HISTORY
OF THE
FIRST SEVENTH DAY
BAPTIST CHURCH
OF ALFRED, N. Y.
1816-1916

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ALFRED < NEW YORK
The First Seventh Day Baptist Church of Alfred has been one of the greatest molding forces in western New York. Its history is unique, filling a large place in the pioneer life of its time. It is closely interwoven with all that is best in the civic, social and educational movements of the succeeding decades. It is the story of an ever-sympathetic leader of the educational thought, the moral and religious development of all this region—the mother of schools and churches. It is the story of a century of honor.

A brief sketch of the political divisions and settlement of the early years of the nineteenth century will lead to a better understanding of the conditions under which this church was planted.

The Legislature, by act of April 7, 1806, formed the County of Allegany from territory embraced in Genesee County. Two years later, March 11, 1808, the three western ranges of towns were restored to Genesee, and the western range of townships of Steuben County was added to the east side of Allegany, and the county was divided into five towns.

The town of Alfred then embraced all of the present towns of Independence, Andover, Alfred and Almond, and parts of five others: viz. Birdsall, West Almond, Ward, Wellsville and Willing.

In 1807, Clark Crandall from Rensselaer County and Edward and Nathan Greene, brothers from Madison County, came on foot, bought land, and started the first homes in Alfred. The following spring my grandfather, Luke Greene (afterward called "Sugar Hill Luke") to distinguish him from Luke the merchant, who came some years later, settled on the hill north of us. Other families followed until, in 1812, a goodly company were scattered in little openings over these forest-clad hills. Then their spiritual longings led them to unite for religious services.

While the church as an independent organization dates from October 20, 1816, the day which we celebrate, the history would not be complete without a sketch of the society of four years preceding, the records of which were kept, and later, by vote of the church, were made a part of the records of the church.

I quote under the heading of BOOK I:

"Alfred, July, 4th Day, 1812."

"In pursuance to a call we trust from God through the hands of Brother Stephen Coon, senior, to the awakening of a small few of the Professed saints in this part of the Land to be up and in the ways of their confessing their sins and backwardness in the ways of religion, and calling for the Prayers of each other that they may live more to the glory of God than they have ever yet lived . . . .

So after meeting several times on the Lord's Sabbath and received great satisfaction there by, having Christ's promise that where two or three are met together in his name, he will be in the midst of them and will bless them: and we feel in some measure as though he had fulfilled his promise to us in so doing by the satisfaction we feel and the additions to our number he has blessed us with . . . .

"And we being willing to bind ourselves to maintain the object of Religion, proposed the following sections."

Here follow the "Articles of Faith" and the "Articles of Covenant."

All through the early records the spelling is often unique, the phraseology quaint, and the rules of good English are not always observed, but the spirit is altogether admirable.

Then are given the names of twenty-four persons who, in the words of Nathan Greene, the clerk, "joined covenant and kept up our Sabbath meetings and was wonderfully blest both in union [and] increase to our number." The names follow:

STEPHEN COON (senior), and his wife, SARAH STILLMAN.

[She was sister of Deacon George Stillman who came a year or two later.]

NATHAN GREENE, and his wife, ORPAH HAMILTON.
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CLARK CRANDALL, and his wife, AMELIA VINCENT.
[Parents of Ira B. Crandall, Mrs. Phineas Stillman, Mrs. E. P. Larkin and Mrs. William C. Burdick.]

GEORGE LAMPHERE and his wife, HANNAH —.

STEPHEN COON, JR., and his wife, BASHABA —.

LUKE MAXSON, JR., and his wife, SUSANNAH GREENE.

WILLIAM DAVIS and his wife, FRANCES —.

MAXSON GREENE.
[He afterwards married Lydia Maxson, daughter of Luke, senior.]

JAMES FISK.
[He married Hannah Greene, sister of Susanah and Maxson, above, and they were grandparents of Orson Greene and Mrs. Emma Reynolds.]

REBECCA STILLMAN.
[Wife of Silas Stillman, senior, on the Almond road.]

BRITTY WELLS.
[Aged 20. Before 1816 she married George Stillman, Jr., and appears on the church rolls as Mrs. Bridget Stillman.]

SALLY COON.
[Daughter of Stephen, senior. She married, 1814, Solomon Head.]

NANCY TEATER, daughter of John.
[The first teacher in Alfred. Soon after this she married Samuel S. White, who founded Whitesville. He it was who loaned $10,000 to Professor W. C. Kenyon and others to build the first three college buildings. One of her daughters married Professor Ira Sayles. Another became the wife of Dr. John R. Hartshorn.]

At a meeting of the society held August 1, 1812, at the house of Edward Greene*, Stephen Coon, Senior, was chosen leader.

On the 5th of the following March, seven members from Berlin joined the society. Sabbath meetings for worship seem to have been kept up, and regular monthly meetings for business, the date being fixed and the clerk chosen for each meeting.

April 30, 1813, David Satterlee "joined our articles," and on August 6th following, he was called "to improve his gift in the ministry of the Gospel and take the lead of our meetings on Sabbath days."

September 2nd it was voted "to consider it necessary whenever opportunity should take place that we should be formed into a church . . . and proper and necessary to have officers." They then proceeded to choose brother — [name omitted, but probably David Satterlee] Evangelist Elder and Stephen Coon, Senior, Deacon. Clark Crandall and Nathan Greene were chosen to sit in council, should one be called to consider the proposed formation of a church.

At their meeting October 3, 1813, Elder William Satterlee, of Berlin, who seemed to be visiting them, was chosen moderator. An appeal was made to Elder Satterlee to be set off as a church, but after conferring on the subject it was agreed "to omit it at present for the proof and further trial of the brethren called to be set apart as officers," but were given encouragement "if we remain in union."

They were then formally organized as Branch of the Berlin Church, and ten persons who had come from Brookfield and elsewhere, and had not previously been members of the Berlin Church, joined themselves to the "Berlin Church and Branch here," and "passed under the ordinances." This number included several contained in the original list of members.

December 12, 1813, Nathan Greene was chosen standing clerk, in which position he served the church faithfully more than twenty-five years.

The desire for independence as a church led to the appointment of a committee early in 1814 to prepare a letter to the Berlin Church but the matter was postponed.

September 2, 1814, Richard Hull was chosen moderator of their meeting, showing his presence here, although he and his wife Flannah did not formally unite with the church until October 18, 1816, two years later.

March 31, 1815, six joined "this Branch," among them Judge Edward Greene and wife from Pinckney, and Daniel Babcock from Batavia. July 17, 1815, Stephen Coon, Senior, died, not having been permitted to see the independent church of his desire.

August 11, 1816, a committee was appointed to write a petition to be set off as this Branch.
"The First Sabbatarian Baptist Church in Alfred."

The following January a record book was secured and all previous records "as a Branch or Society" were by order of the church copied into this, so the first book covers everything, including the names of the members, from July 4, 1812, to March 8, 1839 inclusive.

During all this time, a period of 27 years, the church was without a pastor, as we regard the office of pastor, yet 607 persons—287 males and 320 females—had united with the church, and its influence and activities extended widely over this and neighboring counties. During the first 16 years of this time it was without a church building.

We may well pause to inquire, "What constitutes a church?"

The lines of Sir William Brown are suggestive:

"What constitutes a State? Not high-raised battlement or labored mound, Thick wall or moated gate, Not cities proud with spires and turrets crowned—

No !—Men, high-minded men, Men who their duties know, But know their rights, and, knowing dare maintain—

These constitute a State."

I repeat, "What constitutes a church?"

In the list of members before me, each name is marked indicating the source whence he or she came—Berlin, Brookfield, Rhode Island, or joined here. Many members had withdrawn meanwhile to form other churches, but I will speak of that later.

At the last-mentioned meeting of the church (November 1, 1816) it was also voted "that Abram C. Crandall, Richard Hull, Clark Crandall, Stephen Coon (Jr.), David Satterlee, Ray Greene, and William Davis should come forward by rotation and improve their gifts as the Lord may direct."

We have no record that Clark Crandall, Stephen Coon and William Davis ever responded to this call, though Davis may have been a leader at the Angelica Branch, near

On the following day these brethren were formally ordained, and were given the "charge usual for deacons together with the charge of baptising."

November 1, 1816, the church, as a church, had its first meeting at the schoolhouse" near Nathan Greene's, and the minutes are headed:
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which he lived, and later on the Genesee River, as the Amity Church was organized in 1834 in the schoolhouse near his home between Scio and Belmont. Abram C. Crandall preached occasionally, and some year later removed to Friendship and became a leader there.

Richard Hull was an esteemed leader, and preacher here until his removal to Illinois about 1837. He was the father of four ordained ministers of our denomination and his daughter Martha (Mrs. Ernst) was an acceptable preacher and the mother of a minister.

David Satterlee apparently preached some, was often under discipline, and about 1825 removed to the town of Hornellsville where he lived to an advanced age.

The call to Ray Greene was later rescinded at his own request, but was again extended and he became a missionary preacher and pastor, especially at the Second Alfred Church; at Little Genesee; and Hayfield, Pa.

July 4, 1817 (they seemed to choose a good date for a good deed) the church "chose Dea. Daniel Babcock and Pro. Richard Hull as preachers of the Gospel and called them forward to the work of the ministry in word and in doctrine, and for one to improve one Sabbath and the other the next as circumstances may require." Two years later (June 4, 1819) the progress of these brethren in the ministry was formally approved and it was voted to "appoint and consider them as Licensed Preachers, and return them to Conference as such." Their ordination was taken up October, 1820, but deferred at their request, Hull especially feeling unworthy.

Three years later (September 14, 1823) the call to ordination as Evangelist Elders was renewed, and May 9, 1824, a letter was sent to Conference "respecting our labor and feeling toward having those candidates ordained that we sent to Conference last fall for that purpose." There seems to have been some hesitancy on the part of Conference in granting their request, possibly on account of Hull's lack of education. May we not say that the insistence of the church was justified in after years?

In the next few years he performed considerable missionary labor in western New York and northern Pennsylvania, employed partly by the church and partly by the denominational Missionary Board. He, like his brother David previously referred to, had some peculiarities which might charitably be called eccentricities of character. He also was repeatedly under discipline, and both were eventually excluded from the church.

In this day of trained preachers the following item is of interest:

"June 2, 1822. Voted that our speakers take their turn in speaking, but when it is one's turn and he feels nothing on his mind, for some one else to improve the time."

The simple and frontier character of their life is shown by the following entry from the record of June 1, 1823:

"Voted that Bro. ______ procure a jug and two tin platters and two tin cups at the expense of the church. Adjourned to first First-day in July, at Nathan Greene's barn."

While I do not wish to make light of anything connected with communion, I cannot escape the thought that the erring brother got the jug and had it filled, and so forgot the platters and cups, since he was repeatedly under discipline for too great familiarity with the jug. At any rate, the follow-
ing month David Stillman was directed to "git two platters and two cups at the expense of the church." More pretentious cups of britannia replaced these six years later at a cost of 62 1/2 cents.

MEETINGS AND MEETING PLACES

The first meetings of the church were held in private houses; a little later in schoolhouses, which came early, you may be sure.

The membership was widely scattered, and the schoolhouses were not large enough for general meetings, hence services were held simultaneously in two or three different districts under alternating leaders.

April 4, 1817, church meetings and Covenant meetings were put every two months. A little later Communion was appointed for every two months, and Covenant meetings for the Sixth-day before the Communion—a practice that continued for many years. The business meetings were subsequently held every month. Beginning at ten o'clock they made a day of it, largely devoted to discipline and ways and means. Women might attend, but they had no voice, and were not appointed on committees, even when one of their own number was under discipline.

April 6, 1821, "Voted that we have our Sabbath meetings at all three of the schoolhouses every Sabbath except after Covenant Sabbath then to have it here." The three schoolhouses referred to were evidently the "upper" or "Coontown" schoolhouse at the forks of the road above Jonathan Palmer's (now the home of William Jacox), the "lower" near Nathan Greene's, and the third, I am led to think, was the one located about one mile east of Alfred Station, near the present "Goose-pasture" or "Pleasant Valley" school, where ten years later the Second Church placed its first meeting house.

In 1824, services were appointed "at or near Joseph Goodrich's (Upper Vandalmark Creek, six miles away) every other Sabbath except Communion then to have it here." The three schoolhouses referred to were evidently the "upper" or "Coontown" schoolhouse at the forks of the road above Jonathan Palmer's (now the home of William Jacox), the "lower" near Nathan Greene's, and the third, I am led to think, was the one located about one mile east of Alfred Station, near the present "Goose-pasture" or "Pleasant Valley" school, where ten years later the Second Church placed its first meeting house.

In 1826 it was voted that meetings on South Hill be removed one-half the time to Silas Benjamin's, and two years later meetings were established "at the schoolhouse near Jonathan Lanphere's [now Railroad Valley, half-way to Andover] once in four weeks except Communion." Elsewhere this place is also called "South Valley," to distinguish it from East Valley, where appointments were regularly kept up.

In 1835, Elder Babcock was given permission to preach in McHenry Valley once in two weeks on the Sabbath; and four years later the same appointment was maintained except on Communion days, which occasions the church evidently intended to be rallying days for the whole church.

Eight distinct preaching places are here mentioned, covering a wide parish, and a few years later Elm Valley and Five Corners were added.

To return to 1823. On May 4th of that year it was "Voted to have Communion at David Stillman's next Sabbath," showing that the church still met in private houses. Just five years to a day later (May 4, 1828) it was "Voted that next Sabbath our meetings commence at the meeting house, and every Sabbath." This is the only reference in the records to the erection of the first meeting house of the church.

From outside sources we learn that a movement was begun in 1824 that resulted in the building during the next three years of a meeting house of wood, 36 by 50 feet, with a gallery on the sides and rear end, and situated a few rods below the present State Farm barn, on the other side of the road. This was the home of the church for a little more than 25 years, until this building in which we are gathered tonight, was ready for occupancy, as nearly as I can ascertain, early in 1854.

The Second Alfred Church, organized in 1831, had meanwhile built their first house near the junction of East Valley and Railroad Valley, one mile east of the Station. This building they occupied about 25 years also, removing to their present location and structure at Alfred Station in 1857.

In the 8th grade room of our public school hangs a painting of this old schoolhouse by Mrs. Myra Masson Prentice, sister of President Allen's wife, presented to the school by her son, Mr. Frank Prentice, of Hornell, N. Y. It is here named the "Queen Esther" schoolhouse, but might be called with greater accuracy, if less of dignity, the "Coontown" schoolhouse.

Stephen Coon, Sen., with a large family, lived on the Ellis farm. Elisha Coon, with a still larger family, occupied the farm now owned by Alva F. Randolph. Some of their older children were married and settled. Doubtless some other little Coons have escaped me. At any rate they largely peopled this schoolhouse and gave the name to the district.
December 5, 1852, "Resolved, that the time has arrived when a new meeting house should be erected for the use of the 1st S. D. B. Church of Alfred [and located at Alfred Center]."

In January, '53, a general meeting was called of all those interested in the project. In December following, they were still occupying the old building, but a resolution adopted indicated their intention to remove to the new building during the following season.

MISSIONARY SPIRIT AND ACTIVITIES

August 11, 1816, after a discourse by Abram C. Crandall, a letter was read and approved to the General Conference "to see if they cannot [inaugurate?] some measures for erecting a missionary society in the United States." Thus this devoted company, before it could even call itself a church, started a movement looking to missionary effort. What it sought to set on foot through the Conference it carried into practice on its own wide field.

June 6, 1817, reference is made to brethren on the Genesee River. July 4, 1817, it was voted to send one brother to Angelica once a month.

July 11, 1819, the church was visited by Elder Daniel Coon, and Brother Richard Hull was sent with him to the Genesee River and Pembroke (Erie County) at the expense of the church. June 2, 1820, "Voted to visit the inhabitants at No. 1 [Independence*] and at Genesee River once in two weeks."

Two months later Deacon Daniel Babcock was sent to visit the brethren at Pembroke and Clarence at the expense of the church.

January 5, 1821, Missionary subscription was circulated and Brother Hull and Deacon Babcock were sent to Troopshurg and were clothed with authority to receive members into the church. February, 1821, Elder Amos Satterlee and John Babcock (father of Rev. George C. Babcock and grandfather of Rev. Oscar Babcock), were sent to Troopshurg.

May 6, 1821, "Voted that we have meetings at the village of Angelica once in two weeks, and that some one of the speakers attend there on the Sabbath, and then preach on the Genesee River the First-day following."

October 6, 1821, Elder Satterlee was appointed for one month "to visit the destitute in 'Aussion' [Ossian, Livingston County] Angelica and No. 1, and as many other places as he can in that time, at the expense of the church."

February 25, 1826, Elder Richard Hull and Deacon George Stillman were sent to the Genesee River brethren with authority to administer the sacrament to them.

In 1850 Committees on Funds for Home Missions reported various sums of money from the six different districts into which the large parish had been divided for that purpose—also 1 pr. socks, 1 pr. hose, 1 skein stocking yarn, 1 ham, 15 lbs. *pork, 3 yds. shirting, 10 lb. honey, 1 vest pattern, 3 bu. wheat, 1 child's dress pattern.

YEARLY MEETINGS

September 2, 1827, "Voted that the clerk be instructed to write circular letters to the adjoining churches of our order that the said churches annually or oftener assemble together for worship."

The following month the clerk was directed to write these churches inviting them "to meet at our meeting in Alfred on six day before the second Sabbath in November next at twelve o'clock at noon." This was the beginning of the Yearly Meeting. Four years later this gathering was referred to under that name, and was held in September.

GENERAL CONFERENCE

The first reference to General Conference is made August 4, 1815, when Abel Burdick and Nathan Greene were appointed to draft a letter to Conference in Brookfield, and Clark Crandall was chosen messenger to the same. August 1, 1817, the church applied to be received into fellowship in the Conference and sent delegates. Since then, for a period of 99 years, it has maintained vital relations with the Conference which has held its sessions here and has been entertained by the church twelve times; viz., 1830, 1836, 1841, 1845, 1866, 1875, 1885, 1901, 1907, 1914.

WESTERN ASSOCIATION

The General Conference at its session at Hopkinton, R. I., in 1835, adopted a plan...
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for organizing all the churches into three associations named Eastern, Middle, and Western.

January 25, 1836, this church approved the plan of Conference and, at the call of the Hayfield Church, sent Elder Daniel Babcock and Maxson Greene as delegates to meet those from other churches to forward the measure.

May 1st following a committee of seven was sent to meet the other churches in Friendship at the yearly meeting in June, "to take into consideration the propriety and benefit of itinerate preaching and to devise means for the same to be put into operation."

From the first the chief object of the churches in thus associating themselves was better organized missionary effort and a concerted plan for furnishing the preached word to the weaker churches and frontier settlers. For forty years this purpose was kept in view, until 1877, when all missionary enterprises were turned over to the denominational Missionary Society.

June 4, 1837, the church appointed "the deacons, David Stillman, Thomas Lewis, and Maxson Greene, as delegates to attend the Western Association requesting to be received as a member of that Association." This was evidently granted, but just five years later the church, "after discussing the subject relative to petitioning this Association for a withdrawal, it was carried, Yeas 20, Nays 19." J. R. Irish and Maxson Greene were sent as delegates to present the petition. Nothing more is heard of it, however, and the matter seems to have lapsed by common consent, as the association was invited to hold its next session at this place. Again and again its sessions have been held here, and the union has remained unbroken during all these long years.

A TIME OF TRIAL

For some time there had been growing in the church a feeling of need for a more personal and responsible leadership. As early as November 7, 1830, Maxson Greene, one of the most far-seeing and enterprising members, had presented a letter to the church urging the necessity for the church to select some one to preside over the church as a pastor. The matter was taken up at once and the 26th of the following month (the day after Christmas) at 10 o'clock a. m. was appointed as a day of fasting and prayer for that purpose. No decision was arrived at, and the discussion continued and dragged along for several years.

In the spring of 1831, Elder Spencer Sweet, a former First-day Baptist minister, had accepted the Sabbath and united with the church, and on April 3d "the church expressed their freedom toward Eld. Sweet to improve among us."

On the same day it was voted, "That the three points of our Articles respecting Laying on of hands, Washing one another's feet, and Religious fasting [hitherto permissible but not obligatory] be erased from our records."

Arising partly from this action, and partly perhaps from jealousies, doctrinal differences and misunderstandings began to appear among the leaders.

April 11, 1832, it was "voted that Eld. Hull, Eld. Babcock, and Eld. Sweet improve on the Sabbath at the meeting house in rotation for the ensuing year."

Remember this was largely, if not wholly, unremunerated service. They were rugged men and did not hesitate to speak their mind, and doubtless each had his following. The breach widened and resulted three years later (August 2, 1835) in a letter of recommendation to Elder Babcock as an Evangelist Elder to join some other church. On the same day Elder Sweet was granted a letter of dismission.

The following month this action was taken by the church:

RESOLVED That Whereas a difference of sentiment exists in this church in respect to some points which we do not regard essential to Christian fellowship, it be enjoined on our ministering brethren to refrain from any remarks in respect to such sentiments as would have a tendency to stir up strife and create dissension in the church, and That it be enjoined on ministers and brethren both, in public and private, to treat the sentiments of those brethren who dissent from them, with the same tenderness and respect as they claim from them.

Pretty good doctrine!

These ministering brothers did not withdraw at once. Elder Babcock was delegate to the association in June, 1840, and was here as late as October 4 following, probably removing to Milton, Wis., during that autumn.
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Elder Sweet still had the good will of the church and, August, 1838, was asked "to feel free to labor among us when convenient opportunities offer."

Elder Richard Fill removed to Canton, 111., probably in 1837, and died May 11, 1838, aged 52 years. Whole families,—literally scores of their members were removing to the Great West. It was a time of uncertainty and discouragement. Elder Alexander Campbell, Elder Joel Greene, Elder William B. Maxson, Elder H. H. Baker, and Elder Stillman Coon were invited here successively to labor for short periods. Elder Maxson had refused the pastorate. And then!—then, without blare of trumpet the Academy was started by the constructive spirits who stood about it. The great revival came in '38 and the spring of '39, resulting in the baptism of more than 200, and the ordination and installation of a strong, well-trained man, April 3, 1839, as the first real pastor of the church.

Such means did God make use of to care for his own.

DISCIPLINE

The reader of today perusing the records of the early days of the church is impressed with the extraordinary amount of time and labor and patience expended in dealing with erring members. For the first forty years, I venture that three-fourths of the time of the monthly church meetings was thus occupied. It was a frontier life. The laws and the courts had not yet asserted themselves. To the church was left the civilizing, restraining, culturing oversight of these sturdy settlers, and she exercised it with infinite detail, and earnestness and patience.

The 2nd Article of the Covenant reads:

"We agree to watch over each other jointly and severely for good—That is, to try to admonish all Disorderly Conduct in whatsoever way it may appear, by scriptural means and with a gospel spirit; and try to live in obedience to the Law and Gospel of God, and to encourage holiness and persevering. This will we do if God permit."

The last words are underscored, and they did it in italics. Their watchcare extended to both bodily and spiritual welfare. Though poor in this world's goods, they were very neighborly; the sick and afflicted were helped, the widow and the fatherless were cared for. The year in which the church was constituted (1816) was called the "year without a summer," or "Eighteen hundred and froze-to-death," as some jocundly dubbed it. Distress was widespread, but they shared with each other, endured, and turned toward God.

During the first half-century, hundreds of dollars were spent caring for the sick and finding homes for the aged among them.

A case in point: In 1824, a brother was taken sick at Friendship on a journey. Dr. Collins was sent there to care for him at the expense of the church, and a member was appointed to superintend his farming, and call for assistance pending the sick brother's recovery and return.

Not less diligently did they watch over each other for spiritual good. As early as September 4, 1814, their first preacher was called to account for reporting and repeating stories contrary to the truth, the charge being that he was "adjective to tell long stories," and the case occupied the greater part of the time of four successive church meetings. The more frequent subjects of discipline were intoxication; abandoning, or laboring on, the Sabbath; neglecting meetings; rowdy conduct; being "at variance" or going to law.

The following is of record:

"Resolved that in the opinion of this church the bible does not tolerate the practice of one brother going to law with another in any case whatsoever."

Committees were always appointed, generally of three or more, to cite the offender before the church or to investigate, "to labor in love" and to report. Tragedy and comedy strangely jostle each other in these reports. A few details may not be uninteresting.

Brother S. C. was charged with drinking. The committee found the report to be true. The brother said he had drunk; it made him sick, but he thought he had not drunk so much as he had done many times that had no effect, so that he did not feel guilty for drinking to much, but was sorry it had such an affect on him. The same brother on "town-meeting day got intoxicated, and scuffled or rassled and nocked off hats"; but he came forward and satisfied the Church, or, to use the quaint phrase used over and over again, "the brethren took up satisfied."

W. G. "has acted out of character in git-
ing intoxicated and acting as a clown, and is apt to tell wrong stories." The same again "intoxicated at Training and danced and joined company to wake up officers."

Day times the officers at General Training had the young bloods under discipline, but at night horse play was rampant, and officers suffered. "Waking up officers" was a favorite amusement.

Another had been in a quarrel and "stript to fight." Two "quarreled at Russell's store and talked to each other out of character."

A committee was appointed to visit Brother Samuel Burdick for "rassling and frolican." "Reported that Bro. W. C. had been guilty of causing dogs to fight and offered to bet on his dog!" and the scribe adds, "and other things that was not becoming." S. H., of Troupsburg, "got intoxicated while making a coffin." "Reported that brothers Wm. and Chas. Spencer and sister Elizabeth Saunders had disfigured themselves and countenanced folly in joining with the world in recreation to gratify the carnal mind at a breaking-up of school" —which being interpreted means, joining a "nigger" minstrel show at a school-break-up. Read that charge again and note the felicity and euphemism of the language.

Brother J. C. B. (grandfather of Captain R. E. Burdick) was charged with "reporting in Brookfield that this church was determined to have Bro. Hull ordained even if it took a sheep." A committee was appointed to cite him before the church to explain.

"Reported that Bro. E. C. had frequently drunk spiritious liquor to access. He was present and had a hearty admonition from a number of the brethren, and as he did not se fit to say much on the subject, we therefore voted that we consider him under admonition, and put it over till we se fit to take it up again." They evidently rubbed it in.

"Reported that Daniel Maxson had plaid ball and danced at David Stillmans on Town Meeting Day." At the next monthly meeting "he owned the crime and acknowledged twas rong and did not mean to do so no more"; so the church "took up satisfied."

Complaint was made by a neighbor against Uncle Elijah Lewis over Pine Hill "for telling me that I was a nave and a liar and he could prove it and all that kept him off of me was my gray hairs." Oh! they were very human in those days.

Brother S. M. was charged with "going to the caravan on the Sabbath and going in without paying anything."

One more which those who knew President Kenyon will appreciate:

In 1860 a committee was appointed to investigate a charge against Brother W. C. Kenyon of calling a fellow-member in Trussee Meeting "You scoundrel, you villain, you dastardly coward, you consummate rascal!!" The committee reported that "Prexy" held that the circumstances justified the language.

As one reads the more than a thousand pages closely written wherein the actors come and go, generation after generation in their turn, there abides with him a deep appreciation of their sturdy sincerity, their high standards, and endless forbearance in seeking again and again to restore the erring one to his Christian allegiance. God has blessed the labors of the fathers and mothers of this church.

ALFRED, THE MOTHER OF CHURCHES

We have seen that as early as 1817 Angelica was a regular preaching station. In 1821 Elder John Greene visited that community and reported it as a Branch of this church, and it was so regarded for several years. When it vanished is not known, but probably removals weakened it, as a goodly portion of its members appear as constituent members of the Amity Church in 1834.

In 1820, Independence (then called No. 1) was visited as a preaching station once in two weeks. September 7, 1823, a letter was read from the brethren and sisters there wishing to be set off as a distinct church, showing that they were then members here. The request was approved and a council of six was appointed "to examine their situation and, if they think proper, to organize them." This council met March 21, 1824, in the schoolhouse near Hazard Clarke's. The little church struggled along for nine years; then in August, 1833, made request to become a Branch of Alfred. The council met at the house of Isaiah Greene, granted their request and 21 members were so received. Just one year later (August, 1834), they again sought inde-
HISTORY OF THE FIRST SEVENTH DAY BAPTIST CHURCH

HISTORY OF THE FIRST SEVENTH DAY BAPTIST CHURCH

August 18, 1824, at the request of the Troupsburg (Steuben County) society, a large council of twelve members was named to meet them on the 30th. Many of the brethren and sisters there were members of this church—how many we do not know. The records refer to the disciplining of some members there, and in 1821 Evangelists Hull and Babcock were sent there clothed with authority to receive members into the church. No report of this council was ever entered in the records, but we know that a church was organized there.

September 15, 1824, a council from this church met delegates from three other churches and organized a church of 13 members in Friendship. At least five of these and their leader, Abram C. Crandall, were from this church.

April 6, 1828, a request was read from Pembroke and Erie that a council be sent to examine their situation and set them off as a church. This was done and the church was known as the Clarence Church. The membership was largely from here.

January 20, 1831, at the request of Deacon Amos Burdick and many members of the church in the north and east part of the town, the Second Alfred Church was organized with 52 constituent members dismissed from this church for that purpose.

Soon after 1830, there was a considerable migration from this town to Hebron, Potter County, Pa. November 3, 1832, a request was presented from the brethren there for a council to organize them into a church. This was done February 10, 1833, and a majority of the members went from this church.

May 4, 1834, a letter was read from the brethren on the Genesee River, town of Amity, requesting a council and the organization of a church there. The officers of the church were sent, and on May 15th, met in the schoolhouse near the house of William Davis about half-way between the present villages of Scio and Belmont, and organized a church of 23 members, 16 of whom are identified as members here or at Angelica Branch.

The following day, May 16, 1834, they proceeded up the river, nearly south, about six miles to Scio, within the present limits of the village of Wellsville, and, in conjunction with council from Second Alfred and Friendship, organized the Scio Church of 16 members, several of whom were from Alfred. This was the township of Scio then. Wellsville not having been organized till more than twenty years later (November 22, 1855).

November 2nd of that year Elder Babcock reported that he and Elder Hull had attended the council on the "Osway" and constituted a church there, (probably the Second Genesee Church). Whether any part of the membership came from here is unknown.

For two or three years prior to 1840 there was a large migration from this town and vicinity to southern Wisconsin led by Joseph Goodrich (called the founder of Milton) and Henry B. Crandall, whose homes had been near the Upper Vandermark, and were preaching stations of this church for that section. November 12, 1840, these people were organized into the church of Milton, Wis., with 52 members, a large part of whom came from this church, Elder Daniel Babcock among them.

The migration continued and three years later the church at Albion was constituted, drawing its membership chiefly from Alfred and Milton.

In April, 1846, the brethren in Hartsville were urged to establish meetings in their vicinity. In May, '47, a request came from them to be formed into a church, and a committee was appointed to bring it about. On July 4th following, the committee reported that the church had been formed and gave the names of 27 from this church dismissed to it.

In 1877, largely through the efforts of Deacon O. G. Stillman, a church was organized in Hornellsville. Starting with 18 members, the number was soon doubled, this church adding a goodly quota.

I have named fourteen churches, thirteen of which were composed wholly or largely of members directly from this church. In view of this record of swarming colonies, I think I am justified in calling this the mother of churches, and I may add, the grandmother of many more.

Notwithstanding these heavy drafts upon its membership, the church continued to grow with great steadiness until the early
nineties when the six hundred mark was reached, since which time there has been but slight variation from that number, very nearly two-fifths of them, however, being non-resident members.

FINANCES

During the earlier years of the church, very little money seemed to be needed, certainly very little was raised. The people were poor, with large families to support. The work of the church was widely distributed among the leading elders and numerous committees, as there was no regular pastor till 1839. Not until May 3, 1835, were any measures taken, so far as the records show, to remunerate the elders for their preaching service at home, and then by contributions and donations; though, as early as 1821, Elders Satterlee, Babcock and Hull were each allowed a half-bushel of wheat per day for their missionary trips to Troupsburg, No. 1, and Pembroke; and May 4, 1825, it was voted "that we have a contribution [collection] every church meeting."

The necessary church expenses and the care of the poor were met by circulating subscription papers, and the wide field was divided into districts for that purpose.

Later, as their needs increased, a Committee on "Equalization" was chosen, and a tax was levied on the male members.

April, 1834, "Voted that every male member of this church have his valuation taken from the assessment roll [town] and forward to this church and attend according to circumstances from Alfred, Almond and Hornellsville for the purpose to raise a tax to be put in the treasury of the church for church expenses."

January 1, 1843, the Committee on Equalization was empowered to receive grain, butter, and cheese in payment of arrearages.

Pastor Irish's salary was $300. Pastor Hull's was $400 in '47; $500 in '56; $600 in '65; $700 in '67; and $800 in '69. The Civil War had greatly increased the cost of living.

In 1854 the First Seventh Day Baptist Evangelical Society was formed to look after the finances of the new church building—a semi-independent organization within the church. For many years after 1860, the pastor's salary was raised by apportioning it, through the Evangelical Society, on the seats in church which were thus rented for that purpose, the other expenses being raised by the old tax method.

December 18, 1881, the envelope system of giving was adopted, and the seats were made free, a plan which, I believe, has continued ever since. April 16, 1882, it was voted to unite the Evangelical Society and the church and incorporate the "First Seventh Day Baptist Church of Alfred." Thus the double-headed management came to an end.

The parsonage was built in 1884-5, at a cost of more than $5,000; and the parish house in 1906, at a cost of about $9,000; but these are too recent events to need further comment.

REVIVALS

The General Conference was held in Alfred for the first time in 1830, and was well attended. It had been a year of great religious activity, and about one-tenth of the whole number of church members in the denomination had been added during the preceding year.

Maxson Greene, in a letter to the Protestant Sentinel (denominational paper), under date of November 22, 1830, says, "Three or four families have embraced the Sabbath since Conference, Eld. Sweet's among them."

The church that year numbered 354 members, being second to Hopkinton only in the denomination. The population of the township was about the same as it is today, fewer families but larger ones.

A general revival in the First and Second Alfred churches sprang up in the summer and fall of 1831 (the Second Alfred had been organized the preceding January), apparently as an outgrowth of the interest created by the Conference, and was reported to the Protestant Sentinel by Nathan V. Hull, October 14, 1831. The writer, though a young man of only 23, was already active in church work. In May, 1833, at the age of 25, as he himself writes, he went from here to Pembroke to take charge of the little Clarence Church, and a revival followed there that autumn. A year later (1834) there was a great revival in Hopkinton under the preaching of this young man, 150 being added to the church. The reporter sagely writes to the paper: "May
the Lord keep him humble and he will be useful." He led a revival at Truxton the same year, and three years later (1837) there was another great revival in Hopkinton under his leadership. The future pastor of Alfred was in training.

In January, 1838, Elder Stillman Coon and Elder Walter B. Gillette, assisted by James L. Scott and James R. Irish (who was then at the head of the young Academy), held protracted meetings here, and a great awakening followed. In the next few months 206 were baptized here, and 40 more in Andover. The number added to the Second Church is not known.

An undoubted result of this, and of great import to the church, was the call extended to James R. Irish, on March 3, 1839, to become the first pastor of this church; and April 3d he was "ordained in the presence of all the ordained ministers of the Western Association, together with several licentiates, before a crowded house."

About the time the church entered this building as a new place of worship (I think in the spring of 1854), there was a stirring revival led by the pastor, N. V. Hull, in which large numbers of young people from all this region were brought into the church. Some of them are our oldest members now, and among them our senior deacon.

Again in the winter of 1862-3, led by the pastor, and assisted by his brother, Elder Varnum Hull, another far-reaching revival occurred in which scores were added to the church, among them my companions and friends, almost without exception. Every decade since has, I think, been visited with its special time of refreshing, not always noted in the formal records of the church, but the clustering dates in the membership book reveal the fact. Not least among them was the memorable season in the spring of 1914, when, under the leadership of Rev. E. E. Davidson, supported by the pastor, over fifty accepted Christ and entered the waters of baptism, while more than thirty others united with the church by letter.

PUBLIC SERVICE

I have not spoken in detail of our pastors and officers, as they are the subjects of other papers. I can not refrain, however, from calling attention to the pains-taking labors of treasurers and clerks, especially of clerks Nathan Greene and David R. Stillman, the former serving 25, and the latter 26 years, by whose faithfulness this paper has been made possible.

Many of the lay members have been called to posts of responsibility and honor. Judge Edward Greene was the first judge of Madison County before coming here. Clark Crandall rose through the various offices in the militia to that of Brigadier General, was a member of the State Legislature, and a Presidential Elector, serving also as an associate judge of the county, and in the later years of his life was called "Judge Crandall." Dr. John B. Collins, Darwin E. Masson and A. Boardman Cottrell were members of the legislature, Masson being also Chaplain in the Civil War, and Cottrell, county superintendent of schools. Orra Stillman was colonel in the militia. Philip S. Greene was quartermaster, and for three successive terms associate judge of the county. David R. Stillman was for a generation clerk of the Board of Supervisors, and his son Charles for another generation, both with great credit. D. Sherman Burdick has been county treasurer for many years. Doubtless others could be noted.

SIDE LIGHTS

Under this head I have gathered a series of disconnected items bearing on the everyday life of the church.

August 1, 1830—"As there has been some queries respecting a man in the mercantile business holding any office in the church, voted—No reason for any objection on that ground."

December 7, 1834—"Voted that Rowland Thomas procure good wood for all the meetings of this church at the house and have a fire kindled on the Sabbath one hour before the time of day that is appointed for our meetings to begin for one year, for which the church is to pay him three dollars and eighty-seven cents when the year is up." Who said graft?

November 1, 1840—William C. Kenyon was admitted to membership and the following month was granted a letter recommending him as a lecturer on religion. This did not prevent the church from appointing him three years later "to keep the house in order till the next annual meeting."
seems to have been equal to all kinds of work, nor did he refuse it.

May, 1841—The church prepared its own wine from the juice of the grape for sacramental purposes.

May 5, 1844—"Resolved we deem it expedient to procure carpeting for the aisles and stairs of the church.

"Resolved broths. Williams C. Kenyon, David Rose and Orra Stillman be a com. to circulate subscriptions for this purpose and if sufficient funds can be obtained that they purchase the carpet and nail it down in the church."

On the same day, "Resolved we set apart three weeks from today for the purpose of prayer and fasting and the selection of deacons."

Like the Puritans of old they were wont to "pray devoutly and hammer on stoutly."

July 20, 1845—Nathan V. Hull was called "to take pastoral charge for one year and as much longer as we are mutually satisfied." He was unable to come, apparently, until May, 1846, and Lucius Crandall labored with the church for the few intervening months.

June 2, 1848, Elder Hull was made "permanent pastor" and continued till his death, September 5, 1881.

March 4, 1849—"Whereas there is a diversity of practice among our members in regard to the time of commencing the observance of the Sabbath, therefore,—" 

"Resolved that we believe the Sabbath to commence at evening after the sixth day of the week and that we request all members of this church to act in conformity to this belief."

June, 1851—A letter was read from Nathan Wardner telling of the forming of a church in Shanghai with which he had united while a member here. His action was approved.

December 4, 1853—Elder Hull presented a bell to the church. For the story of how the bell was broken, see the poem by Silas C. Burdick published in the Alfred Student some years later.

May 3, 1863—A class of officers known as Evangelists or Elders was instituted.

April 19, 1874—A committee was appointed to prepare a suitable place for baptism, and a baptistry was located in the park near the creek. Eleven years later, May, 1885, the baptistry committee was instructed to take into consideration the location of the orchestra (in connection with a new baptistry) and prepare a place for the pipe organ. This was done, and in July following the baptistry was removed to the church as at present located.

ATTITUDE ON GREAT MORAL AND SOCIAL QUESTIONS

The attitude of the church on the moral, social and reform movements of the successive decades has been pronounced and unequivocal.

I have already referred to its consistent stand on the subject of temperance. The first temperance society in this part of the State, was formed in 1830 after an address by Dr. John B. Collins, and for more than two generations the influence of this church has barred the legalized sale of intoxicating drinks from our town.

Slavery was condemned as a sin toward God and man, and a curse to the nation, and she gave freely of her blood and treasure to banish it forever.

Secret societies were an offense to this church, and as early as 1821 a resolution was presented to prohibit members from joining the Masons. Adhering to that order was a bar to membership, as the following resolution shows:

"Resolved, That we will receive to our communion no adhering member of a secret society."

Odd Fellows and Good Templars were both classed as such, and members were repeatedly subjected to discipline for joining them. As late as 1871 strong resolutions of protest were passed against the formation of a lodge of Masonry here, and the project was abandoned.

It may not be out of place here to outline the long contest to recognize the voice of woman in the government of the church.

Article 3 of the Constitution provided that the government of the church should be vested in the male members.

Article 7 placed the expenses on the male members.

November 7, 1858, an amendment to Article 3 was presented by Darwin E. Maxson striking out the word male. It was at once moved by B. F. Langworthy to strike the word male from the 7th Article also. It
was made a special order for the next meeting in January, when it was taken up and discussed freely, the sisters being invited to participate, but was finally put over to February. At that time, after discussion, the vote stood, yeas 22, nays 12. The amendments were therefore lost, as the Constitution required a two-thirds vote. By such narrow margins are great questions decided.

January 1, 1860, the question was renewed by Jonathan Allen, but after some discussion, was withdrawn.

June 3, 1860, women delegates to the association were chosen for the first time.

At the annual meeting in January, 1874, O. D. Sherman presented amendments to the Constitution striking out the word male from Articles 3 and 7, and they were received for future action. On the 24th of May following, these amendments were carried with only one dissenting voice.

Thus in the 62nd year of the church, after 16 years of deliberation, were our mothers made equal with our fathers in the church.

Five years later, May 31, 1879, one step farther was taken. An amendment was offered by Jonathan Allen providing for the appointment of three deaconesses and it was carried, but the following month the matter was laid on the table for future action; and not until nearly ten years later, January 27, 1889, was action taken, when Miss Madelia Stillman, Mrs. Mary Taylor Burdick, Mrs. Belle G. Titsworth, and Mrs. Mary W. Allen were so well chosen by the church. To this number were added in 1913 Mrs. Ophelia S. Clarke, Miss R. Arta Place and Mrs. J. L. Gamble.

EDUCATION

The interest of the church in education, though a large subject, I can but barely touch upon here.

The early schoolhouse (and there were several of them before there was a church building) was the rallying place both for secular and for religious instruction, and these two were scarcely dissociated for many years.

The founders and first trustees of the academy were prominent members of this church, a majority of the burden-bearers on the governing boards during her 80 years of academy, college and university life, have been from among our members; and I venture that the much larger portion of her devoted teachers have likewise found here their religious home.

The church called the principal of the academy to become her first pastor, and 50 years later yielded her much-loved pastor to become the fertile-brained leader of the university for these last 21 years.

Let your mind range over the intervening half-century and rest upon Kenyon and Allen, and Maxson and Larkin, William A. and L. C. Rogers, Abigail Allen and Ida F. Kenyon, Williams and Coon and Tomlinson, and so on to Kenyon and Main and Whitford and the young men of our day—all in and of the church.

Shall I not say that the college is the child of the church?

Members of this church settled Milton, Wis., and were the founders of the college rising there. Every one of the five presidents of Salem College went from this church and college.

Add to these the scores and hundreds who have gone out into this and other States to become leaders of enlightened life, inspired alike by the learning of the college and the spirit of the church.

I have the names of 16 whom this church has called to improve their gifts as religious speakers, 24 licensed to preach, and 30 called to the gospel ministry, and in whose ordination this church joined, a few of them college professors, most of them students of the university and members of this church.

Equally may it be said of the church as of the college:

'She was founded in toil, cemented with blood,
And nurtured thro' yearnings and tears,
Her treasure the hearts of brave heroes who stood,
Undaunted thro'-out trying years.
Each stone was a prayer and her battlements there,
Have memories of purposes strong.
Staunch daughters and sons are her monuments fair,
And they lift up the grateful song.'

In closing, I can only repeat the words used at the beginning.

It is the story of an ever-sympathetic leader of the educational thought, the moral and religious development of all this region—the mother of schools and churches. It is the story of a century of honor.
Below will be found the names of pastors, deacons, deaconesses, clerks, and treasurers who have served the church, and the years of such service:

**PASTORS**

- JAMES R. IRISH, 1839-1845.
- NATHAN V. HULL, 1846-1848.
- CHARLES M. LEWIS, 1882.
- WARDNER C. TITSWORTH, 1883-1887.
- THOMAS R. WILLIAMS, 1888-1892.
- BOO THE C. DAVIS, 1893-1895.
- JAMES LEE GAMBLE, 1896-1899.
- LESTER C. RANDOLPH, 1900-1910.
- WILLIAM L. BURDICK, 1911-1920.
- A. CLYDE EHRET, 1920-

**DEACONS**

- DANIEL BABCOCK, 1816-1824.
- GEORGE STILLMAN, 1816-1842.
- ALVIN AYERS, 1824-1830.
- AMOS BURDICK, JR., 1825-1830.
- AMOS CRANDALL, 1831-1887.
- DAVID MAXSON, 1831-1835.
- NATHAN L. MAXSON, 1844-1850.
- GEORGE W. ALLEN, 1850-1864.
- ALFRED LEWIS, 1850-1873.
- DANIEL POTTER, 1850-1855.
- JOSIAH WITTER, 1850-1852.
- BENJAMIN F. LANGWORTHY, 1859-1895.
- OLIVER D. SHERMAN, 1865-1878.
- AS A CLARK BURDICK, 1871-1893.
- HENRY C. COON, 1879-1899.
- JOHN GREEN ALLEN, 1879-1920.
- HOLLEY M. MAXSON, 1889-1906.
- GEORGE W. ALLEN, 1895-1900.
- THOMAS T. BURDICK, 1900-1904.
- CHARLES R. GARDINER, 1907.
- CHARLES A. STILLMAN, 1920-

**DEACONESSES**

- MRS. MARY W. ALLEN, 1889.
- MRS. MARY T. BURDICK, 1889.
- MRS. MADELAIA.A. STILLMAN, 1889-1904.
- MRS. BELLE G. TITSWORTH, 1889.
- MRS. OPHELIA S. CLARKE, 1913.
- MTSS. R. ARTEMISIA PLACE, 1915.
- MRS. JAMES LEE GAMBLE, 1915-

**CLERKS**

- NATHAN GREENE, 1813-38.
- ORRA STILLMAN, 1839-1840.
- DAVID R. STILLMAN, 1847-1848.
- ASA CLARK BURDICK, 1852.
- ALPHEUS B. KENYON, 1883.
- ARTHUR B. GREENE, 1883.
- AUGUSTUS K. RYNO, 1884-1888.
- HENRY HAMILTON, 1889-1895.
- HENRY W. EfSEX, 1895.
- HENRY M. MAXSON, 1895-1897.
- FREDERICK S. PLACE, 1895-1898.
- EDWARD S. BABCOCK, 1900-1903.
- THOMAS T. BURDICK, 1905-1907.
- DEAN B. BURDICK, 1907.
- CHARLES W. STEVENS, 1912-

**TREASURERS**

(The church: had no treasurer till February 4, 1820):

1820-24: NATHAN GREENE
1825-26: DAVID STILLMAN
1827-28: DEACON ALVIN AYERS
1831-3: AMOS CRANDALL
1834: DAVID MAXSON
1835-40: DEACON AMOS CRANDALL
1841-49: BARTON W. MILLARD
1850-63: DEACON GEORGE W. ALLEN
1864-83: MAXSON J. GREENE
1884-8: THOMAS PLACE
1889-90: THOMAS B. TITSWORTH
1890-91: WILLIAM BURDICK
1892-96: DEACON ASA CLARK BURDICK
1897-1912: WILLIAM C. WHITFORD
1913-: CURTIS F. RANDOLPH

**SOLDIERS OF THE REVOLUTIONARY WAR WHO SETTLED IN ALFRED**

(*) MEMBERS OF THE CHURCH)

ISAIAH CRANDALL, SEN.
JUDGE EDWARD GREENE
EDWARD J. GREENE
PERRY GREENE, SEN.
LUKE MAXSON, SEN.
JONATHAN PALMITER, SEN.
ELIAS SMITH, SEN.
JOSHUA SMITH

**SOLDIERS OF THE WAR OF 1812 WHO WENT FROM ALFRED OR SETTLED HERE**

MEMBERS OF THE CHURCH)

AMOS BURDICK, SEN.
THOS. THOMPSON BURDICK
ISAIAH CRANDALL, JR.
WILLIAM CRANDALL
(Whistling Billy)
LUKE DAVIS
JAMES FISK
BENJAMIN GREENE, SEN.
JUDGE EDWARD GREENE
ISAIAH W. GREENE
LUKE GREENE
(Sugar Hill)
MAJ. ALPHEUS M. GREENE
PARIS GREENE
JEREMY GREENE
JEREMIAH HALL
FREEBORN HAMILTON
ORLANDO KAPLE
NATHAN LANIPHER
ELIJAH LEWIS
DEA. DAVID MAXSON
JABEZ ODELL
JONATHAN PALMITER, JR.
RODMAN PLACE
PETER ROSE
Sgt. WILLIAM SAUNDERS
HENRY SHELDON
GEORGE SHERMAN
ELIAS SMITH, JR.
SAMUEL THATCHER
ROWLAND P. THOMAS
CALEB WARREN
Eighty-nine soldiers of the Civil War, 1861-5, were at some time residents of Alfred, and fifty-one of these were members of the church.

A list of thirty-four Alfred soldiers who died in the Civil War is given in the Alfred Student, June, 1876, p. 104.

NOTE
The writer of this sketch has compiled a careful list of those who were members of the First Seventh Day Baptist Church of Alfred, 1812-1886. These 1,736 names are arranged alphabetically with much biographical data, such as parentage, place and date of birth, marriage, and death, name of husband or wife, when they united with the church, when dismissed, etc. This book is deposited in the Alfred College Library for preservation and future reference.