

CENTENNIAL
ANNIVERSARY

OF THE

HOMER BAPTIST CHURCH

OF

HOMER, NEW YORK

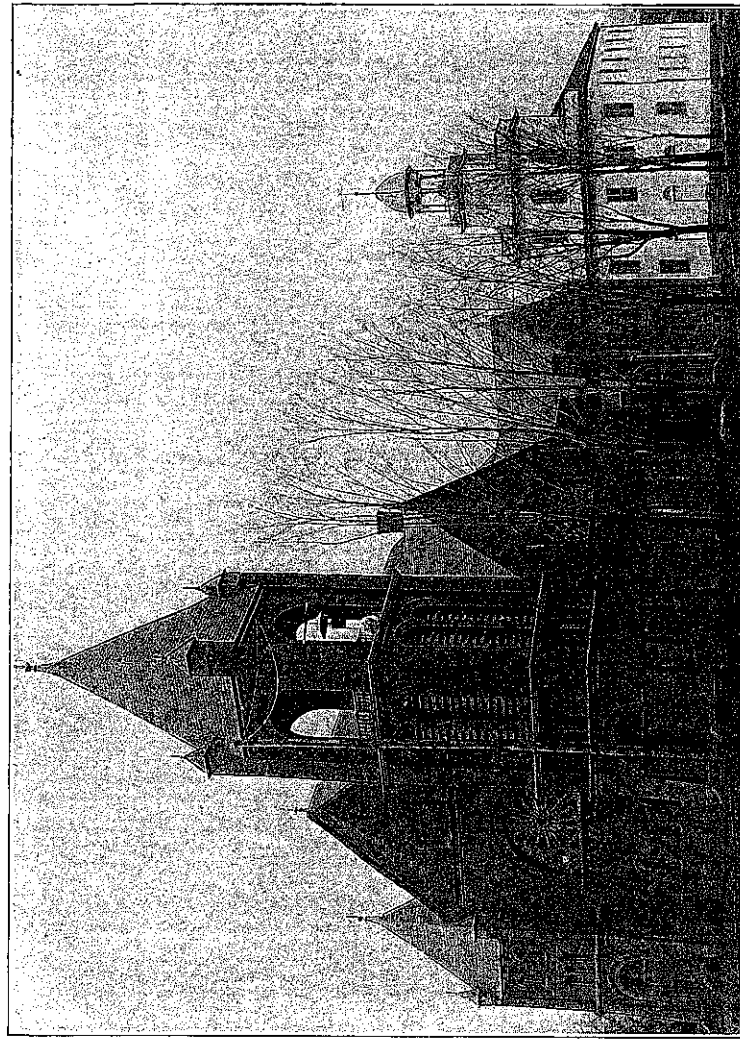
September 25-27, 1927

1827 - 1927

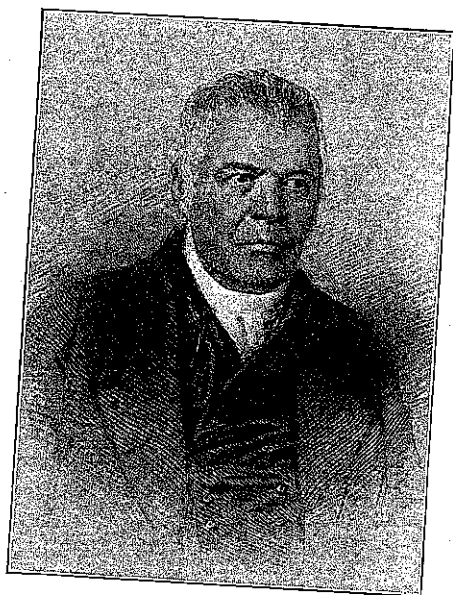
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HOMER BAPTIST CHURCH—Erected 1893. Old Church Building Erected About 1827



REV. ALFRED BENNET
The First Pastor
1827—1832

The Rev. Alfred Bennett was born in Mansfield, Connecticut, September 26, 1780.

He united with the church in Hampton, Connecticut, in February, 1800.

In November, 1802, he was married to Rhoda Grow, daughter of Deacon Thomas Grow of Hampton, and in 1803 removed to Homer, N. Y.

He was ordained June 18, 1807, and became first settled pastor of the Homer church (now Cortland First) and later of the Homer Village Church.

In 1820 he organized what, so far as known, was the first Young People's Missionary Society in the Baptist denomination of the United States.

He was a member of the Board of Directors of the Hamilton Baptist Missionary Society, now The Baptist Mis-

sionary Convention of the State of New York, from 1810 to 1851, and one of its pioneer missionaries.

He early became a member of the Board of the Foreign Missionary Society and in 1832 resigned the pastorate of the Homer church to become its first Field Secretary, a position which he held during the rest of his life.

He was officially connected as an advisor with most of the benevolent institutions of the Baptist Denomination. At the time of his death, May 10, 1851, he was President of the New York Baptist State Convention and first Vice-President of the New York Baptist Union for Ministerial Education.

"His last public effort, before any considerable body of his brethren in the ministry, was November 4, (presumably 1850) when he preached the first annual sermon before the New York Baptist Union for Ministerial Education, at the opening of the University of Rochester—an institution of which he was one of the most generous founders, and in which to the last he took the liveliest interest."*

**Memoir of Rev. Alfred Bennet, by H. Harvey.*



REV. ALBAN H. Mc KNIGHT, PASTOR

OUR
PRESENT
MINISTERS



MISS RUTH W. RANNEY
Foreign Missionary
INSEIN, BURMA



MISS ELIZABETH ALLPORT
Home Missionary
GUANTANAMO, CUBA

PROGRAM

OF THE CENTENNIAL CELEBRATION, SUNDAY,
SEPTEMBER TWENTY-FIFTH, TO TUESDAY,
SEPTEMBER TWENTY-SEVENTH

SUNDAY

10:30 A. M. Service in charge of pastor, Rev. A. H. McKnight.

Special music in charge of Miss Edythe Ring, Musical Director, with Mrs. W. H. Foster, Organist. Centennial sermon by Rev. Harvey W. Chollar, of New York City. Mr. Chollar went from this church into the ministry. His Grandfather was one of the founders of the church, and his father one of its most influential members.

11:45 History of the Sunday School, Miss Helen Gates, Historian.

3:30 P. M. Memorial service in the cemetery for missionary workers buried there who were members of the church.

Address by Rev. Robert E. Farrier, D. D., of Syracuse, State Director of the Board of Missionary Cooperation.

7:30 P. M. Union service in which the village churches and neighboring Baptist churches participated.

Speaker, Mrs. Helen Barrett Montgomery, of Rochester. Former president of the Northern Baptist Convention and the Woman's American Baptist Foreign Mission Society.

Special music in charge of Miss Ring, Prayer by Rev. W. H. York.

MONDAY EVENING, FRATERNAL NIGHT

Rev. A. H. McKnight, Presiding.

7:30 P. M.

Greetings from the village churches by Rev. John A. Harrar, pastor of the Congregational church.

From the Mother church by Rev. George L. Cutton,
Pastor of the First Baptist church of Cortland.
From the Association by Rev. Mark Rich, Groton,
N. Y., Moderator of the Association.
Address—"Adventurous Christianity," by Rev.
J. D. Morrison, Pastor North Baptist Church,
Camden, New Jersey.

TUESDAY EVENING, CHURCH NIGHT

5:00 P. M. Social Hour.
6:15 P. M. Fellowship Supper.
7:30 P. M. Letters from former pastors and others.
Church History, Mrs. Benjamin Starr, Historian.

TOASTS

"Yesterday and Today"—Former pastor, Rev. Benjamin
L. Herr.

"Tomorrow"—Rev. A. H. McKnight.

Prayer of Rededication—We, the people of this church and
congregation, compassed about with a great cloud
of witnesses, grateful for our heritage, remembering
the sacrifices of our fathers, confessing that apart
from us their work cannot be made perfect, do ded-
icate our lives anew to the worship of God, to the
leadership of Jesus Christ, and to the Christian ser-
vice of men as we enter a new century in this, our
beloved church. Amen.

Doxology.
Benediction.

Inscriptions on Church Windows

The Large Front Window Has Three Inscriptions.

First—"In Memory of Rev. Alfred Bennet 1780-1851, First
Pastor of this church. A faithful Minister of Jesus
Christ, and his wife, Rhoda Grow Bennet 1780-1874."

Second—(for brother of Pastor).

"In Memory of Deacon Asa Bennet, 1778-1825, and
his wife, Chloe Grow Bennet, 1773-1862, and of their
son Asa Bennet, 1814-1842, appointed to a Burman
Mission."

Third—(for son of Pastor).

"In Memory of Rev. Cephas Bennet, 1804-1885, and
his wife, Stella Kneeland Bennet, 1808-1891, for fifty-
five years Missionary to Burma."

Fifteen Small Windows bear the following inscriptions:

1. "In Memory of Andrew Burr, by his Daughter, Hep-
zibah."
2. "In Memory of Deacon Jacob Thompson Stone, 1803-
1884, and his wife, Mary Bennet Stone, 1806-1887, by
their children—Seymour Henry Stone, Amelia Stone
Quinton, Lucius Bennet Stone, George Whitefield
Stone."
3. "In Memoriam Rev. Hezekiah Harvey, D. D., Pastor
1849-1856. Presented by Lavinia S. Chittenden."
4. "In Memory of T. D. Chollar, Deacon 1847-1889, By
his children.
5. "Deacon E. P. Stickney."
6. "In Memory of Thomas Stone 1778-1842, and his wife,
Mary Webb Stone, 1782-1820. By their daughter,
Deborah Stone Kendrick."
7. "In Memory of Thomas Chollar, Deacon for thirty-
three years. Presented by the children of his son,
I. N. Chollar."
8. "In Memoriam Alvah Howe. Presented by his daugh-
ter, Amanda Wadsworth."
9. "In Memoriam Charles H. Wheadon and his wife,
Cordelia G. Wheadon."

10. "In Memory of Deacon Joel Gates, by his Widow and Children."
 11. "In Memory of Deacon Ethel Benedict, by his Widow."
 12. "A Tribute to Deacon Heman H. Sanford, L.L.D., by Lavinia S. and Catherine Chittenden."
 13. "A Tribute to Rev. George H. Brigham, Pastor 1859-1866, by Catherine Chittenden."
 14. "In Memoriam Deacon Darius Webb Stone, by his Widow and Children."
 15. "In Memoriam Rev. S. S. Day and Wife, Founders of the Telugu Mission, India."
- On Study Window, "Rev. DeWitt D. Forward, Pastor 1891. 'Take Heed unto Yourself to Feed the Church of God'."

Honor Roll

Ministers who have gone out from the Homer church and dates when they were licensed:

Rev. Charles D. Wait	-----	
Rev. Chauncy Darby	-----	
Rev. E. S. Gallup	-----	Jan. 4, 1847
Rev. Lark S. Livermore	-----	Nov. 4, 1848
Rev. Erastus H. Burr	-----	Aug. 5, 1849
Rev. Orlando B. Stone	-----	July 16, 1850
Rev. Joel Townsend	-----	
Rev. Wayland Pettingill	-----	Dec. 17, 1865
Rev. Otis Darby	-----	Jan. 2, 1890
Rev. Harvey W. Chollar	-----	Sept. 25, 1890
Rev. Herbert Martin	-----	Sep. 3, 1891
Rev. Gustav Knepka	-----	
Rev. Rolland W. Spencer	-----	

Men who have been licensed by the Homer Church:

Asa Bennet	-----	1840
Ira Hill	-----	1856
Almon C. Bacon	-----	1854
George R. Pierce	-----	1858
D. Sheldon Fletcher	-----	1876
Franklin L. Barker	-----	1894
Benjamin Starr	-----	1925

Missionaries who have gone out from the Homer Church:

Mrs. Rowena Clark Day, Wife of Rev. S. S. Day.
founder of the Telugu Mission.
Miss Mary M. Day, Telugu Mission, South India.
Mary E. Bennet Whittaker, Wife of Rev. Daniel Whittaker, Burma.
Afterward Wife of Thomas S. Ranney, Missionary Printer.
Miss Ruth W. Ranney, Burma, Now member of church and supported by it.
Rev. Alfred Bennet, Senior Agent American Baptist Missionary Union 1832-1851.
Almon C. Bacon, Founder and President of Bacone

College, Bacone, Oklahoma, 1880-1896.
 Miss Margaret Scott, Worked in Mississippi.
 D. Sheldon Fletcher, Worked in Minnesota.
 Rev. Joel Townsend, Worked in Florida.

*Son of Rev
 Alfred Bennett*

Missionaries Who Were Once Members of Homer Church:
 Rev. Cephas Bennet, First American Missionary
 Printer in Burma, Went from Utica.
 Rev. George H. Brigham, District Secretary for Amer-
 ican Baptist Missionary Union. 1873-1893. Went from
 Groton.
 Miss Mary Ranney, Worked in Burma. Went from
 England.
 Miss Ellen Allport, Worked in Arizona.
 Miss Elizabeth Allport, Cuba. Now member of and
 supported by the Church.

Ministers Who Have Been Members of This Church Not
 Included in Above lists of Pastors and Missionaries,
 and dates when first reported.:

Rev. J. Bellows	1840
Rev. Zenos Freeman	1844
Rev. W. Sym	1859
Rev. S. S. Day	1859
Rev. Lyman Haskell	1877
Rev. Albert Guy	1882
Rev. Edward Royce	1890
Rev. John T. Green	1897
Rev. W. A. Huntington	1897
Rev. S. H. Haskell	1904
Rev. J. F. Dayton	1910

Ministers Who Have Been Ordained in the Homer Church:

Rev. Charles D. Wait	1836
Rev. Hezekiah Harvey	1849
Rev. Sheldon E. Wilcox	1880
Rev. Cyrus W. Negus	1899
Rev. Roland W. Spencer	1914

PASTORS

Alfred Bennet	1827-1832
Nathan N. Whiting	1833-1835

Joseph W. Taggart	1835-1841
Edward Bright	1841-1846
R. Morey	1847-1849
H. Harvey	1849-1856
C. A. Clark	1857-1959
George H. Brigham	1859-1866
P. S. Evans	1866-1867
John D. Barnes	1868-8170
William A. Briggs	1871-1872
C. J. Thompson	1872-1874
W. F. Benedict	1874-1877
J. W. Ford	1878-1880
Sheldon E. Wilcox	1880-1884
J. Barton French	1884-1886
A. J. Walrath	1886-1891
DeWitt D. Forward	1891-1894
Jesse A. Hungate	1894-1899
Cyrus W. Negus	1899-1906
Benjamin L. Herr	1906-1917
Ira A. Hotaling	1917-1924
Alban H. McKnight	1925-

DEACONS

Moses Curtis	1828
Thomas Chollar	1830-1855
Joseph L. Clapp	1833
John Smith	1833
Amos Graves	1842
Thomas D. Chollar	1842-1847
Thomas D. Chollar	1850-1889
Jacob T. Stone	1849-1884
Enoch P. Stickney	1855
Samuel Babcock	1855-1869
H. H. Sanford	1863-1872
D. W. Stone	1869-1874
M. A. Radway	1873-1899
Ela Wadsworth	1874-1883
M. M. Newton	1883-1897
Joel Gates	1883-1892

Ethel C. Benedict	1889-1891
Elijah Wildman	1889-1892
Joel E. Fuller	1889-1917
Newel Jones	1892-1905
George Eldredge	1892-1913
Henry M. Gates	1897-1907
Thomas Johnson	1897-1919
Albert R. Gates	1899-1927
Dey Sellen	1908-1924
Clifford J. Tanner	1913-1920
Albert H. Allport	1915-
William G. Crandall	1918-1926
H. H. Nixon	1920-1925
Benjamin Starr	1920-1925
Benjamin Starr	1927-
Manley L. Kenney	1920-
Frank E. Shultz	1925-
Elwin H. Merrick	1926-
Wilson R. Webster	1926-
Arthur L. Hulbert	1927-

DEACONESSES

Mrs. A. H. Allport	1922-
Miss Margaret Scott	1922-
Mrs. H. H. Nixon	1922-
Mrs. E. C. Darby	1922-
Mrs. A. R. Gates	1924-1927
Miss Florence Stout	1924-1927
Mrs. Olive Sanborn	1927-
Mrs. E. J. Fisher	1927-

CHURCH CLERKS

Jared Babcock	1828-1841
Charles Wheadon	1841-1845
E. F. Phillips	1845-1847
Rufus A. Reed	1847-1850
Henry B. Burr	1850-1855
Horace S. Babcock	1855-1864
A. J. Daniels	1864-1865

D. W. Stone	1865-1874
Newel Jones	1874-1878
Myron C. Babcock	1878-1882
Cyrus A. Watson	1882-1901
William G. Crandall	1901-1904
Rev. S. H. Hascall	1904-1905
Frank Bean	1905-1908
Clifford J. Tanner	1908-1920
Ward T. Merrick	1920-1921
Mrs. Benjamin Starr	1921-1923
William G. Crandall	1923-1925
Mrs. F. E. Shultz	1925-1927
Mrs. Fred Hartwig	1927-

TREASURERS OF BENEVOLENCE

M. A. Radway	1889-1899
Henry M. Gates	1899-1907
Benjamin Starr	1908-1917
Mrs. Benjamin Starr	1918-1927
Mrs. A. R. Gates	1927-

TRUSTEES

Andrew Dickson	1826-1827
Lewis Riggs	1826-1827
Samuel Griggs	1826-1827
William Andrews	1826-1831
Benjamin Roberts	1826-1828
John Lynde	1826-1828
Benajah Tubbs	1826-1830
Jared Babcock	1826-1829; 1830-1835
Elisha Grow	1826-1830; 1833-1835
James Anderson	1827-1828
John C. Marvin	1827-1828
Ebenezer Shirley	1827-1830
Hammon Short	1828-1835; 1843-1846
Daniel Glover	1828-1831
Lyman Phelps	1829-1831
John Smith	1831-1833
Lucius Bennett	1831-1833

Jacob Sanders, Jr.	1833-1835; 1851-1857; 1872-1875
Thomas D. Chollar	1835-1838; 1841-1844; 1859-1860; 1870-1873
Asa Bennett	1835-1837
Alva Howe	1835-1836
Giles Chittenden	1836-1838; 1842-1845
Amos Graves	1837-1840; 1847-1853
Charles P. Jacobs	1838-1841
Charles H. Wheadon	1838-1839; 1846-1854; 1857-1860
James Rouse	1839-1842
Nathaniel Jones, Jr.	1840-1843; 1854-1857
Erastus F. Phillips	1844-1847; 1856-1859
Oliver M. Shedd	1851-1853
Robert C. Ellis	1851-1855
Dr. Samuel Babcock	1853-1856; 1860-1868
Newel Jones	1853-1856; 1869-1872; 1882-1885; 1892-1894
Enoch P. Stickney	1855-1858; 1867-1870
Joshua Weaver	1855-1858
Moses Yale	1856-1859
Joseph L. Conger	1857-1858
Oren Phillips	1858-1861
Giles P. Capron	1858-1861
Elisha Sheldon	1858-1861; 1868-1878
Joseph Jones	1859-1868; 1873-1879
Truman Rindge	1860-1863
Benjamin H. Sheffield	1861-1864
William A. Salisbury	1861-1863
Ela Wadsworth	1861-1863; 1867-1869
Lyman Darby, Jr.	1863-1865
R. B. Newcomb	1863-1866
William H. Babcock	1863-1864; 1871-1874
Thomas S. Ranney	1864-1867; 1870-1873
John H. Van Hoesen	1864-1867
Justin Gates	1865-1866
M. A. Radway	1866-1869; 1880-1886
J. T. Bosworth	1866-1867
John Glenny	1867-1870
Henry Dennison	1868-1871

John Sticker	1869-1872
Dr. A. W. Hobart	1872-1881
Henry M. Gates	1873-1876; 1898-1904
W. Henry Darby	1874-1880; 1889-1894; 1897-1899
R. Blanshan	1875-1881
James A. Tisdale	1876-1879; 1880-1883; 1892-1894
Dr. Caleb Green	1878-1880
Joel Fuller	1879-1882; 1886-1889; 1894-1896
William A. Kellogg	1879-1882
N. J. Henry	1881-1887
Horton L. Bates	1881-1887; 1890-1896
Erastus Jones	1882-1892; 1898-1901; 1904-1910
William H. Moore	1883-1886
M. M. Newton	1885-1888; 1894-1895
Elijah Wildman	1886-1891
Ethel Benedict	1887-1890
William F. Saunders	1887-1891
Miles Darby	1888-1889
Henry Harrington	1889-1892; 1903-1904
Benjamin Starr	1891-1902; 1926
Lyman Fosmer	1891-1894
John B. Gates	1894-1906
George W. Eldredge	1894-1898; 1899-1905
Henry H. Nixon	1895-1898; 1914-1919
D. E. Shepard	1896-1899
Frank Copeland	1900-1903
Frank A. Gallup	1901-1910
William G. Crandall	1902-1908; 1911-1914; 1926
Walter J. Stafford	1904-1912; 1915
Clarence W. Wilkins	1905-1911
Ernest Darby	1906-1912
Roy J. McMaster	1909-1914; 1920
O. V. Blanshan	1910-1915
A. R. Gates	1910
Wayne Faulkner	1912-1915
Albert H. Allport	1913-1918
Maynard Gates	1914-1917
Eugene J. Fisher	1915-1926
Manly Terrell	1917-1922

William T. Fitzgarrald.....	1918-1923
Elwin H. Merrick.....	1919
O. P. Gallup.....	1923-1925
Arthur Holcomb.....	1924-1925
Elmer Frazier.....	1927-
B. E. Widger.....	1927-

CHURCH TREASURERS

Joseph L. Clapp.....	1833-1845
Jared Babcock.....	1846-1855
Samuel Babcock.....	1856-1857
Erastus F. Phillips.....	1858-1861
R. D. Benedict.....	1859
T. W. Brown.....	1860
Ezra Loomis.....	1862
Thomas D. Chollar.....	1863-1868; 1873
Cyrus Watson.....	1869-1872; 1874-1880
Miles Darby.....	1881-1884
D. W. Stone.....	1885
Joel Fuller.....	1886
B. E. Widger.....	1887
M. M. Newton.....	1888-1896
W. H. Darby.....	1897-1898
W. G. Crandall.....	1899
Benjamin Starr.....	1900-1907
C. J. Tanner.....	1908-1909
Roy J. McMaster.....	1910
Frank E. Shultz.....	1911-1915
Floyd B. Watson.....	1916-1918
Roy J. McMaster.....	1919
W. J. Stafford.....	1920-

FINANCIAL SECRETARIES

Floyd B. Watson.....	1918-1923
E. J. Fisher.....	1923-1927
Mrs. Benjamin Starr.....	1927-

History of Homer Baptist Sunday-School

By MISS HELEN GATES

Of the organization of our Bible School we have no exact record, but in the Associational minutes of 1830 the first which published an abstract of the church letters, it is spoken of as being promoted successfully, as was also a Bible Class for adults.

The Congregational Church in their Centennial report said that their Sabbath School was organized in 1819 and it is safe to conclude that when this church began as a separate organization it was not behind in that department of work.

In 1831 the Bible class and Sunday School is said to have been cherished with interest. There was at this time no secretary nor treasurer, the teachers keeping a record of the class attendance in a book called the Teachers' Record Book. A penny collection was taken by passing the plates around.

In 1834 there were two Bible classes and it was voted to use a record book and in 1836 there was increased interest as the Sunday School then comprised most of the members of the church.

A Sunday School teachers' association is spoken of in 1847.

The first Superintendent so far as it can be ascertained was Dea. T. D. Chollar and Dr. Caleb Green was his assistant. The sessions were held in the interim between the morning and afternoon service. Mr. Chollar moved to Cortland, and Prof. E. S. Gallup became Superintendent. In 1850 Mr. Chollar returned and was immediately made Superintendent again and also deacon. On Jan. 1, 1859, he resigned positively and Prof. H. H. Sanford, Principal of Homer Academy, became his successor. In 1855, following revival meetings under Elder Jacob Knapp, the Associational letter reports the school as still attended with prosperity with 26 teachers, 230 scholars and an average at-

tendance of 150. It also speaks of a Bible class association with 5 teachers, and an aggregate of 80 pupils and a large number from each having entered the church.

On April 5, 1857, Miss Lavinia Chittenden was elected the first treasurer and served for 44 years.

In 1867 there were two Sunday Schools with 224 in the main school, and 48 in the school on Chollar Hill.

Mrs. H. H. Sanford was the first secretary and held that office for ten months, then Miss Catherine Chittenden became secretary in 1861 and continued as such for 36 years. She went around from class to class, taking the attendance in her record book.

The first Sunday School Convention was held at Marathon August 30, 1870, and Miss Lavinia Chittenden went as delegate. At that time the average attendance was 125, forty Sunday School papers were taken and the library previously given by Prof. Sanford contained 800 books.

In 1871 the first teachers' meetings were held. The sum of \$30 is recorded as used for expenses in the Sunday School for the year 1873. The Sunday School expenses for the past year were \$221.15.

The S. S. Superintendents up to the present time and the number of years they served are as follows:

Mr. T. D. Chollar.....	2 years
Prof. E. S. Gallup.....	3 years
Mr. T. D. Chollar.....	9 years
Prof. H. H. Sanford.....	11 years
Rev. W. A. Briggs.....	1 year
Mr. D. W. Stone.....	1 year
Mr. W. A. Kellogg.....	7 years
Mr. E. C. Benedict.....	3 years
Rev. J. Barton French.....	2 years
Mr. M. M. Newton.....	3 years
Mr. E. C. Benedict.....	1 year
Mr. Benj. Starr.....	20 years
Mr. C. J. Tanner.....	2 years
Mr. A. R. Gates.....	7 years

Mr. H. H. Nixon..... 5 years
and our present Superintendent, Mr. W. G. Crandall, 3 years.

As you have noticed Mr. Starr's term of office covered the longest period of service and in all those years he labored with untiring zeal and courage to promote the growth and spiritual welfare of the school. And there are many more who have worked long and faithfully in other departments of the Sabbath School whose names are too numerous to mention, as are the larger number of consecrated men and women who have gone out from this Sabbath School into Christian Service.

The Home Department of the Sabbath School was organized in 1892 with Miss Ella Preston as Supt., and assisted by seven visitors. Since that Miss Alice Burdick, Mrs. Sarah Hyatt, Mrs. Joseph Wood, Mrs. Thomas Story, and Mrs. M. L. Kenney, our present Superintendent, have labored faithfully in their very interesting work. At present it numbers 40 members and there are four visitors.

During Mr. Herr's pastorate the Cradle Roll was developed as a branch from the beginner's Department under Mrs. W. G. Crandall and Miss Annie Martin. It was later taken by Mrs. Stafford who has carried it on successfully and it now numbers 36.

Every year scholars are baptized from the Sabbath School into the church. Our Sabbath School is divided into five departments: the Beginners, Primaries, and Juniors; each meet in their separate rooms, while in the good old days the whole Sabbath School held their session in the body of the church, as it was then called, and everyone from the adult to the infant met together.

Today under the able leadership of our present Superintendent, Mr. Crandall, and his efficient corps of officers and teachers, our Sabbath School is doing fine work. We have 28 teachers, 292 members in the main school and an average attendance of 171.

CENTENNIAL HISTORY of the First Baptist Church of Homer, N. Y.

By

MRS. BENJAMIN STARR

Several histories of this church have previously been prepared, so that in the words of another church historian, "I feel like one gleaning in a field many times gone over by others."

As Elder Bennet, in his historical discourse of 1844 seemed to recognize our close relationship with the mother church, so we, with him, may well review briefly some of the more important events prior to our separate organization.

The first Baptists in this section were Mr. Joseph Beebe and wife, Rhoda, who came from New Haven, Connecticut, in 1791, and settled in the northern part of this village. The next year other settlers followed and regular Sabbath religious services were begun in their homes.

The first sermon preached in the county according to "The History of Presbyterian Churches of Central New York," was preached by a Baptist minister, Rev. Peter Philanthropos Roots, who had married a sister of John Keep, the first church clerk, and probably was visiting him at the time. Rev. P. P. Roots was a widely known traveling evangelist and highly respected throughout Central New York.

The first baptisms in the county were those of John Keep and his wife in 1798, and were performed by the Rev. David Irish.

The first church organized in the county was the Homer Baptist Church, which was organized and recognized by its sister churches, Oct. 3rd, 1801, with 16 members. At this time there were about six houses within the present limits of the corporation of Homer Village, four in Cortland

and three in McGrawville, or rather "in the vicinity of Samuel McGraw."

The following year the church sent John Keep, their clerk, to the nearest Association, which was the Otsego Association, with a request to join them. As there were no roads, only trails marked by blazed trees, this meant a horseback journey of about seventy miles.

In 1803, Alfred Bennet, from Mansfield, Conn., located near here, on the hill southeast of East River and in 1804 united with the church by letter. In 1805 the church gave him license and he began preaching to them. In 1807 he was ordained. The service was held in John Keep's large new barn which was later the county farm barn, and has been replaced only comparatively recently. As pastor of the church he had a large parish of at least 20 miles in extent.

In this same year, 1807, a number of the churches in the western part of the Otsego Association were set off to form, with others, the Madison Association and the Homer church was among them. This was the year of the first organization of what is now called "The Baptist Missionary Convention of the State of New York." It was then known as "The Lake Missionary Society," and they noted the sum of \$20 in their treasury. Their meetings for several years were held in connection with and the day previous to our Association, and their reports were printed in the Associational Minutes. John Keep and Rev. Alfred Bennet were among their first directors and held that office for years. In 1808 the name was changed to "The Hamilton Baptist Missionary Society."

In 1810 Pastor Bennet was granted time for a missionary tour under the Society. It meant horseback riding over trails. He went as far as Lake Erie, was gone 52 days, rode 500 miles and preached 57 times. He made several of these tours.

In 1811 their first house of worship was built near where the Cortland Hospital now stands, and they voted to "take up the missionary business and encourage it." That

year a membership of 76 was reported. The house was not built without a large debt but the Lord was with them and between the time of the Associational meeting of 1812 and that of 1813, when the Hamilton Baptist Missionary Society met with them for the first time, the membership had more than doubled and the debt was quickly wiped out.

On May 2nd, 1814, was organized the second Woman's Missionary Society in this Association and the fifth in the State. It was named "The Homer Female Mite Society" and their annual dues were twenty-five cents. Mrs. Frances (John) Keep was the first president; Mrs. Susannah Andrews, secretary, and Mrs. Rhoda (Alfred) Bennet, treasurer. The first year they raised \$22.62 and voted that it be paid to the Hamilton Baptist Missionary Society, to their board of directors, at their "setting" at Judge Keep's, Feb. 11, 1815, with an address which follows:

The Homer Female Mite Society to the hamilton baptist missionary society Sendeth christian Salutation.

We feel animated to see the ministers of the gospel go forth and preach to a dying world a risen Saviour and hold forth the offer of life upon the terms of Gospel—

We wish to strengthen your hands and encourage your hearts by our prayers and casting in our mites—we now present you 22/62 hoping that you may be enabled to claim Christ promise that he will be with you always even unto the end—For in vain a Paul may plant and Apollos water unless God give the increase—And be ye fearful unto death and he will give you a crown of glory that fadeth not away is the desire of your unworthy Sisters in the bonds of the gospel—Signed by order of and in behalf of the society—
S Andrews Sect—

The board of directors received their donations with grateful acknowledgments and returned their sincere thanks to the society A copy of which follows

To the Female Mite Society in Homer Dear Sisters, Nothing is more pleasing to the pious mind than to witness the increasing glory of the redeemers kingdom in the

world. Our minds are filled with a degree of astonishment while we contemplate the passing of the present day, which seems calculated to accelerate the arrival of that glorious era, when all nations shall bow to the sceptre of prince Emanuel—with delight we contemplate the progress of a missionary spirit which seems to prevade the Christian world, and the various denominations are exerting themselves in various ways to promote the great design of disseminating the light of the gospel among the destitute. Among the rest a number of our brethren and friends have united in society to combine their individual efforts to the furtherance of the laudable purpose—And with pleasure we see the daughters of Zion coming forward and of the labors of their hands presenting an offering to the Lord. And you—Dear Sisters—have come with the rest—with a present to the treasury of our God. And you have seen fit to commit the disposal of your valuable donation to the care of the Hamilton Baptist missionary society. In behalf of the board of directors I return you their most unfeigned thanks for your kindness and liberality praying that he who hath said the gift of a cup of cold water shall not pass unnoticed may reward you a thousand fold in your bosoms for your liberality for the thousands who are ready to perish for lack of vision and your labor in their behalf—And dear Sisters we desire an interest in your prayers to the throne of grace that we may have wisdom to pursue measures which shall have the best tendency to promote the glorious cause, you have so much at heart, And that we may all exert our feeble powers for the accomplishment of so glorious a cause, and at last finish our course with joy, and with the redeemed of the Lord sit in the paradise of God. So dear Sisters, the unfeigned prayer of your affectionate brtheren in our common Lord—By order and in behalf of the board of directors
John Lawton.

The second year they voted to make a piece of cloth which when done measured 27 1-4 yards, and they agreed to give Elder Bennet a coat off of it. The balance with \$50.47 in cash was presented to the "Hamilton Baptist

Missionary Society when they met at Deacon Bennet's." In 1821 their donation is noted as consisting of 36½ yards of black fulled cloth; 1½ of snuff colored, 1 vest, 4 pairs of stockings, 4 pairs of mittens, 10 skeins of silk and \$4 in cash, the whole prized at \$60.15. They continued to make cloth, knit socks, mittens, etc., for which different ones gave wool and yarn. One year it was noted that Elder Bennet bought a pair of the socks, giving fifty cents, a large price as they were usually prized at three shillings.

Later when the church divided, as nearly or all, of the officers and members were among those dismissed to this organization, the society simply continued with the addition of village in the name. The later records, after 1836, seem to be lost but donations are reported in the name of the society in the Associational minutes up to, and including 1845, after which date all mention of goods from this church ceases.

In 1815 the first foreign mission societies in the state were formed, one the "Madison Society, auxiliary to the Baptist Convention of the United States for Foreign Missions'", commonly known as the "Triennial Convention," as it held its meetings but once in three years. The Convention was later known as The American Baptist Missionary Union, by which name those of this generation first knew it. In the file of Associational minutes the numbers for 1814 and 1815 are lacking, but in 1816 a collection for Foreign Missions is noted when beside money two gold rings were given, and it is said that one of them was from Homer. In 1818, Luther Rice, who, it will be remembered sailed with Judson, preached a sermon at the Association and a member of the Homer church is noted as making a contribution. In 1820, at the pastor's suggestion, a Juvenile Missionary Society was formed and Cephas Bennet and Roena Clark (later Mrs. S. S. Day) who had been recently baptized, were members of it. When the church divided, each part still held a union membership, and the Society met annually, alternately in the Homer, Cortland and McGrawville churches. It proved a great factor

in the missionary and also the social life of the three churches, binding them closely together. It continued for 70 or more years until other junior organizations were formed, which, affiliating with State and National Societies, gradually superseded it and it disbanded. The old Juvenile Society, so far as known, was the first Young People's Society of any kind in the State.

In 1815-16 there was a revival in the old church with 80 additions, and in 1820 another when 122 more were added bringing the membership to over 400. The seating capacity of their house of worship was now overtaxed and on August 19th, 1826, it was proposed to the church by some of the brethren to build a Baptist Meeting House in the Upper Village, and a special meeting was appointed to consider it. Aug. 26th, they met according to adjournment and, so the records say, "after considerable time spent on the subject, they mostly agreed as individuals, that those who wish to build a meeting house have liberty and to enjoy it when built."

Our first Society records show that a meeting was held Oct. 15th, 1826, (the County Clerk's records say the 16th) for the purpose of forming a new Baptist Society in Homer Village to be called The Homer Village Baptist Society. The mother church held the name of the Homer Baptist Church until December, 1830. At this first meeting nine trustees were balloted for and elected. They were divided into three classes, one class to expire each year. These were:—1st class, Andrew Dickson, Lewis Riggs, Samuel Griggs. 2nd class, William Andrews, Benjamin Roberts, John Lynde. 3rd class, Benajah Tubbs, Jared Babcock and Elisha Grow. Benajah Tubbs and John Keep were made the returning committee for the ensuing year.

Dec. 16th, the church evidently anticipating the formation of the new church, requested Elder Bennet to "improve his gift with them for nine months from the first of January next" instead of for a year as usual. The last time that his salary was mentioned was in 1820 when, it is recorded, they voted to "raise on the church \$200 for Elder

Bennet's support the ensuing year, to be paid \$50 of it in cash and the remainder of it in grain at a fair price." Nine brethren were appointed to "lay the above sum on the church, taking into consideration the ability of each male member according to equality."

May 20th, 1827, the church voted to give liberty to the brethren at the north to form a conference preparatory to becoming a church.

Aug. 18th, they voted to give letters of dismissal and commendation to the following 25 brethren and sisters to unite in forming a church to be called The Baptist Homer Village Church:—

Thomas Chollar	Johnathan Chilson
Sally B. Chollar	Benajah Tubbs
Dea. Moses Curtis	Elizabeth Tubbs
Chloe Curtis	Clarissa Tubbs
Jared Babcock	Louisa Tubbs
Susan Babcock	Meletiah Price
Andrew Burr	Calista Wright
David Burr	Lucy Orcutt
Jerusha Burr	Lucy Smith
Chloe Bennet	Thomas Butler
Thomas Stone	John Griswold
Bethiah Chilson	Sally Jones
Joseph Parker	

Oct. 20th, they note receiving a letter from the conference in Homer Village for brethren to set with them for the purpose of constituting a church and appointed brethren, Deacon Oliver Steadman, Lewis Joy, Chester Kinney, and Chauncey Bennet. They next voted to give Elder Alfred Bennet a letter of dismissal to join the church in Homer Village. They also voted to give letters of dismissal and commendation to the following 92 brethren and sisters to form a church in the upper village:—

John Keep	Rhoda Bennet
Frances Keep	Phily Bennet
Fanny Keep	Ledeia Bennet
Sally Keep	Stillman Grow

Elisha Grow
 John Grow
 Dilla Grow
 Lowis Grow
 Nathan Abbott
 Olive Abbott
 Marian Abbott
 Lovica Abbott
 Susan Stone
 Desire Stone
 Alvah Howe
 Lyman How
 Electy How
 Esther How
 Eliza Clapp
 Freelove Phillips
 Chester Phillips
 Daniel Goodall
 Damaris Goodall
 Samantha Goodall
 Nancy Goodall
 Dorcas Goodall
 Zephaniah Hicks
 Zadock Hicks
 Selina Miller
 Hannah Price
 Salina Lothrop
 Lydia Haskell
 Mary Killoggs
 Polly Bement
 James Clark
 Abigail Clark
 Cata Clark
 William Hall
 William A. Hall
 Martha Hall
 Eunice Hall
 John M. Dresser
 Richard M. Graham

Susannah Andrews
 Vilet Andrews
 Lucy Wicks
 Sarah Wicks
 Celendia Crouch
 Jalena Godfray
 Peggy Becker
 Zebulon Keen
 Amos Keen
 Chloe Keen
 Jese Hacks
 Lucinda Hacks
 Abbina Hacks
 Melinda Hacks
 Polly Hacks
 Robert Hackes
 Timothy Crosby
 Hannah Crosby
 Lyman Phelps
 Ama Phelps
 Lucy Phelps
 Betsey Kinney
 Lucreatia How
 Daniel Griswold
 Tamson Griswold
 Meriah Griswold
 Mark Saxley
 Kasson Baker
 Zemah Bates
 Alven Bates
 Caleb Carr
 Mary Carr
 Mary Dyer
 John Griswold
 Bathsheba Butler
 Stephen Vanhuson
 Margaret Vanhosn
 Betsey Winsoe
 Betsey A. Winsoe

Esther Hathaway
Sally Hathaway
Fanny Morfitt

Abigail Parker
Rhoda Miner
Nancy Chollar

November 8th, 1827, the Homer Village Church was organized and received into fellowship by sister churches.

When they came to select a place for their church building it seemed desirable to them to place it in line with the other public buildings but, for reasons best known to them, on the other side of "the highway leading to Locke."

Jan. 30th, 1827, they bought two portions of land of Horace Odell and wife on which to place the building. Later they bought another of Andrew Dickson and wife, from the first to Main Street, to give them a "green" in front of the church similar to the other churches. Later they sold a portion of this for the erection of Mechanic's Hall but kept the ownership of the land between the Hall building and Cayuga St. all the way to Main Street.

The first annual Society meeting in 1827 is noted as being held in the Meeting House in Homer Village, Oct. 15th, but they voted to adjourn to the Postoffice forthwith which they did. At this meeting a committee was appointed to circulate a subscription for stoves and lamps. A former historian tells us that two box stoves were purchased and placed in the entry and several fishoil lamps. There was a difference of opinion as to whether it was right to use artificial heat in God's house. The first Sunday after the stoves were placed was warm and they were not used, but one sister, thinking there were fires, fainted from the extreme heat they produced. One of the brethren was taking his customary nap when a sunbeam fell suddenly across his face. In alarm he jumped up and cried "Fire! Fire!" He thought his prediction had come true and that the stoves had set the building on fire.

At the annual Society meeting that year it was voted to circulate subscription papers to see how much could be raised and then call on Elder Bennet and see if he would accept it for his services for the year. The record does not tell how much was raised. It was also voted to raise eigh-

teen cents per member for Domestic Missions. Early in 1829 the first collection for Foreign Missions was taken.

In the Cortland Observer of that year was the following item taken from the Baptist Register:—Mr. Cephas Bennet and his wife were set apart to the solemn and important service of missionaries to Burma on the evening of May 6, 1829, in the Sansom St. meetinghouse, in Philadelphia. The services elicited the deepest interest. The exercises were opened by singing and prayer. A portion of scripture was then read, after which Mr. Bennet related his exercises in relation to the contemplated undertaking. He was then committed, with his companion, by Alfred Bennet, his father, in an appeal to God, most solemn and affecting, melting every heart, and drawing tears from every eye. This part of the scene, we apprehend, was of too intense a character for the tongue or pen. The spectacle of a father and son, sacrificing at the cross of Christ the most tender and endearing association, manifests a benevolence and zeal too sublime for the estimation of earthly minds. The vessel in which he sails does not depart until the 18th.

Later from the same paper:—A letter has just been received by Rev. Alfred Bennet of this village, from his son, dated Calcutta, Oct. 8, 1829, who, it will be remembered, sailed from this country with his wife and child, as printer to the Burman Mission. He arrived at Calcutta on the 4th of October. We make the following extracts from his letter:—I have seen but little of Calcutta, but there are some things to admire and some to regret. The poor natives are far before those on the Coromandel coast, as regards the exterior at least. I had the happy privilege of attending the Monthly Concert, on Monday evening last in the Chapel Circular Road, and an introduction to the venerable Dr. Carey of Serampore. We have heard from our friends in Burmah within a few weeks, and regret to say that Mr. Boardman has been forced to leave Tavoy, with his family, in consequence of an insurrection against the English, which was soon settled and twelve or fourteen of the ringleaders hung. He will return from Maulaming

to Tavoy as soon as convenient after order is restored. I have never for one moment yet regretted leaving dear America, and entering upon a far distant foreign shore. I know I am not my own keeper; and I have often felt to say, "What time I am afraid I will trust in the Lord." The child mentioned that they took with them was our late sister Elsin Northrup and it was while they were in Calcutta that Mrs. Ranney, mother of our sister Ruth Ranney, was born. Both children became very well acquainted with Mr. Judson as he boarded in their home for several years. They were sent, in their childhood, with Dr. and Mrs. Wade, to America, to the care of relatives. While the father was taking the girls to the ship and the mother sat weeping over the separation, she received a wonderful letter of sympathy from Mr. Judson. Later he sent, secretly, to America, to have the portraits of the two girls painted and sent out to her as a comforting surprise. Mr. Hungate in his story of the first house of worship, said: "Mr. Bennet has the eternity-long distinction of printing the first copies of Dr. Judson's Burman Bible. Of him, that great Burman apostle said, 'Every pull of Brother Bennet's press sends another ray of light through the darkness of the empire.'" These things are spoken of to show how closely this church was linked with the beginning of the great things wrought by the Lord on foreign fields.

In 1830 appeared a marriage notice of interest. Married, in this village Jan. 25th, 1830, by Rev. Alfred Bennet, Mr. Edward Bright, of Utica, to Miss Adeline Osborne, daughter of John Osborne, Esq. Mr. Bright later became pastor of this church. Another one at which Elder Bennet officiated, closes with this paragraph:—"We acknowledge the receipt of our fee—a piece of the wedding cake." He performed 336 marriage ceremonies and only a few times did he receive as much as a \$5 fee. Once it was \$.25 and once it was the enormous sum of \$10. Usually \$1 was considered sufficient.

In July, 1830, it was voted that the deacons receive pay for the bread as well as the wine used at communion.

Also the church took into consideration the recommendation of the Association to the churches in regard to Free-Masonry and unanimously concurred in the recommendation and adopted the following preamble and resolution:—Whereas, the subject of speculative free-masonry has for a long time afflicted the Zion of God and our own denomination in particular, therefore RESOLVED, That we heartily recommend to all our brethren as individuals and as churches that they wholly abstain from advocating or associating with this institution publicly or privately in any of its forms and from contributing to its support, and also that churches and individuals be satisfied with their members and brethren who adopt and pursue this course on the subject." It must have been about this time that this subject rang so loudly throughout the country and many articles and books were written about it and much strong feeling expressed.

The first baptisms recorded were April 4th, 1830, when 11 were baptized and admitted to the fellowship of the church, April 25th, ten, and June 6th, ten more were added, making, with the letters received during that time, 34 added within three months.

The meeting-house, evidently, was not dedicated without debt for at a society meeting in 1830 they voted that a subscription be circulated to raise money to "pay off the meeting-house debt."

In 1832 came the greatest event for the church since its organization, the loss of their pastor. On Friday, June 8th, at the church meeting, they heard a communication from him in regard to a request from the Board of Foreign Missions that he would become their Agent. He stated his own exercises on the subject and felt it his duty to accept of the appointment if the church would consent. The brethren present conversed freely on the subject and unanimously expressed a desire that Elder Bennet should remain pastor of the church, but as he was strongly impressed that it was his duty to accept of the appointment and they were convinced that it was the Spirit of God which called him to this

new field of labor they could not oppose but should leave it with him to decide the matter. It is said that scarcely a brother spoke his mind on this occasion without giving vent to his emotion in tears. Elder Bennet's life as a pastor, uninterrupted for 25 years (20 in the older church and 5 in this), had been one of great faithfulness and filled with marked success. During his ministry he had baptized more than 770 persons who gave evidence to the church of their conversion to God. Much might be said of his new work in which he was as untiring as he had been in his pastoral work.

After the resignation of Elder Bennet came a short interim and then Rev. Nathan N. Whiting became pastor at a salary of \$400 and moving expenses. During 1833 it was voted that all members taking letters or leaving without letters who shall fail to report themselves within two years, shall have their names stricken from the church list.

The first treasurer of the church, brother Joseph L. Clapp, was elected in 1833. He was also elected deacon the following year.

The same year, 1834, they voted that they could not fellowship the act of any brother in selling spirituous liquors to an intemperate person. This item is of especial interest as at least three of the influential members were running distilleries at this time and two others were partners in the brewery from which Brewery Hill receives its name. H. P. Smith in his history of Cortland County says that "during the earlier years of the history of the town the manufacture of whiskey was one of the leading industries. Liquor was then used with a freedom that would at the present time cause a general sentiment of horror in any community, but that their products were of a much purer character than a great deal of the spirits sold later and there was much less intoxication." One brother, tho, was labored with for a whole year because of his use of liquor before the church declared itself satisfied and then only on account of his age and infirmities. There were many other

cases of both men and women, and many exclusions for this same cause.

The early records are filled with cases of discipline, scarcely a meeting without one or more, but the church considered itself a family and all cases of delinquency, whether large or small, were considered and discussed by the church family, the delinquent visited, and the matter talked over and adjusted if possible. Scarcely ever was the hand of fellowship withdrawn at once. In 1847 a prominent member was called upon for his reasons for communing with a Pedo-Baptist church. He stated that he did so from a long settled conviction that it was right and proper, but that he was not aware fully of the language of the Articles of Faith of Baptist churches on this subject; that in his view all true Christians had a right to the communion, whether baptized or not, and that tho he entertained these views he was willing to submit to the church in not communing with Pedo-Baptist churches. Neglect of church duties and non-attendance at prayer and other meetings were reasons for letters of admonition and committees of visitation, and no one, high or low, was overlooked.

Following Pastor Whiting came Rev. Joseph Taggart. In their letter to the Association of 1838, they speak of the loss by death of one whom they call "one of the brightest ornaments of the church." The effect was such that "many were turned from death unto life." Sixty-five were added to the church that year. The same former historian tells us of the beginning of that revival which is too interesting not to be noticed again. "Elder Taggart, as was customary in those days, went out in the byways preaching the gospel to all who would listen. One of the places visited by him was Chollar Hill. The people seemed listless and not at all interested. At last Elder Taggart became discouraged and resolved to give up the Hill work. He slowly plodded up the hill on horseback one night to attend, as he thought, his last meeting. What was his surprise as he neared Brother Session's house to have the good brother come hurrying out, saying he would take care of the horse,

and for the Elder to hurry to the schoolhouse, as it was full to overflowing. He hastened his steps and found many there who had refused to attend before. He preached a powerful sermon from the text, 'In due time their feet shall slide.' At the conclusion he asked all who were seeking the Lord to stand, and 20 immediately arose. This was only the beginning. The entire hillside became aroused, the interest extended and a great revival was the result, many confessing Christ and joining the church.

During Elder Taggart's pastorate occurred the first ordination in the church, that of Charles D. Wait. They also gave brother Chauncey Darby a license and a letter of commendation to the Seminary at Hamilton, believing him to be a suitable brother to receive aid in acquiring an education preparatory to the gospel ministry. His period of education was shortened on account of poor health, but the church was called upon, while he was there, for messengers to assist in ordaining him. He became pastor of several important churches, died in Philadelphia in 1903, and was buried in Greene, where he had held a double pastorate. During one of the interims between pastorates he was instrumental in helping to organize the Marathon Village church and then supplied them for some time. Asa Bennet, was also licensed and entered Hamilton to prepare for foreign work but death intervened before his educational course was finished.

March 20th, 1840, it was voted that no member should receive a letter of dismissal until he should have paid up his subscription to the church or furnished satisfactory evidence of his inability to pay the same. Dec. 1st, 1894, a similar resolution was presented which was adopted by the church on Feb. 2nd, 1895. This resolution has never been rescinded.

In 1807, at the Otsego Association it was voted to encourage a Baptist printer if one could be obtained. Whether this feeling had any influence in two of Elder Bennet's sons becoming printers will never be known. A long needed Baptist religious paper was started in 1814 entitled "The

Vehicle," and was published three times a year, Elder Bennet acting as one of the editors. The title was soon changed to "The Western New York Baptist Magazine" and published quarterly. In 1824 a few brethren near Utica, impressed with the need and importance of stated religious intelligence, commenced the publication of a small weekly sheet entitled "The Baptist Register." The next year it went under the patronage of the Missionary Convention, was enlarged, the Magazine united with it and its mechanical execution put under the direction of Cephas Bennet or rather the "Bennet Bros." After five years Cephas left it in the hands of his brother and Edward Bright who continued its publication until Mr. Bright gave up business to devote his entire time to the ministry. Later, in 1855, the Rev. Dr. Edward Bright again together with Rev. Dr. S. S. Cutting, purchased it and it became "The Examiner," by which name we have so long known it and indirectly been connected with it.

In 1842, Rev. Edward Bright became pastor of this church which had a personal interest in him aside from his work among them. Born in England, he came as a boy to this country, received the greater part of his education in the Academy here and married one of our own girls. It was during Elder Bright's pastorate that Thomas D. Chollar, father of our brother, Rev. Harvey Chollar, was elected to the office of deacon, the first who has ever served two terms, one of five and the other of 39 years, and a case where father and son for ten years were both deacons at the same time. Thomas Chollar being elected deacon when the church was organized.

Oct. 26th, 1843, a few ladies of the church and congregation met and organized a Ladies' Sewing Society. Later the name was changed to "The Ladies' Aid," but the organization was the same and has had continuous existence now, for 85 years. Their labors have been many and various, packing Home Mission barrels, clothing needy children or families in our own midst, raising money to purchase communion sets, carpets and other articles for the

Lord's house. Once they were called upon by the brethren to empty their treasury toward the current expenses. This they refused to do preferring to handle their own funds and using them for particular items. For many years the meetings were held in the homes and either monthly or semi-monthly with a supper which was of limited menu by vote. After the attendance became too large to be easily accommodated in the homes, the conference room and church parlors were used. Gradually the menu limit was forgotten, outsiders came in and paid suppers became the rule with all in the church called upon to help furnish. This became a burden and the suppers and monthly meetings were dropped. Several years ago the church list was divided into circles for work and fellowship with the idea of at intervals making a shift to foster a broader acquaintance among the church membership. This idea has never been carried out as apparently each circle became so well acquainted that they had no wish to separate.

In the spring of 1846 came the second call from the Missionary Society for our pastor, and Elder Bright left for wider fields of usefulness. It has been said of him that, in domestic mission work, in educational work, and in editorial work, Edward Bright left an impress upon our denominational life and history second, probably, to no man the past century has given us. At the Judson Centennial it was said of him that "at the extremity of the crisis in the Society's work God raised up that valiant Great-heart, Edward Bright, who became the Moses who led us out of our wilderness." And this was the man who had been leading this church for four years.

Nearly a year passed before Rev. R. Morey came as pastor for two years. During his pastorate Lark S. Livermore and Erastus Burr were licensed.

In the summer of 1849, Mr. Hezekiah Harvey, a student at Hamilton, was given a call and ordained very soon after reaching here. Two were granted licenses during the early part of his ministry, Ezra S. Gallup and Orlando Stone.

Of E. S. Gallup, from his granddaughter, Miss Annie Robinson, now living among us, we learn that he graduated at the Cortland Academy and afterwards at Colgate or Madison University as it was then known. He returned to the Academy as Professor of Latin and Greek. During this period of seven years he received his license and frequently acted as a supply. He was later called to Hamilton to fill a similar position in the school there. In 1870 he entered the active ministry but after five pastorates was obliged to give up active work and in 1886 returned here to the home of his daughter where he died in 1887. As long as he was able he was available as a supply, even supplying the Truxton church the last two Sabbaths before his death.

In January, 1852, it was learned that a number of members by their liberal contributions had constituted a scholarship in the New York Baptist Union for Ministerial Education connected with Rochester University, and the church agreed to accept the trust of the scholarship, and that Brother Joel Townsend, whose call to preach had just been reported; be placed upon it. His work later, was in the Home Mission field in Florida. Later two more men were granted licenses, Ira Hill and Almon C. Bacon, of Scott. Mr. Bacon united with the church in 1849 while attending the Academy here. He graduated here in 1856 and from Rochester University in 1858, where he was the second one to use our scholarship. He selected teaching as his profession and taught with success for several years. In 1878 he was called to take charge of the Cherokee Male Seminary at Talequah, Ind. Ter., the largest and most important school in the Cherokee nation. Perceiving the need of a Baptist preparatory school to train teachers and preachers for effective Christian and educational work among their own people, he with two friends founded Indian University in 1880. He became its first President and held that position until his death in 1896, when it had grown from three pupils in one small room to a large institution with hundreds of pupils and a valuable property. At some time during the years an "e" was added to the spelling of his name so

that many have not recognized his early connection with this church. The name of the University has been changed to that of Bacone University in his honor.

During Elder Harvey's pastorate several notable things occurred. In 1850 came the news of the death of our first American Baptist Foreign missionary, Adoniram Judson, and in 1851 we lost Father Bennet. His last public appearance before any considerable body was Nov. 4th, 1850, when he preached the first annual sermon before the New York Baptist Union for Ministerial Education, at the opening of the University of Rochester—an institution of which he was one of the most generous founders. His last meeting with the church was at the celebration of the Lord's Supper on the first Sabbath in February, 1851, the fifty-first anniversary of his public profession of Christ. The church in Homer was especially dear to him and among his latest petitions those for the loved brethren here seemed to rise with peculiar fervor. When asked if there was any message he would have the pastor bear them as his dying counsels, he replied:—"I have been delivering my message for more than forty years; and now my work is done. There are two questions, tho, which I could put to the church, and to all the world. They are these: Which is of greater value, the body or the soul? and for which are you making the most effort?" Then raising his enfeebled voice he exclaimed: "Oh, that all could see the priceless worth of the soul, as it now appears to me!"

When the people saw that his death seemed near they began to think of what he had accomplished for the church and the world, and wished to preserve some memorial of it. They passed a resolution asking him to furnish the leading facts and incidents of his life and work, and requested Elder Harvey to render him such aid as he desired or needed for the same. It, also, brought to mind the gift of the lecture or conference room, which they had been enjoying since 1842, and the fact that no public expression of thanks had ever been made, and, therefore, a proper acknowledgment of the same was made at this time. The memoir was

not published by the church, as they had expected, as the committee appointed to have charge of the same became satisfied that the feeling of some of the relatives conflicted somewhat with the plan proposed, and so the material collected was held subject to the order or expressed wishes of the family. Elder Harvey wrote the memoir as published and probably made use of the same. He, also, preached a sermon on Elder Bennet's life and character which was ordered printed and an edition of 500 copies sold.

Not long before Elder Harvey's pastorate a religious body had sprung up which was spoken of as "an assembly for which we have no fellowship as a church," and "an organized body composed of excluded members of other churches etc., termed Adventists." These drew away a goodly number, not only during this pastorate, but the former one also, and the church felt their loss with sorrow.

In 1852 the question of a church covenant came up and after a year's consideration it was decided that the church did not need a covenant but that the Articles of Faith and Practice which were adopted at their organization should be revised. This was done and each one separately considered and adopted. There is no record that they have ever been rescinded or anything substituted in their place. The meeting on the Saturday before communion was ordered to be called a preparatory, not a covenant meeting. An especial meeting for prayer, humiliation and conference was held following this, with reference to the state of discipline in the church, and a committee was appointed to visit all the members of the church without distinction, make inquiries respecting the observance of Christian duties, and seek to reclaim any who had been living in neglect of them.

Following these, financial conditions again demanded attention as had been the case many times before. As had been done several times before, a valuation of the whole church was made and recorded as a guide for canvassers.

1855 was a memorable year as Elder Jacob Knapp, the

noted evangelist, came in January and 158 were added, 124 of them by baptism.

Contributions for the poor, taken up by the deacons at each communion service, began at this time, also the first giving of certificates of Christian standing to those going from this church to one of another denomination, following which they withdrew the hand of fellowship.

With the close of 1856 came the break in the tie between pastor and people. Elder Harvey was called to the important position of pastor of the Seminary church at Hamilton and felt it duty to go. He very soon accepted a Professorship in the Seminary, which position he held for many years. Several times he came back and supplied the church when pastorless and was often called upon for advice.

In November, 1857, began a fifteen months' pastorate during which Geo. R. Pierce was given a license. In 1859 Rev. William Sym acted as a supply until the coming of Rev. George H. Brigham, from Manlius, in December, at a salary of \$700. The church having had only a little over one year's steady pastorate in the space of three years, was in better condition than might have been expected. Probably this was in part due to the fact that during that period there were five ministers, and three licentiates on our list and more or less of the time in our midst. Rev. Chauncey Darby returned to Homer in 1855 for quite a sojourn; Rev. S. S. Day, from India, in 1854, but left his membership in Cortland until 1859; Rev. Clark, the ex-pastor; Rev. Sym, the supply pastor and Rev. E. H. Burr, a former licentiate. The licentiates were G. R. Pierce, Ira Hill and Almon C. Bacon.

Dr. John B. Calvert tells of a conversation with Mr. Brigham when he related how he was led to take this pastorate. He did not feel qualified to take charge of a church following such men as Alfred Bennet, Edward Bright and Dr. Harvey, who were recognized as denominational leaders and was unwilling to appear as a candidate. At length, Dr. Harvey arranged for an exchange of pulpits without indicating his purpose to either the people or Mr.

Brigham. The earnest sermons of the young preacher, so captivated the people that he was unanimously and heartily called. During his pastorate the anti-slavery question, which had been simmering in the minds of the people of the United States for years and calling forth resolutions from time to time, came to a climax and the civil war was required to settle it forever. At least two of our brethren made the supreme sacrifice.

Other events during his pastorate were—giving letters of dismissal to Rev. Chauncey Darby and five others, in 1860, to unite with the newly formed Marathon Village Church. Also the coming in 1861, of Cyrus A. Watson, from New York City. He became treasurer of the church for seven years and clerk for nineteen years. the longest term of any clerk in our history. In the same year, 1861, the clerk was authorized to procure a suitable book for the church records and Brethren H. S. Babcock and T. D. Chollar were requested to look up the old records and transfer them to the new book. The expense was to come from the poor fund. Later, Myron C. Babcock was engaged to transcribe the records into the new book and was to be paid one-half the usual price for it.

In 1862, war time, the Associational letter was filled with expressions concerning it. Early in the year there was a revival of God's Spirit in the church and 22 were added by baptism and 10 by letter. In January, Thomas S. Ranney and wife, our Mary Bennet Whitaker Ranney with her two daughters, arrived from Rangoon, Burma, to make their home here.

In '63, the first case of discipline was of a brother who had embraced the doctrines of modern spiritualism, which this church believes to be heresy, therefore, he was rejected as a heretic. Late in '63 and early in '64 it was discussed as to what should be done to put the church building in proper condition. They finally decided to paint it, modernize the seats by cushioning them and removing the doors, lower the pulpit, etc., making an outlay, as estimated of about \$1500 or \$1600. As usual the etc. made the cost

amount to over \$2500. The Ladies' Sewing Society was given an especial vote of thanks for the substantial aid rendered by them in meeting the debt incurred.

A case of discipline began in May '65 which did not end until Nov. '66. A brother asked for a letter and was refused on account of his having persistently refused to assist in bearing the necessary burdens of the church while he had ample means for so doing and for no other reason, that appears for such refusal, than an inordinate love of gain, and that they could not consistently, with their views of Christian duty and church discipline, grant his request. Later the pastor was instructed to write him a letter of admonition but received no reply. Finally the hand of church fellowship was withdrawn on the ground of covetousness. Reverses came to him later and he died in this village at an advanced age, a pauper.

Union meetings were held in the early part of '66 and our first, noted, baptismal committee appointed. Twenty-three were received by baptism that year, one of whom, Mrs. Richardson, we still have with us.

In July, 1866, Elder Brigham left for Dayton, Ohio. From there he came to Groton, where he was reported in 1869; going from there in 1873 into the District Secretaryship of the Missionary Union and becoming the third one who had ministered to this church, to take that place.

The next pastor, Rev. P. S. Evans, only served about five months when he was obliged to retire on account of ill health. Following the week of prayer, Elder Jacob Knapp was here again for eight days and there were a goodly number of converts ready for baptism with the coming of the new pastor, Rev. John D. Barnes, Feb. 1st, 1868, at a war-time salary of \$1200. Early in this pastorate our sisters Alice Burdick and Louise Hicks, united with the church. Miss Hicks is one of the nine now in the membership of the church who are direct descendants of constituent members. The others are: C. Sheldon Phelps, Eleanor Phelps, Helen Phelps, Florence Phelps, William H. Phelps, Mrs. Florence Stanford, Mrs. Josie Perry and Miss Ruth Ranney. (All

except Miss Ranney and W. H. Phelps were present at the Centennial celebration as were two former members, Rev. H. W. Chollar and his sister, Miss Sarah V. Chollar.)

During Rev. Barnes pastorate the afternoon services were changed to the evening and the old bell, which was thought to be too small, was sold and a larger bell, our present one, purchased and installed.

Rev. Barnes resigned at the close of his second year in Feb., 1870. The State Convention met here that fall, having been invited the year previous. In Dec. 1870, Rev. W. A. Briggs accepted the leadership. In Nov. '71, it was voted to take up a collection every Sabbath morning for the purpose of assisting to defray the current expenses but a year later they voted to "stop taking the Sabbath morning penny (?) collection." It was during this pastorate, over 50 years ago, that the Woman's Mission Circle was formed.

In 1871, Rev. Cephas Bennet and wife were home on furlough and Mrs. Bennet spoke often of a work which might be accomplished by organized effort on the part of Christian women. That same year another missionary, Mrs. Carpenter, at home on furlough near Boston, was instrumental in forming and uniting several societies in and near Boston. At the same time another missionary accomplished the same in Chicago.

Miss Burdick, in an historical sketch of the first 25 years of our Woman's Foreign Mission Circle tells us that the first concerted action was taken at a meeting of the Ladies' Aid Society in May, 1872, when a tentative organization was formed. Ellen R. Day was made secretary and for two years, thirty ladies each gave \$1 toward the support of a Burman girl in Mrs. Bennet's school, sending the money direct to Mrs. Bennet. In the spring of 1874, the Boston Society having become affiliated with the Missionary Union, Mrs. M. E. Ranney, as treasurer, forwarded \$40 to that society, designating it for the same purpose. Since that time the funds have been sent through the same channel until the society's budget became a part of the church

budget. Of the first complete organization Mrs. M. E. Ranney was President and Miss Mary M. Day the Secretary. Continuously since that time regular meetings of the society have been held. During 1875 a Girl's Mission Band was formed through the efforts of Mary Day which held an important place in the work of the church for a number of years. Later, during Mr. Negus' pastorate, Mrs. Negus helped to form a Farther Lights Society. This was superseded later by the World Wide Guild, of which there are now three Chapters in our midst. Thus, with varying degrees of efficiency and enthusiasm, the women and girls of the church have prosecuted the cause of Missions for the last 56 years.

Nov. 1st, 1872, Rev. C. J. Thompson became pastor at the same \$1200 salary and cost of moving. For the first time the salary was to be paid in monthly installments. There had been a recent revision of the roll and 27 names had been dropped. The church had also lost by death a most faithful and helpful member, Rev. S. S. Day.

During Rev. Thompson's pastorate a resolution was passed, that it was the duty of every member to contribute toward the current expenses and a committee of three were appointed to "carry it into effect." Pastor Thompson resigned after two years on account of ill health and the church called Rev. W. F. Benedict. While he was here a baptistry was installed. Mrs. Mary Gallup, Miss Estelle Van Hoesen and Mrs. Sarah Martin are still with us of those who united during his pastorate.

Feb. 5th, 1876, a communication was received from Long Island City, asking for delegates to consider the ordaining of William A. Granger, who, later, for 14 years was President of our State Convention. That fall, in view of the hard times, the pastor, voluntarily, offered a reduction of \$200 in his salary.

In 1877 Mary Day told the church of her conviction of a call to foreign service and the next year found her on her way to India, the land of her birth, to engage in the work founded by her father and mother. Becoming acclimated

was no easy process for her and her physician told her she could never endure the climate and advised her to go back to America but she calmly told him that she had come to stay and work in India which she did with marked success for 32 years.

In 1878 Rev. J. W. Ford began a pastorate of nearly two years. It was during his pastorate that our sister, Margaret Scott, and brother and sister, A. R. Gates were baptized. Also plans were matured for installing a furnace and doing away with the stoves.

The next pastor, Sheldon E. Wilcox, came direct from the Seminary and was ordained here. During his four years pastorate our first parsonage was bought. His salary was only \$800 and \$50 for settlement.

In 1884 Rev. J. B. French came for two years. Rev. Cephas Bennet had just passed his eightieth birthday and his granddaughter, Miss Ruth Ranney, left that year to be with her aged grandparents. She became her grandmother's assistant in her four day-schools and later entered the service herself. The Burman Woman's Bible School has been conducted for years by her in connection with Miss Hattie Phinney. Three years ago we elected her as our foreign representative, holding ourselves responsible for her salary.

In or about 1885, the present Young People's Society had its first organization. Later, during Rev. Forward's pastorate, it was reorganized as a Y. P. S. C. E. and still later during Rev. Hungate's pastorate, it again reorganized as a B. Y. P. U. and took up the study courses then being published in the Baptist Union. A Junior B. Y. P. U. was also organized and took somewhat the same study. It was very prosperous for several years but finally died for lack of leaders. Several graduated in the study courses from each Society.

1886 marked the coming of Rev. A. J. Walrath. During the winter months of each of the first three years of his stay there were revival meetings with Evangelist L. G. Brown the first year and 50 additions, Evangelist Parker and his sister the second year and 29 additions. In 1889

Evangelist E. E. Davidson came and union services were held by the three churches, followed by 54 baptisms. It was during this visit that he made the remark that he had dreaded coming to Homer as he had always heard it spoken of as such a religious place that he had thought there would be small chance for much result. One day when requests for prayers were being handed in, one asked for prayers for one whole neighborhood of seventeen non-church going families. He then thought that the Lord had some work for him here after all.

In 1888 we enjoyed our first social reunion of church and society with roll call which became a much enjoyed annual custom.

In 1889, Deacon M. A. Radway was elected treasurer of benevolent funds. Heretofore all those funds had been handled, either by the pastor, or the treasurer of the church and society.

In 1890, \$2500 was spent on the church property. During this year our brothers, Harvey Chollar and Otis Darby, received licenses to preach and in 1891 our brother, Herbert Martin also.

In 1892 the church reorganized under the new state centennial law and took the corporate name of The First Baptist Church of Homer, N. Y.

In 1887, our sister, Margaret Scott, entered the Missionary Training School in Chicago, graduating there in 1888. In Jan., 1889, she went to Vicksburg, Miss., where she labored among the Negroes for many years, returning to her home here in 1906, where she is a much valued and efficient worker.

Early in 1891 Pastor Walrath felt constrained to leave, and as the church felt that a new building was very much needed at this time, they were much in prayer that a pastor capable of helping to carry through such an enterprise might be sent of the Lord. Quoting from the Associational letter of that year: "A few days only had passed and our attention was turned to another of the 'called of God' under

such circumstances that with entire unanimity we invited him to become our pastor, unheard and unseen." Elder Harvey was called upon, as he had been many times before, for advice in this situation and after deliberation, mentioned that his son-in-law, Rev. DeWitt D. Forward, who had just left Salt Lake City, was particularly adapted for that sort of work. He came, he saw, he conquered, and our new church was built. Some of us can remember how our faithful building committee, W. H. Darby, M. M. Newton, James A. Tisdale, Newel Jones and G. N. Copeland, almost lived on the spot as they stood over and watched every bit of it grow. Pastor Forward, aided by the ready response of the members, succeeded by his untiring zeal and energy, during the first year of his pastorate, in placing upon paper, subscriptions and other pledges amounting to \$25,000. Old Mechanic's Hall, which had stood for many years between the older church and Main St., had recently burned and the Society bought the lot back again. After much discussion as to whether the new building should be placed on a line with the other churches, as the older one was, the present location was selected as best. The old building was used until shortly before the new one was ready, when it was sold to brother G. W. Eldredge, who demolished it. The old Conference room was also sold and removed and the hitching sheds torn down.

The corner-stone of the new building was laid with appropriate ceremonies July 6th, 1893. Rev. H. A. Cordo, of Cortland, gave the address and letters were read from Elder Brigham and others. Pastor Forward in his remarks referred to the death of his father-in-law, our former loved pastor, Rev. Hezekiah H. Harvey, which occurred June 28th, at his home in Hamilton.

A list of the contents of the box contained in the corner-stone is as follows:

Photographs of Dr. H. H. Harvey, Rev. G. H. Brigham, and Pastor D. D. Forward; Early deacons of the church, Thomas Chollar, Jared Babcock, John Smith and Thompson Stone; Deacons T. D. Chollar, M. A. Radway and Geo.

W. Eldredge; The building committee, Deacons M. M. Newton and Newel Jones, brethren G. N. Copeland, James A. Tisdale and William H. Darby; Giles Chittenden, E. P. Stickney, Dr. Caleb Green and Mrs. Eliza Clapp Babcock, Prof. A. M. Beebe, D. D., editor of the Baptist Register in 1827, Cyrus A. Watson, church clerk, Orrin V. Blanshan, society clerk, Charles A. Ford, chorister, Benjamin Starr, S. S. Supt., Miss Lavinia Chittenden, S. S. Treas., Miss Catherine Chittenden, S. S. Secretary, Mrs. Blanche Martin, S. S. Librarian, Miss Ella Preston, Supt of the Home Dept., and one of the old church. A letter containing a brief statement of the Country at the present time, from G. N. Copeland; Memoirs of Rev. Alfred Bennet, an historical discourse embracing the early history of the church, given in 1844, by Rev. Alfred Bennet and a patriotic discourse delivered by him July 4th, 1830, an account of the 50th anniversary of the First Baptist Church of Cortland, N. Y., two ancient deeds given for slips in the leases of 1824 and 1828, a list of the subscribers to the new church edifice, a list of the names of the officers of the church, Sabbath School and building committee, copies of the New York Baptist Register of April 27, 1827, New York Chronicle of July 14, 1859, The Christian Enquirer of July 6, 1893, The Homer Republican of July 6, 1893, The Baptist Missionary Magazine of July, 1893, and specimens of Columbian postal cards, stamps and envelopes.

The dedication services were held March 21st, 1894, with Rev. Edward Judson, D. D., son of Adoniram Judson, preaching the dedication sermon and Rev. H. A. Cordo, D. D., making the dedicatory prayer. In the afternoon, Father Brigham gave an historical address and there was a conference and addresses by ex-pastors and visiting brethren. In the evening, Rev. Robert Stuart MacArthur, D. D., of New York City, preached a sermon which was listened to by an audience which filled the house. The report of the building committee showed an apparent shortage of only about \$250. When the new building was entered the pews were voted free but that the members might select such places as they wished for sittings.

April 1st, five were baptized in the new baptistery, one of whom, our sister Gilkerson, is still a member with us.

April 8th, Pastor Forward presented his resignation, having received a call to a field where his earnest desire for more theological study might be realized.

April 12th, the first one of the building committee, Mr. James A. Tisdale, was called to the city not made with hands.

Oct. 29th, 1893, occurred the death of our sister, Miss Ella Preston, the organizer of our Home Department, which was the first in the County and one of the first in the State. Before her death she told her father, that she wished no great stone memorial erected over her body, but wished he would use the amount such an one would cost, in some needy field, in our own land and let that be her memorial. In consultation with her pastor, it was discovered that in Salt Lake City there was a Home Mission chapel started in a strategic location, which was in need of just that sum to complete its building. The money was sent and the M. Ella Preston Memorial Chapel was finished and named for her.

During the summer of 1894 the hitch barn was built by private subscriptions. Sept. 1st, Rev. Jesse A. Hungate came to us. During his pastorate, Otis Darby was ordained at Lake Ridge; the furnace for heating the parlors was installed and in 1898, a thorough revision of the roll was made, dropping 58 names. Later a few were restored and granted letters. In the fall of 1899, Pastor Hungate left and Cyrus W. Negus, another student from Hamilton, came and was ordained here, November 22nd.

Easter Sabbath of 1900 was a day of rejoicing as the church debt, which had been accumulating for a number of years until it amounted to over \$2500, was all raised. In 1905, the pipe organ was purchased at a cost of \$2700, and was first used July 9th.

In 1906, came another change in pastorate, and the beginning of the longest one the church has ever had, from

Nov. 1st, 1906, to July 1st, 1917, nearly eleven years, when Rev. Benjamin L. Herr resigned for reasons of health. One hundred sixty-four were received by baptism during his pastorate. In 1907 occurred the death of the last surviving member of the building committee, Mr. W. Henry Darby, and also that of the last constituent member of the church, Mrs. Eliza Clapp Babcock, at the age of nearly 102 years.

In 1912 the steam heating plant was installed and also the electric lights. In 1915 the trustees were authorized to sell the parsonage and buy the C. L. Brown place on Clinton St. In 1916 the first Tithing Band was organized with a membership of eleven. It later, at one time had over 100 members but death and removals have depleted its numbers.

Dec. 1st, 1917, Rev. Ira A. Hotaling became our pastor. The Associational letter that year said "all departments began moving at a livelier pace. Not only was he an excellent preacher, but he had an unusual ability as an organizer and a faculty of getting everybody to work and making them glad to do it."

At the annual meeting in Dec., 1918, in accordance with the pastor's suggestion, a financial secretary was added to our list of officers and Floyd B. Watson was the first to serve in that capacity.

Sister Lavinia Chittenden died in November, 1913, and her sister, Miss Catherine Chittenden, in October, 1919. They, both, had always given generously of their means for the work of the church and the Kingdom, between them giving the first \$10,000 for the new church, and when gone, it was found that they had not forgotten us. Their residence, and \$5000, was left in trust for church uses. A large portion of the estate was left to the Missionary Societies of the denomination.

During the winter of 1919, the newly bought parsonage on Clinton St., not being conveniently located, was sold and the residence of F. E. Williams, adjoining the church, purchased. A week-day Children's Church was organized to

give religious instruction to those between the ages of 6 and 14. Mrs. Hotaling, assisted by Miss Elma Field, Charles Darby, Floyd Graves and Albert Rodee, conducted it.

On March 15th, 1921, our sister, Elsinä Northrup, left us to join the church triumphant. She was the oldest living child of missionary parentage and had been for a long time. She was baptized into the membership of this church in 1839, left here for a short time, but returned in 1846, and was a continuous member for over 75 years. She was a most faithful worker and an attendant at church and Bible school services as long as health permitted. She died at the age of nearly 93 years, in the same house where her grandparents, Rev. Alfred Bennet and his wife died many years ago.

In 1921 the board of deacons recommended that communion services be held monthly, alternating between morning and evening, the first evening service to be the one in October. Our first deaconesses were appointed by them and later elected by the church.

In December, 1921, at the annual meeting, the roll-call was conducted by asking those who had united during different pastorates to arise and respond. It was most interesting and reminded one of the swiftness of time and the rapid changes in membership. At this meeting it was decided to change the church year and time of annual meeting from December to May, to correspond to that of the National societies.

July 24th, 1924, it was voted to adopt Miss Ruth Whitaker Ranney, great granddaughter of our first pastor, born, as was her mother, on the foreign field, and a member of this church, as the foreign missionary of this church, she to represent us in her work in Burma. The church agreed to pay her salary of \$800 per year from the benevolent funds. They also voted to adopt Miss Elizabeth Allport, of Cuba, daughter of Deacon A. H. Allport, and also a member here, as our home missionary and pay her salary of \$900 the same way.

December 1st, 1924, Pastor Hotaling left after seven years of progressive work. After a short supply pastorate by Rev. W. H. York, a retired M. E. minister in our midst, whom to know was to love, our present pastor, Rev. Alban H. McKnight, came to us on Easter Sunday, 1925. The events of the present pastorate are too fresh in mind to dwell upon at length. The advance, however, in religious education marks an epoch in the history of the church that should be made a matter of permanent record.

During the summer of 1925, Mr. McKnight, with a number of our young people, conducted for our church, the first Daily Vacation Bible School ever held in the village. This proved a splendid success and the next summer, the Methodist and Congregational churches cooperated in the work. A community school was conducted, with an enrollment of 150, and an average attendance of about 100. The past summer, a similar school was conducted for three weeks, with an increased interest and attendance, Mr. McKnight, in each case, being the superintendent of the school.

During the school year of 1926-27, Mr. McKnight led a movement that resulted in Week-day Religious Education in the Public School. For one hour a week, all the children of the grades, whose parents desired, are given a course of religious education under the direction of the different pastors of the village. Each of the Protestant pastors teaching a certain grade, while the Catholic priest teaches all the Catholic children of those grades.

A second Junior Church was organized Oct. 4th, 1925, the first one having disappeared after Mrs. Hotaling left it. Miss Marian Gallup was director the first year, with Miss Helen Gates as assistant. Charles Shearer was its director the second year and its present director is Miss Viola Gates with six assistants. The church is well organized and carefully graded. Its sessions are held each Sabbath morning, after the children's story and during the sermon hour. A nursery, with one or more in charge, was opened Oct. 4th, 1925, in the primary room, for the wee ones during

the church service. This has proved a great boon to the mothers.

A combination service of Church and Bible school was used first, during the summer months of 1926.

A School of Religion was first conducted in February and March, 1926, and again in 1927. A School of Missions was also held in January, 1927.

These beginnings in the larger program of Religious Education have been very satisfactory, and it is hoped to extend them still farther in years to come.

At the Jubilee meeting of the Missionary Union, held in Philadelphia, in 1864, a resolution offered by our former pastor, Rev. Edward Bright, was adopted and might well be used again by us at this our Centennial gathering, with the substitution of our name and age in place of theirs.

"Resolved:—that at the end of this one hundred years of our history, this Church gives as its deliberate opinion that Homer Baptists have no reason to be ashamed of their principles, their Ministry, their membership, or their work; and that in view of the fruits of the past and the promise of the future, they have every reason to stand by their principles with new firmness and new hope. It is the call of the trumpet, and might well be sounded again by us in this goodly town of Homer and in the midst of our great tasks."

Members of Church and Date of Admission

Abbott, Harry.....	'17
Abbott, Mrs. Harry.....	'17
Abbott, Florence J.....	'22
Abbott, Amelia M.....	'16
Ackles, Harold G.....	'22
Ackles, Mrs. Hazel M. (H. G.).....	'22
Allen, Georgia.....	'09
Allport, Albert H.....	'09
Allport, Mrs. Carrie H. (A.H.).....	'14
Allport, Elizabeth.....	'24
Atchison, Mrs. George.....	'99
Austin, Mrs. Cora E.....	'23
Babcock, Marshall.....	'87
Babcock, Mrs. Nora (M.).....	'87
Babcock, Mrs. Margaret.....	'12
Bacon, Ellis Crane.....	'22
Baldwin, George A.....	'98
Baldwin, Mrs. Mary (G. A.).....	'79
Beach, Mrs. Achsa E.....	'23
Bogue, Mrs. Florence Fitts.....	'17
Bowdish, Mrs. Clara Apgar.....	'10
Briggs, Emma.....	'19
Burdick, Alice E.....	'68
Burns, Mrs. Florence Cobb.....	'10
Burns, Mrs. Fred R.....	'03
Burrows, Mrs. Arlene G.....	'17
Callahan, Mrs. Agnes.....	'10
Cappers, Millie.....	'27
Carson, Mrs. Mina Shedd.....	'82
Chapin, Catherine R.....	'13
Chapin, Mrs. Louise.....	'25
Chapman, Mrs. Hazel Frink.....	'15
Chase, Mrs. Eola Bean.....	'11

Chrysler, Mrs. Melvin.....	'16
Chrysler, Herbert O.....	'22
Chrysler, Winifred B.....	'24
Chrysler, Edith A.....	'06
Conine, George H.....	'22
Conine, Mrs. Nellie L. (G.H.).....	'22
Connore, Giuseppe (Joe).....	'16
Cook, Frank D.....	'16
Cook, Mrs. Frank D.....	'16
Cook, Clyde.....	'16
Cook, Kenneth.....	'16
Cook, Wesley W.....	'24
Cook, Mrs. Wesley W.....	'24
Copeland, Frank.....	'89
Corl, Mrs. Anna Shearer.....	'16
Corl, Mrs. Elijah.....	'15
Crain, Mrs. Celestia.....	'25
Crandall, William G.....	'98
Crandall, Mrs. Luella (W. G.).....	'89
Crandall, Mrs. Emily S.....	'98
Crandall, William Jr.....	'23
Cummings, Orrin P.....	'87
Cummings, Mrs. Gertrude (O.P.).....	'87
Darby, Ernest C.....	'96
Darby, Mrs. Lilly (E. C.).....	'98
Darby, Charles H.....	'19
Darby, Wilma E.....	'22
Darby, James.....	'27
Darling, Mrs. De Etta.....	'19
Dayton, Mrs. Helen I.....	'19
De Voe, Clyde B.....	'98
De Voe, Mrs. Edna (C. B.).....	'08
De Voe, Vivian.....	'26
Dickinson, Mrs. Edith Fisk.....	'05
Doubleday, Harold L.....	'27
Doubleday, Mrs. Babette (H. L.).....	'23
Downing, Mrs. Clara.....	'19
Duell, Mrs. Ida (C. B.).....	'96

Duell, Mrs. Charles B. Jr.	'21
Duell, Fred	'11
Duell, Jennie	'10
Eades, Mrs. Elizabeth	'24
Eades, Doris	'26
Edwards, Fred	'16
Edwards, Mrs. Iva (Fred)	'15
Elder, J. William	'16
Elder, Mrs. Lina (J. W.)	'06
Eldredge, Mrs. Lewis	'17
Eldredge, Robert M.	'18
Eldredge, Marian V.	'23
Eldredge, George W.	'27
Eldredge, Mrs. Mary (G. W.)	'27
Faulkner, Walter	'01
Faulkner, Wayne	'02
Faulkner, Mrs. Mary (Wayne)	'10
Felt, Ivan J.	'16
Felt, Mrs. Lena (I. J.)	'16
Felt, Doris	'26
Ferry, Mrs. Lena A.	'21
Field, B. Olney	'18
Field, Mrs. Helen L. (B. O.)	'16
Field, Elma C.	'18
Fisher, Eugene J.	'14
Fisher, Mrs. Mary (E. J.)	'08
Fisher, Liona G.	'15
Fisher, Mrs. Mildred	'24
Fisk, Mrs. Laura Abbott	'13
Fitts, Converse B.	'17
Fitts, Mrs. Converse B.	'17
Fitts, Henry B.	'17
Fitts, George H.	'20
Fitzgarrald, William T.	'16
Ford, Alice M.	'87
Ford, Mrs. Hiel T.	'09
Fosmer, Callie	'90

Fox, J. Bert	'16
Fox, Mrs. Florence (J. B.)	'93
Frazier, Elmer J.	'22
Frazier, Mrs. Luella (E. J.)	'21
Fritcher, Ernest W.	'20
Fritcher, Mrs. Anna F. (E. W.)	'20
Fritcher, Mary	'26
Fuller, Mabel E.	'89
Gallup, Mrs. Mary Bates	'75
Gallup, Orrin P.	'89
Gallup, Mrs. Nellie (O. P.)	'22
Gallup, Marion C.	'23
Gardner, Mrs. Dorothea T.	'19
Gay, Mrs. Ada Barber	'93
Gates, Albert R.	'78
Gates, Mrs. Mary L. (A. R.)	'79
Gates, Clara	'03
Gates, Helen	'23
Gates, Mrs. Anna L.	'96
Gates, Viola	'27
Gates, Mary E.	'11
Gates, Harold M.	'16
Gates, Irving W.	'20
George, Henry	'27
Gilkerson, Mrs. Lizzie T.	'94
Gilkerson, Genevieve	'20
Goodale, Myron R.	'27
Goodale, Mrs. Myron R.	'27
Goodale, Asher	'27
Grant, Mary	'27
Graves, Floyd S.	'19
Green, George J.	'16
Green, Mrs. Edna (G. J.)	'16
Griggs, Horace A.	'98
Gutches, Mrs. Theron	'93
Gutches, Wilbur F.	'23
Hammon, Charles	'89

Hammon, Mrs. Belle L.	'99
Hammon, Louise E.	'20
Hartwig, Mrs. Frances S.	'14
Haun, Hazel	'27
Harrington, Earl L.	'18
Hemmings, Alfred	'27
Herrick, Fred E.	'24
Herrick, Mrs. Iva H. (F. E.)	'24
Hicks, Louise	'68
Hill, George	'27
Hill, Mrs. Alta (G.)	'27
Hill, Marie S.	'20
Hill, Winifred	'27
Hinman, Mrs. Frances B.	'21
Hopkins, Stanley	'26
Howe, Mrs. Daisy Johnson	'08
Hulbert, Arthur L.	'27
Hulbert, Cecil	'27
Hulbert, Hazel	'27
Hulbert, Mabel	'27
Hutchings, Mrs. Ruth Smith	'17
Huttleston, Carey	'20
Huttleston, Mrs. Helen (Carey)	'21
Hyde, Mrs. Katherine	'01
Hyney, Frank E.	'17
Hyney, Mrs. Nellie T. (F. E.)	'98
Hyson, Mrs. Carrie	'08
Jacobs, Mrs. Jennie	'15
Johnson, Eri	'24
Johnson, Mrs. Eri	'24
Keeling, Fred	'03
Keeling, Mrs. Fred	'03
Kellogg, Olive	'89
Kiehl, Doris	'27
Kenney, Manley L.	'13
Kenney, Mrs. Emma (M. L.)	'13
Kinney, Grant S.	'18

Kinney, Mrs. Grant S.	'18
Klock, Lewis E.	'96
Kirk, Hazel M.	'23
Lamberson, Ray	'27
Le Roux, George	'17
Le Roux, Mrs. Bessie (G.)	'02
Law, Esther	'26
Le Roy, Mrs. Clara	'16
Le Roy, Harold A.	'16
Le Roy, Mrs. Mildred B. (H. A.)	'12
Letts, Mrs. Cynthia	'12
Letts, Mrs. Rose	'10
Lewis, Mrs. Grace M.	'22
Lewis, Harry F.	'22
Lewis, Ralph E.	'25
Lewis, Arthur E.	'23
Litz, Mrs. Marian	'80
Marble, William	'02
Martin, Mrs. Sarah	'75
Martin, Annie L.	'85
Martin, Fred	'87
Martin, Mrs. Blanche (F.)	'89
Maynard, Mrs. Edna G.	'98
Maynard, Ruth C.	'23
McKay, Mrs. Fannie Seacord	'19
McKay, Marian	'27
McGraw, William	'25
McGraw, Mrs. William	'25
McKnight, Rev. Alban H.	'25
McKnight, Mrs. Bernice (A. H.)	'25
McKnight, Frances Grace	'26
McMaster, Roy J.	'04
McMaster, Mrs. Roy J.	'04
McMaster, Frances	'24
McMaster, Agatha	'26
McMaster, Leonard	'27
McMullen, Mrs. Lillian McConnel	'16

Meldrem, Mrs. Hattie.....	'23
Merrick, Elwin H.....	'85
Merrick, Mrs. Sarah J. (E. H.).....	'85
Merrick, Ward T.....	'11
Merrick, Mrs. Edith B. (W. T.).....	'14
Merrick, Miner W.....	'17
Miller, Mrs. Hazel H.....	'20
Millhouse, Mrs. Belle Nixon.....	'89
Moore, Mrs. Ada J.....	'09
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Morse, Mrs. Martha.....	'83
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Nixon, Fred J.....	'96
Nixon, Mrs. Mary.....	'89
Nixon, William J.....	'96
Nodine, Mrs. Ethel.....	'22
Nye, Mrs. Blanche.....	'88
Nye, Jay.....	'27
Nye, Mrs. Jay.....	'27
Nye, Esther.....	'27
Nye, Eleanor.....	'27
Nye, Louise.....	'27
Nye, Roland.....	'27
Nye, Donald.....	'27
O'Hara, Mrs. Mildred F.....	'14
Peacock, Mrs. John.....	'81
Peacock, Charles.....	'07
Perry, J. Edward.....	'11
Perry, Mrs. Edith S. (J. E.).....	'06
Perry, Mrs. Josie.....	'27
Phelps, Eugene W.....	'07
Phelps, William H.....	'99
Phelps, Mrs. Mary H. (W. H.).....	'78

Phelps, C. Sheldon.....	'21
Phelps, Eleanor.....	'27
Phelps, Helen.....	'27
Phelps, Florence.....	'26
Pierce, Mrs. Genevieve H.....	'02
Potter, Mrs. Jane Wilson.....	'11
Price, Richard.....	'26
Pritchard, Mrs. Florence.....	'25
Pritchard, Louise.....	'23
Ranney, Ruth W.....	'05
Reynolds, Lorena.....	'27
Rice, Grant H.....	'26
Rice, Mrs. Marguerite (G. H.).....	'19
Richardson, Mrs. Millie A.....	'66
Ring, O. Nelson.....	'88
Ring, Mrs. Charlotte (O. N.).....	'88
Ring, Edythe M.....	'94
Ripley, Irene E.....	'13
Ripley, Marie.....	'13
Ripley, Mrs. Iva T.....	'10
Ripley, Mrs. Reta.....	'27
Rodee, Mrs. Bert.....	'15
Rodee, Mabel.....	'16
Rodee, Albert L.....	'19
Rodee, Alta.....	'17
Rodee, Anna L.....	'22
Root, Mrs. Goldie Trim.....	'22
Samson, Mrs. Lucretia.....	'04
Sanborn, Mrs. Olive.....	'01
Sanborn, Lyon.....	'03
Sanborn, Greeley.....	'02
Sanborn, Mrs. Laura M. (G.).....	'10
Saunders, Mrs. Earl.....	'16
Saunders, Carl.....	'27
Schellinger, Morell E.....	'23
Schellinger, Mrs. Marian (M. E.).....	'23
Schnaiter, John G.....	'08

Schnaiter, Mrs. Louise (J. G.)	'08
Schnaiter, Lena R.	'08
Schweirs, Mrs. Nina Letts	'10
Scott, Margaret A.	'06
Sears, Mrs. Margaret Letts	'15
Seccomb, Joseph S.	'18
Seccomb, Mrs. Joseph S.	'18
Sellen, Dey	'06
Sellen, Ruth E.	'19
Sewell, Cloudsley J.	'19
Sewell, Mrs. Florence A. (C. J.)	'19
Shearer, Amelia	'16
Shearer, Charles	'16
Shearer, Dorothy	'27
Shaw, Earl C.	'21
Shaw, Mrs. Mona (E. C.)	'20
Shultz, Frank E.	'98
Shultz, Mrs. Lillian F. (F. E.)	'98
Slocum, Mrs. Etta	'23
Smith, Mrs. Frank	'12
Smith, Mrs. Clara	'23
Smith, Leon E.	'24
Smith, Mrs. Dorothy (L. E.)	'24
Smith, Lloyd A.	'27
Smith, Mrs. Lloyd A.	'27
Smith, Mrs. Myrtle	'27
Snyder, Mrs. Mabel L.	'18
Snyder, Helen	'26
Spencer, Harold S.	'27
Spencer, Mrs. Mary C. (H. S.)	'24
Stafford, Walter J.	'03
Stafford, Mrs. Medora (W. J.)	'02
Stafford, Arlowene	'16
Stafford, Charlotte L.	'22
Stanford, Mrs. Florence P.	'03
Starr, Benjamin	'86
Starr, Mrs. Minnie E. (B.)	'86
Stoker, Mrs. Carrie McC.	'15
Stout, Mrs. Lilly	'12

Stout, Florence M.	'00
Strait, Mrs. Nellie M.	'21
Strough, Cora	'24
Sweet, Mrs. Ethel W.	'20
Taylor, Archie R.	'11
Terrell, Fred M.	'08
Terrell, Mrs. Grace K. (F. M.)	'87
Terrell, Manley	'16
Terrell, Mrs. Manley	'16
Thomas, Lee	'17
Thomas, Mrs. Louise F. (L.)	'08
Thornton, Frank B.	'21
Thornton, Mrs. Nellie J. (F. B.)	'08
Tilyou, Edward C.	'17
Tilyou, Mrs. Pearl (E. C.)	'17
Tilyou, Eloise M.	'21
Tilyou, Ruth	'26
Tinker, Arthur	'27
Tinker, Mrs. Arthur	'27
Tucker, Mrs. Mary E.	'08
Tuckerman, Mrs. Louise	'87
Tuckerman, Mrs. Eureka	'23
Underwood, Mrs. Elizabeth M.	'16
Van Buskirk, Jaette	'23
Van Hoesen, G. Estelle	'75
Wakefield, Mrs. Jennie T.	'11
Wall, Stanton	'27
Wall, Eldon	'27
Way, Edith	'27
Way, Helen	'27
Webster, Wilson R.	'26
Webster, Mrs. Elfleda J. (W. R.)	'26
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Weist, Mrs. Salome	'25
White, Mrs. Helen Nodine	'23

Widger, Byron E.....	'26
Widger, Mrs. Minnie (B. E.).....	'26
Widger, Seward.....	'26
Widger, Stanley.....	'26
Widger, Robert.....	'26
Widger, Mrs. Goldie.....	'17
Wilkins, Clarence W.....	'04
Wilkins, Addie.....	'15
Wilson, George.....	'98
Wilson, Mrs. Minnie (G.).....	'98
Wilson, Arthur S.....	'08
Wilson, Mrs. Mildred (A. S.).....	'27
Wilson, Ed. H.....	'20
Wilson, Mrs. Jennie W. (E. H.).....	'20
Winn, Walter.....	'27
Winn, Mrs. Walter.....	'27
Witty, Emma Mae.....	'26
Wood, Mrs. Hazel Fisher.....	'06
Wood, Joseph C.....	'22
Wood, Mrs. Frances K. (J. C.).....	'13
Wood, Harry.....	'27
Wood, Mrs. Harry.....	'27
Wood, Helen.....	'27
Woodward, Mrs. Clara.....	'20
Woodworth, Mrs. Elizabeth.....	'41
Wright, Mrs. Martha B.....	'88
Wright, Mrs. Adelia (Rollin E.).....	'93
Wright, Robert T.....	'93
Wright, Mrs. Robert T.....	'93
Young, Beulah.....	'27

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Bean, Mrs. Jennie Kiehl.....	'27
Phelps, Mrs. Clara (C. S.).....	'27
Way, Mrs. Ida W.....	'27