

The
Baptist Church of Middlefield
Massachusetts

Addresses delivered on the occasion of the dedication of two
granite memorials, marking the sites formerly
occupied by the church.



September 6, 1908.



INTRODUCTORY NOTE.

Early in the year of 1908 the remaining members of the Baptist Church in Middlefield, recognizing their responsibility as the trustees of the material and spiritual inheritance received from the group of Baptists which had had so honorable a part in the history of Middlefield, decided to leave for future generations a memorial of the church. Accordingly it was voted to erect two granite stones, suitably inscribed, on the two sites formerly occupied by the meeting house. Edwin S. Alderman and Harlow Loveland were appointed a committee to arrange for the stones and to plan the exercises. September 6 1908 was set apart as the day for the dedication of the memorials. The exercises were held in the Congregational Church, with the following program :

Invocation.....Professor Gerald B. Smith.

Hymn—"How Firm A Foundation."

Responsive Reading.....Led by Rev. W. A. Estabrook.

Solo—"Come Unto Me".....Mrs. Walter S. Newell.

Scripture, Ps. 90.....Professor Herbert A. Youtz.

Prayer.....Rev. Charles S. Pease.

Hymn—"My Faith Looks Up to Thee."

Historical Sketch.....Professor Gerald B. Smith.

Solo and quartet from "Elijah"—"Lord, God of Israel."

Mr. Walter S. Newell, Mrs. Newell, Miss Kate W. Smith
and Gerald B. Smith.

Reminiscences of Early Days...Mr. Solomon Francis Root.

Reminiscences of Later Days.....Rev. Charles S. Pease.

Quartet—"Lord of Our Life."

Address—"The Union of the Two Churches.".....

.....Professor Herbert A. Youtz.

Address—"The Future of the United Churches.".....

.....Rev. W. A. Estabrook.

Hymn—"I Love Thy Kingdom, Lord."

After this program the children of the Sunday School, under the direction of Mrs. W. A. Estabrook, led the congregation

out of the church, marching and singing "Onward, Christian Soldiers." The procession went to the memorial on the site of the church in the center, where, after recitations by Helen Alderman and Florence Cook, both children of members of the Baptist Church, and the singing of two songs by the Sunday School, the dedicatory prayer was offered by Professor Smith, and the benediction was pronounced by Rev. Charles S. Pease.

The church voted to have the addresses of the day printed and distributed to those who have been connected with the church. It is hoped that these testimonials to the past chapters of religious history in Middlefield may prove a source of inspiration to the present and the coming generations.

HISTORICAL SKETCH.

By Gerald Birney Smith

Professor of Systematic Theology, University of Chicago.

We are met today to recognize the significance of the existence of the Baptist Church of Middlefield. Why should such a church have been organized? What did it accomplish?

When the town of Middlefield was founded the Congregational Church was established by law throughout the State of Massachusetts. Citizens of the State were taxed to support this church. Although the Puritans fled from England to obtain freedom of worship for themselves, they were unwilling to grant freedom to those who differed from them in theological belief. Among those who incurred the displeasure of the established church was Roger Williams, who fled to Rhode Island, and there founded the first Baptist Church in America, embodying the ideal for which Baptists have always stood, i. e., the complete separation of church and state. Historians now recognize that the Baptists had a large part in the agitations which ultimately led to the incorporation of the principle of religious liberty in the Constitution of the United States. They believed that no one should be taxed to support a church of which he was not a member. Religion should live by the free offerings of those who love it, and not by legal compulsion.

The beginnings of the Baptist Church in Middlefield seem to have been involved in this question of religious taxation. The town had voted not to exempt dissenters from their "minister tax." But the Legislature of Massachusetts had enacted a law before the close of the eighteenth century providing that bona fide members of a church of another denomination might be exempt if they contributed in their own church to the support of the gospel. Middlefield Baptists at first took advantage of this provision by uniting with the church at Chesterfield, or at Hinsdale. For some years previous to the formation of the Middlefield church the Hinsdale pastor came every third Sunday to hold services in private houses.

In 1817 the number of Baptists in Middlefield seemed large enough to warrant the formation of a local church. The record of this important step reads as follows:

"In the Spring of 1817 the Bretheren in Middlefield Belonging to the Hinsdale Baptist Church, viewing thier local Distance and other inconveniences voted that in thier opinion it was best to take measures to be formed into A Distinct Church. Accordingly Deacon John Newton and Matthew Smith applied to the Hinsdale Church in behalf of Said Brethern and obtained their approbation by vote, that we had thier fellowship in being Set of as A distinct Church. On the 13 Day of July 1817 the Said Bretheren voted to send to Chesterfield Baptist Church and Chester and Hinsdale wishing them to send thier Elders and faithfull Bretheren to Set with us in Council on the 23 Day of Said July to advise whether it be thought expedient to Constitute them into a Distinct Church or not. Chose Matthew Smith to send letters to said Churches."

Delegates were sent as follows: Six from Chesterfield, two from Chester, and three from Hinsdale.

There were 29 constituent members of the church—12 men and 17 women. The list, which is here given, includes many of the foremost families in the history of Middlefield.

John Newton and Martha Newton.
Matthew Smith and Asenath Smith.
Calvin Smith and Anna Smith.
Solomon Root and Mary Root.
Levi Olds and Lucy Olds.
Paine Loveland and Phebe Loveland.
William Taylor and Priscilla Taylor.
Amariah Ballou and Polley Ballou.
David Ballou and Mary Ballou.
Clark Martin.
Asa Acksdel.
Asa Ide.
Elizabeth Skinner.
Mary Ballou.
Elizabeth Durant.
Lucy Metcalf.
Sarah Johnson.
Sarah Smith.
Sarah Allison.
Louis Freeland.

The church, thus constituted, called as its first pastor Isaac Child. May 24, 1818, he was received into membership. (though he had apparently been preaching for the church since June 5, 1817), and on June 10 of the same year he was ordained, on the advice of a council called from the churches at Chesterfield, West Springfield, Chester, Hinsdale and Becket.

As an indication of brotherly feeling, the council "voted that Elder Rand (pastor of the West Springfield Church and scribe of the council) wait on the Rev. Mr. Nash (pastor of the Congregational Church in Middlefield) and invite him to walk in procession and sit with us." Whether Mr. Nash accepted the invitation or not is not recorded. When we recall that the Congregational churches in New England at that time still felt themselves to be the rightfully established form of Christianity, since they represented the faith of the original settlers who held the charter of the government, it would have been a mark of considerable breadth of view, if the pastor of the established church of New England should thus publicly show his approval of a dissenting sect like the Baptists.

The church voted to Mr. Childs the sum of \$200 per annum for his services. The money was raised by assessing each member what was believed to be his just proportion of the total amount. Three assessors were appointed to make out the tax list and the contribution of any member was currently known as his "minister tax." Thus even the dissenting church preserved the methods and the vocabulary which belonged to the days when the state church received its revenues from taxation. It was customary first to solicit voluntary subscriptions from those who attended the church, but who were not members. Then the remaining amount necessary was raised by taxing the members according to their ability. This method of assessment was occasionally a source of friction, and we find in the records that members sometimes appealed to the church to lighten the burden imposed by the board of assessors.

The contributions seem to have been quite often in arrears, and for several years the church voted that any one who had not paid his minister tax by a certain date should give a personal note with interest. In 1836 the church "voted that the money (for pastor's salary) be assessed according to what each one is actually worth, and that the assessors endeavor to come at the fact as near as possible and make the tax accordingly." Finally in 1860 the following specific procedure was proposed by Samuel Smith and adopted by the church: "Voted that each member pay his share of the necessary

expenses of said Society by an equality according to each one's ability—this equality to be ascertained by making the Town Valuation the standard, taking from said valuation each one's indebtedness and adding to the same Real Estate owned by Members in other Towns."

An interesting indication of the way in which the pastor's salary would fall into arrears is found in a receipt given by Mr. Child. It reads as follows: "Have received of the Baptist Church Society the sum of four hundred and eight dollars in full of all demands against them for services rendered them from June 5th, 1817, to January 1st, 1821." Since Mr. Child's salary was \$200 a year, he would have earned \$700 in the three and one-half years. Apparently less than \$300 had been paid in until this special effort was made to collect the balance.

Where the church held its services at first is not known. There is no mention of the building of a meeting-house. But such a building must have been provided at an early date; for Mr. Child was ordained in the meeting-house June 10, 1818. This church building stood on the knoll south of the road just beyond the house now occupied by Mr. Bennett. It was a plain building, without spire or tower, with a semi-circular window in the front gable. On entering, one passed through a vestibule into the main audience room. From the vestibule stairs led into the gallery, and at either end was a small room which could be heated; for there was no means of warming the main audience room. Committees and small gatherings would occupy these rooms occasionally, but their main purpose was to furnish a comfortable place in which to spend the intermission between the morning and the afternoon service. For in those days men and women made a business of cultivating religion on the Sabbath. At 10:30 came the first preaching service. At the close of this the Sunday School met. Then came an hour for rest and conversation, with a luncheon consisting of an apple or a slice of bread for hungry children. At 2 o'clock came the second preaching service, after which tired and hungry Christians drove their hungry horses homeward to satisfy the physical demands of man and beast. In

the evening a prayer meeting was held either in the church or in a district schoolhouse.

Mr. Child, the first pastor, remained with the church ten years, adding 35 members by baptism and 6 by letter, nearly doubling the original membership. As an indication of the affection which he inspired, we find that years afterward, when he died, the church voluntarily assumed the care and support of his widow as long as she lived. His spiritual character was accompanied by a lack of worldly wisdom which expressed itself in ways very amusing to his practical parishioners.

The next pastor, Erastus Andrews (father of President E. Benjamin Andrews), was called in 1828 at a salary of \$175, which was increased to \$200 the following year. In addition to his pastoral labors he taught school in the Smith Hollow. He was a man of large and impressive stature, full of vigor, and in his short pastorate of two years received 24 new members into the church. Mr. Andrews was followed by Cullen Townsend in 1831. The church, in calling him, "voted to raise Three Hundred Dollars for Preaching the ensuing year if found necessary." His great interest was in home missions, and after a year he went to the "far west," which at that time was western New York. He boarded at Matthew Smith's, in the house now occupied by Mr. Sweeney.

In 1832 Rev. Henry Archibald, a vigorous Scotchman, and a zealous preacher and temperance agitator, began his labors. The church "voted to leave it to the committee to make the best contract with him that they can," and the result was a salary of \$275. In 1833 the church "voted to have the Gleason place, so-called, for a parish-house." This, I suppose, was the house still standing just across the road from the old Harvey Root house, now owned by Frank Chipman. It seems not to have been regularly used as a parsonage, however, for the next pastor, Orson Spencer, lived in the old Walter Smith house, near the cemetery, and in a house on the site now occupied by John Bryan's house. Elder Spencer was pastor from 1837 to 1841. He was greatly esteemed, and seems to have been exceptionally devoted and conscientious. He voluntarily reduced his own salary \$100 during the hard times

of that period, saying that he had no right to a larger income than his parishioners generally received. In 1841 he astonished the church by resigning, stating in his farewell sermon that he had become a convert to Mormonism. The church showed its sense of responsibility for true doctrine by promptly excommunicating him. On August 29, 1841, it "voted to withdraw Fellowship from the Rev. Orson Spencer and his wife Catharine Spencer in consequence of their embracing Mormonism and joining that sect, which we consider is herisy." So conscientiously was this vote observed that when, a few years later, Mr. Spencer returned and lectured on Mormonism, not many of his former parishioners felt it right to go to hear him.

In 1841 Rev. Foranda Bestor was called at a salary of \$375. This salary was continued during his stay, although in 1843 the vote of the church authorized the committee to "give him Three Hundred and Seventy-Five Dollars if they think he ought to have that sum." During his pastorate, it became imperative to repair the meeting-house; but when the matter was discussed it was decided that the old building was not worth repairing. So in 1844 plans were made looking toward the building of a new church. William W. Leonard, Timothy Root, Ambrose Newton, Morgan Pease and Samuel Smith were appointed a committee to push the project. About a year later, October 20, 1845, we read in the records that "after much examination, deliberation, discussion, consideration and reconsideration a vote was passed that we proceed to build a new house of worship in the year 1846, estimated to cost about sixteen hundred dollars, and that it be located on the town land in the center or near it." Solomon Root, Matthew Smith, Ambrose Newton, Milton Combs and Oliver Smith were the building committee. Subscriptions were made by 42 persons, totaling \$1,606.59. The building erected with these funds was the structure in which we are now assembled. It stood where the horse sheds are now located. The entrance was in the center of the rear part of this room. A vestibule about eight feet wide ran across the end, and at either side stairs led to the gallery, which occupied the space above the vestibule. A square tower surmounted the roof. Into this new building

the church moved in 1847. I can find no record of any dedication.

The zeal manifested in the building of a new meeting-house seems to have been simply one of many movements for improvement about this time. In 1844 the church "voted to raise by Tax funds to pay for reviving the singing to be apportioned the same as Minister Tax by the last year's assessors." How the money thus raised was expended is not stated. Henry Hawes was the choir-leader, and about this time musical instruments were first introduced. Mr. S. F. Root, who is to tell us today of the early days, played the flute for several years. A little later a bass viol was played by Milton Smith. The violin savored too much of worldly dancing to be admitted to a share in sacred music, but a piccolo was played by Mr. Coleman. The choir sat in the gallery at the rear of the church, and often numbered 25 or 30. The frequent singing-schools in town constantly brought fresh recruits into the choir. Watts' Hymns, sung to the "Boston Academy" tunes, were used in the early days of the church. Later a book entitled "Carmina Sacra" was introduced.

On May 22, 1850, a new constitution was drawn up and adopted; but it proved unsatisfactory, and in 1855 it was "voted that the Constitution adopted by the Baptist Church and Society May 22nd, 1850, be set aside, and that business be transacted as before its adoption." In 1850, also, preparations were made for the building of a parsonage. The money was raised by subscription but the church gave instructions that "the proportion of each member be made out on the present year's assessment and presented to each member for their guidance in making their subscriptions for the parsonage." The next year the parsonage was completed. It stood just north of the Congregational parsonage, and remained in the possession of the church until purchased by Mrs. Gertrude Pease in 1908.

After the church had moved into its new home, it had a series of short pastorates. Volney Church remained only one year, 1848-1849. Homer Clark proved himself to be unworthy, and was disciplined and excluded by the church. Orlando Cunningham, John B. Burke, and Lewis Holmes each

served acceptably for from 3 to 5 years. During the 15 years after the building of the new meeting-house, the church attained its greatest strength. It numbered among its membership the leaders in public enterprise and achievement. Most of the important town officers were usually Baptists. The wealth of the members had increased so that \$450 and the free use of the parsonage could be granted to the minister. In 1850, thirty-three members were received by baptism; in 1858, thirty-four. The way seemed open for a splendid future for the church. It had over 100 members, many of them influential men in town.

In 1865 Rev. J. M. Rockwood, the last pastor of the church, was called at a salary of \$700. For 25 years his quiet dignity, high ideals, and spotless life exercised a profound influence on the community. It is a source of deep regret that physical infirmity prevents him from being present today. For about ten years the church enjoyed reasonable prosperity. But in the 70's began that change which has so altered the life of the hill towns of New England. The great, rich farming lands of the west, with cheap railway transportation for crops, made it more and more difficult for farmers in Middlefield to prosper. The younger generation began to look elsewhere for their life-work. Farms which for two or three generations had remained in one family began to pass into the possession of strangers. In 1878 the church was able to raise only \$500 for the pastor's salary; and in the next decade it sank to \$400. But in the face of these discouraging conditions Mr. Rockwood never lost his serene optimism, never failed to maintain his high ideals, never allowed outer circumstances to conquer his spirit. Finally, in 1890, he resigned, universally respected and loved, a true Christian gentleman who for a quarter of a century had maintained unflinchingly the standard of Christ-like life and service.

After Mr. Rockwood's resignation, the church decided not to maintain preaching any longer. The members gave their support to the Congregational church, and attended its services. For four or five years a Baptist Sunday School was maintained; but it soon became evident that the Baptists could

best serve the cause by uniting in all the activities of the Congregational church.

In 1900, when the Congregational meeting-house was destroyed by fire, the Baptists promptly offered the use of their edifice for the continuance of public worship. During this year, it was voted to offer to sell the building to the Congregational church for \$500, and to contribute the entire proceeds of the sale for repairing and remodeling the building. Strong opposition to the purchase of the Baptist Church developed on the part of some members of the Congregational church, and in order to avoid embarrassment the vote was rescinded. But eventually the attempts to build a new church failed, and the Baptist meeting-house was finally sold to the Congregationalists for \$250. In 1903 it was moved to its present site, and joined to the chapel, which originally had been the Methodist meeting-house. Thus church unity was fitly embodied in the building in which now all Christians of Middlefield worship together.

During recent years the church has contributed \$350 to the Belmont Avenue church in Springfield, which is the church home of several Baptists formerly residing in Middlefield. It has erected the granite memorials which we dedicate today as a reminder of the devotion and sacrifice of those who formed and supported the Baptist church in the town. The surviving members are loyal supporters of the cause of Christ in the united church. Of the few hundred dollars of invested funds, a part is to be given as a permanent endowment of the evangelical church in Middlefield, whatever its future denomination may be. The remainder, when the Society ceases its legal existence, will be given to the Massachusetts Baptist State Convention.

We thus dedicate today these granite monuments to the history of the Baptist church in Middlefield. That church will soon be no more. Has its existence been justified? And can this generation, which has permitted the Baptist meeting-house to become a Congregational house of worship, which itself gives its money and Christian service to the Congregational church, feel that it has not betrayed the faith of the fathers?

As a matter of fact, the very principles which compelled the Baptists to stand apart have now become the common heritage of Protestant Christendom. No longer are men taxed to support religion. If the church does not command the love and loyalty of men so that they rejoice to give freely to her support, then the church deserves to die. The last vestige of the old state church has vanished in modern Congregationalism. But this ideal of an established church was largely responsible for the protests of the Baptists in New England.

Again, the Baptists protested against a rigid creed to be imposed on Christians. They have insisted on the responsibility of every individual to interpret for himself the revelation of God. Heresy trials have been almost an impossibility because of this recognition of the principle of soul liberty. But today the rigid creed has largely disappeared. Nowhere is there larger liberty than in the Congregational church. A century ago one who did not believe in infant baptism would have felt out of place among Congregationalists. Today many Congregationalists do not have their children baptized. The principle of individual responsibility for one's belief is so completely recognized that a Baptist can worship with Christians of another denomination without sacrifice of principle.

But Baptists themselves have also changed. They are learning better some of the implications of their own principles. They always insisted that no man is made a Christian by being baptized. That rite is simply the symbolic way in which one who has already experienced religion confesses his faith to the world. Baptists have always admitted that there are thousands of genuine Christians who have never been immersed. But in earlier days they refused to invite to the Lord's Supper those who had not been baptized by a certain method. Today close communion has almost entirely vanished from Northern Baptist churches. Thus in Baptist churches today Christians may meet around the communion table, not on the basis of an external rite, but on the basis of a common love to Christ. So the Baptists in Middlefield can gladly join with their Congregationalist brethren in this memorial service, feeling sure that if they are departing from the practice of

their fathers it is only that they may honor more deeply the principles for which they stood.

For what, then, do these granite memorials stand? For noble men and women who believed that God's word to His children is so clear and so compelling, that it is an impertinence to organize Christian believers on any other basis than that of loyal obedience to the will of God. State compulsion, obligatory creeds, sacramentalism, ecclesiasticism—these all must be repudiated in order that God's word may be heard directly in each believer's heart. To witness to this faith they gave their money and their service and their lives. And if we rejoice in the greater liberty which we possess today, let us not forget that mere freedom is no blessing at all unless it be born of that deep loyalty to God which inspired the noble history which we today celebrate.

REMINISCENCES OF EARLY DAYS.

By Solomon Francis Root

(For much of his life a resident of Middlefield).

It is with great reluctance that I have consented to speak to you today, for there is so little I can say that will interest you. My only excuse for speaking is the thought of my mother's grief if her son Francis should refuse to say a good word for the Baptists of Middlefield. I am the only one present, and am perhaps the only person living, who can remember all the Baptist ministers of this town. So I am here, a link between the past and the present, the dead and the living, to tell you of the zeal and earnestness, the self-sacrifice and self-denial of the founders of the Middlefield Baptist Church and Society. The ten, fifteen, or twenty dollars contributed yearly by them for the support of preaching, meant more of sacrifice and self-denial than does the giving of his millions by a Rockefeller of today, for every dollar was mined from the soil of the earth by hard labor and the sweat of the brow.

I have known all the ministers, all the deacons and most of the older members of the church and Society. I remember Elder Childs, the first pastor, not as the minister, but as a frequent visitor to his old parishioners and a yearly guest.

in my father's house. He was a man under the medium stature, one with little mechanical skill as likely to put a button to fasten a door, on the door itself as on the frame, but very genial and companionable in his social life, a faithful and earnest preacher, and much beloved by his Middlefield people, as was evidenced in the fact that at his death when his wife was left penniless, the Middlefield Society invited her to make her home with them, which she did, and she died in, and was buried from the home of my father-in-law, Mr. Samuel Smith.

As I stand here, my memory goes back to the first deacons of the church—Deacons Newton, Gamwell and Leonard, and the vividness and earnestness with which they related their religious experiences and conversions were something remarkable—so much so that the irreverent among us said they vied with each other as to who should tell the most wonderful story, even as did the story tellers about the stove of the village store. But we all revered and loved them as being among our best and most respected citizens. I must also mention Sisters Amanda Church, Mrs. Laura Ballou, and my mother, Mrs. Laura Root, as earnest workers in the church, ever ready to testify to their strong belief in the Baptist faith, that this was the **one** Faith, as they believed that there was **one** God, and **one** Baptism and that by immersion.

The Baptists of Middlefield were ever ready to contribute their full quota for missionary work. At one of the yearly meetings of the Westfield Baptist Association, an agent of the Foreign Missionary Society presented its needs and called for contributions. My father, Deacon Solomon Root, offered to be one of ten to give one hundred dollars each. The thousand dollars which was asked for was quickly pledged, and an additional thousand contributed in small sums. Deacon Root was elected Treasurer of the Association, which office he filled for many years. Middlefield Baptists were always ready to aid weak sister churches. For instance, when the Belmont Avenue Baptist Church of Springfield was built, and they were applied to for aid, it was given so bountifully that the Springfield people named one of the rooms in the church "The Middlefield Room," and it is still known by that name.

For thirty years I have been away from Middlefield and

know little of the younger members of the church. Of these, the Rev. Charles Pease of Northboro, will tell you, and I now give way to him as the next speaker.

RECOLLECTIONS OF LATER DAYS.

By Rev. Charles Stanley Pease

Pastor of the Baptist Church, Northborough, Mass.

When asked to give on this occasion my personal recollections of the Baptist church, it required some mental effort to realize, first of all, the lapse of time since I was a boy observing the things which I am asked to relate. I do not feel very old today, yet the fact remains that it was just twenty-five years ago that I ceased to be a resident of my native town.

A quarter of a century affords ample opportunity for serious changes in any community, and such have taken place in Middlefield. Few of those whom I knew here as a boy are with us today. Some have removed to distant cities. Many have journeyed to that "bourne from whence no traveler returns."

My recollection of the Baptist church is confined to its second location. The only pastor I ever knew while I remained in Middlefield was the Rev. J. M. Rockwood, for whom I can remember no other feeling than deepest respect and veneration, which later ripened into filial love and confidence. It was my happy lot to be of that age which would most naturally bring me under his guiding influence. At the venerable age of ninety he still follows with keenest interest the fortunes of the sons and daughters of the old church, who in turn can never cease to do him honor. Like the faithful pastor of Goldsmith's poem,

" Unskilled he to fawn, or seek for power

By doctrines fashioned to the varying hour.

* * * * *

His ever ready smile a parent's warmth expressed,
Their welfare pleased him, and their cares distressed;
To them his heart, his love, his griefs were given,
But all his serious thoughts had rest in heaven."

The congregations as I remember them were never large,

and yet there was a goodly number of families who were very regular and punctual in their attendance. This faithfulness in attendance was characteristic of both congregations a generation ago. My earliest recollection of church life is of the teams filing in from every road in town at the call of the church bell. Few people with self-respect would care to be known as "non-churchgoers." Those who lived the farthest away usually arrived first. We hardly thought it time to "hitch up" in the Pease district until the teams from the "Den" appeared in sight.

One thing that impressed me in youth was the evident satisfaction which old people took in public worship. Mr. Samuel Smith continued his attendance long after the infirmities of age would have discouraged one of less resolute nature. Mrs. Laura Root, "Grandma Root," as we affectionately called her, was a regular attendant when I left town, though in her eighty-ninth year.

All the officers in the Baptist church who served when I was a boy, with the one exception of the venerable pastor, have, I think, passed on to the other life.

I cannot forbear a word of tribute for one who will ever be associated in my mind with all that was best and noblest in our church life and in the life of the community at large. I have no recollection of the Baptist church in Middlefield that does not include the personality of Mr. M. J. Smith. His personality was reflected in the persistent labors of our pastor whose hands he consistently upheld under all circumstances. It was reflected in the molding influence of the church upon its young people. He impressed me as few characters have ever done. He always seemed to me like one from another world, lent to our little town by a kind Providence. He represented a type of life and a breadth of vision of which some of us might have remained forever ignorant had it not been for him.

Another personality, never to be forgotten by those who were privileged to feel her influence, was that of Mary Rockwood, the gifted daughter of our pastor. Winning and forceful in her Christian influence everywhere, she will be remembered chiefly for the enlargement which she brought to our

conception of the Kingdom of God. Her hallowed grave in a heathen land has taught us the meaning of the great commission.

Others there were whose strong earnest faces we easily recall. Deacon Harlow Loveland, so recently passed from us that we do not yet realize that he is gone. His irreproachable character and humble, Christlike spirit made him a most worthy servant of the church. Tender in sympathy and courteous in speech, he was a noble example of the Christian gentleman. Milton Smith, the genial chorister, faithful in all his duties. Charles Wright, clerk and janitor, regarded as indispensable in these important positions. Matthew Smith, whose patriarchal presence was seldom missing from the morning congregation. Few matters of business concern were ever undertaken without his sagacious opinion and ready help. My last conversation with him at the home of his daughter, a few months before his death, related almost wholly to the old Baptist church. He told with enthusiasm of its notable revivals and the great spiritual influence it had exerted upon the community.

Perhaps the most distinctive characteristic of the old church was the earnest spiritual life which was consistently maintained. To an occasional visitor this might not be apparent. A very humble and self-distrustful spirit pervaded the prayer meetings, and testimonies were not always spontaneous or joyful. The impression made upon me, however, was that religion was far more than the impulse of the moment. The **needs** of a lost world weighed heavily upon the minds of our fathers and mothers. For this they prayed and denied themselves that they might give. And when the time seemed ripe for a special local effort, it was the principal business on hand. How well I remember the revival from which I date my own Christian experience. It was probably typical of a score of other revivals during the history of the church. It was in 1876. Dr. R. J. Adams of Holyoke assisted the pastor. During a period of two weeks or more the Baptist meeting-house was well filled night after night. Nearly all of the young people of my age and over, not already Christians, accepted Christ as their Savior, and soon afterward united

with the church. We were baptized late in the autumn in the icy waters of the reservoir, near the home of Mr. Lyman Church, as it was then. I cannot doubt that those revivals were a genuine work of grace. They greatly intensified the spiritual life of all Christians in the community, irrespective of denomination, and they added to the service of the Master many of the youth of the town who somewhere in the wide world have since been counted as His stewards.

We hear a good deal in these days about the problems of the country church, and its wider **social mission**. But we shall still need the time-honored agency of evangelism which has for its inspiration the thought of the uplifted Christ, and for its aim the regeneration of souls.

In one respect the exercises of today are calculated to bring sadness to those who love the old church. The markers which we dedicate seem much like tombstones. They will be memorials of what has been. The Baptist church in Middlefield has passed into history. Yet in a larger sense the old church can never be extinct.

A few years ago I was invited to take a part in the dedication of a monument to mark the site of the meeting-house of the old First Baptist church in Ashfield long since extinct. It was my privilege on that occasion to recall that the founder of that church, Mr. Chileab Smith, had numbered among his descendants within fifty years after his death twelve ministers and five wives of ministers—two of them missionaries. In addition to this notable group, there was the gifted great-granddaughter, Mary Lyon, the founder of Mount Holyoke College, who, according to the statement of her biographer, President Hitchcock, was led to a faith in Christ and molded religiously by that old Baptist church in which her parents were members and of which her uncle was at that time the pastor.

Church buildings and organizations are but means to an end at the most. They serve their day and generation, and then may cease to exist, but the work goes on. George Eliot writes of a choir invisible:

“ Those immortal dead who live again

In minds made better by their presence.”

In the larger, truer sense these old churches must be im-

mortal. The fathers and mothers in Israel have entered into their well earned rest, but through succeeding generations their works will follow them.

Guided by the providential leading of events it has seemed necessary and right to combine the religious forces in this sparsely settled hill town. And we rejoice that it all has been accomplished so happily.

May the same Eternal Spirit who revealed the Saviour to our fathers shine with even clearer effulgence around the altar of their united sanctuaries, till the latter glory shall indeed be greater than the former.

THE UNION OF THE TWO CHURCHES.

By Professor Herbert A. Youtz

Auburn Theological Seminary. (Pastor of the Congregational Church in Middlefield, 1898-1900.)

If there is any propriety in my appearance on this program, it must arise from the fact that my pastorate in Middlefield came just at the time that the Baptist church was writing its last chapter of active history. I was one of the first to be recognized as pastor of all the community, and not of one of the churches.

Sometimes we read the closing chapters of a book, and learn therefrom much of the spirit and meaning of the book, without any knowledge of the preceding chapters. That is my view-point of the Baptist church in Middlefield. My impression of the work and life of the Baptist people was gleaned from the closing chapter. But I have gained some impressions of sturdy purpose, of effective work and of wholesome influence, which I can read back into the whole history of the church, and which have been an inspiration to me in my work.

After all, an organization—even a church organization—is only a means to an end. The end to be achieved is the great thing. I believe the Baptist church here has been faithful to the great end it sought to serve. The making of character and the service of the community may be roughly said to sum up the double mission of a church. In the life of Middlefield, the Baptist work has left its indelible mark in both these regards. It has served the community, and it has reared

men and women of sturdy character. It is no merely formal compliment to remind you that those who still remain here are among the most influential and most honored in the life of the town. And when I read the history ever so superficially I find that this church has done its full share in developing original and effective character, and in contributing to the shaping influences of the town. You have produced men and women among the first in quality, and the public records show that Baptist men have been prominent from the first in public affairs. Moreover the church has been like a spring of life on this old hill, and has sent its stream of living forces far beyond this community. You have furnished many strong, effective, influential citizens to other communities.

And so judging, largely by the closing chapter, I know that the history has been an honorable one. But in the last phase of your organized life, I have witnessed another evidence of your fidelity to the high end a church should seek. Doubtless it is true that circumstances made the termination of the church life inevitable. But there are different ways of doing inevitable things. In your regret over the waning of the organization you have not forgotten that the end served is to be put before the means employed. From the first of my ministry here I found you ready to be a part of every right undertaking. Indeed I was never led to distinguish between the Baptists and the Congregationalists. We were one flock and one shepherd to an unusual degree. Some things in your whole-souled co-operation then touched me and blessed me; and I cannot recall them without emotion. Your spokesman and natural leader then was one fruit of the life of the Baptist church, Mr. M. J. Smith. He was a rare leader and companion of men. Guided by his wisdom the Baptist Society more than once aggressively contributed, financially and otherwise, to some movement for the religious betterment of the community, knowing full well that the reward would be only in the doing and not in the recognition. Those were noble instances of keeping the **purpose** of a church before the recognized forms of church life. And even when the matter of paying off an old debt on the Congregational church came up—a debt in which you certainly had no formal responsibility—it was the generous

co-operation of **all the people** that made our victory possible. Indeed I remember the eager interest of Mr. Smith at this point, and the gentle, self-forgetful insistence with which he urged that "we" can pay it off, if we work together. No church statistics chronicled this part of that history; but it was one of the most significant phases. The Baptist Society was still serving the high end and spirit of a church, though the visible church organization could reap no glory therefrom. Some other incidents in this last chapter illustrate the same spirit of disinterested service. I believe you all would gladly acknowledge with me that the great inspiring spirit of it all was the chief among us and servant of us all, our beloved M. J. Smith. Happy is the church and the town which can claim him as an honored son and life-long counsellor.

Someone told me the other day that the ancient willow tree that stands on the old Mack farm near the road was planted by one of the old inhabitants. A young man stuck into the ground a willow wand which he had used as a cane. The cane took root and grew into the great hoary tree. It will serve as a parable of my thought of the life of the Baptist Society in Middlefield. As an organization it was a cane, a staff which served those who used it. But the staff took root and grew into a great living thing—a tree which bore the fruit of life, and sent its roots very deep and scattered its seeds very widely. We cannot mourn over the lost staff, or over the hoary decaying tree. The life which it has served, and the life which it has generated, and the life which it has multiplied is the sufficient monument and the sufficient justification of the Baptist church. May the spirit of the church—its ministry to life and character—prove not only a precious heritage to this community, but also a lasting monitor and perpetual power for good.

THE FUTURE OF THE UNITED CHURCHES.

By Rev. W. A. Estabrook

Pastor of the Middlefield Church.

It has given me much pleasure to listen to this historical sketch and the words of personal experience regarding the Baptist church of Middlefield. The speakers thus far have

been looking backward, but I am to say a few words regarding the future. There is one fact that we ought ever to bear in mind which should bring to us great encouragement and at the same time impress us with a deep sense of responsibility. We are building upon the foundation not only of the Baptist church but also that of the Congregational church. Their heritage is ours—the work which they have so well begun we are to carry on. There was a time when the great theme in many a church was the special things for which its denomination stood as distinguishing it from others. But I believe that that day is fast passing away, for we think less today of our denominational name and more of the great theme that stands at the foundation of all our evangelical churches. The great question today is not, What is your denomination? but, Are you a disciple of Jesus the Christ? May this thought be ours. May our united aim be to build up the kingdom of God here on this hill, and in all the world, and then we may become true to our heritage and our responsibility.

OFFICERS AND MEMBERS OF THE MIDDLEFIELD BAPTIST CHURCH.

PASTORS.

Isaac Child	1817—1828
Erastus Andrews	1828—1830
Cullen Townsend	1831—1832
Henry Archibald	1832—1836
Orson Spencer	1837—1841
Foranda Bestor	1842—1847
Volney Church	1848—1849
Homer Clark	1849—1850
Orlando Cunningham	1851—1854
John B. Burke.....	1855—1857
Lewis Holmes	1858—1864
Joseph M. Rockwood.....	1865—1890

CLERKS.

Matthew Smith	1817—1830
Solomon Root, Jr.....	1830—1843
John Smith	1843—1853
Solomon F. Root	1853—1855
Samuel Smith	1855—1856
Solomon F. Root.....	1856—1860
Charles Wright	1860—1882
Lyman E. Smith.....	1882—1883
Charles Wright	1884—1889
M. J. Smith.....	1889—1906
Arthur D. Pease.....	1907—

DEACONS.

John Newton	Elected 1817
Clark Martin	Elected 1821
David Ballou	Elected 1821
Moses Gamwell	Elected 1821
William W. Leonard	Elected 1831
Solomon Root	Elected 1835
Oliver Smith	Elected 1835
Ebenezer Smith	Elected 1856
Eldredge Pease	Elected 1856
Morgan Pease	Elected 1875
Harlow Loveland	Elected 1875

Constituent Members, 1817.

John Newton	Polly Ballou
Martha Newton	David Ballou
Mathew Smith	Mary Ballou
Asenath Smith	Clark Martin
Calvin Smith	Asa Acksdell
Anna Smith	Asa Ide
Solomon Root	Elizabeth Skinner
Mary Root	Mary Ballou
Levi Olds	Elizabeth Durant
Lucy Olds	Lucy Metcalf
Pain Loveland	Sarah Johnson
Phebe Loveland	Sarah Smith
William Taylor	Sarah Allison
Priscilla Taylor	Louis Freeland
Amariah Ballou	

Name	Date	Name	Date
Salina Meacham	July 27, 1817	Sally Smith	Aug. 24, 1826
Asahel Webster	May 10, 1818	Independence Root	Aug. 24, 1826
Matilda Sanger	May 10, 1818	Asenath Smith	Sept. 3, 1826
Isaac Child	May 24, 1818	Chauncey Olds	July 15, 1827
Oliver Smith	June 11, 1818	Polly Pease	May 24, 1828
Parmelia Skinner	June 11, 1818	Erastus Andrews	Aug. 31, 1828
Fanny Smith	June 11, 1818	Laura Root	Sept. 18, 1828
Lucy Metcalf, 2nd	June 11, 1818	Julia Root	Sept. 18, 1828
Mary Root, 2nd	June 11, 1818	Sybil Pease	Sept. 18, 1828
Sarah Ward	June 11, 1818	Solomon Root, Jr.	Oct. 6, 1828
Electa Root	June 11, 1818	Sophonria Loveland	Oct. 6, 1828
Sarah Smith	June 11, 1818	Dorcas Starr	Oct. 6, 1828
Anna Ingham	June 21, 1818	Melinda Ballou	Oct. 6, 1828
Doranda Church	June 21, 1818	Keziah Ballou	Oct. 6, 1828
Delia Pinney	June 21, 1818	Mary Ann Ballou	Oct. 6, 1828
Maria Ward	June 21, 1818	Asa Smith	Oct. 22, 1828
Amasa Loveland	Aug. 9, 1818	Selden Root	Aug. 23, 1829
Ebenezer Smith	Aug. 9, 1818	Addison Everett	Aug. 23, 1829
Sarah Axdell	Aug. 9, 1818	Orrin Smith, Jr.	Aug. 23, 1829
Sarah Hamilton	Aug. 9, 1818	Emily Olds	Aug. 23, 1829
Betsey Smith	Aug. 9, 1818	Calvin Smith, 2nd	Sept. 6, 1829
Sarah Metcalf	Aug. 9, 1818	Franklin Everett	Sept. 13, 1829
Orrilla Combs	Aug. 9, 1818	Sally Pelton	Sept. 27, 1829
Laura Root	Aug. 9, 1818	Lovica Pease	Sept. 27, 1829
Lucina Leonard	Aug. 23, 1818	Patty Gamwell	Oct. 4, 1829
Wealthy Wheeler	Aug. 23, 1818	Harvey Root	June 7, 1829
Eunice Phillips, 2nd	Sept. 6, 1818	Levi Olds	Aug. 2, 1829
Betsey Phillips	Sept. 6, 1818	Abigail Prentiss	Aug. 2, 1829
Moses Gamwell	Jan. 10, 1819	Timothy Root	Aug. 23, 1829
Eunice Phillips	July 4, 1819	Almira Andrews	Feb. 8, 1830
Asa Todd	Dec. 3, 1820	Emily Olds	Aug. 8, 1830
Polly Gamwell		Amanda Root	Aug. 22, 1830
Elizabeth Child	May, 1822	Martha Everett	Aug. 22, 1830
Dorothy Wright	July, 1824	Olive Johnson	Aug. 22, 1830
Sarah Root	May 7, 1826	Mary Pelton	Aug. 22, 1830
Esther Newton	July, 1826	Malita Ballou	Aug. 22, 1830
Orrin Smith	Aug. 24, 1826	Sabrina Pelton	Sept. 19, 1830

Name	Date	Name	Date
Anna Root	Oct. 3, 1830	Mariah Metcalf	Oct. 6, 1833
Asenath Smith Martin	Oct. 3, 1830	Nelson Stewart	Nov. 3, 1833
William W. Leonard	Oct. 31, 1830	Harriet Metcalf	Nov. 3, 1833
Ithamar P. Pelton	Oct. 31, 1830	Caroline Smith	Nov. 3, 1833
Cullen Townsend	Apr. 23, 1831	Almira Smith	Nov. 3, 1833
Henry Hawes	June 29, 1831	Fanny Smith	Nov. 3, 1833
Emerancy Hawes	June 29, 1831	Maria Smith	Nov. 3, 1833
John Martin	June 29, 1831	Lucinda Leach	Nov. 3, 1833
Lucina Leonard	June 29, 1831	Melita Ingham	Aug. 10, 1834
Elizabeth Smith	June 30, 1831	Persis Pease	Aug. 10, 1834
Mathew Smith, Jr.	July 3, 1831	Sally Smith	Jan. 3, 1835
Jacob Hawes	July 3, 1831	George N. Elder	Jan. 3, 1835
Amanda Ballou	July 3, 1831	Sardis Putnam	Feb. 28, 1835
Amanda Meacham	July 3, 1831	Mary Ann Olmstead	Sept. 20, 1835
Mary Hamilton	July 3, 1831	Lucy Smith	Nov. 13, 1836
Daniel Root	July 10, 1831	Sarah Smith	Nov. 13, 1836
Samuel Smith	July 10, 1831	Sarah Wadsworth	Jan. 1, 1837
Persis Ballou	July 17, 1831	Amos Crane	July 2, 1837
David Hamilton	July 24, 1831	Mrs. Amos Crane	July 2, 1837
Abigail Hamilton	July 24, 1831	Caroline Olds	July 2, 1837
Alonzo Ballou	July 31, 1831	Lydia Gamwell	Aug. 13, 1837
Eli Crowell	Aug. 28, 1831	Franklin Root	May 20, 1838
Bathsheba Crowell	Aug. 28, 1831	Franklin Smith	May 20, 1838
Elias Ballou	Aug. 28, 1831	Lawrence Smith	May 20, 1838
Emily Crowell	Sept. 4, 1831	Lorin Holmes	May 20, 1838
Sophia Ballou	Sept. 12, 1831	Francis Pease	May 20, 1838
William Skinner	Oct. 16, 1831	Caroline Pease	May 20, 1838
Dan Pease, Jr.	Oct. 16, 1831	Harmony Smith	May 20, 1838
Nathan Root	Oct. 16, 1831	Louisa Smith	May 20, 1838
Anna Church	Oct. 16, 1831	Julia Smith	May 20, 1838
Julia Metcalf	Oct. 16, 1831	Harriet Smith	June 3, 1838
William Gamwell	Nov. 6, 1831	Milton Smith	June 3, 1838
Elias Ballou, 2nd	Jan. 22, 1832	Orson Spencer	Sept. 1, 1838
Eldridge Pease	Jan. 22, 1832	Catharine Spencer	Sept. 1, 1838
Samantha Bell	May 6, 1832	Elias T. Spencer	Sept. 1, 1838
Catharine Gibbs	Sept. 2, 1832	William Spencer	Sept. 1, 1838
Nathaniel Ballou	Sept. 2, 1832	Elias Ballou	May 2, 1840
James Bradburn	Sept. 23, 1832	Lovica Ballou	May 2, 1840
William Crowell	Oct. 28, 1832	Morgan Gamwell	Oct. 31, 1840
Almena Crowell	Oct. 28, 1832	Mary Gamwell	Nov. 1, 1840
Henry Archibald	Mar. 17, 1833	Foranda Bestor	May 1, 1842
Rebecca Archibald	Mar. 17, 1833	Abigail H. Bestor	May 1, 1842
Thomas Archibald	Aug. 18, 1833	Maria Bestor	May 1, 1842
William Leonard	Aug. 18, 1833	Samuel J. Bestor	May 1, 1842
Clarissa Gamwell	Sept. 1, 1833	Mary Ann Bronson	May 1, 1842
Spencer Stewart	Oct. 6, 1833	Julia Pease	May 1, 1842
Edmund Stewart	Oct. 6, 1833	Ambrose Newton	Oct. 2, 1842
Mathew Smith, Jr.	Oct. 6, 1833	Sally Newton	Oct. 2, 1842
John Smith	Oct. 6, 1833	Milton Combs	Oct. 2, 1842
Eliza Smith	Oct. 6, 1833	Laura Combs	Oct. 2, 1842
Morgan Pease	Oct. 6, 1833	Lewis Taylor	Oct. 2, 1842
Thomas Martin	Oct. 6, 1833	Solomon F. Root	Oct. 2, 1842
Hiram Taylor	Oct. 6, 1833	Louisa Combs	Oct. 2, 1842
Henry Alvord	Oct. 6, 1833	Laura Alderman	Oct. 2, 1842
Amanda Gamwell	Oct. 6, 1833	Matilda Loveland	Oct. 7, 1842
Elvira Root	Oct. 6, 1833	Lavissa Loveland	Oct. 7, 1842

Name	Date	Name	Date
Sarah Root	Oct. 7, 1842	A. W. Whittemore	Oct. 27, 1850
Amanda Root	Oct. 7, 1842	George Wadsworth	Oct. 27, 1850
George Haselton	Oct. 7, 1842	John N. Spencer	Nov. 3, 1850
Jane Haselton	Oct. 7, 1842	William Ingham	Nov. 3, 1850
Stacy Combs	Oct. 7, 1842	Henry Pease	Nov. 3, 1850
Almira Combs	Oct. 7, 1842	James G. B. Pease	Nov. 3, 1850
Arnold Pease	Oct. 7, 1842	Edward Pease	Nov. 3, 1850
Harriet Pease	Oct. 7, 1842	William Smith	Nov. 3, 1850
Frances Newton	Oct. 7, 1842	Lucy Howard	Nov. 3, 1850
Cutler Hamilton	Oct. 7, 1842	Martha M. Pease	Nov. 3, 1850
Royal Taylor	Nov. 13, 1842	Charlotte Pease	Nov. 3, 1850
Ludy Loveland	Nov. 13, 1842	Orlando Cunningham	Mar. 1, 1851
Armita Damon	Nov. 13, 1842	Susan B. Cunningham	Mar. 1, 1851
Melissa Chapel	Nov. 13, 1842	Franklin Gamwell	Nov. 14, 1852
Ambrose Loveland	Sept. 3, 1843	Sarah Pease	Nov. 14, 1852
Christopher Anderson	Sept. 3, 1843	Sarah Gamwell	Mar. 3, 1855
Ann J. Hawes	Sept. 3, 1843	John B. Burke	Nov. 4, 1855
Alden Whipple	Oct. 24, 1843	Lyman Church	Jan. 5, 1856
John B. Loveland	Nov. 5, 1843	John S. Trent	July 5, 1857
Elizabeth Child	Dec. 3, 1843	Ruth P. Trent	July 5, 1857
Wm. E. Underwood	Dec. 3, 1843	Cynthia Smith	July 5, 1857
Salome Haskell	Aug. 2, 1845	Elizabeth R. Cady	Jan. 3, 1858
Lucretia Combs	Aug. 2, 1845	Lansing Ferguson	Jan. 24, 1858
Mary Ann Benjamin	July 26, 1846	Charles Wright	Jan. 24, 1858
John Cook	Jan. 2, 1847	Daniel Alderman, Jr.	Jan. 24, 1858
Phebe Cook	Jan. 2, 1847	Martin Pease	Jan. 24, 1858
Electa D. Root	Nov. 6, 1847	Albert Pease	Jan. 24, 1858
Volney Church	May 6, 1848	Charles E. Hamilton	Jan. 24, 1858
Mrs. Volney Church	May 6, 1848	Edwin Lyman	Jan. 24, 1858
Eliza Church	May 6, 1848	Selden Lyman	Jan. 24, 1858
Homer Clark	June 30, 1849	Howard Smith	Jan. 24, 1858
Mrs. S. P. Clark	June 30, 1849	Olin Wright	Jan. 24, 1858
Lydia Parish	Nov., 1849	Clark Wright	Jan. 24, 1858
Franklin D. Hamilton	Nov., 1849	Eliza Stevens	Jan. 24, 1858
Sophronia Spencer	Oct. 27, 1850	Rebecca Lyman	Jan. 24, 1858
Mariah D. Smith	Oct. 27, 1850	Anna S. Root	Jan. 24, 1858
Ann Spencer	Oct. 27, 1850	Sarah Jane Hawes	Jan. 24, 1858
Mary Spencer	Oct. 27, 1850	Maria Hawes	Jan. 24, 1858
Sarah Smith	Oct. 27, 1850	Zilpha Smith	Jan. 24, 1858
Mary Ann Smith	Oct. 27, 1850	Laura Root	Jan. 24, 1858
Electa Smith	Oct. 27, 1850	Helen Smith	Jan. 24, 1858
Electa Alderman	Oct. 27, 1850	Marietta Pease	Jan. 24, 1858
Maria Pease	Oct. 27, 1850	Laura Smith	Feb. 14, 1858
Mary Pease	Oct. 27, 1850	Matilda Wright	Feb. 14, 1858
Lucy S. Cook	Oct. 27, 1850	Louisa Smith	Feb. 14, 1858
Alcene Cook	Oct. 27, 1850	Aurelia Smith	Feb. 14, 1858
Jane Williamson	Oct. 27, 1850	Philura Pease	Feb. 14, 1858
John M. Smith	Oct. 27, 1850	George Smith	Feb. 14, 1858
Azariah Smith	Oct. 27, 1850	Jerome Smith	Feb. 14, 1858
Joseph Smith	Oct. 27, 1850	Myron L. Church	Feb. 14, 1858
Judson Smith	Oct. 27, 1850	John Henry Smith	June 6, 1858
Edward P. Smith	Oct. 27, 1850	Solomon Meacham	June 6, 1858
Harlow Loveland	Oct. 27, 1850	Samuel Smith, Jr.	June 6, 1858
Lester Pease	Oct. 27, 1850	Mary U. B. Smith	June 6, 1858
Asher Pease	Oct. 27, 1850	Cynthia Pease	June 6, 1858
Edwin Cook	Oct. 27, 1850	Maria Loveland	June 6, 1858

Name	Date	Name	Date
Lewis Holmes	July 2, 1858	Lyman Smith	Nov. 19, 1876
Mrs. Lewis Holmes	July 2, 1858	Lizzie B. Pease	Nov. 19, 1876
Rhoda C. Whitcomb	July 7, 1861	Charles S. Pease	Nov. 19, 1876
George Bliss	Oct. 14, 1862	Alice A. Smith	Nov. 26, 1876
Joseph M. Rockwood	July 2, 1865	Mary E. Smith	Nov. 26, 1876
Mrs. J. M. Rockwood	July 2, 1865	Fanny R. Smith	Nov. 26, 1876
Harriet Elder	Sept. 3, 1865	Sophie A. Smith	Nov. 26, 1876
Albert Ranville	Sept. 3, 1865	Ann Carrol	Nov. 26, 1876
Jane Ranville	Sept. 3, 1865	Thomas C. Murray	Nov. 26, 1876
Benjamin Davison	Mar. 1, 1866	Arthur D. Pease	Nov. 26, 1876
George Pease	Mar. 1, 1866	Charles S. Smith	Jan. 14, 1877
James T. Root	Mar. 1, 1866	Anna A. Pease	July 3, 1881
Ann L. Wright	Mar. 1, 1866	Minnie Smith	July 3, 1881
Eliza A. Smith	Mar. 1, 1866	John Smith	Nov. 3, 1881
Julia L. Smith	Mar. 1, 1866	Elvira R. Smith	Nov. 3, 1881
Susan A. Rockwood	Mar. 1, 1866	Sophia Smith	Nov. 3, 1881
Mary A. Rockwood	Mar. 1, 1866	Wilson Smith	May 4, 1884
Louise T. Doten	Mar. 1, 1866	Gerald B. Smith	May 4, 1884
Lucina Lyman	Nov. 3, 1867	Louis C. Smith	May 4, 1884
Anne R. Morley	Nov. 3, 1867	Kate Bryan	July 6, 1884
Jane Smith	Nov. 21, 1869	Mary E. Bryan	July 6, 1884
George Alderman	Sept. 4, 1870	Rosie May Jones	July 6, 1884
Clara Church	Sept. 4, 1870	Kate W. Smith	July 6, 1884
Elsie A. Wright	Sept. 4, 1870	Clarkson Smith	Nov. 22, 1885
Maggie Ford	Jan. 8, 1871	Anna G. Smith	Nov. 22, 1885
Elma Smith	Jan. 8, 1871	Clarence Alderman	Nov. 22, 1885
Hattie Smith	Jan. 8, 1871	Rosina M. Smith	Nov. 22, 1885
Ellen Lyman	Jan. 8, 1871	Mattie E. Blush	Jan. 31, 1886
Richard Rockwood	Jan. 8, 1871	Julia Smith	June 27, 1886
Emily Rockwood	Jan. 8, 1871	Edith Smith	June 27, 1886
Mrs. James Granger	May 14, 1871	Helen M. Wright	June 27, 1886
Mrs. George Howe	May 14, 1871	Benjamin K. Jones	June 27, 1886
Edson Pease	May 14, 1871	Edward Cecil Smith	June 27, 1886
Hattie R. Pease	May 14, 1871	Edwin H. Alderman	Jan. 13, 1889
Alice N. Pease	May 14, 1871	George D. Alderman	Jan. 13, 1889
S. F. Root	May 14, 1871	Arthur L. Wright	Jan. 13, 1889
Anna S. Root	May 14, 1871	Minnie Olds	May, 1889
Wallace Pease	July 3, 1871	Anna Alderman	July 1, 1894
Harmony Carpenter	Apr. 6, 1872	F. Lena Smith	July 1, 1894
John Rockwood	July 6, 1873	Harry Johnson	July 1, 1894
Mrs. Morgan Pease	Sept. 5, 1875	George Hubbard	July 1, 1894
Emma Pease	Sept. 5, 1875	Samuel E. Smith	July 1, 1894
Maria S. Pease	Sept. 2, 1876	Bernard H. Smith	July 1, 1894
Mrs. Harlow Loveland	Nov. 5, 1876	Eddie Desmond	July 1, 1894
Edwin Smith	Nov. 5, 1876		