edmund Thompson
Julius Munn	George G. Braman
William N. Reed	Daniel W. Bliss
William Garbutt, Jun.	Robert Hayes
Peter Widener	Chauncey McCall
Lewis E. Lane	Benjamin Royston
Perry C. Burrows	Charles Stanhope
Harry Marsh	Elisha Harmon
Adam Elliot	Albert Tenny
Parris Baker	Ira Hebbard
Melanckton W. Brown	Sidney C. Hosmer
Anson Fales	Egbert Basset
Eld. Reuben Tenny	Ammi Blackmer
John J. Blackmer	Samuel R. Stimson
Davis Stanhope	Thomas Burdett
Andrew Cone	Henry Perkins
Solomon Mosier	Martin Sage
Alfred Mudge	Milton Blackmer
Eld. Gibbon Williams	John Smith
Joseph Snider	John S. Durham
John G. Randal	William Hitchens
Luke Blackmer	George Rossiter
Rufus J. Hebbard	Abel Newton Holdridge
Philetus Tenny	Benadam Palmer
Nathan Sickles	Eber Sickles
Oscar F. Harmon	Edwin M. Harmon
Orville Tourgee	Lafayette Stanhope
Daniel P. Owen	Hiram Sage
Austin Harmon	Edwin E. Basset
Oliver P. Blackmer	Anan Harmon
Sylvester Harmon	Charles Justus
Newland Irish	Theron Brown
Adin Hall	Henry Royston
George Sheffer	Byron P. Rodgers
David N. Smith	Jacob Widener, Jun.
Rufus Green	Hiram C. Hull
Augustus E. Harmon	Henry Gillman
Alfred Mudge	James Hinche
Eld. Solomon Goodale	Whiting Scoville
Erastus Johnson	Admiral Skinner
James Lowry	William Smith
Thomas P. Jones	Thomas William Hebbard
Alonzo Tenny	James Waugh
Eld. Hiram K. Stimson	William Piper

THE BELCODA BAPTIST CHURCH

William Basset	Edwin Collins
David Starkey	Stephen Baker, Jun.
Sidney Southmaid	Orville Hitchins
Dillis Widener	John A. Crossman
Anson S. Rose	Erastus Southmaid
John W. Dawson	George Welch
Cyrus Marsh	Kirtland Stark
Leonard D. Dexter	Rev. William W. Everts
William G. Hawkins	Augustus E. Harmon
Henry Widener, Jun.	Philetus Tenny
William Burdette	Jeremiah McCarty
Lewis Dexter	Montcalm Stimson
Levi Chapman	Lloyd K. Smith
Michael Wimer	William Remington, Jun.
Peter Wimer	George S. Spalding
Erastus Southmaid	James O. Paddock
Joseph Maynes	Emmet Lytle
Austin Harmon	George W. Wilcox
James Thompson	David Munson
Egbert Basset	Archibald Seely
Franklin Stone	John Munson
Eld. Reuben Tenny	Nelson Arrowsmith
Alvodus Tenny	Jedediah Munson
Alonzo Barnac	Nelson Davis
Ransom Collins	John Howard
David F. Spencer	Ariel H. Brown

Females.

Lydia Harmon	Sarah Basset
Mary Martin	Annas Tenny
Anna Irish	Nancy Lawson
Polly Tucker	Anna Hosmer
Zilpha Sage	Abigail Kelsy
Betsey Martin	Anna Grant
Hannah Douglass	Mary Tenny
Elizabeth Coon	Temperance Tenny
Esther Hendrick	Urania Kennedy
Clarissa Shirts	Elizabeth Grant
Polly Ross	Susanna Rich
Lucy Jaqueth	Sally Blackmer
Sally Brown	Rebekah Smith
Delight Bennet	Marela Baker
Abigail Smith	Patty Baker

Lydia Lumsden	Anna Clark, 2nd
Polly Calkins	Sarah Jackson
Mary Smith	Tabitha Olmsted
Polly Hosmer	Dorotha Ann Beebe
Hannah Bingham	Polly Almy
Maria Brown	Betsy Mudge
Thirza Blackmer	Mary Hosmer
Nancy Southmaid	Amelia Allen
Laura Marsh	Corina Harmon
Charlotte Smith	Della Stone
Lydia Boovee	Harriet Smith
Polly Stone	Amanda Tenny
Lois Stone	Caroline Welch
Eliza Stone	Caroline King
Laura Whitney	Mary Whitney
Miriam Dexter	Laura Welch
Clarissa Armstrong	Mindwell Lee
Amy Adeline Stone	Eliza Barber
Polly Wardner	Pamela Toms
Roxanna Scofield	Hannah Brooks
Sally Johnson	Jane Martin
Sally Yale	Cocanda Bennett
Mehitable Green	Elizabeth Barber
Eunice Grant	Naoma Smith
Lucy Hinche	Gehee Poody
Sarah Toms	Queeno Printup
Nancy Smith	Deborah Osgood
Melinda Parker	Polly Luke
Harriet Orcut	Abigail Kelsey
Julia Hosmer	Janet Robinson
Anna Clark	Polly Cone
Lucretia Brown	Patty Smith
Sabra Cone	Mary Lowe
Betsy Snider	Marcia Cutler
Tabitha Olmstead	Almeda Lewis
Amanda Basset	Desdemona Lee
Hannah Bills	Anna Macumber
Elizabeth Van Benscheten	Eunice Woodhull
Abigail Skinner	Hannah Clark
Experience Gillman	Nancy Griffin
Harriet King	Elizabeth Harmon
Elizabeth Wiley	Betsy DeKay
Miriam Harmon	Deborah Jones
Almira Phelps	Susanna McCombs

Thankful Tenny	Harriet Hosmer
Esther Jones	Exana Smith
Paraloxay Hamlin	Celia Maria Smith
Nancy Tenny	Sarah Smith
Mary Armstrong	Emeline Harris
Lydia Blackmer	Catherine Wardner
Pamelia Hoffman	Sophia Hosmer
Eunice Bangs	Lois Wilkinson
Mary Toms	Ann Tenny
Amanda Calkins	Roxanna Osburn
Abigail Manley	Nancy Brown
Amarilla Calkins	Lura Ann Brown
Martha Hebbard	Lucy Griswold
Mary Longly	Eunice Armstrong
Caroline Flinn	Lydia Scott
Deborah Hoffman	Fanny Hubbell
Cynthia Almy	Hannah Freeman
Clarissa Parker	Mary Ann Armstrong
Fanny C. Smith	Permella Baker
Anna Johnson	Nancy M. Smith
Phebe Kinney	Patty Sickles
Emeline Stoddard	Clarissa Smith
Hannah Welch	Sarah Bassett
Tirza Blackmer	Sarah Munn
Mareb Hotchkin	Chloe Hammond
Sally Jones	Eunice Buck
Maria Shaw	Olive Buck
Mary Hudson	Chloe Buck
Orrilla Emmerson	Mary E. Griswold
Lucinda Daniels	Harriet Lurana Munn
Mary Morse	Hannah Hawley
Diodama Wanslay	Ruth Woodhull
Olive Albright	Josephine E. Armstrong
Hannah T. Hotchkin	Cynthia Harper
Elizabeth Gillman	Adaline Hotchkin
Sarah Blackmer	Clarinda Griffin
Eliza Ann Hoffman	Catherine Myers
Harriet N. Mudge	Lovina Loomis
Lois Elizabeth Hoffman	Betsey Ann King
Betsey Snider	Eliza Morse
Abigail Welch	Sarah Vandorn
Rebekah Tenny	Sally Williams
Eliza Ann Smith	Abigail W. Harmon
Jane Smith	Mariette Blackmer

Clarissa E. Armstrong	Esther Thompson
Rachel Griffin	Emeline Hoffman
Lucinda Munn	Abigail Oles
Elizabeth Woods	Caroline Shirts
Rebekah Myers	Fanny Blackmer
Caroline Hoffman	Cynthia Blackmer
Melissa Macumber	Sarah Blackmer, 2nd
Hannah Burt	Anna Roberts
Cornelia Murdoff	Cynthia Cady
Eunice Weaver	Caroline Hebbard
Abigail Sheldon	Elvira Mudge
Mercy Woods	Amy Randal
Welthy Johnson	Adeline Shirts
Gratis Wilkinson	Minerva Blackmer
Laura Smith	Julia Blackmer
Esther Skinner	Elizabeth Blackmer
Nancy Morley	Ellen Cady
Peggy Stottle	Mary Ann Mudge
Anna Pitcher	Thankful Myers
Mary Ann Blount	Mary Myers
Elizabeth Morley	Mary C. Middleton
Lucinda Latham	Susanna McComb
Celestia Whitney	Marcy Rogers
Katherine Allen	Esther Tenny
Polly Stone	Elizabeth G. Hawkins
Sarah Rice	Maria Bradbury
Orrett Brown	Marion Burgess
Anna Roberts	Hortense A. Harmon
Rose M. Baker	Fanny Armstrong
Permelia Eldredge	Almeda Hoffman
Permelia Stebbins	Teresa Tenny
Arvilla Hosmer	Sarah Smith
Olive Lilly	Asenath Baker
Mary Ann Wilkinson	Fanny Mudge
Harriet Rose	Harriet Brown
Louisa Brown	Juliet Burgess
Marinda Chambers	Caroline Granger
Elizabeth Ward	Mary Ann Frost
Lucinda Stanhope	Jane Harris
Livv Donagha	Jane Watson
Nancy Stimson	Jane Blackmer
Permelia Baker	Hilinda Harmon
Betsey Porter	Caroline Harmon
Emila Wines	Mary Harmon

THE BELCODA BAPTIST CHURCH

Nancy Hunt	Lucretia Harmon
Angeline Justus	Sally Cross
Sarah R. Avery	Lucinda Bassett
Jerusha Franklin	Della Tourgee
Sarah Toms	Caroline C. Mudge
Rolna Marsh	Emily Ann Williams
Maria Sheffer	Della Jane Williams
Alvira Hebbard	Mary C. Tenny
Amanda Gillman	Nancy Tenny
Martha Baker	Frances M. Hebbard
Abigail Brittain	Mary Fisk
Elegant Duer	Emeline Harmon
Hannah Bush	Elizabeth M. Tenny
Nancy Griswold	Angeline Stanhope
Mary E. Hebbard	Sarah Elizabeth McArthur
Sarah Lowrey	Eliza Collins
Asenith Mosier	Emeline Harmon
Affa Mariah Stone	Cynthia Harmon
Amanda Skinner	Phebe Ann Cross
Ann Wilkinson	Mary Cross
Betsey Weed	Martha Cross
Dorcas Blackmer	Jane Justus
Anna M. F. Williams	Caroline Wilkinson
Betsey Snider	Angeline Wilkinson
Jane McNiece	Elizabeth Willet
Agnes Lowry	Kezla Rodgers
Arvilla Emmons	

MEMBERS OF THE CHURCH.

Second list as compiled by Deacon Blackmer after the division supplemented by Mr. Eugene E. Harmon.

Jirah Blackmer, died June 6th, 1867.

Ariel Harmon, died May 15th, 1855.

William Welch, dismissed. September 30, 1872.

Comfort Smith, died December 30th, 1853.

Ira Harmon, died June 13th, 1866.

Harry Stanhope, dismissed April 23rd, 1854.

John J. Blackmer, died January 5th, 1865.

Oscar F. Harmon, dismissed April 23rd, 1854.

Sylvester Harmon, dismissed February 13, 1870.

Newland Irish, dismissed July 1st, 1854.

George Sheffer.

Rufus Green.

Rev. Solomon Goodale, died November 7th, 1862, aged 95 years.

Benjamin Royston, dismissed August 5th, 1854.

Elisha Harmon, died January 19th, 1864.

Ammi Blackmer, dismissed April 17, 1870.

Martin Sage, died October 24th, 1857.

Edwin M. Harmon, dismissed May 15th, 1872.

Hiram Sage.

Edwin E. Bassett, dismissed February 3rd, 1855.

Charles Justus, died March 31, 1873.

Theron Brown, died October 29th, 1859.

Byron Rodgers, dismissed October 1st, 1859.

Joseph Maynes, dismissed March 12th, 1854.

George Welch, died October 27th, 1863.

Ariel H. Brown, dismissed December 3rd, 1853.

George G. Braman, dismissed March 4th, 1854.

Hiram C. Hull.

Thomas William Hebbard, dismissed April 9th, 1854.

Nelson Davis.

Volney Sage, Bapt. Jan. 2nd, 1853, dismissed March 2nd, 1861.

Rev. Samuel M. Bainbridge.

Edward Ford, Bap. March 13th, 1853, dismissed May 5th, 1854.

George E. Harmon, Bap. March 13th, 1853, dismissed November 3, 1866.

William T. Bradbury, Bap. March 20th, 1853.

Alden J. Justus, Bap. March 20th, 1853, dismissed July 25th, 1858.

Clarissa Armstrong, died December 25th, 1860.

Carina Harmon, dismissed September 15, 1872.

Hannah Welch, died July 19th, 1856.

Tirza Blackmer, died April 20th, 1856.

Abigail Welch, died November 4, 1868.
Sophia Hosmer, dismissed April 30th, 1853.
Lucinda Stanhope, died August 12th, 1861.
Caroline Shirts, died.
Sarah Blackmer, dismissed January 4th, 1874.
Minerva Blackmer, died February 19, 1883.
Elizabeth Garbutt.
Marcy Rodgers, died August 14th, 1857.
Hortense A. Murdock, dismissed April 1st, 1854.
Jane Blackmer, died January 29th, 1869.
Caroline King, dismissed May 4th, 1861.
Mary Harmon, died August 11th, 1863.
Angeline Justus, died December, 1879.
Maria Sheffer, dismissed February 18, 1874.
Elegant Duer, died April 15th, 1861.
Nancy Griswold, died March 10th, 1856.
Amanda Skinner.
Arvilla Emmons, dismissed March 26th, 1854.
Lucretia Harmon, dismissed February 13th, 1870.
Sarah Elizabeth McArthur, died July 12th, 1872.
Mary Green.
Almyra Sheffer, dismissed February 18th, 1874.
Mary Blackmer, died October 16th, 1863.
Jerusha Franklin.
Ruth Harmon, dismissed November 6th, 1869.
Mary Sage.
Jane Justus.
Martha Gridley.
Mary Chamberlain.
Sarah Brown.
Lovina Bradbury, dismissed September 24th, 1854.
Susan Rodgers, dismissed October 1st, 1859.
Frances Elizabeth Harmon, united at Medina.
Mary Ann McElroy, died May 19th, 1854.
Ann Maria Brown, died October 7th, 1879.
Amaret Harmon, died March 7, 1880.
Lucinda S. Stanhope, dismissed April 20th, 1856.
Harriet Sage, dismissed November 3rd, 1855.
Cornelia Harmon.
Esther Maynes, dismissed March 12th, 1854.
Lucinda Sheldon, died December 22nd, 1862.
Mary J. Robinson, dismissed December 23rd, 1855.
Emeline Ford, dismissed May 6th, 1854.
Caroline Austin.

Emely Waggoner.
Amanda Cady.
Anna V. Brown, dismissed December 3rd, 1853.
Mary Brown, dismissed October 10th, 1858.
Eliza Marshall, Bap. February 6th, 1853.
Mary P. Bainbridge, dismissed March 3rd, 1855.
Margaret Marshall, Bap. March 6, 1853, died December 15th, 1854.
Elizabeth Day, dismissed July 1st, 1854.
Mary A. Longley, died June 26th, 1857.
Clarissa O. Justus, dismissed June 22nd, 1862.
Jane Ann Baley, dismissed April 23rd, 1854.
Helen C. Justus.
Juliet M. Stanhope, Bap. March 20th, 1853, dismissed April 20, 1856.
Frances L. Bainbridge.
Thankful Blackmer, dismissed February 13, 1870.
Angeline J. Bradbury, dismissed December 6th, 1856.
Orriette T. Griffin, dismissed September 1st, 1860.
Antoinette L. Harmon, dismissed September 2nd, 1854.
Angeline Wilkinson, dismissed April 30th, 1853.
Krina J. Hansey, dismissed March 2nd, 1861.
Alma Bowen, dismissed July 2nd, 1853.
Ednah Palmer.
Mary Ann Kenyon, dismissed February 5th, 1860.
Maria H. Mann, dismissed February 17th, 1867.
David Day, dismissed July 1st, 1854.
George Day, dismissed July 1st, 1854.
Carlton R. Harmon.
William F. Bainbridge, dismissed March 3rd, 1855.
Sylvester C. Bassett.
Thomas Boyd, died March 25th, 1864.
Gullford M. Harmon, died September 12, 1879.
Perry C. Burrows, dismissed July 2nd, 1853.
Levi Stanhope, died June 22nd, 1861.
John Jacob Hansey, died April 15th, 1860.
Albert Tenny, dismissed December 3rd, 1853.
Lafayette Stanhope, dismissed March 4th, 1854.
Peter Mann, dismissed February 27th, 1867.
William C. Wilkinson, dismissed August 31st, 1856.
William B. Hebbard, dismissed February 28th, 1863.
Joseph Wynn, died August 27th, 1855.
Ariel H. Brown, dismissed May 5th, 1866.
Rev. Thomas W. Clark, dismissed November 29th, 1857.
Chester H. Brown, died February 1st, 1898.
Daniel Newton Clark, dismissed April 18th, 1858.

Levi Chapman, dismissed February 28th, 1857.
Eugene E. Harmon, died 1919.
Rev. Austin Harmon, died 1865.
Francis G. Denton, dismissed May 5th, 1860.
James Kinney.
Rev. John M. Shotwell, dismissed June 29th, 1862.
Charles T. Brown.
William C. Johnson.
Rev. M. W. Holmes, dismissed August 31st, 1867.
Willie Holmes, dismissed December 22, 1867.
Simeon Kingsley, dismissed March 30th, 1868.
Rev. David Morse, dismissed September 3rd, 1869.
Elvira A. Hebbard, dismissed February 28th, 1863.
Emeline Fisk, dismissed February 28th, 1863.
Emeline Wynn, died May 22nd, 1855.
Sophia Hawkins.
Anna V. Brown, dismissed May 5th, 1866.
Sarah H. Kelsey, died August 31st, 1860.
Angeline Maria Clark, dismissed November 29th, 1857.
Mary Rogers, dismissed June 9th, 1873.
Martha Hebbard.
Elizabeth Kinney.
Sarah C. Harmon, dismissed May 3rd, 1862.
Almyra A. Denton, dismissed May 5th, 1860.
Rebekah Ingalls.
Naomi Maria Ford.
Harriet Roberts, dismissed May 4th, 1861.
Asena Whicher.
Mary Leak.
Catherine Kinney, died October 8, 1869.
Maria Kinney, dismissed August 1, 1868.
Salome L. Shotwell, dismissed June 29th, 1862.
Elizabeth Taylor, dismissed December 8th, 1861.
Sarah Johnson, dis. to Mumford.
Wm. C. Johnson, dis. to Mumford.
Mary P. Holmes, dismissed August 31st, 1867.
Wealthy A. Sage.
Harriet Kingsley, dismissed March 30th, 1868.
Sarah Morse, dismissed September 3, 1869.
Hyla Harmon, dismissed July, 1877.
William C. Johnson.

BAPTISMS.

By Elder David Irish:

First Baptism, June 10, 1811—Andrew G. Cone.

By Elder Firman:

Sunday, June 16, 1811—Polly Tucker.

By either Elder Firman or Elder Andrews; probably the former, though the records are not quite clear:

July 7, 1811—Joseph Tucker.

By Elder David Irish:

October 11, 1811—Zelpha Sage and Betsey Martin.

(March 11, 1813—First letter of dismissal. It was granted to Jacob Catlin.)

By Elder Solomon Brown, evidently his first:

May 15, 1814—Delight Bennett and Abigail Smith.

By Elder Brown, his last baptisms:

April 16, 1815—William Tenny, Annus Tenny and Nancy Lauson.

By Elder John Upfold:

April 21, 1816—Elizabeth Grant.

By Elder Solomon Goodale:

December 1, 1816—Sally Blackmer and Rebeckah Smith.

By Elder Ely Stone:

July 19, 1818—John Welch, Sylvester Whitney and Laura Whitney.

September 8, 1818—William Welch.

September 20, 1818—Marian Dexter.

September 27, 1818—Clarissa Armstrong.

January 10, 1819—William Shirts, Rufus Scofield, John A. Johnson, Abraham Calkins, Roxanna Scofield and Sally Johnson.

March 7, 1819—Isaac Smith, Sally Yale, Daniel Grant, Samuel J. Hecock, Henry G. Woodhull, Benjamin Woodhull, Eunice Grant, Lucy Hincer.

May 2, 1819—Joel Yale, Nancy Smith, Malvina Parker, Harriet Orcut, Julia Hosmer.

July 4, 1819—William Pebody, Silas Burns, Anna Clark, Sabra Cone, Belden Hosmer, John Grant and Lucretia Brown.

September 5, 1819—William Van Doesen and Betsey Snyder.

October 17, 1819—Harriet Bells.

October 31, 1819—Elizabeth Van Benschoten and Henry Clark.

December 5, 1819—Joseph Snider.

January 2, 1820—Joseph Lenis.

May 7, 1820—Experience Gillman and John J. Blackmer.

June 4, 1820—Elias Parker and Harriet King.

- August 4, 1822—Mary Hosmer.
 December 22, 1822—William Clark.
 March 23, 1823—Theodore Brown, Corina Harmon and Della Stone.
 March 16, 1823—Harriet Smith, Amanda Tenny, Caroline Welch and Caroline King.
 March 30, 1823—Hiram Kelsey and Mary Whitney.
 April 27, 1823—Armenus Wardener, Lovias Tenny and Laura Welch.
 May 25, 1823—Eliza Barber and Pamela Toms.
 July 5, 1823—Eli Lee and Mindwell Lee.

By Elder Aristarchus Willey:

- July 4, 1827—Polly Crane.
 March 9, 1828—Eunice Woodhull.
 April 27, 1828—Jesse Tenny, Noah P. Morse, Lucius Loomis, Elizabeth Harmon, Deborah Jones, Thankful Tenny, Nancy Tenny, Ariel Harmon, Andrew McCombs, Hallet Smith, Betsey DeKay, Susanne McCombs, Esther Jones, Paraloxy Hamlin.
 May 11, 1828—Mary Armstrong.
 June 1, 1828—Lydia Blackmer and Parmelia Hoffman.
 June 15, 1828—David Bangs, Charles Tenny, Dillis Dexter, Eunice Bangs and Jacob McCormick.
 June 22, 1828—Abiram Toma, Amanda Calkins and Mary Toms.
 June 29, 1828—Adrian Manley and Abigail Manley.
 August 3, 1828—Hezekiah Hebbard and Martha Hebbard.
 September 7, 1828—Mary Longley.
 December 7, 1828—Cynthia Almy.

By Elder Smith:

- December 6, 1829—Emeline Stoddard.
 December 20, 1829—"Widow" Hannah Welch.
 March 14, 1830—Maria Shaw.

By Elder Beckwith:

- September 11, 1831—Catharine Wardner and Sophia Hosmer.

By Elder Horace Griswold:

- November 6, 1831—Ira Harmon, Martha Lura Ann Patty Rogers Brown, Nancy Brown, Lois Wilkinson, Roxanna Osburn and Ann Tenny.
 May 6, 1832—Mary Ann Armstrong, William Smith, Pamela Baker, Nancy M. Smith, Hannah Freeman and Patty Sickles.
 June 3, 1832—Danforth Reed, Abel A. Woodhull, Harriet Lurana Munz, Hannah Hawley, Adaline Hotchkin, Catharine Myers, Betsey Ann King, Sterling A. Hebbard, Mary E. Griswold, Josephine E. Armstrong, Clarinda Griffin and Lovina Loomis.
 June 10, 1832—Nathaniel Randal, Marietta Blackmer, Abigail W. Harmon and Clarissa E. Armstrong.

July 1, 1832—Francis La He or LeHe and Rachel Griffin.
 September 3, 1832—Gideon Skinner, Caroline Hoffman, Rebekah
 Myers and Melissa Macomber.
 September 23, 1832—Deming Wardner and Cornella Murdoff.
 January 27, 1833—Miles Willmore.
 September 1, 1833—Nancy Morley.
 September 19, 1833—Mary Ann Blount.
 November 17, 1833—Hastings Morley.

By Elder Eldredge:

January 3, 1836—Arvilla Hosmer, Mary Ann Wilkinson and Olive
 Tilly.
 May 1, 1836—M. Louisa Brown.

By Elder Middleton:

January 7, 1838—Emeline Hoffman.
 March 4, 1838—Harry Stanhope, Caroline Shirts, Cynthia
 Blackmer, Abigail Ooles, Fanny Blackmer, Sarah Blackmer,
 2nd.
 May 13, 1838—John Wines, Amy Randal, Cynthia Cady, Adeline
 Shirts, Julia Blackmer, Adam Oles, Elvira Mudge, Caroline
 Hebbard, Minerva Blackmer and Elizabeth Blackmer.
 June 10, 1838—Perviz W. Cady, Mary Ann Mudge and Ellen Cady.
 July 1, 1838—Thankful Myers and Mary Myers.

By Elder Leavenworth in absence of Elder Middleton:

April 14, 1839—Rawson Harmon, Jr., W. Bradford Hebbard,
 James Cady, Elizabeth G. Hawkins, Marian Burgess, Fanny
 Armstrong, Teresa Tenny, Joseph Hawkins, Hiram Tenny,
 Alfred Mudge, Maria Bradbury, Hortense A. Harmon and
 Almeda Hoffman.
 May 5, 1839—Cornelius Hubbell, Sarah Smith, Asenath Baker,
 Juliet Burgess, Norman Harmon, Fanny Mudge and Harriet
 Brown.
 May 19, 1839—Horace S. Mather, Jane Blackmer, Caroline
 Harmon, Jane Watson, Hylinda Harmon and Mary Harmon.
 Granger and Jane Harris.
 August 4, 1839—Oscar Granger, Mary Ann Frost, Caroline
 September 17, 1839—Angeline Justus.
 November 3, 1839—William N. Reed and William Garbutt, Jr.
 Sunday, April 12, 1840—Lewis E. Lane, Jacob Widener and Perry
 C. Burrows.*
 July 12, 1840—Adam Elliot.

*"After Sunday service the church and congregation repaired
 to the water and these three were baptized, Jacob Widener having
 related his Christian experience after morning worship."

THE BELCODA BAPTIST CHURCH

November 17, 1840—Amanda Gillman.

May 2, 1841—Andrew Cone and Mary E. Hebbard.

By Elder Williams:

March 5, 1843—John J. Randal.

March 19, 1843—Luke Blackmer.

April 23, 1843—Rufus J. Hebbard, Nathan Sickles, Orville Tourgee, Caroline C. Mudge, Delia Jane Williams, Nancy Tenny, Mary Fish, Philetus Tenny, Oscar F. Harmon, Della Tourgee, Emily Ann Williams, Mary C. Tenny, Frances M. Hebbard and Elizabeth M. Tenny.

May 7, 1843—Oliver Pomeroy Blackmer, Adin Hull, Sarah Elizabeth McArthur, Emeline Harmon, Lucy Weed, Mary Cross, Sylvester Harmon, Newland Irish, Eliza Collins, Cynthia Harmon, Phoebe Ann Cross and Martha Cross.

July 2, 1843—Lucina Sheldon.

August 27, 1843—George Sheffer, Hannah McNall, Mary Green, David N. Smith, Elizabeth Bigford. These related their Christian experience at the home of Mr. William N. Reed at Scottsville, and they were baptized at Scottsville.

September 3, 1843—Rufus Green, Angeline Green, Mary Blackmer, Zelpha Alder, Augustus E. Harmon and Mary Ann Bradbury.

May 5, 1844—Janet Miller and Jane Cady.

By Elder Stimson:

March 2, 1845—George G. Braman.

June 1, 1845—Robert Hayes.

November 1, 1846—Mrs. Elisha Harmon (Ruth Rogers Harmon).

March 21, 1847—Elisha Harmon, Amy Adeline Stone, Eveline Tenny, Lois A. Holdridge, Mary Sage 2nd and Albert Tenny.

March 28, 1847—Ira Hebbard, Egbert Basset, Cynthia Harper, Milton Blackmer, Thomas Burdett, Mary L. Thompson, Martin Sage, Sidney Hosmer, Ammi Blackmer, Jane C. Justus, Samuel R. Stimson, Henry Perkins, John Smith and Martha Sage.

April 4, 1847—George Rossiter, Sarah Avery, Emeline Brown, Lovina Bradbury, Benadam Palmer, Edwin M. Harmon, Hiram Sage, Esther Maria Stone, Emeline Babcock, Charles Justus, Henry Royston, Cynthia Tourgee, Abel Newton Holdridge, Malvina Tourgee, Huldah Jane Mansfield, Susan Kenyon, Eber Sickles, Lafayette Stanhope, Resilla Heath, Edwin Bassett, Anan Harmon, Theron Brown and Byron Rogers. (Sarah Avery became in 1848, Mrs. V. P. Brown).

April 11, 1847—Jacob Widener, Jr., Hiram E. Hull, Sophia Hawkins, Mary Ann McElroy, Mary Jane Stone, Clarissa Armstrong, Henry Gillman, Frances Elizabeth Harmon, Eveline Eloda Gillman and James Hinche.

April 25, 1847—William Smith, Jane Eliza Harmon and Thomas William Hebbard.

May 2, 1847—David Starkey, Dillis Widener, Mary W. Hosmer, Mary Osborn, Susan Montanny, Sidney Southmaid, Maria Ann Brown, Lydia Hosmer and Melissa Dexter.

May 9, 1847—Cyrus Marsh, John W. Dawson, Leonard D. Dexter, William G. Hawkins, Wealthy Griffin, Amoret (Avery) Harmon, Irene Whitman, Kezia Rogers, Nancy Holdridge, Fidelity (Phidelia) C. Harmon, and Lucinda Stanhope.

May 16, 1847—Henry Widener, Jr., Mary Jane Dawson and William Burdette.

May 23, 1847—Lewis Dexter, Elizabeth Willett, Mary Dexter and Harriet Sage.

May 30, 1847—Michael Wimer, Cornelia Harmon and Aurelia Ann Chapman.

July 11, 1847—Roxanna Baker.

September 5, 1847—Erastus Southmaid.

February 13, 1849—Sarah Smith, Charlotte Mudge, Emeline Hutchins, Alonzo Burman, Alvadus Tenny, Delia Tourgee, Lasira Stimson and Emeline Wagoner. (These related their Christian experience at a meeting of the church held at Octagon Schoolhouse in Riga; at the conclusion of the services the "church repaired to the water" where the rite of baptism was administered.)

February 25, 1849—Ransom Collins, Edwin Collins, David F. Spencer and Stephen Baker.

March 4, 1849—John A. Crossman, Olive Spencer, Alma Bowen, Emma Armstrong, Susan Sickles, Cordelia Chapman and Esther Burroughs.

June 3, 1849—George Welch and Elsie Hunt.

By Elder Everts:

July 6, 1851—Harriet P. Ball.

February 1, 1852—Jeremiah McCarty.

March 7, 1852—Lloyd K. Smith and William Remington.

March 28, 1852—George Spaulding and Agnes Munson.

April 11, 1852—James O. Paddock, George W. Wilcox, Archibald Seely, John Munson, Ann McCarty, Laura A. Munson, Emmet Lytle, Nancy M. Collins, Clarissa Seely, Matilda C. Munson, Mary Green, Lois Lytle.

May 7, 1852—Jedediah Munson, Mary Louise Munson, Catharine M. Green, Nelson Davis, Abigail Munson, Lucinda C. Tenny, Horatia C. Spaulding and John Howard.

June 6, 1852—Jeremiah Eastman.

July 4, 1852—Charlotte Munson and Anna V. Brown.

By Elder Bainbridge:

January 3, 1853—Volney Sage.

February 6, 1853—Eliza Marshall.

March 6, 1853—Margaret Marshall.

March 13, 1853—Edward Ford, Mary A. Longley, Clarissa O. Justus, George E. Harmon, Elizabeth Day and Mary Ann Baley.

March 20, 1853—William T. Bradbury, Alden J. Justus, Helen C. Justus, Frances L. Bainbridge.

March 27, 1853—Oriette Griffin, Thankful Blackmer, George Day, William F. Bainbridge, Angeline Bradbury, David Day, Carlton R. Harmon and Sylvester C. Bassett.

April 10, 1853—Thomas Boyd, Guilford M. Harmon and Antoinette L. Harmon.

June 12, 1853—Krina Johannes Hansey.

July 3, 1853—John Jacob Hansey.

September 13, 1853—Ednah Palmer.

October 2, 1853—Mary Ann Kenyon.

March 5, 1854—Peter Mann and Maria H. Mann.

By Elder Clark:

May 4, 1856—Chester H. Brown.

July 6, 1856—Sarah H. Kelsey.

September 7, 1856—Angeline Maria Clark and Mary Rogers.

By Elder Austin Harmon:

March 6, 1859—Elizabeth Kinney.

April 8, 1859—Francis G. Denton, Rebekah Ingalls, Harriet Roberts, Almira A. Denton and Naomi Maria Ford.

April 15, 1859—Alma Whicher and Mary Leak.

April 22, 1859—James Kinney and Catharine Kinney.

By Elder Shotwell:

September 1, 1861—Elizabeth Taylor.

By Elder Increase Childs:

May 3, 1863—Charles Theron Brown. Mr. Brown, a grandson of the first settled minister, Rev. Solomon Brown, was the last one to be baptized into membership in the old Church.

The rite of immersion was administered in streams most convenient; witness that after a meeting in the Riga school house "they repaired to the water" evidently nearby. Usually streams in the church neighborhood were utilized—"at the bridge before you get to Mr. Baker's house," "the old plaster mill dam on the Skinner farm" an old member recalls; and on rare occasions the Oatka at Mumford; Deacon Blackmer seldom specifies. Sometimes it was necessary to break the ice, always the candidates had to ride miles in their wet baptismal robes yet any ill results were said never to have followed.

MARRIAGES.

Deacon Blackmer did not record marriages. When it became necessary to refer to a woman who had married since uniting with the church, both names are given with the explanatory "now" or "formerly"—these references almost entirely record requests for letters of dismission and recommendation. They follow verbatim, with dates of notation:

October 6, 1820—Lois Permit, formerly Lois Stone.

December 31, 1820—Rebekah Wilkins, formerly Rebekah Smith.

April 4, 1824—Miriam Dexter, now Miriam Wells.

May 4, 1824—Laura Almy, formerly Laura Marsh.

January 7, 1826—Mehitable Green, now Mehitable Smith.

June 10, 1827—Harriet Pettingill, formerly Harriet Smith.

February 27, 1831—Caroline Smith, formerly Caroline King.

April 24, 1831—Puralaxy White, formerly Sister Hamlin.

November 11, 1832—Amanda Gridley, formerly Amanda Tenny.

April 6, 1833—Harriet Frost, formerly Harriet King.

July 6, 1833—Olive Sheldon, formerly Olive Buck.

August 3, 1833—Lura Ann Griffin, formerly Lura Ann Brown, (full name, Martha Lura Ann Patty Rogers Brown), daughter of Rev. Solomon Brown.

September 28, 1833—Eliza Ann Whitney, formerly Eliza Ann Smith.

September 28, 1833—Rachel Brown, formerly Rachel Griffin.

September 28, 1833—Celia Maria Hull, formerly Celia Maria Smith.

November 1, 1834—Harriet Rose, formerly Harriet Hosmer.

March 8, 1835—Maria Watson, formerly Maria Shaw.

October 31, 1835—Permella Toms, now Permella Stebbins.

February 21, 1836—Chloe Preston, formerly Chloe Buck.

April 24, 1836—Emeline Van Antwerp, formerly Emeline Harris.

February 4, 1837—Ruth Willmore, formerly Ruth Woodhull.

April 14, 1837—Exana Miner, formerly Exana Smith.

July 1, 1837—Mary Biggerstaff, formerly Mary Armstrong.

June 3, 1837—Caroline Smith, formerly Caroline King.

September 2, 1837—Marietta Albright, formerly Marietta Blackmer.

December 12, 1838—Elizabeth Goodhue, formerly Elizabeth Gillman.

December 30, 1838—Permella Fulsom, formerly Permella Hoffman.

June 1, 1839—Juliet Gear, formerly Juliet Burgess.

January 19, 1840—Arvilla Emmons, formerly Arvilla Hosmer.

Dec. 5, 1840—Amy Wright, formerly Amy Rundel.

February 14, 1841—Hannah Meldrum, formerly Hannah Hawley.

THE BELCODA BAPTIST CHURCH

- January 2, 1842—Harriet Pray, formerly Harriet Brown.
 April 1, 1843—Jane Macomber, formerly Jane McMill.
 April 1, 1843—Sarah Marsh, formerly Sarah Rice nee Brown, a daughter of Rev. Solomon Brown.
 September 3, 1843—Laura Phillips, formerly Laura Welch.
 January 6, 1844—Elizabeth Hurdy, formerly Elizabeth Bigford.
 April 6, 1844—Lois Elizabeth Francisco, formerly Lois Elizabeth Hoffman.
 February 6, 1845—Maria L. Wolcott, formerly Maria Louise Brown.
 March 3, 1845—Fannie B. Ewell, formerly Fannie Blackmer, daughter of Deacon Jirah Blackmer.
 May 11, 1845—Deborah Stottle, formerly Deborah Jones.
 July 5, 1845—Esther Maine, formerly Esther Thompson.
 April 2, 1848—Martha Royston, formerly Martha Baker.
 May 6, 1848—Kezia Atwood, formerly Kezia Rogers.
 December 2, 1848—Caroline Davis, formerly Caroline Wilkinson.
 February 18, 1849—Clarissa Mudge, formerly Clarissa Armstrong.
 June 2, 1849—Lydia Tenny, formerly Lydia Hosmer.
 June 10, 1849—Mary Ann McCollum, formerly Mary Ann Bradbury.
 November 25, 1849—Mary Fenton, formerly Mary Royston.
 August 11, 1851—Adeline Stanhope, formerly Adeline Shirts, "departed this life."
 October 18, 1851—Emeline Smith, formerly Emeline Hitchins.
 January 31, 1852—Frances Garbutt, formerly Frances Emmons.
 January 1, 1853—Catherine Howard, formerly Catherine Green.
 April 30, 1853—Angeline Gansen, formerly Angeline Wilkinson.
 September 24, 1854—Lovina Williams, formerly Lovina Bradbury.
 November 3, 1855—Harriet Doyle, formerly Harriet Sage.
 December 6, 1856—Angeline Douglass, formerly Angeline Bradbury.
 July 5, 1857—Mary A. Collier, formerly Mary A. Longley, (died June 26).
 December 31, 1859—Cornelia Knowles, formerly Cornelia Harmon.
 September 1, 1860—Frances E. Welch, formerly Frances E. Harmon.
 December 8, 1861—Elizabeth Meanwell, formerly Elizabeth Taylor.
 June 23, 1862—Clarissa O. Merrill, formerly Clarissa O. Justus.
 February 28, 1863—Emeline McLary, formerly Emeline Fisk.

DEATHS OF CHURCH MEMBERS.

"Departed This Life."

- March 3, 1814—William Lacy.
July 2, 1815—Elder Solomon Brown.
March 14, 1817—Anna Hosmer.
September 7, 1821—Mary Tenny.
September 10, 1821—Asa Tenny.
April 9, 1822—Maria Brown.
August 29, 1822—Polly Wardner.
November 5, 1822—Sarah Jackson.
October 23, 1823—Polly Almy.
April 2, 1826—Parker, the Aged.
June 13, 1826—Annas Tenny.
July 6, 1829—John Welsh.
May 5, 1831—Temperance Tenny.
August 22, 1832—Lydia Scott.
March 2, 1833—Martha Hebbard.
June 8, 1834—Alvah Tenny.
October 28, 1834—John Toms.
May 25, 1835—Deacon James Wood.
June 24, 1835—Laura Smith.
January 3, 1837—William Grant.
May 26, 1837—Pamelia Eldredge.
June 5, 1837—Caroline Flinn.
November 17, 1838—Mary Woods.
December 12, 1838—Elizabeth (Gillman) Goodhue.
April 1, 1839—Clarissa Shirts.
February 9, 1840—Mary Myers.
May 28, 1840—Esther Tenny.
September 16, 1840—Elizabeth Harmon.
October 25, 1840—Polly Hosmer.
December 12, 1841—Sarah Blackmer.
January 16, 1843—Mary C. Middleton.
March 3, 1843—Lydia (Murdock) Harmon.
October 1, 1843—Mareb Hotchkin.
October 12, 1843—Ann Tenny.
March 29, 1844—Nancy Brown.
October 25, 1845—Julia Blackmer.
May 25, 1845—Anna Macomber.
March 20, 1846—Nancy Tenny, wife of Reuben Tenny.
January 28, 1846—Maria Bradbury.
January 24, 1847—Abigail Britton.
April 22, 1847—Lois A. Holdridge.
October 3, 1847—Andrew G. Cone.
April 25, 1848—James Lowrey.

- May 6, 1848—Elizabeth Morley.
 June 20, 1848—Sally Brown, (widow of Rev. Solomon Brown).
 March 13, 1849—Sally Blackmer.
 March 27, 1849—Abigail Oles.
 April 25, 1849—Mary L. Thompson
 June 4, 1849—Maria Baker.
 January 4, 1850—Adeline Hotchkin.
 March 26, 1850—Harriet (Hosmer) Rose.
 March 31, 1850—Delia Targee.
 April 1, 1850—Stephen Baker.
 May 5, 1850—Mary Dexter.
 May 13, 1850—Elder Reuben Tenny.
 June 14, 1850—Deacon Rawson Harmon.
 September 22, 1850—Mary W. Hosmer
 January 1, 1851—Cynthia Harmon.
 June 11, 1851—Noah Hotchkin.
 June 12, 1851—Adam Oles.
 August 11, 1851—Adeline (Shirts) Stanhope.
 September 15, 1851—William Shirts.
 June 12, 1852—Malvina Tenny.
 June 27, 1852—Egbert Basset, died at sea.
 October 11, 1852—Reuben Tenny.
 November 12, 1852—Abigail Munson.
 December 30, 1853—Comfort Smith.
 May 19, 1854—Mary Ann McElroy.
 December 15, 1854—Margaret Marshall.
 May 16, 1855—Ariel Harmon.
 May 22, 1855—Emeline (Harmon) Wynn.
 August 27, 1855—Joseph Wynn (husband of Emeline H.).
 April 20, 1856—Tirza Blackmer.
 July 19, 1856—Hannah Welch.
 June 26, 1857—Mary A. (Collier) Longley, (in Wisconsin).
 October 26, 1857—Martin Sage.
 October 29, 1859—Theron Brown.
 April 15, 1860—John Jacob Hansey.
 August 31, 1860—Sarah H. Kelsey.
 December 25, 1860—Clarissa Armstrong.
 April 15, 1861—Elizabeth Duer, "In her 87th year."
 June 22, 1861—Levi Stanhope.
 August 12, 1861—Lucinda Stanhope.
 November 7, 1862—Rev. Solomon Goodale, "Our revered Father Goodale", aged 95 years.
 December 23, 1862—Lucina Sheldon.
 August 11, 1862—Mary (Harmon) Sage, wife of Henry Sage.
 October 16, 1863—Mary Blackmer.
 January 19, 1864—Deacon Elisha Harmon, "In consequence of a

railroad collision in the State of Ohio."

March 25, 1864—Thomas Boyd.

January 5, 1865—Deacon John J. Blackmer.

June 13, 1866—Ira Harmon.

June 6, 1867—Deacon Jirah Blackmer.

SETTLED PASTORATES.

July 17, 1813, Elder Solomon Brown began his labors which ended with his death, July 2, 1815.

September 8, 1817 to January 13, 1827, Elder Ely Stone.

June 5, 1827 to December 6, 1828, Elder Aristarchus Willey.

September 6, 1829 to June 4, 1831, Elder William M. Smith.

February 11, 1834 to April 22, 1835, Elder John L. Latham.

June 6, 1835 to October 23, 1836, Rev. Daniel Eldredge.

October 15, 1837 to May 1, 1842, Elder John Middleton.

May 15, 1842 to October 13, 1844, Elder Gibbon Williams.

January 1, 1845 to November 30, 1850, Elder Hiram K. Stimson.

December 1, 1850 to December 1, 1852, Rev. William M. Everts.

January, 1853 to February 25, 1855, Rev. S. M. Bainbridge.

May 6, 1855 to November, 1857, Rev. Thomas W. Clark.

April, 1858 to February 3, 1861, Rev. Austin Harmon. (Grandson of the first deacon and the first settled minister.)

June, 1861 to June, 1862, Rev. John M. Shotwell.

October 25, 1866 to July 7, 1866, Rev. Martin W. Holmes.

March 1, 1867 to May 16, 1869, Rev. David Morse. Rev. Morse was the last settled pastor.

It is an interesting fact that Mrs. Morse was a great granddaughter of Major Daniel Brown, a beloved brother of Rev. Solomon Brown. Thus the first pastor and the last clasp hands of kinship as well as brotherly love across the half century and more of the church's remarkable history.

Among the ministers who from time to time temporarily served the church were: Elders—

William Firman

Cyrus Andrews

John Ufold

Thomas Gorton

David Mudge

Reuben Tenny

Solomon Goodale

David Morris

H. Miner Baker

Barach Beckwith

Israel Roberts or Robords

Asabel Wells

David Irish

Daniel Brown

Horace Griswold

————— Becker

Abel Bingham

————— Baker

Elisha Murdock

————— Whitman

Wheeler I. Cram

————— Gould

THE BELCODA BAPTIST CHURCH

Norman Bentley	Prof. A. C. Kendrick
_____ Stanwood	D. B. Munger
_____ Webster	Robert Leavenworth
Increase Childs	James Goodman
_____ Rowland	John Miner
Thomas W. Goodspeed	Samuel H. Ford
_____ Forbs	_____ Benedict
Samuel Wood	_____ Rose
_____ Mace	_____ Elgin
_____ Stott	_____ Osgood
_____ Fish	_____ Whitman
A. L. Freeman	J. D. Merrell
A. Tucker	George Dana Boardman
William C. Wilkinson	_____ Spoor
_____ Silliman	Frank Cressy
_____ Bailey	Rev. S. W. Benedict
J. W. Bates	E. L. Little
Wavland M. Benedict	Milton Comfort
O. B. True	John Blair
J. W. Bates	Amos Lampson
_____ Sever	Cyrus Andrews
John Upfold	

This list is compiled from Deacon Blackmer's record. The _____ signifies omission of initials or Christian names which the compiler has been unable to supply. The record gives mainly only those who assisted in baptism or "Broke bread to the church" it does not include the long and honorable list of those who filled the pulpit occasionally, or who as divinity students could preach but who being yet unordained could not administer the elements or the rite of baptism. It is unfortunate that no record was kept of these transient supplies who held the church together in the interregnum of pastorates, many of whom became later the most eminent men in the Baptist denomination.

"ASSISTANCE IN COUNCIL."

Frequent requests came to the old Church for "Assistance in Council," as the Baptist denomination finely names the group of friendly delegates who came in response to invitation from sister churches to help them in their hours of joy when they seek recognition as an established church; when they have young ministers to ordain to the gospel ministry—or in their hours of sorrow when trouble which they themselves cannot settle conscientiously comes, and they need the help and counsel of their unprejudiced brethren. Each Baptist church is an independent organism, the Council recommends, but only the individual church can enforce its decrees or recommendations.

Deacon Blackmer seldom records the object of the Councils, presumably in most cases they were to assist in organizing new churches, therefore the date, the place, the delegates, are historical and worthy record here.

September 13, 1812, "Voted to attend the request of the church in Murray on the 17th inst. Deacon Harmon and Joseph Tucker were voted to represent the church."

Second Wednesday in April, 1815, West Baptist Church of Pittsford: "Our beloved Elder Solomon Brown;" Deacon Blackmer, and Deacon Harmon.

January 28, 1815—Bergen, delegates Deacon Blackmer and Abraham Grant.

August 21, 1816—Le Roy, Deacon Blackmer, Deacon Harmon and Abraham Grant.

February 23, 1817—Riga, Deacon Blackmer, Deacon Harmon, Asa Tenny, Ashbel Hosmer.

January 28, 1818—The Church received a request from the church in Sweden to send delegates to a Council called the first Wednesday in January, 1818, for a conference regarding the desirability of forming a new Association. Delegates: Deacon Harmon, Deacon Tenny and Abel Bingham.

June 24, 1818—Batavia, delegates: Stephen Baker, Abel Bingham.

June 25, 1818—Le Roy, delegates: Stephen Baker, Abel Bingham.

June 28, 1818—A request from the church in Bergen for the purpose of ordaining "Brother John Miner as a gospel minister." Delegates: Stephen Wilkinson, Abel Bingham.

September 28, 1818—Sweden, delegates: Elder Stone, Deacon Blackmer, Deacon Harmon and Asa Tenny.

Third Wednesday in February, 1819—Second Church, Livonia. Delegates: Elder Stone, Deacon Harmon, "Brother Baker."

May 21, 1819—Ogden, delegates: "Our beloved Elder Stone," Deacon Harmon, Deacon Tenny.

Fourth Wednesday in August, 1819—Second Church, Livonia, delegates: Elder Stone, Deacon Harmon, "Brother Baker."

"A request from the branch of the Leicester and Caledonia church for assistance in Council the Thursday before the second Sabbath in September. Delegates: Elder Stone, Deacon Blackmer, Deacon Tenny, "Brethren Hosmer and Bingham."

"A request from a few brethren settled in Le Roy for Assistance in Council the first Thursday in October, 1819." Elder Stone and Brethren Slaton and Bingham.

Second Wednesday in May, 1821—Warsaw, delegates: Elder Stone and Deacon Harmon.

September 15, 1821—Second Church in Riga. Delegates: Elder Stone, Deacon Blackmer, Stephen Baker.

June 4, 1823—Avon, delegates: Elder Stone, Deacon Blackmer, Deacon Harmon, Stephen Baker.

Third Wednesday in June, 1824—Second Baptist church in Erie, delegates: Elder Stone, Abel Bingham, Stephen Baker, Joel Yale.

October 13, 1824—Pembroke: Elder Stone, Deacon Blackmer, Sylvester Whitney, Joel Yale.

February 1, 1826—First Church in Le Roy, delegates: Elder Stone, Deacon Blackmer, Deacon Harmon, Stephen Baker.

Third Wednesday in November, 1826—Bergen, delegates: Elder Stone, Deacon Blackmer.

December 21, 1827—Covington, delegates: Elder Stone, Deacon Harmon, Brother Baker.

September 11, 1827—Ogden, delegates: Deacon Harmon, "Brethren Baker and Mudge."

September 12, 1827—Bethany, delegates: A. A. Hosmer, Stephen Baker, William Shirts, Sylvester Whitney.

Fourth Wednesday in January, 1828—Second Church in Sweden, delegates: Elder Willey, Elder Stone, Stephen Baker.

Last Wednesday in April, 1828—First Church in Sweden, Elder Willey, Elder Stone, Deacon Harmon, "Brother Baker."

First Wednesday in June, 1828—Greece, delegates: Elder Willey, Deacon Blackmer, William Shirts, Abel Bingham, Stephen Baker.

June 12, 1828, (Thursday)—Baptist Conference in Brockport, delegates: Elder Willey, Deacon Blackmer, A. A. Hosmer.

September 16, 1829—Penfield, delegates: Elder Smith, Deacon Harmon, Deacon Blackmer and Brother Hosmer.

November 18, 1829—Church in Riga and Chili, delegates: Elder Smith, Deacon Harmon, Jesse and Charles Tenny.

December 22, 1829—Second Baptist church in Henrietta, delegates: Elder Smith, Deacon Blackmer, Ariel Harmon, John Mudge, Stephen Baker.

July 15, 1830—Rush, delegates: Elder Smith, Deacon Harmon, Charles Tenny.

September 14, 1830—United church, Henrietta, delegates: Elder Smith, Deacon Blackmer, Sylvester Whitney, Hezekiah Hebbard.

February 3, 1831—Gates, Elder Smith, John Mudge, Jun., Stephen Baker.

September 18, 1833—Second Church in Parma, delegates: Elder Griswold, Deacon Blackmer, Deacon Tenny, Andrew Cone, Enos Hubbell.

June 10, 1835—Second church, Henrietta, delegates: Deacon Blackmer, Deacon Tenny, "Brother Hosmer."

January 21, 1836—Richmond, delegates: Elder Eldridge, Deacon Tenny, Brother Baker.

May 10, 1836—Rush, delegates: Elder Eldridge, Deacon Harmon, Deacon Blackmer, Messrs. Cone, Shirts, Hubbell and Ira Harmon.

May 24, 1837—West Avon, delegates: Deacon Blackmer, Deacon Tenny, "Brother Baker."

July 26, 1837—Chili, Deacon Blackmer, Deacon Tenny, A. J. Cone, Reuben Tenny.

September 23, 1838—West Henrietta, delegates: Elder Middleton, Stephen Baker, Ariel Harmon, John Mudge.

February 19, 1839—Chili, delegates: Elder Middleton, Deacon Harmon, Deacon Tenny and Reuben Tenny.

December 10, 1839—Avon Springs, Elder Middleton, Brother Cone and Brother Hosmer.

July 6, 1843—Elder Williams, Brother Baker and Deacon Tenny were appointed to attend a Council at Albion to examine into the case of Elder James Parsons.

August 12, 1847—Elba, delegates: Elder Stimson, A. A. Hosmer, Theron Brown, Deacon Blackmer.

September 5, 1849—Honeoye Creek, delegates: Elder Stimson, R. Harmon, Jun., A. A. Hosmer, W. R. Mudge, Stephen Baker.

September 20, 1849—United Baptist church in Henrietta, delegates: Elder Stimson, Deacon Blackmer, Deacon Tenny, Theron Brown, A. A. Harmon, Wm. R. Mudge, Rawson Harmon, Jr.

May 10, 1850—Second Baptist church, Rochester, delegates: Elder Stimson, Deacon Blackmer, Theron Brown, A. A. Hosmer, Austin Harmon, Wm. Garbutt.

June 24, 1851—German Church in Rochester, delegates: Elder Everts, Deacon Blackmer, Deacon Tenny, George Sheffer.

November 24, 1852—Rush, delegates: Rev. S. M. Bainbridge (in the absence of Elder Everts), Deacon Blackmer, Deacon Tenny, Ashbel Hosmer, William Welch, William F. Garbutt.

December 19, 1852—Clifton and Mumford, Rev. Bainbridge, Deacon Blackmer, Ira Harmon, Elisha Harmon, Theron Brown.

December 13, 1854—Lima, delegates: Rev. S. M. Bainbridge, Deacon Blackmer, Martin Sage, William Welch, Elisha Harmon.

THE BELCODA BAPTIST CHURCH

November 10, 1856—Third Church in Rochester delegates: Elder T. W. Clark, Byron Rogers.

October 1, 1857—Clifton, delegates: Rev. T. W. Clark, "brethren Jirah Blackmer, John J. Blackmer and Ariel H. Brown."

February 13, 1859—The German Church in Rochester, delegates: "Our pastor, Rev. A. Harmon, Deacon Jirah Blackmer and Deacon Elisha Harmon."

October 12, 1859—First Church in Rochester, delegates: Rev. A. Harmon, Deacon E. Harmon.

April 27, 1860—Mumford, delegates: Rev. A. Harmon, Deacon J. Blackmer, Deacon Elisha Harmon.

October 24, 1861—York, delegates: Rev. John M. Shotwell, Deacon Jirah Blackmer, William Welch.

July 1, 1862—Churchville, Rev. Increase Childs, Deacon Jirah Blackmer and Deacon Elisha Harmon.

August 12, 1864—Bergen, delegates: Rev. Goodman, Deacon J. Blackmer, Peter Mann.

December 6, 1866—Clifton, delegates: Rev. Holmes, Deacon Blackmer, William Welch. The last.

MISCELLANEOUS.
Life Members of N. Y. Baptist State Convention.

Jirah Blackmer	Elisha Harmon
Ashbel A. Hosmer	Anan Harmon
Mrs. Mary Hosmer	Sidney C. Hosmer
Charles Tenny	Andrew Cone
Mrs. Permella Tenny	John J. Blackmer
Theron Brown	

Life Members of American Baptist Missionary Union.

Charles Tenny	Jirah Blackmer
Rawson Harmon	Elisha Harmon
Ashbel A. Hosmer	Theron Brown

Life Members of the American Baptist Publication Society.

Charles Tenny	Elisha Harmon
Theron Brown	William R. Mudge
Mrs. T. Brown	

Life Members of the American and Foreign Bible Society.

Jirah Blackmer	Sterling A. Hebbard
Rawson Harmon	

Life Directors of the American Bible Union.

Rawson Harmon	Andrew Cone
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Life Members of the American Bible Union.

Elisha Harmon	Mrs. Andrew Cone
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THE MEMORIAL



Dedicated May 30, 1917



TABLET ON THE BOULDER.

THE MEMORIAL.

Early in 1915 a movement was inaugurated through the initiative of Dr. Frank F. Dow, of Rochester, whose wife is a descendant of founders, to place a memorial stone on the site of the church. On the 30th of the following May it was sanctioned and authorized by the Cemetery Association and the matter placed in the hands of a committee consisting of Charles T. Brown, Mr. Eugene E. Harmon, Mr. Sidney A. Hosmer, Rev. Glenn B. Ewell and Mrs. F. F. Dow. Mrs. Dow was appointed Treasurer and empowered to raise the funds—which she did. The expense was entirely met by former members, the descendants of members, and interested friends, funds coming from the Atlantic to the Pacific Coast, from Maine to North Carolina, accompanied often by words of appreciation and interest.

The stone selected is a very unusual feldspar crystal, almost conical in shape, reddish yellow, very hard and weighing about three tons. It stands on the northeast corner of the foundation of the old church, which brings it in the center of the triangular green on which the building stood. The ground is terraced up to an eminence, crowned by a double tier of rubble work on which the boulder rests, giving it a commanding appearance—the whole structure resting on a foundation of solid concrete six feet below the surface of the ground, into which was placed, while it was still soft, a copper box, hermetically sealed, containing a brief history of the church, a copy of its Covenant and Articles of Faith; a list of its membership; a history of the movement to mark the site and the names of those interested in it; a copy of the *Examiner*, and copies of the *Caledonia* papers. On the boulder is a very handsome bronze tablet which reads: "1811-1870. Belcoda site of the first Baptist Church of Wheatland. First edifice, 1821. Enlarged, burned, rebuilt 1845-1846. First Pastor, Rev. Solomon Brown. First Deacons, Jirah Blackmer, Rawson Harmon. Daughter Churches—1852, Clifton, Churchville, Mumford. Memorial in Reverent Memory, 1916."

The dedication took place on May thirtieth, 1917—a rarely beautiful day; an occasion long to be remembered; some four hundred or more people were present, coming from Buffalo, Rochester and all the region round about, among them a venerable gentleman who eighty years before had regularly attended the church; as well as a lawyer of standing in a neighboring city who, when a young boy, fifty years before, had made the fires and rung the bell to call the people to worship.

INVITATION

You are cordially invited to attend the Unveiling and Dedication of
the Boulder marking the site of the
BELCODA BAPTIST CHURCH
on the afternoon of Memorial Day, Wednesday, May thirtieth, 1917,
at two-thirty o'clock.

Conveyances from Mumford on the arrival of the 1:36 train from
Rochester on the B. R. & P. Railroad

Mr. CHARLES T. BROWN, Mr. EUGENE E. HARMON,
Mr. SYDNEY HOSMER, Rev. GLENN B. EWELL,
Mrs. HARRIET BROWN DOW, Committeee.

DEDICATION OF THE BOULDER

1811

1870

Marking the Site and in Memory of
THE BELCODA BAPTIST CHURCH
May 30th, 1917

Program

Music by the Caledonia Band.

Singing—"Nearer My God to Thee."

Scripture Reading—Joshua IV. (verses 1 to 9 inclusive.)

Rev. John B. Barbour.

Unveiling of the Boulder. Elizabeth Brown, Paul B. Ewell, William Macpherson, descendants of Rev. Solomon Brown, Deacon Jirah Blackmer, Deacon Rawson Harmon.

Presentation to the Cemetery Association.

Mrs. Harriet Brown Dow.

Acceptance

Hon. D. C. Hebbard.

Dedicatory Prayer—Elder Glenn B. Ewell, great grandson of Deacon Blackmer.

Singing—"For All Thy Saints Who from Their Labors Rest."

Mumford Male Quartette.

Address—Rev. Volney A. Sage, a member of Belcoda Church.

Address—Rev. Dr. J. W. A. Stewart, Dean of the Baptist Theological Seminary of Rochester.

Address—Dr. Rush Rhees, President of the University of Rochester.

Fraternal Tributes.

Singing—"America."

Benediction—Rev. J. D. Merrill.

Star Spangled Banner, by the Caledonia Band.

HISTORY.

(Accompanying program.)

On May 25th, 1811, meeting held to organize a Baptist Church in this place, "as soon as God in his providence may open a door." Jirah Blackmer, Clerk. Elder William Firman, Moderator. Rawson Harmon, Jirah Blackmer and Smiten Irish, Committee to Draft Articles and Church Covenant.

July 5, 1811. Elder Andrews, a Missionary from the Shaftsbury Association, gave the right hand of fellowship as a church to Rawson Harmon, Jirah Blackmer, Benjamin Irish, Andrew G. Cone, Lydia Harmon, Mary Martin, Polly Tucker.

September 4th, 1811. Formal organization of the church by a council consisting of representatives from Avon, Palmyra, Lima and Bristol. Charter members in addition to the afore mentioned: Henry Martin, Joseph Tucker, Anna Irish.

First house of worship built in 1821. Remodeled 1845. Burned and rebuilt 1846.

1852. Formation of daughter churches in Clifton, Churchville and Mumford.

1870. Regular services discontinued; later the edifice was sold and moved away.

First settled Minister, Elder Solomon Brown.

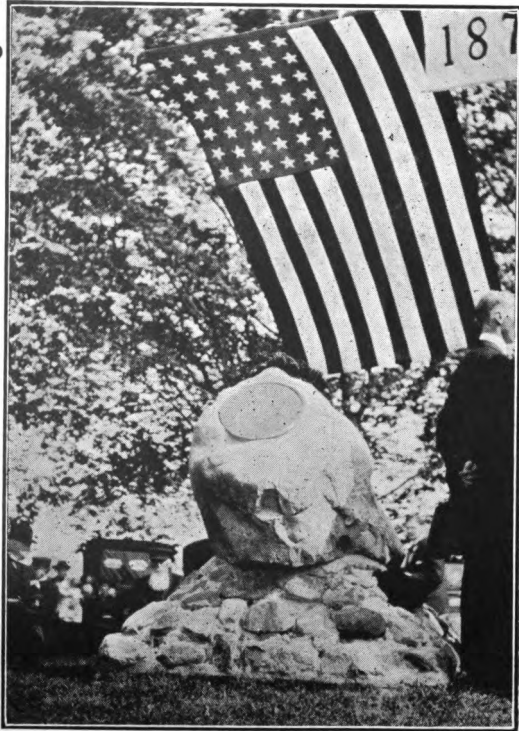
First Deacons, Jirah Blackmer, Rawson Harmon.

Deacon Blackmer was Church Clerk for fifty-six years.

First Sunday School Superintendent Ashbel A. Hosmer.

May 30, 1915. Erection of a Memorial Boulder authorized by Wheatland Baptist Cemetery Association. Committee: Mr. Charles T. Brown, Mr. Eugene E. Harmon, Rev. Glenn B. Ewell, Mr. Sydney Hosmer, Mrs. F. F. Dow.

SNAP SHOT PICTURES, TAKEN DURING THE BOULDER DEDICATION SERVICES.



The white whiskered gentleman facing and sitting at the rear of the boulder foundation is the venerable David Leatherstich, who was an attendant at the church eighty years before.



At the right the quartette are standing singing. At the left seated, hand on cane, is Mr. Eugene E. Harmon, the last clerk of the church. Mr. Harmon was a son of Ira and Corina Brown Harmon.

The stone was covered with an American flag; over it, on wires suspended between the trees, was another flag, flanked by the two historic dates, 1811-1870. The Caledonia band discoursed appropriate music to the gathering crowd. The numerous seats which had been provided were inadequate for the assemblage and the carriages and automobiles which formed a ring about were filled, and numbers stood. After the singing of the old hymn "Nearer, My God, to Thee," Rev. John Barbour of Rochester, a former pastor of the Mumford Church, read the appropriate verses first to nine, inclusive, of the fourth chapter of Joshua, from the Bible which was used in the old church prayer meeting.

Mrs. Harriet Brown Dow, a great granddaughter of Rev. Solomon Brown and Deacon Rawson Harmon, gave a history of the Memorial Movement, reading also extracts from some of the communications received in acknowledgment of the personal invitation which had been sent to each subscriber to be present.

Mr. Walter Steele Blackmer, a son of Luke Blackmer, Esq., and grandson of Deacon Jirah Blackmer, telegraphed from his home in Salisbury, North Carolina:

"I thank you for your personal note, also for the invitation to Mrs. Blackmer and myself to attend the dedication ceremonies at Belcoda. Nothing would have given us more pleasure. I send greetings to the boulder committee and my congratulations on the success which crowns your efforts today—an accomplishment that will bring joy to the heart of every one whose ancestors founded and maintained this grand old church at Belcoda.

"Most cordially,

"W. S. BLACKMER."

Dr. Rush Rhees, President of the University of Rochester, wrote:

"I greatly regret that circumstances have arisen to thwart my purpose to be present at the unveiling and Dedication of the Boulder, marking the site of the Belcoda Baptist Church, tomorrow afternoon.

"The leaders of that Church in the days of beginnings of the University of Rochester were liberal and staunch friends of this institution. *Rawson Harmon of that Church was a generous contributor to the endowment of the new institution, and was a member of its Board of Trustees from 1850 until his death in 1873.

"Our records show gifts to the University funds from that Church amounting to nearly \$6,000—which was a large amount from a country parish in 1850 to 1853.

"The Harmon family were the chief contributors. Rawson Harmon, Jr., and Elisha Harmon gave \$1,000 each; Anan Harmon gave \$500; Ira and A. Harmon gave \$500 together; and Ariel Harmon gave \$250. Two other gifts of \$500 each are recorded, one by Theron Brown and one by Charles Tenny. Ephraim Blackmer, Ephraim Finch, Hortense Murdock, and Hiram Smith gave \$200 each. A Friend gave \$150. James Frazier, William F. Garbutt, John Garbutt,

* A son of Deacon Rawson Harmon and from the foundation of the Mumford Church until his death one of its deacons.

Harry Gillman, and W. R. Mudge gave \$100 each, and several others are recorded for smaller sums.

"Where such gifts of money were loyally given, interest and thought for the new enterprise must have been still more generously offered. The long service of Mr. Harmon on the Board of Trustees is indicative of that generosity of thought and interest.

"As representing the University of Rochester, to whose beginnings members of the Belcoda Church contributed thus largely, I am glad of the opportunity to take a part in the dedication of the Boulder which shall mark the site of the home of their spiritual life and the scene of their organized Christian service.

"Very sincerely yours,

"RUSH REEBS.

"May 29, 1917."

Mrs. Callista Stone, a granddaughter of the first two pastors, Rev. Solomon Brown and Rev. Ely Stone, a woman well over eighty years of age, wrote from New Britain, Connecticut, that she remembered frequently attending the church as a child when visiting her grandmother Brown, and she adds: "It speaks well for its members thus to glorify the very site where the gospel of our risen Lord was preached and heralded to many who have passed on to that better land and are now praising God for the truth they heard preached in Belcoda."

Mr. Ralph Harmon, Master at the Peddie Institute at Hightstown, New Jersey, grandson of Deacon Anan Harmon of Clifton and great grandson of Deacon Rawson Harmon, wrote:

"I received recently the invitation to attend the unveiling and dedication of the Boulder for the Belcoda Church.

"I am sorry I cannot be there and join with you on such an occasion. All those who will be there and have taken such deep interest in this event are very dear to me. And I know I take just pride in my being of and belonging to such kinsfolk. It is well that in these days we pause to pay tribute again to those noble Christian men and women who lived such earnest lives and built their characters in and around such institutions. May God bless every one of them and help us to be more worthy of the heritage of love, patriotism and beautiful Christian lives they left to us. I can think of nothing more fitting than on our National Memorial Day such a visible Memorial should be dedicated to their memories.

"Yours sincerely,

"RALPH ELMER HARMON."

Rev. Dr. Simon J. McPherson of Lawrenceville, New Jersey, whose wife was a granddaughter of Ira Harmon and Corina Brown, therefore great granddaughter of the first pastor and one of the first deacons, wrote:

"I am very sorry that Mrs. McPherson and I cannot be in Belcoda on May 31st, when the boulder marking the site of the Belcoda church is to be dedicated.

"As the son-in-law of an honored member of that church, and as a member of the Scotch community adjacent to Belcoda, I should

like to offer a tribute to the character of the people who founded and maintained that church during its honorable and very useful life. They have had many prominent positions in the service of the country, and few if any of them failed to render useful service.

"I think it is altogether fitting that this site should be marked in a lasting way, and the community owes a debt to those who have given the time and thought necessary to erect so suitable and enduring a memorial.

"As the daughter of a soldier who went out from Belcoda, my wife finds peculiar satisfaction in the choice of the day of dedication, associating the services and the church which they commemorate with great national memories.

"Very sincerely yours,

"S. J. McPHERSON."

Extracts were read from original poems written for the occasion by Mrs. Mudge and Mrs. Johnson. These appear in full on another page. Then the Boulder was unveiled by Elizabeth Brown, Paul B. Ewell and William Macpherson, descendants respectively of Rev. Solomon Brown, Deacon Jirah Blackmer, and Deacon Rawson Harmon. As the flag was drawn off, Mr. Charles Theron Brown, grandson of the first minister, placed a wreath upon the memorial, for which no one had given more self-sacrificing, loving labor. (Previous to the program Mr. Brown and Mrs. Dow had placed wreaths upon the graves of Rev. Brown and Deacons Blackmer and Harmon). Then as the audience stood uncovered, at reverent attention, Mrs. Dow and Mr. Brown, placing their right hands upon the boulder, Mrs. Dow said in dedication:

"And now in the beauty of the sunshine, by the side of the last resting-place of our beloved dead, in the presence of these witnesses and that greater company of the unseen and the eternal, we do humbly and reverently dedicate this memorial to the memory of the blessed church which once lifted its spire heavenward from this place; to the memory of the consecrated men and women who here loved and labored and have entered into the Rest Eternal, and, reverently, to the honor of the Great Head of the Church Universal whose presence here has made this place holy ground. God make us worthy our heritage."

Turning to Judge Hebbard, standing at the other side of the Boulder, she continued:

"Mr. President of the Cemetery Association, on behalf of the Committee in charge, I place this memorial in your keeping. Guard it faithfully and carefully as a sacred trust that it may be passed on safely to our children's children as a sacred symbol to them forever, of the faith of their fathers in the God of the universe and his Son our Lord and Saviour, Jesus Christ. 'And Samuel placed the stone midway between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.'"

In acceptance Judge Hebbard said:

"Mrs. Dow, Members of the Board of Trustees of the Belcoda Cemetery Association:—

"It is with a feeling of gratitude and a deep sense of responsibility

that we accept from your hands this beautiful tablet in commemoration of the historical Belcoda Baptist Church, upon whose foundation this Memorial has been erected. Speaking in behalf of the Board of Trustees, I wish to assure you that we shall always devote ourselves to its care and protection, and that we will constantly endeavor to promulgate those ideals for which it stands.

"It is peculiarly fitting that such a tablet should come to this or any other similar organization at this time. Dark indeed would be the outlook for us and for all the world were it not for those principles, those teachings, those precepts which were so faithfully taught upon this sacred spot during the life-time of those who came before us. But with this tablet to remind us of all that they stood for, with all that they have handed down to us for our inspiration, and with a firm trust in the Great Power which they worshipped, we can steadfastly look forward with faith and hope for the future.

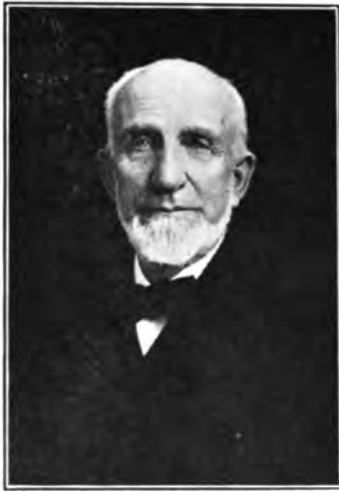
"We thank you and your committee for the time and labor spent by you in perfecting, erecting and presenting to us this tablet, and we receive it with gratitude, and we again assure you that it will always be the object of our most earnest care."

Rev. Glen Ewell, great grandson of Deacon Jirah Blackmer, made the dedicatory prayer in these words:

"We have come here today, O God, because we recognize Thy hand in all things. We acknowledge Thee as our Creator, our Preserver, and our Sustainer. We come to thank Thee for all the revelations of Thyself that Thou dost make to the children of men. We thank Thee for the supreme revelation that was made in Jesus Christ. Since Thy holiness demands that no sinful man may see Thee and live, we offer our grateful thanks for Thy abounding mercy that sent Thy Son to mirror to men the very nature of God. We thank Thee for the revelations of the will of God as reflected to us in the lives of holy men and women who walk close to Thee. All through the ages there have been these beacon lives that have constantly drawn the vision of wayward men up to the source of all righteousness, even to God. And today, we have assembled here to add our small measure of remembrance and praise to those faithful sons and daughters of God, our ancestors in the body and in the faith, who well and truly labored here. We thank Thee for their noble lives; for the high standards of uprightness, of honesty, of generosity, of Godliness, of good citizenship that they established by their lives in this community. Do Thou grant, in abounding mercy, that we, their descendants, may be true to the trust that they committed to our hands, and may we not hand it on to those who follow us diminished nor tarnished because of our trusteeship.

"It is little that we can do or say to dedicate this place. It is already dedicated by those who have gone before. But may it be that this memorial that we this day unveil, may be a silent but effective witness for generations to come of what was thought and done here. As these faithful followers of Thee sought to live God-like lives, may this memorial turn the thoughts of all who behold it to a like desire. May it not have been reared in vain, but may it for many years stand to point the hearts of men who see it to the things that are above—the really essential things of life.

"And so, to this end, bless all the exercises of this day, and grant that when the life work of those who this day stand on this



REV. VOLNEY A. SAGE.

Rev. Volney A. Sage.

"The Sage family were Wheatland pioneers. In 1807 John Sage located north of Belcoda a little more than a stone's throw. He threw open his log cabin for the accommodation of the traveling public. His hostelry was the only one between Caledonia and Riga. The house had two rooms below and a low chamber. Many a weary, worn traveler on his way to his Canaan in Riga, would set out his own food, which he, as was the general custom, always carried with him, at Sage's table, and with a glass of cider, or a good cup of strong coffee provided by Mrs. Sage, satisfy his appetite, and then lie down upon a bed and enjoy a rest beneath the roof. When the tide of emigration ceased to flow, Mr. Sage gave attention exclusively to his farm, upon which he remained until his death." From Everts, Ensign & Everts History of Monroe County, published in 1877.

ively to his farm, upon which he remained until his death." From Everts, Ensign & Everts History of Monroe County, published in 1877.

Mr. John Sage's son, Martin, inherited the homestead where he spent his entire life. He was an active and honored member of the Belcoda church. Mr Allen Sage, another son of the pioneer, purchased a farm in Beulah, a short distance to the westward, where his son, Rev. V. A. Sage, was born.

Mr. Charles Theron Brown.

Mr. Charles Theron Brown, son of General Theron and Ann Hammond Brown. The last convert baptized into the church (May, 1863). One of the most enthusiastic members of the Boulder Committee in which he rendered yeoman service. All the labor was under his direction, no small part of which was the work of his own hands.



MR. CHARLES THERON BROWN.

hallowed spot shall have ended, that we may all hear the 'Well done, good and faithful servant; enter thou into the joy of thy Lord,' and so, throughout a never ending world may we worship and praise Thee, with those who have gone before, through Jesus Christ, our Lord. Amen."

After singing by the quartette, Rev. Ewell, who presided, introduced Rev. Volney A. Sage of Clifton Springs, who was baptized into the church in 1853. Rev. Sage's historical and appreciative address was entitled

"BELCODA.

"There has ever been a tendency, more or less universal, among men to mark historic spots, fix land marks, erect memorials and monuments. This has been largely in connection with wars and with national events and changes. At the place where the Israelites crossed the river Jordan on their entrance into the promised land a pile of twelve stones, small boulders doubtless, was left to mark the spot. Years after a signal victory over the Philistines was kept in remembrance by setting up a stone where the battle occurred and calling it Ebenezer. In these days this custom of erecting memorials is being revived and emphasized—notably by the G. A. R. and the D. A. R. organizations. It is well that this should be so.

"But why should not religion have its monuments? Why should not a church that has wrought nobly for God and men be kept in remembrance by some enduring token that men can see and be inspired by? Let us remember that religion is the mightiest force in human life and activities, influencing us more profoundly than any other feeling or impulse. Let us remember that of all organizations a Christian church is the greatest, most important, most far-reaching, most noteworthy. It was a fine instinct, a worthy impulse that led to the erection of this boulder which we dedicate today. Right nobly has the committee in charge of the matter done its duty.

"The Belcoda Baptist Church was eminently worthy of such a memorial as this. For it was and is a witness to the power of a real gospel. Its ministers or pastors preached, and its members believed in, an inspired Bible, God's word in a unique sense, a book that was to them a 'Thus saith the Lord.' They believed in Jesus Christ as the Son of God, accepted the facts of his supernatural birth, his miracles, his literal resurrection from the dead. They believed that sin was something more than a misfortune that might be escaped by virtue of natural development; they believed that it was guilt in the sight of God and must be cleansed away by the blood of Christ: They believed in a real atonement. They believed in a real hell and a real heaven. In a word, their faith was a real and positive one. One faith that was once for all delivered to the saints.

"Hence the work of the Belcoda Baptist Church was a real work. It produced results in regenerated manhood and womanhood that have abided. You can not build a business block or a palace on a fog-bank however dense the fog may be. And you cannot build abiding character on negations. The men and women who grew up in the Belcoda Church had a positive faith that produced positive results, and that has been transmitted to descendants who because of it are doing noble work for God.

"Again, the Belcoda Baptist Church succeeded to a large extent in solving the problem of the country church. It lived its life and did its work before this problem came consciously or prominently to the front. It did not speculate or theorize about it, but simply went ahead and did it. It was a community center and dominated the life and action of the people for miles around it. There was one season when the church bell was rung at the noon hour every week-day as a signal to quit work and go home to dinner. In other ways this church was a social center. But, more particularly, the church was a religious center. The people for miles around believed in it, looked to it for religious instruction, and were profoundly influenced by it.

"Yet again, and because of what has been said, the Belcoda Baptist Church is a proof of the real dignity and importance of the country pastorate. To lead such a church as this was, to inspire its activities, to direct its energies, to help make possible the work it has done and is doing, is no light or mean task. H. K. Stimson, W. W. Everts, S. M. Bainbridge, not to mention others that preceded and followed them, did the best work of their lives in Belcoda. And the fine culture and ripe character, and beautiful life of such a pastor's wife as Mrs. Everts was not thrown away in Belcoda.

"Yet again, the Belcoda Baptist Church is an illustration of the essential immortality of real life. Belcoda is not dead. This Boulder is not a gravestone. Belcoda is yet alive in the three daughter churches that have sprung from it—Churchville, Clifton, Mumford; it still lives in the two institutions at Rochester, the University and Theological Seminary, into the foundations of which it put thousands of dollars and much prayer and solicitude; it is yet alive in the large numbers of consecrated men and women that have drawn from its life and teachings so much of their inspiration and power, and who in so many ways and places are doing abiding work for Christ. And Belcoda will live when we who are assembled here today shall lie in the dust.

"I congratulate the movers of this enterprise, the committees who have so faithfully and efficiently accomplished the task assigned them, and all who have in any way helped make this occasion a success."

The following address was then delivered by Rev. Dr. J. W. A. Stewart, Dean of the Rochester Theological Seminary:

"Mr. Chairman and Friends:

"It is to me an unusual pleasure and privilege to be here, today, and to have a part in the dedication of this memorial stone. We are all rejoicing in this glorious day of sunshine and warmth, and it must be a pleasure to every one here to see so large an assemblage and to be present on so significant an occasion. I congratulate the committee, of which Mrs. Dow ought especially to be named, on the splendid success which has crowned their endeavors.

"Three things come to my mind today, to which I would call your attention:

"One thing is a thought which is doubtless in all our hearts and minds, and that is the thought of the inheritance which is ours, coming to us from those who formed the Belcoda Baptist Church and who were identified with its worship through the years of its existence. This large gathering is a witness to our appreciation of the value of that inheritance and to what the influence

of those men and women of three generations ago still means. We all know perfectly well that we take up this human life of ours, not as beginners, but as inheritors from those who have gone before. The material accumulations of the world are handed down from one generation to another. Each generation is enriched by the wealth which has been made by previous generations. This accumulated wealth, be it houses or lands or money or whatever it may be, is generally handed down from parent to child: It continues along the line of the family. But material inheritance is not all. There are also the great and the still richer accumulations in the realms of the moral and the spiritual. When we begin life, we do not begin in utter poverty and limitation; we do not have to acquire all moral principles and religious faith for ourselves, but there are awaiting our possession and use the principles, the ideals, the customs, the great religious beliefs, the inspirations and hopes which have been accumulated by the earnest men and women who have preceded us, the men and women of all past generations. How much in the highest realms, of the moral and the spiritual have you who are here today inherited from the men and women of the Belcoda Baptist Church! Your lives are ennobled, inspired, made wise and strong because you are the children of those who once gathered on this spot to praise and to pray and to hear the word of God. And what is our duty in relation to this great inheritance from the past? Surely it is not to diminish it, not to squander it, but to prove worthy of it, to live nobly because it is ours, to still further advance its worth, and as it was handed down to us so to hand it on to those who come after us. You rise up, today, and bless the memories of those who once made the Belcoda Baptist Church. In coming years there should be many who will rise up and bless your memories.

"Another thought that is naturally suggested is that of the changes which the years bring. In how many ways life is different today from what it was when this church stood here in its strength and influence. In how many ways our home life has changed; how the standard of living has advanced, standard of comfort and of economic plenty. How simple were the homes and the fare of our grandsires. Some of us can look back to the days of our childhood and we are impressed by the simplicity and limitations of our home life in those early days, in contrast with the abundance and almost luxury of that life as we live it today. And life outside the home has changed. In the schools; in business and commerce; in the great industrial world; in transportation and travel; in the commercial world; how marvelously things have changed and advanced. Not long ago the bicycle craze was with us. That came and passed away, and now it is the automobile; and how many of our people there are who would think themselves very much limited and behind the times if they had not their automobiles. And things have changed in the church and in religion also. Customs do not remain exactly the same. Religious opinions undergo development. We think and we act in a good many ways in the great realm of religion differently from what our fathers did. This is inevitable. The passing years are bound to have their effect upon everything human. But that is only one side of the truth, and the other side is that amid all these changes some things abide. There are things which abide in the realm of religion. There are great truths which stay with us from generation to generation. The man who found and brought this feldspar stone here, declared that upon its solid foundation it would last until the day of judgment and a year after. There are truths in

religion which will last until the day of judgment and a long time after that. There are eternal verities upon which the soul can build with confidence and with no fear of change. These are the truths we all want to know; they concern the significance of the human soul, the reality of God, our direct personal relation to God, God's unveiling of himself in Christ, the hope of eternal redemption. Upon truths like these we want to build our faith, our characters, our hopes. No fear of these truths giving way. These are the truths which give life to the soul, which bring us into immediate fellowship with the Eternal One.

"Just one thought more: We are met here, today, in a strange time. Our country has entered a great world war. I wonder if we all realize this as we ought. Doubtless we shall realize it. It will come home to us in more ways than one: In our taxes, in the giving of our sons, and in still other ways. This is Memorial Day, commemorating the citizens of these Northern State who gave their services and their lives in the great Civil War. And now, after more than fifty years, we are in a state of war again. This is a serious undertaking; but we are following the path of duty as a nation, in entering upon it. I heard one say, not long ago, that there never was a good war. I do not agree with him. Was not the war for independence a good war? Was it not worth while to fight through that war, that the American republic might exist, that we might be here, today, a great, leading nation among the nations of the world? Was not our civil war, whereby the nation was preserved and the slave set free, a good war? If it had to be done again, would we not enter upon that war now? Yes, there is such a thing as a good war; a war whose aims are so great and noble, so vital for the well-being of mankind that it is worth all it costs. And for us as a nation we are now entering upon another good war: A war for liberty, for democracy, for the rights of nations, for the upholding of the laws of God and the rights of men.

"The idea that we have entered upon this war simply at the call of the munitions makers and in order that a few bloated fortunes might be enriched still more, that capitalists might have their way, that idea is a libel on the American republic which ought not to be allowed to pass. People who talk that way have forfeited their claim to the rights of American citizenship. The idea is beneath discussion. If we have not entered upon this war for a high and holy purpose, God pity us as a people. There is a power in Europe which has asserted itself against the laws of God, the rights of nations, which has been guilty of untold atrocities against human life and the most sacred things in life, which boasts that it is fit to guide the world, to be the model for all the nations and to determine terms of peace for mankind. Against that power, with all the unspeakable crimes of which it has been guilty, we as a nation have entered into war along with the other nations which are resolved that that power shall not have its way. This is a good war, a holy war, a war for the coming of the kingdom of God, and there can be no real security for democracy, and no true abiding peace for the world, so long as any power is guilty of such presumption and of such crimes. And so I call upon you today to possess a genuine patriotism, to prove yourselves worthy sons of the men of the Belcoda Baptist Church who in the days of their country's need were ready to sacrifice treasure and life itself that the nations might be triumphant.

"This is a day to be remembered. The remembrance of this occasion, the dedication of this memorial stone, will not pass away

from the minds of those present for years to come. The influence of the Belcoda Baptist Church is here revived and intensified, today, and from this occasion we shall go back to our homes and to our work with a new sense of duty, a new devotion of ourselves to our country, to the cause of our common humanity and to the service of God. Again I most heartily congratulate the committee who have had in charge the placing of this memorial stone, for the great success which has crowned their endeavor, and for the success and the deep significance of this celebration."

Fraternal tributes were brought from the Clifton Church by Rev. John A. Hamstra; from the Mumford Church by Rev. Gordon Palmer, and from the First Baptist Church of Rochester by the Honorable Harvey F. Remington.

The band and the quartette interspersed the exercises with appropriate music, leading the singing of "America" and "Auld Lang Syne" by the audience, at the end.

The closing prayer and benediction were given by Rev. J. D. Merrill, who as a young man had frequently preached in the old church and more than fifty years before had found and taken his bride, one of its members, from a home within sight of the Memorial. She was one of the most deeply interested people present.

In closing the band played the Star Spangled Banner, most appropriately—for the country had just entered into the great world war in which many representatives of Belcoda were to take a part, just as their forebears had fought valiantly in the three decisive wars of America's history: 1776, 1812 and 1861.

Refreshments were served by the ladies of the Mumford Baptist Church and the people lingered to renew old acquaintances, to examine and take pictures of the boulder—a number of which appear in this history—and to enjoy the rare beauty of the scene.

"This was the end of a perfect day."

Mrs. Mudge's letter is given in full. The poem, despite its personal touch, the editor feels must have a place in this memorial. How fine it is! Remember the writer was received into the church seventy years before! and before its altar she was married in 1848.

"51 Field Street,
Rochester, N. Y.

"My dear Mrs. Dow,

"It is with tearful regrets that I am denied the pleasure of standing on the old home ground, but I will be with you in spirit on that day.

"This I send you is just a personal tribute for yourself. So with love, and near to you in heart, I am

Sincerely,
"CLARA A. MUDGE.

"May 26, 1917."

"To all who gather here, today,
We cordial greetings send.
To her who brought all to pass
Our grateful thanks extend.

THE BELCODA BAPTIST CHURCH

"To us this is a hallowed spot,
Where scenes of long ago
Come rushing back on fleetest wing
Like tidal ebb and flow.

"Our dear ones lying over there
Have peacefully long slept,
And once the old church shadow
Its constant vigil kept.

"But Time with his relentless hand
Brushed all these things away.
Sweet memories yield not, but hold
As long as here we stay.

"This old rock, all fast and firm,
A sentry by the way
To point to all the passers-by
For what it stands today.

"Farewell; not all who stand here now
Will meet here evermore,
But may we all clasp hands again
Upon the other shore.

"CLARISSA ARMSTRONG MUDGE."

"In Honor of the Unveiling and Dedication of
the Boulder Marking the Site of the
Belcoda Baptist Church.

"We gather, today, from near and afar—
Descendants and friends of old pioneers
Who early, into the wilderness came
To build and pave a smoother way for those
Who after dwelt in luxury and wealth.

"Fond recollections of those other days
Well up in hearts that bless their fathers' deeds.
A century and more have past away
Since ring of sharpened axe prepared the way
For future generations' fair abode.
Their labors crowned with satisfaction deep,
Made great amends for sacrifice of strength.

"We bless the day when holy instincts moved
Our sires to build a 'house of worship' here,
Therein to praise the Lord—for mercies shown,
For strength to bear the burdens of the day.
We seem to hear the call of Sabbath bell;
And there, within the sacred walls enclosed,
The goodly man of God proclaimed the Word,
And voices rang, in loud, exultant praise,
While sweet communion filled their very souls.

“Today we honor the departed ones
 Who gave their lives, their hopes for future weal,
 That we might reap the benefits supreme.
 Now all are gone—and those who live today
 Are bearing now the burdens they laid down.

“Fitting it is that we unveil, with care,
 This tablet to their memory so dear,
 This boulder which, for countless ages past,
 Has stood the stress of Time's relentless hand,
 Prepared, eventually, to mark the site
 Where stood Belcoda Baptist Church of yore.

“Hail! friends, and clasp each other's hands, today,
 For 'Auld-lang-syne,' and praise Jehovah's name,
 In full acclaim, for all that earth holds dear.
 And may our crowns in Heaven clearer shine
 When we at last shall meet to part no more.
 May children's children, as they gather here,
 Revere and cherish this historic spot,
 As long as earth revolves in endless space.

“LUCY HARRINGTON JOHNSON.”

Mrs. A. B. Johnson, of Caledonia, N. Y., is a daughter-in-law of Deacon W. C. Johnson who administered the last communion in the church.

The following letter was sent a local paper in appreciation of the kindly assistance of the people who had helped make this a most beautiful and memorable occasion:

“My dear Mrs. Collins,

“I wish it were possible to express to all the kind people in the homeland how deeply the Belcoda Boulder Committee appreciate all the help they rendered in making Dedication Day so comfortable, so pleasant, so successful. The beautiful helpful spirit shown was a joy to those of us who had the matter so closely at heart. It gives me great pleasure, therefore, to acknowledge publicly the debt of gratitude we feel, inadequate though the expression must be. We wish particularly to thank the Caledonia Band for their spirited and appropriate music which added so much life and zest to the occasion. This free-will offering of their services shows a fine spirit, a willingness to share their gift of harmony, making it a means of service and devotion as well as a pleasure, and we do not forget how much we owe Mr. Bostwick for making their presence possible. The Messrs. Johnson and Mr. Booth were so helpful in transporting our guests to and from the station, they rendered a service very deeply appreciated.

“To the gentlemen who brought us their gift of song we are especially indebted, particularly to the young minister who made the journey from Michigan purposely to do his part. The singing of the quartette was a great help and a great addition to the program.

“It was most kind in Mr. McNaughton to loan us his chairs and Mr. Sabin to loan the dishes. What an addition to the comfort they made. And Mrs. Farmer's wreaths—the mementos which Mr. Charles T. Brown and I had the reverent honor to place on the boulder and

on the monuments of the first minister and the first deacons—how finely significant they were: Evergreen for memory, laurel for the service that is deathless. Mrs. Farmer not only acceded to our request most kindly but her work evinced an appreciation of the symbolic unusually fine.

"How can I adequately express our obligation to the ladies of the Mumford Baptist church for the delicious coffee and refreshments that were so welcome at the close of the beautiful afternoon. Miss Harmon, Mr. and Mrs. Smith and those of the committee were most indefatigable; they added greatly to the pleasure of the social reunion. It was a fitting recognition by the daughter church of the nourishing mother to whom she owed her existence, the mother who finally gave herself to her offspring when in deep sorrow she closed her own home doors.

"It seems almost invidious to mention names when everyone was so kind. To each one is the committee grateful. Their reward must be as is the reward of all to whom the great privilege was given, the privilege of showing in any way their appreciation, not only of the historic church with its remarkable record, but of the consecrated men and women whose labors and prayers have made that spot forever holy ground. They do not need our homage but our own souls need the ability to recognize and to appreciate the Christian lives, the devotion and self sacrifice of those into whose labor we have entered—lest we forget. Again with gratitude to each and all,

"HARRIET BROWN DOW."

The old church has become only a memory, but its soul is deathless. Its influence lingers in many lives, an influence generations yet unborn will feel though they know it not, an influence whose width and depth only eternity can fathom. In the City four square will its measurements be given; as in the Church of the First Born, countless will rise up and call it blessed.

THE END.

APPENDIX.

These resolutions heavily bordered with black were sent to the families of Mr. Blackmer and Mr. Garbutt:

**Extract from the
Proceedings of the Board of Supervisors
of Monroe Co.**

By Mr. McNaughton—

WHEREAS, Jirah Blackmer and William Garbutt, late of the town of Wheatland and former members of this Board, have departed this life since the annual session in 1866; and

WHEREAS, The loss of two citizens, who, for so many years were prominent and foremost in every enterprise identified with the permanent good of our county—who filled positions of trust and responsibility with honor to themselves and credit to those who entrusted grave and onerous duties to them—deserves, and should receive from this Board a recognition of the respect with which we hold their memory. Therefore,

RESOLVED, That in the death of JIRAH BLACKMER we deplore, in common with the town in which he lived, the loss of a faithful public servant, a safe, judicious and candid counselor, an upright citizen, a devoted, earnest and sincere Christian.

RESOLVED, That the life of WILLIAM GARBUTT was signalized for industry, unsullied virtue and strict integrity—a life, the object of which was to improve the agricultural interests of this county and of the state—to extend the advantages of education—to establish civil and religious liberty—to ameliorate the condition of the laboring classes—to make life happy for his family and those around him.

The Preamble and Resolutions were adopted unanimously, and a copy thereof ordered to be tendered to the families of the deceased.

Adopted.

MATTHEW G. WARNER, JR., Clerk pro tem.
February 13th, 1868.

CONTRIBUTORS TO THE BOULDER.

Arnold, Mrs. Anna	Wichita, Kansas.
Avery, Mrs. C. P.	Le Roy, N. Y.
Blackmer, Walter S.	Salisbury, N. C.
Brown, Charles Theron.	
Brownell, Mrs. W. A.	Keokuk, Iowa
(In memory of Deacon Chester Brown).	
Brownell, Mrs. Emma Warner	East Orange, N. J.
Buchanon, Mr. Stuart	Grand Rapids, Mich.
Calhoun, Mrs. Clara Shurtz	New York City
Chapman, Mrs. E. J.	Rochester, N. Y.
Christie, Mrs. Mary Remington	Mumford, N. Y.
Dean, Mrs. Olive Kendall, In honor of Miriam Wolcott Harmon	
(Mrs. Rawson Harmon, Jr.)	
Dewey, Mrs. M.	Oneida, N. Y.
Dow, F. F.	Rochester, N. Y.
Dow, H. B.	Rochester, N. Y.
Edwards, Mrs. John Turner	Chicago, Ill.
Emens, Miss Etta	Rochester, N. Y.
Flinn, James and sister, Mary	Detroit, Mich.
Geddes, Mrs. Louise Griffin	Elgin, Ill.
Goddard, Mrs. Antoinette Harmon	Washington, Ill.
Harmon, Miss A. D.	Glen Ellyn, Ill.
Harmon, Mr. E. M.	Le Roy, N. Y.
Harmon, Mrs. George, and family	Rochester, N. Y.
Harmon, Harry B.	Rochester, N. Y.
Harmon E. E.	Belcoda, N. Y.
Harmon, May B.	Los Angeles, Calif.
Harmon, Ralph	Hightstown, N. J.
Harmon, Rawson	Detroit, Mich.
Harmon, Mrs. Martha Keeny	Le Roy, N. Y.
Hebbard, Hon. D. C.	Rochester, N. Y.
Hebbard, Charles	Rochester, N. Y.
Hebbard, Miss Katharine	Beulah, N. Y.
Hosmer, Sidney A.	Bergen, N. Y.
Hurley, Mrs. Jessie Skinner	Le Roy, N. Y.
Mac Kee, Mrs. Angie Buchanon	Grand Rapids, Mich.
McPherson, Mrs. Lucy Harmon	Lawrenceville, N. J.
Merrill, Rev. J. D.	Rochester, N. Y.
Mosher, Mrs. Burton	Jackson, Mich.
Mosher, Mrs. Eugene	Hillsdale, Mich.
Mudge, Mr. A. W.	Rochester, N. Y.
Munger, Mrs. Octavia	Detroit, Mich.
Newman, Mrs. Fannie	Emporia, Kansas.
Nusbaumer, Mrs. Elsie Harmon	Oakland, Calif.

Olmsted, Mr. Allen S.	Buffalo, N. Y.
Palmer, Miss Lois	Churchville, N. Y.
Perrine, Mrs. Folsom	Princeton, N. J.
Preston, Mrs. Frances Folsom Cleveland	Princeton, N. J.
Phelps, Mrs. Merton	Caledonia, N. Y.
Rice, Mrs. Frank Justus	Buffalo, N. Y.
Rogers, W. H. H.	Rochester, N. Y.
Reed, Dr. Boardman	Alhambra, Calif.
Sage, Rev. V. A.	Clifton Springs, N. Y.
Sage, Mr. Frank	Rochester, N. Y.
Shurtz, Mr. H. E.	New York City.
Skinner, Miss Celia	Le Roy, N. Y.
Stone, Mrs. Calista	New Britain, Conn.
Torney, Mrs. Claribel	Caledonia, N. Y.
Vallance, Mrs. Marian Hebbard	Beulah, N. Y.
Warren, Mrs. George M.	Spring Valley, Minn.
Waterall, Mrs.	Houlton, Me.
(Mrs. Waterall's first husband was a son of Deacon Elisha Harmon.)	
White, Mr. Richard E.	Rochester, N. Y.

Addenda - Hannah Alvested Brown be-
longed to an old New Eng. family. Mrs.
Sally Nash Brown was also of early Am-
erican & Revolutionary lineage. She was
a woman of great force of character, well
educated for her day, intensely religious,
mildly a ready pen - she was, also, it
is said, an eloquent speaker on
religious topics - the only woman
even in the Baptist Church, so
ahead of its contemporaries, that
a woman would be expected to dis-
cuss in public.

No. 46. ~~Prof~~ Mrs. Miriam Wolcott
Starnon, wife of Deacon Rowen
Starnon, Jr. (General Starnon)
was a woman of mental vigor
and attractive personality,
a fitting representative of the
fine old family of Wolcott. She has
furnished many men & women
of great usefulness to the Republic,
including a distinguished Colonial
Frisson & a signer of the Decla-
ration of Independence -
& the Nashes were an established, long
on family whose the women would expect

